

Nun, Noted Dietician, Mercy Official, Dies

Requiem Mass was sung last Sunday in the Cathedral for Sister Helen Marie, S.S.J., nationally known dietician and assistant administrator of Miami's Mercy Hospital.

Archbishop Coleman F. Carroll presided at the Mass of which Msgr. David Bushy, Archdiocesan Vicar for Religious, was the principal concelebrant, with Father Angel Vizcarra, O.P., assistant Vicar for Religious, and Father Leslie Cann, supervising principal of Cardinal Newman High School, West Palm Beach. Archbishop Carroll gave the absolution.

A Sister of St. Joseph of St. Augustine for 24 years, Sister Helen Marie, died last Saturday as the result of a cerebral hemorrhage at the age of 44. She was a native of St. Augustine.

MIAMI TEACHER

A former member of the faculty at SS. Peter and Paul School, Miami; and Sacred Heart School, Lake Worth, she was assigned to Mercy Hospital in 1954 as administrative dietician and was named assistant administrator in 1965. She had recently been appointed superior of the community of Sisters at the hospital.

Active in local, state and national dietetic societies, Sister was a past president of the Miami and Florida Dietetic Associations, and was the first person ever to serve a second term as a delegate in

the House of Delegates of the American Dietetic Association. She was also a member of the American Public Health Association and last year was named Florida's Outstanding Dietician by the Southeastern Hospital Council of Dieticians.

Speaking to the congregation which included Mother Louis Edwin, S.S.J., superior general of the Sisters of St. Joseph of St. Augustine; other members of the order and South Florida's various religious communities, Archbishop Carroll emphasized the great faith of Sister Helen Marie and reminded them that it was because of her great faith that she dedicated her life to the service of the sick.

DEVOTION

Dedication and devotion such as the deceased nun's will be difficult to replace, the Archbishop stated, as he urged the congregation to increase their prayers that God will grant an abundance of vocations to the Sisterhood and priesthood.

Admitting that from a human standpoint death is traditionally a time of mourning, Archbishop Carroll told the congregation and relatives and friends of Sister Helen Marie that they should rejoice since "she will enjoy the fullness of God's mercy and love."

Archbishop Carroll also exhorted the faithful to read and study the "Creed" and "Human Life" documents of



Sister Helen Marie

Pope Paul VI which he said should be accepted and obeyed.

BETTER LIVES

In his sermon, Father Cann, a close family friend, said that, "Our lives were better, richer and happier because we knew her." He recalled her teaching years in Orlando, Lake Worth, Loretto and Miami and noted that "she was a home missionary while her sister, Sister Mary Constance, was a foreign missionary."

Bishop Paul Tanner of St. Augustine celebrated Pontifical Requiem Funeral Mass on Tuesday morning in the Cathedral in St. Augustine where Father Michael Gannon preached the eulogy.

In addition to her mother, Mrs. Oscar Pellicer of St. Augustine, Sister is survived by a sister, Sister Mary Constance, S.C.M.M., who came here from her station in Karachi, West Pakistan.

Burial was in the San Lorenzo Cemetery in St. Augustine.

OFFICIAL Archdiocese Of Miami

(Continued from Page 1)
trator, St. Vincent Church, Margate.

THE REVEREND KIERAN DARCY—From Assistant Pastor, St. Jerome Church, Fort Lauderdale; to Assistant Pastor, St. Bernadette Church, Hollywood.

THE REVEREND MICHAEL SULLIVAN—To Spiritual Director, Archbishop Curley High School, Miami; (remaining Assistant Pastor, St. Patrick Church, Miami Beach; and Spiritual Director, Guild of Catholic Policemen and Firemen of Dade County.

THE REVEREND PAUL SAGHY—From Assistant Pastor, Corpus Christi Church, Miami; to Assistant Pastor, St. Jerome Church, Fort Lauderdale.

THE REVEREND THOMAS ENGBERS—From Assistant Pastor, St. Coleman Church, Pompano Beach; to Assistant Pastor, St. Hugh Church, Coconut Grove; and Assistant Supervising Principal, Immaculata-LaSalle High School, Miami.

THE REVEREND JAMES BRIGGS—To Executive Secretary, Archdiocesan Liturgical Commission, and Spiritual Director, Notre Dame Academy, Miami; (remaining Assistant Pastor, St. Mary's Cathedral, Miami).

THE REVEREND JOHN D. MGRATH—To Spiritual Director, Cardinal Gibbons High School, Fort Lauderdale (remaining Assistant Pastor, St. Ambrose Church, Deerfield Beach).

THE REVEREND VERNON LANGFORD—To Spiritual Director, Madonna Academy, West Hollywood (remaining Assistant Pastor, Visitation Church, Miami).

The following appointments are effective Thursday, Sept. 5.

THE REVEREND

THE VOICE

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WILLIAM V. CASHMAN—From Administrator, St. Stephen Protomartyr Church, West Hollywood; to Administrator, Blessed Trinity Church, Miami Springs.

THE REVEREND WILLIAM C. O'CONNELL—From Assistant Pastor, Sacred Heart Church, Homestead; to Administrator, St. Martin de Porres Mission, Bunche Park, Miami.

THE REVEREND JUDE O'DOHERTY—From Assistant Pastor, St. Stephen Protomartyr Church, West Hollywood; to Assistant Pastor, St. Patrick Church, Miami Beach.

The Chancery announces that upon nomination by the Very Rev. Thomas J. Reddy, O.M.I., Provincial of Our Lady of Hope Province of the Oblate Fathers, Archbishop Coleman F. Carroll has made the following appointments at St. Stephen Protomartyr Church, West Hollywood, effective Thursday, Sept. 5:

THE REVEREND WILLIAM McGUIRE O.M.I.—Assistant Pastor.

THE REVEREND FRANCIS McCONVILLE, O.M.I.—Assistant Pastor.

THE REVEREND JAMES FLAVIN, O.M.I.—Assistant Pastor.

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Give Best To Help, Youth Told

MEXICO City—(RNS)—The youth of Mexico, and particularly the university students, were challenged by Archbishop Miguel Dario Miranda y Gomez of Mexico City to aid in the building of a better new world.

The prelate's advice, given in an address at La Salle University here, had two events in its background: the plans for the Olympic Games here and the widespread student riots and demonstrations which have escalated to Mexico's worst public disturbance in years.

The spirit of rebellion in youth is "natural and good," Archbishop Miranda said. "But the rebellion must be directed and it must rest firmly on a strong, humane conscience."

"You have a three-fold task," he told the students. "You must work to convert yourselves into responsible human beings, who act on conscience; you must contribute to the progress of your country, which means of your fellow citizens; and you must work to assure peace in the world."

"We have been living in a monstrous apathy. How many of us have seen the rich grow callous, and the poor suffer, without being even moved by this spectacle of evil? How often have we seen brilliant, ambitious children unable to continue schooling, for lack of economic aid, while others have taken their places in university halls only to waste their time, experiment with vice, and give themselves over to every sort of unthinking disorder?"



Father Walter J. Dockerill
Director, CYO
Spiritual Director, Boystown

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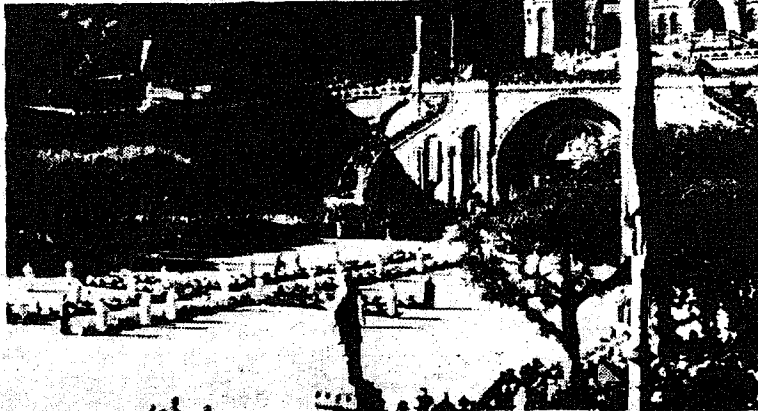
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Pope Prays Those Opposing Encyclical Be Enlightened

CASTELGANDOLFO, Italy—(NC)—Pope Paul VI has asked the Lord to bless all those who have accepted his ban on the use of artificial birth control, as well as on those who have opposed it, in the hope that their consciences may be enlightened.

Speaking to visitors at his summer home here, Pope Paul discussed his encyclical on birth control, his efforts to bring peace to the world and his forthcoming visit to Latin America.

On the subject of his encyclical, *Humanae Vitae*, the Pope said:

"You know the comments on our last encyclical, *Humanae*

Vitae, in defense of the transcendence and dignity of love, of liberty and of the responsibility of married couples and of the integrity of the family. Very many comments are very noble and favorable, others not so.

"We ask that the Lord comfort our teaching with His authority, with His serenity and with His goodness. May all those be blessed who have accepted it as may also they who have rejected it, so that their conscience may be illumined and guided by doctrinal and moral, true and higher uprightness. If nothing else, they have been invited to reflect on a theme of such vital importance."

Speaking of world peace, Pope Paul said that he hopes that those nations which are seeking new approaches to the

expression of Pope John XXIII, that is, a peace conforming to "truth, to justice and liberty, to love, as well as to brotherhood among men and solidarity among peoples. And we hope that also our discreet and silent efforts of charity and concord may be well received by the interested countries and that they may be blessed by God."

Lastly, the Pope asked his visitors to join him in praying for the success of his trip to Bogota, Colombia, for the 39th international Eucharistic Congress Aug. 22-24. "We hope that it may be a great example of the Catholic faith and a great act of pastoral and social advance for all those peoples," he said.

World And Nation

Color TV will Focus On Pope In Bogota

WASHINGTON — (NC) — Pope Paul VI's visit to Bogota, Colombia, for the 39th International Eucharistic Congress will be covered by color TV, and seen both in the United States and Europe.

The Communications Satellite Corp., announced a 16-foot diameter antenna for transmitting the TV signals is being shipped by plane to Bogota. The congress will be held there from Aug. 18 to 25. Some 10 hours of TV programming will be sent during that period.

The National Aeronautics and Space Administration (NASA) is making available the ATS-3 satellite now over the Atlantic which will retransmit signals received from Bogota to ground stations in Europe and at Andover, Maine.

* * *

Blasts 'Anti-War' Priests

McGUIRE AIR FORCE BASE, N. J.—(NC)—Auxiliary Bishop John C. Reiss of Trenton, N. J., said at a communion breakfast here that some priests have set a "bad example" by encouraging draft protesters.

Speaking to 200 Air Force reservists, Bishop Reiss said priests who joined anti-war demonstrations are "not doing what's right." He referred specifically to the Baltimore incident involving Father Philip Berrigan, S.S.J., when protesters poured animal blood on draft files.

The bishop said "it would be foolish to claim there are no inequities in the Selective Service System," but added that "we have the means of rectifying such inadequacies . . . through our representatives in Congress."

* * *

Clergy, Jail Target

BILBAO, Spain — Six Basque priests face jail terms for refusing to pay fines imposed by the governor of Vizcaya province on charges of "separatist" activities.

On the same grounds four other priests have been fined, at least a dozen more charged, and 70 reported to be under police surveillance.

The latest splurge of official action against the Basque clergy is believed to be part of the Franco government's effort to curb the nationalist movement in which Basque elements are seeking greater autonomy in language and government for the Basque provinces.

In the province of Guipuzcoa, a traditional hotbed of regional independence movements, rights against search and arrest procedures have been suspended.

* * *

Calls 'Welfare' Dismal

SOUTH BEND, Ind.—(NC)—The United States welfare system is a "complete and dismal failure," a University of Notre Dame sociology professor told social service agency representatives here.

Prof. Hugh P. O'Brien, speaking at a United Community Service seminar here, based his remarks on a recent three-year study on the effects of social services on the poor in inner-city areas of New York, Chicago and Washington. O'Brien directed the study under \$500,000 grant from the Office of Economic Opportunity.

The Notre Dame professor criticized the welfare bureaucracy for being preoccupied with procedures and "turning social workers into bookkeepers instead of helpers." He said that his attacks are aimed at the system and not at the personnel.

Solutions proposed by O'Brien include revision of existing regulations such as eliminating the costly eligibility investigations, remodeling the social security system or substituting a guaranteed annual wage.



MUSICAL MISSIONARIES have organized this band of Xavantes Indians at their mission in Aragarcas, Brazil. The Indians have declined in population from 108,000 to 90,000 in the past two decades because land-grabbing non-Indians have shot and poisoned members of the tribe according to government officials. The mission is run by the Salesian Fathers.

Celebrates Mass For War Victim

WASHINGTON—(NC)—A requiem Mass for an Army lieutenant colonel killed in Vietnam was celebrated here by the victim's father, a married Catholic priest of the Byzantine rite.

The Mass at St. Gregory's Byzantine Catholic church was celebrated by Father George G. Berzinec of Hollywood, Fla., for his son, Lt. Col. William E. Berzinec who was fatally wounded by fragments from an enemy booby trap while on patrol.

Also present were the victim's mother, from Hollywood, and his wife and seven-year-old son, from Carlisle, Pa. A two-year-old daughter did not attend.

Col. Berzinec, 37, has been in Vietnam only 29 days when killed although he had previously served there in 1962 and 1963. Burial was in Arlington National Cemetery.

Americans Urge Biafran Peace

NEW YORK—(NC)—Fifteen prominent Americans including Catholic, Jewish and Protestant leaders have joined in an appeal for an immediate truce and a lasting peace in the Nigerian-Biafran conflict.

In a cable to Nigerian and Biafran representatives meeting in Addis Ababa, Ethiopia, the Americans also asked agreement on the minimum arrangements necessary for adequate relief shipments of food and medicine for "starving people on both sides of the battlelines."

Nigeria has been engaged in civil war with its former Eastern Region — Biafra — since July of 1967. Biafra had declared its independence in May. Starvation in the region is causing as many as 6,000 deaths a day.

WIRED PRESIDENT
Leaders of the Americans joining in the plea for peace also wired President Johnson urging the United States to undertake a massive helicopter airlift of supplies to Biafra.

The wire to Emperor Haile Selassie of Ethiopia and to the heads of the Nigerian and Biafran delegations meeting in Addis Ababa was signed by Bishop Edward J. Swannstrom, executive director of Catholic Relief Services, and Bishop John J. Dougherty, chairman of the U.S. Bishops Committee for World Justice and Peace, and other religious and political leaders both also signed the wire to President Johnson.

In the cable sent to Nigerian and Biafran representatives, the signers called "first for a truce and then for lasting peace" and pointed out that "the human tragedy caused by the con-

flict has become a most desperate one from the point of view of simple survival for the entire population of non-combatants."

'VAST TRAGEDY'

The American cable added, "Tragedy of vast dimension has already occurred no matter which measures may now be taken to arrest the course of events."

After describing their attitude on the efforts being made at creating a peaceful situation in the African nation, the Americans reiterated their plea explaining, "Foremost in our minds is the tragic problem of hunger and impending starvation on both sides of the battlelines, which has stirred such international concern."

"So long as the war continues, even though some relief supplies are sent, it is impossible to control the conditions that are creating famine and to find a permanent solution. Especially for the sake of suffering children who have no part in war, we pray that agreement may be reached," the cable went on.

PLEDGE EFFORTS

Pledging efforts to "secure massive relief supplies" and promising to help organize the agencies dispensing the airlift commodities, the wire concluded, "We shall be following developments with the greatest concern and deepest hopes for your success."

The second wire to President Johnson urged "the United States government to play a responsible initiatory

role through International Committee of Red Cross or through other international and national voluntary agencies," and said that the

President's "humanitarian leadership at this critical moment will be welcomed by all men of conscience and good will."

USCC Establishes Advisory Board

WASHINGTON—(NC)—Bishop John J. Wright of Pittsburgh, episcopal moderator of the Department of Social Development, United States Catholic Conference (USCC), announced establishment of a National Advisory Board on Urban Problems.

Bishop Wright said it will be the principal instrument of Catholic involvement in interreligious and civic programs to effect solutions to the twin crises of race and poverty.

The board, called a Task Force, is composed of experts on race and poverty drawn from a cross section of USCC agencies and other national Catholic organizations, together with consultants who conduct programs on regional and diocesan levels across the country.

GUIDANCE

Bishop Wright said the board will offer guidance to the USCC-based Task Force on Urban Problems, of which Msgr. Aloysius J. Welsh is executive secretary. Its members will also form the central coordinating body to respond to the U.S. bishops' proposal at their April meeting in St. Louis that "Within our own communion, we hereby direct the various departments, offices and

bureaus of the United States Catholic Conference, in collaboration with other interested Catholic organizations, to set up an Urban Task Force to coordinate all Catholic activities and to relate them to those of others working for the common goal of one society, based on truth, justice and love."

Informal meetings of Washington-based members of the Task Force have already taken place. A committee of educators, coordinated by the National Catholic Educational Association (NCEA), has agreed to identify and evaluate practical programs in the field of education. The Catholic Press Association will co-sponsor with the John LaFarge Institute a seminar for educators and reporters on "Research and Reporting on the Urban-Minority Crisis."

Bishop Wright said that in response to his request local bishops have designated diocesan Task Force Coordinators who will work in cooperation with the national office.

A two-day meeting of the entire National Task Force, to exchange views and establish priorities for short and long-range plans, will be held here late next month.

What Is 'Marriage Encounter'?

"What is a Marriage Encounter?"

That question, now being asked in various areas of the nation as some 150 priests and laymen from Spain introduce the unique program to Spanish-speaking persons in key cities, was answered during the two-day Christian Family Movement convention here.

Providing the answers were pioneers in the project who inaugurated the Encounters in the Archdiocese some months ago on an experimental basis under the direction of Auxiliary Bishop-Elect John J. Fitzpatrick.

Four Marriage Encounters for English-speaking persons have already been held in South Florida bringing to a total of seven the number conducted throughout the United States.

Francisco and Rosita de la Camara of St. Agnes parish, Key Biscayne, who launched the Encounters for Spanish-speaking CFM members, described the weekend of seclusion, away from the children, as an opportunity "to give married couples a chance to examine their marriage together."

"It's a date with your wife," Camara said, "a confrontation in three parts — with yourself, with your wife, and of husband and wife with God. You have an opportunity to analyze the spiritual life of your marriage."

Talks by priests and other couples bring to the attention of Marriage Encounter participants, the main aspects of marriage, the Camaras explained. "This is followed by a period of time when each individual analyzes their own views. The couple then re-join each other and dialogue



CFM FOUNDERS and national secretary-couple, Mr. and Mrs. Pat Crowley of Chicago, were among the 250 couples participating in sessions of the Area VI convention at Biscayne College.

and exchange views. How many minutes a day do we devote to checking up on our marriage," Camara asked. "It should be done regularly — about ourselves, our children, our spiritual life," he urged.

ORIGIN: SPAIN

Camara emphasized that Marriage Encounters, which had their origin in Spain and spread to Latin America, Puerto Rico, Mexico, and most recently the U.S., are "not only for couples not so happy but also for happily married couples. It helps to improve a good marriage and also those where there are problems," he said.

Mr. and Mrs. Jerry Whaley of Holy Family parish, North Miami, told the workshop that when they participated in their First Marriage Encounter they did so because they were interested.

"We really didn't feel that it was going to do anything for us," they agreed. "We already have a happy marriage and a crisis which arose in our family just before we were scheduled for the weekend Encounter brought us so close together that we couldn't imagine being any closer."

Whaley said that they were surprised to find that "although we seemed to be going along the path together, we discovered that we were actually apart. In the Encounter we discovered new facets of communication and there is always something extra we can get out of participating in them.

The slogan of the Marriage Encounters, "Anything that contributes to family unity is part of God's plan," is one which is now uppermost in Joan Whaley's mind. "For example," she said,

"if going to daily Mass and Communion means that the breakfast won't be ready and the family won't sit down together, then for me, daily Mass is not a good thing — it detracts from family unity."

Auxiliary Bishop-Elect Fitzpatrick, who has been serving as assistant director of the Archdiocesan Family Life Bureau, emphasized that the "Christian family is the only hope of the world. Un-

less we inspire people with Christian family ideals we are wasting our time."

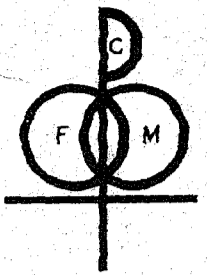
He told couples that the Marriage Encounter apostolate is not an easy one but one in which "you have to be convinced that it is worthwhile. The only way to accomplish this is to make an Encounter," he said, noting that the program is concerned with both the ideals and practical sides of marriage.

"We don't want to give you an idea that an Encounter is a difficult thing," he continued. "It is not a time of difficult examination of conscience or ferreting to come up with skeletons in the closet. Couples look not only at the negative side of things but also at the happy side.

"At the end of 48 hours," the Bishop-Elect said, "people tell us they go home having fallen in love again." But he added that not all Encounters are successful.

"We need people who wish to be honest with each other. Some go home just as much as loggerheads than when they came. We aren't going to solve any of your problems, either," he declared.

"Couples must want to look at their marriage and at their future themselves," he concluded, reiterating that the Encounter is actually made by the couple together with priests and other couples simply filling in the time between periods of seclusion.



FAMILY LIFE Bureau director, Msgr. Robert W. Schiefen, V. G. records sessions of CFM convention.



NCCJ regional director, Frank Magrath, left; talks with panelists, Sister Patrick Ellen, O. P. and Dr. Kenneth Walker.

Challenge To Christians: Solve Racial Problems

A challenge to every Christian to work as individuals as well as in groups in the effort to solve racial problems was given to Christian Family Movement members during a panel discussion which highlighted last weekend's area VI convention.

Participating were Frank Magrath, regional director of the National Conference of Christians and Jews, who served as moderator; Dr. Kenneth Walker, consultant at the University of Miami School of Desegregation Consulting Center; and Sister Patrick Ellen, O. P., a member of the faculty at St. Jude School, St. Petersburg who formerly did social work with other members of her community in Nassau.

More than 250 CFM couples from five southeastern states and the Caribbean participated in the sessions with members of the clergy from the same areas.

A "dialogue more meaningful than in the past" between white and Negro members of the community was advocated by Dr. Walker who emphasized that "you cannot divorce the problems of racism from America."

"The civil rights movement has affected the psychology of the ghetto," Dr. Walker, a Negro, explained. "There is no way to talk about the psychology of the ghetto without talking about social movements, and the psychology of the ghetto has to be added to the psychology of being black in America.

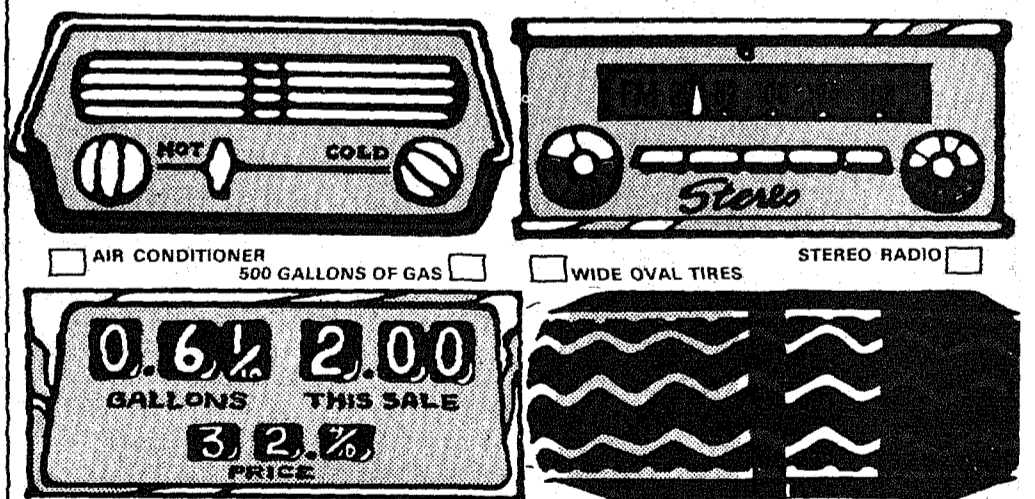
Dr. Walker, formerly a teacher and administrator in public schools, told CFM members that "America is a racist society. I grew up in a neighborhood where I fought with white boys all day long. We met together in each other's homes during times of illness but although I lived next door to a school

I had to walk miles to another school; although I lived next door to a church, I had to walk miles to another church."

