

# Pope Paul's Visit To Bogota Focuses On Poverty Problems

By GUSTAVO PENA MONTE

BOGOTA—A special visit today Friday by Pope Paul VI with Colombian "compesinos" (rural workers) will focus the attention of the world on the concern of the Church for the problems of the poor and illiterate.

The papal visit with the Latin American laborers, part of the planned itinerary for the Pope's three day trip to Colombia and the Eucharistic Congress here will serve to underscore the central theme of the

Congress—"The Eucharist—The Bond of Love."

Hundreds of thousands of Colombians and visitors greeted the Pope on his arrival in the capital city on Thursday. The papal trip marks the first time a ruling Pontiff has visited Latin America, and more than 250,000 pilgrims have crowded into this city, the site of the 39th International Eucharistic Congress to participate in the activities of the Congress, and, hopefully, see the Holy Father.

Two planes of delegates to

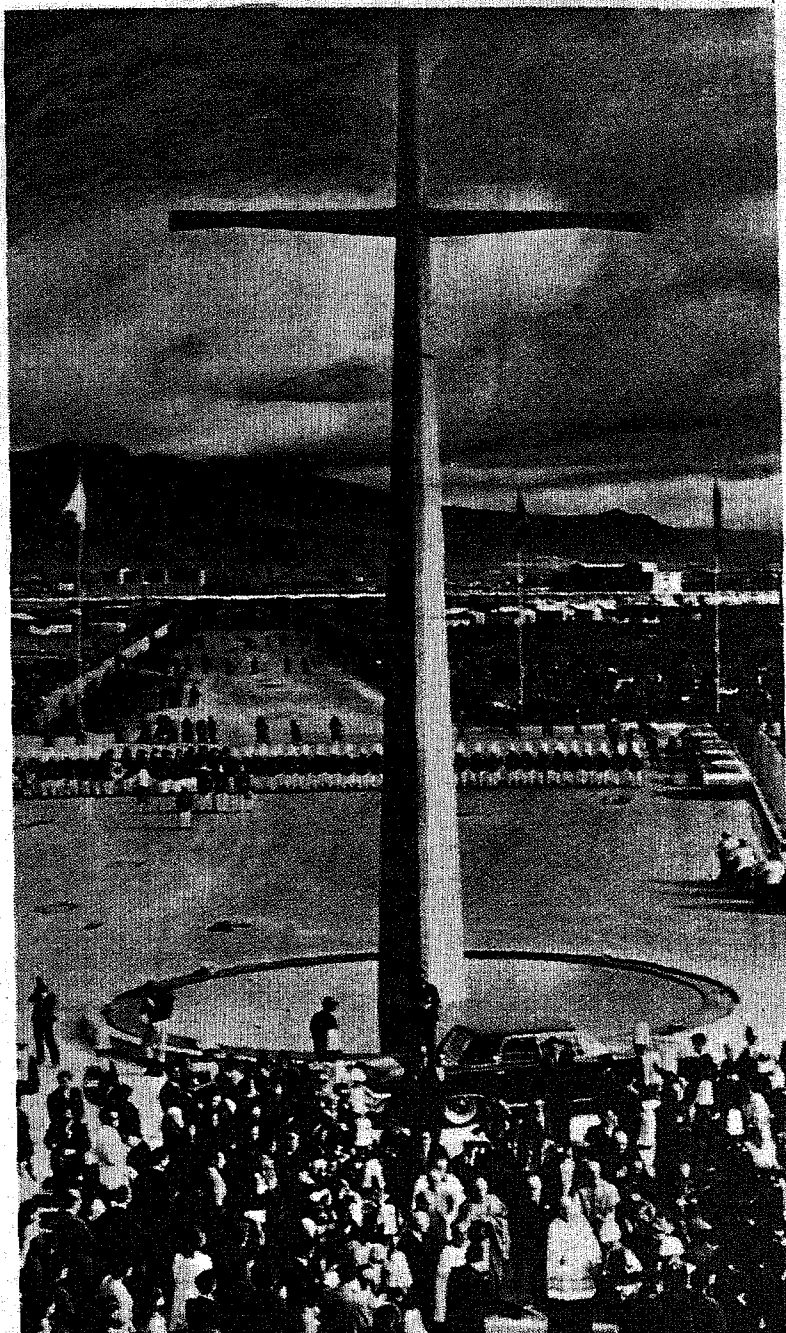
the Eucharistic Congress, led by Archbishop Coleman F. Carroll, arrived here yesterday from Miami. Joining the Archbishop and representatives of the clergy and laity from the Archdiocese of Miami was Archbishop John F. Dearden of Detroit, president of the National Conference of Catholic Bishops.

Father Eugenio Del Busto, assistant Chancellor of the Archdiocese, is the spiritual director of the pilgrimage from South Florida. Among the members of the Archdiocesan clergy who are making the trip are Msgr. James J. Walsh, Archdiocesan Director of Vocations; and Father Ronald Pusak, Officialis of the Archdiocese.

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Special VOICE coverage of the Eucharistic Congress and the visit of Pope Paul VI to Latin America is provided by The VOICE Spanish language editor Gustavo Pena Monte.



MODERN CROSS dominates the scene as bishops, pilgrims and reporters gather on the grounds of the 39th International Eucharistic Congress in Bogota.



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## Episcopal Ordination Of Bishop Fitzpatrick Scheduled Wednesday



BISHOP-ELECT John J. Fitzpatrick, right, is shown with Pope Paul VI and Archbishop Coleman F. Carroll during a papal audience in 1963 in Vatican City.

Solemn rites of episcopal ordination will be witnessed for the first time in South Florida when Bishop-Elect John J. Fitzpatrick is elevated to the episcopacy as Titular Bishop of Cenae and Auxiliary Bishop to Archbishop Coleman F. Carroll at 11 a.m., Wednesday, Aug. 28, in the Cathedral of St. Mary, mother church of the Archdiocese of Miami.

Archbishop Carroll will be the principal consecrator at the episcopal ordination, assisted by Bishop Joseph A. Durick, Apostolic Administrator of Nashville; and Bishop Joseph L. Bernardin, general secretary of the United States Catholic Conference and of the National Conference of Catholic Bishops, Washington, D.C., as principal co-consecrators.

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### Teachers' Group To Be Formed

## Record Enrollment Looms In Schools

A record enrollment of approximately 40,000 students is expected in the 21 high schools and 59 elementary schools in the Archdiocese of Miami when classes resume on Tuesday, Sept. 3 according to officials of the Archdiocesan Department for Education.

"Expansion at some existing schools to accommodate more students partially will offset the decrease in the number of schools and the number of pupils which was a result of the establishment of the Dioceses of St. Petersburg and Orlando," Msgr. William F. McKeever, Archdiocesan Superintendent of Schools explained.

The new school year will feature an increased emphasis on programs such as the advanced placement for gifted students, the ungraded program, team teaching, music and health education, Monsignor McKeever said, adding that the Archdiocesan Educational Television System will also be expanded for greater versatility in the educational program.

"This year will also see an in-depth study of the Catholic Schools of the Archdiocese under the chairmanship of Dr. John M. Dyer, a member of the

University of Miami faculty and the Miami Serra Club," Monsignor McKeever announced.

Another innovation this year will be the formation of an Association of Catholic School Teachers, which will work with the Archdiocesan Department for Education and the Archdiocesan School Board in increasing the excellence of education and formulating cooperative plans for the continued improvement of the status of teachers and their more effective role in Catholic education, Monsignor McKeever revealed.

Regional teachers' meetings are scheduled to be held at Rosarian Academy, West Palm Beach, on Sept. 9; St. Thomas Aquinas High School Fort Lauderdale, Sept. 10; Notre Dame Academy, Sept. 11 and Immaculata - LaSalle High School, Sept. 13.

Meetings will begin at 1 p.m. and conclude about 3:30 p.m. Included on the agenda will be a presentation of the new Archdiocesan Pension Plan, first of its kind in any diocese in the nation; the new Association of Catholic School Teachers; and an in-depth study of Catholic education.

### OFFICIAL

The Chancery announces the following appointments made by Archbishop Coleman F. Carroll, effective as of Thursday, Aug. 29:

**THE VERY REVEREND MONSIGNOR BRYAN O. WALSH**— From Chairman, Parish Reassessment Committee and Director, Pharmacists' Guild, to Director of the Spanish-Speaking Apostolate of the Archdiocese of Miami, (remaining Pastor, Sts. Peter and Paul Church, Miami, and Director of the South Florida Economic Opportunity Council, Inc. and member of the Centro His-

### Appointments

pano Catolico Board.

**THE REVEREND RICHARD MURPHY**— From Assistant Pastor, St. Elizabeth Church, Pompano Beach, to Assistant Pastor, Sacred Heart Church, Lake Worth.

**THE REVEREND JOHN P. McLAUGHLIN**— To spiritual Director, Monsignor Pace High School, Opa-locka (remaining Assistant Pastor, Immaculate Conception Church, Hialeah).

**THE REVEREND GABRIEL O'REILLY**— To director of the Apostolate for the Deaf and Blind (remaining Assistant Pastor, St.

### Archdiocese Of Miami

Monica Church, Opa-locka, and Chaplain, Marian Center, Opa-locka).

**THE REVEREND JOHN O'LEARY**— To Spiritual Director, Lourdes Academy, Miami (remaining Assistant Pastor, Epiphany Church, Miami).

