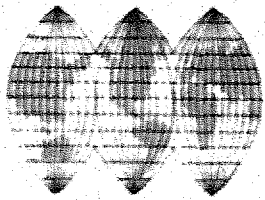


Our World



Holy Door open on TV

VATICAN CITY — The ceremonial opening of the Holy Door at St. Peter's Basilica on Christmas Eve by Pope Paul VI to inaugurate the worldwide Holy Year will be televised globally under the direction of famed Italian motion picture director Franco Zeffirelli.

Although the full rite of the traditional opening of the Holy Door in the main atrium of St. Peter's has not yet been fully worked out, informed Vatican sources have indicated that the inauguration will be "completely modernized" to meet the time limitations and attention needs of the modern world.

The actual rite of opening the Holy Door, one of the five main doors of St. Peter's and the only door which remains closed for the usual 25-year period between Holy Years, has been cut to half an hour for TV viewing. It will begin precisely at 11:30 p.m. Rome time.

★★★

PLO hits Israelis

NEW YORK, N.Y. — The director of the Palestine Liberation Organization's New York office has thrown the accusation of violence back at the Israelis.

"From the very beginning," declared Sadat Hassan, "it was the government of Israel that introduced violence against the Palestinians."

Hassan, who spoke in the tension-ridden atmosphere before PLO leader Yasir Arafat spoke at the United Nations general assembly, asserted that Palestinian violence against Israel was merely the response of an occupied people "in defense of their fundamental rights" against the occupiers.

★★★

Holy Year Mass in D.C.

WASHINGTON — A special Mass celebrated by the U.S. bishops here will be the American national observance of Holy Year.

It will take place at the National Shrine of the Immaculate Conception at 5 p.m. Nov. 20, in the middle of the five-day annual meeting of the U.S. bishops, Nov. 18-22.

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- Mid-East powder keg?..... 3
- Books: Re-live Florida past..... p 9
- Movies and TV..... p 10-11
- Lectors who really try..... p 20
- Causes of alcoholism..... p 22.

Installation set Dec. 16

Bishop Grady named to Orlando See



BISHOP GRADY

ORLANDO — Bishop-designate Thomas J. Grady will be formally installed as Second Bishop of Orlando on Monday, Dec. 16, it was announced Tuesday.

Plans are being completed for the installation of Florida's newest bishop, whose appointment was announced last Saturday by Archbishop Jean Jadot, Apostolic Delegate in the United States.

Following announcement of the appointment, Archbishop Coleman F. Carroll, Metropolitan of the Province of Miami, of which the Diocese of Orlando is a suffragan See, said, "I am very happy to learn of the appointment of Bishop Thomas J. Grady as the new Bishop of Orlando, Florida.

"I EXTEND to him and the entire Catholic community of Orlando my deepest congratulations and salutations. The Catholic people of Orlando will be well served and blessed to have so fine a Chief Shepherd with

Archbishop's letter

'People helping people' is aim of this drive

No matter in what direction we turn in life, we can see the good things and the bad. For the good, we are grateful and give thanks to God for His blessings. For the bad, we can only feel outrage, sorrow, compassion, and an inner desire to change things or make them better if only we could.

This is what the Campaign for Human Development has sought to do since its inception in 1970, and this is why, Nov. 17, 1974, a special collection is being taken up throughout the Archdiocese of Miami. By challenging American Catholics to really care, the Campaign has been able to raise some 22 million dollars in its first three years. That money has become a tangible symbol of your caring by enabling more than 500 communities of the poor to create significant change in their lives and change in the institutions that affect them.

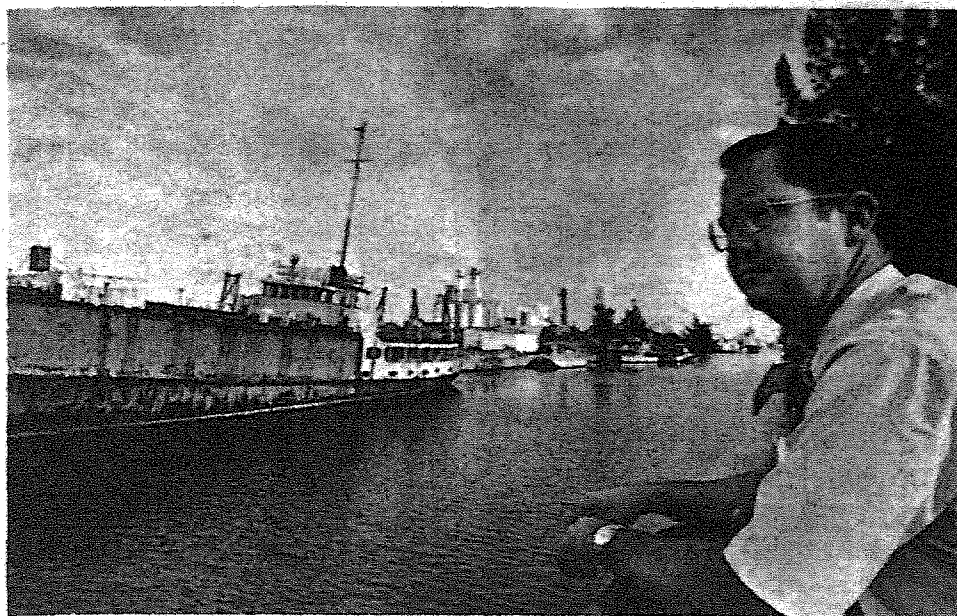
The hundreds of Campaign-financed community projects in housing, job training, legal aid, health services, cooperatives, credit unions, small businesses, and factories stand as a living testimonial that your Campaign dollar is really working.

Yet it is not only the poor whose lives are being bettered through the Campaign-funded projects — it is all of us whose minds have been opened, whose hearts have been touched, whose visions have been sharpened by the simple message that we are all working together: "People helping people — people helping themselves." In this common endeavor we are all made a little less poor.

Your Campaign dollar has done so much in the past, yet for every project funded, 10 that are equally deserving must be turned down because of limited funds. This is why I ask you to continue in your generous support again this year. You do make the difference because you do care!

With every good wish for God's continued blessing upon you and your families, I remain Very sincerely yours in Christ,

Edmund J. Connelley
Archbishop of Miami



CONCERNED about the fate of Florida's water is attorney Michael Fitzgerald, who looks out over a commercial area of the Miami River, about which he wrote a paper. See story about environmental lawyer, p 4.

Environment...is it too late?

...See 4-page Know Your Faith, Pp. 13-16



THESE HANDS are working today for a tomorrow where people can live in decent housing for the first time in a lifetime. A building cooperative in Scott, Ark., aided by the national Campaign for Human Development, replaces dreams with realistic changes. See photos, p 5, Editorial, p 6.



VOL. XVI NO. 36

25c

NOVEMBER 15, 1974

Pope blames food crisis on unequal distribution

VATICAN CITY — (NC) — Pope Paul VI told World Food Conference participants that the global food crisis stems from unwillingness to correct maldistribution of the world's resources and from the overconfidence which nations place in industrialization.

Pope Paul also warned Nov. 9 the approximately 3,000 participants in the con-

ference that the issue of population growth can become an "alibi" used to sidestep the real issues behind the food crisis.

The Pope called efforts to impose restrictive population policies on nations "a new form of warfare." He said such efforts are designed to deprive some countries of their "just share of the earth's goods."

IN THE papal audience hall, the Pope told the delegates and observers to the United Nations-sponsored food conference that the world is undergoing a "crisis of civilization and of method which shows itself when only the model of society that leads to an industrialized society is considered."

He warned against placing too much confidence in the "automatic nature of purely technical solutions, while fundamental human values are forgotten."

Speaking in French, the Pope cautioned against "the quest for mere economic success deriving from the large profits of industry with a consequent virtual abandonment of the agricultural sector, and the accompanying neglect of its highest human and spiritual values."

In his eight-page address, the Pope also spotlighted a "crisis of solidarity" which "sustains and sometimes accelerates the imbalances between individuals, groups and peoples, a crisis that is unfortunately the result — as is increasingly evident — of the insufficient willingness to contribute to a better distribution of available resources."

(Continued on page 20)

ESPAÑOL

Paginas 23, 24, 25

THE VOICE

THE VOICE, P.O. Box 24-1055, Miami, Fla. 33124

(Continued on page 19)

'No new gimmicks are needed'

ATLANTA, Ga. — (NC) — Evangelization needs to be applied and models provided for young people to follow, the Auxiliary Bishop of Miami told delegates to the south-eastern convention of Serra International held here.

Bishop Rene H. Gracida pointed out that "no new gimmicks or theology" are needed in the Church. Young people look for someone who reflects the virtues which they see in Christ: joy, love, kindness, patience, tolerance, an open mind, a willingness to listen, a spirit of compassion and concern, a sincere and honest simplicity and directness.

THESE qualities, Bishop Gracida said, are like the fruits of the spirit of love as listed by St. Paul and which include the roles of apostle, prophet, pastor, evangelist and teacher.

Serrans also heard a priest-member of the group advise them to be less concerned with the Church and more con-

cerned with "mankind and its share in God's love."

Father John F. O'Donnell of Pine Bluff, Ark., called on Serrans to "address ourselves to our responsibility to allow God's love to enfold all men, then we would be quick to find that conversions, vocations, and a healthy Church would be necessary by-products of our would-over-view of love."

SERRA is an international organization to promote vocations to the priesthood and Religious life.

John Donahue, international assistant executive director of Serra, told the Serrans that as long as the Church has ministries of service, the Holy Spirit will see to the functions of the sacraments by fruitful vocations.

Service and the Gospel, he added, should be foremost in the thoughts and actions of the Serrans.

Close to 200 Serrans from Georgia, Florida, Alabama, North and South Carolina, Arkansas, the Bahamas and Panama attended the regional meeting.

Msgr. O'Mahoney to be honor guest

PALM BEACH — Msgr. Jeremiah P. O'Mahoney, P.A., pastor emeritus of St. Edward Church and a long-time resident of this area will be guest of honor during the first Recognition Luncheon sponsored by Lourdes Residence at noon, Tuesday, Nov. 28 at the Breakers Hotel.

The Development Board of Lourdes, established by the Carmelite Sisters for the Aged and Infirm in 1960, will be hosts during the luncheon, at which a souvenir booklet commemorating the event will be distributed.

DEAN of the Catholic clergy in Florida, Msgr. O'Mahoney retired as pastor of St. Edward Church in 1971 after 22 years of service. Ordained 61 years ago Msgr. O'Mahoney was invested as a Protonotary Apostolic Ad Instar in 1968, the highest honor conferred by the Church

on domestic prelates, an honor which permits him to wear the miter on certain occasions.

A native of Ireland, who was director of the Newman Club at the University of Florida from 1928 to 1949, he completed studies for a law degree there and was admitted to the Florida Bar in 1933. Four years later he was admitted to practice before the U.S. Supreme Court. In 1968 the University conferred on him an honorary Doctor of Divinity degree.

KNOWN throughout the nation and in Ireland as the "Florida pastor" of the late President John F. Kennedy, whom he had known since the

chief executive was a young man, Msgr. O'Mahoney also served as chaplain of the Palm Beach Serra Club and was a member of the board of directors of the Palm Beach County Catholic Service Bureau.

Kenney Miller, internationally known night club and TV entertainer will be heard during the afternoon.

Reservations may be made by calling Miss Arden at 655-8544.



Msgr. O'Mahoney

To our readers

For the first time in 15 years of publication, The Voice has been forced to raise its subscription price to \$7.50 a year, or when purchased by individual copy, to 25 cents. Rates for delivery to foreign countries will be \$10.

Because of rising newsprint and production costs and increasing postage rates, the measure has become an absolute necessity, according to Voice Editor George H. Monahan.

Florida Right-To-Life group asks Legislature to protect the unborn

The Florida State Right to Life, Inc. has called upon the Florida legislature to extend to the unborn children in Florida as much protection as is consistent with the Constitution of the U.S. as construed by the U.S. Supreme Court and advocates amendments to existing statutes.

During a recent convention in Atlantic Beach, the state Right to Life group passed resolutions urging that in any abortion of a fetus sufficiently developed to have any reasonable possibility of survival outside of its mother's womb, the physician performing the abortion and all medical personnel involved in it be required to use all of their medical skills to promote, preserve, and maintain the life of such fetus; and that experimentation on a human fetus prior to birth or abortion, or following an abortion, be prohibited unless such procedure is in the interest of the fetus to increase its capability for survival after the leaving the womb of his or her mother.

The Committee also called on the legislature to reinstate in enforceable language the provisions for rules and regulations governing the licensing and operation of abortion clinics and that administrative agencies be required to enforce them. They called upon the state lawmakers to mail a requirement that abortion referral and counseling agencies furnish full and detailed explanations of abortion, its alternatives and effects; and to obtain an informed consent from each client or patient before making a referral or arranging for an abortion.

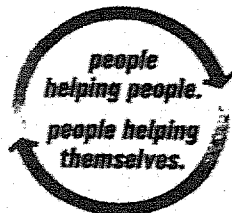
Time for high school entrance examinations

Starting high school next year?

If you plan to attend an Archdiocesan high school this fall, you must take the entrance exam, scheduled for Saturday, Dec. 7 at 8:30 a.m.

Applications can be obtained from your parish rectory, and must be returned to the nearest testing center by Nov. 30.

Testing centers are: Msgr. Pace High School, Opa Locka; Immaculate-LaSalle High School; St. Thomas Aquinas High School, Fort Lauderdale; and Cardinal Newman High School, West Palm Beach.



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Archdiocese of Miami
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PEOPLE

Speaking to the 21 million elderly persons in the United States, Mrs. Vicky Peralta, director of Adult and Aging Services of the Philadelphia Dept. of Public Welfare, said:

"Life is a gift from God and it's a privilege to live. Therefore we must show our appreciation to God by continuing to give something of ourselves."



Mrs. Peralta

Praising Pope Paul's statement before the World Food Conference and calling it a "very beautiful statement," civil-rights activist Dick Gregory said in Rome:

"The Pope will not overlook the fact that the churches should come together as a unit to make a firm commitment that no one is going to die of hunger."



Gregory

Meeting with Rabbi Marc Tannenbaum and other leaders of the American Jewish Committee in New York, Archbishop Jean Jadot, apostolic delegate in the United States, urged that:

"Jewish-Catholic dialogue on the issues of abortion and aid to private schools should be fuller, deeper and more open."



Abp. Jadot

In a pastoral letter, Cardinal Antonio Ribiero of Lisbon, speaking of emerging African nations, said:

"Emerging African countries are rich in promise for the Church, in contrast with the Western world, which is becoming secularized." He praised the drive for "Africanization" of the Church as seen in the recent Synod.



Prio

Returning from Quito, Ecuador, where the delegation of Cubans from Miami took credit for the defeat of the OAS resolution to lift political and diplomatic sanctions on Cuba, former Cuban president Carlos Prio exclaimed at the Miami International Airport:

"I have not been so happy in 40 years!"



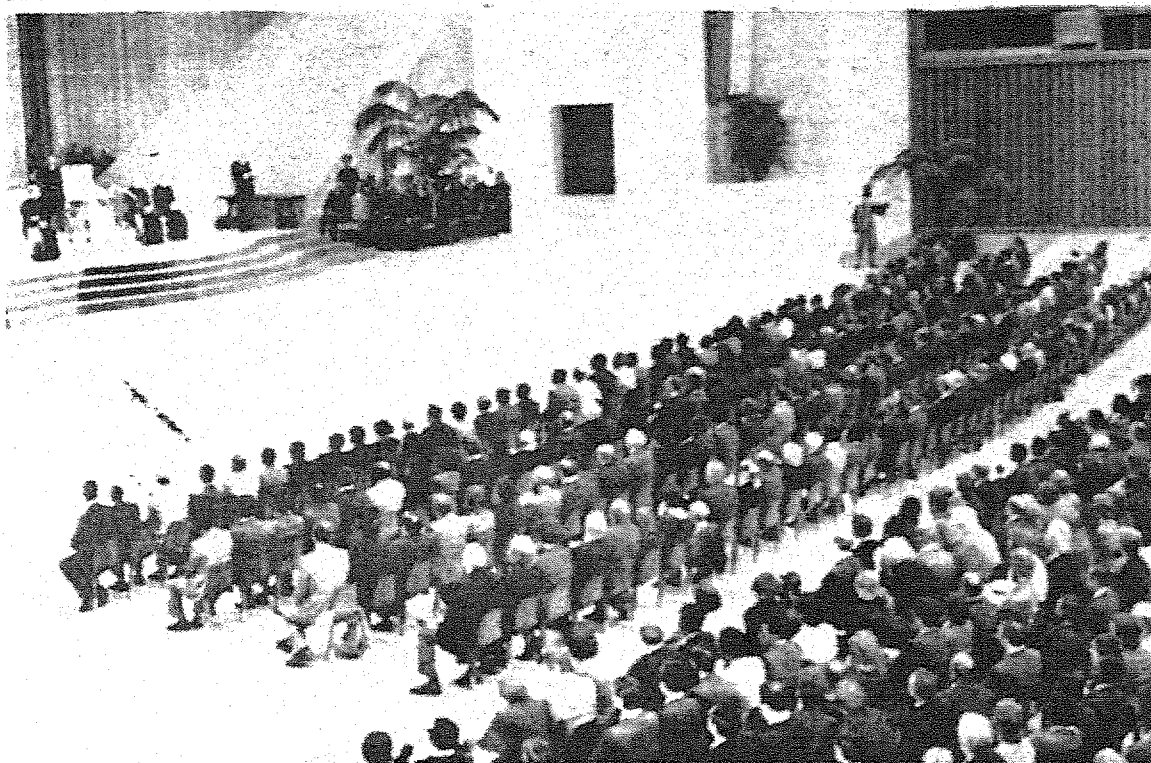
Scali

In preparation for PLO head Yasir Arafat's visit to the United Nations, John Scali, chief of the United States' mission to the world organization:

Refused to answer questions on housing or transportation for the leader for security reasons, but said that "PLO and Arab delegations are completely satisfied with the arrangements."



Cdl. Ribiero



FOOD CONFERENCE — Pope Paul VI, seated on a throne in the Vatican City audience hall, addresses delegates to the World Food Conference who have been meeting in Rome. The pontiff told participants that the global food crisis stems from unwillingness to correct maldistribution of resources. See story pg. 1.

Priests to attend conferences

NORTH PALM BEACH — Priests of the Archdiocese of Miami will participate in retreat conferences from Nov. 18 to 21 at Our Lady of Florida Retreat House.

Father Leo Clifford, O.F.M., will conduct the three-day conferences.

Those who will attend include Msgr. Dominic Barry, Msgr. John Delaney, Msgr. John Donnelly, Msgr. Francis Dixon, Msgr. James F. Enright, Msgr. Noel Fogarty, Msgr. Edwin Murphy, Msgr. Ronald Murphy, Msgr. Bernard McGrehan, Msgr. John J. Nevens, Msgr. Jude O'Donerty, Msgr. Patrick J. O'Donoghue, Msgr. John O'Dowd, Msgr. John J. O'Looney, Msgr. Rowan T. Rastatter, Msgr. Peter Reilly, Msgr. Robert W. Schiefen, Msgr. Bryan O. Walsh, Father Thomas Barry, Father Frederick Brice, Father Martin Cassidy, Father Charles Clements, Father James Connaughton, Father Larkin Conolly, Father Laurence Conway, Father Joseph Cronin,

Father Kieran Darcy, Father Francis Dunleavy, Father Patrick Farrell, Father Francis X. Fenech, Father Miguel Goni, Father Brendan Grogan, Father Cyril Hudak, Father Michel Keller, Father Michael Licari, Father Jerome J. Martin, Father Matthew Morgan, Father John Mulcahy, Father Patrick Murnane and Father Frank McCann.

Also, Father John McGrath, Father Dominic O'Dwyer, Father Gabriel O'Reilly, Father John Skehan, Father Leonard Stachura, Father Christopher Stack, Father Edmond F. Whyte, Father Joseph P. Angelini, Father Georges Beauregard, O.M.I.; Father Jose Biain, O.F.M.; Father Norman Bulanda, Father James Cleary, O.M.I.; Father Jaime Concha, C.M.F.; Father Paul Deyo, S.S.C.C.; Father Ross Garnsey, Father Walter Hartnett, Father Michael Halford, S.S.C.; Father Thomas Hanly, Father George Holland, Father Patrick Hyland,

S.P.S.; Father Charles Jackson, Father Aquinas Lieb, T.O.R.; Father John Mendelis, Father Edward Moan, O.M.I.; Father Timothy Moffatt, T.O.R.; Father Patrick Murray, Father Francis McKinney, T.O.R.; Father Patrick Organ, Father Edmond Prendergast, Father John Rathfon, Father Clemente Seoane, Father Patrick Slevin, Father Timothy Shannon, T.O.R.; Father Michael Tabit, Father Brendan Timon, C. SS. P.; Father John G. Tully and Father Jose Yoldi, O.P.

Serra Club to hear convention report

The next Dade County Serra Club meeting Tuesday, Nov. 19 will include talks on the Fall district Serra convention in Atlanta.

Reports on the convention will be given by Tom Schulte, district governor, and Dr. Michael Bevilacqua.

Sister tells why society has need for mentally retarded

WASHINGTON — (NC) — "Society very much needs" the mentally handicapped, according to Sister Virginia Schwager, director of health affairs for the United States Catholic Conference (USCC).

While she spoke of the responsibility society has toward the mentally handicapped, Sister Schwager stressed the human gifts they offer to an increasingly depersonalized society.

SHE made her comments in connection with the observance of November as National Retarded Citizens Month.

Simplicity of spirit, unquestioning faith, openness to people and to God, and a tendency to be concerned only with the essentials of life are among the gifts the mentally handicapped share, Sister Schwager said.

"These gifts of the heart are precisely what are needed

in a technological society that is becoming more heartless," she added.

THE GIFTS of the retarded "should give society the impetus to make available to all retarded citizens the same basic civil and human rights accorded other citizens, including the right to life and the right to live in a less restrictive environment," the Catholic health official continued. "Retarded citizens must be given the benefits of a free and open society whenever possible."

Each year in the United States 126,000 infants are born who will never have normal mental development. An estimated three percent of the U.S. population is mentally retarded.