According to Dr. Walker, "the people who live in the ghetto are people who America decided were worth little except to keep the system going. They were not a part of the system and were not intended to be a part of the system. I don't think they care anymore," he declared.

The educator reminded his audience that Negroes were told a long time ago that "things were going to happen and they didn't happen. The ghetto dwellers have been told to 'keep it clean,'" he added, "but they've come to the conclusion after cleaning up their speech, their streets, and their homes, that nothing is changed.

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Youth, Inter-Faith Marriages, Poor, Surveyed By Sociologist

Maintaining contact with youth, adoption of a more positive attitude toward inter-faith marriage, interest in the material well-being of deprived families and knowledge will contribute to the social and spiritual development of the Christian family in today's contemporary society, a prominent sociologist told CFM members during their weekend meeting at Biscayne College.

Dr. Paul J. Reiss, associate professor and chairman of the Department of Sociology and Anthropology at Fordham University, N.Y., was a featured speaker during closing sessions.

Mr. and Mrs. C.J. Louisville of Chattanooga, who have been serving as president-couple of the CFM in the Diocese of Nashville were named president-couple of Area VI succeeding Dr. and Mrs. Raymond F. Healy, Holy Family parish, North Miami.

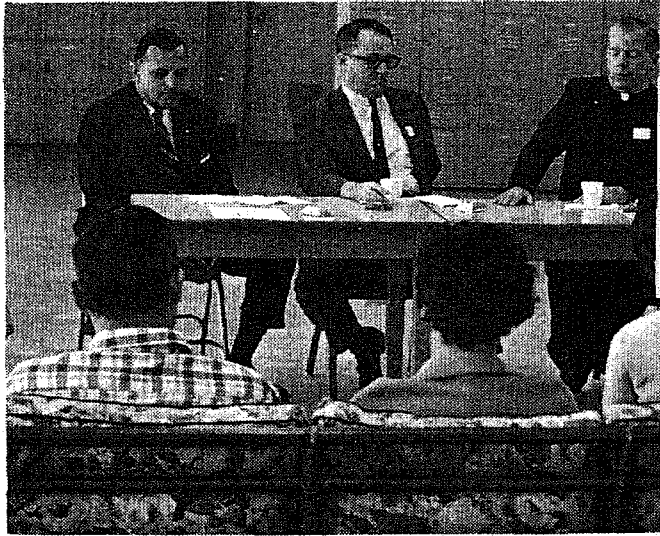
FREE TIME

Pointing out that since the increase in life expectancy, one-third of married life occurs for most couples after their children are grown, Dr. Reiss, who has a Ph.D. from Harvard University, said that the material well-being of a large proportion of the population, more free time and the development of considerable knowledge, provide the Christian family with the greatest opportunity it has ever had for social and spiritual development.

"In general," he said, "in American culture, families exist for what they can do for individual people," adding that individualism affects the family in several ways.

"One extension of it is the emphasis on monogamy," Dr. Reiss explained.

"In American culture monogamy is stricter than in some other places — in a very exclusive attachment. Another value is the value



KEYNOTE speaker, Bishop Charles Unterkoefler of Charleston, center, talks above with Auxiliary Bishop-Elect John J. Fitzpatrick, left and Dr. Raymond Healy, convention chairman. At left, Msgr. James J. Walsh, Archdiocesan Director of Vocations, conducts a workshop on vocations with Edward Atkins and Thomas Horkan. Workshops discussed a variety of subjects.

placed on achievement, and competition.

"One of the reasons that the family has not received the attention it should is because of the importance of achievement and recognition outside of the family. In a very real way being a housewife is not enough — the important role of a man is his occupational role, not his role as a husband."

He admitted that such emphasis has had unfortunate consequences for the family but added that "this emphasis on achievement and success doesn't 'turn them on' anymore."

AGE-RANGE

The value placed on individual freedom is another characteristic of American culture, Dr. Reiss said, noting that unless people have direction and guidance in making use of freedom it results in conformity. He cited as an example the fact that "we have established a pattern of marriage as normal for adults in our society and the age of marriage has come to be a narrow range of ages — for men at 22 and for women at 20.

"Ninety-two per cent of couples," he said, "feel that two to four children are considered ideal. Although there is freedom, people do not

have the resources to make use of that freedom or they offer passive resistance."

Dr. Reiss emphasized that conflicts between generations occur because two or three generations are living through the same changes. The more rapid the social change the more conflict there will be between generations.

"Maintaining contact with the younger generation is necessary to prepare these young people for marriage. Families as families should be in contact with the young people, this is where values

are learned. In this effort there will be many rebuffs but it cannot be abandoned," he declared.

Advocating a more positive attitude toward inter-faith marriage, the sociologist, who is the father of seven children, pointed out that "It is impossible to integrate different faiths in schools, jobs, society, etc. and then think that when it comes time to marry they will find someone of the same faith."

CITES POVERTY

"Religious affiliation seems to be of less importance

than religiosity," he said, revealing that 35 per cent of Catholics marry those of other faiths.

"Work for the material well-being of deprived families," he also urged CFM members. "It is important for the spiritual and social development of families that material basic daily needs be taken care of — families deprived economically are not going to be very good socially or spiritually."

Finally, he said, education is one of the more important tools of the family

where there are persons of two sexes and of two generations trying to live together.

"One of the reasons why companionship does not develop in the lower classes is because the people don't have anything to talk about. They don't have any social resources. Work to develop the common interests of couples and families," he advised. Dr. Reiss reminded married couples that one of the most hopeful avenues for contact with teenagers is to encourage the involvement of youth in projects of equal concern to adults.

Family Is Promise Of Peace He Says

(Continued from Page 1)

One represents a narrow view, a partial limited view, a purely legalistic approach — the half and half theory — the 50-50 agreement — the contract," he declared. "Marriage is a contract. This is the tiny view — true it is, but not the full truth. As important as it is when conflicts arise, separation begins and divorce reigns, why should the vast majority of our young people be taught exclusively that marriage is only a contract?" the prelate asked.

"I would rather say that marriage is partly contractual — the civil law cannot be ignored. There are some who are satisfied merely with fulfilling the civil requirements," he said.

Bishop Unterkoefler, who spoke to several hundred couples from the southeast U.S. and Nassau, emphasized that marriage is for the Christian a covenant of grace. "There is a witness-image to marriage; in that sense it is prophetic," he continued.

REVEAL GRACE

"Marriage and family life reveal the covenant of grace to humanity. New Testament

marriage unfolds for the Christian the details of our communal heavenly glorification in which Christians, together with Christ, are to celebrate the eternal wedding feast with God."

He reminded CFM members that a positive program of peace has not radiated from the family to the culture and therefore to the community, and attributed this to the fact that in the family, individual personalities are developed in self-sacrificing love and a universal view of shared responsibility.

"There is a basic unity in the family which produces a solidarity of life and love. Isn't this the unity and solidarity we are looking for among black people and white people in our cities and rural communities?"

He added that the teaching of Pope Paul's encyclical, *Humanae Vitae*, requires religious assent. "In the formation of conscience its truth must be studied, reflected upon and accepted," he declared. "The supreme guide in the development of a correct conscience is the love of God and neighbor."



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EDITOR'S COMMENT

Wrong Impression Given On Schools

One keeps hearing dire predictions about the demise of the Catholic school system. Most of the gloomy comment stems from news items telling of the shutdown of parochial schools in various parts of the country. Detroit last week, for instance, reported that nine schools, six of them in the inner city, will be closed partially or completely. In some other dioceses, the same action has been taken on a smaller scale.

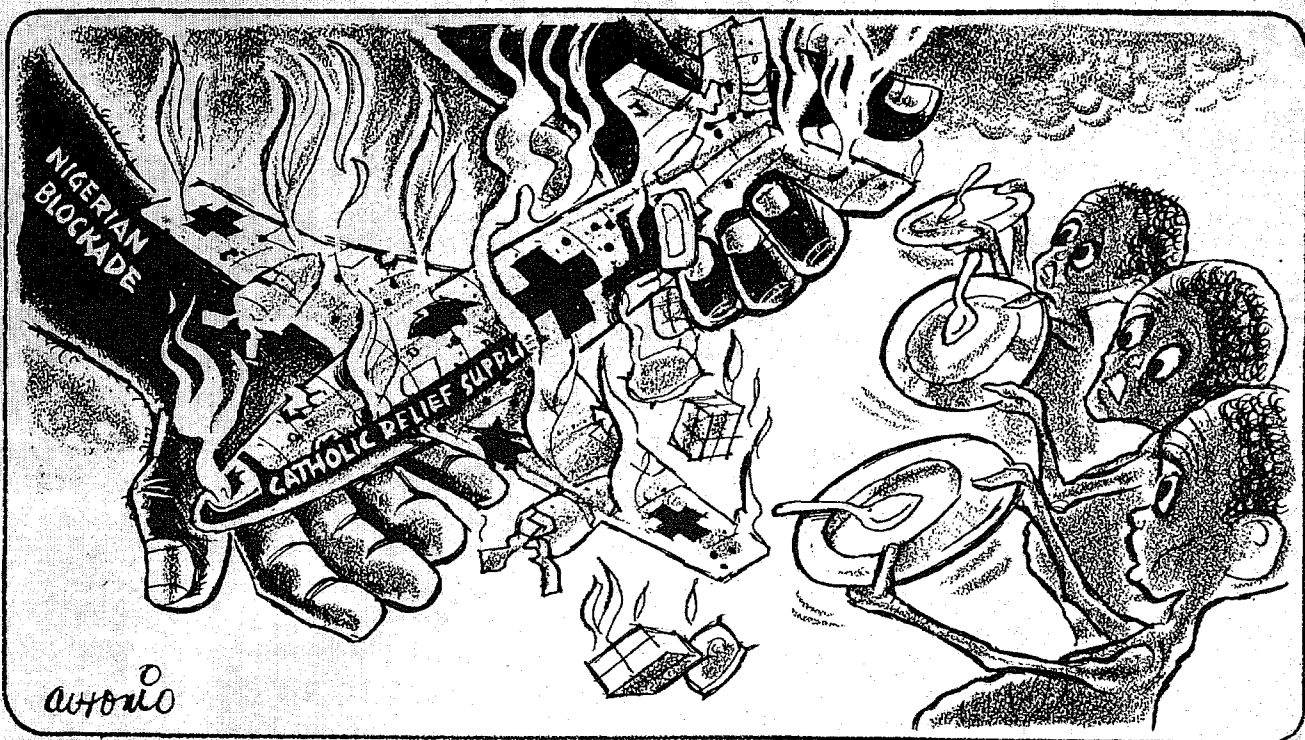
All this is factual and indeed newsworthy. What is misleading is the interpretation being put on the shutdown. One of the more unrealistic interpretations appeared in the local press last Saturday, when an article not only indicated strongly the end of parochial schools could be expected, but gave as the reason for their disappearance the "new freedoms." One was left with the strong impression that up until recently the private school has been shackled by a tyrannical, authoritarian system, but now with more emphasis on individual responsibility, the shackles will be broken and our children will be liberated. That is they will be freed to enter public schools and mix with children of all religions and none, and thus at long last one may validly hope that bigotry will disappear. So ran the article.

This interpretation was a remarkably inept non sequitur. Terms which aptly describe the renewal of religious orders in their attempt to update community rules were applied to the private school system with resultant confusing conclusions. It was like saying it is colder in winter than it is in the city.

Repeated in-depth studies of the parochial schools indicate they are suffering primarily from a lack of money, not from a lack of freedom. The superintendent of schools in the Archdiocese of Detroit explained their reluctant action in closing some of the institutions in this way: "The basic trouble is financial, although personnel and facilities are factors in some instances. We strain every possible resource to keep schools going . . . Every school system I know about is caught in a financial bind." And he added: "Closing the school for financial reasons is always a last resort . . . neither we nor the parents of the children want any school to close that can possibly be kept open."

The Archdiocese of Miami has emphatically stated that our parochial school system will be maintained and indeed increased, because our parents in their willingness to assume the double burden of paying taxes for public schools and supporting our own have overwhelmingly indicated their desire to give their children a Catholic education. Incidentally this talk of the demise of private education comes at a time when some Protestant and Jewish groups are actively making plans to establish more private schools than they ever have had before.

If the demands of justice were met, our children in private schools would be receiving tax aid and their parents would not be penalized in making a free choice of education for them. But until such aid is forthcoming, some parochial schools in parts of the United States will be on the verge of partially or completely closing.



The Birth Control Controversy Has Made Strange Companions!

The birth control controversy has made strange companions on both sides. Those Catholic theologians who are teaching contraceptions as humane and right against the stand of the Pope find themselves united with those who always considered Catholicism an enemy of progress, with those who left the Church because they found other regulations or attitudes disagreeable or too difficult, with the countless agnostics and atheists who do not believe in eternity of the supernatural.

Many of these are predicting the final loss of papal authority and, therefore, the long awaited downfall of the Church. They consider her attitude on birth prevention another dramatic proof that the Church can only hold out pie in the sky as an enticement for suffering, weary people.

On the other side, one sees just as strange a line up in approval of the Pope's stand. There are Moslems, Buddhists and Protestants with large families. There is a Methodist Bishop, and there is the Orthodox Patriarch Athenagoras. Three Chinese newspapers "expressing Buddhist or pagan points of view" called the Pope "farsighted," described the unprincipled use of contraceptives as causing corruption and immorality, and claimed birth control basically is against nature.

These are strange bedfellows indeed.

Many people have complained that the public press is telling only one side of the birth control controversy. The few who had a moment on television to tell why they disagreed with the dissenters seemed to be elderly or incoherent or not sure what it was all about.

Getting into the numbers game will prove nothing—but there are many whose support of the Pope's statement is couched in intelligent, compelling thoughts, which have had little publicity.

Methodist Bishop Fred Corson, for instance, congratulated the Holy Father for his courage and dedication, for his "resistance to compromise for the sake of fashion between spirit and matter." He said the Pope was "reminding the world of its religious, moral and doctrinal heritage."

Two Bishops, who played important roles in Vatican Council II and who won the respect of scholars, issued clear statements defending the attitude of Pope Paul.

Bishop John J. Wright of Pittsburgh said: "It is difficult to see how the Pope could have spoken on the central issue of direct artificial contraception

TRUTH OF THE MATTER



WALSH

other than he did." Bishop Wright went on to say that the Pope "resisted the compulsions of the statistics, the economic determinism and the political absolutism of an age of computers and conformism destructive of the person. He has defended life and love against political controls and the selfishness ultimately destructive of both. With apostolic integrity he has braved the sneers of the cynical and the honest dissent of those who do not share his faith concerning the divine origins and eternal purposes of life and of love."

Along the same line, Bishop Ernest Primeau of Manchester said: "The question involved in this encyclical letter is not whether it is infallible or not infallible. The point at issue is the authentic teaching authority of the Church. Consultation of the clergy and people may be required in the formulation of doctrine or order so that the statements are more intelligible or more pastoral. The opinion of theologians must be sifted and weighed. But all this cannot annul the teaching authority of the Church by substituting one structure for another."

It is interesting to note that the Orthodox Patriarch, Athenagoras I of Constantinople, left no doubt about his attitude. He wrote Pope Paul: "We are living near you in recent days, especially when you have done the right thing by publishing the encyclical Humanae Vitae. We are in entire agreement with you, and wish you every support from God to continue your mission in the world."

While Pope Paul is being denounced for minding the conscience of parents and not allowing them to freely exercise their rights, at the end of the last century Pope Leo XIII created a hurricane of opposition all over the world by coming out strongly in defense of the rights of the working man. Today this seems almost incredible in light of the great advances made in defense of the working man's rights.

The VOICE

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So Help Me, I'd

Dear Editor:

First I must tell you I am a northern transplanted from Pennsylvania. I consider myself to be a good Catholic. I never disliked a person on account of color, race or religion. So I want to make it clear I am not criticizing these people because they are black. I would condemn such action if it was perpetuated by whites.

I am writing this in protest of your attitude toward criminals who are roaming our streets. You are attempting to brainwash us Catholics by telling us to love these criminals, arsonists, looters, thieves as our brothers. I presume it means to inter-

marry. Here is where I disagree. You are attempting to brainwash us to love and associate with these hoodlums. I will not allow my children to associate or to love any hoodlum, black or white, and again I emphasize black or white, and see my work with my children to be good Catholics go down the drain. I believe God wants it that way. If my daughter would marry one of these hoodlums, so help me I would shoot both of them.

In today's sermon, no sympathy was expressed for the shopkeepers whose businesses were looted and burned, no sympathy for the hundred of white people whose autos were stoned and windshields smashed. Their only mistake was that they

were born whites. The victims of these riots are the sad part — (they have) no church or press to sympathize with them. They are the truly forgotten people of the generation. A collection was taken up in church this morning to reward these criminals. Yet 99% of the Catholics in the United States are white. How about a collection in church for the white victims of these riots? For obvious reasons I am not signing my name.

A disgusted Catholic
Miami, Florida

Too Busy To Be Neighborly

Dear Editor:

I am sure illness has made

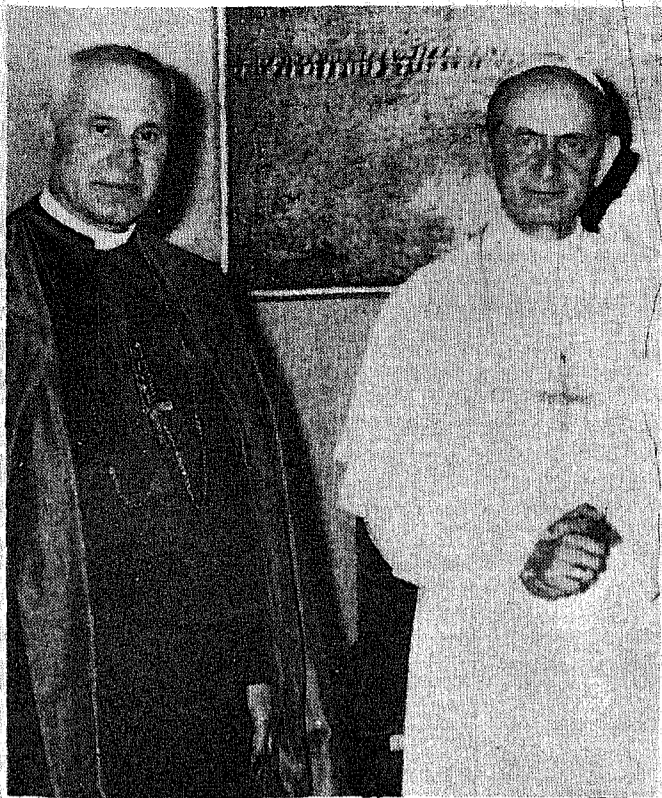
me more sensitive and age more thoughtful. With this in mind, I can't help wondering what would happen if one were to inquire about his neighbor's well-being and really listen to his answer and he in turn would do the same.

Would it help the community, state, world, even religious unrest? Is the trouble because everyone is too busy to stop and listen?

The only listeners we have seem to be our doctors and clergy and sometimes we get the feeling our doctor isn't entirely with us.

That leaves our priest or minister, which is a very small percentage wouldn't you say?

Irene L. Beckman
Miami, Fla.



APOSTOLIC DELEGATE in the U.S., Archbishop Luigi Raimondi is shown with Pope Paul after a private audience at the Pontiff's Summer residence of Castelgandolfo.

Pilgrims Take Off For Bogota Monday

(Continued from Page 1)

Sunday, in the Cathedral. The site of the Eucharistic Congress, completed after months of hurried labor, includes the main "temple" (small temple), built like a rotunda with a high platform for the benefit of spectators in the grounds; a large cross visible from great distance especially at night; and 37 "sacramental plazas" which fan out from the main altar in concentric arcs.

SECONDARY SITES

These plazas are secondary sites for the celebration of Mass, confessions and distribution of Communion. Hundreds of priests and bishops are expected to concelebrate Mass with the Pope during the Congress. Some 600,000 communicants are expected during the seven-day observance.

Ceremonies during the Congress will include the ordination of several native Latin American priests and of the first deacons to serve as permanent aides.

On the morning of Aug. 24, the Holy Father will celebrate Mass for the poor of Latin America in the modest Church of St. Cecilia in one of the poverty-stricken areas of Bogota. On Aug. 26 the Pope will formally open the second general assembly of Latin American Bishops during ceremonies in the Cathedral in Bogota.

Included in the tour of pil-

grims from Florida and Georgia will be the sanctuary of Nuestra Senora de Chiquinquirá, a renowned center for pilgrimages and a trip to the neighboring town of Zipaquirá, where they will visit the famous Salt Cathedral — a subterranean church carved from a mountain of rock salt.

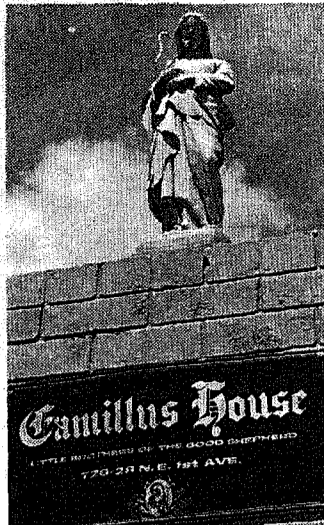
According to Father Del Busto, the motto of the Congress, "Vinculum Caritatis," the bonds of charity, was chosen to "express that in a world torn by wars and violence, love, the bond of perfection, nourished by the Eucharist, constitutes the vital mission of the Church."

Camillus House To Mark 8th Year

Business "as usual"—the business of feeding Miami's indigent and hungry will highlight the eighth anniversary of the founding of Camillus House by the Little Brothers of the Good Shepherd.

According to Brother Shawn, B.G.S., director at the refuge located at 725 NE First Ave., no large-scale celebration is planned except to continue their mission of providing hot, nourishing meals to the hundreds of down-and-outers who daily line-up for dinner.

Named for St. Camillus, who was born in Bocchianico, Italy in 1550, and devoted his life as a priest to the care of the sick, the re-



fuge was established in 1960 by Brother Mathias, founder of the order, who came to Miami and with the support and assistance of Archbishop Coleman F. Carroll inaugurated the refuge.

Humble quarters located at 58 NE Eight St. soon grew to larger accommodations through the generosity of quickly-found friends and today Camillus House even provides sleeping quarters on a limited basis for the homeless.

"Charity Unlimited" is the goal and slogan of Camillus House and of the other institutions of the Little Brothers of the Good Shepherd which includes similar refuges in the U.S. and Canada and a home for exceptional children.

New Head For CELAM

VATICAN CITY (NC)

—Pope Paul VI has accepted the nomination of Bishop Eduardo Fionio, apostolic administrator of Avellaneda, Argentina, as secretary general of the Latin American Bishops' Council (CELAM).

The nomination was made by CELAM.

Bishop Fionio is also the secretary general of the second general conference of the Latin American bishops, which will begin in Medellin, Colombia, on Aug. 26.



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Priest A Consultant To Urban Coalition

A priest from the Archdiocese of Miami has been named to head the consultant research division of the recently-established Greater Miami Coalition, Inc.

Msgr. Bryan O. Walsh will fill "one of the top three jobs" in the Coalition, according to the organization's president, John H. Halliburton. Archbishop Coleman F. Carroll is a member of the GMC Board of Trustees.

An affiliate of the national Urban Coalition, the Miami organization will attempt to unite Dade business and governmental leaders as well as private citizens in a working organization to plan solutions for the urban problems of the county. Among the areas of concern for the GMC will be blight in the ghettos, downtown decay, inadequate transportation, and the failings of the local educational system.

The Archdiocese and the United Jewish Federation have both contributed toward the funding of the organization, according to Coalition secretary-treasurer William Singer. In addition, the United Fund has pledged \$50,000 and Metro and the Dade School Board have included \$50,000 each for it in their bud-

gets for the coming year.

Other funds will be requested from Miami and other municipalities.

"The basic purpose of the Greater Miami Coalition, Inc.," explained Edward Swenson, chairman of the committee which formed the GMC, "is the establishment of a forum in which leaders of both the public and private segments of our community can meet to evolve programs and policies which will help solve the fundamental problems of the people of this community."

"Included in the membership of GMC will be representatives of minority groups and residents of poverty areas so that direct communication can be established and maintained between them and the public and private power structure," said Swenson in an address earlier this month to the Trustees of the Coalition.