**THE REVEREND JOHN VEREB**— From teaching staff, Monsignor Pace High School, Opa-locka, to Assistant Supervising Principal, Monsignor Pace High School, Opa-locka (remaining Assistant Pastor, St.

(Continued on Page 2)

THE VOICE

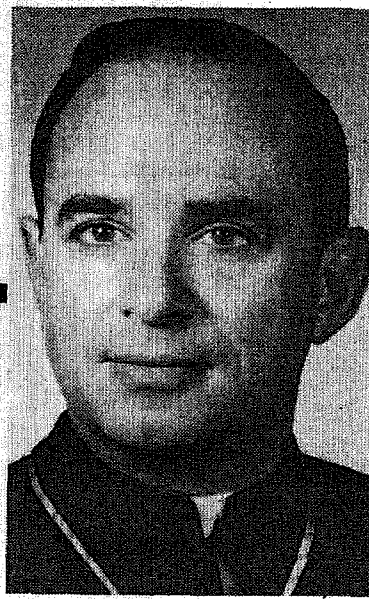
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Archbishop McDonough



Bishop Durick



Bishop Bernardin

# OFFICIAL Archdiocese Of Miami

(Continued from Page 1)

James Church, North Miami.

**THE REVEREND EUGENE QUINLAN**— From Assistant Pastor, Sacred Heart Church, Lake Worth, to Assistant Pastor, St. Elizabeth Church, Pompano Beach.

**THE REVEREND ERNESTO GARCIA RUBIO**— To Assistant Pastor, Sts. Peter and Paul Church, Miami; and Assistant Spiritual Director, Immaculate-La-Salle High School, Miami.

bishop Coleman F. Carroll has made the following appointments which were effective Aug. 19, 1968:

**THE REVEREND DAVID R. DRUHAN, S.J.**— Assistant Pastor, St. Ann Church, West Palm Beach.

**THE REVEREND THOMAS A. GRIFFIN, S.J.**— Assistant Pastor, Gesu Church, Miami.

**THE REVEREND THOMAS E. TIERNEY, S.J.**— Assistant Pastor, Gesu Church, Miami.

The following appointment is effective Thursday, Sept. 12:

**THE REVEREND GERALD GRACE**— From postgraduate studies at the University of Loyola, Chicago, to Assistant Pastor, St. Coleman Church, Pompano Beach; and Assistant Director of the Archdiocesan Confraternity of Christian Doctrine.

The following appointment is effective Thursday, Sept. 26:

**THE REVEREND JOHN C. MULCAHY**— From postgraduate studies at the University of St. Louis, Mo., to Assistant Pastor, Little Flower Church, Coral Gables; and to the staff of the Family Counseling Center of the Catholic Welfare Bureau, Miami.

The Chancery announces that upon nomination by the Very Reverend John Edwards, S.J., Provincial of the New Orleans Province of the Society of Jesus, Arch-

A special program of music will be directed by Herbert Huestis, director of music and organist at the Cathedral.

Other relatives of Bishop-Elect Fitzpatrick who will be present for the rites include Mr. and Mrs. Howard Leffler, his brother-in-law and sister; and their daughters, Laura, Linda and Patricia, all of Buffalo; Miss Catherine Fitzpatrick, Hollywood, his sister; Mrs. Gladys Pelkey, an aunt, and Miss Joan Pelkey, a niece; and Father Dan MacDonald, a cousin, all of Ontario, Can.; Mrs. Marjorie Fitzpatrick, an aunt, Las Vegas, Nev.

Large delegations of priests from the Dioceses of Buffalo, St. Augustine, St. Petersburg and Orlando are

The Chancery announces that upon nomination by the Very Reverend Edward J. Daley, O.S.A., Provincial of the Augustinian Monastery of Villanova, Pa., Archbishop Coleman F. Carroll has made the following appointments at Resurrection Church, Dania, effective Friday, Aug. 9, 1968:

**THE REVEREND RICHARD M. PLUNKETT**, O.S.A.— Pastor.

**THE REVEREND ROBERT M. SULLIVAN, O.S.A.**— Assistant Pastor.

The Chancery also announces that under the direction of the Reverend William McGuire, O.M.I., Pastor of St. Stephen Protomartyr Church, West Hollywood, the Oblate Fathers of Mary Immaculate will assume full-time responsibility for the spiritual welfare of Catholic patients of South Florida State Hospital, also in West Hollywood, effective Thursday, Sept. 5, 1968.

also expected to attend the episcopal ordination.

Appointed Titular Bishop of Cenae and Auxiliary Bishop to Archbishop Carroll on June 28, Bishop-Elect Fitzpatrick is a native of Trenton, Ontario, Canada, who was ordained to the priesthood on Dec. 13, 1942 in the Cathedral in Buffalo.

His first parochial assignment was as assistant pastor in St. John parish, Lockport, N.Y. From 1943 to 1944 he was assistant in the Cathedral parish, St. Augustine; and then returned to Buffalo where he served in various parishes until 1948.

### RETURNS TO FLORIDA

After returning to Florida he served as assistant pastor in St. James Church, Orlando, until 1951 when he was named director of the Mission of Nombre de Dios in St. Augustine; and executive editor of The Florida Catholic, weekly publication of the Diocese of St. Augustine. Early in 1958 he became pastor of St. Joseph Church, Stuart, and subsequently served as pastor of St. Jude Church, Jupiter; St. Sebastian Church, Fort Lauderdale; Little Flower Church, Hollywood; and in 1963 was named pastor of Corpus Christi Church.

Early in 1960 the new Auxiliary Bishop was appointed executive editor of The Voice, Diocese of Miami, a position which he held until 1962 when he was named assistant Chancellor in charge of the Latin American Chancery.

Recently appointed by Archbishop Carroll as director of the Archdiocesan Office for Education and Vicar for Archdiocesan Clergy, Bishop-Elect Fitzpatrick has also served as Chancellor of the Diocese of Miami; director of the Spanish-Speaking Apostolate and assistant director of the Family Life Bureau.

## Ordination Rites Wednesday

(Continued from Page 1)

Fifteen other members of the hierarchy from the United States, Latin America, and Nassau, will also assist Archbishop Carroll as co-consecrators.

Archbishop Thomas J. McDonough of Louisville, who was Auxiliary Bishop of St. Augustine from 1947 to 1957, during which time Bishop-Elect Fitzpatrick was a priest of that diocese, will preach during the Mass, which will be concelebrated by Archbishop Carroll and the new Auxiliary Bishop with other members of the hierarchy.

Also concelebrating will be Father Robert J. Fitzpatrick, S.J., Davao City, Philippines, brother of the Bishop-Elect; and Father Rene Gracida, Chancellor of the Archdiocese of Miami; and Father Eugene Del Busto, Assistant Chancellor, who will assist the Bishop-Elect during the ceremonies.

### Admissions By Invitation

Attendance at the Aug. 28 elevation of Bishop-Elect John J. Fitzpatrick to the episcopacy as Auxiliary Bishop to Archbishop Coleman F. Carroll will be by invitation only, according to Father Rene Gracida, general chairman of arrangements.

Guests are requested to be seated in the Cathedral no later than 10:30 a.m. next Wednesday.

An ecclesiastical procession will precede the 11 a.m. ceremonies.

The papal document appointing Bishop-Elect Fitzpatrick to the episcopacy will be read by Father Gracida, general chairman of arrangements for the episcopal ordination, and chairman of the Liturgy Committee.

Father John Nevins will serve as commentator during the ceremonies and John A. Smith of Corpus Christi parish will be the lector. Masters of ceremonies will include Father Charles Zinn, Father John Donnelly, Father Arthur DeBevoise, Father David Russell and Father James Briggs.

### TO PRESENT GIFTS

During the Mass the offertory gifts will be presented by Mr. and Mrs. John E. Leffler, Buffalo, N.Y., nephew and niece-in-law of the Bishop-Elect; Edward Peron, son of Mr. and Mrs. Salvador Peron, Corpus Christi parish; and Martha Chisholm, daughter of Mr. and Mrs. Robert Chisholm, SS. Peter and Paul Parish.

### Hierarchy To Travel To Rites

Members of the hierarchy from the United States, Latin America, Nassau and India who are expected to participate in the solemn rites of episcopal ordination next Wednesday in the Cathedral include the following:

Archbishop Philip M. Hannan, New Orleans; Archbishop Thomas J. McDonough, Louisville; Archbishop Thomas A. Donnellan, Atlanta; Bishop Joseph A. Durick, Nashville; Bishop Joseph L. Bernardin, Washington, D.C.; Bishop James L. Connolly, Fall River, Mass.; Bishop William Borders, Orlando.

Also, Bishop Edward Dalmau, C.P., West Palm Beach; Bishop Ignatius D' Souza, Baroda, India; Bishop Paul L. Hagarty, O.S.B., Nassau; Bishop Charles B. McLaughlin, St. Petersburg; Bishop Eduardo Boza Masvidal, Caracas, Venezuela; Bishop Ernest J. Primeau, Manchester, N.H.

Also, Bishop Patrick Shanley, O.C.D., North Miami; Bishop Ernest L. Unterkoefler, Charleston, S.C.; Auxiliary Bishop Pius Benincasa, Buffalo, N.Y.; Auxiliary Bishop Joseph Breitenbeck, Detroit; and Auxiliary Bishop Joseph Vath, Mobile-Birmingham.

