

# Pope Reaffirms Birth Control Stand

## The VOICE

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POINTING OUT the needs of parochial school education to members of the Republican party is William R. Consedine, standing at podium.

Also testifying were Dr. John Dyer, left, member of the Archdiocesan School Board, and John Cicco, Diocese of Pittsburgh.

## GOP Urged To Adopt Plank Favoring Aid To All Schools

MIAMI BEACH—Spokesmen for Catholic education have asked the Republican Party to show its "concern" for the education of the more than six million young persons in Catholic schools and colleges across the nation.

The appeal for continued federal aid to nonpublic school students under a possible Republican administration was made before the Republican Platform Committee here as opening of the national convention nears.

The statement on Catholic education was read to the committee by Dr. John Dyer of the Department of International Trade at the University of Miami, the chairman of a committee for the study of Catholic school systems in Miami; John T. Cicco, deputy superintendent

of education of the Pittsburgh diocese and William R. Consedine, general counsel, United States Catholic Conference (USCC).

It was made on behalf of

the USCC Division of Elementary and Secondary Education.

The statement called for a partnership between public and non-public education in Amer-

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## 'What Vietnam Is Really Like'

(Father Gannon is a priest of the Diocese of St. Augustine who recently spent his vacation in Vietnam gathering material for a book.)

By FATHER

MICHAEL V. GANNON,

GO NOI, VIETNAM—Four young Marines sit under a low canvas cover amid banana trees and jungle brush here,

an enemy staging area south of Da Nang.

They are members of Golf Company which has just come back to the command post from patrol three miles away; and weariness shows in their faces as they seek shelter from the scorching Vietnam sun. A certain sadness, too, is in their eyes. During the past 12 hours they have suffered one KIA (killed in action) and seven WIA's (wounded in action) from booby traps.

I join them in their small square of shade and listen as they tell me "whats it's really like out here."

They are 22-year-old, 2nd Platoon leader, Lt. Jerome Buckley, of Maitland, Fla.; 21-year-old Sgt. Dickie Richmond, of Orange, Calif.; 21-year-old HM3 John M. Ambrosecchia, of St. Ann's, Mo.; and 23-year-old L/Cpl. Dick Elliot, of Claremont, Calif.

Lt. Buckley attended Stetson University in DeLand. L/Cpl. Elliott completed four years at Southern Cal.

The others have had one or two years of college each. Richmond bears a remarkable likeness to the late movie actor James Dean, a resemblance that I do not mention to him under the guess that it has already been brought to his attention several thousand times before. Richmond is on his second tour in Vietnam.

"This is the time when you eat your heart out," Buckley says. I show curiosity.

Ambrosecchia explains: "You think of what you just went through and of what you

(Continued on Page 26)

By JAMES C. O'NEILL

VATICAN CITY—(NC)—Pope Paul VI has confirmed the traditional teaching of the Catholic Church of family regulation and has reaffirmed the rejection of every form of artificial birth control.

In an encyclical entitled *Humanae Vitae*, from the two Latin opening words, meaning *Of Human Life*, Pope Paul insisted on the norm of natural law that "each of every marriage act must remain open to the transmission of life."

Though not specifically mentioned, the use of the "pill" to avoid pregnancy is excluded by the papal document, according to Msgr. Fernand Lambruschini of Rome's Lateran University, who presented the encyclical at a press conference at the Vatican press hall.

### RECEPTION

Pope Paul acknowledged that "it can be foreseen that this teaching will perhaps not be easily received by all: too numerous are those voices — amplified by modern means of propaganda — which are contrary to the voice of the Church."

However, he answered: "To tell the truth the Church is not surprised to be made, like her Divine Founder, a 'sign of contradiction'; yet because of this she does not cease to proclaim with humble firmness the entire moral law, both natural and evangelical."



POPE PAUL VI

Msgr. Lambruschini said: "From a human point of view the pontifical decision, which makes no concession to popularity, is an act of great courage and an example of perfect serenity." Msgr. Lambruschini added that "human aspects for that matter, however important, cannot relegate the supernatural to second place."

The encyclical was issued July 29, although it was dated four days earlier. The letter was addressed to patriarchs, archbishops and bishops, other local Ordinaries "in peace and communion with the Apostolic See, as well as to priests, the faithful and to all men of good will."

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## Abp. Carroll Praises New Papal Encyclical

Catholics are generally relieved by and welcome the publication of Pope Paul VI's encyclical "*Humanae Vitae*," Archbishop Coleman F. Carroll said this week in an interview with *The Voice*.

The encyclical of the Holy Father settles the question of artificial birth control, the Archbishop said, noting that the papal document indicated Pope Paul's awareness of the problems of modern times.

"In this encyclical the Holy Father let us know first of all that the world in which we live is quite different from that of past generations, and consequently many problems that exist today did not exist previously," the Archbishop said. "In order to confront these difficulties, new solutions are put forth to the questions and issues of our day."

Pope Paul urged Christians to study and "put into effect the directives of the Second Vatican Council," especially the documents "The Church in the Modern World" and "Populorum Progressio." The Archbishop said, these documents "concern themselves with positive approaches to the needs of feeding and clothing, and providing better living condi-

tions for the people of the world — which can only be brought about through an adequate distribution of wealth, in a broad sense the wealth of the world."

The Holy Father, however, did not assume the responsibility of issuing his statement concerning birth control without first consulting with experts, authorities and scientists, the Archbishop said. Having obtained the opinions of others, the Pope "felt that by reason of his position as head of the Church and Successor of St. Peter that he must assert the teaching authority of the Magisterium to enunciate clearly the rules involved obliging Catholics on this particular question."

Acceptance of the teachings of the Church on the matter of birth control "is a responsibility that must be assumed by those who willingly accept responsible parenthood." To carry out the directives of the Church in this matter "requires faith in the grace of God, and an understanding of the nature and meaning of the marriage act, and discipline which is so much needed in every area of the world today," the Archbishop said.

At that time, Archbishop  
(Continued on Page 10)

### OFFICIAL

#### Archdiocese Of Miami

The Chancery announces the following appointments effective Thursday, August 8, 1968.

**THE REVEREND LESLIE D. CANN** — To reside at St. Francis of Assisi Parish, Riviera Beach.

**THE REVEREND ALOYSIUS A. LUCKING**—From Assistant Pastor, St. Juliana Parish, West Palm Beach, to Assistant Pastor, St. Anthony Parish, Fort Lauderdale.

**THE REVEREND TIMOTHY G. HANNON**— From Assistant Pastor, Nativity Parish, Hollywood to Assistant Pastor, St. Vincent Ferrer Parish, Delray Beach.

**THE REVEREND SEAMUS BROWNE (newly ordained)** — Assistant Pastor, St. Juliana Parish, West Palm Beach.

**THE REVEREND MICHAEL KELLY (newly ordained)**— Assistant Pastor, Holy Family Parish, North Miami.

**THE REVEREND GERALD McAULIFFE (newly ordained)**— Assistant Pastor, Nativity Parish, Hollywood.

**THE REVEREND THOMAS F. MULLANE (newly ordained)** — Assistant Pastor, St. Thomas the Apostle Parish, Miami.

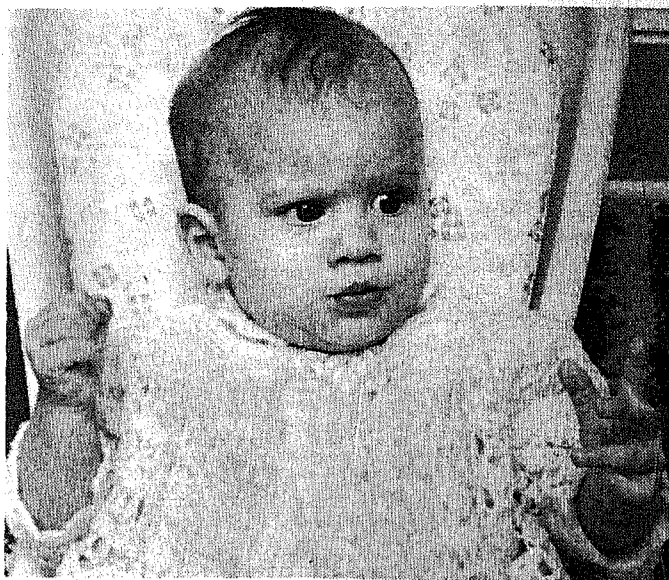
**THE REVEREND MICHAEL A. REILLY (newly ordained)** — Assistant Pastor, St. Patrick Parish, Miami Beach.

**THE REVEREND VERNON LANGFORD (newly ordained)**— Assistant Pastor, Visitation Parish, Miami.

**THE REVEREND JOHN A. KENNEDY** — From Assistant Pastor, Visitation Parish, Miami, to Assistant Pastor, St. Francis of Assisi Parish, Riviera Beach.

THE VOICE  
THE VOICE, P.O. Box 1059, Miami, Fla. 33138





"I NEED a home," is the plea of not one but several babies now under the care of the Catholic Welfare Bureau in Miami.

## Heartbreak Time When Unwed Mother Gives Up Child

"Shall I keep my baby or place him for adoption?"

This question looms large in the mind of every unwed mother from the time she discovers that she is pregnant until the time the baby is born.

And her mind changes many times in the nine months during which, with the aid of social workers, she tries to decide what will be best for her child — to remain with his mother or be placed for adoption in another family.

Emphasizing that the primary interest of a case worker in the unwed mother is to help the girl to gain some insight into her reality situation, Sister Miriam, O.P., psychiatric social worker at St. Vincent Hall for Unwed Mothers in Miami, points out that the girls are "not wives but they are mothers."

"They want to plan for what is best for the baby and they have to think not only of an infant but of the child at age six, 16 and 26 — what would involve the least suffering for him, what would give him the best chances for a normal, happy life?" Sister Miriam explained.

"Perhaps this is when the girl really appreciates what true love is," Sister Miriam continued — "The willingness to give, to deny self, to relinquish anything for the good of the beloved," adding that "adoption is not an easy way out. It is the most heroic decision most of the girls will ever have to make," she said, declaring that the decision is entirely the mother's and that no pressure is brought to bear to try to influence her.

Sister Mary Francis, one of the staff at Maurawood Residence for Unwed Mothers conducted in West Palm Beach by the Sisters of Our Lady of Charity of Wheeling, W. Va., echoed the words of Sister Miriam, noting that the role of the social worker is to assist the mother in making her decision based on the fact that the "welfare of the baby is at stake and that if she cannot provide for the baby it would be better for it to be placed in a good home. The final decision is left entirely up to the mother," she reiterated. "It's always their own decision."

Since Maurawood opened two years ago, there have been only two cases in which the mothers have chosen to keep their babies. In each instance they were planning to marry and provide the child with a proper home, Sister Mary Francis said.

At both St. Vincent Hall and Maurawood, the unwed mothers are encouraged to see their babies soon after birth but this is not required. "Many girls, who have already decided to place their baby for adoption fear that if they see the baby they will change their mind," Sister Mary Francis said, "and therefore they refuse."

As one young 18-year-old mother-to-be said at St. Vincent Hall, "I would really like to keep my baby, but I have to go back to school, and how would I provide a home for him?"

Babies for adoption are placed through the Catholic Welfare Bureau, licensed in the State of Florida as an adoption agency. Families interested should call the Catholic Welfare Bureau in Miami at 377-8661.



"I'D LIKE to live with you," this bright-eyed youngster seems to be saying. He's only one of many eligible for adoption through the Miami Catholic Welfare Bureau.

### THE VOICE

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## 'Peace...In City, In World' Is Theme For Convention

"Peace: In the City, In the Family, In the World," will be the theme of the southeastern regional convention of the Christian Family Movement, scheduled to be held Saturday and Sunday, Aug. 10 and 11, at Biscayne College, 16400 NW 32nd Ave.

Workshops on Marriage Encounters, Cursillos, Communications, Sex Education of Children, Religious Vocations and the Family will be featured during the sessions hosted by the Christian Family Movement of the Archdiocese of Miami. Mass celebrated by

Bishop-Elect John J. Fitzpatrick will formally open the two-day meeting at 8 a.m. Saturday.

Bishop Ernest L. Unterkoefler of Charleston, S.C., will give the keynote address at 10 a.m. on the topic, "The Family and Vatican II."

Concurrent workshops are scheduled to begin at 11 a.m. Mr. and Mrs. Robert Munson, Jr., Corpus Christi parish, will be the featured speakers during sessions on Marriage Encounters.

Dr. and Mrs. Raymond Healy, Holy Family parish, North Miami, presi-

dent couple of the southeastern region, will lead discussions on communications.

Father Oliver Kerr, pastor, St. Francis Xavier parish, Miami, will serve as moderator during a panel discussion on the topics of "Psychology of the Ghetto," "Reality of the Inner City," "Christianity in America Has Perpetuated Racism" and "The Morality of Protest; The Immorality of Status Quo."

Participating will be Dr. Kenneth Walker, director of the School of desegregation Center, University of Miami; and Bernard Dyer, Liberty City Community Center.

Written questions from the floor will be answered by panelists.

Following luncheon, CFM members will convene for additional workshops. Msgr. James J. Walsh, pastor, St. Patrick parish, Miami Beach, and Archdiocesan Director of Vocations, will be the featured speaker during a meeting devoted to "Religious Vocations and the Family."

"Sex Education of Children" will be the topic of Sister Miriam, O.P., psy-



Bishop Unterkoefler

chiatric social worker of the Miami Catholic Welfare Bureau. Small groups discussion will follow.

Supper at 6 p.m. will be followed by a program of entertainment presented by the Spanish-Speaking groups of the Archdiocesan CFM.

Mr. and Mrs. Pat Crowley, secretary-couple of the National CFM, will be welcomed during a reception at 9:30 p.m. The Crowleys will speak to delegates during a breakfast at 8:30 a.m. Sunday.

Sunday Mass will be celebrated for delegates at 8 a.m. by Archbishop Coleman F. Carroll.

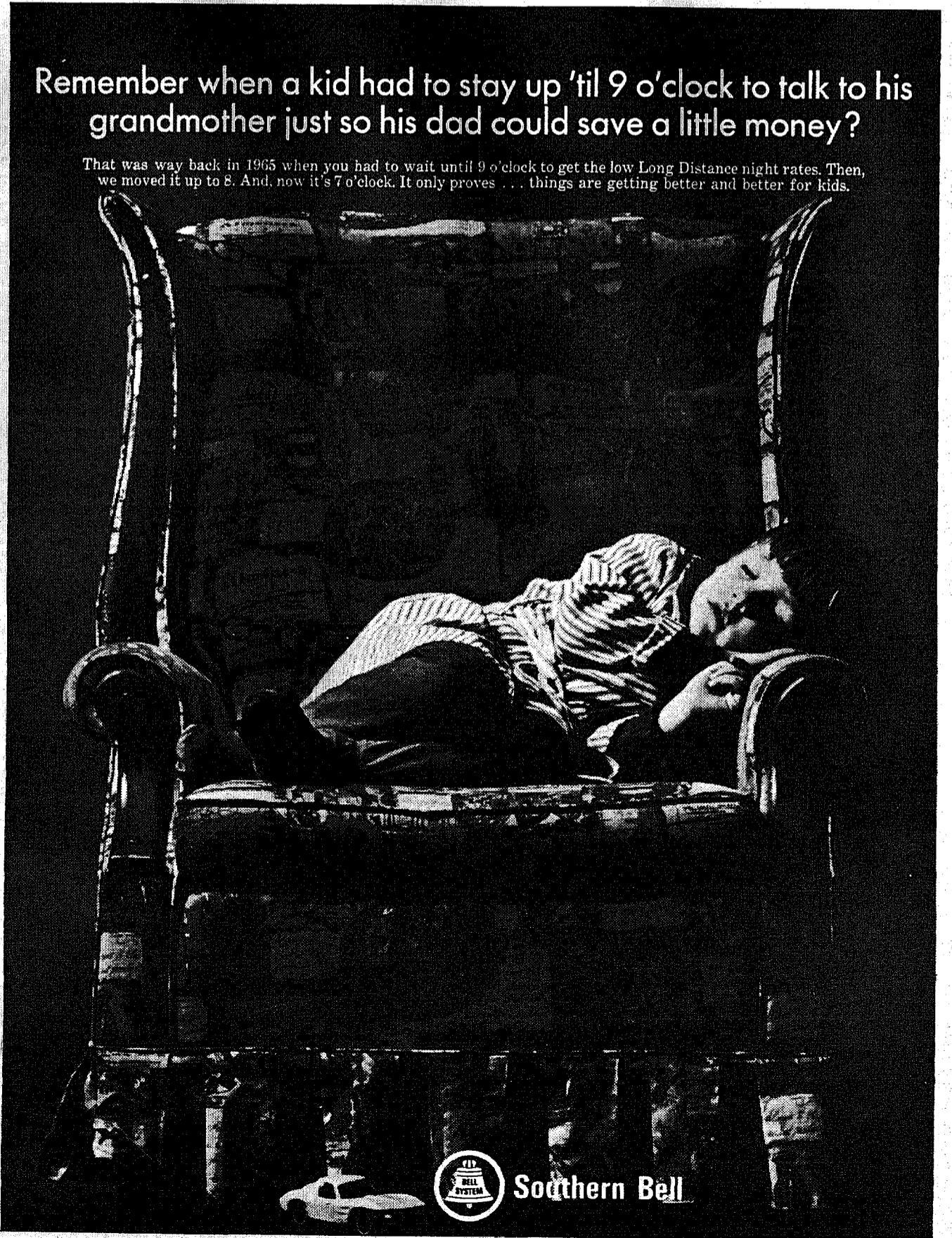
At 10 a.m., Paul Reiss of the Sociology Department of Fordham University will speak on "The Christian Family in the Modern World."



NATIONAL CFM secretary-couple, Mr. and Mrs. Pat Crowley will participate in regional sessions next Saturday and Sunday at Biscayne College.

## Remember when a kid had to stay up 'til 9 o'clock to talk to his grandmother just so his dad could save a little money?

That was way back in 1965 when you had to wait until 9 o'clock to get the low Long Distance night rates. Then, we moved it up to 8. And, now it's 7 o'clock. It only proves... things are getting better and better for kids.





## Seek Renewal Of Talks

BONN—(NC)—Efforts have been made recently to renew negotiations between Hungary and the Holy See, KNA, the German Catholic news agency, reported from Budapest, the Hungarian capital.

The report said that Hungary's communist government wants to name bishops for vacant dioceses in agreement with the Holy See and thus to allay unrest among the country's Catholics.

Thus far, the report said, the Holy See has reacted with reserve to Hungary's efforts.

Negotiations between Hungary and the Vatican were interrupted in September, 1964, after a partial agreement enabled the Holy See to appoint six bishops. Most Hungarian dioceses have no residential bishops.

Meanwhile, representatives of the Hungarian Bishops' Conference conferred with the government office for Church affairs concerning financial support of the Church by the government.

In 1950, the government promised to pay \$3 million a year until the end of 1968 to compensate the Church for the expropriation of its property. The money was used to support priests and the six Catholic high schools in the country.

## Racial Exec Resigns

CHICAGO—(NC)—The National Catholic Conference for Interracial Justice (NCCIJ) has announced the resignation of Mathew H. Ahmann, executive director of the Chicago-based agency since its founding in 1960.

Ahmann explained that his reasons for leaving are purely personal. He left his termination date open in order to permit the conference to recruit a replacement.

NCCIJ serves 150 Catholic human relations and urban organizations in the nation, 26 of them located in the South. It works to end racial discrimination and to foster interracial justice and equal opportunity in all areas of life.

NCCIJ is the Catholic participant in Project Equality, a nationwide interreligious effort to promote fair employment by using the purchasing power of religious institutions.

## KC Aid To Biafra

NEW HAVEN, Conn.—(NC)—The Knights of Columbus have provided \$25,000 to help relieve the starvation facing the people in Biafra.

The action was taken here by officers of the fraternal society of 1,200,000 U.S. Catholic men in response to reports that food supplies are so short in that strife-torn area that millions are facing serious malnutrition and many are threatened with starvation.

The K. of C. has presented a draft of \$25,000 to Archbishop Luigi Raimondi, Apostolic Delegate in the United States, for forwarding to Pope Paul VI, noting that the Holy See's presence in Biafra and its long tradition of charitable aid will assure the most prompt and effective use of the funds for Biafran relief.

In announcing the gift Supreme Knight John W. McDevitt said that "allocation of the funds is in line with the honored traditions of the order which always has opened its hearts to the needy, particularly women and children."

## Reds Lift Bishop Ban

BONN (NC)—Auxiliary Bishop Kajetan Matousek of Prague has been permitted by the Czechoslovakian government to exercise his ministry after taking an oath of loyalty to the country.

The restoration of Bishop Matousek to his office follows the reinstatement of two Czechoslovakian bishops to their Sees in May. The reinstatement of two other ordinaries has been delayed on technical grounds as the new regime of the ruling Communist party in Czechoslovakia continues its liberalization efforts.

Bishop Matousek was one of four auxiliary bishops barred from the exercise of their ministry by the communist regimes of the former Stalinist era.

## Poison Scare Ridiculed

NEW YORK—(RNS)—A National Council of Churches official has described as "absurd" Biafran fears that relief food shipments coming through a Red Cross land corridor in Nigeria might be poisoned.

However, Jan van Hoogstraten, director of Church World Service operations in the National Council's African Department, quickly added that it was not difficult to understand why the Biafrans fear such poisoning.

"If we want to get rid of an enemy in the United States," he said, "we shoot him. In Africa, the way to get rid of enemies appears to be to slip some poison in his food."

Van Hoogstraten said that he had heard and read reports that food handled by the Nigerian government had been poisoned, but had no personal evidence of such poisoning.

The refusal of the Biafran government to receive food coming through federally controlled areas (even if the shipment were made under international supervision), he said, should not be blamed on the leaders of the breakaway state, as the fear of poisoning is a widespread popular belief.

# Talks Fail To Open 'Corridor Of Mercy'

NIAMEY, Niger—(NC)—Despite pleas from the Holy See, a stalemate was reached between Nigeria and Biafra on establishing a "mercy corridor" that would have been the route in providing food for an estimated 1 million starving Biafrans.

Failure of the talks here to open the corridor through Nigeria means millions of the war refugees in Biafra must wait for a political solution of the war between Nigeria and secessionist Biafra before receiving aid.

"No group can stop a war because people are dying," said Alison A. Ayida in the Nigerian capital of Lagos. "It's never been done in a war before and it won't be done in Nigeria unless you can settle the cause of the war. In terms of the seriousness of the relief situation, we are just as upset as anyone else."

As the talks began, the Holy See had asked the federal Nigerian government to allow regular mercy flights into rebel-held Biafra, Nigeria's former Eastern Region which declared its independence in 1967.

The effort by the Holy See was made known by Msgr. Karl Bayer, secretary general of Caritas Internationalis, the international Catholic relief organization.

Msgr. Bayer noted that the organization was finding it extremely dangerous to schedule mercy flights into Biafra because of Nigeria's policy of shooting down any plane not authorized by Nigeria to fly into Biafra.

Recent reports indicate that hundreds are dying daily in the blockaded Biafra. A few Red Cross airlifts have made risky

flights to the secessionist state, but these have been halted because Nigerian planes threatened to shoot them down.

After one week of discussion here in Niamey, the capital of Niger, delegates from both sides could not reach an agreement on the corridor.

When the talks first began Msgr. Bayer expressed hope that the Nigerians would authorize daytime mercy flights into Biafra from some neutral point.

In Washington, there had been indications that the United States had advised the Biafran regime to be "realistic" and to use the military pause to seek an end to the year-long civil war strife.

A large part of Biafra's refugee population is made up of Ibo tribesmen, many of whom are Christian. The Biafrans have insisted that Nigeria has been waging a war of genocide against them.



Starving Biafran Child



WORSHIPPERS ATTEND Mass in St. Jakub Catholic church in Prague where prayers were offered for the success of talks between Czechoslovak and Russian leaders concerning the future course of Czechoslovakia. Prayers for the country's leaders were also said in several churches throughout the country the day before a scheduled meeting between the leaders of both countries in a railroad car near a Czech village 45 miles from the Soviet border.

## Assign Msgr. De Paoli To Caracas Post

Msgr. Ambrose De Paoli, a priest of the Archdiocese of Miami, who has been serving in the Church's diplomatic corps for the past four years, has been appointed secretary to the nunciature in Caracas, Venezuela.

Elevated to the rank of a papal chamberlain with the title of Very Reverend Monsignor in December, 1967, Monsignor DePaoli is the son of Mr. and Mrs. John DePaoli, Visitation parish, North Miami.

For the last 21 months he has been secretary of the nunciature in Zambia, Africa, which also serves the country of Malawi.

Ordained to the priesthood in December, 1960, at the North American College in Rome, Msgr. DePaoli served as assistant pastor in St. Patrick parish, Miami Beach, and the archdiocesan Matrimonial Tribunal before being appointed to the English language section of the Vatican Secretariat of State in 1964. In November, 1966, he was named diplomatic assistant in the Zambia nunciature.

Msgr. DePaoli, who admitted that he was "brusing up" on the Spanish language before he left Miami Thursday to assume his duties in Latin America, also speaks English, Latin, Italian and French. He has a Doctorate in Canon Law from the Pontifical Lateran University in Rome and a Licentiate in Sacred Theology from the North American College.

# Cardinal Herrera Dies In Spain Was Social Action Champion

MADRID—(NC)—Angel Cardinal Herrera Y Oria, retired bishop of Malaga, known for his efforts on behalf of Spain's farmers and laborers, died of a brain inflammation at the age of 81.

Cardinal Herrera last year became the first bishop to heed a request by Pope Paul VI that all bishops relinquish their diocesan positions by the age of 75.

He was the fourth cardinal to die in July, the second in Spain. The others were Francis Cardinal Brennan, Pennsylvania-born prefect of Vatican's Congregation for the Discipline of the Sacraments; Enrique Cardinal Pla y Deniel of Toledo, Spain, and Francesco Cardinal Morano, Italian member of the Roman Curia, the Church's central administrative offices.

Cardinal Herrera was the 30th cardinal to die during the pontificate of Pope Paul VI, reducing the college of cardinals to 105 members. His death came on the 28th anniversary of his ordination.

When Cardinal Herrera was presented his cardinal's biretta in March, 1965, he pledged to devote his career to spreading the Church's social teachings.

This pledge was reaffirmation of a devotion that had led the cardinal first into the Catholic newspaper field in 1911, when he was 25 years

old, then into additional social action work and finally into the priesthood. He was ordained at the age of 53.

The cardinal, who was proud to refer to himself as "an old newspaperman," had headed a southern Spain diocese that embraces one of the country's leading seashore resort and tourist areas. There are about

870,000 Catholics there.

He took part in the establishment of the Library of Christian Authors, helped open the Leo XIII Social Institute, promoted the Pius XII Farmers' Association and established a School of Christian Citizenship.

In 1964, the Library of Christian Authors published his writings, "The Select Works of Angel Herrera."

# Ordination Okayed For Married Priest

SYDNEY, Australia—(NC)—Pope Paul VI has personally given his approval to the ordination of a former Anglican clergyman to the priesthood.

He is Peter Rushton, 41-year-old father of three children, who is studying for the priesthood and is scheduled for ordination next year by Archbishop Guildford Young of Hobart, Tasmania.

Rushton's wife, Helen, is a psychiatrist at the Little Company of Mary hospital in suburban Ryde and a convert to Catholicism. The Rushtons reside in Ryde.

A FIRST When he is ordained it is believed that Rushton, an Australian, will become the first married Latin-rite priest

to serve in an English-speaking country.

Pope Paul's letter of last November approving the ordination of Rushton, just released, said that he is to serve in an administrative, social welfare or teaching position. Rushton proposes to serve in Tasmania in an academic or similar capacity to support his family.

Rushton, who was married in 1950, is an ex-airman of World War II and was ordained as an Anglican clergyman in 1951. He later went to England as a curate and then joined the Royal Air Force as a chaplain. It was during this time that he and his wife decided to become Catholics. They were received in the Church in

Bristol, England, in 1956.

The Rushton family then returned to Sydney, where Rushton was employed by a local oil company. The Rushtons later served three years as lay missionaries in Fiji, he as a teacher and she as a doctor in charge of a clinic. Rushton became headmaster of the Cathedral high school in Suva and returned to Sydney in 1962 where he became a part-time lecturer at the University of New South Wales while completing studies for a master's degree in arts and history.

His application to begin studies for the priesthood was approved by the Australian bishops at their 1966 meeting and later by the Holy See.



# He Had No Time To Go Home

Father Hector Gonzalez came from Cuba to the United States because he was told the doctors in Miami might be able to treat his diabetes.

When he found that his case was hopeless, the 36-year-old priest wanted to return home for the last few weeks of his life.

But, he never made it. Father Gonzalez died at Mercy Hospital, Miami, last Sunday. By the time he arrived on June 20, all his vital organs had been ravaged by the disease—he was blind and barely able to walk.

A Concelebrated Requiem Mass was offered Tuesday at St. John Bosco Church. Principal concelebrant was

Archbishop Coleman F. Carroll who was assisted by Auxiliary Bishop-elect John J. Fitzpatrick, Msgr. Valentin Fernandez, an exiled Cuban priest now serving in Puerto Rico, Fr. Emilio Vallina, Pastor, St. John Bosco, and Fr. Agustin Roman, chaplain, Mercy Hospital.

Several Religious who knew Father Gonzalez well, said that in Cuba he used to give his precious insulin to peasants in his parish who were unable to get prescriptions for the life-saving medicine.

Doctors in the United States explained that lack of a proper diet in Cuba and the fact that he gave away his insulin definitely contributed to the growth of his disease.

Born of an extremely poor Cuban family, Father Gonzalez showed an interest in a religious vocation and service to mankind at a very early age. As a youth, he spent much of his timeworking with nuns at a home for the aged. According to those who knew him, this is where he first felt his priestly vocation.

But at this early age he could not go to the seminary. He began to work at the age of 13 to help support his family. A few years later he was able to enter a lay order of the Brothers of Charity which was devoted to teaching religion and doing social work on evenings during the week and on weekends.

He spent most of his weekends traveling in the country

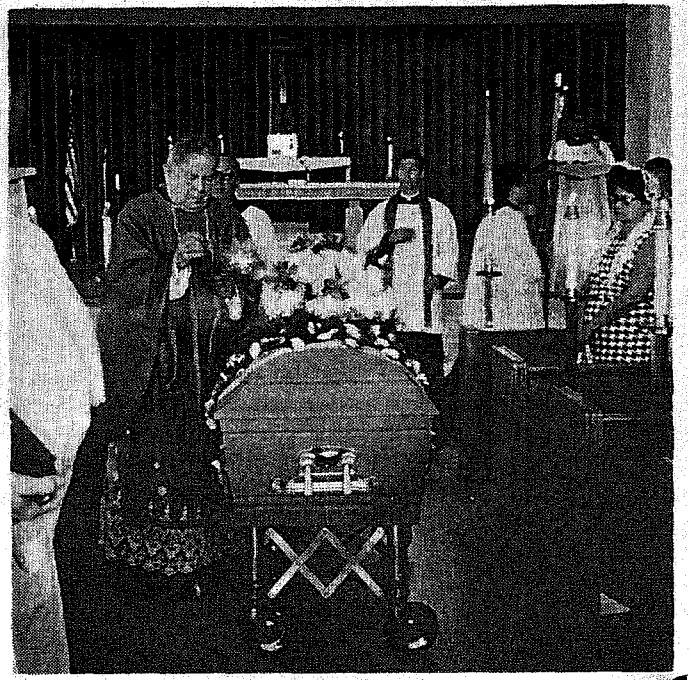
visiting peasants from whom he would beg water to quench the terrible thirst that accompanied the diabetes.

## FRIENDS

As he grew into his late teens, some of his friends banded together and offered him the money to enter a seminary.

He was sent to Miami to study further for the priesthood and from here went to Spain where he was ordained. He then returned to Cuba where he served in several parishes—always among the peasants that he so loved.

He had asked that the Archdiocese of Miami make arrangements to send him back to Cuba when he found that his diabetes would not respond to treatment, but there wasn't enough time.



BLESSING THE casket of Father Hector Gonzalez is the principal concelebrant of the Requiem Mass, Archbishop Coleman F. Carroll.

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# Urge GOP To Adopt School Aid Plank

(Continued from Page 1)  
 ica, claimed that recent court decisions have reaffirmed the constitutionality of aid to non-public school children, and pledged that the Church will continue to operate schools in the ghettos of large urban areas to serve the poor and disadvantaged there.

"We do not feel that our educational efforts can be isolated from the mainstream of American education," the statement said. "We feel that our efforts to be successful can only be in partnership with the other branches of the education enterprise . . . in point of fact cooperative activity has characterized the public and nonpublic schools in the past few years under various federal aid programs."

"It is because we consider ourselves part of the total American education effort that we do not hesitate to come before you today to elicit your concern for the quality of instruction we are

daily giving six million citizens and to ask you to express that concern in a concrete way in your party platform," the statement said.