The GMC will function through committees, including a permanent committee which will employ computer systems analysis to coordinate efforts of different parts of the community so that problems can be approached comprehensively.

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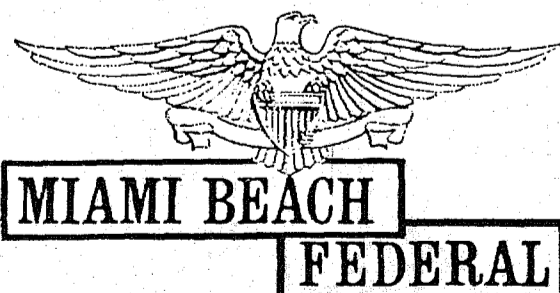
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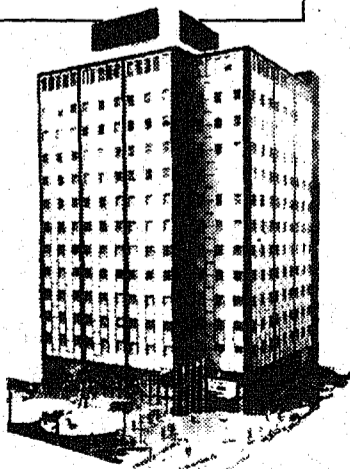


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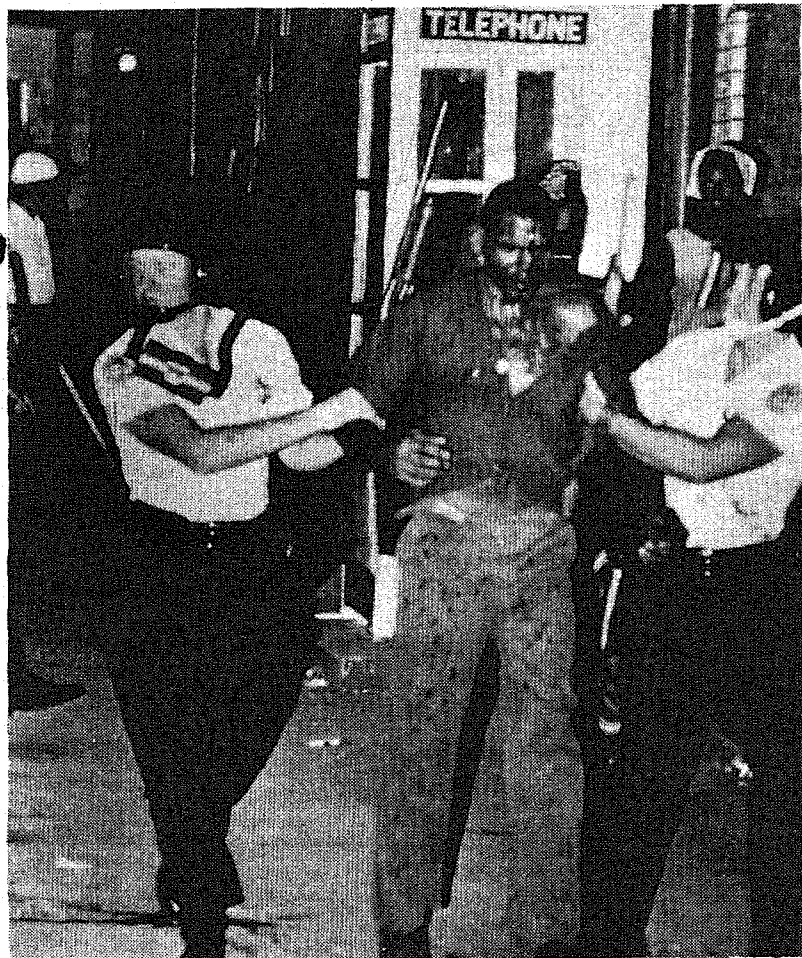
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ON THE OCEAN AT 67th ST. MIAMI BEACH

The VOICE

FEATURE SECTION



A bleeding man is escorted away by Miami police after he was injured in a clash with officers during the first riot ever held in one of the city's ghetto areas last week.

Poles Remade Cities Like Jigsaw Puzzles

By GARY McCEOIN

WARSAW — Two things have most impressed me here in Poland, the resurrection of this people whom Russians and Germans combined to obliterate 30 years ago, and the flourishing state of religion after a Marxist regime. It is of such miracles that the nation's history is woven.

One of Hitler's last insane orders was to turn Warsaw into a desert in reprisal for the 1944 uprising. Demolition squads with bulldozers, flame-throwers and explosives executed the command methodically, while nearby Russian troops waited like vultures. No living soul remained when the ruins were liberated in 1945. Structures were 80 per cent demolished. Gas, water, electricity and sewer systems had been obliterated.

In a typical gesture, the Poles rebuilt the city in its identical form and style. The world's libraries were searched for photographs, drawings, paintings, maps, descriptions of churches, monuments, historic buildings. The rubble was sifted for fragments. Even statues in churches and squares were laboriously reassembled from a mosaic of splinters. It was all done without help from the West. From the Russians, they insist, all they got was the Stalin-Gothic Palace of Culture, an horrendous imitation of Moscow University which also served as model for several postwar apartment buildings in Moscow.

INDELIBLE TRACES

To recapitalize a nation from ashes in 20 years, to rebuild cities, roads, power stations and steel mills with bare hands and a low level of industrial tradition leaves in-

delible traces. It has confirmed once more the Pole's often tested confidence that he is indestructible. And it has taught him to live with almost nothing, to accept with gratitude levels of cleanliness and material existence which most would regard as below subsistence. Everywhere one sees semi-crippled people, victims of bombing, of concentration camps, of industrial labor without machines. The old woman sweeps the city street on Sunday morning with a bundle of rushes tied roughly to a stick. Clothes are shabby. A nylon shirt costs an average week's wage.

The system, nevertheless, ensures everybody's basic needs. The farmers—and half the population is still rural—are the privileged group, a point which works for the Church because of the traditionally higher level of practice and identification in the country. After an abortive attempt at collectivization, the land was restored to the individualistic peasants to whom the estates had been distributed after the war. They are living better than before 1939, as is the growing class of industrial worker, the one who is really squeezed being the white-collar worker and civil servant.

Everywhere I have gone, churches are open and the people throng to Sunday Mass. When the Communist regime was installed, two violently conflicting viewpoints developed in the Church. The "official" position sought to reassert the former status of political and social power. The so-called "Pax" movement offered collaboration with the regime on terms that jeopardized and at

YOUR WORLD AND MINE

times seemed to betray the minimum survival needs of the Church.

Gradually the two extremes have mollified. The official Church position is something like that of the Vatican in Italy from 1871 to the 1929 Lateran Treaty, a formal non-acceptance but growing adjustment to the de facto situation. Polish tradition ensures a strong grass-roots backing for the hierarchy, but the decision makers and intellectuals recognize that the Marxist regime is entrenched by the historico-geographical situation for the foreseeable future, regardless of the true desires of the people.

Two intermediate positions have become increasingly important, the middle-of-the-road Znak group and the moderately left Christian Social Association. Pax is definitely favored by the regime but the other groups are allowed to publish books and periodicals and conduct various social activities. Between them, they ensure the expression of a healthy wide range of Catholic opinion.

The canonical status of Pax remains vague, and I would say that the hierarchy and more conservative Catholics are deeply suspicious of its close ties to the regime. But after talking to a broad spectrum of representatives of all the trends, I believe there is a consensus that it is a legitimate Catholic viewpoint. The hierarchy has no official social or cultural organizations. Its closest informal ties are with the Znak group, and indeed one of Znak's continuing problems is the tendency of the public to regard anything it says as an expression of the viewpoint of the institutional Church.

The Voice
Of
Ralph Renick



What Caused Liberty City To Explode?

Earl Carroll, the first Negro ever elected to the Dade County Commission, breathed heavily into the microphone in a Miami police car. "Get somebody out here who can talk to these people," he pleaded. "The situation," he said, "is about to explode."

Carroll was at the emergency command post on N.W. 62nd Street and 17th Avenue. Police has established the facility after a mob had begun breaking store windows the day before and plundered the merchandise at will. Rocks and bottles were thrown at passing vehicles, one of which was set afire after the rioters spotted a "Wallace for President" sticker on its rear bumper.

Now, the sidewalks were crowded again with groups of Negroes, mostly young males. The night before, Mayor Steve Clark and Governor Claude Kirk had gone to the scene in the Liberty City section to "talk" the unruly dissenters into returning to normalcy.

Crowded 10 To-A-Room

But those who would burn and loot, those who could easily become a violent mob participant, can not be turned aside by the mere promises of a politician; not even by persuasion from a political figure of their own race. Mrs. Athalie Range, the only Negro on the City Commission, had tried. She wasn't able to do it.

Earl Carroll had gone to the trouble spot thinking he could bring reason to quell the building fury. Now, he was desperately asking the police dispatcher to get hold of somebody who could do something. But who?

What happened at Liberty City was inevitable. The physical damage in lives and property destruction relatively was not heavy—but the shock damage to a complacent community when the euphoria of harmonious race relations is shattered, was immense.

Miami is a city that exists on myths. Perhaps it goes back to the super-duper puff publicity days of the booming twenties when every favorable adjective in the dictionary was utilized by promoters in describing the wonders of the area.

The "sun, sand and surf" image connotes a wonderland where there are no unhappy thoughts, problems or tasks to be fulfilled. Certainly then, it isn't possible that the "Fun and Sun Capital of the World" has thousands of deprived people living in shanties and crowded ten to-a-room in multi-story concrete cubicles which produce for landlords some of the highest rental returns per dollar invested anywhere in America.

Hope Oozes From Souls

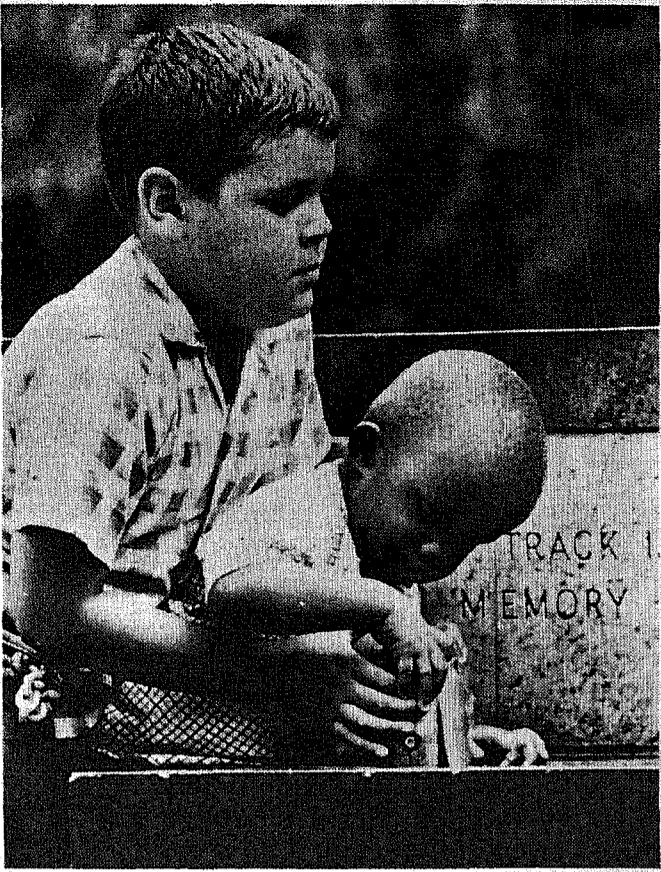
While others are soaking up the sun or skimming across Biscayne Bay in an outboard, there are others having hope ooze from their souls as they sit and stare at filth-ridden asphalt-paved courtyards—where parked tenant cars occupy space where kids should be playing. The older people long ago had the fight taken out of them. They were conditioned to "know their place."

But the burgeoning younger Negro population isn't content to sit still. This population layer of smouldering discontent needs to be dealt with by the community leadership. Liberty City saw the flame erupt. It has been extinguished for the moment. But, unless Miami's political, civic and business establishment faces up to the "facts" and tosses aside the myth that everything is harmonious between the races here, we will see the smouldering Miami Negro community enflamed again.

In the wake of last summer's riots across the land, President Johnson named an investigative commission on civil disorders headed by Illinois Governor Otto Kerner. The commission did a noteworthy job in surfacing the causative factors of the disturbances and in making remedial recommendations.

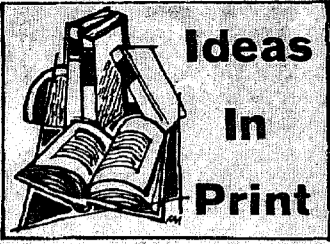
In view of what is now occurring in Miami, it would seem prudent for a local "Kerner Commission" to be created to probe the "whys" of Liberty City and to place before the public a meaningful action program which might stave off future violent outbreaks and establish harmony and trustworthy dialogue between outbreaks and establish harmony and trustworthy dialogue between Black and white Miami.

Unless we forcefully come to grips with the reality of Negro Miami, "Burn baby, burn," may become the theme here—and this doesn't mean taking in the sun while basking at the cabana.



WATER WAS there, but the little fellow in New York's Central Park couldn't reach it. He was helped up by his taller friend.

Offers 'Solution' To Starvation



World Without Hunger by Freeman, Orville L. Praeger. 150p. \$5.95. (IIa)

The Secretary of Agriculture's study of the problem of hunger that is constant and increasing particularly in under-developed but emerging nations should be studied carefully, especially by those who fear there can be no solution this side of starvation. His thesis comes pretty close to saying that we in the United States, capable of producing plenty and plus, have an obligation to feed such hunger countries until they can be taught and can learn to use more productive means of growing food in their own lands. He is acutely aware that there is no easy solution, as his chapter on The Crisis in India will adequately prove. It will not be easy to overcome religious taboos, deep-rooted custom and prejudice, age-old practices and techniques. But the effort must be made. Mr. Freeman cites figures and tables of statistics, but this is not merely a book for the specialist. It is aimed at the intelligence and heart of every American.

Defends Police Tactics

Damned If They Do, Damned If They Don't. Klein, Herbert T. Crown. 252 p. \$5.95. (I)

A veteran of 25 years on the New York Police

Force, Herbert Klein knows what he is talking about and talks about it well, with vigor and humor. He is understandably irked, even outraged, by the bleeding-heart cries of Police Brutality, Police Indolence, Police Incompetence; and he has felt frustrated and disturbed by the tendency of courts to be lenient to criminals in the name of civil rights (no questioning without warning that prisoner may have counsel), privacy (until recently, no entering with or without warrant without knocking, no eavesdropping by wiretaps), at the expense of society's right to protection from crime and the responsibility of the police to enforce the peace, under law. Lieutenant (retired) Klein illustrates his 14 chapters with anecdotes drawn from his varied experience, indeed the last chapter is just that: reminiscences of events he lived through. It is a good sound book that should be read as antidote to a sensational press which often gives the police a hard time.

How Man Is Destroying Air, Land And Water

By WILLIAM BRONSON

How to Kill a Golden State, by William Bronson, Double-day. June 14, 1968. 224p. (7"x10") \$6.96. (J)

Through the medium of over 300 graphic photographs, many of the "before and after" character, and a hard-hitting text and captions, William Bronson shows how men, greedy and ruthless, or thoughtless and careless, are destroying the air, the water, the land, and the forests of the once golden state of California.

But the same case could be made for almost every state in the United States, with the possible exception of Wyoming.

Air pollution, the poisoning of waters by raw sewage and industrial wastes, the subservience of highway commissions to the automobile-owning citizens in building expressways and superhighways (often thrusting ruthlessly through on straight lines supposedly to save cost), the sprawling subdivisions of ram-

shackle houses that eat up valuable arable land, the uncontrolled use of pesticides that threaten to poison the migrant harvesters as well as the consumer of fruits and vegetables, the hideous multiplication of billboards advertising and of fantastically ugly roadside stands, the silted of lakes and inlets, the destruction of natural scenery by dam building, and the ruin of whole areas by bulldozing, the proliferation of dumps in a planned-obsolescence society,—all these and more threaten to bury thoughtless citizens under their own debris.

Mr. Bronson has made a strong case for conservation and restoration. He has done a service not only to his own state, but since thoughtful people elsewhere will recognize similar symptoms in their own states, to the entire nation.

This book should be in every public library and featured there to encourage readers to take count of what is happening.

Journalist Portrays 'New Irish'

The Irish—Connery, Donald S., Simon and Schuster. 304p. \$5.95. (I)

In "The Irish," Mr. Connery, an American journalist, has presented a reasoned, objective study of the "new Ireland" which has emerged within the past decade. Pointing to Sean Lemass, who succeeded de Valera as Premier Minister, as the architect of the new state, Mr. Connery traces carefully and accurately the many changes which have brought Ireland into the mainstream of the Twentieth century. The old super nationalism which looked to past glories and was epitomized by the man of 1916 has given way to a bright aggressive leadership made up largely of young business men who have turned their backs on the Celtic twilight and have directed their attention to revitalization of the Irish economy.

Changes are everywhere: in the highly successful Shannon Development Company; in the improved lot of farmers; in changing attitudes towards Church-State relationships; in relaxation of the rigid censorship of publications; in the role of women; in the lessening of emigration; and in obviously improved relations with Northern Ireland—to name but few.

That all these changes are for the better no one can deny; but it is equally true that something of the older Ireland which was of great value is being lost. One thinks, for example, of the wanton destruction of much of Georgian Dublin—in the name of progress, no less. One can but hope that the efforts of the Georgian Society and other interested groups will be fruitful, and that, along with the changes so desperately needed, the monuments of the past will not be sacrificed.

Mr. Connery writes with charm and humor of Irish character, of Irish conversation, of the arts, of the beauties of the Irish countryside, and of the complex business of courtship and marriage; and he includes a most revealing chapter on "The Neurotic North." Anyone interested in what has been happening in Ireland during the past few years will find "The Irish" a most rewarding reading experience.

S. P. Ryan, Ph. D.



RIGHT REVEREND EDWARD T. O'MEARA NATIONAL DIRECTOR

"Are Missionaries Obsolete?"

What exactly is the role of the Christian missionary? Re-evaluation of the whole idea of mission has left many Catholics in a quandry concerning the missionary's place in the Church today. Since Vatican II has emphasized the fact that salvation can be gained even by those who are not external believers in Christ, is there a need for missionaries to travel throughout the world spreading the "Good News" of salvation?

The role of the missionary today can be seen in this way. Christ is present among all peoples. He is there among the tribes in the deepest jungles of Africa; He is there in the mountains of Australia; He is there in the deserts of India. He is present even though the inhabitants have never heard of Him. For that is the real meaning of the Incarnation, that Christ became man to redeem all men once and for all. Missionaries, therefore, do not bring Christ to these people; rather, they witness to the fact that He is there already. For it is the Church's obligation to be a sign—a signal, as it were—to the world, telling it that Christ is alive, that He is present among us, that He is waiting to be recognized.

By their very being, then Christian missionaries are performing a service that no other people can perform. If, for some reason, missionaries could discharge no other function than simply being with their people, this alone would be reason for their existence. For they have openly labeled themselves as followers of Christ, and as such, they are manifesting to all the world the meaning and beauty of the Christian life.

Granted, then, that Christ has come and remains with all men. What then are we to make of Jesus' last command "to make disciples of all nations"? Does the knowledge that Christ is present among non-believers lessen the obligation to spread the gospel message? Vatican II has been explicit in its response to this question. The Christian missionary has a defensive obligation to "preach the gospel to every creature," for what was once preached by the Lord must be proclaimed and spread abroad to the ends of the earth. Therefore, though his primary concern is not mass conversion, the missionary must still make an effort to preach the Word of God, so that his hearers will be moved to accept it. In this way, what is begun by Christ's presence among men can be brought to fulfillment by the acceptance of the gospel message.

But how does all this concern us? How is the average Christian—who will never ever see a mission field—affected by this new awareness of the missionary's place in the Church today? The answer is simply this: as the missionary's obligation to bear witness to the presence of Christ increases, so, too, does our own. The Council Fathers have admonished that "wherever they live, all Christians are bound to show forth, by the example of their lives and by the witness of their speech" that they are believers in Christ. Each one of us, then, has the obligation to be a sign of Christ's presence in the world. All of us, of course, cannot canvas the world spreading the "Good News" of salvation; but we can join in prayer and sacrifice with those who do. The best means to support these mission efforts is the Society for the Propagation of the Faith, the Church's official missionary organization. Through the Society, missionaries all over the world are aided in their efforts to build the Kingdom of God upon earth. Your generosity to the Society will thus make it possible for more people to recognize Christ in the world.

SALVATION AND SERVICE are the work of The Society for the Propagation of the Faith. Please cut out 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.

The Rev. William D. O'Shea
6301 Biscayne Boulevard
Miami, Florida 33138

Book Shows Indian's Agony

House Made of Dawn, Momaday, N. Scott, Harper & Row. 212p. \$4.95. (IIa)

First novels are usually volumes to be suffered patiently with the hope that once the purgation has been effected, a new author may be unleashed. "House Made of Dawn" is a rare exception to that rule.

In general this is the story of a young American Indian, Abel, who emerges as both hero and anti-hero. It is also the story of the good fertile land, wrung so cruelly from the Indians by the White Man. Life on the reservation is cold, impoverished and certainly unjust. Yet Abel and his brother Vidal see a beauty in nature that escapes all but the most sensitive. This is indeed a part of the ancient and honorable native American tradition.

World War II changed the life of the now-orphaned Abel. Taken from the reservation he is integrated into Army life and he adjusts to it very well. Indeed, he becomes something of a hero, a legend. However, in the service he experiences the white man's cruelty with all the jokes about the chiefs and the fire water. This can be taken from one's buddies, but the return to civilian life is another and a greater adjustment. Then the jokes turn sour and the fire water burns. Abel fails this test. He cannot return to the reser-

vation and be satisfied; he cannot stomach the crude men among whom he must work as an unskilled laborer in the white world. He tries both. One results in murder and the other in a retreat from reality.

If ever a cause needed someone to publicize it and promote it, it is the cause of the American Indian. Their treatment is historically unjustifiable and, in our times, incredible. N. Scott Momaday could easily be that "someone" who would so dramatize their

plight as to bring about popular demands for reform.

Momaday writes with virility and vigor, yet each word seems skillfully chosen. His passages are molded with loving care and expert, professional style. The reader can easily identify with the characters and understand their emotional depths. This is certainly an exceptional talent and one that I hope will be used often.

Charles Dollen,
El Cajon, California

Urges Religious Orders In Protestant Units

LITTLE ROCK—(RNS)—United Methodist Bishop Paul V. Galloway of Little Rock said here he thinks Protestantism would be wise to develop religious orders similar to those in the Roman Catholic Church.

The development by non-Catholics of religious orders, he said, would allow all Christians to move more in the common direction of taking the Gospel where the people are.

He made the observation in the course of explaining why he feels the Church must employ small units in accomplishing its work rather than relying entirely on large organization units, either denominational or ecumenical.

The leader of Arkansas Methodists noted that already small groups are meeting to make "persons" out of "individuals."

Bishop Galloway said there is a difference between an individual and a person. "An individual is one unattached who is more interested in expressing his own rights and feeling his own power," he asserted, while "a person is one who blends in with the community."

It is on the personal level that unity can be fostered by the ecumenical movement, he stated, adding that he preferred to see ecumenicity grow up from the small groups rather than imposed by councils or denominations.

By DON EDWARDS
(Second in a series)

I have explained that alcoholism is a disease and that it is a combination of physical addiction, mental obsession and spiritual failing.

The alcoholic has no power over his disease. It is incurable, but not uncontrollable. The disease is progressive and the alcoholic will find himself in an asylum or a grave unless he finds help.

In some cases, the alcoholic will go to a priest or clergyman for counselling. The priest will do what he can, but he usually recommends Alcoholics Anonymous.

BIG STEP

This is the biggest and most difficult step the alcoholic must take. He must admit that he is and always will be an alcoholic.

And then he must stand up in front of other alcoholics and admit his condition. From then on he is welcomed.

The alcoholic is the loneliest person on earth. In a room full of people he stands alone, confused, unsure and afraid.

He can find, however, in the fellowship of Alcoholics Anonymous the help he needs—and it will be from people who have been where he is now and can tell him how they pulled themselves back up to life.