Sister Schwager pointed to the fact that mental retardation "is about twice as common among the children of the poor as among middle and up-

per class children." "BUT a significant percentage of this retardation (among the poor) could be prevented," she claimed. "Adequate medical care and proper nutrition could reduce the incidence of mental retardation among the poor to that of the nation as a whole."

"Poverty is not only one of the effects of retardation, but also one of its causes. Such environmental factors as poor pre-natal care, inadequate counseling, low rates of immunization and poor nutrition are responsible for a higher incidence of retardation among the children of the poor."

But, "if the handicapped are given a good human situation in which to live and are given loving care, many retarded are capable of progressing psychologically, mentally, and spiritually," she said.

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Lawyer has big hangup — he likes water clean

Why should a lawyer be so keenly interested in water?

Because, says Joseph Michael Fitzgerald Jr., of Miami, we not only have to drink it but water is a key part of the environment and a major economic factor.

And Fitzgerald is an environmental lawyer.

According to the 31-year-old graduate of Catholic University, the most serious environmental problem facing South Florida is water pollution. Author of a graduate student paper, "The Miami River, a Study of Polluted Water," Fitzgerald has seen the murky canal waters and tar-laden beaches and decided to do something about it.

As special counsel to the Broward County Pollution Control Board, "I represent the public at hearings, prosecute offenders where necessary and draft pollution regulations."

"THE BOARD is a quasi-judicial, quasi-legislative agency, and their regulations

have the effect of law," he said. "The board's staff polices the county and cites firms for violations, asking them to cooperate volun-

tarily. If they won't then we go to court and I prosecute for criminal violation or we can proceed civilly, depending on how I feel about the case."

"But," says the attorney who is also environmental consultant to the Secretary of State, "I think education is the real answer."

"I don't think anybody wants to destroy the environment. They live here, their children and grandchildren will live here. They know this

is the land of sunshine and the good life.

"In Broward County a few years ago, out of about 100 sewage plants, only about 10 could pass the standards. Now about 80 per cent would pass on a given day. And they are stricter than Dade in their standards."

"IT PROBABLY helps having the gun of law behind you," says Fitzgerald, who also practices law in his father's firm. "You can get up to \$5,000 a day fine in Broward. But education is the answer."

"We need to do some dollars and cents thinking about where we get our money from. From tourism, beaches, fishing. The Gulfstream is losing its fish. You can sit out there for four days and not catch a thing."

"But I don't think any more action should come from the government," he says. "What we need is more leadership from private enterprise. The Chamber of Commerce in Miami is very interested in this and I would like to see the Fort Lauderdale Chamber get more active."

And in line with his educational approach, Fitzgerald hopes to set up a clinical program at a law school, either at the University of Miami where he earned his LL.M. degree in ocean law, or at Nova University.

"A CLINICAL program gives practical experience to a law student in the courtroom, so they don't have to learn on their own in court like I did. A third year student can go into court under supervision of a lawyer in public practice," he said.

Fitzgerald has a wife, Lynne, and grew up in St. Hugh Parish. Recently married, they moved into St. Mary Cathedral Parish.

His concern for the environment is indicated by his memberships: The Environmental Quality Action Committee of Greater Miami Chamber of Commerce, chairman of the Miami River Cleanup Committee, member of the Committee on Solid Waste Disposal in Broward County, and member of the International Oceanographic Foundation.

Meanwhile, Fitzgerald will continue drinking water and "shaking industries, airlines and the public into action" to make the state's number one natural resource the way it used to be.



Inspecting an Industrial Area of the Miami River is Michael Fitzgerald.

Same priest baptizes infant 26 years after baptizing the father

New rites and old linen and lace were of no concern to Louis Anthony Cappolino last Sunday — the four-month old infant was more interested in the lighted white taper held by his parents during his baptism.

Father Joseph Cronin — who as an assistant pastor in St. Mary Church had baptized the baby's father, Anthony L. Cappolino in 1948 — welcomed the family to St. Patrick Church, Miami Beach.

"DON'T you just love little babies?" he said after blessing the baby at the church doors. "Just look at his eyes! It's as Jesus said, we must become as little children to enter the kingdom of heaven!"

While Father Cronin administered the Sacrament of Baptism according to the new liturgical rite inaugurated five years ago, the child's maternal grandmother found her thoughts straying to the baptism of her son in the first

wooden structure, which was then St. Mary's Church.

Last Saturday, she had carefully washed and ironed the baptismal dress of linen and lace which had been worn by the baby's grandfather when he was baptized in a New York City church, and again by the baby's aunt, Mrs. Lorraine Wood, a member of St. Bernadette parish, Hollywood, who was baptized by Msgr. James F. Enright in 1950 in the rectory chapel of St. Rose of Lima parish.

ACTUALLY, Mrs. Yolanda Cappolino, of St. Rose of Lima parish, cannot recall too many of the details about her son's baptism except to say that "there was a group of babies to be baptized that day in St. Mary Church which then faced NW 75 St."

"Louie's baptism was truly beautiful. Father Cronin was just wonderful and used a small conch shell to pour the just blessed holy water on his head. He seemed to enjoy the ceremony as much as we did."

AND the baby's father and his wife Carol, members

of St. Monica parish echoed her sentiments with "Louie has really been blessed." While parents are given a more active role in the up-

dated rites, the godparents continue to have an important part. Mrs. Katherine Le Mire, the baby's aunt, and John Ramey, the infant's un-

All humanity asked to help

VATICAN CITY — (NC) Radio Nov. 7 that about 10,000 Catholics but from all — A bishop from hurricane-ravaged Honduras has appealed for contributions from Christians and other humanitarians. Hurricane Fifi last September and that about 60 percent of agricultural and industrial production had been destroyed.

Bishop Brufau said his country feels a sense of powerlessness in the face of the damage it suffered. He appealed for aid not only from

collections.)

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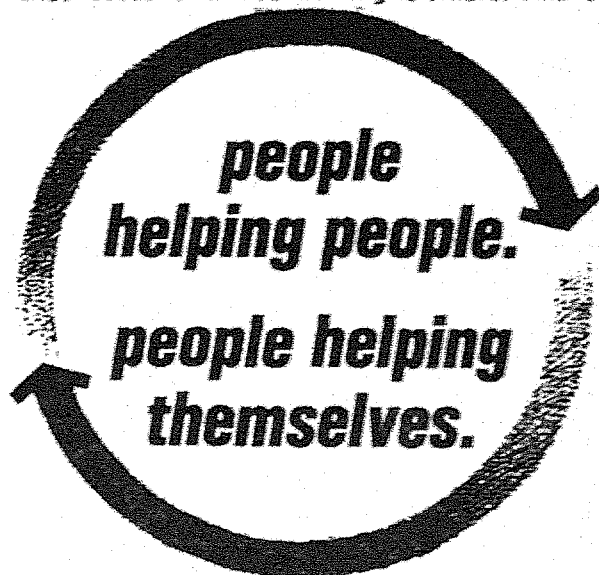
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The Campaign for Human Development...

... gave this man (above) and many others employment and new hope by helping form a co-op for education and jobs in Arkansas. A family (left) in Appalachia has a better outlook on life now that their bread winner has a job in a small business made possible by the CHD in the wake of a strip-mined valley. A Sioux Indian (right) takes pride in his new cattle, being raised on land once leased for almost nothing to others. This is



what the Church's anti-poverty arm in America is all about, a symbol of the Christian responsibility to look at the personal and national priorities, a campaign for self-help to hit at root causes of poverty so programs will be self-sustaining. As one recipient said, "You can't help yourself if you don't have anything to help yourself with."



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Editorials

Slogan about people tells whole story about anti-poverty

"People helping people — people helping themselves" is a slogan.

But those are more than words. They represent what human development is all about in the 20th century.

There was a time, hopefully past, when it was assumed that poor people lived poorly because they were lazy or inferior or being punished for their sins. But modern understanding of poverty conditions has made clear that poverty is a cycle that keeps people in its clutches like a psychological gravity, depressing the spirit, depressing the will and depressing the body.

A person born into poverty does not have the ways and means to progress into affluence. Yes, a few make it, rags to riches, on their own. But a few rich people end up broke, too. The affluent at least have some choice in what they make of themselves. The poor have very little choice.

And that's what the Campaign for Human Development is all about: Not giving anyone a dole, but giving a resource that enables people to support themselves.

THE KEY to CHD is finding self-help situations where a little aid will go a long way toward people helping themselves and thus reducing welfare and other public support.

In Scott, Ark., the descendants of ex-slaves were displaced by farm machinery and had no skills to gain employment. A CHD grant helped them form an Action Council through which they learned skills, built decent homes and gained self-respect and employment.

In South Dakota, proud Sioux Indians for a century have had little control over their land, leasing it for almost nothing to whites. Now with CHD aid they formed a co-op and are raising cattle and income and regaining the dignity they had for centuries before Columbus was born.

In Model Valley, Tenn., the companies strip-mined the area, leaving the rolling green hills ravaged and thousands of people jobless and homeless when the firms moved on. A CHD grant financed small businesses and one resident said, "Now the Valley is 100 per cent better than other areas around here."

These are just a few examples of how a little love can bring real change in the lives of people who want to help themselves.

This Sunday's special collection is your chance to be a part of this program again.



Human Development

This poster, showing scenes from various self-help projects, is being issued by the Campaign for Human Development of the U.S. Catholic Conference in connection with its annual fund appeal Nov. 24. In each diocese where the collection is held, 25 percent of the money is awarded locally to self-help programs and the remainder goes to national headquarters in Washington, D.C.

What makes some lose Faith? Pope points to three causes

By MSGR. JAMES J. WALSH

Some time ago Pope Paul, as he does on so many occasions, spoke to a great gathering of Rome visitors on the subject of faith. He never seems to pass up an opportunity to emphasize this most important matter of our lives. His remarks were pointed sharply to a problem of no small concern today, namely, the loss of faith.

He said three things can cause faith to weaken gradually and then die — ignorance, human respect and conformity.

That ignorance should lead to a flabby faith and ultimately to its disappearance is rather obvious. I'm not talking about the Christians who have been denied a fair chance to learn about their religion and who are inching along without even a clear understanding of the fundamentals. They can be comforted by Jesus' assurance that to whom little is given, of them little is expected.

But rather we have in mind there the many who could quite easily grow in knowledge, if they made the effort. Recently a man admitted that if he put one tenth of the time on religious reading that he gives to studying the Dolphins



MSGR. JAMES J. WALSH

grade school catechism and then turn to Time magazine's religion page for supplementary information. I am asking for a confused mind. Or if I read in the daily papers or in periodicals a radical, somewhat sensational treatment of a religious topic and buy it all without questioning further, I'm not helping my faith. As we have said so often here, Christ has given us the Church, the pope as His vicar on earth and the bishops as successors of the apostles, as our official teachers. We learn from them, and faith grows.

Secondly, human respect, as a habit, can weaken faith. It's not uncommon today to hear Catholics apologize to non-Catholic friends when an unpopular stand of the Church gets into conversation. They are embarrassed by the Church's teaching on birth control or divorce or abortion. "Well, you know the Church is great really, but she is very old, and it takes her a long while to catch up with what's going on in the world, and so on."

This is spiritual cowardice. If a person calls himself a Catholic, then non-Catholics would expect him to be loyal to his Church. They must have a certain contempt for the Catholic who shows uneasiness when his church is strongly proclaiming the sacredness of human life, both in the womb and among the aged and handicapped, as if such a stand against the popular view is indicative of senility or backwardness.

This form of human respect, when allowed to harden and become a way of life, surely causes faith to erode.

FINALLY, conformity to the crowd usually results from ignorance and human respect. Here is where the Catholic is apprehensive about being called an odd-bird because of his identification with "old morality." He forgets that a genuine follower of Christ is supposed to be "different" — not in appearance or in his work, but in his convictions.

So the temptation to get in line and march with the crowd, to accept the popular view, and thus avoid criticism, is succumbed to. If I do this, I begin to think the way the non-believer thinks, to adopt his viewpoint, to use his philosophy of life in vital matters. Then one day I realize I have come a long way from the teaching of Christ and His Church. That's bad enough. But it is worse when I take one more step and justify it by saying, "Well, everybody is doing it — it doesn't really matter that much nowadays."

At that point surely the light of faith can easily flicker and go out. Ignorance, human respect and conformity. They are danger signs.

New Bishop welcomed

The Diocese of Orlando is getting an early Christmas present this year with the Dec. 16 installation of their new Bishop, Thomas Grady, Auxiliary Bishop of Chicago.

Having been without a bishop for five months, the Church has carried on in Orlando as usual, but now the flock can have that feeling of leadership and unity that is present when the shepherd of the flock is there among his people.

Bishop Grady is a man with broad credentials and evident admiration from other prelates of the Church who have expressed pleasure at his appointment.

We join with the people of Orlando in welcoming Bishop Grady into the community in general and into the Church of Florida.

The Truth of the Matter

and pro football, his faith would be much stronger. Well, no one is expected to give up an interest in sports and substitute religious education, but what he said was true. Just a little regular effort to learn more could lessen resentment about Church teaching, resentment which often stems from ignorance.

THE IMPORTANT reminder here, however, is to learn what the Church holds from the right sources. If I am living an adult Christian life on the meagre knowledge picked up in

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Opinion



'You do make the difference in Human Development drive'

By DALE FRANCIS

The slogan of the Campaign for Human Development is "You Make the Difference." That's really true. In the valuable service that the Campaign gives in the nation, you are the one who makes it possible. The officials are only stewards of the money you offer. If you give they can carry on the work. Without you nothing is possible. You really do make the difference.

A couple of years ago there was a small hassle raised by some people who said that the Campaign for Human Development had made grants to organizations that held positions opposed to those held by the Catholic Church. For example, some organizations that were helped, it was charged, favored abortion.

NOW you must understand this charge. No one ever charged that the Campaign for Human Development aided projects that were in support of abortion or other positions in opposition to the teachings of the Church. Those who make the grants are careful to make certain this does not happen. The charge was that help went to projects of organizations that might in other projects support things not in harmony with the teachings of the Church.

There may have been some validity in these charges, although the incidents would have been rare. The Campaign for Human Development exercises real care in making its allocations. The money you give never goes to projects that are in any way in conflict with your religious convictions. The Campaign for Human Development can and does make certain of this. What it

can not possibly do is to query each organization and its leaders on all their personal positions on matters unrelated to the project for which the grant is made.

It may sometimes happen that a perfectly acceptable project is supported and the organization has views unrelated to the project that would not be acceptable. But even these situations are rare. The fact is that when you give to the Campaign for Human Development you will be helping projects carefully chosen to make certain they will help people help themselves.

IN THE last three years I have carefully gone over the allocations made by the Campaign for Human Development. What impresses most is the tremendous breadth of the grants. They have gone to people of all races, all nationalities groups, even all religions — for there is no religious test in making the grants, they are given to those whose needs are greatest and the prospects for meeting those needs are best.

What's more, those grants have covered every part of the nation. They have gone to organizations in urban areas and rural areas. They have gone to projects for children and for the elderly. They have gone to programs for training parents, for educating the unschooled, for rehabilitation, for bringing a community water when it has no central supply.

I don't know that every project helped has worked out perfectly. I would expect that there would have been failures. But what I can say for a certainty is that Campaign for Human Development has acted responsibly in the stewardship of

the money you give it and it has made the scope of its help the broadest possible.

SO we come to the question of why you should give. One thing I've heard most often is that some people can't figure why Catholics should be doing this. After all, they say, we pay taxes and the government is helping people.

But the government is not helping the kind of organizations that the Campaign for Human Development helps. The government is too big, too impersonal and it can't be worried about whether or not 50 families in a little town have an inadequate water supply. The Campaign for Human Development helps people who without them would have no help.

You don't need to be told, of course, that we as Catholics are called by our very faith to serve others. Our Lord said that as we help the least of those among us we help Him. We as Catholics must live a life of prayer, must seek always to come closer to Him, but if our lives as Catholics are only on the spiritual level they are not fully Catholic. We must always help others. Whether they are of our faith or of our race or of our nationality does not matter at all; we must show our love for Jesus by our love for others.

So this Fall, even though these are hard times for us all, we must help the Campaign for Human Development. We must be even more generous than in the past because the need is greater. And it really is up to you because you really do make the difference.

Mid-East powder keg near the fire

By REV. JOHN B. SHEERIN, C.S.P.

On Oct. 29 the Commerce Department reported that its early warning system for the economy registered "bad times ahead." On the same day we had bad news from the Middle East. Arab oil figured largely in both reports.

Twenty Arab chiefs of state met at Rabat in Morocco in late October, winding up their meetings with an official recognition of the Palestine terrorist organization, the PLO, and an agreement to give \$2.35 billions yearly to the Arab armies and the guerrillas facing Israel. The guerrilla leader, Arafat, announced that this was "a turning point in Arab history" and

Sum and Substance

that "victory is close at hand."

King Hussein of Jordan joined the other 19 Arab leaders in declaring the terrorist organization to be the legitimate representatives of the Palestinian people. Israel had acknowledged its willingness to negotiate the question of the West Bank but has refused to negotiate with the terrorists. So the almost certain prospect is another outbreak of war between the Arabs and the Israelis.

King Hussein's capitulation to the Arab leaders is an enigma. During the meetings he had threatened to pull out unless he were delegated as representative of the Palestinians in negotiations.

WHY did he submit and sign the declaration? Coercion doesn't seem to be a satisfactory answer. He has distinguished himself these many years by his personal courage, matched by his reasonableness. In 1959, during a Middle East editorial tour, I took part in an interview with Hussein in Amman, and I found him ready and willing to make reasonable compromises for the sake of peace. On the other hand, he has taken a very firm hand in dealing with the Palestinian terrorists in uprisings in Jordan.

Those who claim Hussein was intimidated at Rabat point to the blood-chilling atmosphere of the meetings. Hussein himself was guarded by a swarm of his own security men and the Moroccan government had about 6,000 security men on hand, according to press reports. In fact, the Moroccans had broken up an extensive plot by Palestinian guerrillas to assassinate several Arab leaders, including Hussein, and had planted army units in the forest surrounding the hotel where the meetings were held.

The pen is said to be mightier than the sword but Arafat's triumph over King Hussein indicates that the UN and the Arab leaders recognize the gun is mightier than the pen. When the Chinese Communists intervened in the United Nations police action in Korea, American public opinion was solidly opposed to the admission of Red China to the UN on the ground that it was shooting its way into the UN. American opinion later muted its protest to "shooting your way into the UN."

NOW, the UN seems to have little objection to the admission of disturbers of the peace into the world peace organization. The UN General Assembly voted weeks ago to let a Palestinian terrorist address a plenary meeting next month, and the UN Educational, Scientific and Cultural organization has admitted the Palestinian terrorist organization, the PLO, the membership.

Times change. The UN, a peacemaking organization which created the Jewish state in 1948 after a long and judicious study of the Palestine question, now seems ready and willing to welcome a violent solution to the Middle East problem. For the terrorist who will address the plenary session of the UN represents in the mind of most Americans the assassins who killed American diplomats in Khartoum and the murderers of the tots in Maalot as well as the airplane passengers in Athens.



Keep a sharp ear open!

On this page...

...our readers are invited to sample a variety of Catholic viewpoints which reflect opinions of the authors and are not necessarily the official position of the Church.

Why not ZPG for cats, dogs?

By ANTOINETTE BOSCO

Would you believe — the other night on TV, in a period of one-and-a-half hours, 16 commercials plugged the right of cats and dogs to have all meat meals and other succulent diets? The superstar of the animal glamor set — Morris, the reluctant cat — was the high point of the pitches. According to an article I read recently, Morris, insured for a million or so, gets more fan mail than any human counterpart.

I want to emphasize that if I sound critical of these commercials, this mustn't be interpreted as my being anti-dog and cat. In fact, as a family we put some 17 years into the care and feeding of assorted pets. Our reputation as the animal lovers of suburbia was justified. Our menagerie included cats, dogs, rabbits, hamsters, lizards and even a snake.

We had some fun moments, like the time the hamsters got out of their cage and somehow ended up in bed with me that night. We had some sad moments like the time a neighbor's child tried to drown our new litter of kittens and they all got pneumonia. We spent three days trying to nurse them back to health, but all four died anyway.

PETS are a nice part of life and I respect people's right to have them. But what's been bothering me — and the excessive repetition of the dog and cat food commercials reinforce this — is a topsy-turvy inconsistency that concerns the nature and numbers of our

population and the quality of human life.

The population panic has made great strides in achieving a vastly declining birth rate in the United States. One of the most active groups, ZPG (Zero Population Growth) is carrying on a fear and disaster campaign to convince everyone that having babies is contributing to people-pollution and the only way to save the world is for each woman to make a decision, backed up, if necessary, by sterilization, not to have more than one-point-something children.

The idea is catching on. Latest statistics from the Census Bureau (Oct. 1, 1974) reported that a survey of women 18 to 39 years old indicates they plan to have 2.5 children in their fertile years — compared to 3.1 in 1967.

What I would like to know is, who's surveying the cats and dogs? There are 70 million of them in the U.S. today. That's a lot of mouths to feed. An estimated 10,000 puppies and kittens are born every hour. That's a lot of irresponsible pregnancies. Why isn't there a ZPG for animals? Where's the family planning, birth control, or wide-scale sterilization program for the animals?

WHAT I'm mostly concerned about is how long it's going to take before we begin to question the morality of using such large quantities of wheat and meat for the production of animal food, particularly when so many people in the world are starving.

These are not only the poor people of India and Africa. In our own country, it is now well known that many people — particularly the elderly poor — eat pet food because they can't afford to eat people food. The findings of a 26-member food research group, presented to the Senate Select Committee on Nutrition and Human Needs recently, spelled out that as much as one-third of the dog and cat food sold in American city slums is being con-

The Bottom Line

sumed by humans. It is quite a conscience-pricker to realize that commercial canned cat and dog food products must meet the standard for human consumption precisely because so many people have come to this last resort of living on animal food.

Well — Morris is back on the TV screen being coaxed to eat his "dindin." And 10 minutes later, some guy, hugging a dog, is saying, "You eat beef. Give him beef," with a heavy emphasis on the "him."

I cringe a bit, remembering the Agriculture Department pricing the pet food industry at two billion dollars per year, which makes another question pop into my conscience — Will the school lunch program to feed our nation's poor kids ever come close to that amount?