The Catholic spokesmen said Republican members of both the House and the Senate, especially those on the education committees have in the past been "extremely sympathetic" to the needs of nonpublic school children, and that it was under the Eisenhower administration that the National Defense Education Act was passed with substantial provisions for private school children.

They noted that last April the Republican Coordinating Committee adopted a report on "Urban Education — Problems and Priorities" presented by the study group on education which said: "Nonpublic elementary and secondary schools constitute an important element of the total education system of the nation . . . The existence

of these schools permits parents to exercise a degree of freedom of choice in the education of their children."

The Catholic spokesmen said the document underlined a major problem private schools face in regard to federal aid to education. "If massive aid is given to public schools and the private non-profit school is excluded, the quality of American education would be adversely affected."

We could not agree more that the needs of the country are such that all educational resources must be strengthened and stimulated. Any approach that puts one system of education at a disadvantage puts all systems at a disadvantage," they added.

The spokesmen said recent experience has shown that aid to non-public school pupils can be highly successful in fulfilling the "public" purposes of educational statutes. They said recent judicial decisions have under-

lined the constitutionality of achieving "public objectives" through non-public agencies, noting for example, that the U. S. Supreme Court ruled constitutional a New York State law requiring school authorities to provide free textbooks to both public and non-public students in grades 7 through 12.

The spokesmen said the most important role of Catholic schools in the years ahead will be in the nation's urban areas. "In their statement last April on the The Church and the Urban Crisis, the Bishops of the United States observed: "The educational resources of the Church should be activated to assist in improving the education of black people and other minority groups handicapped by underprivilege, and in attacking the evil of segregationist attitudes . . ."

"Our schools are in the ghettos and we fully intend to keep them there," the spokesmen said. "In addition we feel impelled to devote an ever-increasing measure of our resources to serving the poor and the disadvantaged in the field of education."

"If our major urban areas are to cope with their educational problems, the private non-profit schools will play a decisive role in their success or their failure . . . the city's success in making American democratic principles a reality for Negro citizens will be affected and strengthened because the private non-profit schools mobilize for the effort. Our programs in this regard cannot be parochial in effort, they must reach out to encompass all children, wherever they are and wherever we may find them."

"A healthy pluralism in education is as necessary to the future of our country as is a healthy pluralism in the field of politics," the statement concluded. "We deeply appreciate the opportunity to elicit your concern and your commitment to non-profit private education. We urge you to transmit in meaningful language the policy and philosophy of the Republican Coordinating Committee into the party's national platform."

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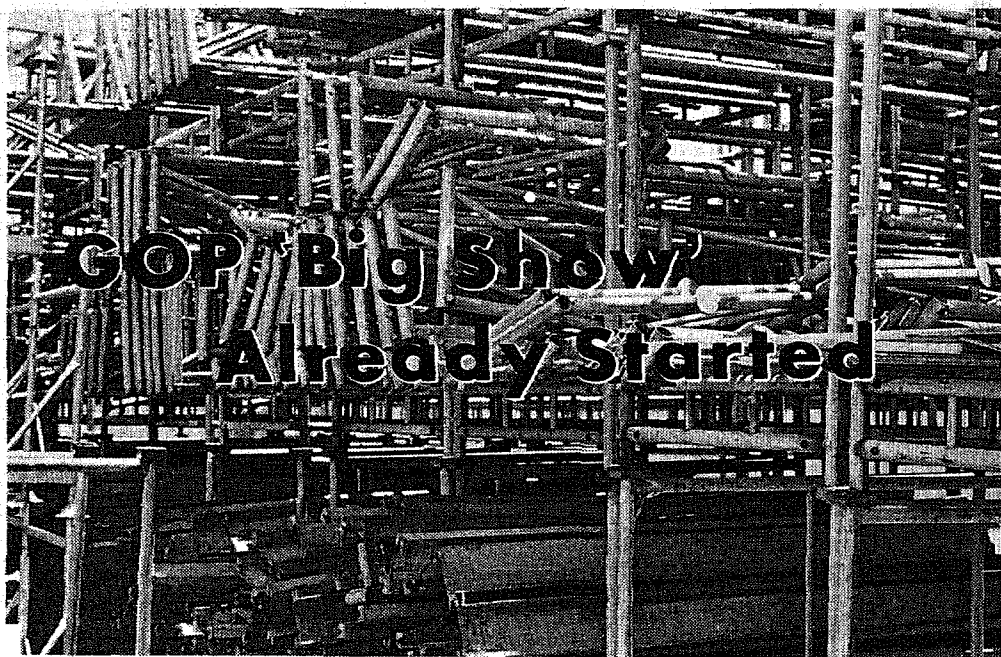
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## GOP 'Big Show' Already Started

PILED ONE on top of the other, pipes and boards wait to be converted into bleachers for seating of many convention delegates.

Across the nation millions of Americans will click on their TV's this week and settle back to watch the Republican Convention on the tube.

"It look's great," they'll say to themselves, as the camera pans across the giant auditorium, filled with balloon-bouncing, confetti-throwing campaigners.

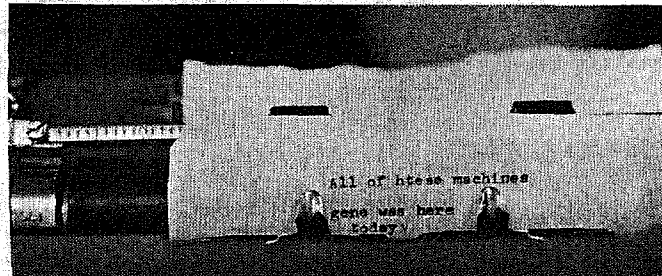
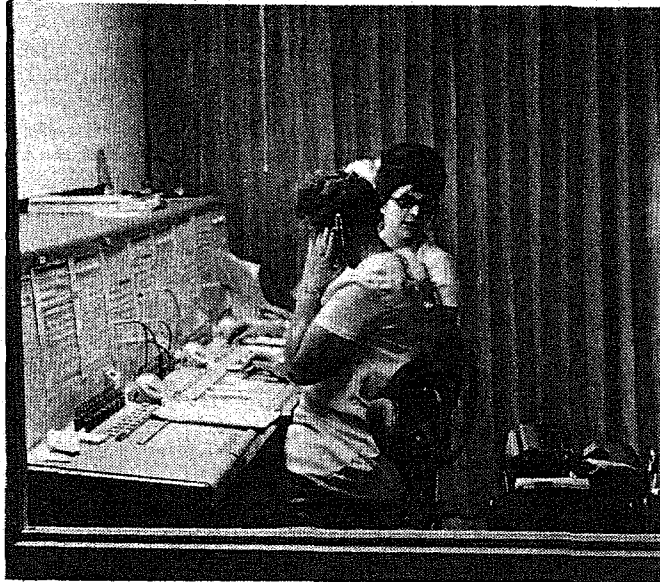
But they would hardly be able to recognize the same facilities if they had seen them a week before the convention got underway.

"I don't know what the TV people are waiting for," said the workman as he stopped to light a cigar. "The really big show is going on right now and they're missing it. In fact some of the TV people themselves are a lot better than some of the comedy shows that you see today."

He laughed for a minute and then went back to work on one of the hundreds of projects that were being rushed to completion last week in preparation for the up-coming Republican Convention.

The Miami Beach Convention Hall sounded like a giant noise factory last week as it was being converted into

ENCASED IN their own office with a large window are switchboard operators who will man part of the huge telephone system which has been installed in the Miami Beach Convention Hall.



Cryptic Message leaves question "Who's Gene?"

the headquarters of an international communications complex.

The sound of fresh plaster as it splashed against newly-erected "office" walls joined with the clatter of teletype machines and the ringing of telephones to produce part of the pre-convention symphony of sounds.

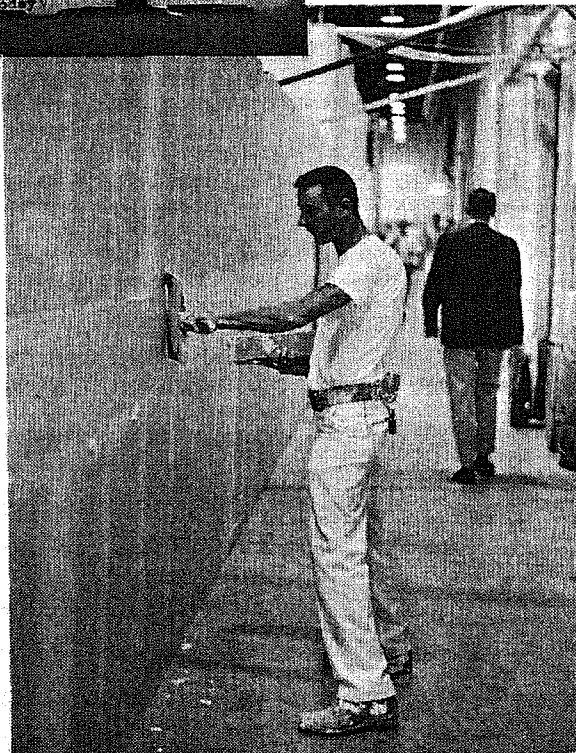
"Oh, boy, what a racket," sighed the counter girl as she filled another of "ten soft drinks to go" for a burly workman. And this is just the beginning," she said.

From across the snack bar came the observation, "You ain't seen or heard nothin' yet, just wait 'til those teletypes and telegram machines get going and all the phones are set up — That'll be noise."

Down a "hall" which had only recently been built into the giant convention facilities a technician was preparing one of the more than 40 telegram transmitting machines. "Just wait until all of these babies start dinging all at once," he said. "That's noise!"

One of the few quiet places in the Convention Hall last week was the press news-room. Black upholstered swivel chairs were piled one on top of the other in one section of the room, while unconnected telephones and phone books covered a number of desk tops.

A piece of paper inserted in a typewriter bore the cryptic message, "Gene Was Here."



PLASTER IS applied by a workman to the walls of a newly-erected office on the Convention Hall Floor.



TECHNICIANS MAKE a final check of the more than 40 telegram transmitting machines which have been installed in Convention Hall for the Republican meeting.



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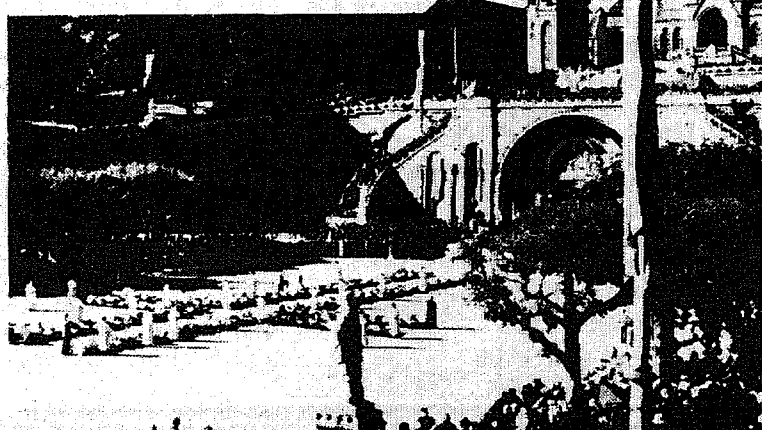
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# Birth Encyclical Is Church Teaching

The only thing certain before Pope Paul issued his encyclical on family regulation was that, whichever view he took, he would create a storm of criticism. And in condemning every form of artificial birth control, he not only stirred up many in the Church, but the press, governments sponsoring contraceptive programs, welfare groups and those long committed to the use of contraception as a kind of cure-all for man's modern problems.

This was inevitable. It may well happen that the current controversy may be the most bitter and far-reaching in modern times, since everyone seems to be involved. Before the official document had been read, a few theologians were on the air literally shouting defiance of papal authority. When the text became available, some denounced it as using the thought and terminology and mentality of a generation ago, indicating that the Church, in their view, had taken a giant step backwards.

Pope Paul obviously was aware of the dimensions of the controversy his statement would provoke. He admits as much in his letter. But he also said the Church could not ignore the "new questions" which have been raised by world population problems, the education of children, the place of women in society and the attempt of man to dominate the forces of nature.

Anticipating that some within the Church would question his authority to bind the consciences of parents in family regulation, the Pope stated as clearly as he could that he was speaking by virtue of the power entrusted by Christ to the first Pope and his successor.

He said: "No believer will wish to deny that the teaching authority of the Church is competent to interpret even the natural moral law. It is in fact indisputable, as our predecessors have many times declared, that Jesus Christ... constituted them as guardians and authentic interpreters of all the moral law, not only, that is, of the law of the Gospel, but also of the natural law, which is also an expression of the will of God, the faithful fulfillment of which is equally necessary for salvation."

Catholics a generation from now may look back on these words of Pope Paul in support of the competency of the magisterium as the heart of the controversy. It may well be this sudden emphasis on the teaching authority of the Church and the Pope may open up new avenues of thought and clarify some issues which now are beclouded. It seems certain that theologians will probe the depths of this thorny question, perhaps as never before.

Already some are seeking loopholes in the papal statement so that defiance of the views of the Holy Father may be justified while still maintaining full and responsible membership in the Church.

Inevitably this must lead to some grotesque theological acrobatics and the disturbance of many consciences.

What the Holy Father stated is the teaching of the Catholic Church, however unwelcome his reaffirmation may be to many. We know now the mind of the Church. It is the Catholic's duty to accept it in a spirit of faith and docility, as in the past he accepted without question the papal teaching of many centuries.

Some have offered the criticism that the Pope held out no future hope in the matter of family planning. This is not true. He strongly urged the scientists to do their job in making possible the proper regulation of births.

He said: "It is particularly desirable... that medical science succeed in providing a sufficiently secure basis for a regulation of birth, founded on the observance of natural rhythms."

Perhaps this is the answer which the future holds.

## Raps Parenthood Quiz

PITTSBURGH (NC)—Msgr. Charles Owen Rice has criticized the efforts of the Planned Parenthood Association of Pittsburgh in the urban ghetto, asserting that a major ill effect of the PPA work is the demoralization that results from the "personal" nature of questions asked household residents by PPA canvassers.

Msgr. Rice, pastor of Holy Rosary Church in the Homewood section of Pittsburgh, spoke at the University and Ministries Center in the Pittsburgh Free University's "Speakeasy" series.

Msgr. Rice claimed his objections were based on charges brought against PPA efforts by Dr. Charles Greenlee, a non-Catholic Negro physician on the Homewood-Brushston Health Center Board.

Henry Chalfont, PPA president, promised to hold an investigation of Msgr. Rice's objections.

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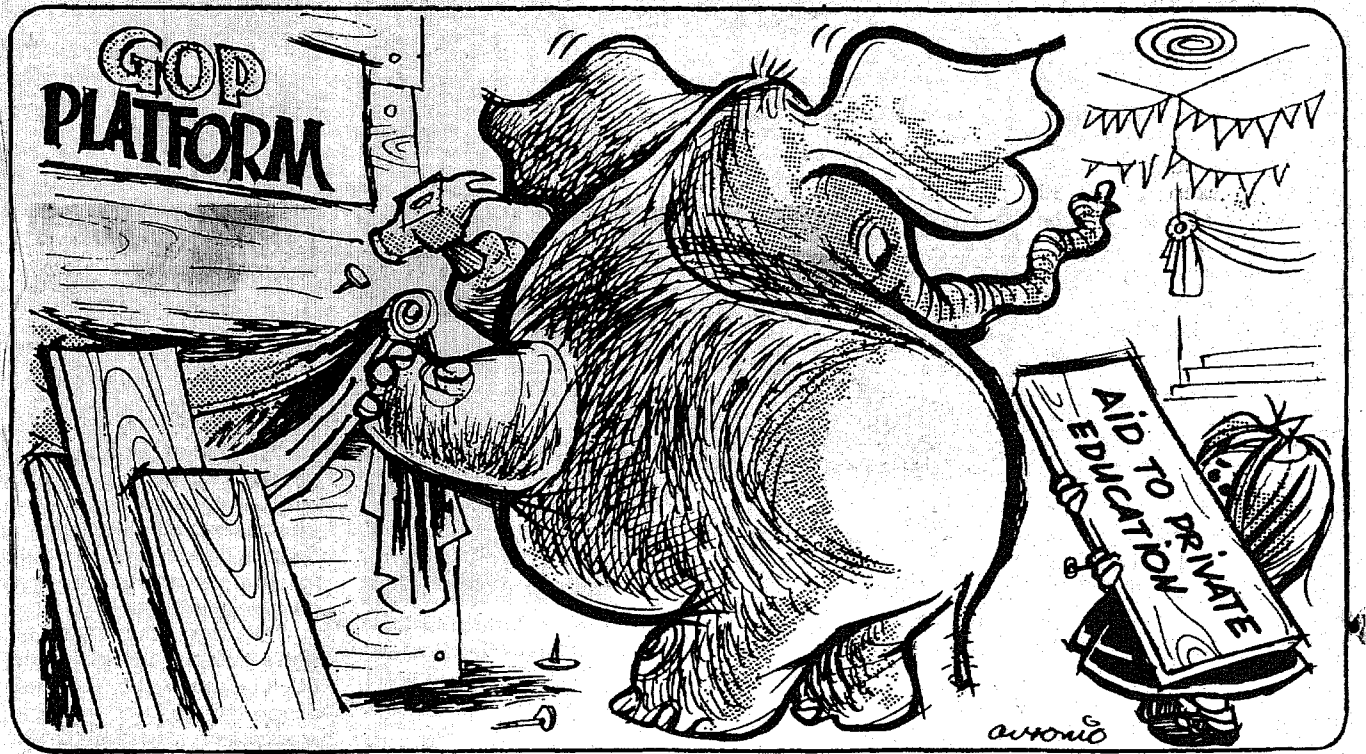
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## HOW ABOUT THIS PLANK?



## U.S. Genius For Solving Big Problems

By JOSEPH A. BREIG

Dan Herr, publisher of Critic magazine, startled this year's convention of the Catholic Press Association of the U.S. and Canada with the following statement about the America inter-racial crisis:

"... The country is on the brink of civil war and the Church in America is in the throes of struggle that could destroy it... The white American rejects, scorns, hates his black brother..."

I disagree.

About the same time, Dr. W. H. Ferry of the Center for the Study of Democratic Institutions in Santa Barbara, Cal., was saying that Americans must accept the fact that blacks and white will always be segregated.

I disagree.

Both Dr. Ferry and Mr. Herr are looking much too exclusively at two extremes. They are not seeing the reality of America whole and entire, and in historical perspective.

Dr. Ferry argued that the U.S. must devise a political theory that will provide for separation of the races while yet preserving democracy. He called this a separation which would be neither apartheid nor integration.

I disagree. Neither democracy nor the American way of life, in any real sense, can abide any such ersatz solution—if it can be called a solution, which it isn't.

I agree, however, with Msgr. John J. Egan, director of the Office of Urban Affairs of the Chicago archdiocese.

As pastor of a parish in Chicago's largest Negro ghetto, where he sees the heartbreaking effects of our neglect of our black brothers, Msgr. Egan might be forgiven if the American vision had grown dim before his eyes. But it shines bright.

Speaking (as did Dan Herr) to the CPA convention, Msgr. Egan said:

"In the ultimate miracle of Resurrection, we have put to death Martin Luther King, and a new nation has been born... The nation is ready to change, if we can but read its mood, if we can but lead it where it wants to go."

I agree.

America's conscience has been sleeping but is awakening.

## Pope Paul's Encyclical Based On Christian Fundamentals

By MSGR. JAMES WALSH

I have been strongly tempted to use this space this week for any topic other than the Pope's encyclical on birth control. Judging from the reactions in public and private, one is expected either to condemn the papal stand in favor of the rights of conscience or to defend the traditional stand on birth control in favor of the weight of authority.



WALSH

I think the Holy Father's statement was disappointing. One would be less than honest to deny this.

The topic of birth control has been so long in the news, the papal commission's findings have created so much speculation pro and con, the delay in speaking out has been so prolonged that apparently most people came to the conclusion there was to be some modification of the past regulations.

Perhaps too, the wonders of science which have beguiled us in the past decade lend further assurance that somehow there would come from the laboratory a method of birth control which would be effective, non-contraceptive and without physical danger.

Moreover, we have listened to endless accounts of the dangers of over-population in the comparatively near future. Through television and the press we have become increasingly sensitive to the inhuman conditions of poverty, disease, hunger and illiteracy, which afflict so large a percentage of the world.

It seems likely that most people have become disposed to accept birth control as a major part of the solution of these problems — if only because we are constantly being told it is so.

Then, too, many theologians have publicly favored a change in the regulations. A few bishops in Holland and Germany have been reported as telling their people they have to make their own decisions in the matter of using means to plan their families.

In the light of all this, then, the firm adherence of the Holy Father to the traditional condemnation of artificial means of birth control came as a disappointment.

So where do we go from here? Do we have to choose between Pope Paul and Gregory Baum? Do we follow the advice of the "angry, dismayed" priests and laymen who still insist there is a doubt about the morality of contraception, and, therefore, one can follow his own conscience in the matter?

To be realistic, this begs the question. The purpose of Pope Paul's speaking out was to give clearly the teachings of the Catholic Church. He obviously intended to remove what doubt may have grown in recent years through the reappraisal of the question by theologians. The long-awaited encyclical was, therefore, meant to be a clarification of the Church's attitude.

Now it is true that an encyclical is not

intended to be an infallible statement. Some have found this to be a crack in the door and have already wedged their foot in it, as if it means in the near future Pope Paul or another Pope can repudiate the teaching on contraception. After taking several years to prepare this statement, it seems wishful thinking of the wildest kind to hold out such a hope.

One of the disturbing aspects of maintaining the traditional teaching is the fact that it makes one appear hard-hearted and callous. One sounds insensitive to the problems of Catholic parents who have done their very best to keep God's law and raise their children conscientiously. It would be the understatement of the year to say that the Church's view is not the popular view.

But this very idea takes us a long way back to the fundamentals of Christianity. Christian moral teaching never won popular favor — neither in the Gospels nor throughout history. And yet, it represented the mind of God on human problems. What Christ Himself offered to the people of all nations was considered repulsive—constant self-denial, acceptance of suffering with resignation, hope for another world's happiness, forgiveness of enemies seventy times seven times, love of every man, belief in a Savior who was crucified and so on and on.

In our fast-paced world, which is constantly shrinking in size, we are in acute danger of falling into the ancient error of naturalism, that is, settling for what can be gained only in this life and ignoring the supernatural realities forever preached by Christianity.

More than a few theologians nowadays never mention the supernatural. They fail to give what Christianity has always insisted on — the long range view of man — in this life and in the next. Many in their preoccupation with the tragic problems of man in this world have forgotten or ignored the goal of man in the next world.

Only against the background of Christian fundamentals such as these can the Holy Father's statement be understood and accepted. Christ gave us a Pope to represent Him on earth, to clarify difficult situations such as this.

It is inevitable that the Pope, like Christ on earth, will teach much that rubs human nature the wrong way, that demands sacrifice and renunciation, that calls for us to exercise in a realistic way the gift of faith we praise.

Recently Cardinal Suenens, in appraising the five years of Pope Paul's pontificate, stated: "I believe for my own part that the Holy Spirit is more than ever active in the Church and I would willingly make my own these words of Father Henri de Lubac: 'Every era has always been the worst. If there have been ones that were really worse, they are the very ones that started great things.'"

Cardinal Suenens summed up his appraisal of these years and of the Holy Father by saying: "In hard and difficult times, Paul VI prepares, in sacrifice and renunciation, a Church more open to the impulses of the Spirit."



# 53 Graduate From Barry This Evening

Fifty-three students will be graduated from Barry College during summer commencement exercises at 7:30 p.m. today (Friday) in the college auditorium.

Bishop-Elect John J. Fitzpatrick, Auxiliary Bishop to Archbishop Coleman F. Carroll, will confer degrees on the class.

The commencement address will be given by Father Regis Ryan, O.P., chaplain and professor of theology at LaSalle College, Phila., who will discuss "The Mission of the Academic Community."

Father Ryan, who has a Licentiate in Sacred Theology awarded him by the Pontifical College of the Immaculate Conception, Washington, D.C., was formerly chaplain of Canterbury School, New Milford, Conn., as well as Director of Voyages d'Etudes, (Student Exchange Program Between France and the United States.)

# Serrans Will Tour Ghetto

Problems of the ghetto will be viewed first-hand by members of the Miami Serra Club during a meeting Tuesday, Aug. 6, at St. Francis Xavier School, 1631 NW Fourth Ave.

Luncheon will precede a tour of St. Francis Xavier parish located in the heart of the central Negro section.

Serra members will be afforded an opportunity to witness the progress made by Father Oliver Kerr, pastor; the Rev. Mr. Richard Leonardi, a deacon assigned during the summer to the parish, and other seminarians of the Archdiocese as well as parishioners in the renovation and rehabilitation of the church structure.

Recent work has included the repainting of the church's interior, refinishing the pews and repainting the rectory located at 809 N. Miami Ave.

Leonard Usina is the newly elected president of the Miami Serra Club.

# Pastor Honored At Reception

HOMESTEAD—Father Xavier Morras, pastor, Sacred Heart parish, was recently honored by parishioners during a special Mass and reception.

Members of the Rosary Altar Society were hostesses during the surprise reception where Joseph Tomassi was master of ceremonies and parishioners presented Father Morras with a gold chalice and a purse in recognition of their appreciation.

A native of Spain who came to South Florida in 1954, Father Morras spent several years working among migratory families on the east coast and has served as pastor in parishes of Miami, Clewiston and Port Charlotte.

Among guests attending was his brother, Father Ignacio Morras, assistant pastor, Church of the Little Flower, Coral Gables.

**LUBRICATED YOUR WINDOWS LATELY?**

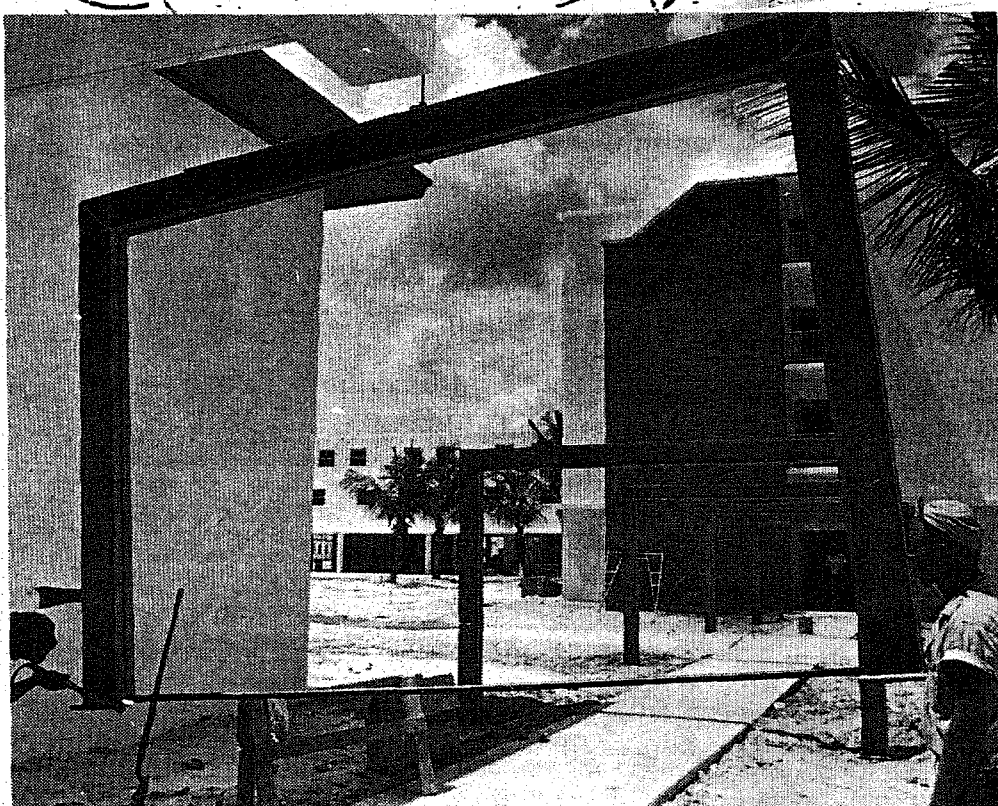


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# South Florida Scene



SENIOR CITIZENS will reside in the new St. Elizabeth Gardens now nearing completion close to St. Elizabeth Church in Pompano Beach. The complex will provide 150 apartments at reasonable cost for persons 62 years of age and older. A model apartment will be open from 9:30 a.m. to 4:30 p.m. on Saturdays and Sundays during August at 801 NE 33 Street.

# Sister Takes Secondary Vows At Motherhouse

North Miami Beach — Sister Mary Joy, S. S. N.D., whose parents are members of St. Lawrence parish, professed secondary vows as a School Sister of Notre Dame during recent ceremonies at

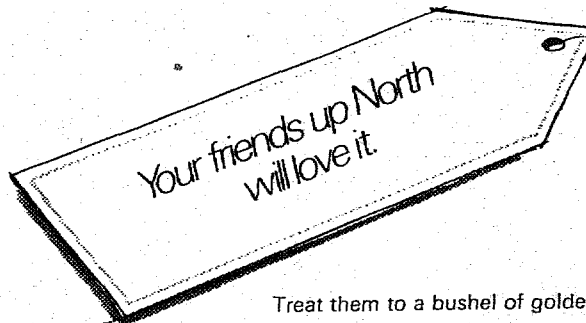
the motherhouse of the order in Baltimore.

The former Nancy Weiffenbach, daughter of Mr. and Mrs. John Weiffenbach, was graduated in 1963 from Madonna Academy, West Hol-

lywood, and is now a member of the faculty at St. John School, St. Petersburg.

She will return here for a home visit next month when her parents will observe

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# Golden Day For Couple

KEY BISCAIYNE — The golden anniversary of their marriage will be observed by Mr. and Mrs. Joseph J. Tomasso during noon Mass on Saturday, Aug. 3 in St. Agnes Church.

Msgr. James F. Nelan, pastor, will witness the renewal of nuptial vows during the Mass, which will be followed by a reception in the parish hall.

Married in SS. Peter and Paul Church, Collinsville, Ill., on Aug. 3, 1918, they have resided here for the past 13 years and have been active in parish organizations.

Mr. Tomasso is a member of St. Agnes Parish Council and an usher. His wife is a charter member of the parish Rosary Altar Society.

They have a daughter, Mrs. William Seaton of St. Louis, Mo.; two granddaughters and four great-grandchildren.

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# It Isn't All Fun In

It's hard to imagine being a mother who is rearing a nine-year-old girl on \$79 a month, but Ruby Lund didn't imagine it, she did it for two years.

Last week when she admitted she was at the end of the rope and the Catholic Welfare Bureau stepped in to give her a hand.

The staff was able to give her some money to tide her over, put her in touch with the proper state officials and gave her some leads on baby-sitting jobs for which she might qualify.

## NO FATHER

She is 50 years old, looks 60 and says she "feels like 70."

Her daughter has no father. He died two years after he deserted them in 1964. The money that the mother and daughter live on is dependent child support from her deceased husband's Social Security account. He was a day laborer and therefore, the payments are not large.

It will be ten years until Mrs. Lund's sixtieth birthday when she will be able to draw Social Security benefits from the days when she cooked, waited tables and worked as a chambermaid.

She has looked and looked for work, but there is very little that she can do. Employers were not interested in hiring her as a waitress or maid when they found that she was ill and there are no babysitting jobs for her in the South Miami Beach area where she lives.

## 'NO EDUCATION'

She admits that she "has no education," but she intends to see that her daughter does.

As she sat in her tiny "efficiency" apartment in one of the old hotels on South Beach, she explained that she used to be "ashamed" to ask for things when she had nothing. Now she's tired and she doesn't "feel very well — I have these swollen legs and this constant cold" — and she is ready to fight to get enough money to live.

But she doesn't even know where to go or who to fight.

She and her daughter are two of hundreds of poor white people in the area who do not have a large enough income to support themselves and who for one reason or another do not qualify for welfare or other financial relief.

## LOW-INCOME

Some of these low-income families do not know where to go for help. Others are too embarrassed to seek help. Some are too proud.

Mrs. Lund used to be, but now she says she has reached

the point where pride "has nothing to do with it."

After she pays the rent each month—which is \$62.40 for her room — she has \$16.50 left.

She watches her daughter miss out on school events such as special spaghetti dinners because "I just don't have the 25¢ to give her for a ticket."

Neither of them have had any new clothes this year. The budget won't stretch far enough to cover new shoes or clothes.

She sits at a small table in the cramped room which is about 12-foot square and is filled with two single beds, a refrigerator, a dresser and what used to be a combination refrigerator and cooking range but now has no stove and only top burners. While she talks she twirls her finger around the edge of a dish drainboard that holds her clean plates and glasses. "I never used to be a talker, but when I get nervous, I guess I talk too much. I hope you're not bored, but I don't get much chance to tell anyone what it's like."