### Program Of Music For Cathedral Rite

Following is the special program of music which will be heard during the episcopal ordination of Bishop-Elect John J. Fitzpatrick at 11 a.m., Wednesday, Aug. 28, in the Cathedral of St. Mary.

Herbert Huestis, director of music at the Cathedral will be assisted by a 60-voice choir including representatives from South Florida parishes, schools and communities of Religious stationed in the Archdiocese.

**ORGAN PRELUDE:** Toccata and Fugue in D Minor . . . . . J. S. Bach  
O Gott du Grommer Gott . . . . . J. S. Bach  
**PROCESSIONAL HYMN:**

O God, Eternal Source of Love . . . J. S. Bach  
**KYRIE (Lord Have Mercy)** . . . G. P. da Palestrina  
**GLORIA (And On Earth Peace)** . . . G. P. da Palestrina  
**OFFERTORY: Laudate Nomen Domini** . . . . .

Christopher Tye  
**SANCTUS (Holy, Holy, Holy)** . . . G. P. da Palestrina  
**BENEDICTUS (Blessed Is He)** . . . G. P. da Palestrina  
**AGNUS DEI (Lamb of God)** . . . G. P. da Palestrina  
**COMMUNION: O Magnum Mysterium** . . . . .

T. L. Victoria  
If Ye Love Me . . . . . Thomas Tallis  
Adoramus Te, Christe . . . . . Orlando di Lasso  
**RECESSIONAL HYMN: Come, Labor On** . . . . .

T. Tertius Noble  
**ORGAN POSTLUDE: Litanies** . . . Jehan Alain

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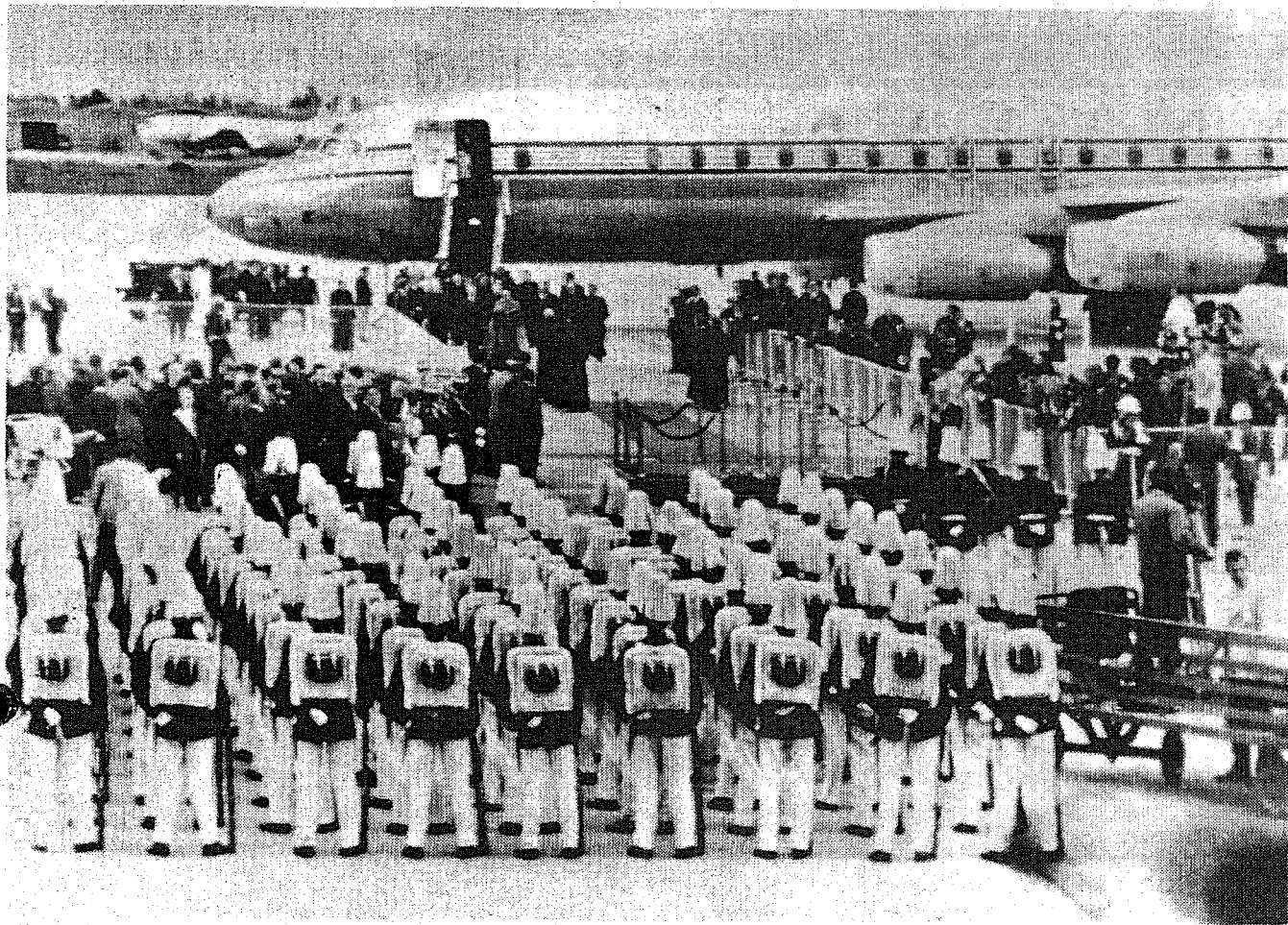
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CEREMONIAL WELCOME was given here to Giacomo Cardinal Lercaro, papal legate to the 39th International Eucharistic Congress, as his plane landed in Bogota, scene of the event.

# Pope To Focus On Poverty

(Continued from Page 1)

Before embarking on his trip, the longest papal voyage in history, the Holy Father said that his visit to Latin America was intended particularly to give him a chance to meet the poor people of Colombia.

In a brief address, before

leading pilgrims in the recitation of the Angelus at his summer residence at Castlegandolfo, early this week, the Pope asked for prayers for the success of his visit.

"In this great religious gathering we expect particularly to meet the poor—the great population that lacks both honor and

bread," he said.

"We want the Sacrament—the symbol of bread—to assume its human meaning of nutriment, of social and economic provision for the hunger of humble folk, for all the people of the developing nations."

The Pontiff took several opportunities to meet with the Colombian people during his first day in the Congress city. Following his arrival the Pope made a seven mile motor trip through the city to the residence of Luis Cardinal Concha, adjacent to the Cathedral of Bogota. The route was lined with cheering pilgrims and residents who received the blessing of the Pontiff as he passed.

## PRIESTS ORDAINED

Late yesterday afternoon the Pontiff ordained 70 priests and 28 permanent deacons and presided at a simultaneous wedding ceremony for 25 couples at the site of the Eucharistic Congress.

Following a meeting this morning with Colombian president Carlos Lleras Restrepo the Pope will meet 21 peasant couples in a special audience at a farmers' rally at San Jose, near Mosquera.

Pope Paul will preside there at ceremonies launching a powerful radio transmitter of Accion Cultural

Popular, an effort designed to bring news, information and education to millions of Latin Americans through the use of radio broadcast-

ing techniques.

During his meeting with the peasants the Holy Father will receive a special plea to use his influence to obtain more and better education in the rural areas of Latin America.

The appeal will come from a 55-year-old farmer, Nepomuceno Mora and his wife Veronica.

"I will tell him about a peasant's life, and the problems of our people, and I will answer his questions as best I can," Mora told reporters early this week. "I wish he would use his influence to improve and increase schools in the rural areas. We sure need many more, and to stress moral education, which it seems to me is being sadly disregarded these days."

## 21 YEARS

The couple, who have been married for 21 years, have 15 children, ranging in

**MAKING THE final check on their reservations for Bogota and the Eucharistic Congress are Father Ronald Pusak, and Judge and Mrs. C. Clyde Atkins.**

QUESTIONS CONCERNING the Eucharistic Congress and the visit of Pope Paul VI to Bogota were answered for representatives of the press, radio and TV by Archbishop Coleman F. Carroll before he left Miami.



AMONG THOSE who left Miami this week on their way to the Eucharistic Congress were Archbishop John F. Dearden, left, of Detroit, president of the National Conference of Catholic Bishops; Msgr. James J. Walsh, Archdiocese of Miami director of Vocations and Joseph Fitzgerald, K.S.G.

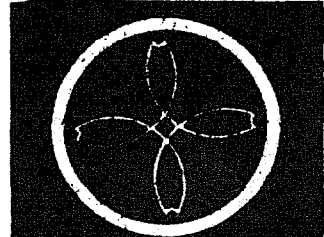


GIACOMO CARDINAL Lercaro, Pope Paul's delegate to the 39th International Eucharistic Congress in Bogota, blesses the grounds on which the Congress is held. The blessing as part of the opening-day ceremonies at the massive devotional gatherings.



age from 20 years to six months. The eldest is taking electronic engineering at Xaverian University in Bogota another is a seminarian at Pamplona.

This evening the Pope will celebrate Mass at the Eucharistic Congress and meet with members of the dip-



lomatic corps and Colombian officials at the apostolic nunciature.