RELIES ON GOD

AA has no fees or dues. It is not allied with any particular sect or religion, but it relies totally on God—as I do—for its existence. As a group, the program enters no controversies and is as loosely governed as possible. It is a simple program for complicated people.

The only membership requirement is an honest desire to stop drinking.

From the time he enters the program the alcoholic is not alone. The others in AA understand the problems and the anguish of the alcoholic because they have solved their own problems and suffered their own anguish.

I remember the first meeting I attended. The thoughts that filled my mind that night now seem like the thoughts of another man. A friend who had been in AA for quite a while took me to the meeting. I guess I expected to see a crowd of people who were down and out looking for a handout. I was wrong.

An Alcoholic's Biggest Step

PARKED CARS

The parking lot of the church where the meeting was to be was crammed with Cadillacs, Imperials, Continentals and new cars.

My friend met me in the parking lot and took me into the meeting. As I stood and met the members I knew I was home.

The men I met beamed with peace of mind in their sobriety and closeness to God.

Jack, a prominent lawyer opened the meeting with the words, "I am an alcoholic." He told his story and with a few variations he told my story.

TOPIC

The discussion topic of the meeting was gratitude. I was to speak first because of the seating arrangement. I didn't think I had anything to say. I had no job, and I was about to lose my car. I had already lost my wife. I was eating through the kindness of my friends.

At that time I believe God may have answered my silent screaming for help. I knew then that I was grateful to be alive and to have my health. The weight had been lifted from my shoulders and I guess I had a glimmer of what it is like to be free from the bottle.

From that day on, every day my problems passed away, my fear disappeared and I started learning to live. I had been given a new lease on a malignant life. I had another chance.

NEW LIFE

Let me explain AA and how it works to bring new life to those who see nothing but despair.

There are twelve steps to the program. Each of these brings the alcoholic one step higher in his fight to a sober life.

The first six steps will be explained in this article.

First Step: We admit that we are powerless over alcohol and that our lives have become impossible to manage.

ESSENTIAL

This step is easy for some and the most difficult for others.

(The author is an alcoholic newsman who has managed to arrest his "disease." Don Edwards is a pseudonym taken by the author to protect his identity.)

But without it, there is no hope. Surely as the bottle is the master of the man then life has become unmanageable.

Second Step: We came to believe once again in that Power greater than ourselves—God—and that He could restore us to sanity.

Alcoholism is a definite insanity. I think of things that I did to myself and to others now and I'm certain that I was ready to be committed. Today I am committed—to AA, to God and to a new life.

OUR LOVE

Third Step: We made a decision to turn our will and our lives over to the care of God.

God is a word that most alcoholics fear. In the misery of their drunkenness, they feel that God has forsaken them. "Thy will be done" are words that relieve the suffering alcoholic of his burden. Often, as has been said before, God answers our prayers in strange ways. When I lost my car to the finance company, I started walking and I rediscovered birds, trees and the joy of creation.

Fourth Step: We made a searching and fearless moral inventory of ourselves.

Honesty is something that an alcoholic knows little about. Being honest with himself is even more difficult for him than

trying not to lie to his friends. Taking stock of one's self is rough, but if it is done with open heart and open mind, then the thought of starting with a clean slate makes it easier.

Fifth Step: We admitted to God, to ourselves and to other human beings that we knew we were wrong and we understood what we had done.

Confession is good for the soul—the spirit and the mind. This step might be taken with a priest or clergyman, but not with one who knows the alcoholic well. I think this is the greatest step in the program, because it relieves the alcoholic of guilt and prepares him for his new life.

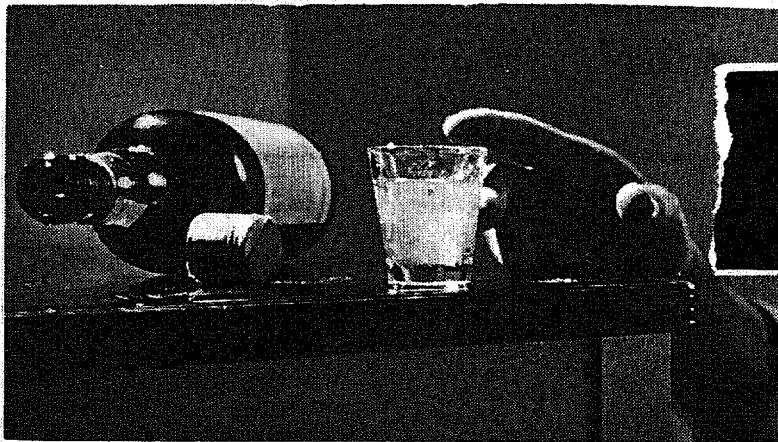
ASK GOD

Sixth Step: We were ready to ask God's help in removing the defects from our character.

The change in the alcoholic as he progresses in the program is noticeable to him only in his peace of mind and his attitude toward life. His friends and family notice the change in character and the miracle of his climb out of the "drunk tank."

These steps are not as hard as they seem. The alcoholic is not alone. God is with and AA and his friends are with him. All he has to do for help is ask.

NEXT: The other six steps.



When East Meets West, Lauderdale Is Between

By EDD O'DONNELL

FORT LAUDERDALE — Most tourists have some pretty good stories to tell the folks at home when they return from trips to the Far East, South and Central America.

But there are four young men here who will probably have some tall tales to tell about Americans when they finish their stints in the United States as VISTA (Volunteers In Service To America) workers and get back to their respective

homes in Japan, Brazil and Honduras.

Americans, they all agree, strike them as odd.

Terunobu "Teru" Inoue, 25, and Kaznhiko "Siko" Takano, 22, seem to be particularly confused by the American female who is "more outspoken" than her Japanese counterpart and by the career-minded American girl who works everyday while the Japanese woman stays home "and raises a family."

It is open to anyone over 18 years of age and has no particular talent requirements although the directors are most interested in teachers, nurses and persons who can organize communities into action.

The two men said they were "impressed with American friendliness" from the first day they arrived in the states and that they liked the food but longed for a bowl of their traditional soba—Japanese chicken noodle soup.

Both of them majored in English and American literature while they were in college and had to pass a battery of tests before they were selected from 59 applicants to be sent to work with Vista.

Teru tried his hand at the slot machines in Las Vegas during a layover on their bus trip from California. "I came away sadder but wiser," he commented.

THERAPIST

Calixto Merio, 25, came from Honduras where he was a psychiatric occupational therapist. He's "sure that work with VISTA will help me when I get back to Honduras."

Calixto likes America and admits that he was relieved when he got here because he "left Honduras with \$10 and

I was a little unsure of what was going to happen next."

"South Florida is a lot like Honduras." Calixto explained describing the scenery and climate as particularly close.

The fourth member of the VISTA "foreign aid" team is 26-year-old Nivaldo De Albuquerque who is a law student from Brazil. Having worked with poor people in Brazil, he is anxious to begin his work in Fort Lauderdale so that he can learn techniques which he will carry with him back to South America.

When he arrived in the United States and was sent to Atlanta, Georgia for some advance training, Nivaldo discovered hot dogs, hamburgers, and fried chicken. He says he's been testing them ever since and has decided he likes the old American standards.

The young Brazilian describes American women as "nice and uncomplicated" while he labels Brazilian women "elegant."

American women, Nivaldo said, "like to spend their time at home. They have great family interest."

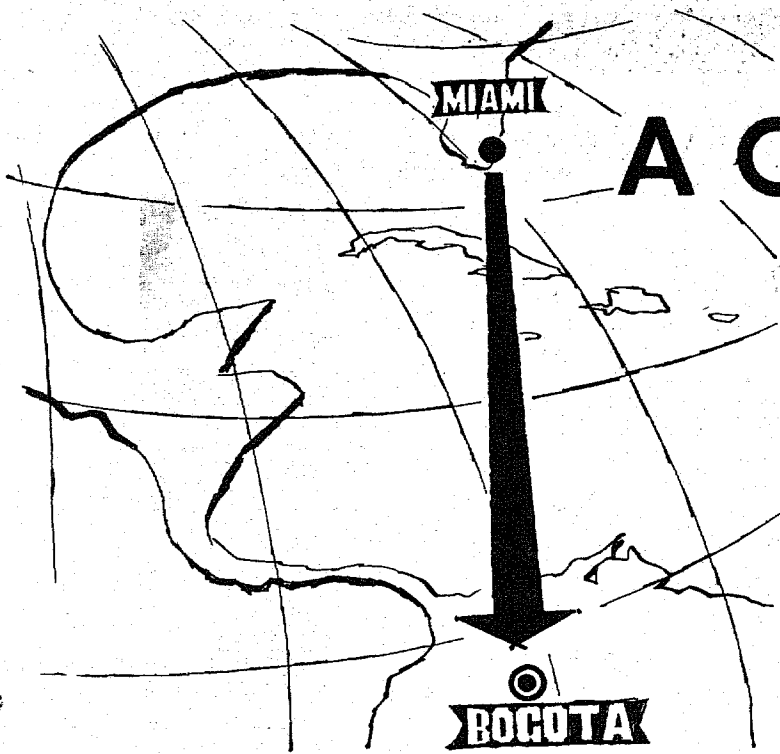
VISTA coordinator A. Randall Tiggett figures the four will probably be more surprised as their year in the United States goes on and they move out into the fields.

In the meantime, they probably have some interesting comments written on the back of postcards they mail home.



DRIVING LESSONS—Calixto Merio, Honduras, (L), Nivaldo De Albuquerque, Brazil (Center L) and Siko Takano (R) and Teru Inoue, (Far R) both of Japan get some instruction from A. Randall Tiggett, EOCG coordinator, on the art of American driving.

A Call To Heed Cry Of The Poor



poor is a restatement of that same concern.

The Pope is also going to San Jose, a village 20 miles from Bogota, where he will greet half a million farmers.

'SPOT LIGHT'

"The spotlight is on man, image of God," Father Mario Revollo commented. He is in charge of the social communications center for the congress.

What the organizers have done is to continue the Second Vatican Council and the encyclical of Pope Paul, The Development of Peoples. The Pope wrote to Colombians in the early stage of preparations that this congress should generate a more "forceful religion... and greater social virtues."

More than gracious hosts and pious pilgrims, responsible Latin Americans expect at Bogota to find Christians aware of their duty to serve the poor with dignity. That such expectations may be fulfilled to a great degree is indicated in these efforts:

'MESSAGE'

The "message" is made clear and concise. Theologians and communication experts write the guidelines in down-to-earth words, then others take over to train priests and laymen, including youths, in how to deliver the message. Still others provide the media—radio, films, gatherings, television, the printed word, transportation.

• Mission-type crusades in parishes, schools and factories serve to spread this message to the people. Organizers count close to 150,000 meetings of this sort, state by state, diocese by diocese.

• A novel type of "neighborhood radio meetings" have saturated the population centers. In alternate homes "open-

houses" are held every Tuesday evening and 20 or 30 neighbors, including children, come to listen to a 10-minute radio talk on what the congress means. Then they debate and meditate for another half hour.

COMBINATION

Cold statistics and emotional appeals have been combined to tell the average family of the urgent needs of the poor and of the new approach to misery—not the paternalistic, charitable gestures of a few pennies or goods, but sharing in justice opportunities, education, fair wages, security, and responsible government.

o For weeks most of the acts of worship have taken on a "social dimension," keeping the Eucharist as the center of Christian life, but insisting on human dignity and social progress. The same tone rules the ritual of the Eucharistic Congress. Concelebrations at the grounds where the main altar or temple is located and in parishes, as well as theological discussions and other specialized gatherings—14 international organizations also are meeting here—are keyed to the threefold idea of man, community and God.

Teenagers, seriously aware of their role, tell a large group of women at a textile factory in Medellin, or a crowd of farm hands at a coffee "finca" in Cundinamarca, the "story" of the congress.

'OUR FOOD'

"The Eucharist is our food that we partake with the priest as he offers us the Body of Christ," said Mercedes Vergara at a social security hospital to a group of nurses. "This supper in the Lord makes us brothers and sisters, because this is the sacrament of unity

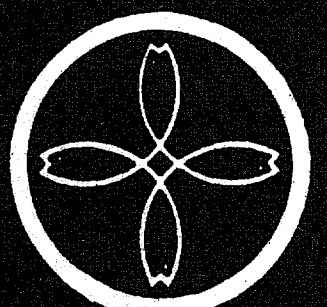
in close communion with men and God.

"And the fact that we all have this communion together, shows that our community living must be a prolongation of this sacrament. Joys, hopes, anguish and sorrows are here for all to share as disciples of Christ. Men and women of all conditions, but particularly the poor, are our concern as Christians. For this goal we must be the ferment of salvation and the soul of society.

"Then our neighborhood, our city, our nation will be more human, as the Gospel shows us."

Her words, the echo of hundreds of informal talks, fall upon a dramatic background of old social inequities, wide gaps between the Haves and the Have Nots, of widespread religious malformation, all of which are not the exclusive signs of Colombian society but which come at this time and place to the conscious forefront of these leaders. They have attempted to make the Eucharistic Congress the spiritual challenge that will spur changes in attitude and social conditions.

So that when they go to Communion on a Sunday morning, the rich man can kneel next to the poor man and know that he is paying him more than 70 cents a day for his labor. That is the average workers' pay. Farmers make less.



BOGOTA, Colombia—(NC) —The bishops of Colombia say the 39th International Eucharistic Congress here should not be a "mere worship rally" but a call for Christians to heed the cry of the poor.

"The bond of love, the theme of the Congress," said the Colombian bishops in endorsing this goal "is a forceful challenge calling for social fruits."

Or, as one of the priests at the congress headquarters said, "This is an Our Father of the hungry ones."

PREPARATION

Indeed the spiritual preparation Colombians have had for several weeks has this sequence: man, community, the Eucharist.

"Just like the early Christians," the bishops said, "of whom the pagans had to say, 'See how they love one another,' as they continued steadfastly in the teaching of the Apostles and in the communion of the breaking of the bread and in prayers."

Two thousand years later, amid the worldwide clamor for a fairer share of earthly bread, Christians at Bogota attempt to provide a social-minded answer.

'NOT A RALLY'

"This is not a big procession or a mere worship rally, but an incentive for the Christian con-

science to understand the social implications of fraternal love," said the leaflets issued by the organizers as guidelines for parish meetings.

"Particularly in Latin America, underdevelopment is a challenge, because the deep-rooted structures that produce excessive poverty and exaggerated wealth cast serious doubt on the efficacy of Christian principles and their validity for modern times," another guideline warned.

"Whether we finish on time the main altar and temple at the Congress site is a secondary matter," said Father Bernardo Sanchez. "Our main, foremost concern is to make the congress serve for the redemption, social and spiritual, of man in Colombia, in Latin America."

POOR PARISH

Father Sanchez is the rector of one of the poorer parishes in southern Bogota. Ten years ago he sparked an organized drive for pastoral renewal with the accent on social works eventually embracing the whole area. Now he is one of the main leaders in the spiritual preparations for the congress.

The fact that Pope Paul VI is saying Mass at St. Cecilia's, in a poor neighborhood, and that many visiting prelates are being lodged in homes of the

Poverty Fighter Like A Surgeon, He Finds

FORT LAUDERDALE — Roland Blahnik specializes in problems—some of them touch on the nerve-endings of poverty and others are as prosaic as the smile on a child's face.

But they are all problems and he considers them his specialty.

It's a good field of concentration for him considering his present occupation—he's a member of the Volunteers In Service To America, VISTA for short.

He's 20-years-old and is now living in a "poor white" section of Southwest Broward County where he sees more of life—and poverty—than many people his age.

As he sits in his \$70-a-month rented house—which is haphazardly furnished in early run-down make-do—he offers advice entertainment and a bit of knowledge to the children who constantly come in and out of the three-room dwelling.

He came to the area and began working with Vista from the University of Wisconsin where he found he "couldn't apply" himself to college.

THEY'RE SERIOUS

He is very serious about his work, and in turn, the people who live in his area are serious about him and respect him. "As I see it the poverty situation is one of the major ills of the nation at this time. In the future, when I have a family and home and my own, I

As a Vista, I'm just a catalyst. The successful Vista should have nothing to take credit for when he leaves his assignment.

won't be able to devote a lot of time to aiding others. This year is something I felt I should do. I thought about the Peace Corps, but to me the need was greater at home," he explained.

His job is like that of a doctor trying to cure a disease that has worked its way into every fiber of the body—only Roland's sole instrument is his ability to talk and to listen.

He describes himself as a "catalyst" in the chemical reaction of thought and motivation which in some cases makes these people from the poverty pocket aspire to a standard of living about which they never before even dared to dream.

"Family income averages \$65 a week here and most families are large. Lack of education hurts these people. Most of the breadwinners are only qualified for unskilled labor. Average education here is the seventh grade level," the Vista volunteer adds.

Like a surgeon with a trained hand and a perfect scalpel, Roland is one of hundreds of volunteers who find their job focuses on cutting out old attitudes in inserting changed ones. "Many of these kids have no idea of how to succeed at anything. They see parents who

have lost their drive, who are alcoholics and who steal. We get them to think about these things. It's easier to get to the kids, but we try to work with the family unit.

FEEL EFFECTS

He worries about sending the kids back home to once again feel the effects of their environment and perhaps to fall into "post-operative" slump and let their new attitudes fall away.

"As a Vista, I'm just a catalyst. The successful Vista should have nothing to take credit for when he leaves his assignment. People in the community should have made the progress themselves. The volunteer is only there to plant the seed," the young man said.

He views education as "an exchange of ideas. It surprises me that people in the neighborhood listen to me and remember what I say because I'm so young." When he speaks to the neighbors, he is like a physician who writes a prescription and then orders the patient to get it filled.

'BIG SISTER'

He is not alone in his fight to "heal" the neighborhood. He is assisted by

volunteer girls between the ages of 16 and 18 who act as "big sisters" to the youngsters in the neighborhood who need help with their school work. "These girls are models for the children," Roland explained. "They think in terms of college and a degree. They get across to these kids that dropping out of school is the exception rather than the rule. These girls are great images for the kids."

A group of youngsters in Roland's neighborhood have started a weekly discussion group—they talk about Vietnam, politics and current events. They had little or no interest in these subjects before, now they read everything they can find. As a result, they're helping themselves to learn about hygiene; and the dangers of drugs and alcohol.

But Roland is also like a doctor who is treating a terminal cancer case. He just hasn't time to do enough for the patient before time runs out. Roland leaves for his home in Wisconsin next month.

There will be no Vista volunteer to replace him. There are not enough funds in the local area to support another volunteer—even when it costs as little as \$44 a week in living expenses.

If nothing else, Roland thinks he learned about his patient and his patient's disease—poverty. "This hasn't changed my basic beliefs, but now I understand the problems of poverty better and more important, I understand people better than ever," he said.

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Think for a moment—in these days of rising medical costs, would your present insurance cover all your hospital bills? All your surgical and in-hospital doctor's bills? All the medicines, drugs, supplies and the many other extras? Probably not.

And even if all your medical and hospital bills were covered, what about all your other expenses—the bills that keep piling up at home—the tremendous and costly upset to your budget, your reserves and your family life?

If you, as husband, father and breadwinner are suddenly hospitalized, your income stops, your expenses go up. Even if you have some kind of "salary insurance" it probably won't come close to replacing your full-time pay. If your wife is suddenly hospitalized, who will look after the family, do the laundry, the marketing, the cleaning? You may have to take time off from your job—or hire domestic help. If one of your children is hospitalized, you'll certainly spare no expense. If you're a senior citizen, with limited reserves, and are hospitalized, even with Medicare, where will the "extra" money you need come from?

Without any extra cash protection in case of a hospital emergency, debts may be incurred, savings may be lost, peace of mind may be shattered—and even recovery can be seriously delayed.

How The Plan Protects You And Your Family

Now, with the unique protection of the Hospital Plan for Catholics you can avoid these worries—because you can be assured of extra cash income when you or any covered family member goes to the hospital—to help keep you out of debt, to help keep your savings intact, to speed recovery by easing your worried mind! No matter how large your family, no matter what your age or occupation and without any other qualifications whatsoever, you can choose any of the four low-cost plans shown at right.

In addition to the important cash benefits, you get all these valuable "extra" features:

Your "Health-Bank Account"

Here's a wonderful benefit, no matter which plan you choose, almost like an extra "Bank Account." When your policy is issued, your insurance provides up to \$10,000, \$7,500 or \$5,000—according to the Plan you choose. This is your "Health-Bank Account." Then, every month your policy is in force, an amount equal to your regular monthly premium (including your first month) is actually added to your maximum! When you have claims, your benefits are simply subtracted from your "ac-

(Continued on next page)

CHOOSE THE PLAN THAT SUITS YOU BEST



ALL-FAMILY PLAN
\$10,000 MAXIMUM

PAYS YOU: \$100 weekly (\$14.28 daily) extra cash income while you are hospitalized. \$75 weekly (\$10.71 daily) while your wife is hospitalized. \$50 weekly (\$7.14 daily) for each eligible child hospitalized.

If yours is a young growing family, we recommend the All-Family Plan. You and your wife are covered at once for accidents, for sicknesses which begin after your policy is 30 days old, and for maternity benefits after your policy has been in force for 10 months. And all your unmarried dependent children between 3 months of age and under 21 are included at no extra cost as long as they live at home. (This includes not only your present children but any future additions.)

You pay only \$7.95 a month and you get your first month for only \$1.00!



1-PARENT FAMILY PLAN
\$7,500 MAXIMUM

PAYS YOU: \$100 weekly (\$14.28 daily) extra cash income while you are hospitalized. \$50 weekly (\$7.14 daily) for each eligible child hospitalized.

If you are the only parent living with your children, we suggest the One-Parent Family Plan. This covers you and all eligible children living at home between 3 months of age and under 21. Under this plan, of course, future additions are not included since no maternity benefit is provided in the One-Parent Family Plan.

You pay only \$5.95 a month and you get your first month for only \$1.00!



INDIVIDUAL PLAN
\$5,000 MAXIMUM

PAYS YOU: \$100 weekly (\$14.28 daily) extra cash income while you are hospitalized.

If you are living by yourself, or wish to cover only one family member, you will want the Individual Plan.

You pay only \$3.25 a month and you get your first month for only \$1.00!

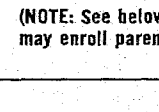


HUSBAND-WIFE PLAN
\$7,500 MAXIMUM

PAYS YOU: \$100 weekly (\$14.28 daily) extra cash income while you are hospitalized. \$75 weekly (\$10.71 daily) while your wife is hospitalized.

If you have no children, or if your children are grown and no longer dependent on you, you will want the Husband-Wife Plan.

You pay only \$5.75 a month and you get your first month for only \$1.00!



(NOTE: See below for over-65 rates and how you may enroll parents who are over 65.)

On all plans, your cash benefits are paid from the very first day you enter the hospital, as long—and as many times—as you are hospitalized right up to the maximum (Aggregate of Benefits) of your plan.

IMPORTANT: Here is another real "plus"—if you have been told that anyone in your family is "uninsurable"! Even if one of your covered family members has suffered from chronic ailments in the past, the kinds of conditions that come back again and again or are likely to recur, the Hospital Plan for Catholics will cover each family member for these pre-existing conditions after he has been protected by the policy for two years!

But whether or not you have had a chronic ailment, the Hospital Plan for Catholics will

cover any accident immediately, the very day your policy goes into effect—and any new sickness which begins after your policy is 30 days old. There are only these minimum necessary exceptions: pregnancy or any consequence thereof (unless you have the All-Family Plan), war, military service, nervous or mental disease or disorder, suicide, alcoholism or drug addiction, or conditions covered by Workmens Compensation or Employers Liability Laws. You are free to go to any hospital of your own choice that makes a charge for room and board, with these exceptions only: nursing homes, convalescent or self-care units of hospitals, Federal hospitals, or any hospital primarily for treatment of tuberculosis, alcoholism, drug addiction, or nervous or mental disorder.

Special Note If You Are Over 65

During this limited enrollment you can get the extra cash protection needed to fill the gaps in Medicare simply by filling out the Enrollment Form on next page without any other qualifications! The Hospital Plan for Catholics not only accepts you regardless of age, it gives you hard-to-find extra cash protection during the high-risk senior years at a cost within your means.

If you are over 65 now, or when you be-

come 65, the following modest monthly increase applies. (This is the only increase that can ever be made as long as you continue your policy in force):

Female on All-Family or Husband-Wife Plan	ADD: \$2.25
Female on One-Parent Family or Individual Plan	ADD: \$3.00
Male on any Plan	ADD: \$3.00

Are Your Parents Senior Citizens?