Around the Archdiocese

Monroe County

An "Old Fashioned Social" under the auspices of St. Bede Women's Guild will be held in the parish parking lot from 10 a.m. to 4 p.m. on Saturday, Nov. 16. White elephant items, a bake sale and plants booth will be featured.

Palm Beach County

St. John Fisher Women's Guild will sponsor a fashion show and luncheon at 11:30 a.m., Saturday, Nov. 23 at the K. of C. Hall, West Palm Beach. Reservations may be made by calling 842-7153.

Their fourth annual Italian dinner will be sponsored by St. Paul of the Cross parishioners on Sunday, Nov. 17 from 4:30 p.m. to 8:30 p.m. at Our Lady of Florida Retreat House, U.S.I., North Palm Beach. Tickets will be available at the door.

A jewelry party will be sponsored by the Home and School Assn. of St. Francis of Assisi parish, Riviera Beach, at 8 p.m. Nov. 19. Proceeds will be donated to the school air-conditioning fund.

CDA Court Palm Beach will welcome new members during 12:15 Mass on Sunday, Nov. 17 in St. Juliana Church, West Palm Beach. Membership information may be obtained by calling 842-2531.

Christmas cards are available from the Palm Beach County Right to Life League by calling 844-3063 or 844-8212.

Broward County

Catholic Widows and Widowers Club will meet at 8 p.m., Monday, Nov. 18 at home of Kay Anderson, 1810 NE 43 St., Fort Lauderdale. Plans will be discussed for a holiday party. For further information call 772-3079 or 565-3149.

A Christmas bazaar under the auspices of St. Jerome Home and School Assn. will begin at 10 a.m. Saturday, Nov. 16 and continue through Sunday after Masses on the school grounds, 2601 SW Ninth Ave., Fort Lauderdale.

Little Flower Home and School Assn., Hollywood, will serve a spaghetti dinner on Saturday, Nov. 16 from 3 p.m. to 8 p.m. in the school cafeteria, 1843 Pierce St., Hollywood. During a meeting of the Assn. at 8 p.m. Tuesday, Nov. 19, members will hear Dr. P. Margolesky, optometrist; and chiropractor, Dr. David Preacher, speak on "Your Child's Health in Relation to His School Work."

A Calendar luncheon and card party under the auspices of St. Charles Borromeo Women's Club, Hallandale, begins at noon, Nov. 18 in the parish hall, Hallandale. Reservations may be made by calling 929-1914.

St. Boniface Women's Club of Pembroke Pines will sponsor a bazaar from noon to 8:30 p.m. on Saturday, Nov. 16 and from 8 a.m. to 8 p.m. on Sunday, Nov. 17 at Fletcher Hall, 7850 Johnson St., Hollywood.

A Christmas bazaar under the auspices of St. Malachy Women's Club will be an event of Nov. 22 at the parish, 6200 N. University Dr., Tamarac. Donations of saleable items may be left at the parish hall on Thursday, Nov. 21.

Parishes back music meet

A music workshop sponsored by St. Lawrence, St. Matthew and St. James parishes begins at 7:30 p.m., Thursday, Nov. 21 in St. James parish hall, 540 NW 132 St.

Musicians, music directors, organists, song leaders, choir members and interested parishioners are invited to participate in the evening session under direction of Bernard Huijber, European composer.

Robbie retires as Relations chairman

Mrs. Charles H. Finkelshtein will assume her duties as chair-person of the Dade County Community Relations Board during the annual luncheon today (Friday) in the DuPont Plaza Hotel.

She succeeds Joseph Robbie, manager partner of the Miami Dolphins, who has served during the past year.

Guest speaker will be Carl Rowan, syndicated columnist and TV personality, whose book, "Just Between Us Blacks" has just been published.

Food, clothing gathered for Camillus House

NORTH MIAMI BEACH — A county-wide drive has been inaugurated in Dade County by St. Lawrence Council of Catholic Women to provide assistance to Miami's Camillus house throughout the year.

Food, men's clothing and

sundries, bedding, towels, etc. are urgently needed by the Little Brothers of the Good Shepherd who operate the refuge for indigent men in downtown Miami. Four members of the community feed 3,850 men and women every week with 700 meals served daily.

Annunciation parish, W. Hollywood, is having its annual carnival today (Friday), Saturday and Sunday on the grounds at 3781 SW 39 St. Chicken dinner will be served Sunday from 1 p.m. to 6 p.m. Ramos, the magician will perform between 3 p.m. and 8 p.m. Saturday and Toby, the Robot will be featured at 6:30 p.m. Sunday.

Dade County

Mercy Hospital Auxiliary will sponsor a dessert bridge and card party on Tuesday, Nov. 19 at the First Federal Savings & Loan Assn., 2750 SW 22 St. Tickets may be obtained by calling 891-4038.

Members of the Cathedral Guild will meet at 8 p.m., Wednesday, Nov. 20 in the archdiocesan hall. Senior citizens will be honored and donations of foodstuffs will be collected for Camillus House, refuge for the indigent in downtown Miami.

St. Joseph Women's Club, Surfside will sponsor an all day "Mini-Bazaar" on Nov. 16 in the parish clubrooms, Surfside.

St. Francis Hospital Auxiliary will sponsor a "Mini-Bazaar" on Friday, Nov. 22 from 11 a.m. to 6 p.m. in the hospital's Wiegand Auditorium, Miami Beach.

The Family Guild of St. Agatha parish will meet at 8 p.m., Thursday, Nov. 21 at St. John Vianney Seminary cafeteria, 2900 SW 87 Ave. Guest speaker will be Tom Endter, vice president of the Florida Right to Life Committee.

A spaghetti dinner will be served by parishioners of St. Benedict on Friday, Nov. 22 at the K. of C. Hall, 545 W. 51 Pl., Hialeah. Serving begins at 5 p.m. and continue until 8 p.m. Tickets are available after Sunday Masses or at the rectory, 650 W. 80 St.

New officers have been elected by organizations of St. James parish. Joseph Murray is president of the Men's Club assisted by Gilman St. Pierre and Attilio Amanti, vice presidents; Daniel Guilday, secretary; John Mulvey, treasurer; Rudy Pankawicz and Fred Nager, guards. Helen Mulvey is Women's Guild president, assisted by Edie Fornash, vice president; Grace Nasarenko, secretary; Ana Gonzalez, treasurer; and Carmen Villar, treasurer.

A garage sale under the auspices of St. Vincent de Paul Altar and Rosary Society will be a day-long event on Saturday, Nov. 16 on the grounds at 2000 NW 103 St.

Brother Thomas of Camillus House will be the guest speaker at the 8 p.m. meeting of St. Lawrence Council of Catholic Women on Monday, Nov. 18. Short slide presentation will accompany his remarks.

'When Upkeep starts you on Downgrade'

"When Your Outgo Exceeds Your Income, Your Upkeep Becomes Your Downfall," will be the topic of Charles E. Irvin, Ph.D. during the next in the series of Economic Awareness Lectures at Barry College at 7:30 p.m., Tuesday, Nov. 19.

A lecturer-consultant for 22 of America's largest corporations, Dr. Irvin is skilled in handling problems in sales, management and communication and he travels more than 200,000 miles a year speaking to over one-half million people annually.

The lecture in Wiegand Hall on the Miami Shores campus is open to the general public free of charge.

The St. Lawrence affiliate of the Miami Archdiocesan Council of Catholic Women is also enlisting the aid of other faiths and organizations to provide the Brothers with food every month in the year through local collections and donations.

Pre-Advent festivals scheduled in parishes

Pre-Advent carnivals and festivals are scheduled in Miami and Hollywood parishes within the next week.

CAROL CITY — A four-day carnival begins Thursday, Nov. 21, on the grounds of St. Monica Church, 3490 NW 191 St. and continues through Sunday, Nov. 24. Rides for the children and a variety of booths will be featured.

Pre-Cana conferences

Pre-Cana conferences have been scheduled in Dade and Broward Counties for couples planning to be married within the next six months.

Sessions will be held at St. Hugh Church, Coconut Grove, beginning at 8 p.m. Tuesday, Nov. 19 and continuing on Nov. 26, Dec. 3 and 10.

Similar conferences are in progress at St. Coleman Church, Pompano Beach, and will be inaugurated at 8 p.m., Wednesday, Nov. 20 at St. Helen Church, Fort Lauderdale and will continue through Dec. 11.

Calendar for blind ready

Their annual free Braille Catholic calendar published by the Xavier Society for the Blind is now available for blind persons.

Those interesting in obtaining copies should write to the society at 154 E. 23 St., New York, N.Y. 10010.

HOLLYWOOD — An outdoor bazaar is scheduled in Nativity parish, 5327 Johnson St. Nov. 21-24. "Skipper Chuck" and his TV friends will perform on Saturday afternoon. A number of rides and booths will also be featured.

OPA LOCKA — The annual Fall festival at Our Lady of Perpetual Help parish, 13400 NW 27 Ave., began yesterday (Thursday) and will continue through Nov. 18.

Spanish and Italian foods will be featured as well as rides and an amusement arcade.

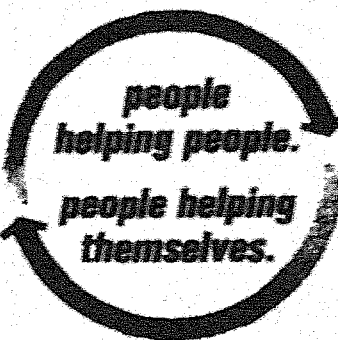
Free glaucoma exams slated

Free screenings for glaucoma will be sponsored by the Florida Society for the Prevention of Blindness, Inc. at the following locations:

Wed. Nov. 20 — Public Health Center, 615 Collins Ave. Miami Beach, from 1 p.m. to 4 p.m.

Fri. Nov. 22 — N. Miami Fine Arts Bldg., 12430 NE Eighth Ave. from 10 a.m. to 12 noon and from 1 p.m. to 3 p.m.

Mon. Nov. 25 — South Beach Activities Center, 920 Alton Rd., Miami Beach, from 10 a.m. to 2 p.m.



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GOLD COAST RESTAURANT REVIEW

If you missed the feature article in the Miami Herald about the QUINTESSANCE in SOUTH MIAMI, don't miss the restaurant! In MIAMI and WEST PALM BEACH, still the best value in town are the STEAKTHING restaurants. Where else can you and your honey enjoy the best beef in town, an old world setting, unlimited wine or beer and salad, and your check is still under \$5 each? Kids are half price. In FT. LAUD., the new STUARTS OF LONDON features hearty food and drink. Fabulous steak. Lobster. Dover sole (try it) and a prime rib guaranteed to be served piping hot or you don't pay the check. They boast the biggest Union Jack flag this side of London, painted right on their building wall. Next in POMPANO, try FLETCHER'S FISH HOUSE, an old style gourmet fish house with the freshest raw bar in the area. They have a "fun" thing going, that's causing a lot of talk. Say Fletcher's Fish House, fast, three times to your waiter, and you get a special surprise free with your dinner. E.B.

Who gives a Birthday Party you couldn't hold a candle to? Call the Catering Manager 377-1966

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YESTERDAY'S FLORIDA by Nixon Smiley. E.A. Seemann Publishing, Miami, 256 pp., \$12.95
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YESTERDAY'S KEY WEST by Stan Windhorn and Wright Langley, E.A. Seemann Publishing, Miami, 144 pp., \$7.95
YESTERDAY'S FLORIDA KEYS by Stan Windhorn and Wright Langley, E.A. Seemann Publishing, Miami, 128 pp., \$7.95
YESTERDAY'S SARASOTA by Del Marth, E.A. Seemann Publishing, Miami, 160 pp., \$7.95
YESTERDAY'S TAMPA by Hampton Dunn, E.A. Seemann Publishing, Miami, 160 pp., \$7.95
YESTERDAY'S ST. PETERSBURG by Hampton Dunn, E.A. Seemann Publishing, Miami, 160 pp., \$7.95
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YESTERDAY'S TALLAHASSEE by Hampton Dunn, E.A. Seemann Publishing, Miami, 140 pp., \$7.95
FLORIDA: LAND OR IMAGES by Nixon Smiley, E.A. Seemann Publishing, Miami, \$5.95

From Tallahassee to Key West, from the earliest settlements to modern times, Florida is explored in picture and text in this fascinating series of books, written by Florida authors and published by a Florida publisher.

YESTERDAY'S FLORIDA, the first of a series of books on states, was written by former Miami Herald writer Nixon Smiley, who also wrote **YESTERDAY'S MIAMI** and **FLORIDA: LAND OF IMAGES**, a collection of interviews and stories collected by Smiley through his years of travel across the highways and back roads of Florida.

More than 500 photos accompany the text in **YESTERDAY'S FLORIDA**, which covers every aspect of the state — North, Central and South Florida; rural, small-town and metropolitan Florida; the unique, common and uncommon aspects of the state.

YESTERDAY'S MIAMI is a pictorial history of the city, from its origins as Fort Dallas and Lemon City, through the tremendous boom in the '20's, to its present sprawling beauty.

From Henry Flagler and Julia Tuttle to the modern heroes, the story of Miami's rise in 80 years from a mosquito-infested swamp to what it is today makes interesting reading for anyone who lives in Miami or has ever visited it.

YESTERDAY'S KEY WEST and **YESTERDAY'S FLORIDA KEYS** tell in photos, accompanied by text by the Herald's Key West correspondents, the sometimes rough, always exciting history of the keys and the nation's southernmost city.

Henry Flagler's railroad, pirate treasure, fishing, have brought all sorts of people to the Keys. Key West has been the home of such famous people as Ernest Hemingway, Thomas Edison and James Audubon; and the temporary White Houses for Presidents Taft, Roosevelt and Truman.

Their stories and the stories of the many others who settled the Keys are told in photos, most of which have never been published before. Many were kept for years in treasured family albums or were buried away in government files. Assembled in two books, the history of Key West and the other keys has finally been told.

The rapidly growing southwest coast of Florida has a history of its own, told in **YESTERDAY'S SARASOTA**, **YESTERDAY'S TAMPA**, **YESTERDAY'S ST. PETERSBURG** and **YES-**

TERDAY'S CLEARWATER. Today the home of writers, artists, museums and the "Greatest Show on Earth," Sarasota was settled as early as the 15th Century. Its story is told by photos with text by Del Marth and the Sarasota Historical Commission.

From the the mysterious mounds built by Indians in Clearwater to the famous cigars of Tampa to the tourist appeal of St. Petersburg, the volumes on these cities tell in words by Hampton Dunn, one of the area's best-known writers, the stories behind the photos depicting the history of the area.

Dunn also wrote the text for **YESTERDAY'S TALLA-**

HASSEE, every Floridian's "other home town." The photos show the Old South warmth, the government in action and the small-town charm it has retained through its history.

Every Floridian owes it to himself to get acquainted with his state and his city — and what better way than through the fascinating world of photos, narrative and stories assembled by the people who live and work right there? One or more of these books would make an excellent gift for anyone, young or old, to find under the tree on Christmas morning.

(Reviewed by Glenda Walkinshaw, Voice Features Editor.)



Eucharistic prayer: its history and use

THE EUCHARISTIC PRAYER by John Barry Ryan. A Study in Contemporary Liturgy. Paulist Press, 210 pages, 1974. \$5.95

The Eucharistic Prayer is especially valuable for its critical evaluation of how successful the three new Roman Canons and selected Dutch, English and French contributions have been in formulating integrally modern and radically different traditional prayers.

John Barry Ryan, the author, is an Assistant Professor of Religious Studies at Manhattan College, Bronx, New York. Having studied at various noted universities, he has acquired an M.A. in English Literature, M.A. in Liturgy, and a Doctorate in Theology. Besides his full time teaching, he is also actively involved in campus ministry.

DR. RYAN feels that teachers of liturgy who treat this (Continued on page 19)

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ABOARD THE fabled Orient Express, passenger Lauren Bacall is confronted with evidence by detective Hercule Poirot (Albert Finney) in Paramount's film of the Agatha Christie mystery, "Murder on the Orient Express."

Christie film is as good as the book

Murder on the Orient Express (Paramount) — Agatha Christie's classic done up as a classic mystery film.

Many a rainy weekend has been salvaged by admitting defeat and then settling down with an Agatha Christie mystery. In truth, there is nothing so relaxing as one of Miss Christie's elegant mystery stories. The clues to the solution of the murder are always tantalizingly evident in hindsight, but the ending is always a surprise, so that there is no point in straining one's intellect to beat the author to the final twist.

THE PLOT of the film is, needless to say, as complex and tricky as anyone could wish, full of red herrings and bristling with clues so obvious that they encourage the audience to discount them — it's all part of the entertainment. In fact, the only straight line in the film is in the tracks on which the

opulent train travels and then becomes stalled by a snow-drift. The movie, in grand tradition, begins with a sepia-tinted sequence tracing in tabloid style a particularly horrendous kidnap-murder that rocked the United States. We then switch to the film's contemporary time, five years later, to gather its cast in European Istanbul as they make their entrances to board the fabled Orient Express. It is an awesome parade, drawn out to savory perfection by Lumet.

The passengers include the fussy and perceptive Belgian detective, Poirot, who boards the train as a last minute addition. Although M. Poirot is heartily welcomed aboard by Wagon-Lits official Martin Balsam, it is some time before many in the audience realize that the funny little man with the slouch and slicked-back hair is Albert Finney.

But what, you ask, does all of this have to do with a nasty (and unsolved) American kidnap-murder? At first the answer appears to be nothing — but those who know Miss Christie's books know better than that. Gradually, following the nighttime murder of one of the passengers, a brusque American businessman named Ratchett (Richard Widmark), the little patterns emerge, as Poirot, through questioning and cajolery, elicits facts from the others and pieces the elaborate puzzle together. The thrill for mystery fans is that everyone is simultaneously clearly innocent and unmistakably guilty. To say more would be to spoil the fun. (A-II)

Five classic plays now classic films

Theater is alive and well and living on film.

The American Film Theater, begun last year with a series of eight plays-on-film, is back this year with five films from Broadway and London plays, starring outstanding actors and directed by top filmmakers.

THE FILM series will be shown in selected theaters beginning in January, with only four performances for each film. Season tickets may be purchased, and orders will be filled on a first-come, first-served basis.

Bertolt Brecht's "Galileo," the story of the 17th Century astronomer's — and man's — quest for ever-greater scientific achievement,

starring Topol (Fiddler On The Roof), is the first of the series. First presented in 1947, the play retains its meaning for today's world.

Following "Galileo" is the stage revue, "Jacques Brel is Alive and Well and Living in Paris," which has toured the world for six years. A collection of the reclusive Frenchman's hauntingly beautiful songs translated into English, the film includes an appearance by Brel himself, as well as the troupe of singers who by their music explain Brel's philosophy that human values exceed all others.

THE ORIGINAL director and cast of David Storey's "In Celebration" are reunited for the filmed version of the story about one night in the lives of one family in a northern England mining town. Alan Bates stars in the unwinding of the complex relationships that surface as three grown sons join their parents for their fortieth anniversary.

Maximilian Schell stars in the role of the accused who dramatically turns accuser in "The Man in the Glass Booth," directed by Arthur Hiller. Hiller is best remembered for his direction of "Love Story," "The Americanization of Emily," and "Hospital."

Closing the season will be Jean Genet's "The Maids," starring two-time Academy Award winner Glenda Jackson, Susannah York and Vivien Merchant.

For information on season tickets, write The American Film Theater, P.O. Box 647, 149 E. 23 St., New York, N.Y. 10010.

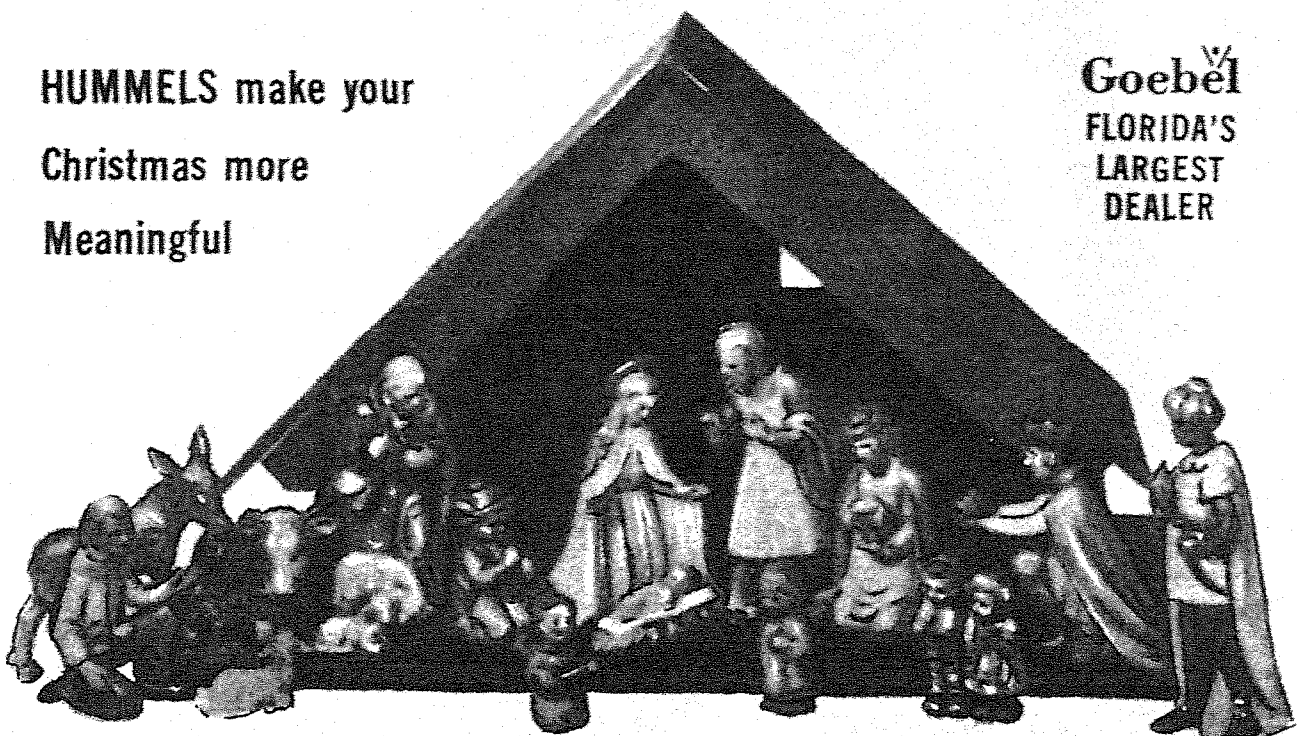
Film ratings and reviews

The film ratings and reviews appearing in the Voice are furnished by the Division of Film and Broadcasting of the United States Catholic Conference solely for the guidance of our readers as to content in order to select the movies they wish to view, or for their children to see.