Tomorrow morning he will travel to the outskirts of Bogota to celebrate Mass in a parish Church and later in the morning will solemnly inaugurate the Second General Conference of the Latin American Bishop's Council at the Bogota Cathedral.

The Pope was scheduled to deliver more than 30 separate speeches during his three day visit, which will end at approximately 6 p.m. tomorrow evening, Saturday.

## Labor Day Mass Set

WASHINGTON — (NC) — Msgr. Joseph B. Coyne, pastor, St. Andrew's church in suburban Silver Spring, Md., will preach the sermon at the traditional Labor Day Mass in the Shrine of the Sacred Heart here Sept. 2.

Patrick Cardinal O'Boyle of Washington will officiate. The Mass, offered for labor, management and government, is sponsored by the Union of Holy Name Societies of the archdiocese.

Following the Mass, David Sullivan, vice president of the AFL-CIO and president of the Services Employees International Union, will officiate at a wreath-laying and give an address at the statue of James Cardinal Gibbons of Baltimore, pioneer champion of organized labor in this country, in a small park fronting the church.

## Blazes Biafra Route

SAO TOME (RNS)—Count Carl-Gustav Rosen, a Swedish aviator, has found a new, safer air route from this small island to the interior of Biafra.

The Count's new route, of which details were not disclosed for security reasons, apparently bypasses Nigeria's radar-controlled anti-aircraft fire, which had threatened to halt all relief flights to the refugees in the area encircled by Nigerian troops.

The Swedish pilot flew in two plane loads of supplies donated by the German branch of Caritas, the international Catholic relief agency. One of his flights was made in daylight to inspect the terrain. Ordinarily such flights are avoided because the Nigerian Air Force (40 Russian-built MIG jets with Egyptian pilots) patrols the area during the day.

After his two successful flights, Count Rosen briefed other pilots at Sao Tome on the new route. He offered to give similar instructions to any bona fide charter air company willing to fly to Biafra.

## Deny Pope Made Plea

VATICAN CITY—(RNS)—Vatican officials have denied reports circulating here that Pope Paul VI had attempted to reach an agreement with General Francisco Franco on priests arrested in the Spanish crackdown on Basque separatist activity.

According to the reports, the Pope had ordered the priests to stay out of political involvements and had asked the Spanish ruler in return to release some 15 to 20 Basque priests recently arrested.

There is "no evidence" to support such reports, the Vatican officials said.

## Women In Liturgy

MADRID (NC)—The Holy See has granted to Spanish diocese permission for women to act as lectors and cantors in liturgical celebrations.

The faculty was granted in a document issued by the Consilium on the Implementation of the Constitution on the Sacred Liturgy and was directed to Archbishop Vicente Enrique y Tarancón of Oviedo, president of the Spanish bishops' commission on the liturgy.

The Vatican document stressed that the participation of women in the liturgy will be permitted "in cases of real necessity."

"Necessity" was defined under two headings by Father Jose Maria Martin Patino, director of the National Secretariat on the Liturgy—the unavailability of male lectors and the demands of "convenience" because of the increasing participation of women in Spanish social life.

Use the permission, Father Patino said, will be governed by local and individual conditions.

## Limit India Pilgrims

BOMBAY, India (NC) Only 20 of the more than 100 prospective members of a national pilgrimage from India to the 39th International Eucharistic Congress in Colombia have been granted visas to travel to Bogota for that event, Aug. 18-25.

Organizers of the pilgrimage told a press conference here that Catholic circles resent the government's action which limited the representation of 6 million Indian Catholics at the congress to a handful of visitors.

At first the government had limited the number of pilgrims in the national group to 10 but later raised that figure to 20.

In addition to the 20-member national group, a three-member special party from Kerala state, headed by Bishop George Alappatt of Trichur, will also attend the congress.

A fourth pilgrim from Kerala has left on his own.

Valerian Cardinal Gracias of Bombay, who will not attend the Congress, blessed the 20 pilgrims and gave them mementoes of the 38th International Eucharistic Congress, held here in 1964.



THREATS OF A STRIKE by the 70-man Swiss Guard of the Pope are denied by Vatican officials. Here are two of the ugardsmen in their medieval costumes at the entrance to Castelgandolfo, the Pope's summer residence.

## Pope Names Three To U. S. Hierarchy

WASHINGTON —(NC) —Pope Paul VI has made the following appointments in the hierarchy of the United States:

Most Rev. Stanislaus Brzana, who has been an auxiliary to Bishop James A. McNulty of Buffalo, to be the Bishop of Ogdensburg.

Msgr. Michael J. Dudick, chancellor and pastor of the Church of St. George, Newark, N.J., to be the Eparch of Passaic.

Msgr. Arthur J. O'Neill, pastor of the Church of St. Peter, Rockford, Ill., to be the Bishop of Rockford.

The appointments were announced here by Msgr. Ubaldo Calabresi, charge d'affaires of the Apostolic Delegation.

Bishop Brzana was born in Buffalo, July 1, 1917, and attended Christ the King Seminary, St. Bonaventure, N.Y. He was ordained in Buffalo, June 7, 1941, and attended the Gregorian University in Rome from 1950 to 1953, taking a doctorate in theology.

The bishop's first assignment in the priesthood was with the Buffalo Missionary Apostolate in 1941.

He was named titular bishop of Cufruta and auxiliary to Bishop McNulty in 1964.

Eparch-elect Dudick was born at St. Clair, Pa., Feb. 24, 1916, the son of John and Mary (Jurick) Dudick. He attended St. Clair public elementary and secondary schools, and St. Procopius College and Seminary, Lisle, Ill. He was ordained to the priesthood in the Cathedral of St. John the Baptist, Muncie, Pa., Nov. 13, 1945, by the late Bishop Basil Takach of the Byzantine-rite diocese of Pittsburgh.

He has served as chancellor of the eparchy of Passaic since its establishment in 1963.

Bishop-elect O'Neill was born in East Dubuque, Ill., Dec. 14, 1917, the son of Leslie Joseph and Clara Theresa (Runde) O'Neill. He attended St. Mary elementary school, East Dubuque; Loras Academy and Loras College, Dubuque, and St. Mary's Seminary, Baltimore. He was ordained March 27, 1943, in St. James Pro-Cathedral, Rockford, by Bishop John J. Boylan.

## Brazil's 1st Cardinal Dead; Was Aged 93

SAO SALVADOR, Brazil —(NC)—Augusto Cardinal da Silva of Sao Salvador da Bahia, Brazil's first cardinal, died in his residence here at the age of 93.

The cardinal was buried in a crypt in the cathedral.

The death of Cardinal da Silva, the sixth cardinal to die within the past two months, reduced the membership of the college of cardinals to 103.

Cardinal da Silva had been in failing health for the past four years and his archdiocese of 1.7 million Catholics has been governed by an apostolic administrator, Bishop Eugenio de Araujo Sales.

Noted for his encouragement of devotion to the Blessed Sacrament and for fostering priestly vocations, Cardinal da Silva had been archbishop of Sao Salvador da Bahia for 43 years.

Appointed a bishop less than 12 years following his ordination in 1899, he served as the first Ordinary

of two different Sees in Brazil before being named archbishop of Sao Salvador da Bahia.

## Criticizes 'Polluted' Home Mass Liturgy

ROCHESTER, N.Y. (NC) — Bishop Fulton J. Sheen of Rochester has attacked the "New Liturgy" used by some priests in home Masses in the diocese, calling it "a polluted liturgy" and a "perversion of the holy."

In a letter published in the Courier-Journal, newspaper of the Rochester diocese, Bishop Sheen said this "New Liturgy" is as old as the mad deviations in the groves of Israel...

"With its euphoria, its baptized LSD, its gestures, prostrations and gyrations, its bid for secrecy like a veil fluttering between 'sworn friends,' its Simon Magus appeal to the 'spirit,' its poetic heaviness and spooky cavernous blackness, its instinct for neuroticism and madness mocking the accents of love — all these have generated a new kind of priest whose heart is not burning, whose eyes are not ablaze, whose face is gray with the pallor of those who live Underground," he said.

But he refused to withdraw the blanket permission for home Masses which was issued some time ago, and chose not to penalize priests

who violate the guidelines for home Masses.

The letter said the Bishop had received "many requests" that the priests be penalized in some way.

Instead, he recalled Old Testament warnings against liturgical violations:

"May God in heaven not visit upon them the penalty given to the liturgically errant priests of the Old Testament: 'Their sins shall not be purged by sacrifice or offering forever,'" said the bishop.

And he added: "The house which permits the desecralization of the Divine Mysteries shall, whenever it permits such profanations and liturgical deviations, live in dread of the words of Our Lord: 'Your house shall be left to you desolate.'"

The letter did not specify the violations of the guidelines which had occurred, nor did it name the priests involved.

Bishop Sheen's letter said he knew of "seven of our priests who are involved in serious profanations of the Sacred Mysteries." One, he said, has "come in repentance and amendment."