Even though your parents are covered by Medicare, a serious condition requiring lengthy hospitalization can mean the end of their reserves and loss of independence. To honor their independence and safeguard your own reserves, enroll your parents in the Hospital Plan for Catholics during this

limited Enrollment. Have the parent to be enrolled complete and sign the Enrollment Form, but enter your address c/o your name. (Example: c/o John Jones, 120 Main Street, Anytown, U.S.A.) We will send the policy and premium notices to you. Just enclose \$1 for the first month.

Accidental Death Benefit On All Four Plans

In the event of the accidental death (within 90 days of an accident) of any person covered under the Hospital Plan for Catholics, \$500 will be paid to any beneficiary you

wish to name, subject to the maximum (Aggregate of Benefits) of your policy. You may, if you wish, name your parish as your beneficiary.

18 Important Questions Answered

ABOUT THE NEW HOSPITAL PLAN FOR CATHOLICS

1. What is the Hospital Plan for Catholics?

The Hospital Plan for Catholics is a brand-new, low-cost health protection plan—created especially for Catholics—that pays *extra cash income* direct to you when covered accident or illness hospitalizes you or a member of your family.

2. Why do I need the Hospital Plan for Catholics in addition to my regular insurance?

Probably your present hospital insurance won't cover all your hospital expenses, but even if it does, you will *still* need help to cover all your household expenses when you are hospitalized.

3. Can I collect even though I carry other health insurance?

Yes, the Plan pays you in addition to any health insurance you carry, whether individual or group—even Medicare! And all your benefits are tax-free!

4. Is there a lot of red tape to qualify?

None at all. Your only qualification is to complete and mail your Enrollment Form by the deadline date shown on the form below.

5. Which plan should I choose?

You may choose any of four low-cost plans—you can actually select the *exact* plan that suits you best!

If yours is a young, growing family, we recommend the ALL-FAMILY PLAN. You and your wife are covered at once for accidents, for new sicknesses which begin after your policy is 30 days old, and for maternity benefits after your policy has been in force for 10 months. All your unmarried dependent children (and future additions) between 3 months and under 21 are included, at no extra cost, as long as they live at home.

If you are the only parent living with your children, we suggest the ONE-PARENT FAMILY PLAN. This covers you and all eligible children living at home between 3 months of age and under 21. Under this plan, of course, future additions are not included since no maternity benefit is provided in the ONE-PARENT FAMILY PLAN.

If you have no children, or if your children are grown and no longer dependent on you, you will want the HUSBAND-WIFE PLAN.

Or, if you are living by yourself, you will want the INDIVIDUAL PLAN.

6. If I become hospitalized, when do my benefits begin?

On *all* plans, your cash benefits are paid from the very first day you enter the hospital, for as long—and for as many times—as you are hospitalized, up to the maximum (Aggregate of Benefits) of the plan you choose.

7. How much can I be paid in a Catholic hospital?

Each plan has its own "Aggregate of Benefits," what we call the maximum.

For example, under the ALL-FAMILY PLAN, the maximum is \$10,000—\$100 a week (\$14.28 a day) extra cash income while you are hospitalized. \$75 weekly (\$10.71 daily) while your wife is hospitalized. \$50 weekly (\$7.14 daily) for each eligible child hospitalized.

Under the ONE-PARENT FAMILY PLAN, the maximum is \$7,500—\$100 weekly (\$14.28 daily) while you are hospitalized. \$50 weekly (\$7.14 daily) for each eligible child hospitalized.

Under the HUSBAND-WIFE PLAN, the maximum is \$7,500—\$100 weekly (\$14.28 daily) while you are hospitalized. \$75 weekly (\$10.71 daily) while your wife is hospitalized.

Under the INDIVIDUAL PLAN, the maximum is \$5,000—\$100 a week (\$14.28 a day) while you are hospitalized.

8. Must I go to a Catholic hospital to collect benefits?

No, you will be covered in any hospital of your choice that makes a charge for room and board, except nursing homes, convalescent or self-care units of hospitals, Federal hospitals, or any hospital primarily for the treatment of tuberculosis, drug addiction, alcoholism, or nervous or mental disorder.

9. When does my policy go into force?

It becomes effective the very same day we receive your Enrollment Form. Accidents that occur on or after that date are covered immediately. After your policy is 30 days old, sicknesses which begin thereafter are covered. Under the ALL-FAMILY PLAN, childbirth or pregnancy or any consequence thereof is covered after your policy has been in force for 10 months.

10. What if someone in my family has had a health problem that may occur again?

Any covered family member who has suffered from chronic ailments in the past will be covered for these pre-existing conditions after he has been protected by the policy for two years.

11. What conditions aren't covered?

Only these minimum necessary exceptions: pregnancy or any consequence thereof (unless you have the ALL-FAMILY PLAN), war, military service, nervous or mental disease or disorder, suicide, alcoholism or drug addiction, or any condition covered by Workmen's Compensation or Employers Liability Laws.

12. Can I drop out any time? Can you drop me?

We will never cancel or refuse to renew your policy for health reasons—for as long as you live and continue to pay your premiums. We guarantee that we will never cancel, modify or terminate your policy unless we decline renewal on all policies of this type in your entire state or until the maximum (Aggregate of Benefits) of your policy has been paid. You, of course, can drop your policy on any renewal date.

13. Why is the Hospital Plan for Catholics almost like having an extra "bank account"?

When your policy is issued, your insurance provides up to \$10,000, \$7,500, or \$5,000—depending on the Aggregate of Benefits of the plan you choose. This is your "Health-Bank Account."

Then, every month your policy is in force, an amount *equal* to your regular monthly premium (including your first month) is actually *added* to your maximum. When you have claims, benefits are simply *subtracted* from your "account."

14. Are any other unusual benefits included?

Yes. In the event of an accidental death (within 90 days of an accident) of any person covered, \$500 will be paid to the covered person's beneficiary—unless you wish to name your parish as beneficiary—subject to the maximum (Aggregate of Benefits) of your policy.

15. Will my claims be handled promptly?

Yes. With your policy, you will receive a simple, easy-to-use Claim Form. Your claims will be processed quickly and your checks sent directly to you.

16. Why are the premiums in the Hospital Plan for Catholics so low?

You actually get all these benefits—at such a low cost—because this is a mass enrollment plan—and no salesmen are used. Our volume is higher and our sales costs are lower.

17. How much does my first month cost?

Only \$1.00, regardless of your age, the size of your family or the plan you select. After the first month, if you are under 65, you pay only these low monthly rates: only \$7.95 a month for the ALL-FAMILY PLAN; only \$5.95 a month for the ONE-PARENT FAMILY PLAN; only \$5.75 a month for the HUSBAND-WIFE PLAN; only \$3.25 a month for THE INDIVIDUAL PLAN. (When you are over 65, premiums increase. See modest increase in box at left.)

18. Why should I enroll right now?

Because an unexpected sickness or accident could strike without warning—and you will not be covered until your policy is in force. Remember, if for any reason you change your mind, you may return your policy within 10 days and your \$1.00 will be refunded immediately.

count"—much like putting money in and taking it out of the bank.

Peace Of Mind And Security

For as long as you live and continue to pay your premiums, we will never cancel or refuse to renew your policy for health reasons—and we guarantee that we will never cancel, modify or terminate your policy unless we decline renewal on all policies of this type in your entire state or until the maximum (Aggregate of Benefits) of your policy has been paid.

Extra Cash In Addition To Other Insurance

Yes, the Hospital Plan for Catholics pays you in addition to any health insurance you carry, whether individual or group—even Medicare! Furthermore, all your benefits are tax-free! Of course, you may carry only one like policy with Mutual Protective.

Surprisingly Low Cost

Membership in the Hospital Plan for Catholics costs considerably less than you might

expect. Regardless of your age, size of your family, or the plan you select, you get your first month for only \$1.00. See box on preceding page for low rate of plan that suits you best.

How Can We Do It?

How can we offer so much for so little? The answer is simple: We have *lower* total sales costs! The Hospital Plan for Catholics is a *mass enrollment plan*—all business is conducted directly between you and the company by mail. *No salesmen are used.* No costly investigations or extra fees. It all adds up to *real savings* we share with you by giving you top protection at lower cost.

A Respected Company

In addition to the exceptional advantages of the Hospital Plan for Catholics—you get something even more valuable: Your policy is backed by the resources and integrity of the Mutual Protective Insurance Company, "The Catholic's Company," specializing in low-cost protection for Catholics

all across America for over 35 years. Catholics everywhere, possibly right in your own community (including many priests), know of us and may be insured by us. Many Catholic school children have for years enjoyed Mutual Protective coverage. Serving policyholders throughout the United States direct by mail, Mutual Protective has its headquarters in Omaha, Nebraska, where it is incorporated and licensed.

No Red Tape—No Salesman Will Call

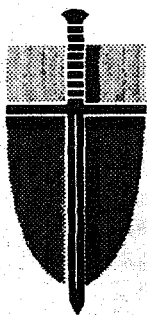
If you enroll now, during this limited enrollment period there are *no other qualifications* other than to complete and mail the Enrollment Form below. We will issue your Hospital Plan for Catholics (Form P147 Series) *immediately*—the same day we receive your Form. Along with your policy, you will receive an easy-to-use Claim Form. Any time you need your benefits, you can be sure that your claim will be handled promptly.

Doesn't it make good sense for you to be protected by the Hospital Plan for Catholics, should you or a member of your family be suddenly hospitalized? Why not take a moment *now* to fill out your Enrollment Form and mail it promptly with only \$1.00—"introductory" cost for your first month's coverage.

Money-Back Guarantee

When you receive your policy, you'll see that it is direct, honest, easy to understand. But if for any reason you change your mind, you may return it within 10 days and we will promptly refund your dollar.

Please Note: Because this is a limited enrollment, we can only accept enrollments postmarked on or before the date shown below. But please *don't wait!* The sooner we receive your Form, the sooner your Hospital Plan for Catholics will cover you and your family. We cannot cover you if your policy is not in force!



MUTUAL PROTECTIVE INSURANCE COMPANY

3860 Leavenworth Street, Omaha, Nebraska 68105

Licensed by the State of Florida

If for any reason you decide you don't want your policy, you may return it in 10 days and we will promptly refund your dollar!

IMPORTANT SPECIAL LIMITED ENROLLMENT PERIOD! EXPIRES MIDNIGHT, SEPTEMBER 1, 1968

Don't delay—fill out and mail Enrollment Form today, with \$1.00, to Mutual Protective Insurance Company, 3860 Leavenworth Street, Omaha, Nebraska 68105

HOSPITAL PLAN FOR CATHOLICS
LIMITED ENROLLMENT FORM NO. 9850210

INSURED'S NAME (Please Print)		
First	Middle Initial	Last
ADDRESS _____		
Street	City	State
Zip No. _____		
SEX:	<input type="checkbox"/> Male	<input type="checkbox"/> Female
AGE	DATE OF BIRTH	
Month		Day
Year		Month
Day		Year
Wife's First Name		Middle Initial
DATE OF WIFE'S BIRTH:		Month
Year		Day
Year		Year
SELECT <input type="checkbox"/> All-Family Plan		
IF All-Family or Husband-Wife Plan is selected, give following information on wife:		
DESIRED: <input type="checkbox"/> Husband-Wife Plan		
(Check One <input type="checkbox"/> One-Parent Family Plan		
Only) <input type="checkbox"/> Individual Plan		
Do you carry other insurance in this Company? <input type="checkbox"/> No <input type="checkbox"/> Yes (If "yes," please list policy numbers.) _____		
I have enclosed my first monthly premium of \$1.00 and hereby apply to Mutual Protective Insurance Company, Omaha, Nebraska, for the Hospital Plan for Catholics Form P147 Series and Plan thereunder as selected above. I understand the policy is not in force until actually issued. The beneficiary for all persons covered under this policy shall be: Check one:		
<input type="checkbox"/> _____ Name of Beneficiary _____ Address _____		
<input type="checkbox"/> The Catholic parish in which the covered person resides at the time of his death.		
Date _____	Signed <input checked="" type="checkbox"/> _____	Insured's Signature SIGN—DO NOT PRINT
FORM E-147M		

Please make check or money order payable to MUTUAL PROTECTIVE

Clergy Has No Place In Political Arena, He Says

By MSGR. GEORGE G. HIGGINS

Religious News Service reports that a clergy committee for one of the candidates for the Presidency of the United States has been established. We are told that this new organization, which includes clergymen of all faiths, plans to be a working political group. I take this to mean that it plans to jump into the political fray knee deep and actively campaign for its chosen candidate.



I find it rather awkward to comment on this unusual development if only because of the fact that the candidate in question and many of the most prominent members of his new clergy committee—men of proven competence, integrity and good judgment—happen to be close personal friends of mine.

On the other hand, I doubt that they will take it as a personal affront if I suggest—tentatively and subject, of course, to correction—that the committee never should have been established in the first place and should seriously consider going out of business before it falls flat on its clerical face.

EXPLANATION

Let me try to explain why I am not in favor of such a committee and would be equally opposed to the establishment of similar committees on behalf of any of the other Presidential candidates. In the first place, I do not question the "right" of individual clergymen to campaign for political candidates of any persuasion or at any level of government—local, state or federal.

But what about prudence or the propriety of their doing so, not as a matter of abstract theory in some imaginary political order, but at this particular moment in history in this particular American society with its long-standing (if not always perfectly honored) tradition of clerical neutrality in electoral campaigns at any and every level of government?

This, it seems to me, is the only pertinent question. For my own part, I would answer it in the negative.

I also happen to think that, in voicing this opinion—which is merely a pragmatic judgment and has ab-

solutely nothing whatsoever to do with theology or Constitutional law—I am reflecting the overwhelming consensus of the American people. I am persuaded, in other words, that Americans of all faiths—including those who expect the clergy to play an active role, proper to their particular calling, in the temporal order—most emphatically do not want them taking sides, either pro or con, in political primaries or elections.

INVOLVEMENT?

Secondly, I wonder, as a practical matter, where and how we will ever be able to draw the line on clerical involvement in political campaigns once it is rationalized in a particular case. The members of the clergy committee referred to above quite obviously think that, in the case of their particular candidate, the moral issues involved are so transparently clear that they as "individuals committed to the expression of moral consciousness" have the responsibility to take a stand.

Let's prescind from the fact that millions of other Americans, who must also be credited with being morally conscious citizens, are on record as disagreeing with their particular reading of the moral issues involved in the choice of candidates for the Presidency in 1968. For present purposes, that's beside the point—except insofar as it suggests, to this columnist at least, that morally conscious clergymen ought to be a little more modest about contrasting their own sense of moral earnestness with that of other equally sincere citizens.

For the moment, however, the point is that, in the practical order, once the clergy start down the primrose path of advising other people how to vote—and doing so from the point of view of their own reading of the moral issues involved—there is logically no way of turning back. By that I mean that morally conscious clergymen who are really determined to do so can readily justify getting involved in every election in which moral issues are involved—and name one of any importance in which this doesn't happen to be the case.

I would also confidently predict, in conclusion, that for every hapless voter who follows or even seriously considers the solicited or unsolicited guidance of the clerical members of the above-mentioned committee

Interpretation

BELOW OLYMPUS By Interlandi

CAMPAIGN HEADQUARTER



INTERLANDI © 1968, LOS ANGELES TIMES

"What are you, some kind of a Commie agitator?"

there will be at least a hundred who will tell the members of the committee to get out of the way and to mind their own business.

Sorry about that, fellows, but in this business, right or wrong, you simply have to call them as you see them.

Juvenile Delinquency Bill Just In Time?

By J. J. GILBERT

WASHINGTON (NC)—The Juvenile Delinquency Prevention and Control Act of 1968 which President Johnson has signed may help to dissipate one of the more ominous clouds currently hanging over the future of the nation.

The bill — H. R. 12120—was hammered out by House and Senate conferees who battled the muggy heat of the Washington summer before the break for the political conventions. Much of the credit for smoothing the legislation's passage, according to Congressional observers, belongs to Rep. Roman Pucinski of Illinois and Sen. Joseph Clark of Pennsylvania.

The bill continues in effect legislation first passed in 1961. Appropriations for the program ran

out at the end of fiscal 1967 because the authorization was not renewed, with the result that virtually no new projects were undertaken during the past year.

\$25 MILLION

The bill calls for an authorization of \$25 million for fiscal 1969, \$50 million for fiscal 1970, \$75 million for fiscal 1971, and \$100 million for fiscal 1972—a four-year authorization program. The purpose of the act is to assist courts, correctional systems and community agencies to prevent, treat and control juvenile delinquency, and to support research efforts in the same area.

Moreover, as a result of an amendment by Sen. Thomas Dodd of Connecticut, some of the funds authorized to help prevent juvenile delinquency will go to the na-

tion's public and nonpublic elementary and secondary school systems. These funds will be used to develop teaching techniques and course material that can impart to young people an understanding of such pitfalls as drug addiction and violence.

The new legislation comes at a time when the statistics on juvenile delinquency are indeed ominous. Last year, eight of every 10 automobile theft arrests, seven of every 10 arrests for burglary and larceny, and five of every 10 arrests for robbery were of persons under 21. Arrests among the nation's 15 and 16-year-olds are more frequent than in any other age group. It is among America's young people that the crime rate is growing most rapidly. While the popula-

tion under 18 years old grew by only 17% between 1960 and 1965, the number of arrests in that age bracket went up by 47%.

Clearly, something must be done to reverse this alarming trend. The Juvenile Delinquency Act will authorize the following programs and activities.

- The development of comprehensive anti-delinquency plans by state and local public agencies.
- The planning of preventive projects and programs by both state and local public agencies and by private, nonprofit organizations, including schools.
- Rehabilitative services for the diagnosis, treatment and rehabilitation of delinquent youths conducted by public agencies such as courts, correctional institutions and law enforcement agencies.
- Community-based prevention

services for young people whose environment places them in special danger of becoming delinquent.

• Construction of rehabilitation and prevention facilities.

- The development of programs to train youths and adults for career occupations in juvenile delinquency work.
 - Research and demonstration programs to develop new techniques and practices in combating juvenile delinquency.
 - Technical assistance services to state and local public and nonprofit agencies.
- President Johnson, when signing the bill, predicted it will save many a youngster from committing his first offense. For others, he said, "it will rehabilitate life and renew hope."

BELOW OLYMPUS By Interlandi



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"I'm sick and tired of writing to my representatives about everything!"

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Check into it.

Are Saints Irrelevant Today? Have They Become Outmoded?

By JOSEPH A. BREIG

To say that veneration of the saints is outmoded in our modern age is to say that the honoring of goodness and self-sacrifice and heroism is outdated.

More; it is to say that there no longer is any point in praising God for his works, among the greatest of which are the spiritual wonders produced in creatures by his grace.

If I cannot honor the saints for their virtue and for the inspiring example they have shown me how can I honor my own father and mother for their devoted goodness?

And yet I have not heard that God has repealed the commandment about honoring parents.

DEFINITION OF RELIGION

As Chesterton remarked, if we were to follow in the footsteps of our modern philosophers, we would find ourselves in a situation in which we could not so much as say "thank you" for the salt.

For myself, I say "no thank you" to that kind of thinking. Nothing gives me more joy than the gratitude I feel, first to God, and then to my fellowmen—especially to those whose goodness soars far above and beyond the call of duty.

The word "saint," after all, simply means "good." And the person whose heart is not stirred to veneration in the presence of extraordinary goodness is spiritually ill.

A splendid definition of religion was given to us recently in a statement on "The Worship of God in a Secular Age," adopted by the world assembly of the World Council of Churches at Uppsala, Sweden.

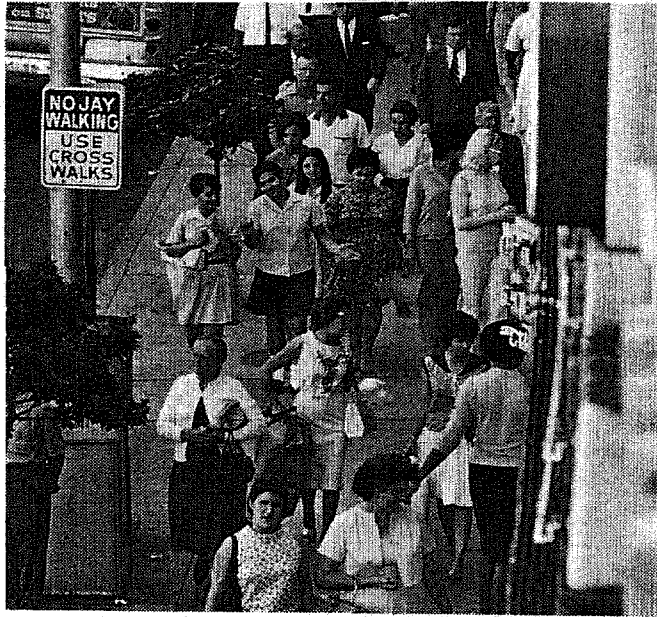
True worship, said the statement, involves a tireless struggle against everything that separates people from their Creator and from one another. Consider these great words:

"In worship we enter God's battle against the demonic forces of this world—

"forces which allenate man from his Creator and from his fellowman—

"which imprison man in narrow nationalism or arrogant sectarianism—

"which attack his life through racism or class division, war or oppression, famine or disease, poverty or wealth—



"and drive him to cynicism, guilt and despair."

TOTALLY GIVE THEMSELVES

Is not that what worship of God truly is? And are not the saints—including the patriarchs and prophets of the Old Testament—those who most perfectly live this definition, who most totally give themselves to this struggle for God and man?

The saints irrelevant? The saints outmoded?

To realize the trivialism, the superficiality, of such notions, we need only recall some of God's heroes.

Abraham irrelevant?—he who was willing to obey God even to the sacrifice of his son?

Issac and Jacob irrelevant?

The Machabees irrelevant in our age, which has seen so many and such desperate struggles, like theirs, against tyrants usurping the place of God?

St. Paul outmoded? Try reading him if you think so.

St. Francis outdated?

Come off it, chum!

John Vianney Had 'Too Much Love For Souls To Go Unloved Himself'

By JOHN J. WARD

"He was a man of God. . . His simple and convincing preaching reached the hearts of all."

So spoke the late Pope John XXIII of the saintly man whose name is well-known throughout the Archdiocese of Miami. His feast day was observed Thursday, August 8.

He is St. John Vianney, the Cure' of Ars and patron of all priests. The seminary of the Archdiocese, where all future priests of this area are trained and instructed, was named in his honor.

He spent 41 remarkable years as pastor of Ars, a tiny village in southern France. Confronted by major obstacles

on his way to ordination and after his ordination, assigned to the obscure hamlet where neither he nor the Faith he preached was fully welcome, St. John Vianney had within him too much love for souls to go long unloved himself.

WIDELY KNOWN

He became widely known throughout Europe as a confessor and was esteemed internationally for his sanctity. He died in 1859 and was canonized in 1925.

Born on May 8, 1786, in the village of Dardilly, Jean Marie Baptiste was one of six children in the Vianney family. Always a slow learner, he was given little encouragement when he asked to be

Forty Hours Devotion

Week of August 18

St. Vincent de Paul — Miami

Week of August 25

Holy Rosary — Perrine

admitted to studies for the priesthood.

Finally he visited a Father Balley who was conducting a parish school of ecclesiastical studies in the nearby village of Ecully. Father Balley, while interviewing the eager 16-year-old candidate, thought his face familiar. He asked if the two had not met somewhere before. The young replied:

"Yes, but I was only a boy and of course I've changed."

Jean Marie then told of their previous meeting. It was after the French Revolution of 1789 and the Church was being persecuted.

REQUIRED OATH

Priests were required to take an oath recognizing state control of the Church, but many refused, including Father Balley. They were forced into hiding to

escape imprisonment or even the guillotine.

Priests who remained free had to disguise themselves, travel secretly through the country and seek refuge in Catholics homes such as the one in which the Vianneys lived. Jean Marie remembered the night when Father Balley himself had come to his home, pursued by soldiers. The seven-year-old boy guided the priests to the woods and safety. Father Balley recalled:

"Ah, yes. You saved my life that night. I can never thank you enough."

The following day he admitted Jean Marie to studies for the priesthood.