Following is an explanation of the ratings as they are assigned by the DFB.

A-1—Morally unobjectionable for general patronage
A-2—Morally unobjectionable for adults and adolescents
A-3—Morally unobjectionable for adults
A-4—Morally unobjectionable for adults with reservations
B—Morally objectionable in part for all
C—Condemned

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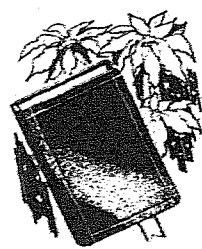
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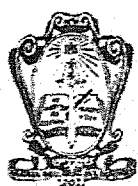
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Feeling Good

The cast from "Feeling Good" gathers at Mac's Place, a small variety store that serves as a meeting place for them in the new television series on health for adults that premieres Nov. 20 on the 250 stations of the Public Broadcasting Service.

The 26-week series is designed to convey basic health information and to encourage viewers to do something about their own lifestyles to maintain or achieve good health. Seen in continuing roles in the series are from left: Rex Everhart (Ben); Priscilla Lopez (Rita); Ethel Shutta (Mrs. Stebbins); Ben Slack (Hank); Marjorie Barnes (Melba); and Joe Morton (Jason). The primary target audience is young parents who play an important role in influencing the health of their immediate families. Of particular concern are the health problems and attitudes of low-income families. Feeling Good has been called "the boldest single attempt at mass health education ever attempted by the media." Feeling Good is produced by CTW, creators of "Sesame Street."

Burton, Ure dare, so does Godfather

SATURDAY, NOV. 16

8 p.m. (ABC) — Where Eagles Dare (1969) — A spy-counter-spy melodrama set in the Bavarian Alps during World War II, "Eagles" pits Richard Burton, Clint Eastwood and Mary Ure against what must be half the German army ensconced in a castle literally inaccessible except by cable car. The purpose of the mission comes clear only gradually (and undoubtedly for some viewers, not at all): the discovery of the names of the agents who have infiltrated the British Intelligence Service. Alistair MacLean wrote the script (and later the novel) and Brian Hutton directs this interminable, totally implausible series of killings, escapes and pyrotechnic displays. The Panavision production is massive, the performance by all concerned is minimal. (A-III)

9 p.m. (NBC) — The Godfather (1972). Part I — This is it, you all — possibly the biggest media event of the year aside from Evel Knievel's thwarted flight, that is. "The Godfather" muscles into your livingroom via prime-time TV. Who doesn't know that this one is the blockbuster movie based on the Mario Puzo best seller, starring Marlon Brando as the aging but indomitable Don Vito Corleone, head of the fictionalized Mafia family? James Caan plays the hot-headed Sonny, and Al Pacino is the young, serious, and for a while hesitant Michael. The movie follows the book's complex but always forward-moving plot lines, but co-screenwriters Puzo and Francis Ford Coppola (who also directed) wisely removed many of the side track characters and incidents. What is left is the solid core story of a mob's rise, near-fall, and resurgence in the murderous world of New York racketeering. The movie is beautifully played by a fine cast, and Coppola's direction, right down to the use of an antique tint to give a proper Forties ambience, is a study in control and pacing. Even in a somewhat sanitized TV edition, the film is for adults, and the non-squeamish at that — the murders are plentiful and gruesome, and very little is spared in detailing the intricacies of mob life. (Part II will be broadcast on Monday evening, Nov. 18, if you can keep the pasta boiling that long.)

TUESDAY, NOV. 19

8:30 p.m. (NBC) — The Virginia Hill Story — Dynamic Dyan Cannon takes aim at a role casting her as a rags-to-riches playgirl-friend of mobsters Bugsy Siegel and others, during organized crime's public heyday in the 20's and 30's. Raunchy, and a matter of taste for diehard TV addicts. Allen Garfield saves the day with nifty character acting.

8:30 p.m. (ABC) — It Couldn't Happen To A Nicer Guy — Here's one to test your credulousness and level of taste in accepting TV light entertainment. Paul Sorvino, a fine actor who deserves (and should know) better, plays a mild-mannered middle-aged man who is "forced" to have relations with a beautiful woman who gives him a lift and then puts him out of her car without his clothes. It takes some explaining to get anyone to believe his story, especially his wife (Michael Learned) — and it should take more than this kind of TV movie to get you to invest two hours of your evening. In dubious taste, at best.

THE FAMILY that plays together — the singing group, The Osmonds — will perform in their own one-hour musical program, "The Osmond Special," Wednesday, Nov. 20 (8-9 PM.) on WTVJ, Channel 4. They are Marie (foreground), Merrill (banjo), Jay (bass), Alan (trumpet), Jimmy (trombone), Donny (piano) and Wayne (clarinet).



Franklin entertains

The Ambassador is the first Bicentennial program to avoid embalming our nation's past as "Great Moments in History" by enlivening it with the individual humor and human foibles of an exciting historical period. It is the first of four parts in the CBS mini-series on the life and times of Benjamin Franklin. "The Ambassador" series, premiering Thursday, Nov. 21, 9:30-11 p.m., Channel 4, centers on the critical years Franklin spent as the representative of the Continental Congress in France, 1776-85.

Franklin's mission to the court of Louis XVI was ostensibly to achieve recognition for the new nation then in arms against the formidable power of the British Empire. His real purpose was to cajole Louis into sending money and supplies for Washington's hard-pressed forces and ultimately to involve France in the war as an ally through the employment of French ships and troops in America. Our textbooks, in celebrating Franklin's accomplishments, too often lose sight of the extraordinary man himself.

WITH Eddie Albert playing the role of Franklin at age 71, this complex historical character gets his dramatic due. Albert, suitably padded and be-spectacled, bears a striking resemblance to the popular portrait of the aging Franklin. More important, Albert gets into the spirit of the role, seeming to have a grand time wryly interjecting home-spun philosophy and slyly winking at lady admirers while engaged in stratagems aimed at taking sharp advantage of the suspicions aroused by his activities by both his French hosts and English agents.

As shown here, the court of Versailles was a maze of complicated intrigues through which "Honest" Ben proceeded by means of ingenuous misdirections calculated to be misconstrued to America's ultimate gain. Part of the episode's enjoyment comes from the blundering of spies and counterspies who are totally asea at Franklin's off-handed friendliness and seemingly disinterested assistance in making their job easier by such things as letting them read dispatches before he sealed them.



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LIKE the best historical dramas from the BBC ("The Wives of Henry VIII" and "Elizabeth I"), "The Ambassador" affords the opportunity of learning about another age through meaningful entertainment. Howard Fast has fashioned an intelligent and well-constructed script carefully executed by director Glenn Jordan. The series is under the overall guidance of executive producer Lewis Freedman whose long experience with quality television drama speaks for itself.

The high success of "The Ambassador" makes one look forward later this year to the other three episodes, which employ different writers, directors and stars (Lloyd and Beau Bridges, Richard Widmark, and Melvyn Douglas). With this Bicentennial show, television begins celebrating the unique spirit of America rather than merely sermonizing about it.



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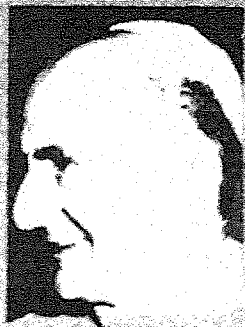
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We sincerely rejoice at the increasing vitality of the particular churches and of their ever more manifest will to assume all their proper responsibilities. At the same time we hope that proportionate care will be taken so that, in the furthering of this essential aspect of ecclesial reality, no harm will come to the firmness of the "communio" with the other particular churches and with the Successor of Saint Peter, to whom the Lord has entrusted the serious and enduring role — one full of love — of tending his lambs and sheep, of confirming his brethren, and of being the foundation and sign of the unity of the Church.

—Paul VI in address to the Synodal Fathers during the final session, Oct. 26, 1974.

'Woman is part of Church'

Having come in to be part of the Church through baptism, woman partakes of the common priesthood of the faithful. This enables and obliges her "to profess before men the faith received from God through the Church" (Lumen gentium, 2, 11). So many women have reached the highest peaks in such profession of faith, to the point that their words and writings have given light and guidance to their brethren. That light was fed every day by intimate contact with God, even in the noblest forms of mystical prayer, and Saint Francis of Sales did not hesitate to say that women have a special capacity for it. That light is turned into life in a sublime manner for the good and service of mankind.

The Council therefore wished to acknowledge the lofty collaboration with divine grace which women are called upon to give, in order to begin God's Kingdom on earth. In extolling the greatness of their mission the Council had no hesitation in calling on them likewise to cooperate "in order that mankind may not decline," in order to "reconcile men with life," and "to save peace in the world" (Message to Women).

—Paul VI, speaking at the ceremony proclaiming St. Teresa of Avila as a Doctor of the Church, Sept. 27, 1970.

Announce Good News

The totality of salvation is not to be confused with one or other aspect of liberation, and the Good News must preserve all of its own originality: that of a God who saves us from sin and death and brings us to divine life. Hence, human advancement, social progress, etc. is not to be excessively emphasized on a temporal level to the detriment of the essential meaning which Evangelization has for the Church of Christ: the announcement of the Good News.

—Paul VI in his address to the Synodal Fathers during the 25th and final session, Oct. 26, 1974.

'Eternal salvation of world'

There has been made clear the relationship of distinguishing, of integrating and of subordinating human advancement to the Evangelization of the mystery of Christ, which implies knowledge of the Blessed Trinity, sharing in the divine nature and the eternal salvation of the world now and in the future.

—Paul VI in address to the Synodal Fathers during the final session, Oct. 26, 1974.

'A truly Christian life'

There has been inculcated the relationship between Evangelization and the formation of its subjects, with an insistence on the necessity and importance of spiritual and doctrinal preparation and of a truly Christian life in harmony with the Gospel message, in order to give credibility to this message and not place obstacles in the way of its acceptance by non-believers.

—Paul VI in address to the Synodal Fathers during the final session, Oct. 26, 1974.



The Eucharist is for us pilgrims on earth bound for heaven the focal point, blinding and illuminating, of the whole real system of our Christian religion. It is the presence of Emmanuel, that is, God with us, who is redemption, a divine victim for us, in a word, a plan of divine communion in us. The more impenetrable, the more unusual, the more miraculous the Eucharistic mystery appears to our worldly way of thinking (remember the discussion at Capernaum: "this is a hard saying; who can listen to it?" Jn. 6, 60), the more clear, logical, persuasive and beatifying it is to the man who believes and who loves Jesus Christ. The Eucharist: He is here.

—Paul VI in General Audience, May 31, 1972.

A Christian hallmark

Sanctity should be the Hallmark of every Christian. It is not optional; it is not too difficult.

—Paul VI, Nov. 1, 1973.

'We... must be holy'

The Church needs holy people To the constitutive holiness of the Church must correspond the holiness practiced by her members.

Which means: not only is the Church holy in herself, but we who belong to her and form her must show she is holy through ourselves. We, individuals, organs and community, must be holy. This necessity with regard to persons, in fieri stems from a deeper necessity, in act, relative to interior authenticity: the holiness, as we were saying, characteristic of the ecclesiastical institution. Our faithfulness to the Church involves also this plane of life: it is necessary to be holy.

—Paul VI during General Audience, Nov. 4, 1972.

International Women's Year gets praise and good wishes of Pope

(Following is the text of Pope Paul VI's address of welcome to Mrs. Helvi Sipilä, secretary general for the United Nations International Women's Year, at a private audience.)

We very willingly greet in you, this morning, the representative of the commitment assumed by the United Nations for the International Women's Year, proclaimed for 1975. This meeting offers us the opportunity to express the good will and attention with which we wish to follow this initiative.

In fact, the initiative does not find the Church inattentive to the problem or lacking in a clear desire to solve it. On the contrary: in the contemporary effort to promote the advancement of woman in society, the Church has already recognized "a sign of the times," and has seen in it a call of the Spirit. The study commission which we set up, accepting a wish expressed by the 1971 synod, has precisely received the mandate to study, in a comparison of the aspirations of today's world and the enlightening doctrine of the Church, the full participation of woman in the community life of the Church and of society.

THE PROGRAM of International Women's Year, well summed up in the theme "Equality, Development and Peace," it thus is not extraneous to the

most lively interest of the Church herself.

Equality can only be found in its essential foundation, which is the dignity of the human person, man and woman, in their filial relationship with God, of whom they are the visible image.

But this equality, he added, does not exclude the distinction, in unity, and the specific contribution of woman to the full development of society, according to her proper and personal vocation. In this way the woman of today will be able to become more conscious of her rights and duties, and will be able to contribute not only to the elevation of herself but also to a qualitative progress of human social life, "in development and peace."

And since the fundamental and life-giving cell of human society remains the family, according to the very plan of God, woman will preserve and develop, principally in the family community, in full co-responsibility with man, her task of welcoming, giving and raising life, in a growing development of its potential powers.

TO ALL those collaborating in the preparation of International Women's Year in the most worthy purpose of strengthening ever more the dignity and mission of woman, we indicate as a solid point of reference the figure of the

Blessed Virgin. As we stated in our recent exhortation, Marialis Cultus, our age is called upon to verify and to "compare its anthropological ideas and the problems springing therefrom with the figure of the Virgin Mary as presented by the Gospel."

The reading of the divine Scriptures, carried out under the guidance of the Holy Spirit, and with the discoveries of the human sciences and the different situations in the world today, being taken into account, will help us to see how Mary can be considered a mirror of the expectation of the men and women of our time . . . (She) offers them the perfect model of the discipline of the Lord: the disciple who builds up the earthly and temporal city while being a diligent pilgrim toward the heavenly and eternal city, the disciple who works for that justice which sets free the oppressed and for that charity which assists the needy, but above all, the disciple who is the active witness of that love which builds up Christ in people's hearts." (37)

And with this bright vision before our eyes, we wish the undertaking harmonious and profitable work, upon which we invoke the intercession of the Mother of God and the fullness of divine blessings.



A BIRD is silhouetted against the morning mist and polluted air in an industrial city of the midwest.

MAN AND NATURE

By RUSSELL SHAW

The proper relationship between man and nature, in God's plan, is sketched briefly but clearly in the first chapter of the Book of Genesis.

"Then God said: 'Let us make man in our image, after our likeness. Let them have dominion over the fish of the sea, the birds of the air, and the cattle, and over all the wild animals and all the creatures that crawl on the ground' . . . God blessed them, saying: 'Be fertile and multiply; fill the earth and subdue it.' "

The human race is meant to have "dominion" over nature, to "subdue" it and place it at the service of human purposes. Such dominion, however, is not absolute. It is not limited only by human ingenuity and prowess. Rather, it is conditioned by a second concept — the idea of stewardship.

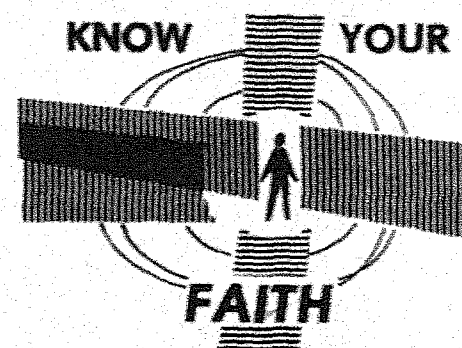
Human beings rule and control nature as God's representatives. In exercising their dominion over nature, they are accountable both to God and to one another. When this principle of stewardship is lost sight of, man's dominion is in danger of becoming tyrannical and abusive — as in many ways it has become today.

DISCLOSURES of environmental abuse, prophecies of doom concerning the depletion of natural resources — these and other reflections of the fact that all is not well in contemporary man's relationship with nature have become the stock in trade of journalism. Even so it is possible to wonder how much impact they have had on the minds and hearts of most Americans.

Our richness tends to insulate us. Only when

we are pinched ourselves do we awaken to realities which dominate the lives of millions of people the world over. In the winter of 1973 rising gasoline prices and long lines at the pumps sensitized Americans to the fact that the world's supply of petroleum is not limitless. When the lines disappeared, however, most lapsed back into their customary complacency.

Not many Americans grasp the implications of the fact that this country dominates the world's most precious resource: food. While millions in sub-Sahara African and other parts of the world face the threat of imminent starva-



Dominion or stewardship?

tion, Americans struggle with a national crisis of overweight. The possibility of a paradoxical connection between the two things occurs to very few.

The problem is not limited to Americans. By drastically increasing the price of oil, the oil-producing countries created a desperate situation for the poor nations of the world, forcing them to cut back on development plans in order to pay the skyrocketing bill for the oil they need. The only operative principle seems to be: Charge what the market will bear.

Do resources like food and oil "belong" to particular nations and peoples in an exclusive sense? Is this what it means to exercise "dominion" over nature?

IF DOMINION means cornering the market

— yes. If it means stewardship — accountability to God and to other human beings — the answer is no.

Stewardship and accountability have implications not only for the present inhabitants of the world, but also for the unborn and for future generations. Here, too, the current record leaves much to be desired.

The subduing of nature has now reached the point at which, for the first time in history, the extermination of the human race by all-out nuclear war is a real possibility. Yet the response of the superpowers is to haggle suspiciously over limited arms control — not disarmament — while developing new weapons. At the same time other ambitious nations begin to edge their way into the nuclear club, impelled by the consideration that a first-class power today needs nuclear weapons at its disposal.

Something is wrong somewhere. In the contemporary world human beings have extended their dominion over nature to an unprecedented degree. Yet they have done so with little reference to their responsibility to other members of the human race — present and future — and with little visible sense of accountability to God.

Dominion divorced from stewardship can be a nightmare. Man's fulfillment of the biblical command to subdue nature to human purposes stands in danger of becoming a catastrophic mockery. If it does, the joke ultimately may be on us.

"Human beings rule and control nature as God's representatives... When this principle of stewardship is lost sight of, man's dominion is in danger of becoming tyrannical and abusive—as in many ways it has become today."

ENVIRONMENT

Can mankind survive this rupture?

By REV. WALTER J. BURGHARDT, S.J.

Recently the social philosopher and psychoanalyst Erich Fromm was interviewed by a New York newspaper. He had come to this country in the early 1930's, an exile from Hitler's Germany, hopes high for life and work in a vibrant America. Forty years later, he fears for his adopted country. "The United States is not yet entirely in hell. There is a very small chance of avoiding it, but I am not an optimist."

Why this gloom? One reason is what Fromm calls our "unrestrained industrialism." After World War II, America's industrial machine spewed an endless flow of motor cars and pleasure boats, refrigerators and air conditioners, barbecue pits and heated swimming pools.

SUCH INCREDIBLE excess of material things, Fromm claims, the machine process, has minified man, made his own life seem unimportant to him. "We have grown soft from it at a sacrifice of, what shall I call it, the soul." And, on the whole, we "have accepted the logic of machinery, which is to demonstrate how machinery works. The ultimate purpose of making a gun is to fire it."

In consequence "America has become the world's most destructive society." Not only have we bombed Vietnam back to the Bronze Age. "Our society is also internally destructive. In the last decade or so, a million people have been killed in highway accidents. We produce cars with built-in obsolescence. Knowing the possible dangers, we continue to pollute the environment. And we subsidize violence on the screen — movies in which human life is depicted as brutish and cheap" (cf. New York Times, Dec. 15, 1973, p. 33).

I have analyzed three ruptures that call for reconciliation: rupture between man and God, within man-himself, between man and man. Now I take up a fourth facet of human disunity, a rupture Dr. Fromm has in mind, the rupture between man and nature, between man and things. I shall probe two problems: (1) what this rupture does to us, and (2) what this rupture asks of us.

FIRST, then, what is this rupture between man and nature? By "nature" I mean all that is not man or God. Till recently, you and I have pretty much taken nature, things, for granted. There they were — air and ocean, coal and natural gas, aluminum and oil, steer and salmon, wheat and milk and eggs, cars and boats and planes, drugs and electric lights — there they all were, in their natural state or the fruit of American know-how, at our disposal now and forever.

Oh yes, much of its was hostile, had to be subdued; some of it belonged to others, had to be carried enslaved across continents; but when the chips were down, nothing could resist American ingenuity. What we wanted we could have. One tradition even boasted that such consistent success, such material prosperity, was a sign of God's election: We were a chosen people. All

enemies would fall before our blessed might: not only ensouled peoples but the soulless soil, the bowels of the earth and the limits of outer space.

Suddenly all that changed. No longer could we take nature for granted. Each day a new headline horrified us, terrified us: "Last Pocket of Clear Air in United States Disappears;" "World Oxygen Level Threatened by Pesticides;" "Air Pollution Will Require Breathing Helmets by 1985;" "World Losing Water Pollution Battle despite Stepped-up Control Efforts;" "Fertilizers Called Threat to Water Resources;" "Millions Face Threat of Starvation;" "World Food Supplies Seen Running out by Year 2000;" "Experts Say Human Race May Have Only 35 Years Left" (Cf. Karl Menninger, Whatever Became of Sin? P. 121).

IN FEAR, we looked at nature with new yes, fresh awareness. I looked at human excrement pouring into the Hudson River, and I smelled not waste but death. I breathed deeply, coughed, and no longer found humor in the joke: "When does the snow get dirty in New York City? At ten thousand feet."

I read that autos occupy more space in America than do people, and I felt strangled. I saw a tree felled in a few short moments, and I remembered that the tree had been centuries a-growing. I watched the Arab-Israeli crisis unfold, and realized that his winter our children and our aged might be cold, might freeze. I saw a lady look wistfully at chuck beef in a market, and the ceaseless surge in living costs became more than a statistic. I heard that, to power western cities, Navajo land would be strip-mined, and I thought of horror that is Appalachia.