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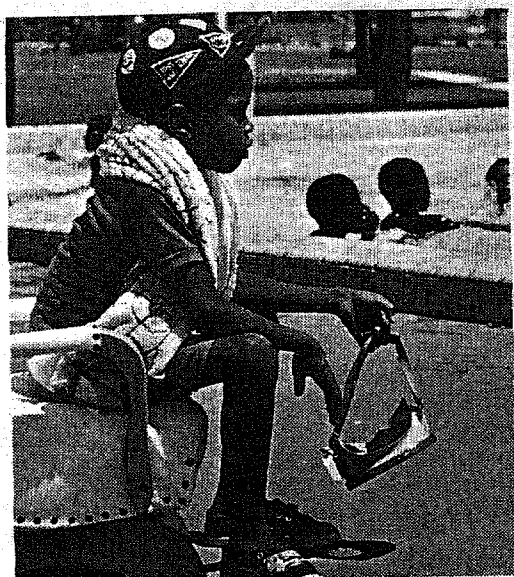
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ON THE OCEAN AT 67th ST. MIAMI BEACH

# 'Taps' Sound For Summer Camp



800 Youths  
Entertained  
In 8 Weeks

WAITING FOR his name to be called is Wayne Anthony Madrab Strapp, above. An orange juice break is provided for Sebastian Thompson by his mother, Mrs. Marie Thompson, right, a camp counselor, while a young swimmer displays his diving abilities below.

At four o'clock this afternoon the soft, mournful notes of the bugle call "Taps" will echo across the broad playing fields of the St. John Vianney seminary, and a summer of fun and games for more hundreds of Miami youths will come to an end.

Typical of the young men who attended the August sessions was seven-year-old Wayne Anthony Madrab Strapp who had never been to summer camp before, and probably would have spent the entire summer without any real vacation.

But for one week, starting early each morning when a bright yellow school bus picked him up at a bus stop in Miami, Wayne's day was full of summertime, fun things to do.

There was baseball and kickball to be played.

And, most importantly, according to Wayne, there was swimming. "I like to swim best of all," he declared.

More than 800 youngsters attended the camp, which will hold its final session today, under the sponsorship of the Dade County Youth Opportunity Program and the Miami Herald.

The Archdiocese of Miami extended the use of the seminary athletic facilities, including basketball courts, a gymnasium, an Olympic-sized swimming pool, and baseball and football fields as well as classroom space for the summer day camp.

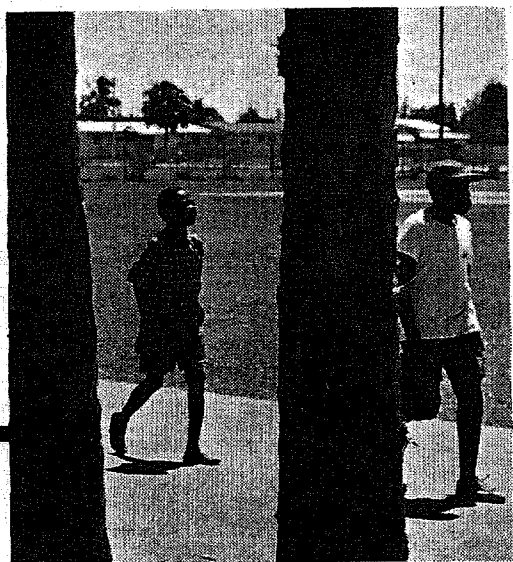


CALLING ALL campers is director William Cooper, who conducted a Salute to the flag at the close of each day's session.

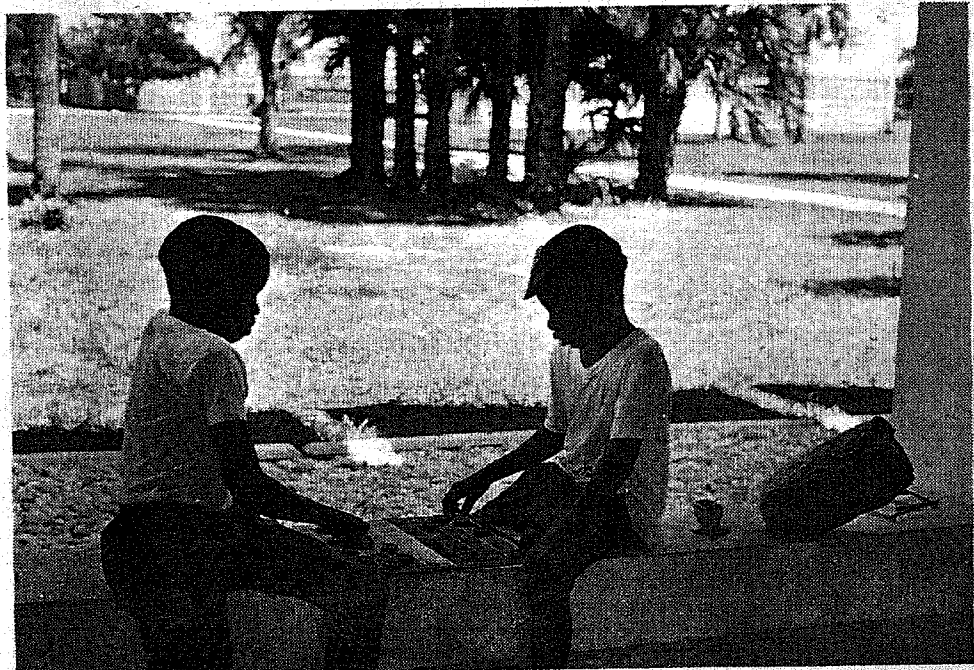


STRIKE THREE, you're out," came to call when the youthful camper pictured at left above failed to connect.

Meantime other campers, above right, were making their way to the playing field.



TAKING A quiet break from the sporting activities of summer camp are the two young checker players below.



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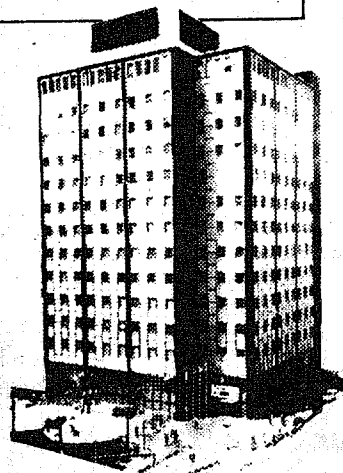


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## EDITOR'S COMMENT

# New Noises Of War Blast Peace Hopes

They had heard the same kind of war-noises before. The sounds had been ominous some 29 years earlier when German tanks blitzkreiged into their homeland, Czechoslovakia. The sounds had been welcomed only three weeks ago when Russian tanks finally pulled back after extended "field maneuvers" designed to frighten the Czechs away from moves liberalizing their government.

But the sounds returned again Tuesday night. Soviet, Polish, East German, Hungarian and Bulgarian troops, tanks and planes had invaded Czechoslovakia.

Ignored were extended conferences in July between Czech and top Russian leaders. Ignored too, were talks earlier this month with leaders of the satellite countries who are now among the invaders.

There were a number of major items at stake. Probably, to the Russians, the most important was what they might consider a possible threat to their homeland. If the Czechs "liberalized" to the extent that they reached an accord with the west, Russia would lose her "buffer" zone. The thin corridor comprising Czechoslovakia might offer any invading western army easy access to the Ukraine, the heart of the Motherland.

Some basic issues concerning communism also were at stake. Among them were party monopoly over politics and the economy and a relaxation of rigid control of the information media. There was the danger, too, that the "easy life" might be too magnetic to the other satellites and that the demand for liberalization would spread to Russia itself.

Certainly Russia has lost prestige among her friends and emerging nations tempted toward the Communist camp in the future will surely look at Russia with a wary eye.

But the most tragic consequence of the Czechoslovakian invasion probably will be the loss of an "open door" of communication with the West. For if the Czechs had succeeded in their experimental "democratization," most observers feel that it would have led to better communications with the Communist bloc and eventually to a lessening of tensions in the cold war.

Now, as the noises of war machines return to Czechoslovakia's streets, the voices of peace and freedom are being crushed beneath their treads.

## LBJ Lauds Youth Week

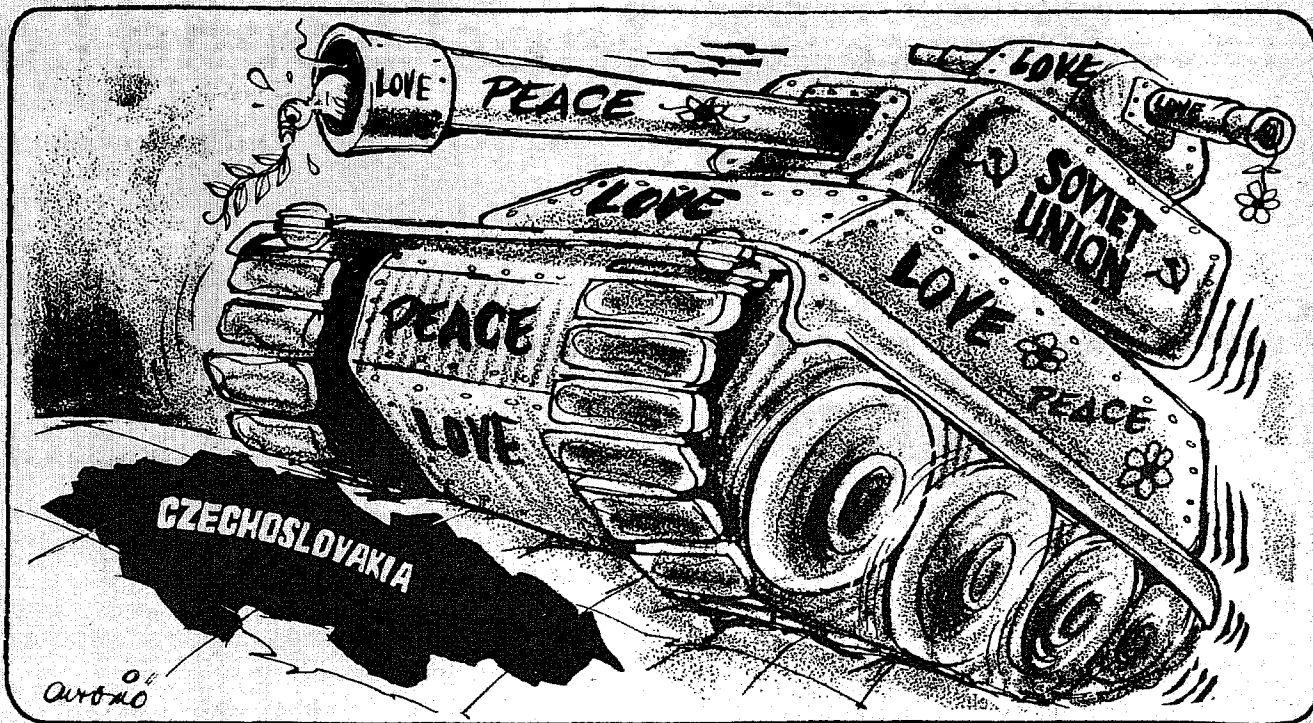
WASHINGTON—(NC)—President Johnson characterized the approaching National Catholic Youth Week as "a tribute to the vitality and vibrancy of American youth."