After his ordination and assignment to Ars, John Vianney was so superior spiritually that his confessional soon became the busiest in all Europe.



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Prayer Of The Faithful TENTH SUNDAY AFTER PENTECOST Aug. 11, 1968

CELEBRANT: The Lord be with you.

PEOPLE: And with your spirit.

CELEBRANT: Let us pray. Our participation in this banquet implies not only the awareness that we share this Eucharistic Meal, but also that we share a common concern for the needs of one another and of all men.

LECTOR: (1) For our Holy Father, Pope Paul, that he may have a safe and successful trip as a Pilgrim to the International Eucharistic Congress in Bogota, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (2) For our Archbishop, Coleman F. Carroll, that his concern and activity may help to find peace and understanding in the racial problems in our community, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (3) For our civil authorities and civic leaders and all men of good will, that they may work together in finding a solution to racial and community problems so that violence and radicalism may be banished from our community life, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (4) For all the Latin American Bishops who will gather in Colombia for a General Conference to find solutions to the anguish and problems of the Church in Latin America, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (5) For all of us in this assembly of the People of God, that through our celebration of this sacrificial banquet we may be united with all the Pilgrims who will attend the International Eucharistic Congress and with Christ, our Lord, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (6) For all confessors, that they may be assisted by the Holy Spirit in guiding their penitents to an understanding and acceptance of the Papal Encyclical, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (7) For N. and N., members of our parish who died last week, and for all deceased members of our parish and all who are seriously ill, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

CELEBRANT: Hear and grant our petitions, O Lord! We wish to express our gratitude for your Eucharistic presence in our midst. With your divine power, protect all the Pilgrims and give light to our civic leaders that they may bring peace and understanding to all men in our community. 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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They Just Can't Get Through To Junior!

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.



Many years ago it was said that a child should be treated like a visitor from a foreign land. He doesn't know our customs. He doesn't know our language, but he must obey the law.

How do we accomplish this? Talking with parents and adolescents we hear the same old complaint, "We don't seem to communicate," or "I can't get him to talk with me."

When he is young, then, it would seem that it would be better to permit a child to express his opinions. They may be completely at variance with those of adults or infants, but "keep quiet" or "speak when you are spoken to" isn't the best solution.

We don't want them to become autistic, but if you continually assert adult authority without reason this will have a bad effect. Take time and explain to a child why you differ.

If you do not take that time, then never complain later that you cannot communicate with your child because when he wanted to talk to you, you did not have time to listen.

Trust Your Children

Have faith in your children. They learn by example not by adult preaching. If you have set a good example by establishing a warm family unit, you won't have to worry to much about where they are at 11 p.m.

If the family unit is bankrupt, then you can forbid all you want. It will have little effect, and the answer to the question many Miami television listeners hear every night at 11 p.m. — "Do you know where your children are?" — will be that they are parked in the back seat of a car or at an outdoor movie where they occasionally look at the screen.

Start early and have faith in the early training and example of the family unit and you will know that your youngster will have the good sense to do what is right.

Are You A Screamer?

Frequently I am asked about "screaming." My advice is simple — DON'T. If you think the child is committing a felony when you hear some noise in the next room, take the time and trouble to look and determine what the criminal is doing. Some children don't recognize their mother's or their father's voice when they speak at a normal pitch. Some get a terrific enjoyment out of hearing you scream.

I can remember the child in the cartoon who didn't come in for lunch when he heard "Jimmy, your lunch is ready." He went on playing through three or four screaming "Jimmies" until he heard "James Brown" and he knew that this was the desperation call and responded.

Besides, more and more research is being done on the relationship between noise and loss of hearing. Remember that prolonged exposure to a noise level above 85 decibels — this is the range for hearing and understanding human speech — may produce hearing loss. Reports over the country show that members of a combo, after prolonged exposure to amplifiers and other loud noises, often have permanent hearing impairment.

Kids Are Color 'Blind'

Much has been written lately about prejudice, but I would like to make the following suggestion.

Walk through the wards of any children's hospital (I have seen this so often at Variety Children's Hospital) and you will note children from two or three years of age up to six or seven years old sitting together in beds and playing games together, regardless of race or color. They share and play.

Later on they learn to adopt parental values and prejudices and bigotry are awakened. Prejudiced parents caused prejudiced children. The vast majority of children adopt the values of their parents especially if the parents continue to downgrade races and colors in front of the children. Education must begin at parental levels where the question of prejudice is concerned.

What Is Balanced Diet?

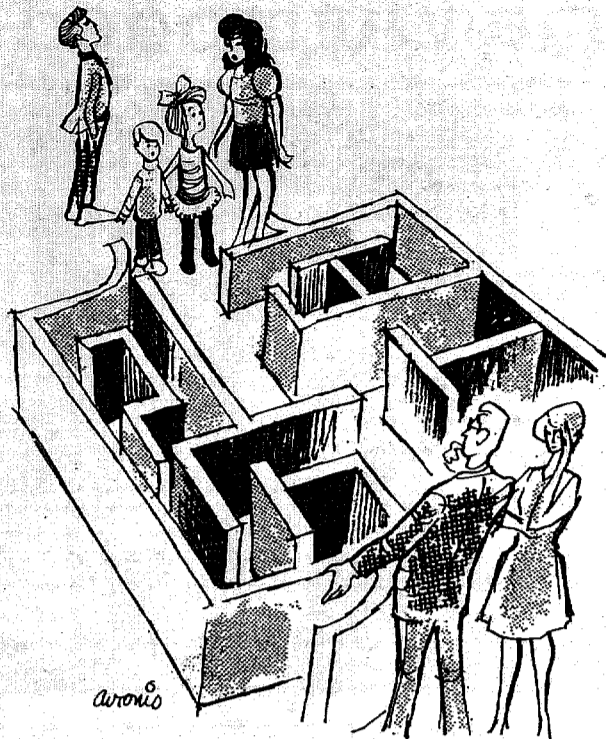
Mothers frequently complain that they spend all day cooking and determining a balanced diet, and their children will not eat.

My answer to the problem is usually: "The only thing you should balance is your check book."

Take the example of Bill Haast at the Miami Serpenterium. Ten days a month he drinks and eats nothing but but carrots and carrot juice. Ten days a month he eats nothing but a mixture of nuts and the third ten days he eats nothing but fruits. I defy anyone to keep pace with him.

It has been shown that over a period of weeks a child will balance his own diet and do it well — this does not include candy or soft drinks. Give a child a chance to eat what he will without a fight — without saying "You will finish those vegetables if you have to sit there until dinner time." You do not have to go through a daily change of menu. Coercion to eat makes for bad digestion — eating is a habit.

I know one child who ate split pea soup and Virginia ham twice a day for two months. Then got into the habit of eating and would take varied foods. Personally, I haven't eaten a vegetable in 50 years.



In family counseling you frequently come across a father who will tell you that he hates to come home for dinner because it is bedlam — the children who won't eat, and spill their milk, kick the table, shout at each other, start playing with their food and their parents getting more and more upset by the minute.

They start screaming and sending the unruly ones to

bed without dinner. The screaming is usually enjoyed by the children and you will find that Pop will stop off to have one or two beers on the way home to fortify himself for the dinner to come.

In these cases it is much wiser to feed the children first — even if it means more work — but in the interest of good family relations, do it. Then let the parents sit down and enjoy a good quiet meal and talk together. As a reward for good eating habits the children may later be permitted to sit down and eat with their parents.

Then Mom Got Sick...

The other side of the coin is the father who presents himself as a martyr. He works hard all day and comes home to this. The best answer to this is the family where the mother had to have emergency surgery one evening. There were four children ranging in ages from six to sixteen and father had to stay home until reinforcements in the person of a grandmother arrived.

Dinner-Table Revolution

It wasn't long until he discovered the daily "parade." The "parade" took him to basketball practice for one, ballet lessons for a second, the orthodontist for the third and music lessons for the fourth. He then developed the complicated strategy of picking them all up — interspersed the following day with a special trip to the speech therapist. Later he took them out to eat at a restaurant no less!

Such a strategy required Napoleonic thought. He had a very intelligent wife — she did not ask him why he was late for evening visiting hours at the hospital — he told her.

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Page 18 THE VOICE Miami, Florida August 16, 1968

Catholic Schools-- What Is Ahead?

By WILLIAM RYAN

Q. Recent reports indicate that Catholic schools across the country are closing at the rate of almost one a day. Can we expect to see an end to this trend?

A. I see no indication that the trend will stop in the immediate future, but this doesn't scare me. I said in 1963, and was criticized for it, that by 1980 we would be running a much smaller operation. But they will be better schools. In many cases, school-closings mean a merger of schools and when it is not viable to operate a school, it is better to close it or to merge it.

Incidentally, when I speak of a smaller operation, I mean fewer institutions and not necessarily a great decrease in the number of students served. Dubuque merged 49 rural schools last year without losing a single student.

Q. What is the chief problem in Catholic education today?

A. The decreasing number of vocations, and I think this results from a confused mentality on social action programs. Many of our teachers are leaving the classroom and rushing into other areas out of honest dedication, but they discover they were doing a better job in the schools. This is particularly true of many former nuns. We can't seem to head off the movement. It is the 'in' thing to do.

But the mission to the poor is in the classroom as well as on the street corner.

Q. What is your view of the new priorities for Catholic education suggested by Msgr. James C. Donohue of the United States Catholic Conference, particularly his stress on the importance of ghetto schools?

A. I emphasize with Msgr. Donohue that Catholic education has a special mission in the inner city. But I don't think we should close our suburban schools in order to accomplish this task. I don't see it as an "either/or" situation at present.

Certainly Catholic education has an enormous contribution to make in the inner city. Catholic teachers live there and often their public school counterparts do not. We've discovered that the Sisters have tremendous rapport with people in the ghettos. In Harlem, for example, the poor identify with the Sisters who live there and continue to share their misery.

White racism is a suburban problem. I would like to see a joint effort to combat racism and poverty involving suburban parishes and their schools. This has already begun in some dioceses. The "guest" program in the archdiocese of Chicago, for example, provides Negro students from the ghettos with an opportunity to attend suburban schools, where their needs are looked after during the day by families in the "host" parishes. This is the kind of unique contribution that Catholic schools can make.

Let's not close our schools just when public education is coming to the point where it sees it needs the private sector.

Q. The Supreme Court recently ruled in the *Allen* case that it was constitutional for the State of New York to provide textbooks to non-public as well as public school students. At the same time, it said in the *Flast* decision that taxpayers have standing to bring suit if they think a program of government aid to schools violates the principle of separation of church and state. What will these decisions mean to Catholic education?

A. The *Allen* decision, in which NCEA entered a friend-of-the-court brief, will mean a far better spirit of cooperation throughout the country between the public and private sectors of education. Catholic education need not fear the *Flast* decision because so few cases will ever reach the higher

(Father C. Albert Koob, O. Praem., is executive secretary of the National Catholic Educational Association (NCEA), the nation's chief Catholic professional education organization.)



Father Koob

teacher aides to assist them. Catholic schools can expect to participate in these programs.

Q. What trends can we expect to see in Catholic education in the next decade?

A. Regional elementary schools, more emphasis on pre-school learning, joint efforts between inner city and suburban Catholic schools, adult education and home

learning—like Catholic University's Center for Educational Technology which sends out packages of learning materials to the homes. This last, of course, is one aspect of adult education.

Q. Will NCEA still function as a clearinghouse of ideas for Catholic educators?

A. Yes. At the present time, administrators, researchers, and planners in Catholic education are clamoring for a sophisticated data gathering.

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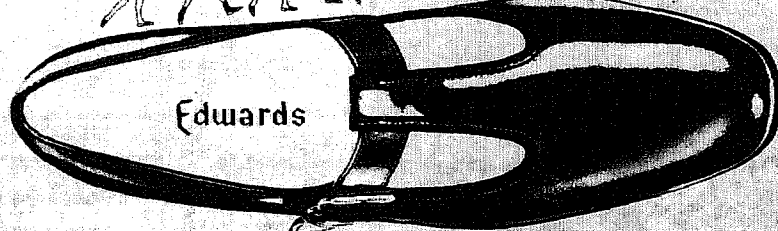
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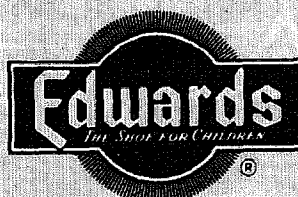
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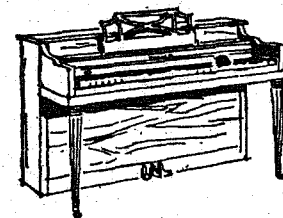
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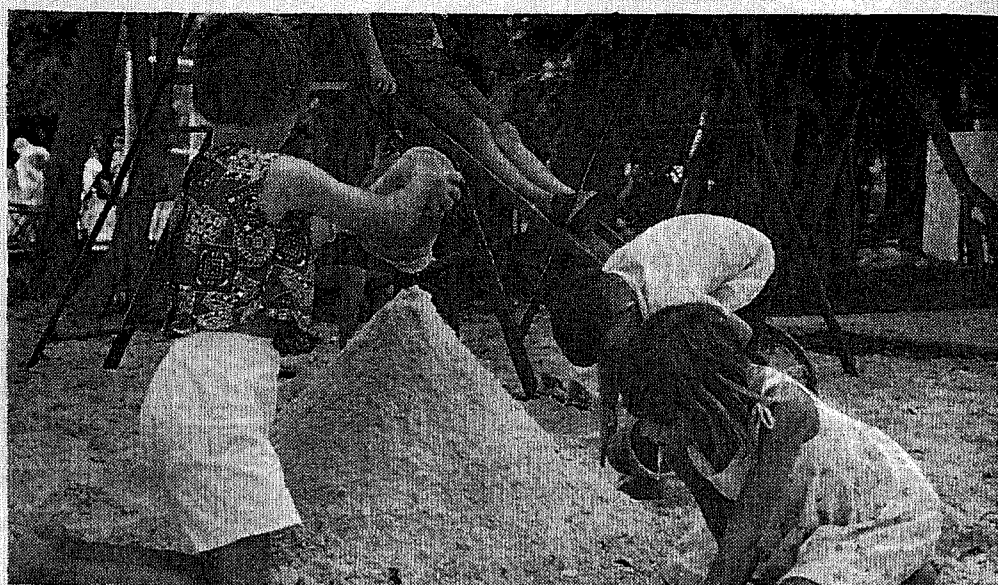
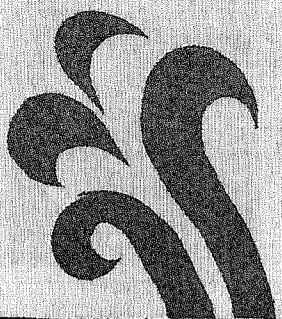


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WHEN THERE is a great big lot of soft white sand and you're only seven or eight years old, what could be more natural than collecting some of that sand and making a "mountain" out of it? And that's just what Kathy Cooper, left, John Thomas and Sharon Schultz are doing.



Summer Mini- People

The music starts and numerous small children jump to their feet and begin a very careful walk around a row of chairs.

Slowly, carefully they edge up to a chair, linger a moment, and rush to the next. Linger a moment and scoot to the next.

Unexpectedly the music stops.

There is a quick scramble for seats, a few shouts of surprise, and then a soft, quiet groan as a youngster realizes that he or she doesn't have a chair.

But the game is more than just trying to find a seat when the music stops. It's a lot of bouncing and skipping, and it's a lot of tousled hair, as can be seen from the varying hair styles of the young miss pictured above during the summer day camp at St. Vincent de Paul Church.

With the first day of school only weeks away (see schedule below) more than 130 youngsters from St. Vincent de Paul parish are still finding a great many things to do.

The program is sponsored by the teenagers of the area with the help of ladies from the parish and the surrounding neighborhood.



WITH PRACTICE they may someday become a famous duo of concert pianists, but for now Maggie DeLaTorre and Colon Sykes only play the piano for their own entertainment and the listening pleasure of Robert James.

Archdiocese Of Miami

School Calendar

1968

FIRST SEMESTER

Sept. 3	Tuesday	Opening of School
Nov. 1	Friday	All Saints' Day - No Sessions
Nov. 4	Monday	First Quarterly Report Due
Nov. 11	Monday	Veterans' Day - No Sessions
Nov. 28	Thursday	Thanksgiving Holidays - No Sessions
Nov. 29	Friday	Thanksgiving Holidays - No Sessions
Dec. 20	Friday	Christmas Holidays Begin at Close of Classes

1969

Jan. 2	Thursday	Classes Resume
Jan. 20	Monday	Second Quarterly Report Due
Feb. 20	Thursday	Diocesan Teachers' Institute
Feb. 21	Friday	Diocesan Teachers' Institute
Mar. 31	Monday	Third Quarterly Report Due
Apr. 2	Wednesday	Easter Holidays Begin at Close of Classes
Apr. 8	Tuesday	Classes Resume
May 15	Thursday	Ascension Day - No Sessions
May 30	Friday	Memorial Day - No Sessions
June 6	Friday	Closing of School - Final Report Due

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'Hard Realities Of Life Face' Pace Squad At Kickoff Time

This will be the year when the Msgr. Pace High School football players learn the hard realities of life. It won't come in the classrooms but on the playing fields against the likes of Key West High, Chaminade, LaSalle, Hollywood Hills and St. Thomas Aquinas.

For Coach Dick Fallis, this fall represents the first full season of varsity opposition for the Spartans who inaugurated football at the northwest Miami-area school last year. Last season, despite being the first, was a pleasant one, the Spartans going 5-4 for the campaign.

But, it was a schedule that included a mixture of junior varsity and small Class C schools.

CALLS OPENERS 'TOUGH'

This time, things will be different. The Spartans go against the big ones and Fallis is hopeful that his squad has grown with the schedule.

"Experience will hurt with the tough opening schedule," he explains. "We'll be playing only three Class B teams."

"Everyone was surprised with a 5-4 record last year and a repeat performance will make Pace ready for Class A competition in 1969. That's what we are shooting for."

"We'll platoon and play as many men as possible."

Manpower does not appear to be any problem for Fallis. Size does.

The energetic Pace coach, will have 21 top performers back from last year, including a trio who gained All-diocese honorable mention last fall as sophomores; Glenn Casey, Bob Callahan and Bill Hunt.

CLUE TO SIZE PROBLEM

The three are a clue to the size problem that will face Fallis this year. Callahan is a 140-pound guard, Casey a 160-pound full back and defensive back while Hunt is a 140-pound halfback.

Other key performers returning are quarterback Mike Guilfoyle, 145 pounds; defensive end Allan Killian, 165; defensive back Mark Godwin, 155; and defensive end Pat Campolo, 150.

Casey, Guilfoyle, Callahan, and Hunt are counted on to lead the offense while Killian, Godwin and Campolo will head up the defense.

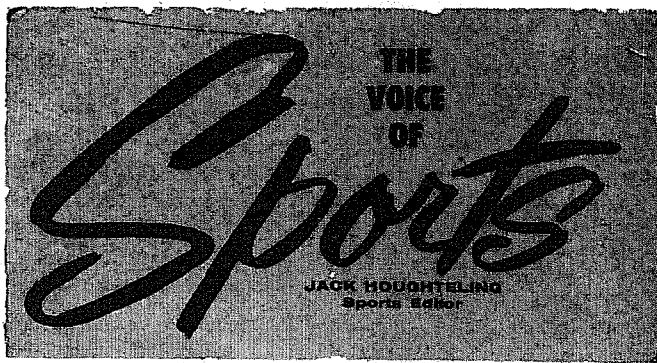
In the offensive line with Callahan, the top men will come from tackles John Cini, 165; Mike Higgins, 160; Mike Pleasant, 180; Gene Picchi, the team's heaviest player at 200 pounds; and Tom Hankins, 165, who will probably also draw the team's kicking duties.

The interior of the offensive line will have guards Roy Wallace, 145; Bill Lyons, 155; and Tom Lucas, 140, while the center spot will be handled by Rick Curran, 165, and Tom McGagh, 155.

DILEMMA FOR 'ATTACK'

The offensive end spots are currently the most barren with several players expected to be shifted from other spots to build up the receiver corps. Skip Washa, 150, whose previously playing experience at Pace has been in basketball and baseball roles, is the most promising of the early candidates.

The lack of experience at end will undoubtedly be a prob-



lem for the Pace attack in the early games.

Quarterback Guilfoyle, a standout field general, will lead the backfield with Bob Farrell, 135, as the back up man to Guilfoyle.

The rest of the offensive backfield will come from halfbacks Hunt, Paul McGill, 130, and Milt Tremblay, 140, while the challengers to Casey at fullback could be Kevin Kramer, 165.

The defense shapes up as the Spartans' most formidable factor with Campolo and Killian anchoring the two ends, tackles in Bean, Pat Dunne, 150, along with the possibility that several of the offensive tackles will be shifted to defensive duties to add depth and size.

Middle guards will come from Cini, Picchi and Joe Serpico, 170, a senior playing ball for the first time, and Mike Hanley, 170, also a senior without previous experience.

Backing up the line will be Wallace, Higgins, McCagh and Lyons.

The prime secondary prospects are Casey, Hunt, Tremblay, Godwin, Luis Lanao, 135, Joe Anon, 145, and Dave Russell, 135.

As should be obvious, Fallis still has much juggling to do with his squad, to find the best men for the best spots. While the desire is there to come up with two platoons, it'll undoubtedly end up with the top men seeing two-way duty whenever the situation gets sticky.

Fallis and his assistant coaches, Don Cates, Gene McCarthy and James Carger, have their work cut out for them but there is an air of optimism.

In summarizing his prospects, Fallis states: "We'll have a good, intelligent backfield, above average speed; and good guards, small but quick. We also have several good sophs coming up who may help us out."

MSGR. PACE SCHEDULE:

Sept. 20—at Key West	Oct. 25—Cardinal Gibbons
Sept. 27—at Hollywood Hills	Nov. 9—at Florida Air Hills
OCT. 4—Westminster	Nov. 15—Ransom
Oct. 11—at Chaminade	Nov. 22—at Miami Military
Oct. 19—at LaSalle	Nov. 26—St. Thomas



CENTER FIELDER for the league-leading St. Louis Cardinals, Curt Flood, puts the finishing touches on a painting of Dr. Martin Luther King, Jr. The ballplayer began the portrait of the slain civil rights leader as a commercial project, but now plans to give the original to Mrs. King.

CYO Deadlines Near

CYO soccer, football and volleyball fans, take note.

Deadline for entries in these sports will be Sunday, September 8 and competition will begin on Sunday September 15.

Volleyball competition is open to girls teams only. Boys' competition will be foot-

ball or soccer depending upon the amount of interest shown in the two sports, according to Father Walter Dockerill, Archdiocesan CYO director.

Further information and applications may be obtained by writing the CYO Office, 6180 NE 4 Ct., Miami, 33137, or phone 757-6241, ext. 260.

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Search, Confab For This Week-end

Two special programs, designed by and for teenagers and young adults, will be held in the South Florida area this weekend.

Members of the Catholic Young Adults Clubs of the Archdiocese will meet in convention this weekend, August 15 to 18, at the Barcelona Hotel, Miami Beach.

A number of luncheons and dinners, as well as social events and panel discussions have been planned for the confab, according to Archdiocesan Council representative Maureen Walsh.

Approximately 45 teenagers from CYO groups throughout the Archdiocese will begin a three-day "Search" program this evening, Friday, August 16, at the Dominican Retreat House in South Dade.

Conducted by the teenagers themselves with assistance from Archdiocesan CYO Director Father Walter

Dockerill and Archdiocesan Newman Club Director Father Arthur DeBevoise the "Search" will explore the pressing problems of our day which confront America's young people.

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Barber 'Snips' Way Into Boystown Hearts

In the present day of long hair and even longer waits between teenagers' haircuts, it's unusual to see a barber who's popular with young men.

But Anthony Ramunni and his son Steven are not only popular at Boystown of South Florida, they have become friends of the 41 boys whose hair they have cut for three-and-one-half years.

Trying to keep a young boy's hair neat and trim can seem like an endless task. At Boystown it is no different. But instead of the boys visiting the barber shop, the barber visits them.

Anthony Ramunni has dedicated one Sunday a month to visiting the young men of Boystown.

Anthony, who is a member of St. Lawrence parish, has served as the past president of the Holy Name Society and on the Parish Council. He has been cutting and styl-

ing hair for twenty-five years and is the owner of "Anthony of New York" in North Miami Beach.