## SMALL SIZE

The bathroom is about as big as a head on a small sailing boat. That's where Mrs. Lund has to wash the dishes and scrub the clothes and wash the vegetables which she can afford.

"There's a small rat here too and roaches and ants. The owner doesn't do anything about exterminating them and with so many rooms empty here even if I try and kill them they come in through the other rooms and here through cracks in the wall," she explained.

It is very hot in her third-floor room. She is dressed in a worn cotton dress. She apologizes three or four times about her appearance and how cluttered the room is and how she wishes she had something to offer her guests to eat.

Then, one of the two old men who live next door — and also live on Social Security benefits — knocks at the door. He has a shopping bag with a bag of cookies, some cake and some bread in it. He wanted the "little girl to have something to eat."

Mrs. Lund has 35¢ in her purse. Her rent is paid up until August 14. They have some dried beans, a package of instant potatoes, a small amount of coffee, a quart of milk, two pounds of potatoes and three slices of ham that a neighbor gave them to last until the next Social Security check arrives at the beginning of the month.

"I've never been a person

to borrow, but now when I need it I ask for \$1 or \$2 to help until the next check arrives and then when I get that I pay back what I owe," Mrs. Lund said, wiping the sweat from her face and neck.

## 'HATE TO ADMIT'

She "hates to admit it" but now she has to worry more and more about money. "My little girl knows we don't have what other people have and the other children remind her of it."

She has no friends of her own to talk to about her problems so "sometimes the pressure just gets to be too much and I have to send my little girl out to play. I can't talk to her about it. She's too young to understand," Mrs. Lund explained.

"Whenever you get a check once a month and it has to last, then the month seems awfully short," she added.

The pair will not qualify for welfare assistance until they have lived in the state for a year. They used to live in New York, but the doctor at the free clinic up there told her to bring her daughter to Florida to help her



with her asthma. The welfare department in New York "gave me \$90 for busfare for her and me and down we came," the mother went on.

Since she has been in the south, the child's asthma has improved, but her financial situation has not.

"I can't go out and work. I'm sick and besides I'd be afraid to leave my daughter alone here—some of these old men act so odd and she's only nine."

# The Sun

of the people who live here just wander in and I'm afraid of what they might do," she added.

When the winter season starts her rent will be raised again to \$73.50. That will leave her \$5.40 a month to live on.

## HUMOROUS

But she still keeps her sense of humor. When she asked her daughter to hand her, her billfold she remarked.

"The one in the other purse where the gold is stashed."

She figures if she couldn't laugh she'd cry and she doesn't do any good especially with the girl around, she said.

She recounts the 35¢ in her wallet while her daughter takes the quart of milk out of the refrigerator, looks at her mother and puts the milk back taking a glass of water instead.

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# There Is A Grannies' Day

By JOHN J. WARD

"Mother's Day is observed annually on the second Sunday of May; Father's Day is observed on the third Sunday of June; but nowhere on the calendar is a Grandmother's Day or a Grandfather's Day."

So we wrote in this column last month.

Imagine our surprise and delight, then, on receiving a letter from a lady who now lives in Miami as one of the many thousands of refugees who sought sanctuary here from Fidel Castro's communist Cuba. She writes:

"Back home in Cuba, my beloved country, we did have Grandmother's Day and it was very appropriately celebrated on the 26th of July, it being the festivity of St. Anne, the mother of Mary and so the grandmother of Jesus. Why not here?"

From friends we learn also that the feast day of St. Anne is observed in a very special manner by all the members of the large colony of Cuban exiles now residing here.

The feast-day of the grandmother of Christ is observed by the faithful throughout

the world. The name of St. Anne signifies grace and it also means "all beautiful." Devotion to her was popular as early as the Sixth Century. It was founded on the bond which unites her to Mary and to the Incarnate World.

Since the 18th Century the name of Anne has steadily increased in popularity as a name for girls. Many young women have turned to St. Anne for help in finding a husband.

Ancient documents indicate that St. Anne was a devoted wife and mother, obedient to the will of God and concerned for the welfare of her husband Joachim.

Following her marriage to him at the age of 14 or 15, Anne remained childless for 20 years and they both became a cause for reproach among their people who considered it a curse from God.

While praying fervently that they would be granted a family, Anne increased their already generous giving so that one-third of their income went to the Temple, another third to the poor and the remainder was retained for themselves.

Joachim was ordered from the Temple by the High Priest and wandered sorrowfully from the city of Jerusalem into the desolate wilderness. For 40 days Anne knew nothing of his whereabouts until an angel appeared to her and said:

"Anne, the Lord hath heard thy prayer and thou shalt conceive and bring forth, and thy seed shall be spoken of in all the world."

Seeking Joachim, she ran toward the city gates, outside of which she met her husband who had had the same vision and revelation.

The name and the legend of St. Anne were brought to Europe and soon the veneration of the saint spread into all parts of the Christian world.

A feast of St. Anne was celebrated in southern France in the 14th Century and in 1378 Pope Urban VI extended it to England at the request of the king. The feast became universal in 1584 when Pope Gregory XIII extended it throughout the whole church.

The feast of St. Joachim is observed on Aug. 16.



LONG RANGE plans for programs designed to benefit Boystown of South Florida are discussed by Archbishop Coleman F. Carroll with Howard Grothe, center, member of the Boystown Board of Directors, and N.A. Crane, chairman of the Board. Edwardo De Sano was elected to membership in the Board during the Tuesday evening meeting in Miami, and plans for an extensive Christmas seals program for Boystown were formulated at the confab.

## Education Week Set In November

WASHINGTON-(NC)—The 1968 observance of American Catholic Education Week has been scheduled for Nov. 10-16, coinciding with the celebration of American Education Week in the nation's public schools.

The Week is an annual event designed to focus public attention on the achievements and needs of the schools. This year, for the first time, Catholic schools will use the same promotional materials developed for use in the public schools by the National Education Association (NEA).

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<b>SUNDAY AUG. 4</b> Stop in for Breakfast before or after Church <b>BREAKFAST SPECIAL</b> 2 Eggs as you like, Grits or Potatoes, Hot Biscuits & Honey or Toast-Jelly, Coffee or Tea. 49¢ <b>SUNDAY DINNER SPECIAL</b> 117 POT ROAST-choice of 2 Vegetables or ROAST YOUNG TURKEY-Dressing, Cranberries, choice of 2 Vegetables, Chef's Salad Bowl, and Hot Rolls & Butter	
<b>MONDAY AUG. 5</b> Boneless <b>CLUB STEAK</b> 117 Mushroom Sauce, Baked Potato, Chef's Salad	<b>TUESDAY AUG. 6</b> Stewed <b>CHICKEN FRICASSEE</b> 117 Choice 2 Vegetables, Chef's Salad, Rolls & Butter
<b>WEDNESDAY AUG. 7</b> Corned <b>BEEF &amp; CABBAGE</b> 117 Choice of 2 Vegetables, Hot Rolls and Butter	<b>THURSDAY AUG. 8</b> Baked <b>CHICKEN &amp; DRESSING</b> 117 Cranberry Sauce and 2 Vegetables

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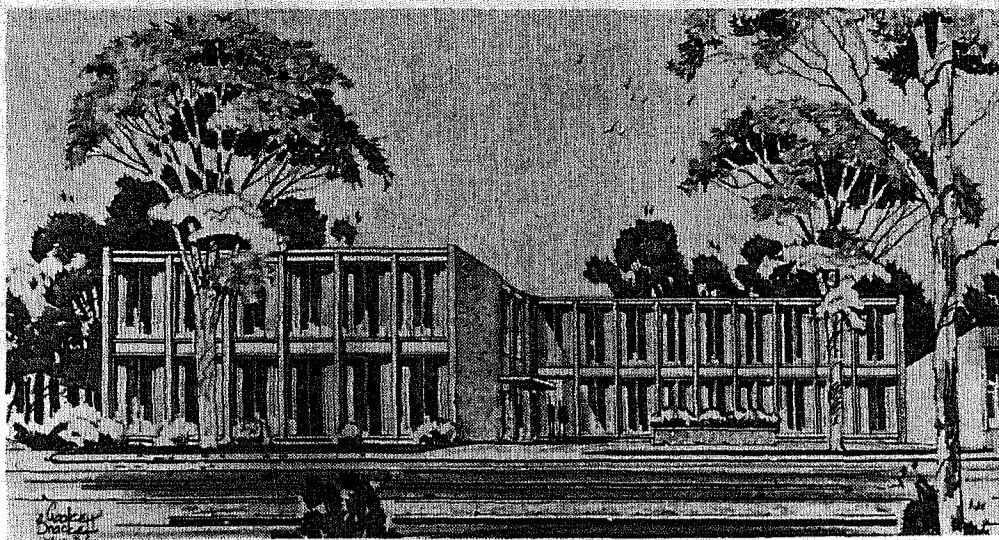
# Officers Elected By Nuns

A former member of the faculty at Rosarian Academy, West Palm Beach, was elected Prioress General of the Dominican Sisters of Adrian, Mich., during a General Chapter.

Sister Laurence Edward, O.P., who has served as mistress of novices for the congregation for the past three years, succeeds Mother Mary Genevieve, O.P., mother general of the largest congregation of Dominican Sisters for the past six years.

During the meeting Sister Thomas Raymond, O.P., a former principal at St. James School, North, Miami, and former provincial vicar of St. Rose of Lima Province of the congregation, was named Vicar General.

Second, third, and fourth councilors are Sister Julita, O.P., former principal Domi-



**NCEA will erect an educational service center as a focal center for private education and a professional center for all of Catholic education in Washington, D.C. A two-year campaign will be inaugurated Sept. 1 to raise funds for the educational service and expansion program.**

nican High School, Detroit; Sister Mary Paul, O.P., Siena Heights College, formerly a member of the faculty at Barry College; and Sister Margaret Michaela, O.P., Siena Heights College.

Sister M. John, O. P., who has been principal of St. Anastasia School, Fort

Pierce, is the new secretary-general; and Sister M. Christopher, O.P., who has been treasurer at Barry College, has been elected treasurer-general.

In addition to Barry College, Rosarian Academy, St. Thomas Aquinas High

School, Fort Lauderdale; Cardinal Newman High, West Palm Beach and Casa Francesca, Miami Beach; the Adrian Dominican congregation also staffs numerous elementary schools in the Archdiocese of Miami as well as throughout the Province of Miami.

## Europe Polled On Belief In Heaven, Hell

LONDON — (RNS) — Most Europeans believe in heaven but not in hell, according to a survey of opinion in 10 countries conducted for The Sunday Telegraph by Gallup International.

Among the nations sur-

veyed, Sweden showed the least attachment to traditional religious beliefs. Only 17 per cent expressed belief in hell, only 60 per cent in God.

At the other extreme, 62 per cent of the Greeks surveyed said they believed in

hell and 96 per cent believed in God. In every country surveyed, a majority said that morals are getting worse.

Except for Greece, belief in hell was a minority opinion in all the countries surveyed. France had the second-lowest percentage, 22, and Norway the second-highest, 36.

On some questions, The Telegraph reported, the answers were broken down according to religious affiliation. Thus, 78 per cent of those who gave their religions as Anglican expressed belief in the existence of God—one per cent more than the general English average.

On the existence of hell,

Church of England members came out identical with Swedes, and below any other national average, with 17 per cent.

Among Roman Catholics polled, 90 per cent believed in God, 56 per cent in hell. The Telegraph, in its copyrighted report, listed the following as the "main conclusions" of the survey:

- "1. Religious beliefs are declining.
- "2. Morals have also slumped.
- "3. Honesty is on the wane.
- "4. Happiness is becoming increasingly hard to find.
- "5. Peace of mind is rare.
- "6. Hardly anybody believes in the devil."

## Archbishop Carroll Praises Encyclical

(Continued from Page 1)

Carroll noted, the Pope has not ruled out "continued study on the part of theologians and scientists so as perhaps at a later date to arrive at means of birth control that would be natural and consequently lawful."

The Holy Father has also answered those who contend that one's conscience should

be the guide in such issues, said Archbishop Carroll. "There seems to be little question, little doubt as to what constitutes a right conscience in this matter since the Holy Father, in his position as a spiritual teacher, has very clearly defined the role of Catholics . . . their responsibilities and obligations," the Archbishop said.

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## "The Good Old Days?"

The Liturgy, of all the Council documents, touches everyone of us immediately and vitally. It was no accident that it was the first completed work of Vatican II — first not only numerically, but according to Pope Paul, "in a sense, first too in intrinsic worth and in importance for the life of the Church." When you think about it, would you have known there was a Council if it had not been for the liturgical changes? In fact, most of us take these changes to be the only result of four years of meeting, study and prayer. Since it is the one which has affected us the most, this is not surprising.

What is more surprising are the reactions, particularly on the part of those who are now in a frenzied panic. They feel that the changes are a real obstacle to salvation. Where is the Church they used to know? They seem to think that the Barque of Peter is headed for shipwreck. They are the first to cry, "Give us the good old days!" Ah, yes, the good old days — when we could sit undisturbed through Sunday Mass, dreaming of the picnic to follow; when we could say our rosary in peace; when it was unheard of that a fellow parishioner would be reading to us from the sanctuary; when we didn't have to meet the priest eye to eye; when we could kneel in reverence at the altar rail instead of marching up single file; when we didn't have to fumble with a cumbersome hymn book and sing unfamiliar hymns. Ah, yes, the good old days!

How sad if that is our only understanding of the liturgy. How badly we need to return to the "noble simplicity" of liturgical worship. What we have failed to recognize is that the essential truths of what the Church meant and intended in worship have remained unchanged; that through centuries of passive observance, its true nature has been obscured.

It is through the liturgy, especially the Eucharistic Sacrifice, that the "work of our redemption is exercised." This is the outstanding means by which we can intensify our daily growth in Christian living and can express in our lives and manifest to others the mystery of Christ and the true nature of His Church. Liturgical services are not private celebrations, but a celebration of the whole Church, the whole community, the whole People of God. The Church has declared her readiness to move from the sanctuary of yesterday to the sidewalks of today. We too, must go forth fortified and nourished by the liturgy to be the sign of Christ in the world.

There are countless ways in which we can carry out this daily extension of the liturgy in our lives. One of the most important is a deeper penetration into its universal aspects — a trying to understand that we are a part of the whole People of God. Thus, the suffering and impoverished peoples of the world and the thousands of heroic missionaries who are striving to help them — to be a sign of Christ to them, are intimately linked to us. For most of them, the good old days have never even existed. Let us then, reach out and touch them with our love through prayer and continued sacrifices to the missions.

SALVATION AND SERVICE are the work of The Society for the Propagation of the Faith, please cut this column and send your offering to: Right Reverend Edward T. O'Meara, National Director, 366 Fifth Avenue, New York, N. Y. 10001, or directly to your local Archdiocesan director.

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The Voice  
Of  
Ralph Renick



## As Crowds Jet In--Let's Peek 1000 Years Back

Florida will be inhabited this coming week by thousands of people who make up the hard core of the Grand Old Party. The holding of the first national political convention in Florida is a significant milestone in the state's maturity.

Other events which have pinpointed Florida's history are well known.

On Easter Sunday, August 28, 1565, Pedro Menendez de Aviles sighted the Florida coast and came ashore 38 miles south of what is now Jacksonville to establish a fort and found a city. Because the Spanish words for Easter Sunday are "Pascua Florida" —or the "feast of the flowers"—the state was named Florida.

Two years later the Jesuits established an Indian mission at the mouth of the Miami River.

Spanish rule over the eastern peninsula ended in 1763 when Florida was ceded to England. There were no freedom airlifts for any residents who wanted to flee the English, but most of the Spanish population in St. Augustine did travel by boat to seek free haven, in of all places—Cuba. Now, history has repeated itself—with the exile traffic in the opposite direction.

Twenty years later, the English were booted out and the Spanish again ruled the state until 1821 when it passed to the United States.

Many people think the Seminole Indians were the most ancient inhabitants of Florida. Not so. The colorfully-garbed Seminoles are *johnny-come-latelies*, not arriving on the scene until the early 1800's when the tribe split away from the Creeks. Oklahoma was the big stomping ground for the Creeks. Today there are nearly four times as many Seminoles living in Oklahoma as in Florida.

Other Indian tribes did precede the Seminoles here, but they were wiped out by Spanish diseases and slave raiding by northern Indians. One tribe, the Tequestas, who lived on the site where the Dallas Park Hotel in Miami stands today, were evacuated by Spanish missionaries to Havana.

Who were the first inhabitants of Florida? Where did they live?

It may come as a surprise to the Miami Beach Convention Bureau to learn that despite its success in snaring the GOP convention, neither the Beach region nor the entire gold coast was considered desirable by the first visitors to Florida.

Dr. William H. Sears, chairman of anthropology at Florida Atlantic University has just released findings which claim the first culture in the peninsula existed around Lake Okeechobee.

Dr. Sears and his team of researchers have uncovered a maze of mounds and embankments in the Moorehaven area of the Lake Okeechobee basin. Resting beneath the overgrowth of centuries the embankments are either linear, in pairs, or radiate from circular earthworks.

Dr. Sears believes these sites were constructed as far back as 1000 B.C. Why did the ancient lake people perform the massive dirt moving job? One embankment measures 1500 feet in length and 33 feet in width. The FAU professor estimates it contains 216,000 Indian-size basketfuls of dirt.

"It is a lot of dirt," notes Dr. Sears.

He believes that the Indians were forced to construct the elevated earthworks in order to have soil in which to grow plants. The normal terrain of the lake basin was subject to flooding and was too wet for agricultural use. The Lake Indians were thus progressive in still managing to grow their own food. The Indians who inhabited coastal parts of Florida didn't need to bother with moving dirt, they lived on fish, shell fish and land animals.

The professor bases his belief that the state's first advanced civilization lived around Okeechobee on the fact that only a large, stable and well organized population could have constructed the impressive earthworks complex; and the level of craftsmanship shown in woodcarvings found at the site are indicative of a society that could support artists.

Art findings are regarded by anthropologists as a significant sign that ancient tribes had achieved more than just a hand-to-mouth existence. Peoples who are worried about where their next meal is coming from don't sit down to knock out a nice little woodcarving.

Dr. Sears is continuing

Dr. Sears is continuing archaeological excavations for the second year under a grant from the National Science foundation. Next week he will escort newsmen to the rather inaccessible site so that the public may see via newspaper and TV pictures, the progress of his work.

The resultant stories may somewhat injure the pride of today's coastal inhabitants, but the fact remains that the original pine and scrub lands along the Atlantic Coast from New Jersey to Miami and around the Gulf to East Texas did not produce any extensive prehistoric occupations. Dr. Sears points out that vegetable and animal resources were too few, soil fertility low. Thus, inland living sites were more desirable.

But although the Gold Coast area was culturally backward from the very beginning of human occupation, today it is occupied by millions of Floridians while the Moorehaven diggings can be reached only by jeep.



The VOICE  
FEATURE SECTION

"For what a man sows, that he will also reap. For he who sows in the flesh, from the flesh also will reap corruption. But he who sows in the spirit, from the spirit will reap life everlasting."

Galatians VI:8

## Bill Buckley Won't You Please Come Home (To The Point)

JOHN  
COGLEY'S  
VIEW

By JOHN COGLEY

I have been reading William F. Buckley's latest collection, "The Jeweler's Eye," and thinking of how much drearier the world of political and social commentary would be without him. That does not mean that I have been converted to Buckley's peculiar brand of conservatism. It does mean that I admire his literary gifts, his unflinching wit, and the breadth of his interests.

Unlike many of his opponents and the victims of his merciless dissections, Buckley is in one important sense a paragon of journalistic virtue — he is never boring. Tricky, yes; outrageously illogical, yes; appallingly partisan, yes; unfair to his critics, yes; propagandistic, yes; show-bizy, yes — but tiresome, never. For that alone he should be given a Pulitzer Prize annually.

Until quite recently I was of the opinion that Buckley was guilty of putting his magnificent talents to poor use. Looking back over the years of the "National Review" and the lively syndicated column he has turned out in recent years, I cannot recall anything of lasting significance that resulted from his labors.

Plenty of bright negative comment, to be sure; more than an occasional bull's-eye in his incessant attacks on Establishment figures; memorable phrases, descriptions, put-downs. But I thought he could do more if he really put his mind to reinvestigating the causes he champions, among them Christianity, the American traditions, and liberal education. Now, finally, I am ready to say I was mistaken. Mr. Buckley has made full use of his gifts, which I long overestimated.

### 'SENSES' MISTAKE

This is not to downgrade his gifts; it is simply not to exaggerate them. When a publicist is as articulate as Bill Buckley, one tends to believe that with so much form, certainly the possibility of much more matter must be there and simply needs releasing.

That is the mistake I made, and I believe other Buckley-watchers have made over the years. It was not until I sat down and read the 365 pages of his latest collection that I realized his genuine strength and real limitations. Without the limitations, the strength would probably have been impossible, so there is really no reason to



JOHN COGLEY

be lamenting their absence.

The reader of "The Jeweler's Eye" cannot help but realize somewhere along about page 200 that the author is an inveterate, impenitent, and probably incurable point-misser. More than one person on the receiving end of a Buckley barrage has concluded that his position was deliberately distorted in the playback of it found in the "National Review" or in the column. Naturally, this annoyed those who felt unfairly victimized. The tendency was to suspect Mr. Buckley of shabby polemics.

"The Jeweler's Eye" has persuaded me that its author is not guilty of any such thing. He doesn't deliberately distort the views of others; he simply doesn't always grasp them. There seems to be a strange curtain of incomprehensibility cutting him off from a full view of opinion contrary to his own. Again and again throughout this book, the point made by others is missed, through no deliberate malfeasance on Mr. Buckley's part I am now convinced.

Now one question is obvious: How can a man with Buckley's education, background, and obviously high order of intelligence, so consistently fail to see what is obvious to others and yet have such a sharp eye for the chinks in his opponents' armor? For while he often misses the point of the arguments he goes after, he invariably succeeds in finding the flaws in the character, style, and rhetoric of those who put them forth.

I believe the reason is that William F. Buckley is a man of principle. Which is to say in a backhanded way that he is not a man of principles. His principle is conservatism, which means that whatever is new is not as good as what is old, whatever marks a break with the past is suspect, whatever is yet untried is probably not worth trying.

With such a single-principle measuring rod, Buckley is bound to be right a great deal of the time. The new is usually ushered in with exaggerated claims; any man who is opposed to innovation as a matter of principle, then, is playing with loaded dice a great deal of the time.

Anything that has lasted is bound to have certain virtues or it would not have survived. Mr. Buckley consequently takes no chances when he plays up the palpable strength of the established, even though he resolutely refuses most of the time to admit the inadequacies that are the signs of desuetude, whether in economics, politics, theology, or cultural habits.

The single-principle guide points to a smooth road, even when the road leads nowhere, which is almost always true of the intellectual journeys undertaken by America's most celebrated conservative.

When I hold that Mr. Buckley is a man of principle rather than a man of principles, then, this is what I have in mind: He habitually avoids complexity, ambiguity, and the less than sure thing, leaving the burdens of uncertain leadership to those willing to struggle with the need for change.

When I hold that he is a persistent point-misser, what I mean is that he seems incapable of understanding that the man of principles frequently has to juggle conflicting claims and to live with the tensions of competing principles. This is why, for all his brilliance, the Buckley brand of leadership invariably is held up at a stop-sign.

But the negative critic performs a most useful function, and a man would be fool-hardy not to pay any attention to what such a good critic as Buckley has to say. His critiques are sharp, his insights stimulating, his jeweler's eye is helpful for anyone trying to spot the flaw in the liberal machinery.

In a word, William F. Buckley is an ornament to the journalist's trade. He is no original thinker, no philosopher, no trustworthy analyst of reality. But he is a most worthy, and welcome, conservative gadfly in an era of liberal dominance.

Best of all, he is a delightful writer, a charming, affable person, and a controversialist in the best tradition of civilized polemics. I don't know what we would do without him.



# Uppsala: A Challenge To Christian Unity

By FATHER

JOHN B. SHEERIN, C.S.P.

A Dutch Jesuit preaching a homily in Latin. This is the last thing in the world that one would expect to find at the Uppsala meeting but it happened.

Ten Catholic priests were concelebrating at one of the Catholic chapels, St. Lars, in Uppsala on the last morning of the great ecumenical Assembly. When the chief celebrant had kissed the Gospel text in the missal, he delivered a homily—in Latin. Why? Because the concelebrating priests would find Latin a more common language for them than any other. For they came from the United States, Canada, Italy, Argentina, Holland, Germany.

After speaking in Latin, he repeated in English what he had said—this for the benefit of the small congregation, most of whom were Swedes but able to understand English.

The preacher was Father



FR. SHEERIN

who is ecumenical adviser at The Hague. He began by reminding his hearers that as Roman Catholics they should be grateful that they have unity in the Catholic Church, a unity at least in principle. But unfortunately the Roman Catholics in certain places and at various times in history have abused this gift of unity and members of the

Roman Catholic Church have strayed away from this unity.

Now we see in this Assembly, said Father Fruyter, a great gathering of Christian people who are out of union with us but passionately long for it. Then he hammered hard at the need of Catholic repentance for our sins against Christian Unity. Concluding his homily, he said that the violet vestments he was wearing were appropriate for this occasion because they symbolized repentance for sin. At the end of the Mass, just before the *Ite Missa Est*, he faced priests and people and said "Now go back to your own countries and tell what wonderful things God has done to us at Uppsala."

Among the Catholics that I met, however, some general impressions were expressed. First, the Assembly took no dramatic steps forward toward unity but did make substantial progress and did make absolutely clear the direction the ecumenical movement should take in the future.

### DIRECTION

Secondly, that direction is not toward the discussion of classical theological quarrels between Catholics, Protestants and Orthodox but toward collaboration in the great problems of the world. In approving the report of the Exploratory Committee on Society, Development and Peace of the World Council and the Roman Catholic Church, the Assembly noted that it was gratified at the prospect of continued and enlarged cooperation between the

W. C. C. and the Roman Catholic Church in this area of development and peace. "The combined energies of all Christians, as well as common strategies are required in response to the desperate needs of men living in hunger, poverty and injustice."

Some Catholics will probably lament this new direction and say that the Church should be more interested in theology than in social problems. But the Assembly Report entitled "The Holy Spirit and the Catholicity of the Church" explains the immediate need for this new direction in ecumenism.

The report says that at this time, just when the Holy Spirit seems to be producing so much fruit in the form of Christian Unity, the entire basis of the ecumenical movement is being questioned. To many, inside and outside the Church, it seems that the struggle for Unity in its present form is "irrelevant to the immediate crisis of our time." To them, it seems almost a scandal that the Churches should be giving all their attention to patching up their quarrels when the world is in such a perilous situation and so many millions are dying of hunger and perishing in senseless wars.

The Biafra-Nigeria war was constantly discussed at the Assembly as was the Vietnam war. So the Assembly, contemplating all the miseries of the world, decided that the World Council should seek at the present time a solidarity with the forces, such as the crusade for peace and civil rights, which are drawing men more closely together.

## BELOW OLYMPUS By Interlandi



INTERLANDI © 1968, LOS ANGELES TIMES

"Now I know what they mean in that part of the song which says, '... from sea to shining sea.'"

# Catholic Press: A View From Olympus?

By MSGR. GEORGE G. HIGGINS

Some months ago I was invited by the editors of a Catholic periodical (which will be identified as XYZ) to take part in a think-session on the changing role of independent Catholic journals of opinion in the post-Conciliar world. I was asked specifically to prepare a brief working paper on the question: Should XYZ be closed to rather than further from the institutional Church?

In view of the fact that this same question keeps cropping up in many other contexts perhaps my off-the-cuff reply will be of at least passing interest to a somewhat wider audience than the one of which it was originally addressed. It reads in part as follows:

It strikes me that, as presently phrased, this question may be irrelevant or, at best, peripheral. By that I mean that it probably doesn't matter too much whether the XYZ is closer to or further from the institutional Church. What does matter, it seems to me, is XYZ's over-all stance (theological, sociological, and psychological) with regard to the institutional Church. As time goes on the editor may well be tempted to ignore the problems of the institutional Church, which can get to be terribly boring, and to concentrate more or less exclusively on the "prophetic" or "charismatic" witness of individual Christians or groups of Christians (the so-called underground Church, for example) as our only hope. I am inclined to think it would be a mistake to do so.

It seems to me that a sophisticated periodical like XYZ should approach the institutional Church with the same calm objectivity and the same openness of spirit which has generally characterized its approach. XYZ has never succumbed to the temptation of over-simplifying, or running away from, the complexities of the political order. In other words, it has always taken the political order seriously—which means that it has taken political institutions seriously presumably because it felt that to do otherwise would be to contradict its own stated purpose of being a serious journal of opinion, concerned not only with life as it might be, but also with life as it is.

I think XYZ ought to take the same approach to the institutional Church—i.e., a calmly objective, sophisticated, courteous and even-tempered approach which tries to keep things in focus and in balance and is not too easily "scandalized" or bored or discouraged, disgusted or angered by the disconcerting but inevitable complexities of life.

A periodical like XYZ, I take it, will not want to get too excited about the day-to-day organizational problems of the institutional Church and certainly will not want to overplay the structural problems of the

Church to the neglect of its charismatic or prophetic role in society. In other words, it will not want to be a "churchy" periodical.

### LEAN OVER

Finally, I would suggest that the editors, when they write about the institutional Church, ought to lean over backwards to avoid leaving the impression that they are somehow judging the institutional Church from an intellectual ivory tower as completely uninvolved outsiders who so to speak, are glad that they are not like the rest of their less perceptive and less enlightened fellow-Catholics.

If we really believe that the Church is the People of God—and not a clerical bureaucracy—we shouldn't think exclusively in terms of insiders or outsiders or in terms of "we" (editors) and "they" (bishops), for example. I am not suggesting, of course that "we" should refrain from criticizing "them" whenever we deem it necessary to do so. Quite the contrary. I am saying that "we" should do so—and should give the appearance of doing so—as insiders, if you will, rather than outsiders.

In this connection, I would add that, within the limits

of its own distinctive purpose as a serious journal of opinion which is meant to appeal to a limited number of educated Catholics, XYZ should try to avoid becoming "gnostic" in its approach to the problems of the institutional Church. It should try to keep the channels of communications open within the Church not only between laymen and clerics, but also between various segments of the laity, and should, in so far as possible, reflect the universality of the Church in its treatment of the institution. What Father Houtart has to say about the Eucharist may also be meaningful *mutatis mutandis*, in the present context:

"It would not be normal for the Eucharistic celebration ordinarily to take place for only one specific category of people and not be open to all others. The Eucharistic community must reflect as far as possible the universality of the Church, open to all men, witnessing that all people in the world are invited to this assembly."

This strikes me as being sound advice not only to liturgical reformers but also to Catholic editors, theologians, the leaders of avant garde Catholic organizations and, for that matter, to all the rest of us as well.



MSGR. HIGGINS

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# Encyclical On The Regulation Of Birth

- "This teaching will perhaps not be easily received by all..."
- "We do not at all intend to hide the sometimes serious difficulties inherent in the life of Christians married persons."
- "We are well aware of the serious difficulties experienced by public authorities...especially in the developing countries."
- "...The Church has always provided --and even more amply in recent times--a coherent teaching concerning both the nature of marriage and the correct use of conjugal rights..."

Following is a translation of the encyclical letter of Pope Paul VI, issued July 29 at the Vatican, on the regulation of birth.

Encyclical letter of His Holiness Pope Paul VI on the regulation of birth.

To the venerable Patriarchs, Archbishops and Bishops and other local ordinaries in peace and communion with the Apostolic See, to priests, the faithful and to all men of good will.

Venerable brothers and beloved sons:

## I. The Transmission Of Life

1. The most serious duty of transmitting human life, for which married persons are the free and responsible collaborators of God the Creator, has always been a source of great joys to them, even if sometimes accompanied by not a few difficulties and by distress.

At all times the fulfillment of this duty has posed grave problems to the conscience of married persons, but, with the recent evolution of society, changes have taken place that give rise to new questions which the Church could not ignore, having to do with a matter which so closely touches upon the life and happiness of men.

I. New Aspects of the Problem and Competency of the Magisterium.

### New Formulation of The Problem

2. The changes which have taken place are in fact noteworthy and of varied kinds. In the first place, there is the rapid demographic development. Fear is shown by many that world population is growing more rapidly than the available resources, with growing distress to many families and developing countries, so that the temptation for authorities to counter this danger with radical measures is great. Moreover, working and lodging conditions, as well as increased exigencies both in the economic field and in that of education, often make the proper education of an elevated number of children difficult today. A change is also seen both in the manner of considering the person of woman and her place in society, and in the value to be attributed to conjugal love in marriage, and also in the appreciation to be made of the meaning of conjugal acts in relation to that love.

Finally and above all, man has made stupendous progress in the domination and rational organization of the forces of nature, such that he tends to extend this domination to his own total being: to the body, to psychical life, to social life and even to the laws which regulate the transmission of life.