Appalachia . . . Is it possible that Appalachia is, in miniature, America in the year 2000? "Every year Americans junk 7 million cars, 48 billion cans, 20 million tons of paper. Our industries pour out 165 million tons of waste and belch 172 million tons of fumes and smoke into the sky. We provide 50 per cent of the world's industrial pollution. An average of 3,000 acres of oxygen-producing earth a day (1,000,000 a year) fall beneath concrete and blacktop. The average American puts 1,500 pounds of pollutants into the atmosphere each year. Furthermore, there is no end in sight" (Richard A. McCormick, S.J., "Notes on Moral Theology: April-September, 1970," Theological Studies 32 (1971) 97).

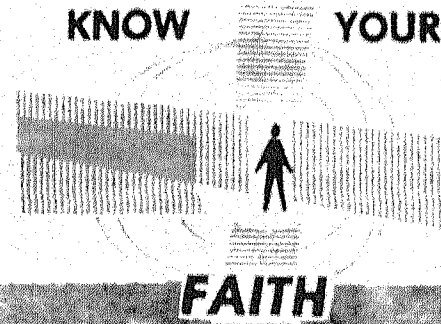
IN ALL THESE facts and figures, what I find frightening is that we are enlarging the enmity that exists between man and his earth. It is as if we began with the curse of God in Genesis, "Cursed is the ground because of you" (Gn 3:17), experienced how reluctant nature often is to serve us, vowed that with our know-how and our power we rational creatures would enslave the irrational, and then carried our vow relentlessly to its logical conclusion. We have conquered the earth; it is subject, or soon will be, to our every will and whim.

Only . . . the slave has turned on his master; cold reason is no longer control; out of the nonhuman we have fashioned a monster, and the monster threatens to strangle us. The rupture that sin spawned, hostility between man and his environment, is reaching the point of no return. I can only hope that you are as frightened as I am.

By REV. PAUL F. PALMER, S.J.

"Old George" was a man of culture in the root meaning of the word, but the only thing polished about him was the top of his head. A farmer, the only thing that he couldn't cultivate or grow was hair.

Well read, but only in the Bible and in the Baltimore Catechism which he began to memorize from the day he asked to be received into the Church, George was a natural philosopher. "Now you take this modern farming," he



began. "These big tractors with their ploughs dig too deep, they scar the earth. In the old days the man with his horse and plow, they caressed the earth."

"Caress the earth," what a lovely expression coming from an old man whose back was bent from laboring in the fields from the day he had left an orphanage to become a hired hand. But the word "caress" reminded me of a talk given by a learned colleague and fellow contributor to these pages, Father Walter Burghardt. The Latin word "colere" from which we derive such English words as cultivate, culture, cult or worship, is the word used by the Latin Bible to describe Adam's task of "cultivating" the earth.

AS Father Burghardt expressed it, Adam's vocation was to "cultivate" his garden, to "cherish" his woman, and to "worship" his God, all variable translations of the single word "colere." Common to all three translations is the idea of reverence. A man of reverence is a man of culture, and "Old George" like Adam before the Fall was all of that. I believe it was Chesterton who said: "Satan is Satan because he is irreverent."

The world today is faced with an ecological crisis, but I am beginning to wonder whether the crisis is not basically theological. When people use religion without being

religious, when people use the bodies of others without really loving anybody, when people subdue nature to their selfish use and in doing so abuse it, are they not lacking in reverence?

The book of Genesis tells us that part of the penalty visited upon man, as the result of Adam's rebellion against God, would be the refusal of the earth to yield willingly and graciously to the will of man. "Cursed is the ground because of you; in toil you shall eat of it all the days of your life. In the sweat of your face you shall eat bread until you return to the ground" (Gen. 3:17, 19).

This strange sharing of nature in the sin of the first man, and its consequences for both nature and man, is developed by the Apostle Paul into a theology of redemption or reconciliation that encompasses both man and his world. "The Father has manifested His mercy by reconciling the world to Himself in Christ," "making peace through the blood of His cross with all that is on earth or in the heavens" (cf. 2 Cor. 5:18; Col. 1:20).

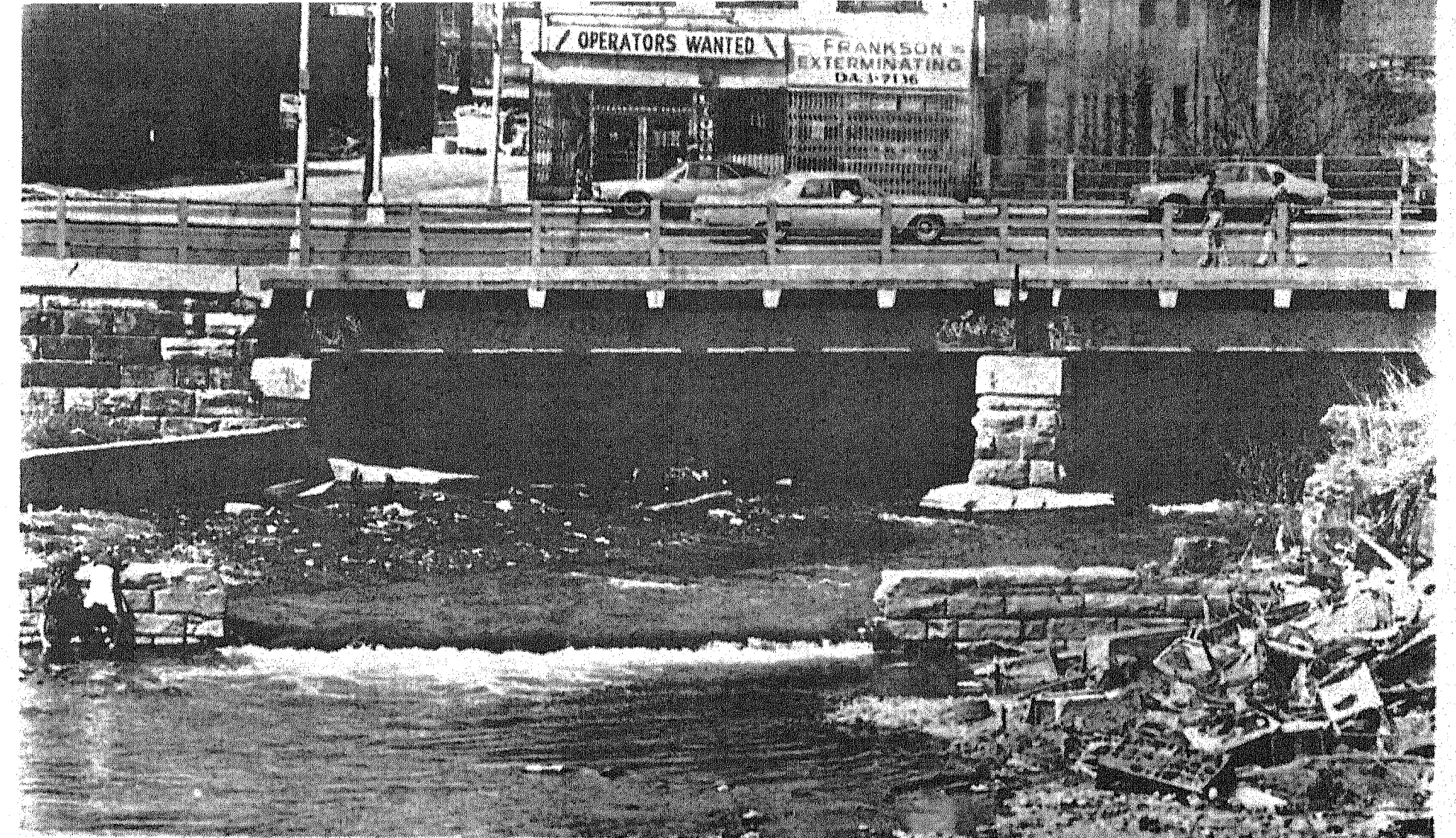
It is in the context of nature's redemption that Paul can say: "We know that the whole creation has been groaning in travail together until now" (Rom. 8:22), and speak of a restoration in which God "will unite all things in Christ,

things in heaven and things on earth" (Eph. 1:10).

THE AGONY of nature is deeper today than it was when Paul wrote. Our streams and rivers and oceans are choking for want of oxygen; large areas of our land have been stripped of their adornment; our skies have been turned into smog, obscuring or blotting out the sun; while the very air we breathe is the bearer of toxic pollutants that suffocate rather than susitate all life.

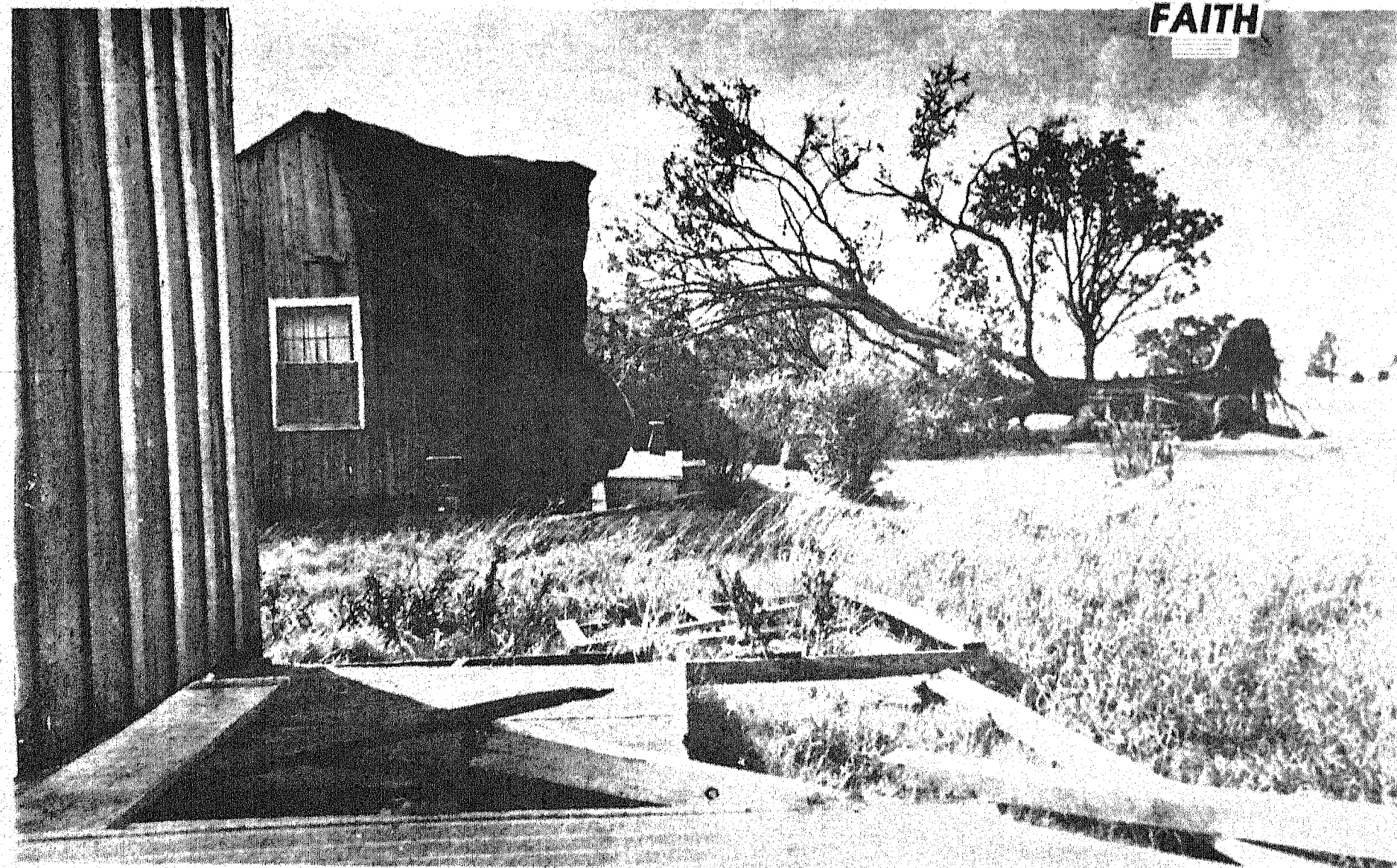
In the Apocalypse or the Revelation to John, the Apostle writes: "Then I saw a new heaven and a new earth; for the first heaven and first earth had passed away, and the sea was no more" (21:1). Many commentators see in this text, based on the prophecy of Isaiah (66:17) a renewal of all creation, freed from imperfection, and transformed by the glory of God (Rom. 8:19-21).

The man of culture, particularly if he is a Christian, will not sit idly by and await the final restoration of all things in Christ. He will join with men of other cultures in keeping the present earth a fitting dwelling place for man. Having experienced reconciliation through Christ, the Christian will be sensitive to the voiced and unvoiced aspirations of the whole of God's creation to share in the "mystery of godliness" just as it has shared in the "mystery of iniquity."



"I looked at human excrement pouring into the Hudson River, and I smelled not waste but death. I breathed deeply, coughed, and no longer found humor in the joke: 'When does the snow get dirty in New York City? At 10,000 feet.'"

Man must atone
to Nature; cease
land, sea spoilation



"Instead of being 'at home' with nature, we frequently are at a loss in our efforts to relate ourselves to it. We speak of the 'hostile' environment and are terrified by many natural events such as thunderstorms, earthquakes and hurricanes." (In the path of Hurricane Carmen were homes of sugar plantation workers in Louisiana.)

Man's conquest of Nature has a price

By WILLIAM E. MAY

Genesis tells us that God, in making man, alone of all living creatures, His own image, gave him dominion over the created world. "Be fruitful, multiply, fill the earth and conquer it. Be masters of the fish of the sea, the birds of heaven and all living animals on the earth" (Gen 1:28).

Because of sin, however, we have become strangers not only to God, to our brother men and to ourselves, but also to the world in which we live. Instead of being "at home" with nature, we frequently are at a loss in our efforts to relate ourselves to it. We speak of the "hostile" environment and are terrified by many natural events such as thunderstorms, earthquakes, hurricanes.

Often we consider other animals as our enemies in the struggle for survival. Nature, red in tooth and claw, is our common foe, either we vanquish it and bend it to our will, or it will destroy us.

In many ways we have "conquered" nature and brought it under our command. We have channeled its forces and used its resources for our own purposes, the fish of the sea and all the living animals on the earth have become one vast source for human food and clothing, the elements of nature are at our disposal for building the city of man. Yet as we make ever greater strides in bringing the world of nature under our power we discover that our conquest is not without a price: the polluting of our planet and the growing erosion of the basis upon which all life, including our own, is dependent. What is wrong?

RECONCILIATION between man and nature differs from man's reconciliation with God, his fellow men, and himself inasmuch as nature, unlike God and other men, is not a personal being. But the need for man to become reconciled with the world of nature is only too evident in the striking contrasts that we have made of our rivers and lakes, the portions we have put into the atmosphere, and the near panic we experience because of the energy crisis.

Some see the root cause of the crisis we experience in the very words from Genesis cited above, for

they think that these words gave man a blank check, as it were, over nature, making him its lord and master. Although this is surely a terribly mistaken reading of Scripture — for in the Bible man is not the Lord of creation, for there is only one Lord, namely the loving God who made man in his image — it is possibly this way of understanding man's place in nature that is at the heart of the matter. For on this understanding nature is simply something there for man to use at his pleasure, the universe, of which he is the center, is his plaything.

We differ from other animals and from the rest of nature in that we really are the living images or words of God. Alone of all creatures we can come to an understanding of the world and of ourselves, alone of all creatures, moreover, we can communicate and share life, even God's life, by freely giving ourselves away in love and receiving, in turn, the life and love of others, including that Other who is our loving Lord. But we are one with other animals and the world of nature in being created, and our life is linked to the life of other animals and to the world. But how to become reconciled to that world, to the natural universe in which we live?

BECAUSE we are, alone in creation, the living words or images of God, we have a vocation, a summons, a call. We are summoned to choose life. But our choices are not to be blind, irrational, unthinking responses. Rather they are to be intelligent and free acts of self-determination. We are called, in short, to shape our own lives inwardly by choosing to do what we come to know we ought to do if we are to be truly men. By questioning our experience we can come to know the meaning of that experience, and we can test that meaning we discover for its truth and act responsibly in accord with our true understanding of experience. The truth, we are told, shall set us free.

What has all this to do with our reconciliation with nature? Perhaps it has everything to do with it. To be true to ourselves and to the God who wills to share his life with us, we must be true to reality. That is, we must be open to the world in which we live, to the

natural world that we have not made but within which we live. We must be ready to recognize this world for what it is, the gift of a loving God, and a sign of his presence to us.

Too frequently we believe that only persons like ourselves are the subjects of rights. Although we are, as persons, that is, as God's images, uniquely the subjects of inamissible and transcendent rights that make us to be infinitely precious, we are not the only bearers of rights. Everything that issues from the creative word of God is in a significant sense a bearer of rights. Every being, for instance, has the right to be recognized for what it is and for the role that it has to play in the universe as a whole.

Because we, alone of all God's creatures, are capable of coming to understand what things really are, we have the corresponding obligation to find out what they are and to let them be what they are and are meant to be, both in themselves and in their relationship to ourselves and to the rest of the created universe.

WHAT reconciliation between man and nature involves at root, consequently, is a willingness on our part to be open to the truth that the created world of nature, simply by being, can communicate to us, for this truth is one way that the living Lord uses for telling us something important about ourselves and about Himself. Our reconciliation with nature can begin with our adopting the attitude so magnificently embodied in the life of St. Francis, who with the poets could see a heaven in a wildflower and a world in a grain of sand.

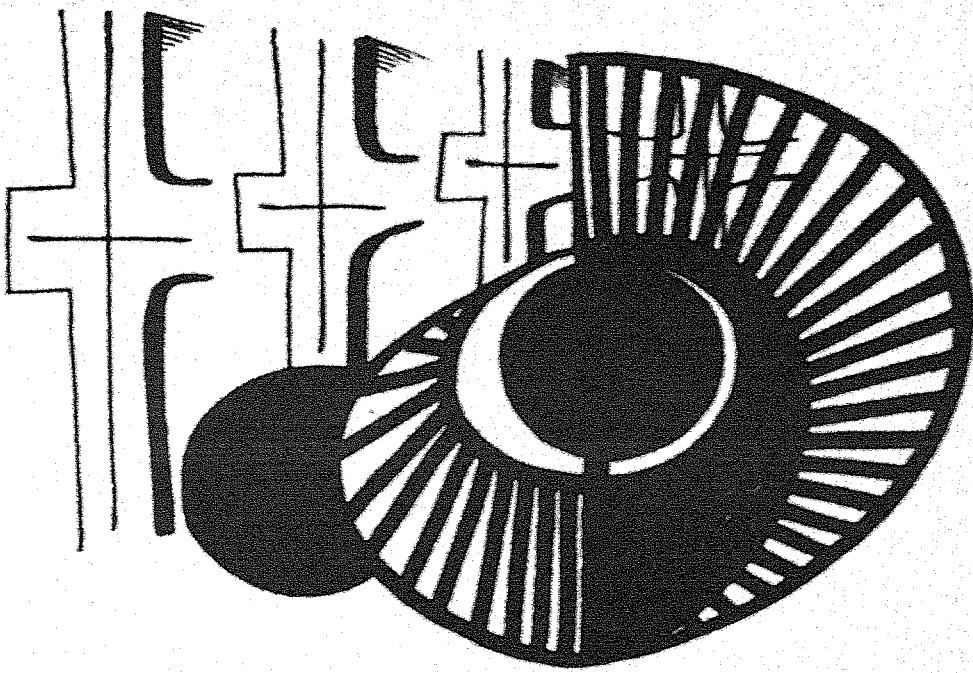
Our reconciliation with nature can begin with our reconciliation with ourselves, in humbly recognizing ourselves for what we are: creatures unique in the world because of our powers of mind and will, but with the rest of creation one in being totally dependent on the Lord of creation and dependent on all of creation in living out our summons to become truly what we really are: bearers of the word that God speaks to us through His creation and, in particular through those created images of Himself that He has personally become in our Brother Jesus.

You and Your Faith

From Sunday's Gospel

He said, "Take care not to be misled. Many will come in my name saying, 'I am he' and 'The time is at hand.' Do not follow them. Neither must you be perturbed when you hear of wars and insurrections. These things are bound to happen first, but the end does not follow immediately."

Luke 21:8-9



Make most of God's 'now'

GOSPEL (Thirty-Third Sunday of the Year; Nov. 17, 1974). Malachi 3:19-20; 2 Thessalonians 3:7-12; Luke 21:5-19.

By FATHER EUGENE H. MALY

Time plays an important part in biblical religion. Past, present and future are all fraught with their own special meaning. The basic reason for this is that time is the measure of history and history is the medium of God's activity and self-revelation. Therefore in a sense all time is charged with divine significance. To put it simply, time is where God acts.

In the Scriptures the past is important because it witnessed the initial manifestation of God's saving action. It was when God brought His people out of the land of Egypt with a strong hand and an outstretched arm. It was when He called Abram out of his father's land and told him to go to the land that He, the Lord, would show him. It was when He spoke a word and brought all things into existence.

The present is the moment when God's word is brought to the people. It is the now when God speaks to them through priests and prophets. For man it is the moment of decision. "Today," Moses told Israel, "God is making a covenant with you. Keep his statutes and commands." The present is the time of 'yes' or 'no' to God's word.

THE FUTURE is the climactic moment of God's action. It is the fulfillment of all that had been promised in the past. Therefore, while it does look to the past for the words to describe what is to be, the future also brings something entirely new, a new heaven and a new earth. And it brings final destruction to all that had spoken a definitive 'no' to God's word.

The future moment par excellence is referred to in

the Bible as "the day of the Lord," or simply as "the day." Popularly it was looked forward to as the day when God would bring total peace to Israel. But Amos had warned them that the day could also be a day of disaster, a day to be feared by those who had rejected Him.

It is this two-fold meaning of the day that Malachi takes up in our first reading. In ancient Egyptian and Mesopotamian art the sun god was often represented as a winged disk. Malachi uses this picture and applies it to the one God, Yahweh, when He comes on His day. He is a blazing sun who brings the fire of destruction to "all the proud and all the evildoers." But He is a healing sun of justice for all who fear His name.

Jesus, too, speaks of the future in the Gospel reading from St. Luke. But here the emphasis is not yet on the final climactic day of God's revelation. It is a future that still belongs to the in-between time. It is a future that, like the present, is one of human decision, one of saying yes or no to the Lord.