He feels that the boys' haircuts are an individual thing. Anthony tries to cut the hair to the boy's liking rather than in any standard or regimented way.

About the boys at Boystown, Anthony noted that their attitudes have greatly improved and that they no longer are afraid of him. "They used to run away when they saw me," says Anthony, "but now they come up and shake my hand."



NOT TOO short on top please is the order of the day for barber Anthony Ramunni when he visits Boystown.

Won't Seek Embassy

LONDON—(NC)—The British government has again rejected a request from a member of Parliament that it seek to raise its representation at the Holy See from a legation to an embassy.

Britain's diplomatic representative — who has the status of a minister — takes 58th place in order of precedence at the Holy See.

The British government, rejecting the request that his status be raised to the ambassadorial level, said that it is content with the present situation for the time being. But the government denied that it is discriminating against the Vatican.

Altogether 57 nations have full ambassadors accredited to the Holy See, it was stated when the perennial request was raised once again in the House of Commons. They include eight member nations in the British Commonwealth.

Six who have the humbler status of minister include Britain — which on diplomatic occasions at the Vatican has to line up behind even the eight other Commonwealth countries — and Yugoslavia, Ethiopia, Monaco and San Marino.

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* FT. LAUDERDALE, 2650 North Federal Highway
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Tartar Sauce
2 Vegetables
SATURDAY AUG. 17
Delmonico CLUB STEAK 155
French Fried Onions
Baked Potato, Salad
SUNDAY AUG. 18
Stop in for Breakfast before or after Church
BREAKFAST SPECIAL 2 Eggs as you like, Grits or Potatoes, Hot Biscuits & Honey or Toast-Jelly, Coffee or Tea. 49¢
SUNDAY DINNER SPECIAL 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.
MONDAY AUG. 19
Boneless CLUB STEAK 117
Mushroom Sauce, Baked Potato, Chef's Salad
WEDNESDAY AUG. 21
Corned BEEF & CABBAGE 117
Choice of 2 Vegetables, Hot Rolls & Butter
TUESDAY AUG. 20
Hungarian BEEF GOULASH 117
2 Vegetables, Hot Rolls & Butter
THURSDAY AUG. 22
Baked CHICKEN & DRESSING 117
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Unese Arquidiócesis de Miami

Al Congreso Eucarístico Internacional

Misa en la Catedral de Miami el Domingo; Arzobispo Carroll Encabeza Peregrinación

La arquidiócesis de Miami participará directamente en la celebración del Congreso Eucarístico Internacional a celebrarse del 18 al 26 del presente en Bogotá, Colombia.

Coincidiendo con la inauguración del importante evento religioso en Bogotá, en la Catedral de Miami se ofrecerá una misa el domingo 18, a las 7 p.m. Po-

cas horas después, a la 1:50 de la madrugada del lunes 19, partirá del aeropuerto internacional de Miami la peregrinación auspiciada por el Arzobispo Coleman F. Carroll y de la que será director espiritual el Padre Eugenio del Busto.

La misa en la Catedral será ofrecida en idioma español para orar por el éxito

del Congreso Eucarístico y ella se invita a la colonia colombiana en particular y a los latinoamericanos en general. La jerarquía eclesial colombiana ha expresado su deseo de que los colombianos ausentes del país en todas partes del mundo se unan en sus oraciones durante los días del Congreso Eucarístico.

El Obispo designado,

Mons. John J. Fitzpatrick también acudirá a la concentración eucarística con el Arzobispo Carroll y otros dignatarios, sacerdotes, religiosos y fieles de la Arquidiócesis.

Peregrinos procedentes de otras diócesis de Estados Unidos se unirán a la peregrinación que embarcará en un avión especialmente fletado

de la línea aérea Avianca, la misma que utilizará el Santo Padre, Paulo VI para su viaje a Bogotá.

Colombia se prepara para recibir el honor de ser la primera nación de Latinoamérica visitada por un Papa y desde el momento de la llegada del Santo Padre hasta su partida se observará fiesta nacional.

Se ha informado que la imagen de la Virgen de Fatima que se venera en el Santuario de Cova de Iria, en Portugal, será trasladada a Bogotá para los actos del Congreso Eucarístico.

The Voice mantendrá informados a sus lectores sobre la visita del Santo Padre y los actos del Congreso por medio de informaciones especiales.



Suplemento en Español de *VOICE

Programa Definitivo del Viaje Papal

Por JOSE IGNACIO TORRES

Bogotá—El programa que cumplirá el Papa Paulo VI en esta ciudad con ocasión del 39º Congreso Eucarístico Internacional y II Conferencia General del Episcopado Latinoamericano, ha quedado definitivamente elaborado con la segunda visita que hizo recientemente

monseñor Marcinkus, de la Secretaría de Estado del Vaticano y encargado de preparar el viaje papal.

Durante ocho días, monseñor Marcinkus desarrolló una amplísima actividad y se entrevistó con muchas personas, entidades y organizaciones que tienen que ver con la visita del Papa. Debió emplear gran tacto y diplomacia para solucionar una serie de problemas y desacuerdos que se estaban presentando.

Haciendo un resumen de las actividades de monseñor Marcinkus y del programa elaborado para los días de visita del Santo Padre, en Bogotá, se obtiene el siguiente cuadro:

1. Programa oficial del Papa.

Jueves 22 de agosto: Salida de Roma en las primeras horas de la mañana, vía "Avianca", para llegar al Aeropuerto Internacional Eldorado de Bogotá hacia las 10 de la mañana.

Del aeropuerto se dirigirá a la Catedral Metropolitana de Bogotá, en la Plaza de Bolívar, donde será recibido por el Episcopado y el clero colombianos. A continuación pasará al Palacio Cardenalicio, situado también en la Plaza de Bolívar, y desde una de sus ventanas saludará al pueblo e impartirá la bendición apostólica. Después pasará a la Nunciatura Apostólica. En las horas de la tarde irá por primera vez al templete eucarístico y realizará la ordenación de más de 150 candidatos al sacerdocio, al diaconado permanente y a otras órdenes clericales. Los ordenados serán de toda Latinoamérica. En la noche no tendrá audiencias.

Viernes 23 de agosto: En las primeras horas de la mañana Paulo VI se trasladará de la Nunciatura Apostólica al Palacio de San Carlos para saludar y entrevistarse con el Presidente de Colombia, Carlos Lleras Restrepo. Hacia las 10 y media, en un helicóptero de la Fuerza Aérea colombiana, será conducido al campo de San José, en el municipio de Mosquera, distante 25 kilómetros de Bogotá. Allí se encontrará con una gigantesca concentración de campesinos colombianos y latinoamericanos. Se habla de un número superior a los 500 mil. Discurso a los campesinos y entrevistas con ellos. Recorrerá el enorme campo en un Jeep, especialmente adaptado, para poder saludar de cerca a la enorme multitud. Inmediatamente después bendecirá, en este mismo sitio, las nuevas emisoras de Acción Cultural Popular (550 kilovatios), destinadas a la alfabetización de los campesinos. Regreso a la Nunciatura Apostólica. En las horas de la tarde, nueva visita al Campo Eucarístico para asistir a las ceremonias programadas por el Congreso Eucarístico para celebrar el "Día del Desarrollo". Regreso a la Nunciatura. En la noche, recibirá al Cuerpo Diplomático acreditado ante el gobierno colombiano y a otras personalidades nacionales e internacionales.

Sábado 24 de agosto: Visita a un barrio pobre de la ciudad de Bogotá. Celebración de la Misa. A las 10 de la mañana, en la Catedral Metropolitana inaugurará solemnemente la Segunda Conferencia General del Episcopado Latinoamericano. Pronunciará su discurso más importante. Hacia las 11:30 se trasladará hacia la nueva sede del Secretariado General del Consejo Episcopal Latinoamericano, en la calle 78 No. 11-17. Entrevista con la Presidencia del CELAM, los Presidentes de Departamentos del mismo y los obispos delegados y sustitutos de las Conferencias Episcopales de Latinoamérica ante el CELAM. Bendición de la nueva sede, en el salón Capilla Sala de Conferencias. Regreso a la Nunciatura. Hacia la mitad de la tarde, última visita al Campo Eucarístico para asistir a las ceremonias programadas por el Congreso Eucarístico para celebrar el día del matrimonio. 25 parejas recibirán la bendición nupcial de manos del Pontífice. Terminados estos actos será conducido al Aeropuerto Eldorado para abordar el jet de "Avianca" que lo conducirá de regreso a Roma.

En el viaje de regreso, el jet deberá hacer escala en una ciudad no colombiana aún no determinada, ya que por la altura de Bogotá (2,600 metros), es imposible llenar a plenitud los tanques de combustible del avión para que éste pueda realizar el vuelo directo entre Bogotá y Roma. Llegará a la Ciudad Eterna en las primeras horas del domingo 25 de agosto.

2. Discursos oficiales.

Durante los tres días escasos que Paulo VI permanecerá en Bogotá pronunciará 5 discursos oficiales y dos o tres charlas informales.

* * *

* * *

Congreso Eucarístico

Himno del

CORO

Continentes y pueblos del orbe congregados en torno al altar, el Pan vivo en banquete comamos, que nos une en amor fraternal.

ESTROFAS

I

A la Iglesia por Dios convocada el Cordero se entrega en manjar, su misterio de muerte y de vida se renueva en feliz memorial. A torrentes la vida se vierte por la ofrenda del Vino y del Pan.

II

Como el trigo que en pan se unifica recogido en el campo feraz, en la cena los hombres se unen en un círculo inmenso de paz. El misterio de fe celebremos como prenda de gloria inmortal.

III

Dilatemos con gozo las almas anhelando fervientes la paz, que vivamos los hombres unidos en justicia y estrecha hermandad. Construyamos un mundo más noble, cual preludio del Reino eternal.

IV

Peregrinos camino hacia el Padre esperamos seguros llegar. En la marcha a través del desierto nos conforta el maná celestial. Al encuentro de Cristo glorioso. Pueblo santo de Dios, avanza!

CORO

Continentes y pueblos del orbe congregados en torno al altar, el Pan vivo en banquete comamos, que nos une en amor fraternal.

Habla el Obispo Fitzpatrick

'Al Final de un Encuentro los Esposos Vuelven al Hogar Enamorados de Nuevo'

"La Familia Cristiana es la única esperanza del mundo y a menos que inspiremos al pueblo con los ideales cristianos de la familia, estaremos perdiendo nuestro tiempo", dijo el Obispo designado Mons. John J. Fitzpatrick a más de 250 matrimonios procedentes de distintas partes de Estados Unidos para participar en una convención regional del Movimiento Familiar Cristiano.

El prelado habló para explicar a esos delegados del MFC la efectividad de los Encuentros Conyugales, introducidos en Miami hace más de un año por la rama latina del MFC.

Dijo que el Encuentro Conyugal no es un apostolado fácil y hay que estar convencido de su efectividad. "La mejor forma de llegar a este convencimiento es haciendo un encuentro." Destacó después que el programa de este medio de apostolado familiar ofrece ideales y vela por los aspectos prácticos del matrimonio. No es un momento de duro examen de conciencia, las parejas no miran sólo a sus aspectos negativos, sino tam-

bién a los lados alegres y felices del matrimonio.

"Al final de las 48 horas. Añadió el Obispo Fitzpatrick, las parejas le dicen a uno que regresan a sus hogares más enamoradas... o enamoradas de nuevo." Añadió sin embargo que no todos los encuentros son un éxito. Necesitamos gentes que quieran ser honestos el uno con el otro. Algunos regresan a sus hogares tan necios como cuando llegaron. "Nosotros no vamos a resolver tampoco sus problemas", dijo "las parejas tienen que estar ansiosas de mirar por sí mismas a su matrimonio y a su futuro." Concluyó reiterando que el encuentro es a

realizar por la pareja junta y que los sacerdotes y otros matrimonios que asisten sólo llenan el tiempo entre los períodos de meditación y diálogo conyugal.

Francisco y Rosita de la Cámara, matrimonio vicepresidente de la rama latina del MFC de Miami tuvieron a su cargo la explicación de este novedoso medio de apostolado familiar.

Precisamente en los momentos en que el Obispo Fitzpatrick y los esposos de La Cámara explicaban el Encuentro Conyugal en la convención del MFC, en el Motel Carriage House, de Fort Lauderdale, catorce matrimonios de habla hispana

participaban en la oncena de esas jornadas en español conducida por el Padre Angel Villaronga y tres matrimonios del MFC.

En este momento 150 sacerdotes y matrimonios procedentes de España están introduciendo el sistema de los encuentros en otras ciudades de Estados Unidos, muchas de ellas interesadas ya por el éxito alcanzado en Miami donde después de comenzarse en español están ofreciéndose ya en inglés.

Francisco y Rosita de La Cámara, de la parroquia de St. Agnes, Key Biscayne, describieron la semana de retiro lejos de los hijos, como una oportunidad a los matrimonios de examinar juntos su vida conyugal.

"Es una cita con tu esposa", les dijo Francisco, un confrontación en tres partes: Con uno mismo, con su mujer (o marido) y de marido y mujer con Dios. Se ofrece la oportunidad de examinar la vida espiritual de tu matrimonio."

Las charlas de los sacerdotes y matrimonios que conducen el encuentro expo-

Congreso de Musicólogos

Bogotá (NA)—El "Primer Encuentro Latinoamericano de Musicólogos, Artistas y Compositores" se realizará en esta ciudad con ocasión del 39º Congreso Eucarístico Internacional a desarrollarse el mes próximo.

Este encuentro (agosto 18-22) ha sido promovido por el Departamento de Liturgia del CELAM que tiene su sede en Medellín. Objetivos de la reunión serán la renovación postconciliar, la preparación de un Cantoral Latinoamericano que contenga lo más selecto de la inspiración religiosa de este continente y el establecimiento de un lazo de unión entre músicos, artistas y compositores latinoamericanos.

(Pasa a la página 24)

(Pasa a la página 25)

Opiniones Divergentes Sobre la Encíclica

Ciudad del Vaticano (NA)—La prensa mundial concreta su atención, a través de editoriales y comentarios, en la encíclica "Humanae Vitae", resumida y en muchos casos, publicada íntegramente por los periódicos y agencias de información, mientras a la Secretaría de Estado llegan numerosos mensajes en adhesión enviados por las Conferencias Episcopales Nacionales, así como también telegramas de aprobación cursados por entidades y ciudadanos particulares.

Como es natural, la decisión pontificia —que no hace concesiones a la popularidad— es interpretada de un modo diverso en algunas partes del mundo, donde el problema es más agudo y en donde los aspectos complejos de la cuestión se consideraban bajo una perspectiva muchas veces en oposición con los mismos principios fundamentales de la razón humana. Todos conocen la actividad desarrollada en gran escala, incluso en el plano gubernativo y de la asistencia internacional, en favor del aborto y de la degradación de la capacidad innata de procrear.

Desgraciadamente, en los últimos años —incluso en algunos ambientes católicos— en los cuales se discutía libremente el problema, reconociendo sin embargo que se esperaba una solución autorizada, se fue difundiendo una simpatía hacia tendencias denominadas "liberalizadoras", con consecuencias que se encuentran actualmente en pleno contraste con la tan ansiada declaración pontificia. No debe sorprender a nadie que por el momento la encíclica sea un signo de contradicción, según los criterios subjetivos y las costumbres adquiridas, y que las agencias y los órganos de información recojan pareceres opuestos.

La mayor parte de los comentaristas rinde homenaje al acto de gran coraje del Papa y a la claridad transparente de la formulación doctrinal del documento pontificio. Más allá de cualquier contraste de opinión, o de actitud, la encíclica seguirá siendo un documento "histórico" y un pasaje obligatorio en el futuro desarrollo de la doctrina católica, y por lo tanto un punto de referencia para el porvenir. La magnanimidad de la inteligencia sabia y experta puede considerarse ya desde ahora no como un término, sino como un faro que iluminará el camino del Pueblo de Dios hacia el futuro.

En Italia, la encíclica "Humanae Vitae" ha tenido una amplia resonancia en la prensa. Según Il Popolo, la respuesta del Santo Padre "a los urgentes problemas sobre el control de la natalidad", confirma una vez más "la validez de las enseñanzas de la doctrina tradicional de la Iglesia, inspiradas en los principios fundamentales de la ley moral natural".

En Francia, la encíclica ha sido comentada favorablemente por el periódico católico La Croix, el cual en un artículo de su director pone de relieve cómo el Papa antes de pronunciarse sobre el problema quiso "que la reflexión y las consultaciones fuesen profundizadas lo más posible". No obstante, a medida que pasaba el tiempo—añade el autorizado diario— aparecía más claro que el mejor servicio que el Pontífice pudiese rendir a la Iglesia y a toda la humanidad, consistía en proponer nuevamente, y en toda su pureza —teniendo en cuenta

los últimos descubrimientos científicos, la evolución social y el llamamiento cada vez más enérgico a la paternidad responsable— la doctrina constante de la Iglesia, la cual aporta al problema la única solución verdadera y profunda. Habrá incomprendiones —añade el diario católico francés— no obstante, la Iglesia sabe que, a semejanza de su divino Fundador, es un signo de contradicción; sabe que defendiendo la moral conyugal en su plenitud, obliga a instaurar una civilización auténticamente humana."

Otro periódico de París, L'Aurore, observa que el tono del documento es muy paternal, y a pesar de que se condena el uso de los anticonceptivos, no se condenan a las personas, a las cuales corresponde observar la ley. Por otra parte —añade— muchos fieles no hubiesen comprendido cambios radicales en esta materia.

Al lado de estas posiciones favorables, los medios de información franceses exponen la encíclica, en espera de una meditación más profunda antes de dar un juicio sobre la misma. No faltan tampoco las reacciones negativas.

En Alemania, el documento pontificio ha sido recibido con reacciones de variado tipo, las cuales reflejan preocupaciones pastorales. "La decisión del Papa —ha declarado el cardenal Julius Doe arzobispo de Munich y presidente de la Conferencia Episcopal alemana— presenta a los sacerdotes y fieles de Alemania un objetivo que no es ciertamente fácil". El cardenal añadió que estudiará con los demás miembros del Episcopado alemán el texto de la declaración del Papa "para estudiar la posibilidad de ofrecer una ayuda a los fieles".

El conocido moralista alemán, Padre Hirschmann, ha declarado que el Pontífice se ha dado cuenta de las dificultades que deberán afrontarse en la enseñanza de la encíclica.

Numerosos problemas —añadió— se presentan ahora a la ciencia teológica y a los expertos en el campo del matrimonio y de la familia. Nadie debe hacerse ilusiones sobre la gravedad de la misión que nos espera. Para llegar felizmente a la meta, se necesita una gran fe y la solidaridad de todos".

Mientras la resonancia que ha tenido en la prensa es bastante contradictoria, el portavoz del Ministerio de la Familia ha declarado que "en Alemania el problema del control de nacimientos no es tan grave como en los países en fase de desarrollo. Por consiguiente —añadió— la decisión del Papa no tendrá en nuestro país las mismas repercusiones que tendrá en las naciones en fase de desarrollo".

Las reacciones de la prensa en general en los diferentes ambientes católicos son bastante divergentes. Algunos, aprobando la decisión del Pontífice, otros en cambio no silencian su preocupación por la actitud apoyada por la Iglesia frente al problema número uno de nuestros tiempos.



El Papa Paulo VI, hablando a los peregrinos reunidos en su residencia de verano de Castel Gandolfo defiende los puntos de vista de su encíclica Humanae Vitae sobre el control de la natalidad.

'Al Final de un Encuentro los Esposos Vuelven al Hogar Enamorados de Nuevo'

(Viene de la página 23)

nen los principales aspectos de la vida matrimonial, lo que es seguido por un período de tiempo en que cada uno analiza individualmente sus propias actitudes. La pareja se reúne a continuación y dialoga intercambiando puntos de vista.

Después Cámara se preguntó "cuántos minutos al día dedicamos a chequear nuestro matrimonio, a lo que respondió que este chequeo debía hacerse regularmente, sobre uno mismo, sobre los dos en común, sobre los hijos, sobre los problemas materiales, sobre la vida espiritual.

Enfatizó después que los encuentros conyugales, originados en España y traídos después a México y otros lugares de Latinoamérica no son sólo para parejas con problemas o infelices, sino también para aquellos felizmente unidos, ya que los ayuda o mejorar su matrimonio.

Mr. y Mrs. Jerry Whaley, de la parroquia de Holy Family, North Miami intervinieron para expresar al panel que cuando ellos hi-

cieron su encuentro estaban interesados en la obra, pero "realmente no esperábamos que fuera a hacer algo por nosotros. . . ya éramos un matrimonio feliz y una crisis que surgió en nuestra familia poco antes de hacer el encuentro sirvió para unirnos más durante este, de forma que no podemos imaginar el estar más unidos."

Whaley añadió que ellos se sorprendieron porque aunque creían que estaban marchando perfectamente unidos, estábamos actuando separados. "En el encuentro descubrimos nuevas facetas de comunicación conyugal."

El lema de los encuentros "Todo lo que une a la familia sigue el "Plan de Dios" ha impresionado a los Whaley que, por ejemplo, dijeron: "comprendimos que si la misa y comunión diarias significan que el desayuno no estará listo a tiempo para todos y que la familia no se pueda sentar junta, entonces la misa diaria no es buena para la familia porque la aparta de su unidad."

LA NATALIDAD EN EL MATRIMONIO MODERNO

Por Bernhard Häring

¿Cuál es, en la Práctica, la Actitud que Corresponde a los Matrimonios y Familias de Nuestra Epoca en lo que se Refiere a la Natalidad?

Sin hijos no es completa la vida...

SI prescindimos de las uniones que no son en realidad verdaderas y válidos matrimonios porque rechazan decididamente la natalidad —y es preciso reconocer que no son pocas— tenemos motivos fundados para oponernos a los que ven la situación actual con un criterio pesimista.

Nos atrevemos a afirmar que la familia de nuestros días tiene una actitud más fuerte, consciente y directamente positiva respecto al hijo, que las familias de muchas sociedades anteriores. Mientras fue la familia la principal comunidad de producción y se encargó totalmente de proporcionar a sus componentes todo lo que necesitaban, predominó la tendencia a ver en el hijo, ante todo, un aumento de la potencia económica de la familia. Los padres elegían para su hijo el oficio que les parecía conveniente para los intereses de la familia. También eran ellos los que buscaban marido o mujer para sus hijos, considerando principalmente la familia (la familia grande) a la que pertenecía el consorte. Actualmente, en nuestra sociedad industrializada, los hijos no representan para la familia ningún aumento de poder ni de fuerza económica. Por el contrario, hasta que se hacen independientes son para los padres, de un modo completo e inmediato, objeto preferente de cuidados y sacrificios. En general, los padres llevan a cabo su misión educativa con plena conciencia. La sociedad pluralista exige mucho a este

respecto. En la elección de profesión se tienen ahora muy en cuenta los deseos del hijo. No es raro que la familia realice grandes sacrificios para que pueda ascender el hijo a un estrato social superior. La elección de consorte, incluso en los casos en que los padres tienen en ella gran intervención, es considerada principalmente en cuanto a la influencia que se cree tendrá sobre la felicidad del hijo.

El hijo foco de atención

COMO muchas funciones secundarias de la familia (la comunidad de producción, por ejemplo) han sido suprimidas o ha disminuído su importancia a consecuencia del cambio de estructura de la sociedad, se encuentra el hijo en la familia actual situado más inmediatamente en el foco de atención. Frases tales como: "Sin hijos, no es completa la vida", "Gracias a Dios, ya tendrán nuestros esfuerzos un objetivo", nos muestran claramente cuán conscientes son muchas personas de la importancia del hijo para la plenitud de la familia y de la trascendencia de la función de la familia al servicio de la creación de nuevas vidas.

En una encuesta efectuada entre 2,000 jóvenes de ambos sexos de 15 a 24 años, respondieron el 82% de los muchachos y el 90% de las muchachas que deseaban tener hijos cuando se casasen. Preguntados sobre el número de hijos, dijeron la mayoría que les gustaría tener dos o tres; fueron muy pocos los que preferían más de tres o sólo uno. Como es natural, el deseo de tener hijos era mayor en ellas que en ellos y aumentaba con la edad.