3. This new state of things gives rise to new questions. Granted the conditions of life today, and granted the meaning which conjugal relations have with respect to the harmony between husband and wife and to their mutual fidelity, would not a revision of the ethical norms, in force up to now, seem to be advisable, especially when it is considered that they cannot be observed without sacrifices, sometimes heroic sacrifices?

And again: by extending to this field the application of the so-called "principle of totality," could it not be admitted that the intention of a less abundant but more rationalized fecundity might transform a materially sterilizing intervention into a licit and wise control of birth? Could it not be admitted, that is, that the finality of procreation pertains to the ensemble of conjugal life, rather than to its single acts? It is also asked whether, in view of the increased sense of responsibility of modern man, the moment has not come for him to entrust to his reason and his will, rather than to the biological rhythms of his organism, the tasks of regulating birth.

### Competency Of The Magisterium

4. Such questions required from the teaching authority of the Church a new and deeper reflection upon the principles of the moral teaching on marriage: a teaching founded on the natural law, illuminated and enriched by divine revelation.

No believer will wish to deny that the teaching authority of the Church is competent to interpret even the natural moral law. It is, in fact, indisputable, as our predecessors have many times declared, (1) that Jesus Christ, when communicating to Peter and to the Apostles His divine authority and sending them to teach all nations His commandments, (2) constituted them as guardians and authentic interpreters of all the moral law, not only, that is, of the law of the Gospel, but also of the natural law, which is also an expression of the will of God, the faithful fulfillment of which is equally necessary for salvation (3).

Conformably to this mission of hers, the Church has always provided--and even more amply in recent times--a coherent teaching concerning both the nature of marriage and the correct use of conjugal rights and the duties of husband and wife (4).

## Special Studies

5. The consciousness of that same mission induced us to confirm and enlarge the study commission which our predecessor Pope John XXIII of happy memory had instituted in March 1963. That commission which included, besides several experts in the various pertinent disciplines also married couples, had as its scope the gathering of opinions on the new questions regarding conjugal life, and in particular on the regulation of births, and of furnishing opportune elements of information so that the magisterium could give an adequate reply to the expectation not only of the faithful, but also of world opinion (5).

The work of these experts, as well as the successive judgments and counsels spontaneously forwarded by or expressly requested from a good number of our brothers in the episcopate, have permitted us to measure more exactly all the aspects of this complex matter. Hence with all our heart we express to each of them our lively gratitude.

### Reply Of The Magisterium

6. The conclusions at which the commission arrived could not, nevertheless, be considered by us as definitive, nor dispense us from a personal examination of this serious question; and this also because, within the commission itself, no full concordance of judgments concerning the moral norms to be proposed had been reached, and above all because certain criteria of solutions had emerged which departed from the moral teaching on marriage proposed with constant firmness by the teaching authority of the Church.

Therefore, having attentively sifted the documentation laid before us, after mature reflection and assiduous prayers, we now intend, by virtue of the mandate entrusted to us by Christ, to give our reply to these grave questions.

## II. Doctrinal Principles

### Total Vision Of Man

7. The problem of birth, like every other problem regarding human life, is to be considered, beyond partial perspectives--whether of the biological or psychological, demographic or sociological orders--in the light of an integral vision of man and of his vocation, not only his natural and earthly, but also his supernatural and eternal vocation. And since, in the attempt to justify artificial methods of birth control, many have appealed to the demands both of conjugal love and of "responsible parenthood" it is good to state very precisely the true concept of these two great realities of married life, referring principally to what was recently set forth in this regard, and in a highly authoritative form, by the Second Vatican Council in its pastoral constitution *Gaudium et Spes*.

### Conjugal Love

8. Conjugal love reveals its true nature and nobility when it is considered in its supreme origin, God, who is love (6), "the Father, from whom every family in heaven and on earth is named" (7).

Marriage is not, then, the effect of chance or the product of evolution of unconscious natural forces; it is the wise institution of the Creator to realize in mankind His design of love. By means of the reciprocal personal gift of self, proper and exclusive to them, husband and wife tend towards the communion of their beings in view of mutual personal perfection, to collaborate with God in the generation and education of new lives.

For baptized persons, moreover, marriage invests the dignity of a sacramental sign of grace, inasmuch as it represents the union of Christ and of the Church.

### Its Characteristics

9. Under this light, there clearly appear the characteristic marks and demands of conjugal love, and it is of supreme importance to have an exact idea of these.

This love is first of all fully human, that is to say, of the senses and of the spirit at the same time. It is not, then, a simple transport of instinct and sentiment, but also, and principally, an act of the free will, intended to endure and to grow by means of the joys and sorrows of daily life, in such a way that husband and wife become one only heart and one only soul, and together attain their human perfection.

"No believer will wish to deny that the teaching authority of the Church is competent to interpret even the natural moral law."

Then, this love is total, that is to say, it is a very special form of personal friendship, in which husband and wife generously share everything, without undue reservations or selfish calculations. Whoever truly loves his marriage partner loves not only for what he receives, but for the partner's self, rejoicing that he can enrich his partner with the gift of himself.

Again, this love is faithful and exclusive until death. Thus in fact do bride and groom conceive it to be on the day when they freely and in full awareness assume the duty of the marriage bond. A fidelity, this, which can sometimes be difficult, but is always possible, always noble and meritorious, as no one can deny. The example of so many married persons down through the centuries shows, not only that fidelity is according to the nature of marriage, but also that it is a source of profound and lasting happiness and finally, this love is fecund for it is not exhausted by the communion between husband and wife, but is destined to continue, raising up new lives. "Marriage and conjugal love are by their nature ordained toward the begetting and educating of children. Children are really the supreme gift of marriage and contribute very substantially to the welfare of their parents" (8).

### Responsible Parenthood

10. Hence conjugal love requires in husband and wife an awareness of their mission of "responsible parenthood," which today is rightly much insisted upon, and which also must be exactly understood. Consequently it is to be considered under different aspects which are legitimate and connected with one another.

In relation to the biological processes, responsible parenthood means the knowledge and respect of their functions; human intellect discovers in the power of giving life biological laws which are part of the human person (9).

In relation to the tendencies of instinct or passion, responsible parenthood means that necessary dominion which reason and will must exercise over them.

In relation to physical, economic, psychological and social conditions, responsible parenthood is exercised, either by the deliberate and generous decision to raise a numerous family, or by the decision, made for grave motives and with due respect for the moral law, to avoid for the time being, or even for an indeterminate period, a new birth.

Responsible parenthood also and above all implies a more profound relationship to the objective moral order established by God, of which a right conscience is the faithful interpreter. The responsible exercise of parenthood implies, therefore, that husband and wife recognize fully their own duties towards God, towards themselves, towards the family and towards society, in a correct hierarchy of values.

In the task of transmitting life, therefore, they are not free to proceed completely at will, as if they could determine in a wholly autonomous way the honest path to follow; but they must conform their activity to the creative intention of God, expressed in the very nature of marriage and of its acts, and manifested by the constant teaching of the Church (10).

### Respect For The Nature And Purpose Of The Marriage Act

11. These acts, by which husband and wife are united in chaste intimacy, and by means of which human life is transmitted, are, as the council recalled, "noble and worthy" (11), and they do not cease to be lawful if, for causes independent of the will of husband and wife, they are foreseen to be infecund, since they always remain ordained towards expressing and consolidating their union. In fact, as experience bears witness, not every conjugal act is followed by a new life. God has wisely disposed natural laws and rhythms of fecundity which, of themselves, cause a separation in the succession of births. Nonetheless, the Church, calling men back to the observance of the norms of the natural law, as interpreted by their constant doctrine teaches that each and every marriage act (*quilibet matrimonii usus*) must remain open to the transmission of life (2).

### Two Inseparable Aspects: Union And Procreation

12. That teaching, often set forth by the magisterium, is founded upon the inseparable connection, willed by God and unable to be broken by man on his own initiative, between the two meanings of the conjugal act: the unitive meaning and the procreative meaning. Indeed, by its intimate structure, the conjugal act, while most closely uniting husband and wife, capacitates them for the generation of new lives, according to laws inscribed in the very being of man and of woman. By safeguarding both these essential aspects, the unitive and the procreative, the conjugal act pre-

(Continued on Page 14)



# Married Persons... 'Colla



"This love is first of all fully human, that is to say, of the senses and of the spirit at the same time."

(Continued from Page 13)

serves in its fullness the sense of true mutual love and its ordination towards man's most high calling to parenthood. We believe that the men of our day are particularly capable of seizing the deeply reasonable and human character of this fundamental principle.

## Faithfulness To God's Design

13. It is in fact justly observed that a conjugal act imposed upon one's partner without regard for his or her condition and lawful desires is not a true act of love, and therefore denies an exigency of right moral order in the relationships between husband and wife. Hence, one who reflects well must also recognize that a reciprocal act of love, which jeopardizes the responsibility to transmit life which God the Creator, according to particular laws, inserted therein, is in contradiction with the design constitutive of marriage, and with the will of the Author of life. To use this divine gift destroying, even if only partially, its meaning and its purpose is to contradict the nature both of man and of woman and of their most intimate relationship, and therefore it is to contradict also the plan of God and His will. On the other hand, to make use of the gift of conjugal love while respecting the laws of the generative process means to acknowledge oneself not to be the arbiter of the sources of human life, but rather the minister of the design established by the Creator. In fact, just as man does not have unlimited dominion over his body in general, so also, with particular reason, he has no such dominion over his generative faculties as such, because of their intrinsic ordination towards raising up life, of which God is the principle. "Human life is sacred," Pope John XXIII recalled; "from its very inception it reveals the creating hand of God." (13).

## Illicit Ways Of Regulating Birth

14. In conformity with these landmarks in the human and Christian vision of marriage, we must once again declare that the direct interruption of the generative process already begun, and, above all, directly willed and procured abortion, even if for therapeutic reasons, are to be absolutely excluded as licit means of regulating birth. (14)

Equally to be excluded, as the teaching authority of the Church has frequently declared, is direct sterilization, whether perpetual or temporary, whether of the man or of the woman. (15) Similarly excluded is every action which, either in anticipation of the conjugal act, or in its accomplishment, or in the development of its natural consequences, proposes, whether as an end or as a means, to render procreation impossible, (16).

To justify conjugal acts made intentionally infecund, one cannot invoke as valid reasons the lesser evil, or the fact that such acts would constitute a whole together with the fecund acts already performed or to follow later, and hence would share in one and the same moral goodness. In truth, if it is sometimes licit to tolerate a lesser evil in order to avoid a greater evil or to promote a greater good (17) it is not licit, even for the gravest reasons, to do evil so that good may follow there—from (18) that is, to make into the object of a positive act of the will something which is intrinsically disorder, and hence unworthy of the human person, even when the intention is to safeguard or promote individual, family or social well-being. Consequently it is an error to think that a conjugal act which is deliberately made infecund and so is intrinsically dishonest could be made honest and right by the ensemble of a fecund conjugal life.

## Licitness Of Therapeutic Means

15. The Church, on the contrary, does not at all consider illicit the use of those therapeutic means truly necessary to cure diseases of the organism, even if an impediment to procreation, which may be foreseen, should result therefrom, provided such impediment is not, for whatever motive, directly willed (19).

## Licitness Of Recourse To Infecund Periods

16. To this teaching of the Church on conjugal morals,

the objection is made today, as we observed earlier (No. 3), that it is the prerogative of the human intellect to dominate the energies offered by irrational nature and to orientate them towards an end conformable to the good of man. Now, some may ask: in the present case, is it not reasonable in many circumstances to have recourse to artificial birth control if, thereby, we secure the harmony and peace of the family, and better conditions for the education of the children already born? To this question it is necessary to reply with clarity: the Church is the first to praise and recommend the intervention of intelligence in a function which so closely associates the rational creature with his Creator; but she affirms that this must be done with respect for the order established by God.

If, then, there are serious motives to space out births, which derive from the physical or psychological conditions of husband and wife, or from external conditions, the Church teaches that it is then licit to take into account the natural rhythms immanent in the generative functions, for the use of marriage in the infecund periods only, and in this way to regulate birth without offending the moral principles which have been recalled earlier (20).

The Church is coherent with herself when she considers recourse to the infecund periods to be licit, while at the same time condemning, as being always illicit, the use of means directly contrary to fecundation, even if such use is inspired by reasons which may appear honest and serious. In reality, there are essential differences between the two cases; in the former, the married couple make legitimate use of a natural disposition; in the latter, they impede the development of natural processes. It is true that, in the one and the other case, the married couple are concordant in the positive will of avoiding children for plausible reasons, seeking the certainty that offspring will not arrive; but it is also true that only in the former case are they able to renounce the use of marriage in the fecund periods when, for just motives, procreation is not desirable, while making use of it during infecund periods to manifest their affection and to safeguard their mutual fidelity. By so doing, they give proof of a truly and integrally honest love.

## Grave Consequences Of Methods Of Artificial Birth Control

17. Upright men can even better convince themselves of the solid grounds on which the teaching of the Church in this field is based, if they care to reflect upon the consequences of methods of artificial birth control. Let them consider, first of all, how wide and easy a road would thus be opened up towards conjugal infidelity and the general lowering of morality. Not much experience is needed in order to know human weakness, and to understand that men — especially the young, who are so vulnerable on this point — have need of encouragement to be faithful to the moral law, so that they must not be offered some easy means of eluding its observance. It is also to be feared that the man, growing used to the employment of anti-conceptive practices, may finally lose respect for the woman and, no longer caring for her physical and psychological equilibrium, may come to the point of considering her as a mere instrument of selfish enjoyment, and no longer as his respected and beloved companion.

Let it be considered also that a dangerous weapon would thus be placed in the hands of those public authorities who take no heed of moral exigencies. Who could blame a government for applying to the solution of the problems of the community those means acknowledged to be licit for married couples in the solution of a family problem? Who will stop rulers from favoring, from even imposing upon their peoples, if they were to consider it necessary, the method of contraception which they judge to be most efficacious? In such a way men, wishing to avoid individual, family, or social difficulties encountered in the observance of the divine law, would reach the point of placing at the mercy of the intervention of public authorities the most personal and most reserved sector of conjugal intimacy.

Consequently, if the mission of generating life is not to be exposed to the arbitrary will of men, one must necessarily recognize unsurmountable limits to the possibility of man's domination over his own body and its functions; limits which no man, whether a private individual or one invested with authority, may licitly surpass. And such limits cannot be determined otherwise than by the respect due to the integrity of the human organism and its functions, according to the principles recalled earlier, and also according to the correct understanding of the "principle of totality" illustrated by our predecessor Pope Pius XII (21).

## The Church Guarantor Of True Human Values

18. It can be foreseen that this teaching will perhaps not be easily received by all: Too numerous are those voices — amplified by the modern means of propaganda — which are contrary to the voice of the Church. To tell the truth, the Church is not surprised to be made, like her divine founder, a "sign of contradiction" (22), yet she does not because of this cease to proclaim with humble firmness the entire moral law, both natural and evangelical. Of such laws the Church was not the author, nor consequently can she be their arbiter; she is only their depository and their interpreter,

without ever being able to declare to be licit that which is not so by reason of its intimate and unchangeable opposition to the true good of man.

In defending conjugal morals in their integral wholeness, the Church knows that she contributes towards the establishment of a truly human civilization; she engages man not to abdicate from his own responsibility in order to rely on technical means; by that very fact she defends the dignity of man and wife. Faithful to both the teaching and the example of the Saviour, she shows herself to be the sincere and disinterested friend of men, whom she wishes to help, even during their earthly sojourn, "to share as sons in the life of the living God, the Father of all men" (23).

## III. Pastoral Directives

### The Church Mater et Magistra

19. Our words would not be an adequate expression of the thought and solicitude of the Church, mother and teacher of all peoples, if, after having recalled men to the observance and respect of the divine law regarding matrimony we did not strengthen them in the path of honest regulation of birth, even amid the difficult conditions which today afflict families and peoples. The Church, in fact, cannot have a different conduct towards men than that of the Redeemer.

On the consequences of artificial birth control: "Let them be opened up towards conjugal infidelity and the general lowering of morality."

She knows their weaknesses, has compassion on the crowd of sinners; but she cannot renounce the teaching of the law which is, in reality, that law proper to a human life restored to its original truth and conducted by the spirit of God (24). Though we are thinking also of all men of good will, we now address ourselves particularly to our sons, from whom we expect a prompter and more generous adherence.

### Possibility Of Observing The Divine Law

20. The teaching of the Church on the regulation of birth, which promulgates the divine law, will easily appear to many to be difficult or even impossible of actuation. And indeed, like all great beneficent realities, it demands serious engagement and much effort, individual, family and social effort. More than that, it would not be practicable without the help of God, who upholds and strengthens the good will of men. Yet, to anyone who reflects well, it cannot but be clear that such efforts ennobles man and are beneficial to the human community.

### Mastery Of Self

21. The honest practice of regulation of birth demands first of all that husband and wife acquire and possess solid convictions concerning the true values of life and of the family, and that they tend towards securing perfect self-mastery. To dominate instinct by means of one's reason and free will undoubtedly requires ascetical practices, so that the affective manifestations of conjugal life may observe the correct order, in particular with regard to the observance of periodic continence. Yet this discipline which is proper to the purity of married couples, far from harming conjugal love, rather confers on it a higher human value. It demands continual effort yet, thanks to its beneficent influence, husband and wife fully develop their personalities, being enriched with spiritual values. Such discipline bestows upon family life fruits of serenity and peace, and facilitates the solution of other problems; it favors attention for one's partner, helps both parties to drive out selfishness, the enemy of true love; and deepens their sense of responsibility. By its means, parents acquire the capacity of having a deeper and more efficacious influence in the education of their offspring; little children and youths grow up with a just appraisal of human values, and in the serene and harmonious development of their spiritual and sensitive faculties.

### Creating An Atmosphere Favorable To Chastity

22. On this occasion, we wish to draw the attention of educators, and of all who perform duties of responsibility in regard to the common good of human society, to the need of creating an atmosphere favorable to education in chastity, that is, to the triumph of healthy liberty over license by means of respect for the moral order.

Everything in the modern media of social communications which leads to sense excitation and unbridled customs, as well as every form of pornography and licentious performances, must arouse the frank and unanimous reaction of all those who are sollicitous for the progress of civilization and the defense of the common good of the human spirit. Vainly would one seek to justify such depravation with the pretext of artistic or scientific exigencies (25), or



# Collaborators Of God The Creator'

to deduce an argument from the freedom allowed in this sector by the public authorities.

## Appeal To Public Authorities

23. To Rulers, who are those principally responsible for the common good, and who can do so much to safeguard moral customs, we say: Do not allow the morality of your peoples to be degraded; do not permit that by legal means practices contrary to the natural and divine law be introduced into that fundamental cell, the family. Quite other is the way in which public authorities can and must contribute to the solution of the demographic problem: namely, the way of a provident policy for the family, of a wise education of peoples in respect of moral law and the liberty of citizens.

We are well aware of the serious difficulties experienced by public authorities in this regard, especially in the developing countries. To their legitimate preoccupations we devoted our encyclical letter *Populorum Progressio*. But with our predecessor Pope John XXIII, we repeat: no solution to these difficulties is acceptable "which does violence to man's essential dignity" and is based only on an utterly materialistic conception of man himself and of his life. The only possible solution to this question is one which envisages the social and economic progress both of individuals and of the whole of human society, and which respects and promotes of true human values (26). Neither can one, without grave injustice, consider divine providence

consider, first of all, how wide and easy a road would thus be the fostering of morality."

to be responsible for what depends, instead, on a lack of wisdom in government, on an insufficient sense of social justice, on selfish monopolization, or again on blame-worthy indolence in confronting the efforts and the sacrifices necessary to ensure the raising of living standards of a people and of all its sons (27).

May all responsible public authorities—as some are already doing so laudably—generously revive their efforts. And may mutual aid between all the members of the great human family never cease to grow: This is an almost limitless field which thus opens up to the activity of the great international organizations.

## To Men Of Science

24. We wish now to express our encouragement to men of science, who "can considerably advance the welfare of marriage and the family, along with peace of conscience, if by pooling their efforts they labor to explain more thoroughly the various conditions favoring a proper regulation of births" (28). It is particularly desirable that, according to the wish already expressed by Pope Pius XII, medical science succeed in providing a sufficiently secure basis for a regulation of birth, founded on the observance of natural rhythms (29). In this way, scientists and especially Catholic scientists will contribute to demonstrate in actual fact that, as the Church teaches, "a true contradiction cannot exist between the divine laws pertaining to the transmission of life and those pertaining to the fostering of authentic conjugal love" (30).

## To Christian Husbands And Wives

25. And now our words more directly address our own children, particularly those whom God calls to serve Him in marriage. The Church, while teaching imperceptible details of the divine law, announces the tidings of salvation, and by means of the sacraments opens up the paths of grace, which makes man a new creature, capable of corresponding with love and true freedom to the design of his Creator and Saviour, and of finding the yoke of Christ to be sweet (31).

Christian married couples, then, docile to her voice, must remember that their Christian vocation, which began at baptism, is further specified and reinforced by the sacrament of matrimony. By it husband and wife are strengthened and as it were consecrated for the faithful accomplishment of their proper duties, for the carrying out of their proper vocation even to perfection, and the Christian witness which is proper to them before the whole world (32). To them the Lord entrusts the task of making visible to men the holiness and sweetness of the law which unites the mutual love of husband and wife with their cooperation with the love of God the author of human life.

We do not at all intend to hide the sometimes serious difficulties inherent in the life of Christian married persons; for them as for everyone else, "the gate is narrow and the way is hard, that leads to life" (33). But the hope of that life must illuminate their way, as with courage they strive to live with wisdom, justice and piety in this present time (34), knowing that the figure of this world passes away (35).

Let married couples, then, face up to the efforts needed, supported by the faith and hope which "do not disappoint... because God's love has been poured into our hearts through the Holy Spirit, who has been given to us" (36). Let them implore divine assistance by persevering prayer; above all, let them draw from the source of grace and

charity in the Eucharist. And if sin should still keep its hold over them, let them not be discouraged, but rather have recourse with humble perseverance to the mercy of God, which is poured forth in the sacrament of Penance. In this way they will be enabled to achieve the fullness of conjugal life described by the Apostle: "husbands, love your wives, as Christ loved the Church... husbands should love their wives as their own bodies. He who loves his wife loves himself. For no man ever hates his own flesh, but nourishes and cherishes it, as Christ does the Church... this is a great mystery, and I mean in reference to Christ and the Church. However, let each one of you love his wife as himself, and let the wife see that she respects her husband" (37).

## Apostolate In Homes

26. Among the fruits which ripen forth from a generous effort of fidelity to the divine law, one of the most precious is that married couples themselves not infrequently feel the desire to communicate their experience to others. Thus there comes to be included in the vast pattern of the vocation of the laity a new and most noteworthy form of the apostolate of like to like; it is married couples themselves who become apostles and guides to other married couples. This is assuredly, among so many forms of apostolate, one of those which seem most opportune today (38).

## To Doctors And Medical Personnel

27. We hold those physicians and medical personnel in the highest esteem who, in the exercise of their profession, value above every human interest the superior demands of their Christian vocation. Let them persevere, therefore, in promoting on every occasion the discovery of solutions inspired by faith and right reason, let them strive to arouse this conviction and this respect in their associates. Let them also consider as their proper professional duty the task of acquiring all the knowledge needed in this delicate sector, so as to be able to give to those married persons who consult them wise counsel and healthy direction, such as they have a right to expect.

## To Priests

28. Beloved priest sons, by vocation you are the counselors and spiritual guides of individual persons and of families. We now turn to you with confidence. Your first task—especially in the case of those who teach moral theology—is to expound the Church's teaching on marriage without ambiguity. Be the first to give, in the exercise of your ministry, the example of loyal internal and external obedience to the teaching authority of the Church. That obedience, as you know well, obliges not only because of the reasons adduced, but rather because of the light of the Holy Spirit, which is given in a particular way to the pastors of the Church in order that they may illustrate the truth (39). You know, too, that it is of the utmost importance, for peace of consciences and for the unity of the Christian people, that in the field of morals as well as in that of dogma, all should attend to the magisterium of the Church, and all should speak the same language. Hence, with all our heart we renew to you the heartfelt plea of the great Apostle Paul: "I appeal to you, brethren, by the name of Our Lord Jesus Christ, that all of you agree and that there be no dissensions among you, but that you be united in the same mind and the same judgment" (40).

29. To diminish in no way the saving teaching of Christ constitutes an eminent form of charity for souls. But this must ever be accompanied by patience and goodness, such as the Lord himself gave example of in dealing with men. Having come not to condemn but to save (41), he was indeed intransigent with evil, but merciful towards individuals.

In their difficulties, may married couples always find, in the words and in the heart of a priest, the echo of the voice and the love of the Redeemer.

## To Bishops

Beloved and venerable brothers in the episcopate, with whom we most intimately share the solicitude of the spiritual good of the people of God, at the conclusion of this encyclical our reverent and affectionate thoughts turn to you. To all of you we extend an urgent invitation. At the head of the priests, your collaborators, and of your faithful, work ardently and incessantly for the safeguarding and the holiness of marriage, so that it may always be lived in its entire human and Christian fullness. Consider this mission as one of your most urgent responsibilities at the present time.

As you know, it implies concerted pastoral action in all the fields of human activity, economic, cultural and social; for, in fact, only a simultaneous improvement in these various sectors will make it possible to render the life of parents and of children within their families not only tolerable, but easier and more joyous, to render the living together in human society more fraternal and peaceful, in faithfulness to God's design for the world.

## Final Appeal

31. Venerable brothers, most beloved sons, and all men of good will, great indeed is the work of education, of progress and of love to which we call you, upon the



"Children are really the supreme gift of marriage and contribute very substantially to the welfare of their parents."

foundation of the Church's teaching, of which the successor of Peter is, together with his brothers in the episcopate, the depositary and interpreter. Truly a great work, as we are deeply convinced, both for the world and for the Church, since man cannot find true happiness—towards which he aspires with all his being—other than in respect of the laws written by God in his very nature, laws which he must observe with intelligence and love. Upon this work, and upon all of you, and especially upon married couples, we invoke the abundant graces of the God of holiness and mercy, and in pledge thereof we impart to you all our apostolic blessing.

Given at Rome, from St. Peter's, this 25th day of July, feast of St. James the Apostle, in the year 1968, the sixth of our pontificate.

PAULUS PP. VI.

## Footnotes

- (1) Cf. Pius IX, encyclical *Qui Pluribus*, Nov. 9, 1846; in *PII IX P.M. Acta*, I, pp. 9-10; St. Pius X, encyc. *Singulari Quadam*, Sept. 24, 1912; in *AAS IV* (1912), p. 858; Pius XI, encyc. *Casti Connubii*, Dec. 31, 1930; in *AAS XXII* (1930), pp. 579-581; Pius XII, allocution *Magnificat Dominum* to the episcopate of the Catholic world, Nov. 2, 1954; in *AAS XLVI* (1954), pp. 671-672; John XXIII, encyc. *Mater et Magistra*, May 15, 1961; in *AAS LIII* (1961), p. 457.
- (2) Cf. *Matt.* 28, 18-19.
- (3) Cf. *Matt.* 7, 21.
- (4) Cf. *Catechismus Romanus Concilii Tridentini*, part II, ch. VIII; Leo XIII, encyc. *Arcanum*, Feb. 19, 1880; in *Acta Leonis XIII*, II (1881), pp. 26-29; Pius XI, encyc. *Divini Illius Magistri*, Dec. 31, 1929; in *AAS XXII* (1930), pp. 58-61; encyc. *Casti Connubii*, in *AAS XXII* (1930), pp. 545-546; Pius XII, alloc. to the Italian medico-biological union of St. Luke, Nov. 12, 1944; in *Discorsi e Radiomessaggi*, VI, pp. 191-192; to the Italian Catholic union of midwives Oct. 29, 1951; in *AAS XLIII* (1951), pp. 857-859; to the seventh Congress of the International Society of Haematology, Sept. 12, 1958; in *AAS L* (1958), pp. 734-735; John XXIII, encyc. *Mater et Magistra*, in *AAS LIII* (1961), pp. 446-447; *Codex Iuris Canonici*, Canon 1067; Can. 1968, S 1, Can. 1066 S 1-2; Second Vatican Council, Pastoral constitution *Gaudium et Spes*, nos. 47-52.
- (5) Cf. Paul VI, allocution to the Sacred College, June 23, 1964; in *AAS LVI* (1964), p. 588; to the Commission for Study of Problems of Population Family and Birth, March 27, 1965; in *AAS LVII* (1965), p. 388; to the National Congress of the Italian Society of Obstetrics and Gynaecology, Oct. 29, 1966; in *AAS LVIII* (1966), p. 1168.
- (6) Cf. I John, 4, 8.
- (7) Cf. *Eph.* 3, 15.
- (8) Cf. II Vat. Council, Pastoral const. *Gaudium et Spes*, No. 50.
- (9) Cf. St. Thomas, *Summa Theologica*, I-II, q. 94, art. 2.
- (10) Cf. Pastoral Const. *Gaudium et Spes*, nos. 50, 51.
- (11) *Ibid.*, no. 49.
- (12) Cf. Pius XI, encyc. *Casti Connubii*, in *AAS XXII* (1930), p. 560; Pius XII, in *AAS XLIII* (1951), p. 843.
- (13) Cf. John XXIII, encyc. *Mater et Magistra*, in *AAS LIII* (1961), p. 447.
- (14) Cf. *Catechismus Romanus Concilii Tridentini*, part II, Ch. VIII; Pius XI, encyc. *Casti Connubii*, in *AAS XXII* (1930), pp. 562-564; Pius XII, *discorsi e Radiomessaggi*, VI (1944), pp. 191-192; *AAS XLIII* (1951), pp. 842-843; pp. 857-859; John XXIII, encyc. *Pacem in Terris*, Apr. 11, 1963; in *AAS LV* (1963), pp. 259-260; *Gaudium et Spes*, no. 51.
- (15) Cf. Pius XI, encyc. *Casti Connubii*, in *AAS XXII* (1930), p. 565; decree of the Holy Office, Feb. 22, 1940, in *AAS L* (1958), pp. 734-735.
- (16) Cf. *Catechismus Romanus Concilii Tridentini*, part II, Ch. VIII; Pius XI, encyc. *Casti Connubii*, in *AAS XXII* (1930), pp. 559-561; Pius XII *AAS XLIII* (1951), p. 843; *AAS L* (1958), pp. 734-735; John XXIII, encyc. *Mater et Magistra*, in *AAS LIII* (1961), p. 447.
- (17) Cf. Pius XII, alloc. to the National Congress of the Union of Catholic Jurists, Dec. 6, 1953; in *AAS XLV* (1953), pp. 798-799.
- (18) Cf. *Rom.* 3, 8.
- (19) Cf. Pius XII, alloc. to Congress of the Italian Association of Urology, Oct. 8, 1953; in *AAS XLV* (1953), pp. 674-675; *AAS L* (1958), pp. 734-735.
- (20) Cf. Pius XII, *AAS XLIII* (1951), p. 846.
- (21) Cf. *AAS XLV* (1953), pp. 674-675; *AAS XLVIII* (1956), pp. 461-462.
- (22) Cf. *Luke* 2, 34.
- (23) Cf. Paul VI, encyc. *Populorum Progressio*, March 26, 1967, No. 21.
- (24) Cf. *Rom.* 8.
- (25) Cf. II Vatican Council, decree *Inter Mirifica* On the Media of Social Communication, nos. 6-7.
- (26) Cf. encyc. *Mater et Magistra*, in *AAS LIII* (1961), p. 447.
- (27) Cf. encyc. *Populorum Progressio*, nos. 48-55.
- (28) Cf. Pastoral Const. *Gaudium et Spes*, no. 52.
- (29) Cf. *AAS XLIII* (1951), p. 859.
- (30) Cf. Pastoral Const. *Gaudium et Spes*, no. 51.
- (31) Cf. *Matt.* 11, 30.
- (32) Cf. Pastoral Const. *Gaudium et Spes*, no. 48; II Vatican Council, Dogmatic Const. *Lumen Gentium*, No. 35.
- (33) *Matt.* 7, 14; cf. *Heb.* 11, 12.
- (34) Cf. *Tit.* 2, 12.
- (35) Cf. I Cor. 7, 31.
- (36) Cf. *Rom.* 5, 5.
- (37) *Eph.* 5, 25, 28-29, 32-33.
- (38) Cf. Dogmatic Const. *Lumen Gentium*, nos. 35 and 41; Pastoral Const. *Gaudium et Spes*, nos. 48-49; II Vatican Council, Decree *Apostolicam Actuositatem*, no. 11.
- (39) Cf. Dogmatic Const. *Lumen Gentium*, no. 25.
- (40) Cf. I Cor. 1, 10.
- (41) Cf. *John* 3, 17.



# Excitement Mounts In Bogota As Pope Paul's Visit Draws Near

BOGOTA—(NC)—Few cities among the sprawling urban centers of Latin America have done so much so fast for such a high purpose as Bogota. The city has been working feverishly to spruce itself up to serve as a dignified site for the 39th International Eucharistic Congress, to be held here Aug. 18-25.