Jesus warns His followers that before the end-time comes, the day of the Lord, there will be much suffering and persecution. They will be brought before kings and governors, "all because of my name." But the Lord will be with them to protect them, because all time belongs to Him. There is no moment that can not be a saving moment because of the divine presence.

THIS CONCERN for the future that is found in both these readings is intended as a realistic one, not

Masses in French start this Sunday in Cathedral

Beginning Sunday, Nov. 17 a Mass will be celebrated each Sunday in French at 4:15 p.m. in St. Mary Cathedral for the convenience of French-speaking persons and a number of Haitian refugees in the area.

According to Msgr. John J. Donnelly, Cathedral rector, Baptisms will also be administered in French on the second Sunday of each month by Father Charles Jackson, Archdiocesan Coordinator of Services for Haitian refugees.

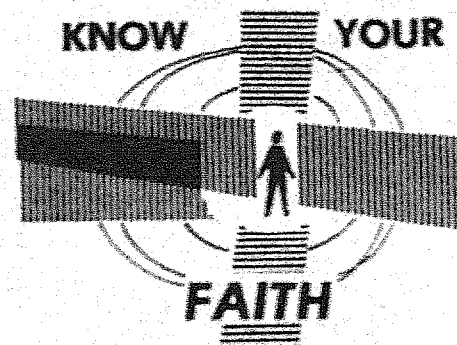
Masses are also offered in French by Father Jackson on Sundays at 6:30 p.m. in Corpus Christi Church.

Parlez-vous français?

A partir de dimanche, le 17 novembre, une Messe sera dite en français, tous les dimanches à 4 heures et quart de l'après-midi à la cathédrale Sainte-Marie pour accommoder les personnes de langue française vu le grand nombre de réfugiés d'Haïti dans les alentours.

D'après Monseigneur John Donnelly, curé de la Cathédrale, le sacrement de baptême sera donné en français tous les deuxièmes dimanches du mois par l'abbé Charles Jackson, coordonnateur des Services de l'Archidiocèse pour les réfugiés d'Haïti.

L'abbé Jackson dira également la messe en français le dimanche à 6:30 heures du soir dans l'église de Corpus Christi.



as an undue preoccupation that takes all meaning out of the present. To be a realist is to be fully aware of the consequences of our actions. And in that sense Malachi and Jesus both speak of the future.

It is, of course, possible to be so wrapped up with concern for the future that we simply ignore the present. The Thessalonians, whom Paul addresses in his letter, were guilty of this. Undue preoccupation with the day of the Lord had made many of them unruly and disturbers of the community. Paul lets them know in blunt words that they are to get busy with the present moment.

Approaching the close of the liturgical year, the Church understandably reminds us of the great future in God's time. But it is a reminder to help us make the most of the now of God's present.

The disease of too much change



Father Conleth is superior of the Passionist Community at Cincinnati.

By FATHER CONLETH OVERMAN, C.P.

Mobility is a way of life for many people, and it is on the increase. People flit from job to job, from place to place, and frequently from spouse to spouse. If the trend keeps up it could happen that only a very few people will have a permanent address. Everybody else will have a forwarding address or a post office box to which their mail can be sent.

PEOPLE should have a certain flexibility, of course, and not be fixed in either position or place when the situation becomes intolerable or a change means improvement and growth. But too much change can become a disease. The feverish quest for new opportunities may be detrimental.

The problem seems to be the unwillingness of people to close out options. Our ability to move rapidly from place to place and our rich opportunities afforded by Western civilization may well become a trap rather than a springboard to higher things. If opportunities are never fully exploited and if difficulties are handled by fleeing from them, people cannot realize their full potentials.

What is the cause of this inability to close out options? It is an attitude or mind set that sees the realness of life only in terms of experience. It holds that we are only as real and as alive as our current experience.

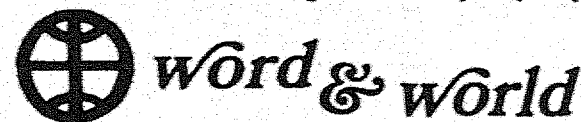
People who operate on this unconscious assumption feel cheated if there are experiences that they do not currently possess. Whatever they may be doing, whatever they may be committed to, is seen as temporary and transient. These people constantly reach out to new experiences and in the process give short shrift to the task at hand.

THIS is normal behavior during childhood and

adolescence. The growing person changes roles, keeps shifting his sense of identity, experiments with jobs and life styles. But as the individual approaches maturity, he is expected to make choices, close options, and settle down for a substantive period of time to the living of life in terms of more permanent commitment. If the individual is unable to do so he becomes a dilettante — as the psychologist Carl Jung calls it, "the eternal youth."

This changeableness can be traced to an unwillingness to accept the shortness of human life.

Traditionally life was seen as a period of time between the beginning at birth and the ending at death. The Christian approach to life was to do the best that we can with what God has given to us by way of per-



sonal talents and the state of life to which we were called. Our time on earth was considered a preparation for life after death. This Christian approach to life included the acceptance of joy and celebration, but it also presupposed that we would close options and settle down to a specific task or state of life.

We would do well to increase the quality of life rather than the quantity. More personal growth is possible for the individual if, instead of attempting to increase his experiences in a horizontal fashion, he tries to deepen his experience in the life situation where providence has placed him. Constant experimentation is not as satisfactory as the deepening appreciation of the experience of the individual's current choices.

This does not mean a mindless stability. A flexible attitude toward life is essential. Where change becomes necessary it is reasonable to make the change. Nevertheless moving to different options is valid for the Christian only when he sees his decisions in light of the revealed purpose of life, namely the preparation for the life to come in our Father's home.

passionist media

Prayer of the Faithful

33rd Sunday of the Year Nov. 17, 1974

CELEBRANT: God our Father wants all mankind to be saved. He calls us to the knowledge of the Truth. Let us now fervently pray to Him.

COMMENTATOR: The response will be: Christ, hear us.

COMMENTATOR: For all Christian people, that they may have the fortitude needed to be faithful to God, let us pray.

PEOPLE: Christ, hear us.

COMMENTATOR: For those who do not yet believe, that our example might help lead them to Jesus, let us pray.

PEOPLE: Christ, hear us.

COMMENTATOR: For those who hold public office, that they may be untouched by greed and lust for power, let us pray.

PEOPLE: Christ, hear us.

COMMENTATOR: For all the sick and handicapped unable to come to God's house today, let us pray.

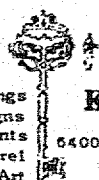
PEOPLE: Christ, hear us.

COMMENTATOR: For the new Bishop of Orlando, that God may bless him and his community of believers, let us pray.

PEOPLE: Christ, hear us.

CELEBRANT: Father, we come before you with faith and love to praise your goodness and to acknowledge our need. We beg you to hear the prayers we offer in the name of Jesus, our Lord.

PEOPLE: Amen.



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Grassroots ecumenism thrives

(This is one in a series of articles on the state of ecumenism today. The series marks the 10th anniversary of the Second Vatican Council's Decree on Ecumenism, which was published Nov. 21, 1964.)

By JERRY FILTEAU
(NC News Service)

"The local church is where it's at!" is the comment one hears constantly from top-level theologians and Church officials involved in the drive for reunion of the Christian churches.

Interfaith dialogue, prayer and work at the grassroots level are at the heart of the ecumenical movement.

ONE leading Catholic ecumenist summarized the prospects of unity without the experience of dialogue and sharing on the local level: "You just get higher echelon mergers that never really change the local parish."

"Living-room dialogues" were encouraged, and in many parishes dozens of such programs were started. In most cases such programs died within a few months as enthusiasm waned — and new programs were started, and these again died. . . . But the contacts were made, friendships were formed, little by little new understandings and sensitivities replaced old biases.

BISHOPS were invited to speak about the Second Vatican Council to Protestant ministerial groups and congregations. Catholic parishes began to invite Protestant and Jewish theologians and clergy to speak or join panel discussions at parish workshops, seminars and lecture nights.

In many areas interdenominational worship has developed as a real part of local religious life. Interfaith

services are regularly scheduled during the yearly Week of Prayer for Christian Unity in January and on days of national celebration such as Thanksgiving and the Fourth of July.

Catholic priests have joined, and in many cases initiated, local ministerial associations. These associations serve as forums for discussion on faith, theology, pastoral practice and community problems. They also mark the beginning of cooperation on projects, mutual support and encouragement among priests, ministers and rabbis,

and a new sensitivity to other faiths in one's own preaching and ministry.

THE RESULT of such sharing is that priests, ministers and rabbis entering their ministries today often have a deeper sensitivity to other traditions — a sensitivity that carries into their preaching and many other aspects of leadership in the local faith community.

Taken together, the ecumenical advances in the Catholic Church in 10 short years are remarkable. Some progress has occurred at every level and in virtually

every fields.

But the popular enthusiasm for the initial encounters has died down or virtually disappeared among many Catholics. The realization of the many difficulties involved in approaching reunion, and the awareness that enthusiasm and desire cannot replace the years of hard work that are still required, have led many to leave ecumenism up to the theologians and Church officials. Compared with the vast effort still needed, the existing structures of local ecumenism are still spotty and inadequate.



Dr. Michael Ramsey, the archbishop of Canterbury, preaches in his cathedral Nov. 2 for one of the last times before his retirement Nov. 15. The Anglican archbishop has been a leader in ecumenical affairs and met with Pope Paul several times.



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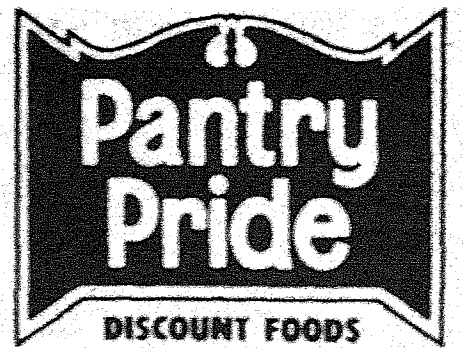
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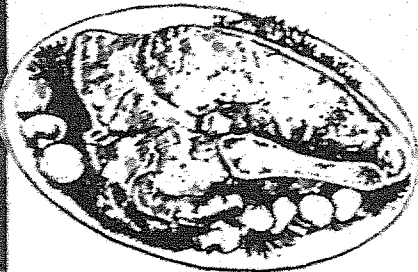
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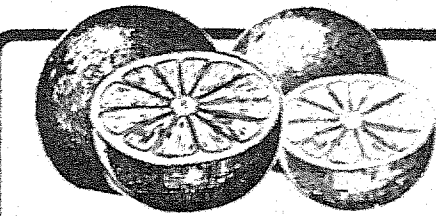
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Eucharistic prayers

(Continued from page 9)

area will aided by this work. Seminarians will find it useful in their understanding of Eucharistic Prayer. The educated adult Catholic will find it enlightening in explaining the change that has taken place in this part of the Mass called The Eucharistic Prayer of the Mass or Canon.

John Barry Ryan has concentrated his efforts particularly on the question: What are these Eucharistic Prayers? He refrains from definite answers to which might be deemed controversial. The brief and carefully worded document, found in the appendix, is a valuable statement by the Sacred Congregation for Divine Worship on the nature of the Eucharistic Prayer.

THE STUDY opens with a background chapter, tracing the movement from the one canon to the many Eucharistic Prayers. The final chapter, besides presenting and comparing the findings attempts to place the problem of Eucharistic Prayers in the broader context of the Reformation and present ecumenical discussion as well as the problem of religious language.

There is the text which gave the author a date in historical time to measure a before and after. This text is the Apostolic Tradition of Hippolytus. Dated toward 220 A.D. it is a witness of one person's belief of what Christian practices at Rome at that time should be. Before that date, we have hints and glimpses for which we are appreciative, but here, in a sober and clear text, we have an authentic witness to a vocabulary that has become more fixed and a religious practice that clearly resembles our own. The first important contribution is that the Eucharistic Prayer of Hippolytus was a model.

Two important steps toward the creation of new Eucharistic Prayers were the call to the end of the silent recitation of the canon and its translation into the vernacular. The significance of the recitation of the canon aloud was that it was a return to the practice of the early Church, long neglected and even forgotten to such an extent that the silent recitation was considered to extend almost back to its origins. When pastoral considerations prevailed, the next step was to recite the canon in the vernacular. This step effectively removed the sense of sacred language in which one publicly prayed to God at the most solemn moment.

According to the General Catechetical Directory: "Every liturgical celebration, because it is an action of Christ the priest and of his Body the Church, is a sacred action surpassing all others. No other action of the Church can match its claim to efficacy, nor equal the degree of it." (SC.7) And the more mature a Christian community becomes in faith, the more it lives its worship in spirit and truth in its liturgical celebrations, especially at the Eucharist.

(Reviewed by Sister Celine Gorman of the Archdiocesan CCD office.)

Installation to be Dec. 16

Bishop Grady heads Orlando See

(Continued from page 1)

munity. I look forward to joining the priests and people of Orlando and I hope to be able to carry on the good work initiated by Archbishop Borders.

"Here in Chicago I have been closely associated with Cardinal John Cody to whom I am grateful for many things. I have admiration and affection for all the people of the archdiocese (Chicago), but I have particular affection for the people of the two parishes where I have served as pastor. So it is not entirely without pain that I leave; even though at a distance, I hope to retain my old friends and to make new friends in Orlando," the Bishop declared. "I hope to be of service to the people of Orlando and to the Lord, God, who keeps us all wherever we are."

BISHOP Paul Tanner of St. Augustine said, "It is a joy to welcome Bishop Grady to Florida. I have had the privilege of knowing him for many years both in Washington and Chicago, and I have every confidence that he will prove a wise, loving,

and progressive shepherd of the Church in Orlando."

In St. Petersburg, Bishop Charles B. McLaughlin said, "The priests, Religious, and laity of the Diocese of St. Petersburg join with me in expressing our sincere congratulations and prayerful best wishes to Bishop Thomas J. Grady on the great honor bestowed on him by our Holy Father, Pope Paul VI, in being named second Bishop of the Diocese of Orlando. We join with the people of God of the Diocese of Orlando in opening our arms in welcome to Bishop Grady."

"IN addition to being an outstanding, exemplary priest and pastor, Bishop Grady has done outstanding work as director of the National Shrine of the Immaculate Conception. He has been involved in various commissions and administrative work of the National Conference of Catholic Bishops. We are delighted to have Bishop Grady join us here in the Province of Miami working with us to advance the kingdom of God," Bishop McLaughlin concluded.

The appointment of Bishop Grady to the Diocese of Orlando fulfills the highest hopes and ideals for a spiritual leader for central Florida, Msgr. Irvine Nugent, who has been serving as administrator of the See, declared.

"We are grateful that the prayerful contributions of priests and people concerning the style of leadership for our diocese were considered favorably and we are confident that the Catholics of Orlando will joyfully support their new shepherd in the work of the Church," he stated.

A NATIVE of Chicago, Bishop Grady, 60, was named an auxiliary bishop there in 1967. In November 1973 he was elected chairman of the then-new permanent committee of the U.S. Bishops on priestly life and ministry. He had earlier served on its predecessor, the ad hoc committee for priestly life and ministry.

Bishop Grady was born Oct. 14, 1914. He was ordained April 23, 1938, after studies at

Quigley Preparatory Seminary in Chicago and St. Mary of the Lake Seminary, Mundelein, Ill.

He taught at Quigley Preparatory Seminary from 1939 to 1945, was procurator of St. Mary of the Lake Seminary from 1945 to 1956, and was director of the National Shrine of the Immaculate Conception in Washington, D.C., from 1956 until he was ordained a bishop in 1967. During his administration of the shrine the great upper church was completed and dedicated late in 1959.

In addition to his work on the priestly life and ministry committee, Bishop Grady has also served on several other committees of the National Conference of Catholic Bishops and U.S. Catholic Conference, including the NCCB Administrative Committee, Bishops' Welfare Emergency Relief Committee, Priestly Formation Committee, and the USCC Communication Committee.



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LECTORS—They put hearts into being good ones

The man stood squarely behind the lectern at the altar rail and read the Scriptures, and his voice carried clearly and with emphasis on certain words so the meaning was clear for all to hear.

And the people actually listened . . . It's that way at every Mass, every Sunday at St. Maurice Church in Fort Lauderdale.

WHILE SOME churches have a hard time ensuring that a lector will show up at each Mass, Father Frederick Brice, pastor, has no such worry. This church has a list fatted up with 60 names of laymen trained and eager to do the job.

One of the reasons for this is that at St. Maurice the job — or privilege — of lector is given the weight of full importance.

Lectorship was made a program, not just a chore.

"Our philosophy," said George Mickwee, a bank vice president and head lector, "is that the lector's job of doing the readings really well is to believe that 'joy is the infallible sign of the presence of the Lord.'"

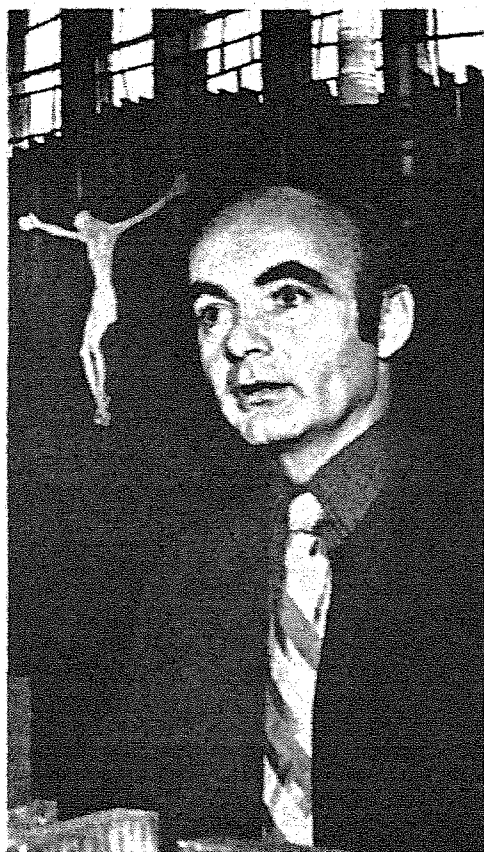
"If the lectors can join in with the priest and the choir and the organist so the Mass really gives the people an uplift and lets them go away from the Mass happy, then that's what it's all about."

But there is more to reading the Scriptures aloud than desire.

"Our pastor gave the first classes on the subject and emphasized the need to prepare ahead of time. You have to understand the actual meaning of the passage before you can give the right emphasis and phrasing."

"WE LEARNED how to stand properly to have the right stage presence, and learned how to breathe in the right spots and use inflection in the voice and look out at the congregation from time to time as we are reading. All this helps get the actual meaning across to the people without becoming over dramatic, because if you just stand there and mumble some words deadpan, no one listens."

"We even had Sister Marie Carroll of Barry College drama department come out



ROBED lector John Immer of St. Hugh Church in Coconut Grove reads to the congregation.

and give us speaking lessons on how to project and how to use the mike," he said.

A great help to a lector program is a publication, "Lectionary for Mass for Sundays for Year C."

"The lectionary is great," says Mickwee, "because it is double-spaced and the phrases are spaced for breathing and emphasis."

"But what all this does is get people involved and caring about the Mass. That's why we've got 60 lectors who would like to read



HEAD LECTOR George Mickwee and George Nadeau of St. Maurice Church in Fort Lauderdale find joy in going over the Scripture reading for the coming Sunday in the Lectionary. The church has 60 lectors waiting in line.

every week.

"I make up a schedule from the list and assign two for each Mass. I Xerox the reading for that Mass and send it to the appointed lector a week or 10 days ahead so they have time to prepare. And it is their responsibility to get a replacement from the list if they can't make it."

THE BENEFITS from this kind of program and a similar accent on the music and choral aspects of the Mass go beyond the immediate Mass itself.

"One of the main things we've gained from all this," said Mickwee enthusiastically, "is that we've been given each other. We got to know each other better by being involved in the Mass. Now there is a fabric of love throughout the parish."

"And we'll be going into robes soon, similar to the choir's robes. Altar boys have attire and ushers have jackets. We feel that the robes will get the non-secular attire off

the altar, and it shows deference to the people taking an active part in the Mass."

According to Msgr. David Bushey, chairman of the Archdiocesan Worship Commission, "The lector exercises a true liturgical ministry. He must be properly trained, must be conscious of the role he fulfills, and must do it with dignity and decorum, always aware that it is Christ Himself who speaks when the holy Scriptures are read in Church."

And in St. Maurice a continuing class is planned, including a Broward Community College speech professor to help with delivery and effectiveness.

And that is the whole point at St. Maurice — effectiveness in getting the word and the love communicated to the people at Mass.

Pope calls food distribution unjust

(Continued from page 1)

He said such distribution should go "especially to the countries that are least well provided for, and to the sectors of mankind that live essentially on an agriculture which is still primitive."

THE POPE spoke forcefully against "an irrational and one-sided campaign

against demographic growth," which he said could be used as an alibi to avoid real issues in the food crisis.

The Pope said: "It is inadmissible that those who have control of the wealth and resources of mankind should try to resolve the problem of hunger by forbidding the poor to be born or by leaving to die of hunger children whose parents do not

fit into the framework of theoretical plans based on pure hypotheses about the future of mankind."

The Pope asked rhetorically: "Is it not a new form of warfare to impose a restrictive demographic policy on nations, to ensure that they will not claim their just share of the earth's goods?"

The Pope, who was greeted with subdued applause before and after the speech, made several other major points. Among them were:

- A world fund, drawn mainly from reduced arms expenditures, should be created to combat the world hunger problem;

- Some "serious errors of orientation" on the part of wealthy and technologically advanced nations must be corrected to lessen to gap between the world's "haves" and "have-nots;"

- Developing nations must re-emphasize agri-

culture which is currently the "most underdeveloped of the sectors of underdevelopment;"

- Wealthy nations must break with a consumption which is excessive.

The Pope, seated before a tapestry of the Resurrection, called for a "radical revision of the underestimation by the modern world of the importance of agriculture." He said that the food crisis cannot be solved without the full participation of agricultural workers. These workers, he added, must be given training, education and the loans they need to farm.

SPEAKING of the "serious errors of orientation" on the part of wealthy lands, the Pope noted that fertilizer has become scarce and more expensive.

"Is not this a case intimately bound up with the fluctuations of a production based more on the calculations of profits to be gained than on satisfying the needs of

mankind?" The Pope asked.