El 94 por ciento de los encuestados en un chequeo manifestaron desear uno o más hijos.

consorte y en la unión conyugal se incluye con igual amplitud y tan conscientemente la relación con la natalidad. Nos corresponde examinar este tema en términos generales, para lo que utilizaremos los resultados de las investigaciones efectuadas.

A la pregunta: "¿Cuál es, en su opinión, la más importante finalidad del matrimonio?", respondieron claramente el 24% de los consultados: "Tener hijos y educarlos". Respecto a las cualidades que deben tomarse principalmente en consideración en la elección de consorte, "Un buen camarada", "Un buen compañero".

Como consecuencia de la modificación general en la estructura de la sociedad y especialmente en el modo de pensar, las cuestiones meramente económicas ocupan hoy un lugar menos importante cuando se trata de construir una familia. "Como resultado de este cambio, ha quedado espacio libre para otros aspectos. Lo erótico se ha hecho autónomo y otra fuerza cohesiva se ha convertido en base del matrimonio: la camaradería...

En ella se incluye lo sexual. Pero la mutua inclinación, la comprensión entre los cónyuges y la comunidad de acción se han ampliado a la esfera de otros intereses vitales, conduciendo a la camaradería o compañerismo. La consecuencia natural de esta transformación ha sido que la elección de consorte se sitúe fuera de las conveniencias de familia".

Así como en la elección de consorte aparecen hoy como motivación manifiesta e independiente el eros y la camaradería, también es mucho mayor en los esposos la conciencia de la significación de la unión conyugal como expresión de unión afectiva y de un más completo despliegue de la personalidad de cada uno de los consortes. De esta actitud consciente, en conexión con otros factores, resultan ciertas dificultades para una armónica coordinación de la actitud ante la natalidad, por lo general positiva, y la ordenación al servicio de la vida del amor conyugal.

¿Cuántos hijos?

EN una encuesta efectuada entre individuos adultos, manifestaron nueve décimas partes del total de los interrogados que lo ideal para ellos era tener uno o más hijos. Solamente el 6% consideró preferible un matrimonio sin hijos.

Todas las investigaciones concuerdan en indicar que es innegable la actitud positiva ante la natalidad de una gran mayoría de los matrimonios de nuestra época, pero no debe confundirse esto con el deseo de formar familias numerosas. Son típicas manifestaciones como la siguiente: "No se quiere hoy tener aquellas familias tan numerosas de otros tiempos. Porque ahora nos queremos ocupar como corresponde de la educación de cada hijo. Es necesario que tengan una buena formación, para que puedan abrirse camino en la vida".

Precisa considerar ahora una distinción más importante. Cuando decimos que una gran proporción de las familias actuales están manifiestamente orientadas a los hijos, no nos pronunciamos sobre la cuestión de si en la elección de

While Bombs Explode About Vietnamese Filter Home

(Continued from Page 1)

Air Cav base at Camp Evans at 7 a.m. and climbs slowly toward the coastline, not far distant. Behind us lies the brown dirt of Evans, a man-made scar in a green plain. Ahead, to the east, lies a long white stretch of sand, broken at intervals by bands and splotches of green. Now, as we come closer, we see the face of the land in more detail. Amid the sand dunes are scattered truck farms and rice paddies, small interlocking villages, bushes, hedges, bamboo trees, and fences, a network of mud-brown rivulets and canals. But sand is the dominant feature. And beyond is the blue South China Sea.

'BIRD' LANDS

Our bird sets down in a graveyard, which itself is a collection of circular mounds of sand, and the bird's rotor blades send the sand upward in billows, like white smoke. I jump out and meet one of the platoon leaders of Alpha Company, 2nd Lt. Charles A. Patsch, of New York City and Naples, Florida.

His platoon will be moving out soon on day patrol and he invites me to join him. "This is where the war is, Father," he says. "If you want to see the kind of thing we go through day after day in this country, stick around." As we plod through the soft sand to his platoon's position he asks me if I know what Operation Crunch is all about.

I reply that I do. Its purpose is threefold: to drive out any NVA (North Vietnamese Army) and VC (Viet Cong) who may be found in the area; to gather up all civilians in the area

and escort them to the refugee camp at Phong-Dien; and to level the earth with Rome plows, leaving no building, bunker, tree, or bush standing anywhere as cover for future NVA/VC operations.

The S-2 (Intelligence) officer of the battalion, Capt. Kenneth Date, of Honolulu, explained the operation to me in detail the evening before.

"This has been a big NVA/VC staging area for a long time," he said. "We evacuated the civilians from the area some time ago and made it a Free Fire Zone, meaning that we hit it regularly and thoroughly with artillery. But the NVA and VC are still in there. The redleg (artillery) hasn't moved them out. The area is honeycombed with bunkers. Our men have a contact everytime they go in there."

DRIFT BACK

"You say that you moved the civilians out," I commented. "Who then are the people you're rounding up now?"

"Well," he answered, "they're many of the same people. They drifted back. When the area was made a Free Fire Zone we took 4,000 people out of there and put them in a refugee camp at Phong-Dien. But many of them drifted back."

"Why?" I asked. "Didn't they worry about being hit by our artillery?"

"Apparently not," Captain Date said. "The living is better for them out there, even with the artillery. It's good land—lots of rice and vegetables. Besides, they're proud people. They found

the refugee camp intolerable. The free room and board didn't impress them at all. They'd rather hack it by themselves, even if it means living in a bunker half the time."

"Are any of them VC families?"

"Oh sure. That's got to be another reason why some of them went back, especially the women and children. Their menfolk are out there with the VC."

"How are you going to keep them from going back again?"

"I don't know," Captain Date said. "That's a problem for CORDS (Civil Operations and Revolutionary Development Support, which is the umbrella organization of all U. S. and Government of Viet Nam agencies in the pacification program). CORDS will probably have to do what they've done in some other places and just look the people up once they're in the camps. That's one of the tragedies of this war: so many people are being forcibly displaced from their lands and the lands themselves are being leveled by our plows. It's a sad thing, but necessary."

SNIPER FIRE

Now it is 8:30 a.m. and I am standing in a large shallow bowl of sand with Lt. Patsch and the men of his platoon. This bowl was their night position. Without much conversation the men are putting together their gear and checking their weapons. The lieutenant introduces me to a young Vietnamese in U. S. Army combat fatigues, named Hoang-Tha. A former VC foot

soldier, Hoang-Tha is now a Kit Carson scout with the platoon.

"We came across some civilians yesterday afternoon around five o'clock," Patsch tells me, "and Hoang-Tha here told them that we were going to move them out. They didn't take too kindly to that news. There were quite a number of them, all women, children, and old men. You see that woodline over there?"

He points to a sparsely wooded area about 150 yards to the east. "They walked along that woodline, moving north, and then disappeared into the trees. They're somewhere in there now. But so are the VC."

"How do you know?" I ask.

"Because we took a lot of sniper fire from that woodline last night, at 1 a.m., 3:30, and again at 4. We caught it from three different positions. And you can see that this sand bowl didn't give us much protection. Fortunately, we didn't take any casualties, but my men are a little teed off. I don't think they're going to be too sweet toward anybody we pick up today. Anyway, we're going to move into that woodline and see what the hell is in there."

Patsch looks around at his men and shouts, "Saddle up!" The men get into their flask vests and helmets, strap on ammo and canteens, heave rucksacks onto their shoulders, and slap clips into their M-16 rifles.

Patsch shouts, "O.K., move out!" We form three squads and walk slowly toward the woodline.

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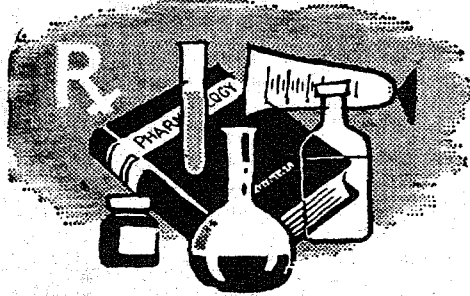
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2 Million Starving In Biafra

(Continued from Page 1)

3,000 a week at the moment and the Red Cross estimates that a million may die of starvation before the end of the year. The big problem is malnutrition.

"It is pitiable to see all the children dying of starvation — in places it looks like the concentration camps of the last war," wrote Father Doran.

Early this week the Nigerian government rejected an International Red Cross appeal to halt firing on its planes carrying food to the starving secessionist Biafra, Red Cross spokesman reported.

The Lagos government has threatened to shoot down relief planes, and the Red Cross suspended flights into Biafra from the Spanish island of Fernando Po on Saturday after a DC6 carrying food was fired upon.

FERRYING FOOD

The Red Cross had been ferrying food and medicine into Biafra since November after agreeing with the federal government that it would make the flights at its own risk.

During the first week of August, the International Red Cross flew some 42 tons of relief supplies into Biafra, and officials had announced their hopes of increasing the number of flights which had been operating

once each night from Fernando Po despite damage to the airstrip they had been using in the besieged state.

Early this week Father Anthony Byrne, C.S.Sp. who is directing the work of Caritas Internationalis (international Catholic relief service) and coordinating the efforts of the American Catholic Relief Service, stressed that some supplies are getting through to Biafra.

11 FLIGHTS

"Last week 11 flights carrying 121 tons were delivered to Biafra," his Monday cable said. The cable added that the first CRS consignment by air arrived at Sao Tome on July 30 and was delivered in Biafra the same day (before Nigeria set up heavy screens of flak designed to bring down relief planes). The cable said the second CRS consignment of supplies was received in Sao Tome on Aug. 9 and is being flown to Biafra as rapidly as possible.

He confirmed that the relief planes flying out of Sao Tome are encountering sea and land gunfire from the military of Federalist Nigeria.

POPE'S MESSAGE

In a personal message to Ethiopian emperor Haile Selassie I, Pope Paul VI Monday expressed hope that positive results would come from resume meetings of the par-

ties involved in the Nigeria-Biafra war.

The English language message was addressed to Emperor Selassie and was disclosed by the Vatican on the same day on which the Pope received Bishop Godfrey Okoye of Port Harcourt, formerly the main port held by the Biafrans, and John M. Garba, Nigerian ambassador to Italy, in separate private audiences at his summer home in Castelgandolfo.

Ambassador Garba, after the audience, revealed to the press that the Pope had offered his personal services to both sides in an attempt to bring the Biafra war to an end.

'DEEP DISTRESS'

The message to the Ethiopian emperor said, in part that "while intending to remain extraneous to political questions as the nature of the Church's mission requires, we cannot but be deeply distressed and worried at the sufferings of the victims of the current conflict."

The Nigerian federal forces have confined about 10 million Biafrans in less than 10,000 square miles of what was Nigeria's Eastern Region until it declared its independence as the Republic of Biafra on May 30, 1967. The civil war broke out the following July.

The Ibos, the dominant

tribe in Biafra, are mainly Christian, explained Father Nolan. Prior to the outbreak of the civil war the Ibos had been the dominant factor in the economy and the educational systems of Northern Nigeria. However, with the outbreak of war, they retreated to the Western province—the traditional home of the Ibos.

The civil war, and the establishment of Biafra were a reflection of the general "unreality" of "Nigeria" prior to the May succession, he said.

The three distinct regions of Biafra with their distinctively different and nationalistic tribal backgrounds presented a genuine antithesis to the "nation of Biafra."

BE MASSACRED

As a result the Christian Ibos were convinced that when war came "they would be massacred," by the predominantly Moslem Northerners, said Father Nolan. "And", he continued, "in a good many instances their fears were justified."

The atrocities committed by the Federalists were "unbelievably brutal. There is no parallel that I know of in history of man's inhumanity to man," said the priest who is a "student of history."

Air lifting of relief supplies into Biafra, which involves running the Feder-

alist's gauntlet of flak, is necessitated by the Biafrans' genuine fear of genocide. The Lagos government had offered at one time to permit relief shipments into Biafra through a corridor through Nigeria. However, the Lagos government demanded that all shipments be inspected by Federalist forces.

FEAR GENOCIDE

The Biafrans fear that such food shipments would be poisoned, explained Father Nolan. Their fear is based not only on the realities of war and reports of

food shipments actually being tampered with, but also on the role of poison in African social history.

Whenever a man had an enemy, explained Father Nolan, unlike in western cultures where he would use a gun to settle a difference, the man would quietly slip his enemy poison.

Poison, he said, played the same role in pre-twentieth century Nigeria that the rifle or six-gun played in the American wild west. Such traditions die hard, he said.

Resolutions By K-C Hit War Protest

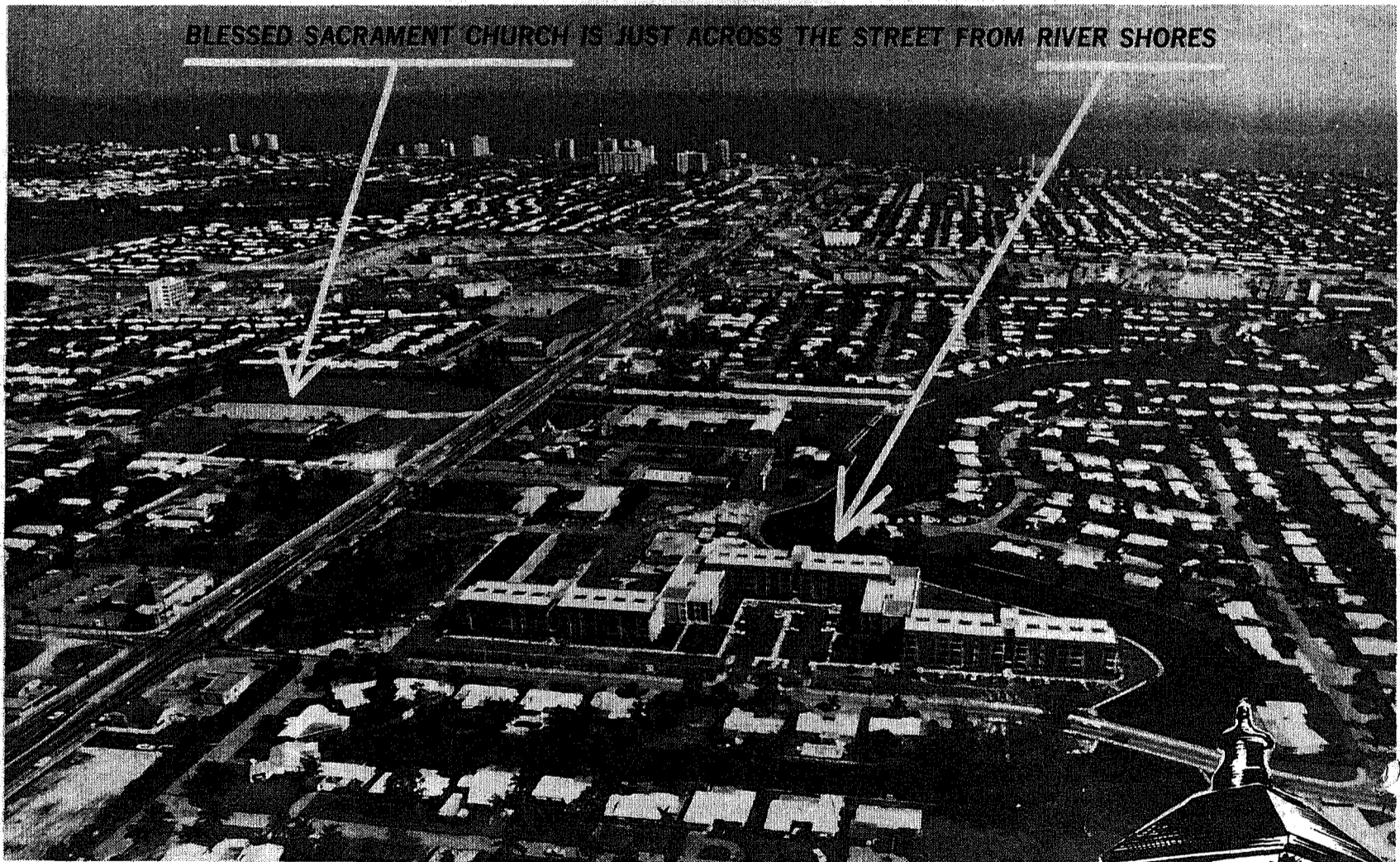
ANAHEIM, Calif. (NC) — Resolutions dealing with the activities of war protesters and decrying criticism of bishops' authority within the Church are among those being presented to delegates to the 86th annual meeting of the Supreme Council of the Knights of Columbus which opens here at the Anaheim Convention Center Aug. 20.

In all some 180 resolutions will be considered by the almost 400 delegates from the United States, Canada, Mexico, the Philippines, Puerto Rico, Cuba, the Panama Canal Zone, Guam

and Guatemala. The Supreme Council is the highest legislative body of the 1,200,000-member fraternal society of Catholic men. During the three-day meeting the delegates will examine various activities and programs of the society.

A proposed resolution taking issue with the activities of some pacifist groups would put the society on record as deploring "the unpatriotic actions of those individuals who burn draft cards, desecrate the flag of our country, destroy government records or property, interfere with or obstruct military activity."

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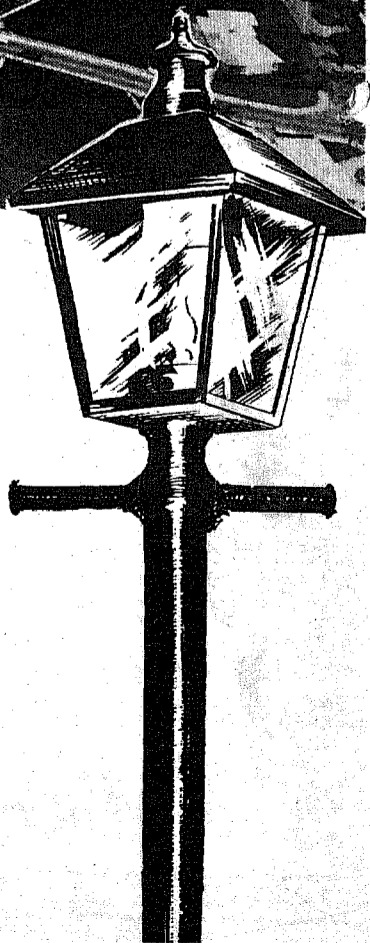
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Archdiocesan Pilgrims

Leave For Bogota Monday

Hundreds of the faithful from Florida and Georgia will leave Miami International Airport early Monday as participants of a pilgrimage led by Archbishop Coleman F. Carroll to the 39th International Eucharistic Congress in Bogota, Colombia.

His Holiness, Pope Paul VI will preside at the Eucharistic Congress, marking the first visit in history of a Pontiff to South America.

Father Eugenio del Busto, assistant Chancellor of the Archdiocese of Miami is the spiritual director of the pilgrimage which is under the patronage of Bishop Joseph L. Bernardin, executive sec-



retary of the United States Catholic Conference.

Auxiliary Bishop-Elect John J. Fitzpatrick, who will be consecrated during ceremonies on Wednesday, Aug. 28 in the Cathedral; Father Ronald Pusak, Officialis of the Archdiocese; and Father Jorge Chabebe, assistant pastor, St. John Bosco parish, will also accompany pilgrims.

Miami's Colombian residents will commemorate the opening of the Congress and the first visit of a Pope to their native country by participating at a Mass which will be celebrated in Spanish at 7 p.m.,

(Continued on Page 8)



DISTENDED STOMACH of a small child is a mark of the starvation which is a rampant as war continues in the African republic of Biafra where thousands are dying of malnutrition every week.

ON THE INSIDE

- ALCOHOLIC'S Biggest Step . . . See Page 12
- 'FOINE' Day For Irish Priests . . . See Page 7
- SUMMER 'Mini-People' . . . See Page 20



A MAD WHIRL . . . See Page 20

Two Million Dead, Starving In Biafra, Says Former Missioner Visiting Here

FORT LAUDERDALE—In what may rank as the most savage program of genocide in history the Christian Ibos of Biafra are being exterminated by Federalist Nigerian forces, a missionary priest said here last week.

"The Biafrans claim that the war and the present blockade are a systematic effort to wipe them out, and all of the evidence seems to indicate that it is," said Father P. Joseph Nolan, an Irish Holy Ghost priest currently visiting in South Florida.

"It is heartbreaking, just awful," the priest said of conditions in the break-away African republic. Estimates of the number of Biafrans who have died of starvation range as high as two million. "That's equal to the population of Dade and Broward Counties," he said.

The missionary served in what is now Biafra for 10 years before a bout with pneumonia forced him to leave in October, 1967.

In addition to the tremen-

dous needs of the people of Biafra, the current situation has potentially important political implications, particularly in view of Soviet support being given to the Federalist Nigerian government at Lagos, said Father Nolan.

"It was in 1954 that that happened. Now look what is

happening in Nigeria today, 1968," said Father Nolan, who is visiting with his brother, Father Peter Nolan, assistant pastor of Queen of Martyrs Church here. Another brother, the Rev. Mr. Thomas Nolan will be ordained this spring for service in the Archdiocese of Miami.

Father Nolan quoted a letter he had received earlier in the summer from Holy Ghost Father Dermot Doran, who is currently working in Biafra:

"The poor people are in a terrible way. They are lucky if they get a meal every few days. The death rate is around

(Continued on Page 2)

While Bombs Explode Around Them, Vietnamese Villagers Filter Home

(Father Gannon, of the University of Florida, Gainesville, spent his vacation in Vietnam helping out as a chaplain and gathering material for a book. His travels took him from the DMZ in the north to the Mekong Delta in the south).

By FATHER MICHAEL V. GANNON

"Search and Destroy"—that is the original name of U.S. military strategy in Viet Nam. Thanks to public relations ex-

perts in the Department of Defense, that strategy is now more frequently, and euphemistically, named "Sweep and Clear" or "Reconnaissance in Force." By whatever name the strategy is the same: search out the enemy and destroy him. Discover his sanctuaries, his staging areas, and his infiltration routes; then move in with appropriate force to kill him, and, if necessary, to raze the countryside where he was found.

Such is the purpose of "Operation Crunch" of the 2nd Battalion, 7th Cavalry, 1st Air Cavalry Division in the coastal lowlands north of Hue, between Ap Dai Phu and Dong Ho. I fly into that area in the early morning hours of July 4th, Independence Day. It is a day for fireworks, and this, in two parts, is the story of that day.

Our Huey helicopter, or "bird," lifts off from the 1st

(Continued on Page 26)

Christ-Like Family Is Promise Of Peace, Bishop Tells CFM

(See Related Stories Pages 4 and 5)

By MARJORIE L. FILLYAW

Noble, courageous, and Christ-like families offer the greatest promise for peace on earth which will come to the city and the world only when it becomes a real goal of humanity, the southeastern regional convention of the Christian Family Movement was told during opening sessions last Saturday at Biscayne College.

Bishop Ernest L. Unterkoefler of Charleston, was the keynote speaker at the conference hosted by Archbishop Coleman F. Carroll and members of the archdiocesan CFM.

Conferences included a variety of work-shops with local and national speakers participating.

Speaking on "Family Life

in the Age of Renewal," Bishop Unterkoefler pointed out that "the family will be influenced by the charter which husband and wife set in the beginning, by their views of marriage."

He noted that "current day teachings on marriage arise from two fountains of thought.

(Continued on Page 5)



CFM Conventions are for families and some 120 youngsters accompanied their parents last weekend.

OFFICIAL Archdiocese Of Miami

The Chancery announces the following appointments effective Thursday, August 22:

THE VERY REVEREND RONALD J. PUSAK—From Administrator, St. Vincent Church, Margate; to Administrator, Annunciation Church, West Hollywood (remaining Officialis, Metropolitan Tribunal.)

THE REVEREND JOHN W. GLORIE—From Assistant Pastor, St. Hugh Church, Coconut Grove; and Assistant Supervising Principal, Immaculata-LaSalle High School, Miami; and moderator, Catholic Youth Organization, South Dade Deanery; to Assistant Pastor,

Holy Family Church, North Miami.

THE REVEREND WILIAM D. O'SHEA—From Archdiocesan Director of the Society for the Propagation of the Faith, and Assistant Pastor, St. Patrick Church, Miami Beach; to Administrator, St. Mark Church, Boynton Beach.

THE REVEREND CHARLES J. ZINN—To Archdiocesan Director of the Society for the Propagation of the Faith (remaining Assistant Chancellor).

THE REVEREND JOHN C. VANN—From Administrator, St. Mark Church, Boynton Beach; to Adminis-

(Continued on Page 2)

THE VOICE

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