"And more than that," he added, "it is a call to action."

"It exhorts young Americans to be witnesses to the values which their faith in God inspires and for which their nation stands," the Chief Executive commented. The President's message

was addressed to Msgr. Thomas J. Leonard, director of the division of youth activities, Christian Formation Department, United States Catholic Conference.

The 18th annual observance of the week, sponsored by the National Catholic Youth Organization Federation of the USCC department, is scheduled from Oct. 27, feast of Christ the King, to Nov. 3. Millions of Catholic young people throughout the nation are expected to participate.



## TRUTH OF THE MATTER

# 'Pro And Con' Rumble Follows Pope On Journey To Colombia

By MSGR. JAMES J. WALSH

EN ROUTE TO BOGOTA—One cannot help but contrast the public attitude toward Pope Paul in his current trip to Colombia with other journeys the past several years.

When he went to the United Nations and to India, he seemed borne aloft on a genuine, but unreal cloud of friendliness and cordiality. Even traditional enemies seemed impressed and interested.

Everything came to a standstill when he set foot in New York, every ear listened intently and respectfully when he spoke of peace and cooperation among nations. And when he left, people of all religions reverently sifted the memories of his eventful stay, so dramatically presented on television, and seemed to be the better for his coming. They felt there was something other-worldly, almost supernatural, about his visit and mission.

This week, Pope Paul will again travel far from the Vatican. But there was a vast difference in the public attitude toward him. Below him every mile of his journey there were people, again of all faiths, heatedly discussing pro and con his recent encyclical dealing with family planning.

A man who had for a brief time united hundreds of millions in the common quest of peace, as he begged for help at the United Nations, was now accused of dividing his own children in the Church.

Some governments which had found his earlier teaching on the development of peoples wise and helpful, now felt distinct statements condemning artificial contraception seriously hurt their planned programs of population controls.

Protestants whose enthusiasm for unity had steadily increased the past few years now lamented that the Pope himself has "taken a giant step backward."

### MILLION ACCEPT

One cannot help but wonder what his thoughts were as his plane left Ciampino Field for Bogota. He knew on the one hand that his fellow bishops everywhere and millions of his priests and people were accepting his teaching because he spoke as the Vicar of Christ on earth. Telegrams and letters of loyalty and gratitude have poured into the Vatican from all over the world.

On the other hand, many were bewildered and disillusioned. Some critics were writing that he still was a prisoner of the Vatican, that he did not understand the problem of family, that he was seeking to protect his own authority to the detriment of

countless souls, and so on and on.

WALSH

Whatever his thoughts, Pope Paul had to remember that he had been through this seesaw of public opinion on many other occasions. Occasions perhaps not so widely publicized, but nevertheless he had often been impaled ruthlessly on the critic's sword, no matter what he did.

He was praised yesterday, condemned today. He was hailed for his progressive attitude, and rebuked for reactionary decisions. He was loved by the liberals and feared by the conservatives, but quickly the picture would fade, and the liberals were furious at him, and the conservatives rejoiced.

When Pope John died, it seems everyone looked at Cardinal Montini as the great hope of the future. His quick, seemingly unanimous, election brought universal rejoicing. But almost at once impatient critics began their unending series of gloomy prophecies—he would never reconvene the Vatican Council; nor allow religious liberty to be defined; nor collegiality to be clarified. They were certain that he would never agree to a Synod of Bishops because they posed a threat to his own power. If the Council did continue, then he would re-write each final draft of the text, and so on.

### CRITICS WRONG

Two things are of special note here. The most bitter faultfinders compiled a remarkable record of being wrong in their dire predictions about Pope Paul, and many of them still show no signs of sullyng this questionable record.

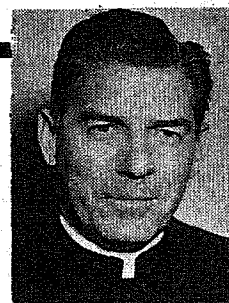
Secondly, some of his decisions toward Vatican II which were strongly resented later were recognized as wise and right.

Right now in Colombia he is running into the same pro and con situation. Some are saying that he should have stayed home and given the expense money to the poor.

Others are saying that the trip is certain to draw attention to the need of a great social revolution in Latin America. They are saying that his trip means a call for Christians to heed the cry of the poor.

They want the Christian conscience to understand the social implications of fraternal love.

As always, Pope Paul is caught in between. But among those who have followed his extraordinary career the conviction is growing that he will emerge from these crises as he has from others—with a stronger, more effective, more vital Church.



# The VOICE

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## We Remember

Dear Editor:

Many times I've wanted to write and compliment you on your fine newspaper. I think because of its convenient size, we read it more thoroughly than our own diocesan paper. Now I'd like to congratulate your Archdiocese on your new Auxiliary Bishop.

We knew him as Father Fitzpatrick in Buffalo over 20 years ago. He preached stirring and mind-sticking sermons. He had a compassionate ear for everyone who sought him out, plus a delightful sense of humor. When the summer was hot

and uncomfortable, he suggested offering up our discomfort for the poor souls in purgatory. A frequent confessional penance was to pray for the sick, elderly and hospitalized. He is the kind of priest we would like our young sons to know and imitate and, God willing, to become.

We were indeed sorry to lose him to Florida, but our prayers went with him and we rejoice with you at this great honor that has come to him.

Very sincerely yours,  
Mrs. G. Herrmann  
Strykersville, N.Y.

## Says Only Half Story Told

Dear Editor:

In The Voice Feature Section of Aug. 16 on page 9 is a picture of a man (Negro) being escorted by police. He is bleeding about the face. This is only half the story.

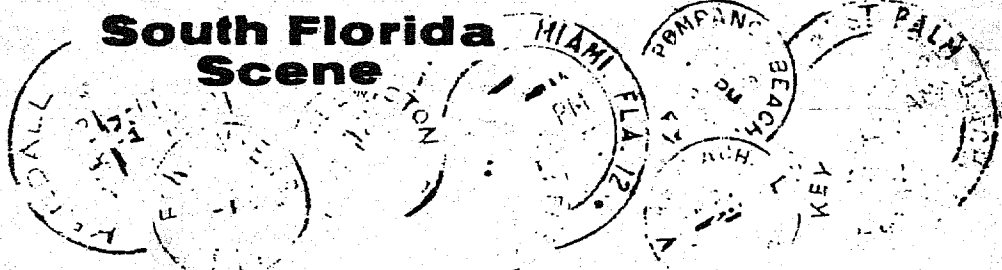
Why not pictures of cars with all windows smashed, being overturned and burned and, also a picture of a policeman, his face bloodied by a rock or bottle? And pictures of windows broken, stores looted and burned? How can you take sides in such a situation?

I subscribed to the Voice through St. Helen Church in Vero Beach. I wonder why you disregard damaged property caused by the man (Negro) being taken into custody? Surely the police did not pick this man from a crowd of innocent bystanders.

TV and publications show too much to the wrong side in these disturbances.

Sincerely,  
A.M. Smith  
Vero Beach

## South Florida Scene



# Youngsters Turn Vacation Into A Time Of Learning

FORT LAUDERDALE—At least 25 youngsters here will come away from their summer vacation a little better prepared for the day they try for their first permanent jobs.

Through a program of the Economic Opportunity Coordinating Group, the Negro teenagers were able to bypass the normal vacation vocations—such as bagging groceries, babysitting and mowing lawns—and move into jobs with various city offices.

Some of them work in the library, others in the water treatment plants and still others in the records section of the police department.

Sixteen-year-old Josephine Adams is one of the four teens who work in the police records division, and she has applied to work on the night shift when school starts again next month.

"This is the first time I have had much contact with white people," she explained. "All the people here in the office have been very nice and they don't seem to care if I'm black or white."

Josephine said that she had heard from friends who attended integrated schools—she attends Dillard High School—that "white girls are always being bossy. It's not true, at least not in this office. We have one supervisor and she's the boss."