Speaking of consumption in wealthy nations, the Pope noted that the quality of food is being menaced by the "frenzied rush to create artificial substitutes, capable of quicker production." He called for a "positive will not to waste thoughtlessly" the world's goods.

The Pope said Jesus Christ gave an "excellent lesson in thrift . . . for our age, given as it is to wastefulness," when He ordered that the fragments of loaves and fishes be collected after He fed several thousand persons. That example, the Pope said, "carries with it the condemnation of a whole concept of society wherein consumption tends to become an end in itself, with contempt for the needy, and to the detriment, in the end, of those very people who believed themselves to be its beneficiaries, having become incapable of perceiving that man is called to a higher destiny."

Love—the Greeks had 3 words for it

INDIANAPOLIS — (NC) — Americans are prostituting the word love by overuse, according to Archbishop Fulton J. Sheen, retired archbishop of Rochester, N.Y.

"Love is used over and over. We say, 'I love pickles. I love the New York Mets. I love God,'" the 79-year-old churchman said here.

"WE USE the word in confusing, bewildering ways," he added.

The archbishop was the first speaker in the new Town Hall lecture series here.

Archbishop Sheen told his audience that American obsession with love may stem from the fact that we have only one word for it. By contrast, he said, the Greeks had three.

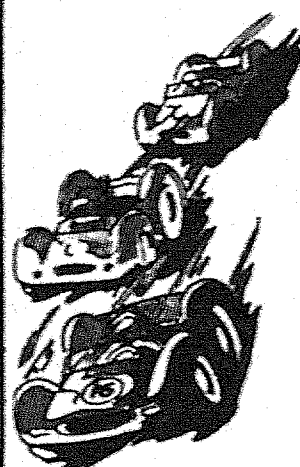
"The first Greek word for love — eros — typified the love of friend for friend, spouse for spouse," the archbishop explained.

Generally, Americans think of love in terms of eros, he said, the erotic or sex. As soon as the experience and the thrill of this kind of love is gone, so is the love itself.

The second type of Greek love was "philia," a love of humanity, Archbishop Sheen continued. This love is part of the will and can be commanded and consciously cultivated.

The third Greek word for love was "agape," or perfect love, the prelate continued. "It is an entirely new kind of love that came to this earth when God became man, because this was a love that allowed man to sacrifice himself for the love of others."

Just as the human heart is not perfect in contour, he added, so man can not experience love in its totality until he is joined with God in eternity.



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Put on your dancing shoes — or socks!

By JOAN BARTLETT

Autumn seems to get people jumpy. There are a lotta dances going on these days: "Scorpio" starts them off tonight at Holy Family Parish Hall from 7:30 - 10:30 p.m. Saturday evening, the C.Y.O. of Epiphany Parish will give the newly renovated Parish Hall a sound-proof and foot-proof test. We hope it stands up! Next Saturday, Nov. 23, it's the turn of St. Bede Parish and St. Mary Star of the Sea Parish CYO in Key West, as they sponsor a "1950's Hock Sop" — whoops, I mean, Sock Hop (too much dancing, Joan) from 9-12 at MIHS Cafeteria. Tickets will be on sale before and after the 11 o'clock Mass at St. Bede Church on Sunday. For more information call Julie Moore at 4-1975. And finally, a Darn Bance (I'll get it right yet) will be held on Sunday, Nov. 24 at 8 p.m., at St. John the Apostle Parish Hall.

For some more organized physical exercises, the Annual Columbian Squires State Athletic Competition is planned at Boynton Beach for the last weekend in November. Volunteers are being sought to participate as referees, advisors, etc. Contact Len Boymer, 573-2571, if you can offer



SAYING goodbye to Frank Prescott (center, plaid shirt) as he leaves to become assistant director of the national youth office of the United States Catholic Conference, are Archdiocesan Youth Activities Office staffers (left to right) Sister Jovanna, Msgr. William Dever, Tom Fillipelli, Steve Seefchak and Julie Alvarez.

Miamian moves to USCC job

A smile showing through his blond mustache, Frank Prescott stepped off the plane in Washington and into a new job.

Less than a year before, the young Biscayne College assistant director of admissions had made his first "Search" — a weekend religious experience program sponsored by the Archdiocesan Youth Activities Office. Now, after a series of events stemming from that weekend, Prescott was ready to assume his position of assistant director for Youth Activities for the United States Catholic Conference.

A GRADUATE of Columbus High School, Biscayne College and Barry College, Prescott said his new job, part of a major reorganization of the USCC, will involve assisting new national youth director, Father Rudy Beranek of Houston.

Father Beranek, Director of Youth Activities in the diocese of Galveston-Houston since 1972, was ordained in 1965. He has served as assistant pastor in several parishes in Houston, moderating CYO groups in each parish.

His major functions, Prescott said, will be editorial work for the Youth Personnel Services Journal and helping organize the three major conferences sponsored by the office each year — the national conference on Youth Ministry, the regional advisory board meetings, and the national CYO convention.

AT LEAST, Prescott thinks these will be his functions. The reorganization will be complete as of Jan. 1, but he began work in mid-November to help get the office on its feet. As Prescott explained, no one really knows at this point just what any one staff member will be doing.

Crediting Msgr. William Dever, Archdiocesan Director of Youth Activities, with helping him get the job by setting

up the initial interview with NCCB officials, the 24-year-old St. Dominic parishioner explained that he first became involved with the Youth Activities Office about nine months ago when he attended a Search program at the invitation of Sister Jovanna, assistant director of Youth Activities.

IMPRESSED with the program but seeing a need for a structured follow-up, Prescott initiated the Renewal program, the first of which was held in June for persons who had attended a Search program in the past.

"A youth ministry is essential for a mature adult community of faith," Prescott said, explaining his interest in youth.

"Youth is the future of the Church."

Will speak on mental droop

FORT LAUDERDALE — and answer period will follow. "Don't Let It Get You Down" is the title of the next free health lecture at Holy Cross Hospital at 7:30 p.m., Wednesday, Nov. 20.

Dr. Raymond Killinger, auditorium is limited, reservations should be made by calling 771-7423 weekdays between 9 a.m. and 5 p.m.

YOUR CORNER

assistance in this area.

If you missed the last Search and are still hoping to participate in one, contact Youth Activities (757-6241); you could still get in next weekend, Nov. 22-24, at Lourdes Academy. This particular Search weekend will be for young adults, that is, those who are not in high school and have never been on a Search.

Last week we promised some C.O.O.L. details from Our Lady of the Lakes Parish's new Youth Group. Things are really shaping up with an enthusiastic crew of organizers and other participants. Wednesday evening, Nov. 20, brings A Time to Run, a new movie on families, communication between people and the meaning of Jesus in our lives. Show starts at 7 p.m. at Miami Shores Theater. Meet at the Parish Center at 6:30 p.m. Refreshments and discussion follow the movie at the Goldhammer's.

Looks like another Serendipity at St. John the Apostle Parish Hall, Sunday, Nov. 17, 6:30-10 p.m. I am not allowed to reveal exactly what a Serendipity is — the idea is for you to attend and find out, if you haven't yet attended one. (When you find out what it is, let me know, huh?)

"Make a joyful noise unto the Lord..." Now you have a chance to let all your dormant — or active — musical talent come forth for the glory of God. Sister Mary Beth is drumming up support from among all ranks in St. Malachy Parish at Tamarac, in order to harmonize any possible combination of musical instruments: guitars, drums, accordions, tambourines, flutes, etc. It will take some hard work to coordinate such a group, so come prepared to give your best in both talent and enthusiastic cooperation.

Argentine team meets Biscayne in basketball

Basketball with an international flair is coming to Miami tonight. Biscayne College's basketball team will host the San Lorenzo team from Buenos Aires, Argentina in a preseason exhibition game. The game will begin at 7:30 p.m. at Monsignor Pace High School.

San Lorenzo is the Buenos Aires champion and the team is composed of many veterans of the Argentine Olympic team and World Amateur Basketball squad.

Biscayne Coach Ken Stibler feels that this year's Bobcats have the potential to be his best team ever. Led by junior co-captains Arthur Collins and Ed Zukowski and returning lettermen Larry Mokar, Dennis Scholl, Sam Williams, Ron Nentwig and Tom Gulick, the nucleus is there.

The new faces are all from South Florida. Freshmen Richard "Stick" Hardy, Maurice Thurston, Kevin Fussell and David Zimroth. They will be joined by junior college transfers Arnie Baptiste, Willie Hymes and Bob Bustamante. In addition, Bob Valibus is eligible for his senior year at Biscayne after transferring from Notre Dame where he was a starter.

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Many factors involved in cause of alcoholism



Dr. Ben Sheppard is Associate Director of the Archdiocese of Miami Catholic Service Bureau; Director of drug programs, and Medical Consultant to Catholic Services of the Catholic Service Bureau. He is a physician, attorney, and former juvenile court judge.

By DR. BEN SHEPPARD

What starts alcoholism?

No simple factor is responsible for it. Probably because there is no penicillin shot to cure it, many doctors are reluctant to treat this sickness. Most authorities now agree there is no single cause but a complicated set of factors which lead to the development of alcoholism.

Certain things must be understood.

First, alcohol by itself does not cause alcoholism. It is a necessary part, but it is not the causative factor. It would be like saying sugar causes diabetes, or that marriage causes divorce. At the same time, some of the ingredients of

alcohol, to those who are susceptible to it, may contribute to dependence on the drug.

Second, alcoholism does not result from drinking a particular type of alcohol. Preference for a specific type or brand of liquor is most frequently a matter of taste, availability or price. It is not uncommon, however, to see the patient become less particular as to what he drinks as his illness progresses or to see him resorting to the cheaper forms of liquor.

Third, alcoholism is not an allergic manifestation. Allergies can occur from the parts of liquor, such as the raw ingredients, the aromatics and the flavors and the processing, etc. These reactions, however, are believed to be in no way responsible for causing alcoholism and if they are present they must be considered separately.

AGAIN alcoholism is not inherited. Very often we read that alcoholism is common in certain families, leading to the suggestion it might be inherited. There is no conclusive evidence to date to confirm this. Some students of the dis-

ease feel that there is a genetic transmission of certain responses in families, but none of these differences has yet been identified or shown to account for the development of the illness as an inherited disorder. Statistically the incidence of alcoholism is slightly higher in identical twins as compared to fraternal twins.

Nevertheless, it is generally agreed that psychological and sociological factors, rather than inherited ones, bear the primary responsibility for the development of alcoholism even in those families where it is a frequent problem. Alcoholism is not due to an alcoholic personality. Descriptions of the typical alcoholic are highly variable and frequently misleading. It is possible that there may be a combination of personality traits which contribute to the development of alcoholism. Two things, for example, which we see constantly are emotional immaturity and strong dependency needs. The question remains, however, whether any common factors in alcoholics are the consequences, not the cause, of excessive use of alcohol.

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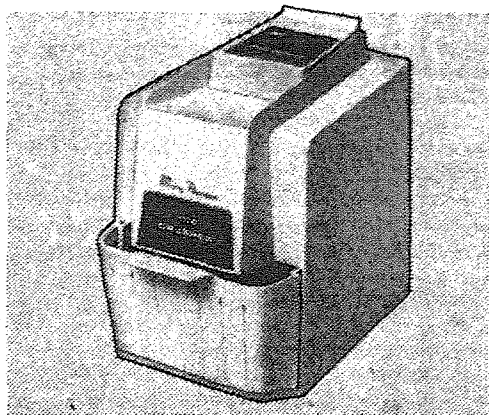
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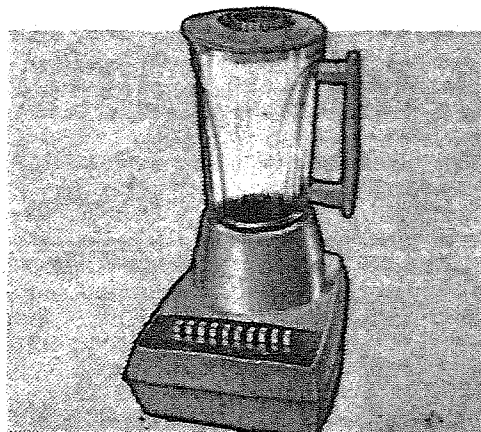
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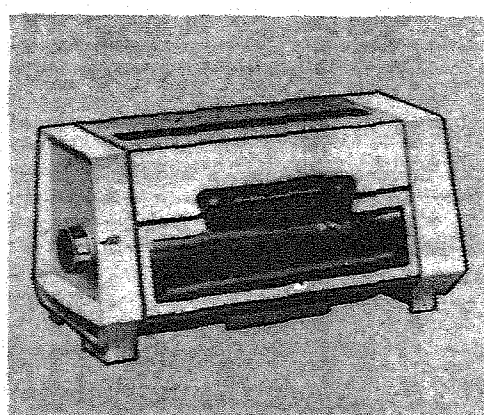


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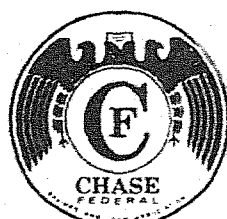
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La Voz de los sin voz

Al concluir el Sinodo, el Papa y los obispos reunidos en esa asamblea mundial del catolicismo en Roma dieron a la publicidad una declaración sobre los derechos humanos y la reconciliación que fue aprobada por aclamación. "Queremos alzar nuestra voz en nombre de las víctimas de la injusticia, que no tienen voz," dijeron el Papa y los obispos sinodales en esa declaración.

Al entregarse la extensa declaración a la prensa, se reveló que el texto había sido escrito por el Cardenal John Krol, Arzobispo de Filadelfia, el mismo que hace poco menos de un año vino a Miami invitado por el Arzobispo Coleman F. Carroll para bendecir la Ermita a Nuestra Señora de la Caridad del Cobre, el mismo que durante su visita tuvo oportunidad de hablar con varios sacerdotes y seglares cubanos de Miami, el mismo que recientemente recibió una serie de pruebas documentales sobre la situación de los presos políticos en Cuba.

Vale la pena leer con detenimiento algunos de los párrafos de este documento escrito por el Cardenal Krol en nombre del Papa y de los obispos del mundo reunidos en el sínodo:

DERECHOS POLITICO-CULTURALES: La reconciliación en la sociedad y los derechos de la persona exigen que los individuos tengan una influencia real en la determinación de sus propios destinos. Tienen derecho a participar en el proceso político con libertad y responsabilidad. Tienen derecho al libre acceso a la información, a la libertad de palabra y de prensa, e igualmente a la libertad de disenter. Tienen derecho a ser educados y a elegir la educación de sus hijos.

Individuos y grupos deben gozar de garantía ante el arresto, la tortura y la prisión por razones políticas o ideológicas; y, en la sociedad, todos, incluidos los trabajadores emigrantes, deben tener la garantía de la protección jurídica de sus derechos personales, sociales, culturales y políticos.

Condenamos la negación o limitación de los derechos humanos por motivos raciales. Pedimos que las naciones y los grupos contestatarios busquen la reconciliación renunciando a toda forma de persecución y de violencia y que se conceda, con benevolencia y equidad, la amnistía a los presos y exiliados políticos.

EL DERECHO A LA LIBERTAD RELIGIOSA: Este derecho refleja de manera inigualable la dignidad de la persona, tal como se la conoce por la palabra de Dios y por la misma razón. Hoy diversos sistemas políticos niegan o restringen este derecho impidiendo el culto, la educación religiosa y la acción social. Hacemos un llamamiento a todos los Gobiernos no sólo para que reconozcan de palabra el derecho a la libertad religiosa, sino también para que lo promuevan de hecho; para que eliminen cualquier tipo de discriminación y concedan a todos, independientemente de sus convicciones religiosas, los plenos derechos y las oportunidades propias de los ciudadanos.

Estas palabras fueron dadas a la publicidad pocas horas antes de la reunión de cancilleres en Quito. Quizás, en este caso, fueron la voz de los que no tienen voz. Quizás esa voz hizo reflexionar a muchos líderes del continente. La Iglesia, decía en otra parte el documento, está abierta y ansiosa al perdón y la reconciliación, aun para los que la persiguen y humillan. Pero no por esa actitud deja de denunciar las violaciones a los derechos humanos, los crímenes de guerra, los maltratos a los presos políticos, la discriminación por credos políticos o religiosos. Siempre será "la voz de los sin voz."

G.P.M.

APOSTOLADO DEL MAR

En Miami, al ser nombrado director de la rama en Cristo: una sonrisa, un abrazo universal del amor de los Estados Unidos del Apostolado del Mar, el Padre como echarles al correo una Frank J. Sanfelippo habló de carta para la esposa. El sus trabajos como capellán de obispo Mons. Javier Azagra, puerto en Milwaukee: su promotor del Apostolado del apostolado: llevar la Iglesia a Mar en ese país, estima que los hombres de toda raza, en todo el mundo hay 200.000 edad y condición que pasan marinos cuyo lugar de largos meses en alta mar: trabajo, por semanas o "Quizás no hablemos su meses, es un barco rodeado lengua, pero hablamos el len- de mar y cielo.

Campana de Desarrollo Humano

Mi querido amigo:

No importa hacia donde miremos en la vida, siempre podremos ver cosas buenas y malas. Por las buenas nos sentimos agradecidos y damos gracias a Dios por sus bendiciones. Por lo malo sólo podemos sentir repulsa, angustia, compasión y un deseo interior de cambiar las cosas, a fin de mejorarlas, si pudiéramos.

Eso es lo que la Campaña para el Desarrollo Humano (Campaign for Human Development) está buscando desde su establecimiento en 1970 y es por eso que hoy, 17 de noviembre de 1974, se efectuará una colecta especial en todas las iglesias de la Arquidiócesis de Miami. Al incitar a los católicos de Estados Unidos a preocuparse realmente, la campaña ha podido recaudar 22 millones de dólares en sus tres primeros años. Ese dinero es muestra tangible de que ustedes se preocupan, al ayudar a más de 500 comunidades pobres a crear por sí mismas cambios significantes en sus vidas y en las instituciones que les afectan.

Los cientos de proyectos comunitarios financiados por la Campaña en vivienda, entrenamiento laboral, asistencia legal, servicios médicos, cooperativas de ahorro, crédito y producción, pequeños negocios y fábricas se levantan como testimonio vivo de que cada dólar que usted ha contribuido a la Campaña está trabajando.

Sin embargo, no son sólo las vidas de los más pobres las que han recibido los beneficios de la Campaña de Desarrollo Humano. Todos nosotros nos hemos beneficiado, porque nuestras mentes se han abierto, nuestros corazones se han sentido tocados, nuestra visión se ha agudizado por el simple mensaje de que todos estamos trabajando juntos: "Gente ayudando a gente — gente ayudándose a sí misma." En este empeño común, todos nos hemos hecho un poco menos pobres.

Cada dólar que usted ha contribuido a la Campaña ha llenado su cometido en estos años: sin embargo, por cada proyecto que recibe fondos, otros diez proyectos quizás tan meritorios, han tenido que ser desatendidos debido a la falta de dinero. Es por ello que le pido que continúe su generoso apoyo otra vez este año. Usted hará la diferencia porque se preocupa y quiere ayudar.

Con mis mejores deseos para que las bendiciones de Dios continúen descendiendo sobre usted y su familia, quedo.

Sinceramente en Cristo,

Coleman F. Carroll

COLEMAN F. CARROLL,
Arzobispo de Miami

Que La Voz tenga Eco en tu vida

Este periódico que tienes en tus manos es la única publicación bilingüe en toda la Florida. Es además la mayor publicación semanal en todo el estado contando con una tirada de setenta y un mil ejemplares. Miami es bilingüe y bicultural y The Voice lo es también... desde hace quince años cuando fue fundado por el Arzobispo Coleman F. Carroll, para ser la voz oficial de la Iglesia en tu hogar, en tu parroquia, en la ciudad y en el estado en el que vivimos.

The Voice-La Voz llega hoy a más de setenta mil hogares. De esos, unos 18 mil hogares hablan español. La población hispana ha crecido y nosotros queremos llegar a un número mayor de hogares, tanto entre los que hablan inglés como entre los que hablan español. En una comunidad bilingüe y bicultural lo lógico es contar con un periódico bilingüe y bicultural, como es La Voz.

Porque para nuestra propia orientación en la fe y en la moral cristiana, a veces nos resulta más fácil leer en nuestro propio idioma. Pero para que las campañas defendiendo los puntos de vista que sustentamos como cristianos tengan efecto en la opinión pública del estado, nos hace falta el periódico que hable en inglés. Que pueda ser entendido por legisladores y políticos, por hombres de empresa y amas de casa.

• Que hable en inglés como lo hizo hace 15 años cuando los principales periódicos y políticos de Miami hacían campañas para que no se permitiera la entrada de más cubanos en Miami. The Voice, siguiendo las orientaciones del Arzobispo Carroll, libró una campaña editorial en favor de los refugiados cubanos, advirtiendo una y otra vez que lejos de ser una carga pública, como expresaban otras publicaciones, si se les ayudaba llegarían a ser, como es hoy, una contribución a la economía y la cultura de Miami.

• Que hable en inglés como lo hizo durante varios años en que los editoriales de The Voice estaban presentes en la legislatura de la Florida combatiendo la legalización del aborto. Un legislador admitió públicamente que era la campaña organizada de los católicos y (The Voice) lo que

Editorial

había hecho derrotar por cuatro años consecutivos la ley a favor del aborto en la Florida. Y ahora que lamentablemente la ley ha sido aprobada, continúa la campaña en favor de la vida, para orientar a las madres, a las familias, a los líderes cívicos, a los legisladores.

• Que hable en inglés exponiendo las lamentables condiciones de vida y trabajo de los obreros agrícolas migratorios.

• Que hable en inglés como lo hizo con la serie de artículos del Monseñor Bryan Walsh en favor del bilingüismo en las escuelas.

• Que hable en inglés como lo hizo pidiendo que se reconocieran los títulos de los profesionales cubanos en la Florida y que se permitieran exámenes en español para las profesiones reguladas por el estado.

• Que hable en inglés denunciando la situación de los presos políticos en Cuba, denunciando las violaciones a los derechos humanos en Cuba y otros países.

• Que hable también en español para traernos el mensaje de nuestros pastores, las enseñanzas del evangelio aplicadas a la vida de hoy en nuestro hogar y en nuestro ambiente, para mantener vivas en nuestro hogar, — como afortunadamente lo hacen también otras publicaciones — el legado de nuestra cultura y nuestras tradiciones.