While its two million inhabitants go about their daily business, they are constantly reminded of the August event by the feverish construction activity at key spots in town, and by the heavy road work crisscrossing an already congested city.

The work being done at the fastest pace is found along the route from El Dorado airport to the downtown section, at the main thoroughfares and especially along the avenues leading to El Salitre, a vast area now turned into an impressive complex of housing units, radial roads, temporary buildings and, at the center, a majestic temple.

This is where the main events of the congress, to be attended by Pope Paul VI, will take place.

Some years ago the grounds were a cattle and produce farm, but the owners gave it to the town council to build hospitals, asylums and other institutions for the poor.

## LABOR RUSHED

The site of the Eucharistic Congress has been completed after months of hurried labor. Close to the main "temple" (small temple), built like a rotunda with a high platform for the benefit of spectators in the grounds, is a large cross that can be seen from great distance, especially at night when it is flood lit. The temple and the cross made of concrete, and probably will comprise the main sections of a future parish church for the area. The center of the congress site is called La Plaza de la Cruz (the Plaza of the Cross).

Thirty-seven "sacramental plazas" fan out from the main altar in concentric arcs. These plazas are secondary sites for the celebration of Mass, for the distribution of Communion and for the hearing of confessions. Hundreds of priests and bishops are scheduled to concelebrate Mass with the Pope during the congress.

The organizers expect an estimated 600,000 communicants during the congress. With these 37 "sacramental plazas" they believe that each event can be conducted in an orderly, efficient manner.

Pilgrims trying to get a close view of the ceremonies at the Plaza de la Cruz will have to travel on foot a good mile from the outer limits of the site. Public buses and other vehicles will unload at the edge of the grounds and then proceed to large parking facilities nearby. Pope Paul and other dignitaries, however, will reach the field by helicopter.

The organizing committee claims that about 750,000 persons—the full capacity of the grounds—can be moved in and out in about 90 minutes. Access routes and gates are geared to these calculations. Some observers fear, however, that departing and arriving points, and certain narrow intersections, will be jammed when the events get going.

This problem does not worry the lucky 10,000 pilgrims who will be able to live at the nearby Viviendas del Papa Paulo, a housing project of 1,200 apartments and other facilities. These units will go to low-income families as tenants or mortgaged owners once the congress is over.

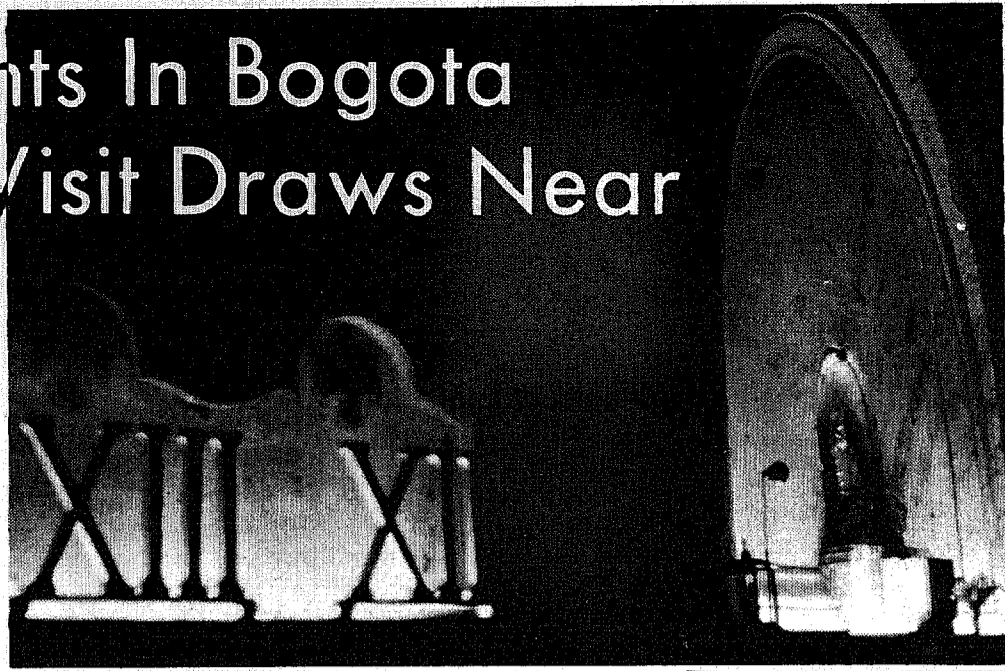
Bogota's Mayor Virgilio Barco has skillfully used the pressure of the forthcoming event, and the traditional pride of Bogotanos, to get funds, volunteers and all the cooperation he needs to complete new roads and repair or expand old ones, and to fix sidewalks, install public lighting and set up better transportation facilities. Citing the need for more accommodations, he has also pushed other public works such as schools, neighborhood social centers and parks. Many of the evening events of the congress will take place in these neighborhood facilities.

## ARMY OF WORKERS

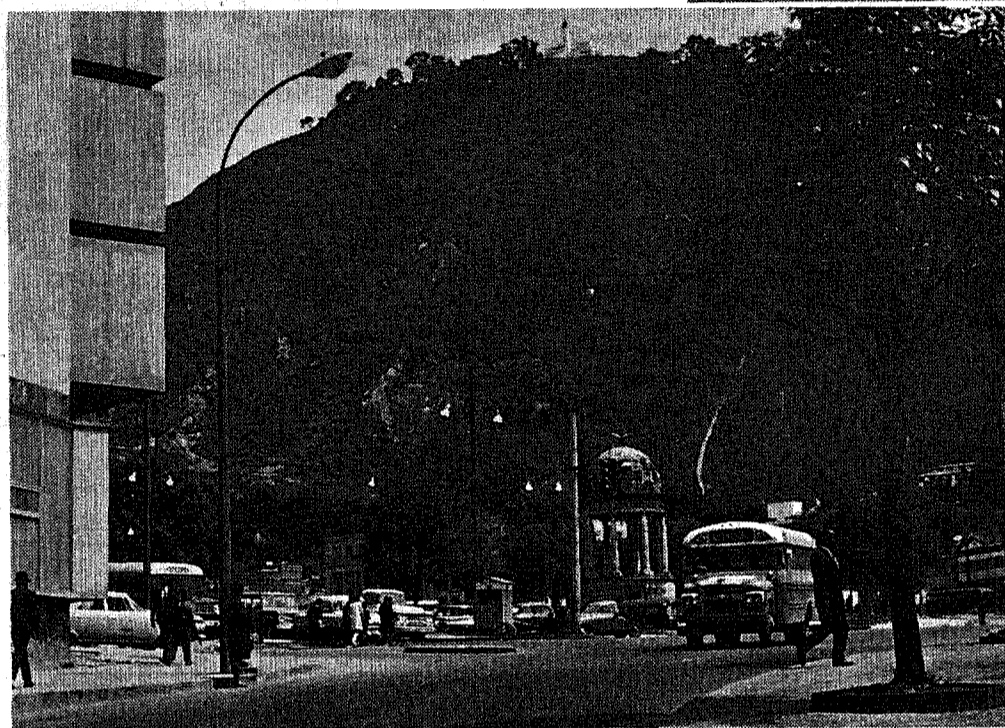
All in all, more than 15,000 workers have been hired in the past few months, Bogota now has



OTAVALO INDIAN who hiked hundreds of miles from Ecuador to sell his hand-woven scarves and ponchos in Bogota shows his work to a tourist on one of the streets in Colombia's capital.



ROMAN NUMERALS in the pictures above are part of the Stations of the Cross in the "Salt Cathedral" outside of Bogota, Colombia. Tourists who wish to enter the Cathedral drive into the tunnel (at right) and through the rock to the interior of the mountain where the Cathedral has been hewn from the salt.



CABLE CARS connect the square in the heart of Bogota to the monastery atop the mountain. Tourists can see all over the city of Bogota from the grounds of the monastery.

some 25 miles of better roads and many improved facilities for visitors and residents alike—as well as a debt of some \$3 million, which city authorities expect to recover in time for increased tourist trade and taxes.

Indeed, the 400-year-old city has received a massive face-lifting seldom seen in the countries of South America.

Pilgrims to the congress will be impressed also by the results of other preparations. Housewives are doing a thorough house-cleaning job, both in and around their homes, because they have the added incentive of lodging many of the visitors. It is almost impossible these days to get a painter or even a handyman. Mechanics and auto-body workers are also overworked trying to spruce up public buses and private cars.

Hotels have expanded their facilities, along with restaurants and other services. Little food stores are mush-rooming in neighborhoods, and vendors of religious objects have tripled in number.

All over town posters, signs and stickers proclaim the symbol of the congress: four fishes forming a cross in a circle. The letters CEI in big type also appear in shop windows, public places and lamp posts. They stand for Congreso Eucaristico Internacional (International Eucharistic Congress).

The display of signs and posters is the outer sign of a tremendous activity to organize the event.

Some 400 volunteers, led by close to a hundred "professionals," have tried to make sure that their countrymen will be gracious hosts and that anyone attending the Congress will know what is going on, where and why.

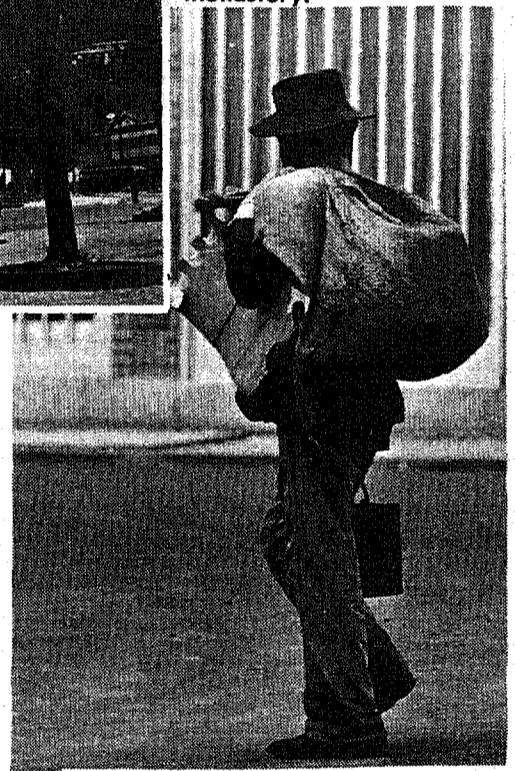
There has been a veritable flood of literature of all kinds to inform Colombians and their visitors of the aims and nature of the event, stressing three basic concepts: God, Man and the Community. The organizers have completed arrangements so that some 1,500 Colombian and foreign newsmen can cover the congress.

One group of organizers is making sure that Colombia will be described as a good host.

Hotels, inns and private homes are ready to take a flow of pilgrims that was estimated at 60,000 before the Pope announced he would come, and which is now estimated at over 100,000. Preparations have included distribution of "guest" sets: folding beds, chests, linen and other items.

Then, along with government authorities, the organizing committee has set maximum prices for food, rooms and transportation. There are some 12,000 vehicles ready to transport congress visitors, almost half of them taxis. That is about all a "rush hour" here could handle, and the organizers have launched a campaign of "leave your car at home."

"Lost pilgrims" could be a problem also, and some 10,000 well-trained guides, all recognizable



ITINERANT street-peddler is a common sight on the streets of Bogota where tourists can purchase anything from hand-woven scarves to hand-carved statues.

by their armbands, will fan out into five area airports, depots, downtown corners and at the congress grounds to greet and direct them. Hundreds of high school students are manning information booths. Police and national guard detachments have been similarly trained.

All bus drivers have been told to keep smiling, no matter what, and so have waiters and waitresses.

Government agencies are helping producers and distributors make sure that there are enough food supplies, including meat, during the week of the congress. They expect the city population to rise by one-third then.

Health precautions have also been taken. Anyone entering Bogota will have to show a smallpox vaccination certificate. First aid and comfort stations are being set up at key points in the city and at the congress field.

Other committees are taking care of the religious events, programs, and the vestments and articles needed for the 3,000 priests and 400 bishops that are listed to concelebrate Masses with the Pope. These committees are also tending to delegates of a dozen international Catholic organizations that were encouraged to hold their meetings during the congress.

Perhaps the most influential events will be held at the parish level, where Catholics will gather at neighborhood suppers and in the churches to commit themselves to a conscientious practice of the central belief of the faith: love of God and of neighbor. A total of 150 parishes have been participating in pre-congress services and lectures.

Perhaps the busiest and happiest of them all is St. Cecilia's parish in one of the poorer neighborhoods in Bogota. In its modest church Pope Paul will say Mass for the poor of Latin America on the morning of Aug. 24.



# Flavor Of Christianity Not True To Hungry

By FATHER DAVID G. RUSSELL

When we think of the gospel story of the multiplication of the loaves, we quickly think of the Last Supper and of the Mass. The basic actions are the same in all three: Our Lord takes bread,

with compassion when faced with the harsh realities of hungry people. They had walked with Him for three days and now found themselves out in a desert. If they did not eat, they would perish.



Christ, the perfect Christian, acts out for us what must be the response of all who bear His name when they meet another without food. The lesson is as applicable to our day and our land as it was in the desert of Palestine hundreds of years ago. The United States has hungry thousands, and there must be a Christian response.

The hungry are faced with a physical necessity while those who can make food possible for the hungry are faced with a spiritual mandate.

It is an enigma, of course,

when Christians eat the bread of heaven and fail to give the bread of earth to those in need. The Eucharist, the sacrament of love, is supposed to make us more sensitive to our brothers. When it does not, in some way we reduce our spiritual eating to mere physical eating. Unfortunately it is possible to eat the Eucharist with our mouths without nourishing our hearts and souls.

If in the past we have on occasion failed to grow in love for others when we have

eaten the Eucharist, could the reason be that we have viewed the Eucharist too mechanically or artificially.

We say that frequent reception is the sign of a "good Catholic." In fact that conclusion depends on what we take from the experience because of our reception.

We have made laws about receiving. Non-Catholics cannot receive and Catholics must receive at least once a year. We must not eat one hour before we receive. We have devised devotions which gaze upon, sing to and worship the Eucharist. But all the laws and all the devotions do not guarantee that we will receive the Eucharist in a spirit of love for God and for one another. They will not necessarily move us to feed the hungry.

It is interesting to note that Our Lord fed the masses

because they were hungry. It is the same issue which is at stake in the Eucharist. He will feed us with His own body and our eating will be fruitful if we hunger for Christ. If there is no hunger in our souls and hearts, our eating is for nothing. We must be driven to the Communication rail by a hunger which we know only God can satisfy.

It is amazing how many still do not regularly receive Holy Communion, in spite of the relaxed fasting regulations. Could the reason be that they do not hunger yet sufficiently for the Lord?

It is up to those who fruitfully feed upon the Lord to

stimulate the spiritual appetite of all God's children. We can do this by allowing ourselves to be their bread in which they discover a real taste of the Christ that fills our lives. We must empty and give them the true flavor of Christianity. We must let the active presence of Christ in our lives stimulate their appetite. We must let our lives be their first taste of the Eucharist, that bread in which we feed upon Christ.

Chances are, though, that our lives will not make others hunger after Christ in the Eucharist until its effects become real in us; when we start feeding the hungry thousands.

## NOW-- Christianity

bles it, breaks it and distributes it to His followers.

This obvious meaning contained in the multiplication of the loaves and fishes can distract, though, from even a more basic meaning of the event. Our Lord performed the miracle in the first place because He was moved

## Pope Pens Letter Thanking Anglicans

VATICAN City — (NC) — Pope Paul VI, for the opening of the Lambeth Conference of the Anglican Church, has sent a handwritten letter to Anglican Archbishop Michael Ramsey of Canterbury, Anglican primate who heads the conference, expressing his gladness that

seven Catholic observers were invited to attend.

The Lambeth meeting, scheduled from July 25 to Aug. 25, is normally held every 10 years. Some 500 Anglican bishops from all over the world will make recommendations to help align the Church's policies and activities with current world situations. This year's conference is the first to which official Catholic and Orthodox observers have been invited.

Pope Paul expressed the hope that the meeting could help advance the cause of Christian unity. The text of the letter follows:

"The Most Reverend and Right Honorable Michael Ramsey, Archbishop of Canterbury, President of the Lambeth Conference.

"The Lambeth Conference of 1968 meets at

a critical moment in the history of Christendom. Its overriding theme may be expressed, like that of the great assembly (of the World Council of Churches) just concluded at Uppala, in the words of Revelation, XXI, 5: 'Behold I make all things

new'; it is in the forefront of all Christian thinking today.

"We rejoice that the Roman Catholic interest will, through the hospitality of the Anglican Communion, find expression in the presence of seven official Roman Catholic Observers."

## MISSAL GUIDE

**Aug. 4** Mass of the Ninth Sunday after Pentecost. Gloria, Creed, Preface of the Trinity.

**Aug. 5** Mass of the Dedication of the Church of Our Lady of the Snow. Gloria, Preface of the Blessed Virgin Mary.

**Aug. 6** Mass of the Transfiguration. Gloria, Creed, Common Preface.

**Aug. 7** Mass of St. Cajetan, Confessor. Gloria, Common Preface.

**Aug. 8** Mass of St. John Mary Vianney, Confessor. Gloria, Common Preface.

**Aug. 9** Mass of the Vigil of St. Lawrence, Martyr, No. Gloria or Creed, Common Preface.

**Aug. 10** Mass of St. Lawrence, Martyr. Gloria, Common Preface.

**Aug. 11** Mass of the Tenth Sunday after Pentecost. Gloria, Creed, Preface of the Trinity.

## Forty Hours Devotion

Week of August 4

St. Joseph — Stuart  
Visitation — Miami

Week of August 11

St. Gabriel — Pompano beach  
Blessed Trinity — Miami Springs

Week of August 18

St. Vincent de Paul — Miami

Week of August 25

Holy Rosary — Perrine

## Travelers' Timetable Of Sunday Masses In Diocese

The Sunday Mass schedule for Cathedral at 7506 NW 2nd Ave., is as follows: 7, 8, 9:30, 11 a.m., 12:30, 5:30 and 7 p.m. (Spanish).  
**ARCADIA:** St. Paul, 7, 11 a.m.  
**AVON PARK:** Our Lady Of Grace, 8:30 and 10 a.m.  
**BELLE GLADE:** St. Phillip Benizi, 7, 10:30 and 12 noon (Spanish)  
**BOCA GRANDE:** Our Lady of Mercy, 4 p.m.  
**BOCA RATON:** St. Joan Of Arc, 7, 9, 10:30 a.m. and 12 noon.  
**BONITA SPRINGS:** St. Leo, 7:30, 9:30 a.m.  
**BOYNTON BEACH:** St. Mark, 8, 9:30, 11 a.m. and 6 p.m.  
**CAPE CORAL:** St. Andrew (Del Prado Parkway), 6:30, 8, 11 a.m. and 6 p.m.  
**CLEWISTON:** St. Margaret, 8 a.m., 7 p.m.  
**COCONUT GROVE:** St. Hugh, 7, 8, 9:30, 11 a.m., 12:15 (Spanish) and 5:30 p.m.  
**COCONUT GROVE:** Coral Gables: Little Flower (Church) 6, 8, 9:15, 10:30, 11:45 a.m., 1 and 6 p.m. (Auditorium) 9:15 a.m. and 12 noon (Spanish)  
**ST. THOMAS AQUINAS STUDENT CENTER:** 8:30, 10:30 a.m., 12 noon, 5 and 6 p.m.  
**DANIA:** Resurrection (2nd St. and 5th Ave.), 7, 8, 9, 10, 11 a.m., 12 noon, and 5:30 p.m.  
**DEERFIELD BEACH:** St. Ambrose (SE 12th Ave.), 7:30, 9, 10:30 a.m. and 12 noon.  
**DELRAY BEACH:** St. Vincent, 6:30, 8, 9:30 and 11 a.m., 12:15 and 5:30 p.m.  
**FORT LAUDERDALE:** St. Anthony, 7, 8, 9:15, 10:30 a.m., 12 noon and 5:30 p.m.  
St. Bernadette, 7, 8, 9, 10, and 11 a.m.  
St. Clement, 6:30, 8, 9, 10, 11:15 a.m. and 12:30 p.m.  
St. George, 7, 8, 9:30, 11, 12:30, 5:30, 5:30 p.m.  
St. Jerome, 7, 8:30, 10, 11:30 a.m.  
Blessed Sacrament (Oakland Park Blvd. and NE 17th Ave.), 6, 8, 9:30, 11 a.m., 12:30 and 6 p.m.  
**FORT LAUDERDALE BEACH:** St. Pius X, 7, 8, 9:30, 11 a.m. and 12:30 p.m.  
St. Sebastian (Harbour Beach) 8, 9:30, 11 a.m., 12:30 and 5:30 p.m.  
**FORT MYERS:** St. Francis Xavier, 6, 7, 8:30, 10 a.m. and 1:30 p.m.  
St. Cecilia Mission, 7, 8:30 and 11 a.m.  
**FORT MYERS BEACH:** Ascension, 7, 9:30 a.m.  
**FORT PIERCE:** St. Anastasia (Church) 7 p.m. (Auditorium) 7:30, 9, 10:30 a.m.  
**HALLANDALE:** St. Matthew, 6:30, 8, 9, 10, 11 a.m., 12:15 and 6 p.m.  
**HIALEAH:** Immaculate Conception, 6, 7, 8, 9, 10:5, 11:30 a.m., 12:45 (Spanish) 6 and 7:30 p.m. (Spanish)  
St. John The Apostle, 6, 7, 8, 9:30, 10:45

12 noon, 12:55 (Spanish), 5:30 and 6:30 p.m. (Spanish).  
**HOBE SOUND:** St. Christopher, 7, 9 a.m.  
**HOLLYWOOD:** Annunciation, 8, 9, 11:30 a.m., 7 p.m.  
Little Flower, 5:45, 7, 8:15, 9:30, 10:45 a.m., 12 noon, 5:30 p.m.  
Nativity, 6, 7, 8:15, 10:30, 11:45 a.m., 5, 6, 7 p.m.  
**HOMESTEAD:** Sacred Heart, 6:30, 8, 9:30, 11 a.m., 12:30 and 6 p.m.  
**IMMOKALEE:** Lady Of Guadalupe, 8:30 and 11:45 a.m.  
**INDIANTOWN:** Holy Cross, 7:30 a.m.  
**JUPITER:** St. Jude, 8:30 and 10:30 a.m.  
**KEY BISCAYNE:** St. Agnes, 7, 8:30, 10, 11:15 a.m. and 6:30 p.m.  
**LABELLE:** Mission, 10 a.m.  
**LAKE PLACID:** St. James Mission, 7:15 a.m.  
**LAKE WORTH:** St. Luke, 7, 8, 9, 15, 10:30 a.m. and 6:15 p.m.  
Sacred Heart, 6, 7, 8, 9:15, 10:30, 11:45 a.m. and 6 p.m.  
**LANTANA:** Holy Spirit, 7, 8, 9:15, 10:30, 11:45 a.m. and 6 p.m.

St. Kevin Mission (Concord Theater, Bird Road), 9, 10, 11 a.m.  
St. Kieran (Assumption Academy) 7:30, 9:30, 11 a.m., 12 noon (Spanish) and 5 p.m.  
St. Michael (New church) 6, 7, 8, 9, (Polish) 10, 11 (Spanish) 12 noon, 6 and 7 p.m. (Spanish) (Old church) 10 a.m. (Polish).  
SS. Peter And Paul, 6:15, 7:30, 8:30 (Spanish), 9:30, 10:30 a.m., 12 noon, 1 p.m., (Spanish) 5:30 p.m., 7 p.m. (Spanish) and 8 p.m. (Spanish).  
St. Timothy, 7, 8, 9, 10:15, 11:30 a.m., 12:45 p.m. (Spanish) and 6:30 p.m.  
St. Thomas the Apostle, 7, 8, 9, 10, 11 a.m., 12:15 and 6 p.m.  
St. Vincent De Paul (2100 NE 103 St.) 7, 8:15, 9:30, 10:45 a.m., 12 noon and 6 p.m.  
**MIAMI BEACH:** St. Francis de Sales, 7, 8, 9, 10:30, 11:45 a.m. and 6 p.m.  
St. Joseph, 7, 8, 9:30, 11 a.m., 12:30 and 5:30 p.m.  
St. Mary Magdalen, 7:30, 8:45, 10,

and 5:30 p.m.  
Visitation, 7, 8:30, 10:30 a.m., 12 and 7:30 p.m.  
**NORTH MIAMI BEACH:** St. Lawrence, 7, 9, 10, 11 a.m., 12:15 and 6:30 p.m.  
**OKEECHOBEE:** Sacred Heart, 9:30 a.m.  
**NORTH PALM BEACH:** St. Clare, 7, 8:15, 9:30, 10:45, 12 noon and 5:30 p.m.  
**OPA LOCKA:** Our Lady of Perpetual Help, 7, 8:30, 10, 11:30 a.m. and 6 p.m.  
St. Phillip (Bunche Park) 9 a.m.  
**PAHOKEE:** St. Mary, 9 a.m. and 6:30 p.m. (Spanish)  
**PALM BEACH:** St. Edward, 7, 9, 12.  
**PERRINE:** Christ the King, 8-10 a.m. and 12 noon.  
Holy Rosary, 7, 8, 9:30, 11 a.m., 12:15 and 5:30 p.m.  
**PINE ISLAND MISSION:** 9:30 a.m.  
**PLANTATION:** St. Gregory, 8, 9:30, 11, 12:15.  
**POMPANO BEACH:** Assumption, 7, 8, 9:30, 11 a.m. and 12:15 p.m.  
St. Elizabeth, 7, 8, 9:15, 10:30 a.m. and 12 noon.  
St. Gabriel, 8, 9:30, 11 a.m., 12:15 and 5:30 p.m.  
**POMPANO SHORES:** St. Coleman, 6:30, 8, 9:30, 11 a.m., 12:15 and 5:30 p.m. daily masses 7:45 a.m.  
**PORT CHARLOTTE:** St. Charles Borromeo, 7, 8, 9:30, 11 a.m. and 6 p.m.  
**PORT ST. LUCIE:** St. Lucia, 8 and 11 a.m.  
**PUNTA GORDA:** Sacred Heart, 7:30 and 10 a.m.  
**RICHMOND HEIGHTS:** Christ the King, 7, 10 a.m. and 12 noon.  
**RIVIERA BEACH:** St. Francis of Assisi, 6:45, 8, 9:15, 10:30 a.m., 12 noon and 5:30 p.m.  
**SANIBEL ISLAND:** 11:30 a.m.  
**SEBASTIAN:** St. William Mission, 8 a.m.  
**SEBRING:** St. Catherine, 8:30 and 10:30 a.m.  
**SOUTH MIAMI:** Epiphany, 6:30, 8, 9:30, 11 a.m. and 12:15 p.m.  
St. Louis, 8, 9:30, 11 a.m. and 12:30 p.m. and 6:00 p.m.  
St. Thomas, 6, 7, 8, 10, 11 a.m., 12:15 p.m. and 6:00 p.m.  
**SOUTH MIAMI HEIGHTS:** St. Ritas Mission, 9 a.m.  
**STUART:** St. Joseph, 7, 9, 11 a.m.  
**VERO BEACH:** St. Helen 7:30, 9, 10:15, 11:30 a.m. and 7 p.m.  
**WAUCHULA:** St. Michael, 9 a.m.  
**WEST HOLLYWOOD:** St. Stephen, 7, 8, 9, 10, 11 a.m., 12:15 and 7 p.m.  
**WEST PALM BEACH:** Blessed Martin, 9:30 a.m.  
St. John Fisher, 7, 8, 9, 10, 11:30 a.m. and 6 p.m.  
St. Juliana, 6:30, 8, 9, 11 a.m., 12 noon and 6 p.m.  
Holy Name of Jesus, 7:30, 9, 10:30 a.m., 12 noon and 6:30 p.m. Weekday masses 6:30 and 8:30 a.m.  
St. Ann, 6, 7, 8, 9, 10, 11 a.m., 12 noon and 5:30 p.m.

This Mass Timetable is Printed as a Service by—

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GENERAL CONTRACTORS

11:15 a.m., 12:20 and 6 p.m.  
St. Patrick, 6:30, 8, 9, 10:15, 11:30, 12:45 p.m., 6 p.m.  
**MIAMI LAKES:** Our Lady of the Lakes, 7:8, 10:30 a.m., 12 noon, (Barn Theater) 5 p.m. (Spanish) and 6 p.m. (English) (United Church).  
**MIAMI SHORES:** St. Rose of Lima, 7, 8, 9, 10:30, 12 noon and 6 p.m.  
**MIAMI SPRINGS:** Blessed Trinity, 6, 8, 9:30, 11 a.m., 12:30, 6 and 7 p.m. Spanish  
**MIRAMAR:** St. Bartholomew, (University Drive and Hallandale Beach Blvd.) 6:45, 7:45, 9, 10:15, 11:30 a.m., 12:45 and 7 p.m.  
**MOORE HEAVEN:** St. Joseph, 10 a.m.  
**NAPLES:** St. Ann, 6, 7:30, 9, 10, 10:30 (Spanish), 11 a.m., 12:30 and 6 p.m.  
**NARANJA:** St. Ann, 10:30 a.m. 7 p.m. (Spanish).  
**NORTH DADE COUNTY:** St. Monica, 7:45, 9, 10:15, 11:30 a.m. and 6 p.m.  
**NORTH MIAMI:** Holy Family, 6, 7, 8:30, 9:45, 11 a.m., 12:15 and 6:30 p.m.  
St. James, 6, 7, 8, 9:00, 11 a.m., 12:30

## Bishop Sheen Sees Wider Use Of Laity

CORK, Ireland—(RNS)—The Church may be reaching a new understanding of the role of the laity as teachers, Bishop Fulton J. Sheen of Rochester, N. Y., said here.

"I think that we will be having lay preachers in the not too distant future," the American prelate told the Provincial Assembly of the Society of African Missions here.

"Is the Lord declining vocations at the present time," he asked, "in order to make us use the laity more?"

"Up to this time," he said, "we have used the laity for the most part as beloved sheep to be sheared. Now we are apt to go to the other extreme of identifying the People of God with the laity."

Besides a new theology of the laity, Bishop Sheen sug-

gested a new theology of the missions.

"Every single person in the world is a Book of Genesis, made in the image and likeness of God," he said. "So these people may be already closer to God than we suppose. When Christ became man, He became potentially all mankind; therefore, every Buddhist, every Confucian, every African and Asian, everyone in the world is already in Christ.

"We used to say we were bringing Christ to the pagans. Maybe we are bringing Christ out of the pagans."

He described the present age of social action as being possibly an extreme change from a past attitude of insufficient involvement.

## Prayer Of The Faithful

### NINTH SUNDAY AFTER PENTECOST

#### Aug. 4, 1968

**CELEBRANT:** The Lord be with you.  
**PEOPLE:** And with your spirit.  
**CELEBRANT:** Let us pray. If we have been called to inhabit a new Jerusalem, we have also been called to show a genuine concern for the needs of all men.  
**LECTOR:** (1) For our Holy Father, Pope Paul, that his new encyclical on birth control may be studied and evaluated calmly with the eyes of faith by all sincere Catholics, we pray to the Lord.  
**PEOPLE:** Lord, hear our prayer.  
**LECTOR:** (2) For our Archbishop, Coleman F. Carroll, and our Pastor, N., that they may guide their flock safely through the controversy surrounding Pope Paul's encyclical letter, we pray to the Lord.  
**PEOPLE:** Lord, hear our prayer.  
**LECTOR:** (4) For all married Catholics, that they may listen carefully to the voice of Christ speaking to them through his Vicar on earth and enjoy peace of soul through the following of a right conscience, we pray to the Lord.  
**PEOPLE:** Lord, hear our prayer.  
**LECTOR:** (6) For N. & N., members of our Parish who died last week (or) for all deceased members of our Parish, and all who are seriously ill, we pray to the Lord.  
**PEOPLE:** Lord, hear our prayer.  
**LECTOR:** (7) For all of us in this assembly of the People of God, that through our celebration of this holy sacrifice-banquet, we may be united more closely with one another and with Christ, Our Lord, through his Vicar on earth, we pray to the Lord.  
**PEOPLE:** Lord, hear our prayer.  
**CELEBRANT:** Hear and grant our petitions, O Lord! You know how easily we become confused and discouraged in the midst of controversy in your Church, grant that through the concern which we have expressed for one another's needs through these petitions we may be helped to preserve the unity of your Church and be strengthened in our faith. Through Jesus Christ, your Son, our Lord, who lives and reigns with you in the unity of the Holy Spirit, God, for ever and ever.  
**PEOPLE:** Amen.

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# Mental Health Problem Grows In Hectic Era



Dr. Ben Sheppard, physician, lawyer and a former judge, and present director of the Archdiocesan Catholic Welfare Bureau, will answer questions of Voice readers on legal, medical and family problems. Readers wishing his advice may address their inquiries in care of The Voice, P. O. Box 1059, Miami, Fla., 33138.