Josephine works typing identification cards, filing and running a teletype, and although she has not decided yet whether she will choose

"All the people here in the office have been very nice and they don't seem to care if I'm black or white."

a career with the airlines, in education or in office work, she feels that the experience she has had this summer will help her.

It also changed her ideas on school dropouts. "I thought about dropping out once but I realized to get anywhere I've got to have a good education," she said. "Dropouts wind up with nothing to do except get into trouble and end up eventually in jail."

Another one of the teens working for the city this summer is 15-year-old Raymond Cuyler, a Ft. Lauderdale High School sophomore working in the police department administrative office.

He said that two things he has gained in his job are "some good friends" and an understanding that policemen are "human."

"When I return to school, the teachers will probably let me help them with some of the stenciling work they have to

do and besides, I'll have something solid to put down on a job application in the future," Ray said.

If he doesn't head for a career on the gridiron with a professional team, then he will try for certification in teaching mathematics which is his "favorite subject."

The whole idea of the project for summer jobs was to get the teens employment which would give them a headstart on their training for a permanent position and also would expose them to the rigors of office work.

All of the teens agree that they have learned.

And they all agree that they will take back to school a profitable experience that will help them this year and later in life.

## Mrs. Engle Is Elected

VERO BEACH—Mrs. Bernard Engle of St. Helen parish was named recording secretary of the newly-formed Orlando Diocesan Council of Catholic Women during a special meeting with Bishop William D. Borders.

A past president of the East Coast Deanery of the Miami DCOW, Mrs. Engle is also a former president of St. Helen Council of Catholic Women.

## Frater Takes First Vows

Frater Robert M. Pagliari, whose parents are members of St. Brendan parish, is one of 22 young men who recently completed their studies at the Redemptorist novitiate, Ilchester, Md. and professed first vows.

The son of Mr. and Mrs. Albert Pagliari will continue his studies for the priesthood at the Redemptorist House of Philosophy at St. Alphonsus College, Suffield, Conn.

## State K Of C Seeks 1,000

INDIAN HARBOUR BEACH—More than 1000 new members are expected to be enrolled in the K. of C. in Florida between now and Oct. 1 in a special membership drive marking the 50th anniversary of the ordination of Bishop Charles P. Greco of Alexandria, La., Supreme Chaplain.

State Deputy T. A. Eason, Sr., serves as state chairman of the "Salute to Bishop Greco" program and has announced that a quota of 50 new members per district has been assigned.

A special ceremony honoring Bishop Greco will be held in Alexandria on Oct. 8.

## KC Officers Are Installed

FORT LAUDERDALE—Frank Uniack of St. Pius X parish has been installed as faithful navigator of the Father Michael J. Mullaly General Assembly of the Broward County k. of C.

George L. Pollatto, master of the South Florida District of the Fourth Degree, also installed Stephen J. Slinki, admiral; Edmund Nagle, captain; Harvey Clussman, pilot; William J. Wingender, scribe; Tom Sandeler, inside sentinel; Elmer Pariseau, outside sentinel; James Sepheillo, auditor; and Joseph Gonia, comptroller.

NORTH MIAMI—Grey-nolds Park West will be the site of a picnic for Marian Council members and guests from noon to 6 p.m. on Sunday, Aug. 25.

CORAL GABLES—Their annual luau will be hosted by Coral Gables Council beginning at 8:30 p.m., Saturday, Aug. 24 at Tahiti Beach. Dancing will follow from 8 p.m. to midnight.

Miami Council 1726 will sponsor their annual family picnic from 11 a.m. to 5 p.m. on Sunday, Aug. 25 at P.B.A.



SUMMER RETREATS for men and boys continue at Our Lady of Florida Retreat House staffed by the Passionist Fathers in North Palm Beach.

## CCD Workers' Retreat Slated

KENDALL—A retreat for House, 7275 SW 124 St. Father Joseph Brunner, Archdiocesan CCD director, will conduct the conferences. Reservations may be made by calling the retreat house at 238-2711.

## Around The Archdiocese St. Jhon

Cancer sewing group meets on the second and fourth Fridays of each month in the parish hall, 479 E. Fourth St., Hialeah, to make pads for cancer patients from 9:30 a.m. to noon.

## Margate

Members of Our Lady's Guild will meet at 8 p.m., Monday, Sept. 9, in the church pavilion.

## St. Clare

Men of the parish will observe a weekend retreat, Sept. 13-15, at Our Lady of Florida Retreat House. Reservations may be made by calling 844-6101 or 848-8991.

## Villa Maria

A dessert games party to benefit the rehabilitation and nursing center will be sponsored by the auxiliary at 1 p.m., Monday, Aug. 26, at 900 NE 125 St. Mrs. John Ward is general chairman of arrangements.

## INTERFAITH MIXER SET

HOLLYWOOD—An interfaith "Getting-To-Know-You" coffee under the auspices of the Community Affairs Commission of the Broward County Deanery of the Archdiocesan Council of Catholic Women begins at 10 a.m., Tuesday, Aug. 27, in Nativity parish hall, 5200 Johnson St.

Speakers will include Mrs. Agnes Garvin, Broward County Safety Council; Father Jose Paniagua, St. Vincent Ferrer parish, Delray Beach; and Mrs. G. H. Martin, Ecumenical Development chairman of Church Women United, Fort Lauderdale.

## Woman Named On Committee

NORTH MIAMI—Mrs. Edward Keefe, first vice president and chairman of volunteers of the Archdiocesan Council of Catholic Women, has been appointed to the Advisory Committee of the Volunteer Service Bureau of Dade County.

One of her responsibilities will be the development of Friendly Visitors to the homebound, particularly the hundreds of aged men and women in some 35 nursing homes in the County.

Short orientation courses for volunteers who are working or would like to work with the elderly are being planned this Fall and Winter.

Those interested may contact Mrs. Keefe at 947-7272 or the Volunteer Service Bureau at 371-1324.

## Labor Day Picnic Set

Their second annual Labor Day picnic will be sponsored by parishioners of St. Kevin Church on Monday, Sept. 2, on the grounds at 3001 SW 115 Ave.

Tony the Robot and The White Baron will highlight activities which will include clowns, pony rides and games for young children; games and dancing for teenagers and adults.

A continuous program will begin at 11 a.m. and continue until 7 p.m. Tickets will be available on the grounds. Proceeds will benefit the building fund.


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"One significant contribution to the new structures in religious education is the establishment of ecumenical Christian education centers in proximity to public schools."

# How Can Catholic Schools Best Be Utilized?

By JOHN CERMAK  
(Religion Consultant National Catholic Educational Association)

I would like to suggest what some of the structures for religious education should be in America today. First, it is encouraging to see that the new structure of the United States Catholic Conference, the Secretariat for the National Conference of Catholic Bishops, has established a Division of Religious Education under the Department of Christian Formation. Such a procedure on the part of the American bishops indicates a growing awareness that religious education demands greater attention than it has been getting.

Better utilization of existing structures might also involve the use of schools as religious education centers for parents. But the idea of evening courses is possible only if religion teachers do not teach so many hours of religion (or other subjects) during the day and can give more time in the evening or on weekends to CCD classes or to working with the parents of students they teach during the day.

One significant contribution of ecumenical Christian education centers in proximity to public schools. In other words, classes in the centers are integrated with the public school curriculum. The centers also provide facilities for worship and other community activities.

## PARENT'S ROLE

Implementation of the principle that parents are the primary religious educators is also possible in parental preparation of children for reception of the sacraments of Holy Eucharist and Penance. The parents are first trained in a specific program for the responsibility of preparing their children for reception of Holy Eucharist and Penance. It often happens that initial interest by the parents in the sacraments of Holy Eucharist and Penance opens other areas of theological interest which are important to the adult Christian.

Adult religious education programs may also involve small-group liturgies in the home which include discussion of various topics and perhaps subsequent action.

## DIMENSION

The third fundamental dimension of contemporary religious education is that of content and methodology. Whenever religious educators meet, the most urgent question they ask one another is "what" does one teach or the question "how" does one teach a particular truth. Since our present structures are geared more to young people than to adults, I will present some thoughts directed to catechesis of the young which have implications for adults.

In June of this year a week-long workshop was sponsored by the National Catholic Educational Association and Georgetown University in Washington, D.C., with the theme "Can the Christian Faith be relevant to the contemporary high school student?" More than 400 participants representing 80 dioceses attended the

workshop. The participants were religion teachers, principals and administrators, publishers and diocesan directors of religious education. The speakers examined the theme of the workshop from theological, philosophical, sociological and psychological points of view. The main speakers included such experts as Father Anthony Padovano, author of "The Estranged God" and "Who Is Christ?" Father Alfred McBride, O. Praem., of The Catholic University of America, Dr. Robert Hassenberger of the University of Notre Dame and Dr. Joseph English of the Office of Economic Opportunity and the Peace Corps. A panel of representative students as well as a liturgical expert and an audio-visual expert addressed the participants.

The basic thoughts presented at this national workshop can validly serve as guidelines for the teaching of religion. Any set of guidelines, however, must be general in scope since actual adaptation of them is dependent on so many local factors. I present here only some of the more important directives that came from the workshop.