The Voice reconoce que en su empeño de ser bilingüe y bicultural nos hemos quedado un poco atrás. En este momento se están haciendo planes para aumentar y mejorar esta sección en español. Pero para eso necesitamos el respaldo del público hispano. Y ese respaldo se limita a promover más suscripciones hispanas. Y a leer The Voice-La Voz en cada hogar hispano.

Porque lo que la iglesia de Miami quiere es que La Voz tenga eco en tu vida, que La Voz tenga eco en tu hogar, que La Voz tenga eco en tu ambiente, en tu comunidad, en todo el estado. Por eso es bilingüe y bicultural. Para tener eco en ti y en tu hijo, y en tu vecino y en tu alcalde y en tu legislador.



Liberación y violencia

La palabra "progreso" parece ya ser insuficiente. Se habla de "liberación", una palabra que la Iglesia tiene en alta estima y que hace propia, pues la encuentra ante todo en su doctrina fundamental de la redención liberadora del mal, del pecado, que es el primer obstáculo para la auténtica libertad de los hijos de Dios, y constituye la principal cadena de la esclavitud fatal que ata a la humanidad a innumerables desórdenes, corroborándolos con la lógica del egoísmo y de las pasiones perversas. Además, la Iglesia trabaja cuanto puede, conforme a sus principios y métodos, por dar al mundo, incluso en el orden temporal, una justicia liberadora más equitativa y más humana.

Pero, como sabemos, la palabra "liberación" puede estar expuesta a interpretaciones ambiguas. Esto ocurre cuando se la limita al terreno económico o meramente social, cuando, para dar prueba de rapidez y eficiencia, se la arma con el odio y la violencia, y cuando se la encierra en sus esperanzas, ilusorias en una lucha sistemática entre los hombres y en la revolución a ultranza. No es ése el camino del Evangelio. No es ése el camino de la Iglesia. Ella, la Iglesia, "cree" más bien en la caridad", y está convencida de que el amor es más fuerte, y puede y debe dar prueba de ello, hoy, y no sólo en el Tercer Mundo, sino en todo el mundo.

(3 de noviembre)

Alocución a los Obispos de Latinoamérica

ORACION DE LOS FIELES

33 DOMINGO DEL AÑO
(17 de noviembre)

CELEBRANTE: Dios, Padre Nuestro, quiere la salvación de toda la humanidad. El nos llama al conocimiento de la verdad. Oremos fervientemente ante El.

LECTOR: La respuesta de hoy será Cristo, escuchanos.

1. Por todos los cristianos, para que tengan la firmeza necesaria para ser fieles a Dios, oremos.

2. Por aquellos que aún no creen, para que nuestro ejemplo los conduzca hacia Jesús, oremos.

3. Por todos los que ostentan cargos públicos para que no sean tentados por la codicia o el afán de poder, oremos.

4. Por todos los que por estar enfermos no han podido venir hoy a la Casa de Dios, oremos.

5. Por el nuevo Obispo de Orlando, para que Dios le bendiga a él y a su comunidad de fieles, oremos.

CELEBRANTE: Padre, venimos ante ti con fe y amor para alabar tu misericordia y reconocer nuestras necesidades. Te imploramos escuches las oraciones que te ofrecemos en el nombre de Jesús, Nuestro Señor.

PUEBLO: Amén.

Respeto a la vida LOS PRESOS POLITICOS

Por el
DR. MANOLO REYES

Quizás este escrito pudiera configurarse dentro del capítulo que le dedicamos a la Justicia. Porque hoy queremos hablar sobre el derecho de vida del preso político.

Y es que la figura del preso político, en el mundo actual en que vivimos, adquiere una relevancia enorme.

Hay que analizar que el mundo moderno se desenvuelve con una gran vertiginosidad, y aunque la tecnología de hoy ha alcanzado grados insospechados de progreso, lamentablemente el avance en el orden político mundial, no ha estado en razón directa con el desarrollo tecnológico.

Por así decirlo hay agitación e intranquilidad y zozobra e incertidumbre en muchas latitudes del mundo, produciendo una variada gama de reacciones políticas, tesis, contra-tesis, organizaciones, grupos, movimientos, etc.

Ello trae por consecuencia que en diferentes naciones el guardian de hoy, mañana, al cambiar el sistema político de ese país, se convierta en el prisionero. Pero, repetimos, que el preso político no es el prisionero corriente que va a la cárcel por estar violando la ley a través de delitos comunes. Hay que establecer una bien clara diferenciación entre el que viola la ley penal al cometer un delito común tal como el robo, o la estafa, o el rapto, y aquel que viola la ley solamente por motivos de orden ideológico, de orden político.

El primero es un delincuente común, aunque quiera ampararse en problemas de carácter político. Y el segundo es el que al ser arrestado, configura al preso político. Aquel que va a la cárcel por ser fiel a sus principios o ideología de religión o de patria, o de familia o de un sistema político determinado.

De ahí que el preso político no entre en la categoría de los presos comunes, y por lo tanto,

merezca una consideración, no especial, pero sí diferente.

Somos de los que creemos que tanto el preso común como el preso político, tienen que ser respetados en sus derechos humanos, aunque ambos hayan perdido sus derechos civiles, producto de la sentencia que se la haya impuesto, como estatuyen muchos códigos del mundo. Pero es que el preso político, es el individuo que ocasionalmente y no en forma verdaderamente criminal, viola la ley del estado político que impera en un momento determinado en una nación.

En todo delito criminal hay cinco elementos fundamentales: La antijuricidad, el elemento material, el elemento subjetivo, el resultado y la relación de causalidad.

Probablemente el elemento fundamental, a nuestro juicio, es el elemento subjetivo, o intención, o móvil que llevó a una persona a delinquir violando la ley penal.

Por regla general, el elemento subjetivo o intención o móvil en el delito criminal es el beneficio del sujeto activo del delito, o autor material o intelectual del mismo.

El elemento subjetivo o intención o móvil en el delito político, no es el bienestar de aquel que viola la ley política, sino supuestamente el bienestar de todo un pueblo.

De ahí, que exista una diferencia bastante grande en el castigo de ambos delitos. Porque aunque son transgresiones de la ley, uno es para perjudicar a alguien en beneficio propio, y el otro tiene como finalidad producir el beneficio colectivo, y no individual del transgresor.

Ahora bien, tanto el preso común como el preso político no pueden ser torturados. Ello implicaría una flagrante violación de los derechos humanos.

Violación que alcanza su máximo grado de actitud inculcable cuando los presos, comunes o políticos, son colocados ante un paredón y se les fusila con balas de salva para arrancarle confesiones, delaciones o por el simple hecho de

realizar una macabra tortura.

La misma violación de derechos humanos ocurre, entre otros muchos ejemplos, cuando los presos comunes o políticos son sometidos a torturas mentales, a requisas ignominiosas e injustas, cuando son forzados a andar desnudos en patios penales a altas horas de la noche, o cuando, más grave aún, a las presas se les ofende en su dignidad de mujer.

El preso, sea común o político, necesita una alimentación adecuada y una higiene apropiada. Así como también una forma periódica de ejercitar sus músculos. También el preso, común o político, tiene el derecho a ser visitado por sus seres queridos. Y esencialmente a recibir sus cartas, sosten en muchas ocasiones de su espíritu mientras está en la cárcel.

El preso, común o político, tiene derecho a superarse intelectualmente en prisión. Y por lo tanto, las autoridades penales encargadas de ello, deben tratar de proporcionárselo, fundamentalmente, para su rehabilitación.

Y rehabilitación, en el preso político, no quiere decir, la imposición por medios coactivos, de la doctrina o el sistema que rige en su patria y que él con su actitud, combate.

Es totalmente inhumano, en el caso específico del preso político el tratar de inculcarle coactivamente, violando sus derechos de persona, el sistema político que lo ha llevado a la cárcel.

Y es totalmente inhumano el volver a sentenciar a un preso político después que termina la condena impuesta inicialmente, por negarse a aceptar la tesis política del gobierno dominante.

En un mundo cambiante,

en un mundo en confusión, en un mundo que está venciendo otro milenio, en un mundo que muchos creen en un período evolutivo de transición, la figura del preso político emerge con una gran fuerza, por la diversidad de situaciones políticas en que los seres humanos son colocados a través del orbe.

No son los moldes tradicionales los que hoy producen estados o situaciones políticas. Son moldes nuevos, con delitos internacionales nuevos y diferentes. Con una gran vertiginosidad en la vida y numerosos medios de difusión que al instante divulgan las situaciones políticas de hecho.

Los impactos en la conciencia humana, son muchos y diferentes. Y hecho puede producir en cualquier momento que el menos pensado, o el que menos lo cree, se convierta en un preso político. Y ese preso político, en el mundo en convulsión en que vivimos, merece una consideración, un estudio profundo, para que sus derechos humanos sean respetados.



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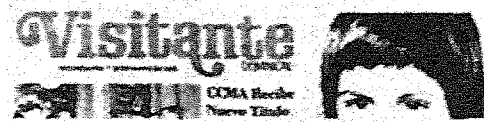
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LA VOZ

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Setenta y un mil hogares de Miami reciben **THE VOICE**, el mayor semanario de la Florida. **Suscríbete hoy**

Coordinan su acción movimientos hispanos de apostolado seglar

Los distintos grupos hispanos de apostolado seglar en la Arquidiócesis de Miami están celebrando una serie de reuniones para coordinar y combinar su acción evangelizadora en distintos ambientes.

Presididas por el Vicario Episcopal, Monseñor Orlando Fernández, se han venido celebrando varias reuniones organizativas con la participación de delegados de los distintos movimientos.

Agrupación Católica Universitaria, Cursillos de Cristiandad, Caballeros de Colón, Cofradía de la Caridad, Movimiento Familiar Cristiano, Encuentros Familiares, Camino al Matrimonio, Encuentros Juveniles, Legión de María, e Impacto son los movimientos que han participado en las reuniones. Se han unido también sacerdotes y religiosas que trabajan en distintas

facetas del apostolado hispano en Miami.

Por otra parte, el Padre Ricardo Castellanos, codirector de la Oficina de Pastoral Juvenil ha venido organizando una serie de reuniones especiales con la participación de los grupos envueltos en la subestructura del apostolado de la juventud.

"En lo que a juventud se refiere estamos planificando un esfuerzo combinado que llegue al mayor número posible de jóvenes hispanos, por ejemplo, a los miles de jóvenes que acuden a los 'high schools' públicos de Miami."

Entre los planes que están en estudio figura una "semana de la juventud," en la que se hará un experimento especial para llegar a todos los jóvenes, no en un intento de convertirlos en una semana, pero sí al menos de que conozcan la experiencia de una comunidad cristiana."

La semana pasada La Voz

publicó un editorial encomiando el entusiasmo apostólico que estaban demostrando desde hace años los hombres y mujeres que trabajan en los distintos movimientos mencionados, indicando que el sínodo de obispos había llamado al seglar a trabajar activamente en la cruzada de evangelización durante este Año Santo.

En ese editorial se destacaba que debido a que muchos de esos movimientos apostólicos de seglares surgieron al impulso del entusiasmo de grupos aislados, aunque todos trabajan con el mayor tesón hasta ahora ha existido poca colaboración mutua en la obra de la evangelización del ambiente hispano de Miami.

Ese editorial recogía una exhortación del Papa Pablo VI en su mensaje sobre la misión del seglar en la evangelización, destacando la "necesidad de unidad en la

inspiración y convergencia en el fin," para eficacia del apostolado y autenticidad en el mismo. "Todos estos movimientos, — decía el mensaje del Papa desde Roma — deben dar pruebas de un deseo inequívoco de reunirse, de cooperar juntos en los objetivos fundamentales, de rezar juntos..." y concluía diciendo que el Año Santo debe ser una hora providencial para realizar a todos los niveles esta necesaria colaboración y para vivir en esta comunión.

Oportunamente La Voz irá informando más ampliamente sobre estas reuniones de coordinación del apostolado seglar en su cooperación con la pastoral hispana de la Arquidiócesis de Miami, en todos los aspectos que cubren los distintos movimientos de apostolado: ambiente universitario, profesional, laboral, estudiantil, hogar y familia, niños y juventud.

ACTIVIDAD LOCAL

Mañana, 16 de noviembre, a las 8 p.m. en el Hotel Everglades se efectuará el noveno encuentro y asamblea del Movimiento Familiar de Habla Hispana de la Arquidiócesis de Miami.

En Opa Locka, la parroquia de Our Lady of Perpetual Help celebrará su festival de otoño del 14 al 18 de noviembre en los terrenos de NW 27 Ave. y 135 St. Entretenimientos y comidas americanas, italianas y españolas.

Pintores, dibujantes, escultores y ceramistas están invitados a participar en la venta de arte de la parroquia de St. Louis el domingo, 24 de noviembre, en el 7270 SW 120 St. de 9 a.m. a 5 p.m. Los artistas interesados en exhibir y vender sus obras deben llamar a Mrs. McAloon al 666-4927 o a Mrs. Welbaum al 235-8090.

La Iglesia de Santa Cecilia se dispone a celebrar su tradicional FESTIVAL los días 22, 23 y 24 de noviembre en los terrenos parroquiales — 1040 West 29 Calle, Hialeah. Valiosos obsequios y entretenimientos, cafetería con comidas cubanas. Para reservaciones o donaciones llamar al Padre Luis Pérez, 885-4614.

Comenzando el domingo, día 17, dominicalmente se ofrecerá una misa en idioma francés a las 4:15 p.m. en la Catedral de St. Mary, para la conveniencia de la población de habla francesa, especialmente los refugiados haitianos en esa área. También en la iglesia de Corpus Christi se ofrecen misas en francés: Los sábados, a las 8:15 a.m. y los domingos a las 6 p.m. Tanto en la catedral como en Corpus Christi las misas son oficiadas por el Padre Charles Jackson, coordinador arquidiocesano de asistencia a los refugiados haitianos. El Monseñor John J. Donnelly, párroco de la catedral anunció que también se ofrecerá el sacramento del bautismo en idioma francés cada segundo domingo de mes.

En la parroquia de Anunciación, Hollywood, carnaval hasta el domingo 17. En los terrenos de 3781 SW 39 St., Lake Forest. Entretenimientos para los niños en inglés y español. Se presenta el programa de Skipper Chuck, hoy viernes y mañana, sábado, a las 3 p.m. y 8 p.m. el show de El Mago Ramos. Un almuerzo y comida a base de pollo se servirá el domingo, de 1 p.m. a 6 p.m. con la animación de Toby de Robot.

El cardenal Luis Aponte de San Juan figura en un programa de televisión de la ABC sobre cinco siglos de historia en Puerto Rico, montado en San Juan y en Nueva York, que será transmitido a partir del 17 de Noviembre. Entre otras cosas, el programa trata de las obras de la Iglesia, y de la atención a los que emigran a la gran metrópoli.

AYUNAR PARA AYUDAR

Más alimentos para la paz

Aunque Henry Kissinger, secretario de estado de los Estados Unidos, ofreció en su discurso a la Conferencia Mundial de Alimentos en Roma, aumentar considerablemente la ayuda de su país para aliviar el hambre (\$50 millones más), los dirigentes de la agencia Catholic Relief Services de los obispos de Estados Unidos insisten en un compromiso mayor en alimentos y fondos. Monseñor Joseph Harnett y Anthony Foddai, que participan en la conferencia, pusieron como ejemplo al Canadá, que prometió dar un millón de toneladas de granos cada año en los tres siguientes. Si bien los fondos han aumentado, el programa de Alimentos para la Paz que dona Estados Unidos ha bajado a la mitad de lo que distribuía hace tres años.

El Prof. George Allen, un economista agrícola, dijo a una reunión de la Comisión de Justicia y Paz de los obispos ingleses, que si bien las naciones ricas cuentan con recursos suficientes para aliviar la crisis mundial de alimentos, carecen de voluntad política para hacerlo. El Padre Alan Booth, director de Ayuda Cristiana, declaró en la misma reunión que "dentro de doce meses veremos el impacto de la crisis de alimentos... Para nosotros, precios más caros, para millones de pobres en el Tercer Mundo, la muerte por hambre."

El Consejo Británico de Iglesias ha dicho que hay que volver a la práctica del ayuno cristiano para ayudar a aliviar el hambre de otros pueblos. En su primera reunión el Consejo pidió a los gobiernos de Inglaterra e Irlanda aportar reservas alimenticias que ayuden a los pueblos en necesidad.

La Conferencia Nacional Católica de Vida Rural pide a los compatriotas norteamericanos que abandonen la vida de "abundancia y lujo" y en cambio ayuden a los pueblos con hambre por la falta mundial de alimentos. En su asamblea en Des Moines,

BREVES

Miami y el Mundo

Iowa, la Conferencia pide además que Estados Unidos tome la iniciativa en abrir una reserva mundial de alimentos y quebrante así el poder monopolista de las compañías distribuidoras de productos agrícolas que "explotan la demanda de alimentos para enriquecerse."

AYUDA A MIGRANTES

Entre las prioridades sobre justicia social de la Conferencia Católica de New Jersey figuran la atención a los trabajadores agrícolas migratorios (la mayoría puertorriqueños), viviendas adecuadas para familias de bajo ingreso, ayuda a los ancianos, y derechos de la mujer. La conferencia se inspiró en la declaración del Sínodo Mundial de Obispos de 1971 sobre "justicia en el mundo." Mons. George W. Ahr, obispo de Trenton, declaró que un nuevo concepto toma cuerpo en la Iglesia, que más que remedios a la pobreza, busca ahora atacar sus causas.

OPORTUNIDADES ECONOMICAS

La United States Catholic Conference (USCC) apoya un proyecto de ley del Senado en que se pide al gobierno mantenga viva la Oficina de Oportunidades Económicas (OEO), principal agencia de ayuda a los pobres. Tanto la Asesoría Legal como la División para Gentes de Habla Hispana de la USCC quieren que además de prorrogar la vida de la OEO más allá de 1975, se aumenten sus fondos y programas.

OBRA SOCIAL EN EL BRONX

El Padre James McNally, sacerdote agustino de la parroquia de St. Nicholas Tolentine en el Bronx, se ha dedicado completamente a ayudar a los inquilinos — blancos y negros, muchos de ellos hispanos — de la vecindad para que

tengan mejores servicios y mejor vivienda. Fundó la Universidad Heights Neighborhood Improvement Association y abrió una oficina frente a la iglesia. El y sus colaboradores han organizado a la gente de 56 edificios de apartamentos, y 50 se organizan ahora, con un total de casi 15,000 personas, que así logran que se hagan reparaciones o se mantenga la calefacción adecuada. La mayoría de los dueños cooperan, dijo el sacerdote, cuya misión principal es ver que se cumplan las leyes y ordenanzas sobre edificios de alquiler.

¿QUE PASA EN HONDURAS?

Mons. Jaime Brufau, obispo de San Pedro Sula en Honduras, negó que haya irregularidades en la distribución de alimentos y ropas a las víctimas del huracán Fifi que azotó a su diócesis y otras regiones de Centroamérica en setiembre. "Nos tomará de tres a cinco años para recuperar las pérdidas y reconstruir el país," agregó. "Necesitamos desesperadamente que sigan ayudándonos, pues de no hacerlo tendremos una tragedia peor que el huracán," advirtió. Fifi barrió con crías de ganado y de pollos, y con las plantaciones de bananos, además de la hecatombe humana que dejó. El prelado y sus auxiliares distribuyen diariamente 100,000 libras de alimentos, muchas enviadas desde Estados Unidos, y dicen que necesitan continuar esta ayuda por tres meses por lo menos para que la gente se recupere un poco.

VISION DE FE

La prensa católica debe reflejar claramente su compromiso con la fe, dijo en la convención regional de la Asociación de Prensa Católica aquí el Padre Paul E. McKeever, director del Long Island Catholic en Rockville

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San Isidro Mission	21.00
San Juan de Puerto Rico	00.00
San Marco	286.56
San Pablo	293.00
St. Agatha	165.00
St. Agnes	00.00
St. Ambrose	1,015.00
St. Andrew	537.08
St. Ann-Naples	193.00
St. Ann-W.P.B.	1,143.00
St. Ann Mission	00.00
St. Anthony	1,920.73
St. Augustine	707.00
St. Bartholomew	566.45
St. Bede	601.75
St. Benedict	276.90
St. Bernadette	523.75
St. Bernard	341.41
St. Boniface	131.61
St. Brendan	1,250.00
St. Catherine of Siena	541.50
St. Cecelia	257.07
St. Charles Borromeo	162.00
St. Christopher	451.25
St. Clare	1,069.00
St. Clement	1,253.00
St. David	53.00
St. Dominic	881.00
St. Edward	1,762.00
St. Elizabeth	1,055.57
*Mary Immaculate Mission	68.00
St. Ann School-Naples	218.00
St. Francis of Assisi	678.35
St. Francis de Sales	421.00
St. Francis Xavier	99.50
St. George	728.00
St. Gregory	1,028.60
St. Helen	607.75
St. Henry	325.00
St. Hugh	502.45
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St. James	1,570.71
St. Jerome	452.75
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St. Joan of Arc	1,988.00
St. John the Apostle	550.00
St. John the Baptist	1,676.13
St. John Bosco	708.92
St. John Fisher	641.59
St. Joseph-M.B.	1,200.00
St. Joseph School, M. Beach	303.50
St. Joseph-Stuart	1,031.00
St. Joseph the Worker-Moorehaven	94.00
St. Jude	605.00
St. Juliana	1,807.17
St. Justin Martyr	154.00
St. Kevin	140.50
St. Kieran	1,180.00
St. Lawrence	947.00
St. Louis	1,028.00
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St. Luke	573.00
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St. Martin-Jensen Beach	359.00
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St. Mary Magdalen	1,245.00
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St. Paul of the Cross	576.27
St. Peter-Naples	185.00
St. Peter-Big Pine Key	122.00
Sts. Peter & Paul	560.00
St. Philip-Opa Locka	64.07
St. Philip Benizi-Belle Glade	220.00
St. Pius X	2,891.00
St. Raymond	690.00

St. Richard	348.50
St. Robert Bellarmine	00.00
St. Rose of Lima	1,972.35
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St. Stephen	1,708.00
St. Thomas the Apostle	00.00
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