By Dr. BEN SHEPPARD

There was a time when I felt that there was a lack of real interest in mental health. Now there seems to be more and more of an awareness of the importance of mental health.

For a while it seemed to me that psychologists and psychiatrists were so preoccupied with their own problem cases that they thought that all of the mentally ill were treated equally. Now I believe that mental health in the community is being recognized as an emergency; and I find that more and more practitioners in this field are giving of their time to preserve it.

Many states, including Florida, provide little public service for disturbed children. Several of our north-eastern states and western states have provided up to \$2,000 per year for proper treatment of these children in recognized and accepted facilities such as we have here at the Montanari School, the Fine Arts School and the Coral Gables Reading Academy. At our own agency we are paying fully for two children and partially for two other disturbed children. One of these children is going to the Deveraux School in Victoria, Texas, with gratifying results.

It is a fact, however, that one of every 12 to 15 Americans is taking tranquilizers. It is a fact that a greater proportion are using alcohol as a substitute. It is also a frightening fact that within the next 24 hours 103 men will take or attempt to take their lives. An additional 308 women and 44 adolescents will try or be successful at suicide.

There are many people who refuse to acknowledge mental illness in their families—they prefer the bottle or pill to recognition.

I feel that as soon as the words are understandable to a child some explanation should be given to him. We often wonder why we hide behind the word "exceptional." If a child or adolescent has pneumonia he is told. If he has polio he is told. A 12 or 14 year old child has realized his "difference" before we think he has.

The stigma of mental illness is perpetuated according to Arthur Henley by those who should know better. Most colleges, he reported, were reluctant to admit applicants with a history of cured mental illness, although such applicants would probably become better, more dependable students because they had been treated successfully.

Henley reports that in Bay Shore, Long Island, New York, years ago a group of parents of severely disturbed children were compelled to establish their own clinical school for disturbed children.

In another Long Island community a dedicated group of volunteer "teacher-mothers" banded together to aid the disturbed children of their area. They worked for six years. Twelve mothers conducting special classes two mornings a week, were able to have most of the children return to normal school activities in two years. It required six years of the county psychiatric society to take note of the problem.

Mental illness has a stigma attached to it both by governmental zoning boards and by local neighbors who declare "the kids are a nuisance." In most communities we have larger waiting lists than we have facilities.

Recently we had a frankly psychotic man appear at the Welfare Bureau Office. He was penniless. He was not hostile or dangerous. He had been getting his meals at the Camillus House, but he was so disturbed that we sent him for an emergency examination at Jackson Memorial Hospital where our diagnosis was more than confirmed. But there was no room at the Institute and inasmuch as he was not dangerous to the community or to himself he was given a clinic card for weekly treatments. The alternative was a police arrest. Ward D at Jackson Memorial and then the signing of commitment papers are being projected for him.

Four years ago, Henley reports that he polled third and sixth graders of a good New York City school on what the youngsters wanted most. He found that 15 per cent of the younger and 60 per cent of the older students expressed wishes that clearly betrayed their anxiety over the prospect of survival in an atomic age. One third-grader wrote, "I wish I could shot a machine gun. When I get older I think I will be a soldier and shoot people before they shoot me."

Youngsters do have anxieties and will go to extremes to release them. Only one percent of the 4.5 million troubled children are getting help. Why is it necessary for a child to climb walls to receive help? Mental illness is a contagious and continuing emergency.

John Steinbeck has said "America is on the verge of a nervous breakdown." He might be right.

Too many of us are suffering from a non-disease called loneliness. The human touch is being replaced by mechanical and electrical appliances. Call an airline and you may get a tape message Company luncheons now have soap, sandwiches and coffee from a vending machine. We get cardboard punched with



holes by a computer. You can't make friends with a tape recorder or a vending machine or a computer.

The population explosion is making big city life unbearable. The stores, the theatres, the streets, all are crowded. Men who lose their jobs in their forties are competing with young men half their age and the preference is for youth.

No one is telling us what to do with our leisure time. Young people are experiencing great confusion about their sexual identity. The man-made wonders of technology make us omnipotent. Disrespect for law and decency has invaded high public offices, making plain the weaknesses in our moral structure. And leading everything is the thought that we will protect

our peace with The Bomb.

These are all contributing factors to mental illness.

Mental illness is a very personal thing. And it requires another human being to bring about recovery. The challenge must be met on all levels of government, not only by the professionals but also by the volunteers.

At the Youth Hall in Dade County, volunteers who have been indoctrinated are listening to the young people—letting them talk to them. Dr. John Presley tells me that the results have been good. It is the volunteers and the voluntary agencies that must help lead the way in treating tomorrow's mental illness today.

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# Negro Cowboy Rides Again

HOLLYWOOD—(CPF) - The creation of a Negro Hopalong Cassidy or a colored Gene Autry or a black Roy Rogers would strike most Americans as nothing more than falsifying American history for the sake of racial justice. But what very few fans of paperback, movie and TV Westerns know is that the Negro cowboy was shot in the back before he ever had a chance.

"We discovered an unimagined number of Negro cowboys who had been dropped from the history of the West," reported two historians, whose book, "The Negro Cowboys," is but one of several recent efforts to uncover and publicize the lost heritage of the American Negro.

Negro cowboys "numbered thousands, among them many of the very best riders, ropers and wranglers," wrote historians Philip Durham and Everett L. Jones. "They had ridden through the real West, but they found no place in the West of fiction."

### NEW TV SERIES

Although several efforts are being made to put Negro cowboys back into the Western scene, among them a new TV series this Fall that will feature a Negro cowboy, creators of such programs will face a credibility gap that has been produced by an unusual set of circumstances.

"Ignorance of history is the most important reason that the Negro cowboy does not ride in fiction," Durham and Jones reported. "And Americans have assumed that because Negroes have not been in Western fiction they were never in the West."

Writers and casting directors have leared that the accurate representation of the Negro's role in the opening of the West would paradoxically seem to be a falsification of history," they concluded.

But there WERE Negro cowboys, some of them much more fiction-worthy than any of their white counterparts who made it into the pages of Zane Grey novels or the old "Republic Studios" one-reelers.

There was Bill Pickett, described by one white cattleman as "the greatest sweat-and-dirt cowhand that ever lived—bar none" and whose specialty was wrestling a steer to the ground by taking its nose in his teeth; Thornton Biggs, who was the best "top hand on the Laramie Plains" and who "taught a whole generation of future range managers, wagon bosses and all-around cowpunchers the finer points of the range cattle business."

There was Henry Clay, who helped Will Rogers perfect his roping tricks; Adam Rector, "a Negro who could ride and rope with the best;" James Beckwith, a mountain man whose exploits "rival those of Kit Carson; and Jim Bridger, with both of whom he associated."

The first man ever shot to death in Dodge City was a Negro named Tex, who was accidentally slain while watching a gunfight.

"Britton Johnson, a tall, former slave, was known far and wide in Texas for his physical strength and courage and, mainly," reported historian William L.

Katz, "for being one of the best shots on the Texas frontier."

Not to create the impression that all Negro cowboys were "good guys", the first man ever jailed in Abilene was a Negro, whose trail crew, made up of Negroes and whites, became so infuriated that they shot up the town and staged Abilene's first jail break to rescue their buddy.

A Negro named "Cherokee Bill" was the equal of Billy the Kid, plundering and murdering until, like his white counterpart, he was hanged before he reached 21.

Few early histories took note of the cowboys' color, since a mixture of Negroes, white Texans and Mexicans was common. "The typical trail crew of eight that drove cattle up the Chisholm Trail to Kansas after the Civil War," reported historian Katz, "included two or three Negro cowboys."

### THOUSANDS RODE

The president of the Old Time Trail Drivers Association once estimated that between 1868 and 1895 "fully 35,000 men went up the trail with herds" and of this number "about one-third were Negroes and Mexicans."

The Negro cowboy's exclusion from the pages of Western fiction—and, subsequently, movie and television Westerns—is laid at the feet of Owen Wister, whose 1902 novel, "The Virginian," is regarded as the prototype which set the pattern for thousands of Western short stories, novels, movies and TV programs that followed, including the current TV series of the same name.

Wister, an Easterner

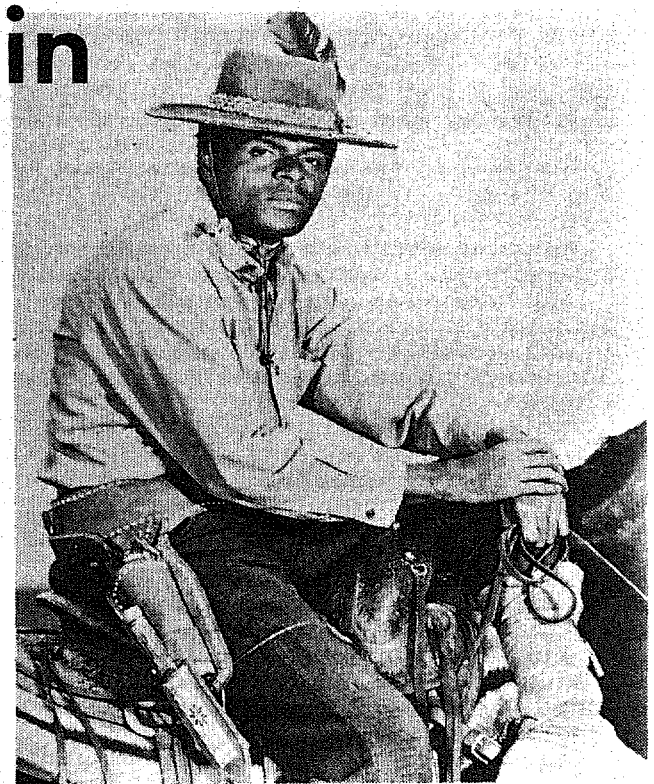
"who shared the racial prejudices of his time and class," according to Durham and Jones ("One of his few strong disagreements with his Harvard friend, Theodore Roosevelt, was caused by Roosevelt's appointment of a Negro to a minor federal post"), created a novel that was not so much anti-Negro but expressed, as did most of Wister's work, "an admiration for the Anglo-Saxon, for the conquering white man, for the noble Nordic."

Zane Grey, a New York dentist, picked up Wister's formula, an important part of which was "the Saxon pluck of the hero," and thus was born a white folk hero—the American cowboy.

The white cowboy hero arrived in fiction just at the time when the idea of white supremacy was on the rise in the United States, for this was the era of American concern with "the yellow peril," when the stress was on "white moral responsibility for Christianizing and educating inferior and colored peoples," according to Durham and Jones.

But just as Westerns have evolved from simple "good guy and bad guy" confrontations into what is known as the "adult Western," where the good guy may have improper motives and the bad guy emotional problems, the Western may be finally ready to give the Negro cowboy a fair shake. Nothing could be more appropriate at this time, in the view of Durham and Jones.

"Americans need to remember that the West once nearly approached the democracy that they are still striving to achieve," they wrote,



NEGRO COWBOY will be portrayed by OTIS YOUNG in new TV Western.

referring to the fact that Negro and White cowboys tamed the American frontier by working together, and also taking note of such facts as that when the Wyoming pioneers established their first school it was desegregated from the start.

Also significant is a statement by the producers of "The Outcasts," a new ABC-TV Western series this Fall which will co-feature a white cowboy (Don Murray) and a Negro cowboy (Otis Young) who are bounty-hunting partners in the post-Civil War West.

"We've based the series on a well-documented aspect of the time," said the show's producers, "when thousands of Negroes went West to build a new life. Some, as Jemal David (Otis Young) had done, lived with the Indians, in some instances becoming

chiefs. Negroes were ranchers, cowboys, farmers, railroad workers, soldiers, outlaws.

"We're dealing with a highly sensitive area of human relations. However, we have been encouraged by the enthusiastic response of test audiences, Negro and white, to a sample film of 'The Outcasts.'

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### MOVIE RATINGS

- |   |  |   |   |  |   |
|---|--|---|---|--|---|
| A Minute To Pray, A Second To Die (A III) | Covenant With Death, A (B)                   | Hail! Mafia (A3)                                      | Legend Of Lylah Clare (B)                             | Red Desert (A4)                            | Time To Sing (A1)                                     |
| Accident (A1)                             | Crazy Quilt, The (A3)                        | Half A Sixpence (A1)                                  | Let's Talk About Women (C)                            | Red Tomahawk (A2)                          | That Tennessee Beat (A1)                              |
| Africa Addio (B)                          | Cul-De-Sac (C)                               | Hopping, The (A3)                                     | Live For Life (A3)                                    | Reluctant Astronaut, The (A1)              | They Came From Beyond Space (A1)                      |
| Africa-Texas Style (A1)                   | Custer of the West (A2)                      | Happiest Millionaire, The (A1)                        | Long Day's Dying (A IV)                               | Repulsion (C)                              | Thief of Paris (A3)                                   |
| And There Came A Man (A1)                 | Danny In Aspic (AIII)                        | Hawaii (A3)   | Long Ride Home, The (A3)                              | Return Of The Gunfighter (A1)              | This Sporting Life (A4)                               |
| Ambushers, The (B)                        | Dark of the Sun (B)                          | Hawks and Sparrows, The (A4)                          | Lord Love A Duck (A4)                                 | Ride to Hangman's Tree (B)                 | Thomas Crown Affair (B)                               |
| Alfie (A3)                                | Darling (A4)                                 | Heart Is a Lonely Hunter (All)                        | Lost Continent (A III)                                | Riot On Sunset Strip (A3)                  | Thoroughly Modern Millie (A1)                         |
| American Dream, An (B)                    | Deadly Affair, The (A3)                      | Hellbenders, The (A2)                                 | Love Goddesses, The (C)                               | Rose for Everyone (B)                      | Three Bites of the Apple (B)                          |
| Anderson Platoon (All)                    | Deadly Bees, The (A2)                        | Hell's Angels On Wheels (C)                           | Love And Marriage (C)                                 | Rosemary's Baby (C)                        | Three Guns For Texas (A I)                            |
| Anniversary, The (B)                      | Death of Yarrow (All)                        | How Sweet It Is (A III)                               | Love In 4 Dimensions (C)                              | Rough Night In Jericho (A3)                | Thunderbirds Are Go (A1)                              |
| Anzio (A III)                             | Desperate Ones (AIII)                        | How To Succeed In Business Without Really Trying (A2) | Loves Of A Blonde (C)                                 | Russian Adventure (A1)                     | Tiko and the Shark (A1)                               |
| Arizona Bushwacker (A1)                   | Devil's Angels (B)                           | How To Succeed In Business Without Really Trying (A2) | Loving Couples (C)                                    | Russians Are Coming, The (A1)              | Time for a Burning Association, A (A1)                |
| Arrivederci, Baby (B)                     | Devil's Bride (A II)                         | How To Succeed In Business Without Really Trying (A2) | Luv (A4)  | Salt and Pepper (B)                        | Time of Indifference (B)                              |
| Assignment K (A III)                      | Devil In Love (B)                            | Hunt, The (A3)  | Made In Italy (A3)                                    | Sand Pebbles, The (A3)                     | To Love (C)   |
| Assignment To Kill (A3)                   | Devil's Brigade (AIII)                       | I Deal in Danger (A1)                                 | Madigan (All)   | Sandra (A3)                                | To Sir, With Love (A2)                                |
| Bald of Josie (A1)                        | David's Own, The (A3)                        | "I'll Never Forget What's in Name" (C)                | Man For All Seasons, A (A1)                           | Savage Seven (C)                           | To Sir, With Love (A2)                                |
| Bambole (C)                               | Dirty Dozen, The (A4)                        | In Cold Blood (A3)                                    | Man Who Finally Died, The (A2)                        | Scorpio Letters, The (A2)                  | 35th Hour (A2)  |
| Bandolero (A III)                         | Divorce American Style (A3)                  | In Like Flint (A2)                                    | Man and A Woman, A (A3)                               | Sea Pirate, The (A2)                       | Tobruk (A2)   |
| Banning (B)                               | Doctor Doolittle (A1)                        | In The Heat Of The Night (A3)                         | Man With The Balloons (C)                             | Secret Live Of An American Wife (A1)       | Too Young to Love (A4)                                |
| Barfcoat in the Park (A3)                 | Doctor, You've Got to Be Kidding (B)         | Is Paris Burning? (A1)                                | Marat/Sade (A4)                                       | Servant, The (A4)                          | Torn Curtain (B)                                      |
| Battle Beneath The Earth (A2)             | Doctor Zhivago (A2)                          | Island of Terror (A3)                                 | Marco 7 (B)   | Seventh Continent (A1)                     | Triple Cross (A3)                                     |
| Beach Red (B)                             | Doll, The (C)                                | Jack Frost (A1)                                       | Married Woman, The (C)                                | Shadow Of Evil (A2)                        | Trunk To Cairo (A3)                                   |
| Beautiful Swindlers, The (B)              | Don't Make Waves (B)                         | Jack O' Diamonds (A2)                                 | Masculine-Feminine (C)                                | Shakespeare In The West (A1)               | Uninhibited, The (AIV)                                |
| Benjamin (C)                              | Don't Raise The Bridge, Lower The River (A2) | Kenner (All)  | Hostile Guns (A2)                                     | Shameless Old Lady, The (A2)               | Up the Down Staircase (A2)                            |
| Belle De Jour (B)                         | Double Man, The (A1)                         | King Kong Escapes (A1)                                | Hot Rod To Hell (A3)                                  | Shout Loud, Louder I Don't Understand (A3) | Upper Hand, The (A3)                                  |
| Berserk (A3)                              | Easy Come, Easy Go (A2)                      | King Of Hearts (A3)                                   | Hotel (A3)  | Sleeping Car Murder (B)                    | Valley Of The Dolls (B)                               |
| Bible, The (A1)                           | Easy Live (A4)                               | King's Pirates, The (B)                               | How Sweet It Is (A III)                               | Smashing Time (A3)                         | Valley Of Mystery (A2)                                |
| Big City (A2)                             | Eight on the Lam (A2)                        | Kiss The Other Sheik (B)                              | How To Succeed In Business Without Really Trying (A2) | Sorcerers (B)                              | Venelion Affair, The (A3)                             |
| Big Mouth (A1)                            | El Greco (A3)                                | Knock, The (A4)                                       | Hunt, The (A3)  | Sound Of Music (A1)                        | Vengeance Of She (A2)                                 |
| Biggest Bundle of Them All, The (B)       | El Dorado (A3)                               | La Fuga (C)   | I Deal in Danger (A1)                                 | Space Flight (B)                           | Viking Queen, The (B)                                 |
| Billion Dollar Brain (B)                  | Enter Laughing (A1)                          | La Guerre Est Finie (C)                               | "I'll Never Forget What's in Name" (C)                | Spirit Is Willing, The (A3)                | Villa Rides (B)                                       |
| Blue Max, The (B)                         | Eric (C)                                     | La Mandragola (C)                                     | "I'll Never Forget What's in Name" (C)                | St. Valentine's Day Massacre (A3)          | Viscount, The (A2)                                    |
| Blow Up (C)                               | Fahrenheit 451 (A3)                          | Last Adventure (All)                                  | It's a Wonderful Life (A1)                            | St. Valentine's Day Massacre (A3)          | Viva Maria (B)  |
| Bo-Bo, The (A3)                           | Family Way, The (A4)                         | Last Shot You Hear (B)                                | Jack Frost (A1)                                       | Strangers In The City (A4)                 | War and Peace (A1)                                    |
| Bonnie And Clyde (A4)                     | Fantastic Voyage (A1)                        | La Vie de Chateau (A2)                                | Jack O' Diamonds (A2)                                 | Stranger In Town (B)                       | War Game, The (A3)                                    |
| Born Losers, The (B)                      | Father (A2)                                  | Le Bonheur (C)  | Jokers, The (A2)                                      | Study in Terror (A3)                       | War Kill (A3)   |
| Brides of Fu Manchu (A2)                  | Fastest Guitar Alive (A1)                    | Le Depart   | Kenner (All)  | Stay Away, Joe (AIII)                      | War Wagon, The (A2)                                   |
| Brightly of the Grand Canyon (A1)         | Fifth Horseman is Fear (C)                   | Legend Of Lylah Clare (B)                             | Kill A Dragon (A3)                                    | Sullivan's Empire (A1)                     | Wasted Lives and the Birth of Twins (C)               |
| Brown Eye-Evil Eye (A2)                   | Finders Keepers (A1)                         | Let's Talk About Women (C)                            | King Kong Escapes (A1)                                | Swedish Wedding Night (C)                  | Way Out (A2)  |
| Buckskin (A1)                             | Flame and the Fire (A4)                      | Live For Life (A3)                                    | King Of Hearts (A3)                                   | Sweet Love, Bitter (A3)                    | Warning Shot (A2)                                     |
| Bullwhip Griffin (A1)                     | Flea In Her Ear (A III)                      | Long Day's Dying (A IV)                               | King's Pirates, The (B)                               | Sweet Ride (B)                             | Welcome To Hard Times (B)                             |
| Busy Body, The (A3)                       | Film-Flam Man, The (A2)                      | Long Ride Home, The (A3)                              | Kiss The Other Sheik (B)                              | Swinger, The (B)                           | Wild In The Streets (A III)                           |
| Camelot (A2)                              | Fort Love of Ivy (AIII)                      | Lord Love A Duck (A4)                                 | Knock, The (A4)                                       | Taboos of the World (A4)                   | Wild Season (Family)                                  |
| Caper of the Golden Bulls (A3)            | Fort Utah (A2)                               | Lost Continent (A III)                                | La Fuga (C)   | Taming of the Shrew (A3)                   | Wild, Wild Planet, The (A2)                           |
| Caprice (A3)                              | Follow Me Boys (A1)                          | Lost Continent (A III)                                | La Guerre Est Finie (C)                               | Tammy and the Millionaire (A1)             | What Am I Bid (A1)                                    |
| Casino Royale (A3)                        | 40 Guns to Apache (A1)                       | Low, The (C)  | La Mandragola (C)                                     | Tarzan and the Valley of Gold (A1)         | Way West, The (A2)                                    |
| Challenge For Robin Hood (A1)             | For Singles Only (B)                         | Madigan (All)   | Last Adventure (All)                                  | Tender Scoundrel (A3)                      | Whispers, The (A2)                                    |
| Chubasco (A2)                             | Fortune Cookie, The (A3)                     | Made In Italy (A3)                                    | Last Shot You Hear (B)                                | Terrace, The (C)                           | Who's Minding The Min? (A2)                           |
| Chuka (A3)                                | Forum, A (A3)                                | Madigan (All)   | La Vie de Chateau (A2)                                | Terronious, The (A1)                       | Where the Bullets Fly (A3)                            |
| Circle of Love (C)                        | Goal! (A1)                                   | Man For All Seasons, A (A1)                           | Le Bonheur (C)  | Texican, The (A2)                          | Who's Afraid of Virginia Woolf? (A4)                  |
| Come Spy With Me (A2)                     | Graduate, The (A4)                           | Man Who Finally Died, The (A2)                        | Le Depart   | 10:30 P.M. Summer (C)                      | What A Way To Go (B)                                  |
| Cool Ones, The (A1)                       | Green Berets (AIII)                          | Man and A Woman, A (A3)                               | Legend Of Lylah Clare (B)                             |  | What Did You Do In The War Daddy? (B)                 |
| Cap-Out (B)                               | Guide For The Married Man (A3)               | Man With The Balloons (C)                             | Let's Talk About Women (C)                            |  | What's New Pussycat? (B)                              |
| Corrupt Ones, The (A3)                    | Gunfight in Abilene (A2)                     | Marat/Sade (A4)                                       | Live For Life (A3)                                    |  | Work Is A Four Letter Word Yours, Mine And Ours (A I) |
| Countess From Hong Kong (A3)              | Gunn (B)                                     | Marco 7 (B)   | Long Day's Dying (A IV)                               |  |   |
| Countdown (A1)                            | Guess Who's Coming To Dinner (A2)            | Married Woman, The (C)                                | Long Ride Home, The (A3)                              |  |   |

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CLASS A - Section 2 - Morally Unobjectionable for Adults and Adolescents.  
CLASS A - Section 3 - Morally Unobjectionable for Adults.  
CLASS A - Section 4 - Morally Unobjectionable For Adults, With Reservations.  
CLASS B - Morally Objectionable in Part For All.  
CLASS C - Condemned.

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# BOOKS

## IDEAS IN PRINT

### Industrial Spies On The Prowl

How to Succeed at Business Spying by Trying, by Shepherd Mead, Simon & Schuster. June 3, 1968. 254p. \$4.95. (IIB)

Here is another "How to" book by the author of "How to Succeed in Business Without Really Trying."

From time to time, we read about cases of industrial espionage and the law suits that result. The complications of such secret plotting and planning are usually far removed from the daily lives of ordinary wage earners.

But industrial espionage is a fact. Mr. Shepherd invades his high-powered world and weaves a tale of fantastic, electronic espionage.

If there are any gadgets left out of this zany tale, they haven't been invented or Mr. Shepherd just didn't have time to invent new ones.

Like Nader, only humorously, Mr. Shepherd is protecting the public, in this case the American public industry, by revealing the intricate means through which companies and individuals spy upon each other, steal commercial secrets, wheel and deal for fabulous sums of money.

His hero, Mark Price, spies, makes love and uses all the wiles of a twentieth century James Bond, as he exposes all sorts of conspiracies.

There is no end to the humorous situations. Several beautiful and sexy spies come and go but not before they reveal how odd they are.

Mark Price resembles, in some of his antics, the television personality, Mr. Smart, in that he always man-

ages to solve the difficulties at hand.

If you are not familiar with the technical jargon of electronics or the latest in the tools of hardware espionage, then you have a treat in store when you read this fast paced novel.

The climax of the story is hilarious. A bungling team, like the late Abbott and Costello duo, would make a fiasco of the espionage caper and American industry might be set back a few light years. This is a good, humorous novel and one that reads easily. (68-14841)

Vincent J. Collimore,  
Towson State College,  
Towson, Maryland

### Recent And Recommended

#### FICTION

Title & Classification	Author
A Certain Slant of Light (I)	Rickett
The Claimant (IIB)	Alpert
The Confessional (I)	Simonon
The Gitaway Box (I)	Milton
Heaven Help US! (IIa)	Tarr
The Kings in Winter (I)	Holland
House Made of Dawn (IIa)	Momaday
Rex (I) Stranger	
The Sky Suspended (IIB)	Bassett
Time of Parting (IIa)	Donchev

### THE NATIONAL CATHOLIC OFFICE FOR MOTION PICTURES

## Ratings Of Movies On TV This Week

**FRIDAY, AUG. 2**

9 a.m. (7) Free For All (Family)

7 a.m. (10) Brewster's Millions (Unobjectionable for adults)

5:30 p.m. (10) Horizons West (Unobjectionable for adults and adolescents)

7 p.m. (23) Mask Of The Musketeers (No Classification)

7:30 p.m. (10) The Great Imposter (Unobjectionable for adults and adolescents)

8:30 p.m. (6) Never Let Go (No classification)

9 p.m. (4) Torpedo Run (Family)

11 p.m. (6) A Dog Of Flanders (Family)

11:15 p.m. (11) French Line (Condemned)

**OBJECTION:** This film contains grossly obscene, suggestive and indecent action, costume and dialogue. In incidents of subject matter and treatment it is gravely offensive to Christian and traditional standards of morality and decency and is capable of grave, evil influence upon those who patronize it, especially youth.

**SATURDAY, AUG. 3**

1:30 p.m. (10) Invisible Stripes (Unobjectionable for adults and adolescents)

2 p.m. (6) A Dog Of Flanders (Family)

2 p.m. (11) A Girl, A Guy And A Gob (Family)

3:30 p.m. (4) Susannah Of The Mounties (Family)

4 p.m. (6) Never Let Go (No classification)

7 p.m. (6) A Dog Of Flanders (Family)

7:30 p.m. (23) La Caramba (No classification)

9 p.m. (5 & 8) McQuire, Go Home (No classification)

9 p.m. (6) Never Let Go (No classification)

9 p.m. (23) Romance En Tres Noches (No classification)

11 p.m. (10) Sea Chase (Objectionable in part for all)

**OBJECTION:** Suicide sympathetically portrayed.

11:15 p.m. (11) Separate Tables (Unobjectionable for adults)

**SUNDAY, AUG. 4**

11:30 a.m. (7) Fury Of Hercules (No classification)

1 p.m. (4) My Sister Eileen (Objectionable in part for all)

**OBJECTION:** Suggestive costume, dialogue and situations.

1:30 p.m. (7) San Antonio (Unobjectionable for adults and adolescents)

2 p.m. (6) Never Let Go (No classification)

2 p.m. (10) Sea Hawk (No classification)

3 p.m. (7) Yankee Pasha (Unobjectionable for adults and adolescents)

4 p.m. (6) A Dog Of Flanders (Family)

5 p.m. (10) Arsenic And Old Lace (Unobjectionable for adults and adolescents)

6 p.m. (6) Never Let Go (No classification)

7 p.m. (23) La Comedia Immortal (No classification)

8 p.m. (6) Oliver Twist (Unobjectionable for adults and adolescents)

8:30 p.m. (23) Mi Nache Triste (No classification)

9 p.m. (10 & 12) Tokyo Olympiad (No classification)

11:15 p.m. (11) Flight For Freedom (Objectionable in part for all)

**OBJECTION:** The suicide of the leading character is presented as noble and justifiable.

11:30 p.m. (4) The Americano (Objectionable in part for all)

**OBJECTION:** Suggestive costume, dancing and situations.

11:30 p.m. (5) Love Story (No classification)

11:30 p.m. (7) Nancy Goes To Rio (Unobjectionable for adults and adolescents)

11:35 p.m. (10) Jassy (Objectionable in part for all)

**OBJECTION:** Light treatment of marriage.

**MONDAY, AUG. 5**

9 a.m. (10) Four Mothers (Unobjectionable for adults and adolescents)

5:30 p.m. (10) The Lineup (No classification)

7 p.m. (23) War Gods Of Babylon (No classification)

7:30 p.m. (10) This Earth Is Mine (Unobjectionable for adults)

8:30 p.m. (6) Oliver Twist (Unobjectionable for adults and adolescents)

9 p.m. (23) No, My Darling Daughter (Unobjectionable for adults and adolescents)

11 p.m. (6) We're No Angels (Unobjectionable for adults and adolescents)

11 p.m. (23) Twin Beds (Objectionable in part for all)

**OBJECTION:** Suggestive scenes.

11:15 p.m. (11) Mother Carey's Chickens (Family)

**TUESDAY, AUG. 6**

9 a.m. (7) Highway Dragnet (Unobjectionable for adults and adolescents)

9 a.m. (10) George Washington Slept Here (Family)

5:30 p.m. (10) Seven Days From Sundown (No classification)

7 p.m. (23) Fire Over Rome (No classification)

8:30 p.m. (6) We're No Angels (No classification)

11 p.m. (6) Dingaka (Unobjectionable for adults)

11 p.m. (23) Innocents In Paris (Objectionable in part for all)

**OBJECTION:** Suggestive situations, light treatment of the virtue of purity.

11:15 p.m. (11) The Falcon In Mexico (Unobjectionable for adults and adolescents)

**WEDNESDAY, AUG. 7**

9 a.m. (7) Slight Case Of Larceny (Objectionable in part for all)

**OBJECTION:** Tends to condone immoral actions.

9 a.m. (10) Sunday Dinner For A Soldier (Family)

5:30 p.m. (10) The Walking Hills (Unobjectionable for adults and adolescents)

7 p.m. (23) King Of The Mongols (No classification)

**THURSDAY, AUG. 8**

9 a.m. (7) Accused Of Murder (Unobjectionable for adults and adolescents)

9 a.m. (10) Private Affairs (Family)

5:30 p.m. (10) They Came To Blow Up America (Family)

7 p.m. (23) Prisoner Of The Iron Mask (Family)

8:30 p.m. (6) Dingaka (Unobjectionable for adults)

11 p.m. (23) Don't Take It To Heart (Family)

11:15 p.m. (11) My Favorite Spy (Unobjectionable for adults and adolescents)

**FRIDAY, AUG. 9**

9 a.m. (7) Son Of Al! Baba (Unobjectionable for adults and adolescents)

9 a.m. (10) Happy Land (Family)

5:30 p.m. (10) None Shall Escape (Unobjectionable for adults and adolescents)

7 p.m. (23) Mask Of The Musketeers (No classification)

7:30 p.m. (10) Lonelyhearts (Unobjectionable for adults)

8:30 p.m. (6) Dingaka (Unobjectionable for adults)

9 p.m. (11) Around The World Under The Sea (No classification)

11 p.m. (6) We're No Angels (Unobjectionable for adults and adolescents)

11 p.m. (23) Nicholas Nickleby (Family)

**SATURDAY, AUG. 10**

1:30 p.m. (10) Thank Your Lucky Stars

11:15 p.m. (11) Separate Tables (Unobjectionable for adults)

classification)

1:30 p.m. (10 & 12) The Caddy (Family)

8:30 p.m. (6) Dingaka (Unobjectionable for adults)

11 p.m. (6) We're No Angels (Unobjectionable for adults and adolescents)

11 p.m. (23) South Of Pago Pago (Objectionable for adults and adolescents)

**OBJECTION:** Sordid implications.

11:15 p.m. (11) I Walked With A Zombie (Unobjectionable for adults and adolescents)

(Unobjectionable for adults and adolescents)

2 p.m. (6) We're No Angels (Unobjectionable for adults and adolescents)

2 p.m. (11) Hitting A New High (Family)

3:30 p.m. (4) Stand Up And Cheer (No classification)

4 p.m. (6) Dingaka (Unobjectionable for adults)

5 p.m. (7) Ma And Pa Kettle (Family)

7 p.m. (6) We're No Angels (Unobjectionable for adults and adolescents)

9 p.m. (5 & 7) McHale's Navy Joins The Air Force (Family)

9 p.m. (6) Dingaka (Unobjectionable for adults)

11 p.m. (10) White Heat (Objectionable in part for all)

**OBJECTION:** Methods of crime minutely detailed. Suggestive situations. Excessive brutality.

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### CATHOLIC PROGRAMS

#### TELEVISION

(Sunday)  
9 A.M.  
TELEAMIGO—Ch. 7 WCKT Spanish language inspiration discourse.  
THE CHRISTOPHERS—Ch. 5 WPTV West Palm Beach.  
10:30 A.M.  
INSIGHT Ch. II WINK  
11 A.M.  
CHURCH AND THE WORLD TODAY Ch. 7 WCKT "Insight" film produced by Paulist Fathers.  
11:30 A.M.  
MASS FOR SHUT-INS—Ch. 10 WFBW  
THE CATHOLIC HOUR Ch. 5 WPTV The first of a new series of four programs exploring the church's role in the world's basic social and economic problems.

THE SACRED HEART PROGRAM—WGMA Hollywood.  
9:05 A.M.  
CATHOLIC NEWS—WIRK, 1290, West Palm Beach.  
9:30 A.M.  
THE HOUR OF THE CRUCIFIED—WIRA, 140 Kc., fm. 95.5 mg. (Fort Pierce).  
10:30 A.M.  
THE HOUR OF THE CRUCIFIED—WWL, 1580 Kc. (Fort Lauderdale).  
6:30 P.M.  
CATHOLIC NEWS—WG85, 710 Kc. Summary of international Catholic news and South Florida Catholic News From The Voice.  
11 P.M.  
THE HOUR OF ST. FRANCIS—WKAT 1350 Kc.  
11:30 P.M.  
MAN-TO-MAN—WG85, 710 Kc. Radio repeat of TV program.

#### RADIO

(Sunday)  
6:30 A.M.  
THE CHURCH AND THE WORLD TODAY—WG85, 710 Kc.  
THE CHRISTOPHERS—WGMA, 1820 Kc. Hollywood.  
7 A.M.  
THE HOUR OF THE CRUCIFIED—WIRK  
7:05 A.M.  
NBC RADIO CATHOLIC HOUR—WIOD 610 Kc. 73 F.M.  
8 A.M.  
THE SACRED HEART PROGRAM—WHEV 1600 Kc. Riviera Beach.  
8:30 A.M.  
THE SACRED HEART PROGRAM—WCCF 1580 Kc. (Punta Gorda).  
8:30 A.M.  
UN DOMINGO FEUZ—Spanish WFBW, 990 Kc.  
8:35 A.M.  
CATHOLIC NEWS—WG85 FM 96.3.  
8:45 A.M.  
THE HOUR OF ST. FRANCIS—WJCM, House For Sale.  
9 A.M.  
THE HOUR OF ST. FRANCIS—WJCM, Same as 8:45 a.m.

#### THIS WEEK'S FILM RATINGS

Following are the titles and ratings of films reviewed this week by the National Catholic Office for Motion Pictures.

#### FAMILY

The Seventh Continent  
UNOBJECTIONABLE FOR ADULTS AND ADOLESCENTS  
The Death Of Tarzan  
The Heart Is A Lonely Hunter  
The Last Adventure

#### UNOBJECTIONABLE FOR ADULTS

Five card Stud  
The Desperate Ones  
Psych-Out.

#### OBJECTIONABLE IN PART FOR ALL

Duffy  
Kiss The Other Sheik.

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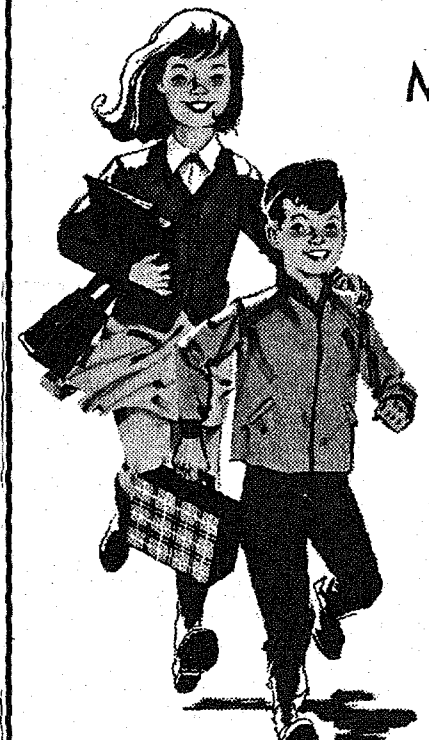
## LET'S GO TO SCHOOL!

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• FLORIDA'S LARGEST WEEKLY NEWSPAPER

Aug. 9, 16, 23 & 30, 1968



Youths Told

# 'Kissing Game Isn't Game'

"Kissing should not be a game," more than a thousand young people were told last week.

Addressing Catholics and non-Catholic teenagers from throughout northern Dade County, Father James Kisicki pointed out that a kiss should be a genuine expression of true love. When "people become involved in any action of man as man and don't really understand the meaning of that action, the action becomes a game."

"I am sure that all of you are aware that any-

thing that you do has a meaning, and a purpose," noted Father Kisicki.

When, however, a kiss—an expression of love—becomes petting (an attempt at self-gratification) the meaning of a kiss is destroyed and the entire experience becomes a tragic game, the priest continued.

As an expression or sign of one person's love for another, a kiss must also indicate that the partners in the act are willing to sacrifice for each other.

Love, emphasized Father Kisicki, requires sacrifice.

Necking cleaves kissing from the realm of meaningful signs, he added. It is when necking begins that a person becomes concerned with only his or her own self and sacrifice ends.

"The people who become involved in necking are concerned only about themselves and therefore they have taken any meaning that this sign has, and adulterated it. In effect what they are saying is, 'I live for myself and you for yourself.' They lie to each other and don't mean what the sign means," he added.

More than 1,000 teenagers, including representatives of several non-Catholic congregations in the North Dade area, participated in the celebrated monthly Youth Mass, which was sung last week in St. James Church.



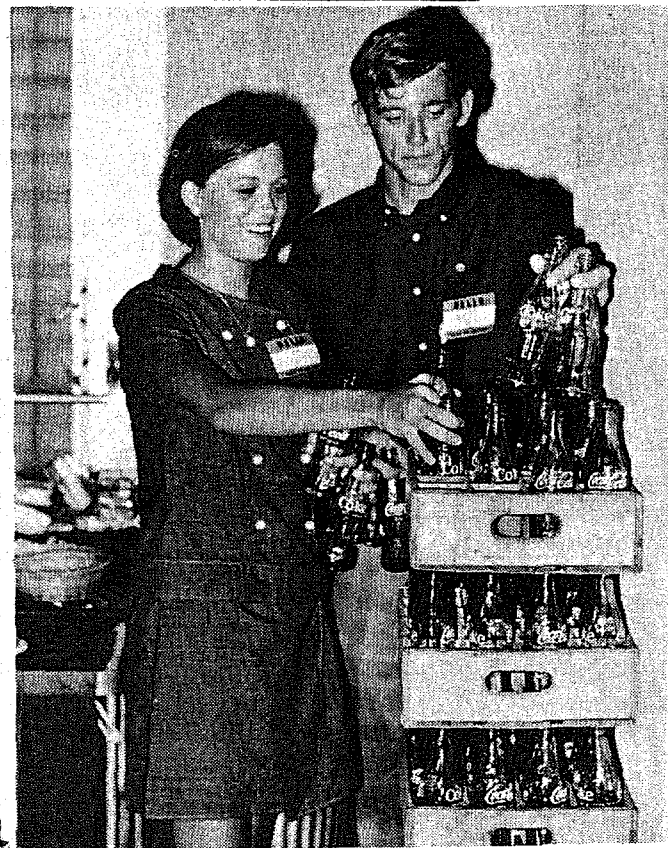
**HANDSHAKE OF peace is extended by Father James Kisicki to a member of the congregation during the monthly Youth Mass which was celebrated last week at St. James Church.**



**DIRECTOR OF Religious education of the Miami Shores Community Church, Larry Smith, right, was among the non-Catholic clergymen who attended Sunday's Mass. With him is St. John Vianney seminarian Michael Faulkner.**



**CEREMONIES OF the Mass were explained to members of the Miami Shores Community Church youth group by Tom Gato, left, a member of St. James parish.**



**NEWMAN CLUB members Maria Augustyniak, who attends Miami Dade Junior College South, and Bob Sadowski, a student at Florida Atlantic, pile up some of the empty beverage bottles after a Newman Dance last Sunday.**

At Boys Nation

# Columbus Student Elected Veep

They're playing a new game at the home of Christopher Columbus High School senior Joe Burke.

Game parts include a map of the United States, airline schedules and an itinerary that keeps getting longer. The game is called "Where's Joe Today."

It all started on July 17, when the son of Mr. and Mrs. Joseph Burke of St. Timothy parish, left Miami for Gainesville, where he was to participate in the annual American Legion Florida Boys State.

During the week-long meeting he was elected Secretary of State and later invited by the Florida American Legion Chapters to be one of two Florida Senators in Boys Nation.

After a quick week-end visit home, he headed for Jacksonville, where he met his fellow Florida senator and then went on to the Boys Nation meeting at Georgetown University, Washington, D.C.

"I told him when he went that if he felt like running for president he ought to go ahead," recalled Mrs. Burke this week. "But instead, he decided to run for vice president of Boys Nation and he won by better than a two to one margin."

The election victory had a special twist to it. Joe's father, a materials control manager for Eastern Airlines, had to fly to Washington on business during the

week of Boys Nation and was able to attend the election meeting.

It was only the second business trip in a year for the senior Burke, and the elections came during his only opportunity to attend a Boys Nation session.

Immediately after the final session of Boys Nation, Joe, who is the National Civic Action chairman for the Catholic Youth Organization, flew to San Antonio, Tex., where he participated this week in a special leadership training session.


The "Impact" program was conducted at St. Joseph Retreat House, and used techniques and sensitivity training, group dynamics, and intensive discussions to make individuals more aware of their behavior and effectiveness in group situations.

Thursday, Joe changed directions and headed north again, this time to attend a special National Youth Forum at Cornell University, Ithaca, N.Y. He is a representative of the National CYO.

"Where's Joe Today" game will end on Sunday, when the cross country flyer returns home.

In addition to traveling around the country attending meetings, Burke is the vice president of the Columbus Student Council, and president of the South Dade Deanery of the CYO.

## School Guide



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- Associate in Arts—Liberal Arts
- Associate in Science—Accounting, Secretarial, Business Administration, Computer Programming, and others.

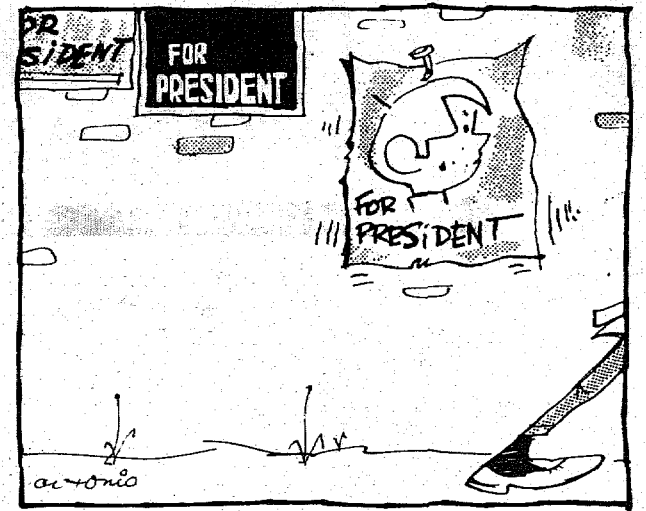
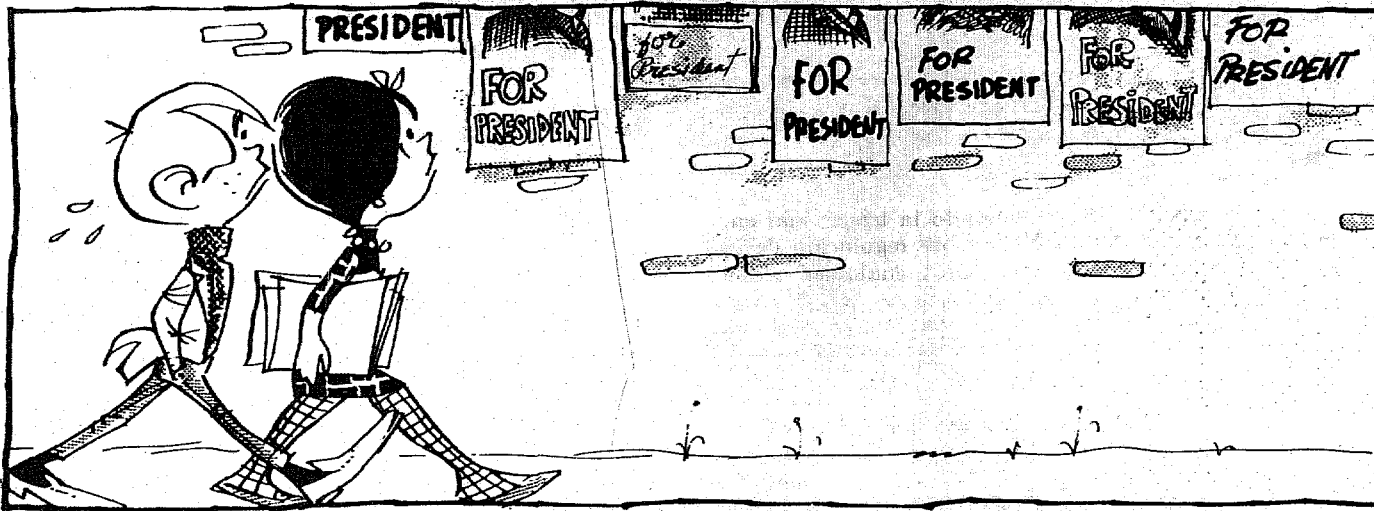
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## Knights: Top Bet In Baseball '69

For a good bet on one of the top high school baseball teams next spring, put your money on Archbishop Curley High.

The Knights look like they'll really have it.

After just a mediocre record last spring, although placing three members on the archdiocese all-star team, the Curley players have developed into the big surprise of the American Legion District 10 season.

Playing for the Miami Shores American Legion Post, the Curley players were also mediocre during the regular Legion schedule. But, when the playoffs came along, the team came alive.

In the double-elimination divisional playoffs, the Shores lost its first game, 1-0, and then came back through the losers bracket to win the title, staging a five-run rally in the seventh inning to pull out the championship.

The victory earned the Shores a spot in the four-team district championship playoffs against three of top high school teams of last spring, Sheehan Buick (from Coral Park), Nor-Isle (Miami Beach High) and Homestead (South Dade High).

The Curley players were definitely at a disadvantage in experience as most Legion teams range up through Junior college players in age and experience. Almost all of the Curley players were just underclassmen in high school last year.

But, what made the team come through as the surprise team? Well, they all suddenly started to hit the ball.

Take the three leading hitters for the Shores-Curley squad, Vaughn Flick at shortstop, John Bush at third and catcher Rolando DeArmas.

In high school ball last spring, Flick, only a sophomore, batted just .103. He got only four singles in 104 times at bat. But against the supposedly tougher pitching of American Legion ball, he was hitting away at a lofty .350 going into the final playoffs.

Bush, a junior last spring but a starter at Curley since his freshman year, batted just .192 in high school play but was .333 in the Legion. DeArmas, who made the archdiocese all-star list as a result of his superb defensive skills behind the plate, has jumped from a .213 average to an even .300.

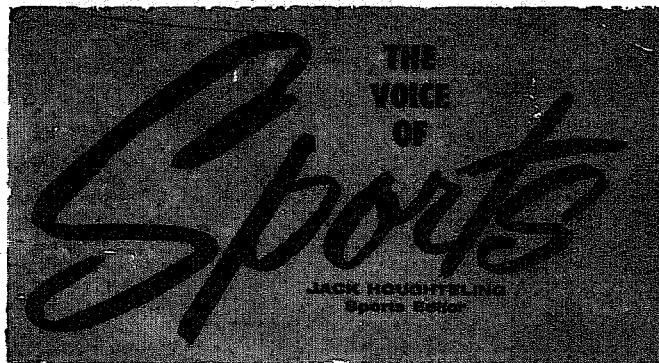
It's this improved hitting that has made the difference in the team. And, what caused the sudden hitting surge?

The credit must go to the combination of increased experience and the patient coaching of the Miami Shores manager and coach, William Carleton and Walter Tisdell.

Bill Carleton, the younger, was the pitching ace for the Curley staff last spring, registering a 1.05 ERA in 53 innings of work, but getting only a 5-2 mark due to the Knights' overall .225 batting average.

The left-hander, a junior last school year, was 8-2 for the Shores going into the Legion final playoff. One of the losses was the 1-0 decision in the opening game of the intra-divisional tournament.

Charley Tisdell did not pitch for Curley last spring but has shown lots of promise in recent games.



He was also a junior last school year and his continued improvement would mean a standout 1-2 mound staff for Knights next spring.

Completing the Miami Shores-Curley lineup are Frank Gomez, an all-diocese pick, at first base and an outfielder composed of Gordon Janko, Curley's leading hitter last spring with a .407 mark, Bill Frobose and Danny Hurtack, a 1967 Curley grad who was all-diocese that year.

Of the basic 10 players keying the Miami Shores team, all expect Hurtack will be playing again next spring for the Knights.

The Curley players face a tough row in the District 10 playoffs, especially after losing their opener in another heartbreaker, 3-2, to Miami Beach in 10 innings.

But, the results have been far more than anticipated when the American Legion play began...and there is always next year.

Three of last year's diocese all-stars will see action Saturday when the annual state all-star games are held at the University of Florida.

In the afternoon, it'll be 6-8 Cyril Baptiste, of Miami Archbishop Curley who will lead the South against the North in the basketball clash.

At night, it'll be halfback Iverson Williams of Ft. Pierce John Carroll High, now in the Diocese of Orlando, and quarterback-linebacker Steve Maresco of Cardinal Newman in the football game.

It's the first time that three players from the diocese have participated in the star-studded games.

## College Offers Law Enforcement

MILWAUKEE — A two-year Law Enforcement program leading to an Associate in Arts degree will be offered for the first time this year by Marquette University, according to Edward D. Simmons, associate vice-president for Academic Affairs.

The program will be offered by Marquette's College of Liberal Arts in cooperation with its Law School and will be geared toward city and suburban law enforcement officers and persons in related fields such as plant security officers and military police.

"The unique factor of the program," noted William T. Tracy, director of the Liberal Arts Evening Division, "is that one third of the program (22 credits) will be taught by the faculty of Marquette's Law School."

All credits earned in the

program can be applied toward a Bachelor of Arts degree. Applications for the Law Enforcement program are currently being accepted. For further information, contact William T. Tracy, Johnson Hall, 1131 W. Wisconsin Ave., Milwaukee, Wisconsin, 53233.

## Squires Elect

John Wilhelm has been elected Chief Squire of Our Lady of Good Counsel Circle, 1223, of the Columbian Squires.

Wilhelm, who was recently named chairman of the 1969 Florida State Squires Convention, will be assisted by Ed Giller, deputy chief squire; Dean DiBartolomeo, notary; Jim Hagarty, bur-sar; and Steve Hagarty, Marshall.

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## Reafirma el Papa Postura de la Iglesia Sobre la Natalidad

El Papa Paulo VI ha confirmado la tradicional enseñanza de la Iglesia Católica sobre regulación de la familia y ha reafirmado la repulsa a cualquier medio artificial de control de la natalidad.

En una encíclica titulada *Humanae Vitae*, el Papa Paulo insistió en la norma de ley natural de que "cada acto del matrimonio tiene que estar abierto a la trasmisión de la vida."

Aunque no se hace mención específica, el uso de la pildora contraceptiva para evitar la fecundidad es excluido por el documento papal, según Mons. Fernando Lambruschini, de la Universidad Laterana de Roma, quien entregó la encíclica a los periodistas durante una reunión en el salón de prensa del Vaticano.

El Papa Paulo admitió que "puede preverse que esta enseñanza quizás no sea fácilmente recibida por todos: Muy numerosas son las voces—amplificadas por los medios modernos de propaganda— que son contrarias a la voz de la Iglesia."

Sin embargo, respondió: "Al decir la verdad la iglesia no se sorprende de ser convertida, como su Divino Fundador, un 'signo de contradicción' y no por esto dejará ella de proclamar con humilde firmeza toda la ley moral, tanto natural como evangélica."

Mons. Lambruschini dijo: Desde un punto de vista humano, la decisión pontificia, que no hace concesiones a la popularidad, es un acto de gran valor y un ejemplo de perfecta serenidad." Añadió el prelado que "los aspectos humanos de este problema, aunque importantes, no pueden relegar lo sobrenatural a un segundo plano."

La encíclica fué publicada el 29 de julio, aunque está fechada cuatro días antes. Está dirigida a patriarcas, arzobispos y obispos, otros ordinarios locales "en paz y comunión con la Sede Apóstolica, así como a los sacerdotes, los fieles y todos los hombres de buena voluntad."

La encíclica comienza con esta declaración: "El más serio deber de transmitir la vida humana, por el que los casados son libres y responsables colaboradores de Dios el Creador, ha sido siempre una fuente de gran alegría para ellos, aun cuando algunas veces va acompañada de no pocas dificultades y angustias."

El documento revisa brevemente los varios problemas que han sido planteados por los que apoyan los métodos artificiales de control de la natalidad. Entre ellos el Papa señaló la población mundial, que, dice, "crece más rápidamente que los medios disponibles, con crecientes angustias para muchas familias y naciones en desarrollo."

Se refiere también a los argumentos sobre la necesidad de una mejor educación para los niños y el cambio que se ha producido en la posición de la mujer en la sociedad moderna y finalmente que el hombre, que ha alcanzado tantos avances en el dominio y organización de las fuerzas naturales, "tiende ahora a extender su dominio a su ser total: al cuerpo, a la vida física, a la vida social y aún a las leyes que regulan la trasmisión de la vida."

La interrogante que se plantea hoy — señala la encíclica— "si, en vista del mayor sentido de responsabilidad del hombre moderno, no ha llegado el momento de confiar a su razón y su voluntad, más que a los ritmos biológicos de su organismo, la función de regular la natalidad."

Antes de dar su respuesta el Papa se detiene a señalar que el está tratando el tema por virtud del poder confiado por Cristo a Pedro y los Apóstoles y sus sucesores. Cuando Cristo confió esto a la Iglesia, dice el Papa Paulo, "los constituyó como guardianes y auténticos intérpretes de toda ley moral, no sólo de la ley del Evangelio, sino también de la ley natural, que es también una expresión de la voluntad de Dios, cuyo fiel cumplimiento es igualmente necesario para la salvación."

Al expresar su respuesta el Papa reconoció el trabajo de la comisión especial establecida por el Papa Juan XXIII en 1963, la que fué aumentada después por el Papa Paulo, así como las opiniones enviadas "por un buen número de nuestros hermanos obispos." Advierte, sin embargo, que las conclusiones de la comisión no "nos dispensan de un exámen personal de este serio asunto," ya que la comisión no estuvo de completo acuerdo en varios puntos.

El Papa dedicó gran atención a las demandas del amor conyugal y la paternidad responsable que han sido planteadas por los partidarios de un cambio en las antiguas enseñanzas. El amor conyugal, dice el Papa, revela su verdadera naturaleza y nobleza cuando se le considera en su supremo origen Dios, que es amor. ...

"El matrimonio no es entonces el efecto de cambio o el producto de la evolución de inconscientes fuerzas naturales; es la sabia institución del creador para realizar en la humanidad su plan de amor."

### UNA VISION GLOBAL DEL HOMBRE

El problema de la natalidad, como cualquier otro referente a la vida humana, hay que considerarlo, por encima de las perspectivas parciales de orden biológico o psicológico, demográfico o sociológico, a la luz de una visión integral del hombre y de su vocación, no sólo natural y terrena sino también sobrenatural y eterna."

### EL AMOR CONYUGAL

"En los bautizados el matrimonio reviste, además, la dignidad de signo sacramental de la gracia, en cuanto representa la unión de Cristo y de la Iglesia."

### SUS CARACTERISTICAS

Añadió que el amor conyugal es, ante todo, un amor plenamente humano, es decir, sensible y espiritual al mismo tiempo. Es principalmente un acto de la voluntad libre, destinado a mantenerse y a crecer mediante las alegrías y los dolores de la vida cotidiana, de forma que los esposos se conviertan en un solo corazón y en una sola alma y juntos alcancen su perfección humana.

Es un amor total, esto es, una forma singular de amistad personal, con la cual los esposos comparten generosamente todo, sin reservas indebidas o cálculos egoístas. Quien ama de verdad a su propio consorte, no lo ama solo por lo que de él recibe sino por sí mismo, gozoso de poderlo enriquecer con el don de sí.

Es un amor fiel y exclusivo hasta la muerte. Así lo conciben el esposo y la esposa el día en que asumen libremente y con plena conciencia el empeño del vínculo matrimonial. Fidelidad que a veces puede resultar difícil, pero que siempre es posible, noble y meritoria, nadie puede negarlo. El ejemplo de numerosos esposos a través de los siglos demuestra que la fidelidad no solo es connatural al matrimonio sino también manantial de felicidad profunda y duradera.

Es, por fin, un amor fecundo que no se agota en la comunión de los esposos sino que está destinado a prolongarse suscitando nuevas vidas. "El matrimonio y el amor conyugal están ordenados por su propia naturaleza a la procreación y educación de la prole. Los hijos son, sin duda, el don más excelente del matrimonio y contribuyen sobremanera al bien de los propios padres."

### LA PATERNIDAD RESPONSABLE

"La paternidad responsable comporta sobre todo una vinculación más profunda con el orden moral objetivo, establecido por Dios, cuyo fiel intérprete es la recta conciencia. El ejercicio responsable de la paternidad exige, por tanto, que los cónyuges reconozcan plenamente sus propios deberes para con Dios, para consigo mismo, para con la familia y la sociedad, en una justa jerarquía de valores."

(Pasa a la página 25)

## Editorial

De lo único que estábamos seguros antes que el Papa Paulo emitiera su encíclica sobre la regulación de la familia era que, cualquiera que fuera el punto de vista que tomara, crearía una tormenta de críticas. Y al condenar todas las formas de control artificial de la natalidad, no sólo conmovió a muchos en la Iglesia, sino también a la prensa, los gobiernos que patrocinan programas contraceptivos, grupos de asistencia social y aquellos que desde hace tiempo ven los métodos de control de la natalidad como una especie de cura para todos los problemas del hombre moderno.

Era inevitable. Antes de que el documento fuera leído, ya algún teólogo pregonaba su desafío a la autoridad papal. Cuando el texto salió, algunos lo acusaron de usar una terminología y un pensamiento anticuados, indicando que la Iglesia había dado un paso atrás.

Obviamente el Papa Paulo estaba consciente de las dimensiones que el documento provocaría. El lo admitió en su carta.

Previendo que algunos dentro de la Iglesia pondrían en duda su autoridad en esta materia, el Papa dijo claramente que estaba hablando en virtud del poder confiado por Cristo al primer Papa y a sus sucesores.

El dijo: Ningún creyente desearía negar que la autoridad magisterial de la Iglesia tiene la competencia de interpretar aún las leyes morales naturales. Es de hecho indiscutible, como lo han declarado nuestros antecesores, que Jesucristo . . . los constituyó como guardianes y auténticos intérpretes de toda ley moral, no sólo la ley del Evangelio, sino también la ley natural que es también expresión de la voluntad de Dios y su fiel cumplimiento es igualmente necesario para la salvación."

Ya algunos están buscando interpretaciones del documento papal que les permitirían desafiar los puntos de vista del Santo Padre manteniendo al mismo tiempo una completa militancia en la Iglesia. Inevitablemente esto los conduciría a algunas grotescas acrobacias teológicas y a la confusión de muchas conciencias. Lo que el Santo Padre ha declarado es la enseñanza de la Iglesia Católica. Es deber de los católicos aceptarla en espíritu de fe y docilidad, como han aceptado en el pasado, sin dudas ni titubeos, las enseñanzas papales a través de muchos siglos.

Algunos han criticado que el Papa no ofrece futuras esperanzas en materia de planeamiento familiar. No es cierto. El pidió firmemente a los hombres de ciencia que trabajaran en hacer posible una apropiada regulación de la natalidad basada en la observancia de los ritmos naturales.

Quizás sea esta la respuesta que depara el futuro.

## La Muerte del Padre Héctor González

### Fue Ejemplo de Paz de Espiritu

Por Gustavo Pena Monte

Todos cuanto le asistieron en el hospital, las enfermeras y los médicos, las monjas y los compañeros sacerdotes y los amigos que lo visitaban, todos hablaban impresionados de la paz de espíritu de ese enfermo abatido por la diabetes, ciego, con sus órganos vitales comidos por el azúcar.

"Si Dios me ha quitado la vista, que mi sufrimiento sirva para hacerme luz del mundo", le decía pocos días antes de su muerte a un amigo que lo visitaba. En vez de recibir, daba palabras de aliento desde su lecho de muerte.

El Padre Héctor González vino de Cuba a Estados Unidos con la esperanza de que los médicos y las facilidades de aquí le salvarían de la amenaza de una diabetes que lo estaba consumiendo.

Cuando comprendió que ya no tenía esperanzas, el joven sacerdote de 36 años quiso volver a su hogar para pasar junto a los suyos las últimas semanas.

No le fué posible.

El Padre Héctor González falleció el pasado domingo en el Mercy Hospital a

donde había llegado el 20 de junio a ver si los galenos podían dar nuevas fuerzas a su debilitado cuerpo.

Cuando ingresó en el hospital estaba ya ciego y caminaba con dificultad.

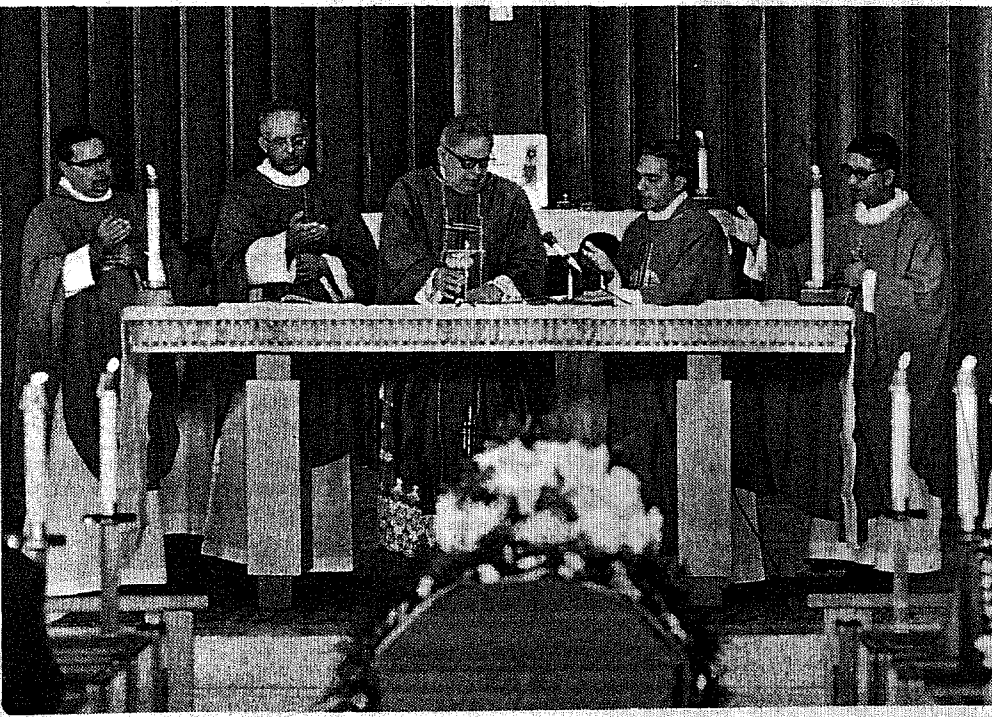
Quienes lo conocieron—

entre ellos Mons. Valentin Fernández— dicen que en medio de las privaciones de Cuba, el Padre Héctor daba la insulina que él recibía a otros enfermos que él creía más necesitados.

El Padre Héctor González

nació en una familia modesta. Producto de la escuela pública, aprendió la religión a través de las hermanitas de un asilo de ancianos de La Habana. Desde chiquito quiso a esas her-

(Pasa a la página 25)



Una misa de requiem de cuerpo presente fue ofrecida en la iglesia de San Juan Bosco por el alma del Padre Héctor González. Fue concelebrada por el Arzobispo Carroll, el Obispo designado Mons. John J. Fitzpatrick, Mons. Valentin Fernandez, el Padre Emilio Vallina y el Padre Aleido Roman.



# Libertad: Don de Dios

Por Manolo Reyes.

Cuando Dios hizo al hombre lo puso en un proceso natural de gestación antes que respirara el aire de este planeta.

Pero Dios hizo su obra maravillosa y única sin restricciones o limitaciones. El Padre Eterno moldeó al ser humano en libertad. Dios creó al hombre para que fuera libre.

Por eso el primer axioma de la vida es que la libertad nace de Dios. Y la libertad es un bien regalado por el Altísimo en su inmensa bondad, a todos los seres humanos, sin distingos de carácter personal, tiempo o espacio.

Tan libre puso Dios en la tierra al primer hombre de la creación, como el que está naciendo ahora, como los que nacerán en el futuro. Los hombres con sus imperfecciones son los que imponen cadenas.

La libertad es un don de Dios.

La libertad es un bien tan fundamental, tan importante, como la vida misma.

Porque la vida sin libertad es un contra-Dios.

Precisamente a través de la historia de la humanidad, aquellos que más se han caracterizado por oprimir a los seres humanos, aquellos que los han sometido a coacciones y esclavitudes, aquellos que han hecho patente que la peor tiranía es la que se ejerce entre hermanos, son precisamente los que se han caracterizado por no tener fe. Por no seguir una senda religiosa. Por ser prácticamente ateos. En una sola expresión: Por ir contra Dios.

Desde el fondo de los siglos el hombre siempre se ha encontrado con una alternativa que lo sublimiza o lo materializa... que lo eleva a las alturas o lo humede en tenebrosos abismos donde no brilla la luz de la verdad.

Y esa alternativa pretérita, actual, futura, de siempre, es: Con Dios o sin Dios.

Estudiando las páginas de la historia pudiéramos agregar: con la libertad o contra la libertad.

Si se analiza cada guerra que la humanidad ha afrontado, si se busca la razón fundamental que ha tenido un hermano para tratar de sojuzgar a su otro hermano, siempre se llegará a la conclusión que la sombra de Caín y Abel ha continuado proyectándose sobre el mundo.

Y en cada acción u omisión que han determinado el fortalecimiento o la desaparición temporal de la libertad, ha estado dominando por sobre ellas la alternativa Divina.

Al final...la verdad, puente intangible que une al hombre en la lucha mantenimiento o desarrollo de la libertad con Dios...siempre ha prevalecido.

Es que la libertad como la verdad, enclavada en lo más profundo del alma humana, viene de Dios... y hacia Dios siempre nos habrá de llevar.

## La Flota Pesquera de Castro

Hace tiempo que se viene denunciando que una de las amenazas más directas a la paz y a la seguridad del Continente Americano la constituye la llamada "flota pesquera" del régimen Castrocomunista de Cuba.

Mediante esas embarcaciones de largo alcance y que pueden permanecer durante meses en el mar sin tener que reabastecerse, Fidel Castro puede poner o sacar sus agentes de cualquier playa latinoamericana.

Ante la Organización de Estados Americanos se probó que Castro colocó un cargamento de armas en una desierta playa venezolana con destino a los guerrilleros comunistas que estaban en sus cercanías. Ahora bien, algún medio de tipo naval tuvo que usar Castro para hacer ese trasiego ilícito de armas a Venezuela.

Recientemente se informó que el Buró de Investigación Naval, organismo internacional con sede en Suiza, denunció que pesqueros del mundo comunista frente a las costas de Venezuela, Brasil, Argentina, y Uruguay, en los últimos meses, eran en realidad barcos de espionaje.

Debe recordarse que una serie de seguidores latinoamericanos del castrocomunismo han aparecido en la Habana haciendo de-

claraciones y asistiendo a llamadas conferencias divulgadas por el régimen de Cuba. Y aparentemente jamás se ha sabido como algunos de ellos han ido y venido de la Habana.

Hace sólo unos pocos días se informó que la Cámara de Representantes en Washington había aprobado por inmensa mayoría dos enmiendas a la ley de Ayuda Exterior, enmiendas sugeridas por el Representante Dante B. Fascell.

Este último manifestó que "la primera de las enmiendas autoriza un gasto especial de diez millones de dólares a fin de permitir que las Repúblicas Americanas puedan aumentar el patrullaje de sus costas para evitar desembarcos de elementos subversivos procedentes de Cuba". Hasta aquí la declaración de Fascell.

Se ha reportado que el régimen rojo de la Habana tiene a su disposición unas 670 embarcaciones, de las cuales, aproximadamente la mitad de esa cantidad pueden ser usadas en el Caribe. Y unas 135 poseen capacidad para llegar hasta las costas argentinas.

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## Nace una Nación Católica en Africa

### Vinculada a Latinoamérica y España

Madrid (NA)—El próximo 12 de octubre nacerá a la vida independiente un singular país africano, de gran mayoría católica y habla española: la República de Guinea Ecuatorial, "Estado soberano e indivisible, democrático y social", según se define en su proyecto de Constitución.

Han sido los mismos representantes guineanos los que han propuesto la fecha del 12 de octubre, histórica y religiosamente simbólica en España y en América, para la proclamación de la independencia del país.

Los guineanos se consideran vinculados a la fecha del 12 de octubre y a América porque partió precisamente del continente latinoamericano, del entonces Virreinato de Río de la Plata (Argentina y Uruguay), la expedición que incorporó Guinea a la Corona de España a finales del siglo XVIII.

La futura República Independiente de Guinea Ecuatorial está situada en el continente africano, a orillas del Atlántico, en el Golfo de Guinea. Tiene una extensión de 28.000 kilómetros cuadrados, y forma desde 1966 una Región Autónoma, con un régimen parecido al de Puerto Rico, de completa autonomía interna, y asociación a otro Estado para los asuntos exteriores. Pero en el caso de Guinea, la autonomía da paso inmediato a la independencia total.

El país está formado por las islas de Fernando Poo, Annobón, Corisco y las Pequeña y Grande Elobeyes y por un enclave continental, Río Muni. Tiene una población total de 280.000 habitantes, de los cuales el 80 por ciento son católicos, unos 10.000 protestantes y otros 10.000 paganos. Sólo el 2 por ciento de la población es de raza blanca y origen europeo.

La nueva República cuenta con dos diócesis: la de Fernando Poo y la de Río Muni, erigida esta última en 1966. Un joven prelado, de 41 años de edad y consagrado en 1966, Mons. Rafael María Nze Abuy, es el primer obispo de Río Muni y, desde su consagración, el único miembro de raza negra de la Conferencia Episcopal Española.

Mons. Nze Abuy, formado en la Universidad Pontificia de Salamanca, ha participado regularmente en las tareas de la Conferencia Episcopal Española y ha asistido a todas las asambleas plenarias de la Conferencia celebradas hasta ahora.

La evangelización de Guinea en menos de un siglo es principal obra de la Congregación de Misioneros Hijos del Inmaculado Corazón de María (claretianos), fundada el 16 de julio de 1849 por San Antonio María Claret, que fué Arzobispo de Santiago de Cuba.

En 1883, la Sagrada Congregación de Propaganda

Fide confirió a los claretianos las misiones de Guinea, donde desarrollaron una espléndida labor cultural, religiosa y civilizada, logrando que la Prefectura Apostólica establecida en ese año fuera elevada a Vicariato en 1904. Obispos claretianos han regido el Vicariato y luego la Diócesis de Fernando Poo desde entonces.

La evangelización la iniciaron en 1778 los capellanes que llegaron con la expedición argentina, y la continuaron luego misioneros jesuitas, que tuvieron que salir del país como consecuencia de la revolución española de 1868. Finalmente los claretianos emprendieron y completaron la labor evangelizadora.

El país cuenta actualmente con un moderno Seminario, el de Banapá, en la Isla de Fernando Poo, con casi un centenar de alumnos. Los misioneros blancos pasan de 50 y los sacerdotes nativos son unos 22. La Iglesia de Guinea cuenta además con 18 hermanos coadjutores de raza negra, un número no determinado de Hermanos de la Doctrina Cristiana, dedicados a la enseñanza y varios centenares de religiosas, casi todas nativas. Además de las catedrales de Santa Isabel (Fernando Poo) y de Bata (Río Muni) hay en el país otras 200 iglesias católicas y unas 230 capillas de bosque. Unos 25.000 niños y catecúmenos asisten a las escuelas misionales.

La incorporación a la Corona Española del país que ahora se va a proclamar independiente ocurrió en 1778 por un tratado entre España y Portugal. En aquel año partió de Buenos Aires una expedición a bordo de tres barcos, "Santa Catalina", "Soledad" y "Santiago". Los 150 soldados de la expedición desembarcaron en Fernando Poo sin encontrar resistencia por parte de los indígenas. Se trató, por lo

tanto, de una "ocupación" o "incorporación" sin duda.

Guinea Continental es el país de más alto nivel de vida de toda el Africa Negra, y el de menor índice de mortalidad y analfabetismo. Cuenta con modernos hospitales, numerosas

escuelas elementales, dos secundarias, otras dos de maestros y otras de formación profesional y agrícola. En el país se editan dos diarios y hay emisoras de radio y televisión. Y su comercio exterior acusa un balance favorable.

## Misas Dominicales En Español

CATEDRAL DE MIAMI, Beach - 6 p.m.  
2 Ave. y 75 St., NW.-7 p.m.  
CORPUS CHRISTI, 3230 451 East 4 Ave., Hialeah - 12:55, 6:30 p.m.  
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SS. PETER and PAUL, 900 SW 26 Rd.- 8:30 a.m., 1, 7 y 8 p.m.  
ST. KIERAN Assumption Academy, 1517 Brickell Ave.- 7, 10 a.m., 1, y 7:30 p.m.  
GESU, 118 NE 2 St.- 6:00 p.m.  
ST. MICHAEL, 2933 W. Flagler- 11 a.m., 7 p.m.  
ST. HUGH, Royal Road y Main Hwy., Coconut Grove- 12:15 p.m.  
ST. TIMOTHY, 5400 SW 102 Ave.- 12:45 p.m.  
ST. DOMINIC, NW 7 St., 59 Ave.- 1, 7:30 p.m.  
ST. BRENDAN '87 Ave. y 32 St. SW- 6:45 p.m.  
LITTLE FLOWER, 1270 Anastasia, Coral Gables- 9:15 a.m. y 12 M.  
ST. FRANCIS DE SALES, 600 Lenox Ave., Miami 10 a.m.

ST. JOHN THE APOSTLE 451 East 4 Ave., Hialeah - 12:55, 6:30 p.m.  
INMACULADA CONCEPCION 68 W. 42 Pl., Hialeah - 12:55, 6:30 p.m.  
BLESSED TRINITY 4020 Curtiss Parkway, Miami Springs - 7 p.m.  
OUR LADY of the LAKES, Miami Lakes, (United Church of Miami Lakes), 7 p.m.  
VISITATION, 191 St. y N. Miami Ave., North Dade - 6:30 p.m.  
LITTLE FLOWER U.S. 1 y Pierce St., Hollywood - 6:45 p.m.  
NATIVITY 700 W. Chaminate Dr., Hollywood - 8 p.m.  
ST. PHILLIP BENIZI Belle Glade - 12 M.  
SANTA ANA Naranja - 12:30 a.m., 7 p.m.  
ST. MARY Pahokee - 9 a.m. y 6:30 p.m.  
GUADALUPE Immokalee - 8:30, 11:45. Misión Labelle, 10 a.m.

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# CONOZCAMOS EL CONGRESO EUCARISTICO

(Segundo en una serie)

## a) Continente Católico.

El catolicismo es muy numeroso en este continente y representa una porción bien grande, en número, del catolicismo mundial. Pero, en palabras de S.S. Pablo VI, "se podría hablar de un estado de debilidad orgánica, que manifiesta una urgente necesidad de fortalecer y reanimar la vida católica, para hacerla más consistente en la doctrina y más sólida en la práctica".

## b) Continente en Desarrollo

Los hombres desean "verse libres de la miseria, hallar con más seguridad la propia subsistencia, la salud, una ocupación estable; participar todavía más en las responsabilidades fuera de toda opresión y al abrigo de situaciones que ofenden su dignidad de hombres; ser más instruidos; en una palabra, hacer, conocer y tener más para ser más."

Estas palabras de S.S. Pablo VI, en la Enciclica "El Desarrollo de los Pueblos", y las que allí se refieren a lo que es el desarrollo, dan muy clara idea de que una reunión como la del Congreso Eucarístico Internacional, en Bogotá, es un compromiso muy serio para los cristianos con el mundo concreto que nos rodea: con el hombre, en su ambiente y en su condición actuales.

## C. LA EUCARISTIA, VINCULO DE AMOR

La urgencia de caridad efectiva se hace sentir, según lo dicho, tanto en la Iglesia Latinoamericana, sede del Congreso, como en el resto del mundo en desarrollo, hacia el que se vuelve hoy la Iglesia con maternal solicitud.

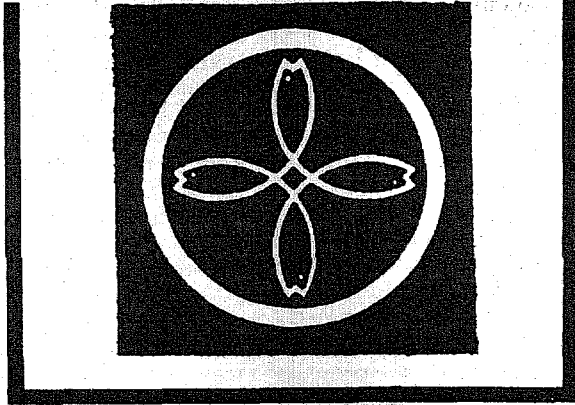
La elección de este tema es, además, una nueva manera de tener en cuenta el espíritu del Concilio, que tuvo "el carácter de un acto de amor, de un grande y triple acto de amor: a Dios, a la Iglesia, a la humanidad." "Si recordamos como en el rostro de cada hombre, especialmente si se ha hecho transparente por sus lágrimas y por sus dolores, podemos y debemos reconocer el rostro de Cristo, y si en el rostro de Cristo podemos y debemos, además, reconocer el rostro del Padre Celestial. . . entonces este Concilio entero se reduce a su definitivo significado religioso, no siendo otra cosa que una potente y amistosa invitación a la humanidad de hoy a encontrar de nuevo, por la vía del amor fraterno, a Dios" (Pablo VI).

Esta caridad que une, encuentra en la Eucaristia. Vinculo de Amor, su fuente de vida, su expresión plena.

## II - QUE VA A SUCEDE EN LA SEMANA DEL CONGRESO.

### 1. De Domingo a Domingo.

El Congreso Eucarístico tendrá lugar del domingo



18 al domingo 25 de agosto de 1968. La elección de estos días tiene una importante significación litúrgica. La Iglesia, en forma más especial, se reúne visiblemente el Domingo, día del Señor, para manifestar y realizar la unidad de los hombres en torno a Cristo.

La celebración eucarística dominical es el centro alrededor del cual vive la comunidad cristiana. Allí todos nos alimentamos de la misma Palabra de Dios, comemos el mismo Pan que es el Cuerpo de Cristo, y nos comprometemos a seguir un camino de auténtica caridad cristiana. Celebrando el día de la Resurrección del Señor, la Iglesia vive y crece por el amor de Cristo.

El Concilio Vaticano II ha llamado nuestra atención sobre el urgente deber de buscar y realizar la unidad de todos los que creemos en Cristo Salvador.

Todos los cristianos, por encima de las diferencias que todavía nos separan, poseemos en común la veneración por la Biblia.

En este Congreso no podía faltar la expresión de la unidad de todos los cristianos alrededor de la Palabra de Dios. Esta Palabra, que aceptamos unánimemente, nos une ya, nos da la fuerza, nos abre el camino y nos compromete a buscar, sincera y lealmente, una unidad más perfecta. A esto se llama celebración ecuménica de la Palabra.

### 3. Día para celebrar los Sacramentos.

La Palabra de Dios y los sacramentos expresan y realizan la unidad de la Iglesia.

Durante varios días del Congreso se llevarán a cabo celebraciones de cada uno de los sacramentos. Se quiere, de esta manera, señalar a la vez el aspecto peculiar de cada uno de ellos como nuestra participación en la vida de Cristo, y también la estrecha relación de todos ellos con la Eucaristía.

Estas celebraciones, que exigen una actitud de fe, han de llevarnos a un compromiso cristiano por el cual construyamos, de verdad, el mundo que Dios quiere y que los hombres anhelamos, en justicia y paz. Esta será la manera de que el lema del Congreso, "Vinculo de Amor", no quede en palabras vacías.

### 4 Día del Desarrollo.

La necesidad de traducir el amor a obras y a la manera de hacerlo en el mundo de hoy, especialmente en el mundo en vía de desarrollo, exige reflexión. Todas las celebraciones del Congreso serán, sin duda, una ocasión muy propicia para tales reflexiones. Pero será necesario ampliarlas y complementarlas. Por eso se dedicará un día especial a que nos compenentremos con el problema del desarrollo que tiene una importancia tan grande en nuestra realidad latinoamericana. Grupos de teólogos y de otros especialistas colaborarán por medio de conferencias.

Y, puesto que el amor cristiano nos ha de llevar a colaborar con todos los que se esfuerzan por construir un mundo mejor, contemporáneamente con el Congreso Eucarístico se realizarán otros Congresos de diversas entidades internacionales.

Continuara

## Reafirma el Papa

(Viene de la pagina 23)

En la misión de transmitir la vida, los esposos no quedan por tanto libres para proceder arbitrariamente, como si ellos pudiesen determinar de manera completamente autónoma los caminos lícitos a seguir, sino que deben conformar su conducta a la intensión creadora de Dios, manifestada en la misma naturaleza del matrimonio y de sus actos y constantemente enseñada por la Iglesia."

### RESPECTAR LA NATURALEZA Y LA FINALIDAD DEL ACTO MATRIMONIAL

"Estos actos, con los cuales los esposos se unen en casta intimidad, y a través de los cuales se transmite la vida humana, son, "honestos y dignos", y no cesan de ser legítimos si, por causas independientes de la voluntad de los cónyuges, se prevén infecundos, porque continúan ordenados a expresar y consolidar su unión. De hecho, como atestigua la experiencia, no se sigue una nueva vida de cada uno de los actos conyugales. Dios ha dispuesto con sabiduría leyes y ritmos naturales de fecundidad que por sí mismos distancian los nacimientos. La Iglesia, sin embargo, al exigir que los hombres observen las normas de la ley natural interpretada por su constante doctrina, enseña que cualquier acto matrimonial debe quedar abierto a la transmisión de la vida.

## Fue Ejemplo de Paz

(Viene de la pagina 23)

manitas y las ayudaba cuidando él también de los ancianos.

Pronto surgió en él la vocación sacerdotal. Pero no pudo marchar al seminario. A los 13 años—según relató Mons. Valentin Fernández en el panegirico pronunciado en San Juan Bosco—Héctor tuvo que empezar a trabajar para ayudar al sostenimiento de su hogar. Poco tiempo después ingresó en la orden seglar de Hermanos Misioneros de la Caridad, una comunidad de hombres que en sus tiempos libres, por las noches y en los fines de semana, dedicaban su tiempo al apostolado entre los pobres, a la catéquisis y la acción social.

Así recorrió la isla. Sus campos y sus sierras. Llevando el Evangelio a los campesinos de las zonas más apartadas. "Muchas veces, dice Mons. Fernández los propios campesinos que él iba a ayudar tenían que ayudarlo a él que llegaba agotado por la sed y los temblores característicos de su aguda arteriedad.

Finalmente pudo ver realizado su sueño de entrar al seminario. Manos generosas

le prestaron la ayuda necesaria para la manutención de su madre.

Poco después comenzó la persecución religiosa en Cuba a raíz del advenimiento del comunismo. Héctor tuvo que salir del país con otros seminaristas. Vino a Miami, de donde pasó a España a completar sus estudios, cuando los terminó, fué llamado por la jerarquía para servir en Cuba. En ese momento el régimen había permitido el regreso de algunos de los seminaristas que estaban estudiando fuera del país.

Trabajó en Isla de Pinos y más tarde en Arroyo Arenas, de donde era párroco hasta el momento de venir a Miami. Como su condición física se agravaba, la Arquidiócesis de La Habana pidió ayuda a Miami.

Cuando se comprendió desahuciado por la ciencia, pidió volver a Cuba para morir junto a su madre y cerca de sus feligrés que tanto quería. "La providencia quiso que ese misionero ofreciera su última misión entre sus hermanos del exilio", dijo Mons. Fernández. La misión de una muerte ejemplo de paz de espíritu.



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# Father Gannon Talks With Marines In Viet

(Continued from Page 1)

have to go through again tomorrow or the next day."

"In a fire fight I don't think of myself at all," Elliott says. "I'm looking out for my buddies. I don't know why that is. I sure don't want to get zinged, but I just don't think about myself when we're in contact."

Richmond nods agreement. "I think all the guys are the same way," he says. "But back here when you're sitting down doing nothing like we are now — well, you think of something happening to you like what happened to Sergeant B... this morning. He was blown apart something awful. I sure don't want that to happen to me."

Buckley adds to that: "One of the really disheartening things is that we're being blown apart by our own ordinance. Like that KIA we had this morning. He was done in by one of our own 105mm shells. The gooks find our duds and make booby traps out of them. They pack two sticks of explosive around the shell and screw a grenade into one of the sticks and then run a trip line to the grenade."

"Fifty per cent of the time the grenades are our own M-26's," Ambrosecchia interjects. "Where they get them I don't know."

Buckley continues "When we call in a battery of arty (artillery fire) we try to count the explosions to make sure all the shells go off, but you can't always tell. Anyway, the gooks collect everything we throw at them that doesn't go off and then use it on us in mines and booby traps. Hell, the other day we came across seven unexploded 250-pound bombs dropped by the Air Force. Good thing the gooks didn't find them!"

I ask if under these conditions the men are more religious than usual. Ambrosecchia answers: "We never talk about religion out here. You never hear anybody talk about it. But there's more real religion out here than any place I've ever seen. It's more of a personal thing, you know? I've never been closer to God than I am here. And I'm sure it's the same with the rest. When a guy's not hit he says, 'Thank God.' When he is hit he says, 'O God!' That Name is always the

first word out."

I ask what it is that keeps them going. "Oh, a lot of things," Richmond answers. "Mostly you want to make sure your buddies have not died or lost limbs in vain. That's what keeps a lot of guys going."

Elliott has a different kind of support: "The thing that keeps me going is the humor of the guys. A lot of them are really funny. Even in fire fights some of the guys are spouting funny things and laughing like mad at each other. It's really something."

Ambrosecchia laughs and says, "How about Harry the other day? —sat right there and insisted on finishing his letter with rifle rounds going past him!"

They all laugh. Elliott says, "Those are the things we laugh at out here."

I ask them how they evaluate their enemy, and the lieutenant answers: "Well, he's clever as hell, but he's a poor shot. Take this ambush we walked into the other day. It was a horseshoe ambush, with about a platoon of the enemy set up in concealment like this (he drew a horseshoe figure in the dirt) and we walked right into the open end, halfway into their horseshoe, when they opened up on us with everything they had."

"We didn't have a chance against them, so we jumped into a shallow ditch and I ordered everyone to crawl back out of there. We made it out, but here's the thing: With the clear shot they had against us before we went into the ditch, and with all the rounds they got off, they didn't hit a single man in my platoon. Isn't that something!"

Elliott says: "That's why they set booby traps. They're sneaky fighters, phantoms."

I ask next how they feel about the "friendlies" —the South Vietnamese people.

"Are there any friendly ones?" Richmond asks in turn.

The others chortle derisively.

Richmond goes on: "When I was here on my first tour I had a lot of sympathy for the people. They were really down and out, I thought. But this tour has really changed my mind. They don't do a damned thing for

themselves and a hell of a lot of them are working for the VC. Maybe they're forced to do so, but they're doing it."

Buckley continues that point: "I remember when I went to language school before coming out here, we were told how to enter a house, and how to bow, and what to say. And I've done it."

"You got into a house and ask if everyone is healthy, and the people smile and nod, and if the weather has been good for the crops, and they smile and nod, and then you ask, are there any VC around?, and they shake their heads gravely and say, no, no, and so you leave and everyone smiles and bows and you walk on a hundred meters past the house and one of your men loses both legs from a VC mine that those same people knew all about and probably set themselves."

(During the brief pause that follows the lieutenant's words I recall the advice given me by a Marine chaplain at DaNang, not to place too much weight on comments critical of the south Vietnamese from men who are just off the line. "They are in an elevated emotional state," he said. "After awhile off the line, however, they develop a more compassionate attitude toward the Vietnamese, and many of them do civic action work among them.")

Richmond adds his thoughts: "I have no respect for people who won't help themselves. We have to go out there and watch our buddies maimed by mines, and for what? For a bunch of no-account people who won't do a thing for themselves."

Ambrosecchia says, "There's a bunch of no-account people at home, too. The hippies."

To which Buckley contributes this fillip: "Yeah, there was a rumor going around here several weeks back that the 27th was going to be called home, and that we were going to land at San Francisco and parade a mile down the main drag."

"And I was really praying the rumor was true. You know why? Because the hippies would line the street to boo us and I could leave formation to beat the— out of them!"

Next Week: Vietnamese Priest-Warriors

## Catholic University Board Picks 1st Chairman

WASHINGTON (NC)—The Catholic University of America's new board of trustees held its initial meeting here and elected Dr. Carroll Hochwalt as its first chairman.

Dr. Hochwalt, a St. Louis business leader, headed the survey and objectives committee which has been studying the university and

prescribing for its future for than a year.

The university's new 30-member board, equally divided between lay and clerical representation, was chosen last April. At a closed meeting here, it heard the final report of the survey and objectives committee, most of whose members were elected to the board's

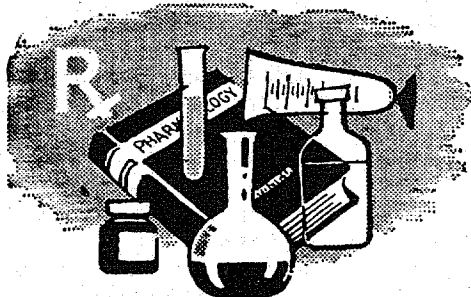
executive committee.

New executive committee membership is: Dr. Hochwalt, chairman; Leo A. Daly of Omaha, Neb., head of Leo A. Daly Co. architectural firm; Lawrence Hickey of Chicago; Andrew P. Maloney of New York, vice president of Bankers Trust Co.; Brother Gregory Nugent, F.S.C., president of

Manhattan College of New York; Patrick Cardinal O'Boyle of Washington, university chancellor; Bernard O'Keefe of Bedford, Mass., president of EG&G Electronic Manufacturer, and Father John P. Whalen, acting rector of the university. Bishop Alexander M. Zaleski of Lansing was elected vice chairman.

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# Pope Reaffirms Birth Control Stand

(Continued from Page 1)

The letter begins with the statement: "The most serious duty of transmitting human life, for which married persons are the free and responsible collaborators of God the Creator, has always been a source of great joys to them even if sometimes accompanied by not a few difficulties and by distress."

The letter took brief note of various problems which have been advanced by those who support artificial birth control methods. Among them, the Pope noted the world population, which, he said, is "growing more rapidly than the available resources, with growing distress to many families and developing countries."

## CHANGES IN LIFE

He also referred to arguments regarding the need to better educate children today and the change that has come about in woman's place in modern society and lastly that man who has made so many advances in dominating and organizing natural forces now "tends to extend this dominion to his own total being: to the body, to psychical life, to social life and even to the laws which regulate the transmission of life."

The question asked today, the encyclical stated, is "whether in view of the in-

creased sense of responsibility of modern man, the moment has not come for him to entrust to his reason and his will, rather than to the biological rhythms of his organism, the task of regulating birth."

Before giving his answer the Pope paused to point out that he was speaking out on the subject by virtue of the power entrusted by Christ to Peter and the Apostles and their successors. When Christ entrusted the Church to these, Pope Paul said, "he constituted them as guardians and authentic interpreters of all the moral law, not only, that is, of the law of the Gospel but also of the natural law, which is also an expression of the will of God, the faithful fulfillment of which is equally necessary for salvation."

## SPECIAL COMMISSION

In drawing up his answer, the Pope acknowledged the work of the special commission established by Pope John XXIII in 1963 and later expanded by Pope Paul, as well as the views sent "by a good number of our brother bishops." He noted, however, that the conclusions of the commission did not "dispense us from a personal examination of this serious question," since the commission was not in full agreement on various points.

The Pope devoted much attention to the demands of

conjugal love and responsible parenthood which have been advanced by supporters of a change in past teaching. Conjugal love, said the Pope, "reveals its true nature and nobility when it is considered in its supreme origin, God, who is love..."

"Marriage is not then the effect of change or the product of the evolution of unconscious natural forces; it is the wise institution of the Creator to realize in mankind His design of love."

## RESPONSIBILITY

The exercise of responsible parenthood, the Pope continued, implies "that husband and wife recognize fully their own duties towards God, towards themselves, towards the family and towards society in a correct hierarchy of values."

"In the task of transmitting life, therefore, they are not free to proceed completely at will, as if they could determine in a wholly autonomous way the honest path to follow; but they must conform their activity to the creative intention of God, impressed in the very nature of marriage and of its acts and manifested by the constant teaching of the Church."

Developing this theme, the Pope stressed that there are two inseparable aspects in the conjugal act, union and procreation. While not "ev-

ery conjugal act is followed by a new life... nonetheless the Church, calling men back to the observance of the norms of the natural law, as interpreted by her constant doctrine, teaches that each and every marriage act must remain open to the transmission of life."

## CONNECTION

"That teaching, often set forth by the magisterium (the Church's teaching authority), is founded upon the inseparable connection, willed by God and unable to be broken by man on his own initiative, between the two meanings of the conjugal act: the unitive meaning and the procreative meaning. Indeed, by its intimate structure, the conjugal act, while most closely uniting husband and wife, capacitates them for the generation of new lives according to the laws inscribed in the very being of man and of woman."

To use "the gift of the conjugal act" while at the same time respecting the laws of the generative process, the Pope added, "means to acknowledge oneself not to be the arbiter of the sources of human life, but rather the minister of the design established by the Creator."

Repeating condemnations of deliberate abortion and of sterilization, the Pope stated the traditional stand of the Catholic Church that also "excluded is every action which, either in anticipation of the conjugal act, or in its

accomplishment, or in the development of its natural consequences, proposes, whether as an end or as a means, to render procreation impossible."

The encyclical likewise repeats approval of non-artificial means of regulating family growth, the rhythm system and periodic abstinence, but always with good reasons.

In rejecting artificial birth control, the Pope pointed to some of the grave consequences of the use of such means, among them "how wide and easy a road would thus be opened up toward conjugal infidelity and the general lowering of morality. Not much experience is needed in order to know human weakness and to understand that men — especially the young who are so vulnerable on this point — have need of encouragement to be faithful to the moral law..."

"It is also to be feared that the man, growing used to the employment of anti-conceptive practices, may finally lose respect for the woman and, no longer caring for her physical and psychological equilibrium, may come to the point of considering her as a mere instrument of selfish enjoyment and no longer as his respected and beloved companion."

## DANGEROUS WEAPON

Another danger the encyclical pointed out was that

"a dangerous weapon would be placed in the hands of those public authorities who take no heed of moral exigencies... Who could stop rulers from favoring, from even imposing upon their peoples, if they were to consider it necessary, the method of contraception which they judge to be most efficacious?"

The third and last section of the encyclical deals with a series of pastoral directives addressed to a variety of persons to encourage them in following the dictates of divine law:

"Our words would not be an adequate expression of the thought and solicitude of the Church, mother and teacher of all peoples, if after having recalled men to the observance and, respect of the divine law regarding matrimony, we did not strengthen them on the path of honest regulation of birth even amid the difficult conditions which today afflict families and peoples."

## SEEM DIFFICULT

Pope Paul acknowledged that the teachings of the Church on this subject seem difficult and appear to many to be impossible to adhere to. However, he answered: "The honest practice of regulation of birth demands first of all that husband and wife acquire and possess solid convictions concerning the true values of life and of the family and that they tend toward securing perfect self-mastery."

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