The question of the workshop, "Can the Christian Faith be relevant to the contemporary high school student?" can be answered with at least a qualified "yes." In other words, religious educators can begin to communicate the message of Christ to secondary students (and elementary as well) under certain conditions. Some of the conditions, or guidelines, are:

## MORE LOUDLY

(1) What we are as Christians speaks more loudly than what we say. Our personal lives announce whether God is dead or risen. But an important condition of being a Christian is also an awareness that one does not possess all the answers to the problems of life. The Christian educator is searching with his young students. He does not "have it made." And the young person needs to know that this condition

of searching is a factor in the life of his teacher.

(2) A young person does not become a mature Christian suddenly and at a certain fixed point in time. Rather he develops gradually, sometimes erratically, into a mature Christian. Consequently, the adult religious educator cannot expect the young person to have the same kind of faith as he does. What is most significant is that, in the words of Hegel, a person must experience "metaphysical unhappiness," a sense of insufficiency and finitude, before the Christian answer to this experience is introduced. Too often, religious educators have presented Christianity as a "bag of solutions" to life's problems. The young cannot appreciate the answers unless they first experience the problem. This is one example of the fact that full Christian commitment is more an adult response. (In this regard, it should be clear that children and teenagers cannot be treated like little theologians. We have attempted, in our rigid and concentrated catechesis of the system, to give them too much. They are not ready for a highly structured presentation as many texts have implied.)

(3) Religious education must always be within the framework of freedom. The young person, as well as adult, must know that he is free to choose alternate answers, such as absurdity or secular humanism, to the basic questions of life. Christianity is not the only answer possible. If love is a child of freedom and God is Love, then religious education must be experienced in an atmosphere of freedom.

(4) Christianity must be seen as in a state of process, of constant becoming. It must not be the defender of the status quo. Rather it is an agent of positive reform; it brings the sword, not peace. Institutions, including ecclesiastical institutions, are not to be preserved unless they are vital instruments of reform. The Christian must always seek the better with a kind of divine discontent

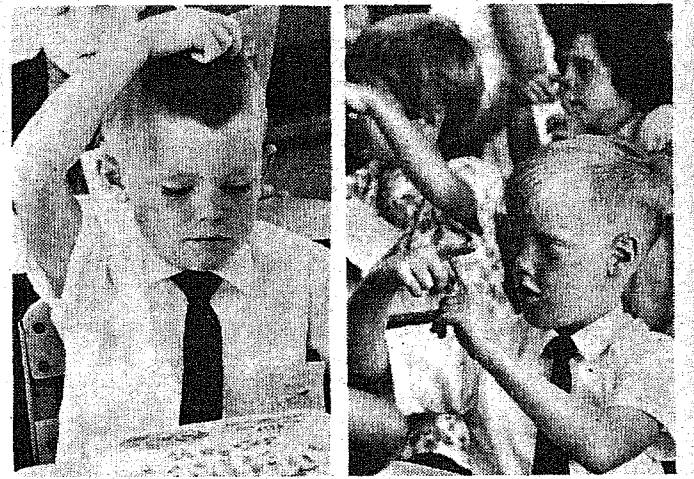
with the lesser.

(5) Young people are more interested in process values than in ultimate values. Process values such as freedom, friendship, integrity, fidelity and sexuality are more existential and thus more meaningful to the young person than are the ultimate values religion has traditionally proclaimed. But it cannot be forgotten that process values are in themselves revelatory of God's love for man and have an intrinsic relationship to man's fulfillment or salvation.

(6) The sacred and the secular are not to be put at extremes. Since the Incarnation, everything good is in some way already Christic. God speaks to man through the secular as well as in the burning bush.

(7) The emphasis of catechesis today must be placed on man's role in the betterment of this world and not on his entrance into heaven. The criticism that "religion is the opium of the people" has been a valid one in many ways. Sacramental participation, including Mass on Sunday, is not the only index of the Christian faith and absence from sacramental participation is not necessarily a sign of no faith.

(8) The subject matter discussed in a catechetical setting must first be oriented to the needs of the students now. There is no merit in adhering to a rigid curriculum in order to cover so much material in so much time. One cannot forget that young, as well as adult, persons are not computers that can be programmed with so much input in order to pro-



SCHOOL IS a mixture of activities, experiences and emotions, but mostly it's learning—and that takes many forms. Sometimes it's the glimmer of understanding. Other times it's the head-scratching experience of frustration. And sometimes it's using your fingers to learn the alphabet. But one thing's for sure—kids all over the world go through the same thing.

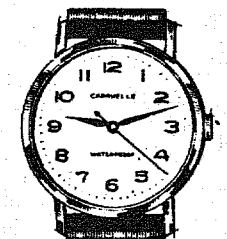


duce so much output. Simple accumulation of religious facts for such purposes as passing diocesan examinations is injurious.

(9) The medium of communicating God's message must be multi-sensory and not just linear. The observations of communications expert Marshall McLuhan have powerful implications for religious education. A catechetical experience structured exclusively on the printed or spoken word is simply ineffective with youth of the

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# Catholic Schools And Federal Aid

By PHILIP H. DES MARAIS

Mr. Des Marais is a Deputy Assistant Secretary for Education in the Department of Health, Education and Welfare. He served four years as a member of the New Orleans Archdiocesan Board of Education and is currently Chairman of the Education Committee of the Holy Trinity Parish Council in Washington, D.C.)

If a case is to be made for participation of nonpublic schools in future Federal funds, the need must be clearly demonstrated. All possible sources of support in the non-Federal and private sector must be fully explored. In addition to the traditional parish funding, including tuition, there is the possibility of diocesan support, the continued role of religious communities which have done so much in the past in the way of contributing teaching services, the general local community, including business, industry, and foundations, and Governmental support on the State and local level.

If all of these elements of society are to be possible supporters of future Catholic school programs, this means willingness of the schools to accept further requirements in connection with the management and use of their funds. This suggests, in turn, acceptance of feasible participation of representatives from these groups in the overall planning and governance of the programs. The development of school committees, diocesan and regional boards of education and nonprofit educational corporations which can receive funds and disburse them to approved elementary and secondary school programs would seem to be essential instruments and techniques for the widest possible involvement of the whole community in the work of these schools.

This brings us to the issue of accountability. This means no less than a complete disclosure of expenditures for educational programs before and after the fact. Introducing the concept of accountability into Catholic education means regular financial reports which disclose completely and clearly the school's financial operations. It means establishing systematic procedures to develop program budgets for review and approval by responsible bodies. These budgets would reveal realistic analysis of educational costs, such as teachers salaries and adequate reimbursement to Religious and their communities for their services. Provisions for instructional materials and new educational media would be included, and capital expenditures for school buildings and faculty housing for Religious would be covered. Inherent in this essential activity is the whole concept of program planning and evaluation.

## ABSOLUTELY NECESSARY

Complete disclosure of financial operations is absolutely necessary if there is to be any future expansion of tax support for private education. Government aid to educational projects and programs is based on real costs, on a supplemental or matching basis. It is inconceivable that any Federal funds could ever be made available directly to nonpublic schools even laying aside the constitutional issue, unless Catholic officials are willing to make available precise data on the real per pupil costs for annual operations of the schools participating. I do not believe it would be sound fiscal policy, or even administratively possible, for the Federal Government to make funds available to nonpublic schools for general purposes, unless they can demonstrate through complete accountability and public disclosure what their real costs are.

Of course, the matter of Federal aid to nonpublic schools cannot be divorced from political realities. This is a Presidential election year. Both major political parties have developed positions on future Federal aid to elementary and secondary education. These policies will become increasingly clear over the next two months in campaign commitments made by the candidates.

About \$2,000,000,000 of Federal aid was made available to elementary and secondary education by the Federal Government this year. When the war in Vietnam is, hopefully, concluded, there will undoubtedly be a push for a tremendous expansion of Federal aid to education. Bills now before the Congress call for expenditure levels rang-



ing from \$6,000,000,000 to \$10,000,000,000 annually. There will be a great deal of money at stake just in the first new thrust of Federal funds. However, it is virtually inconceivable that nonpublic schools, particularly the Catholic schools, will share significantly in any coming expansion of Federal funds unless those who guide them foster the policy changes which have been discussed in this article.

## REAL PROBLEM

Finally, I believe that the Catholic schools have a real problem in their relations with Government and with the rest of the community. Who speaks for Catholic education in this country to the Federal Government in Washington? Is it the National Catholic Educational Association? The official posture of NCEA, made up of teachers and administrators, is that it does not lobby on legislative matters. The United States Catholic Conference has done yeoman service in the past in speaking for the bishops before legislative committees and executive departments on matters of educational policy and Federal aid to education. But I would suggest that, confronted by the challenges of the future, it would not wish to carry the whole burden.

The interests of nonpublic education desperately need effective spokesmen who can speak responsibly on behalf of the whole community effort which is Catholic education in the United States. Some new collaborative representative instrument is needed if Catholic education is to overcome its credibility problem in Washington. The most effective lobbyists for education causes are the people who are directing and teaching in the schools themselves, as well as students and parents. The members of Congress are most concerned about the view of their own constituents.

Obviously if the needs and priorities and facts about the Catholic schools in their districts are communicated directly to members of Congress this will have the greatest impact. There is need for new channels and techniques of communication between the nonpublic schools and the Congressmen. Congressmen need to know what programs are being provided; what contribution is being made to be education of youth by the nonpublic schools in their district; what the cost of these programs really are and what further assistance is needed if they are to continue to serve people.

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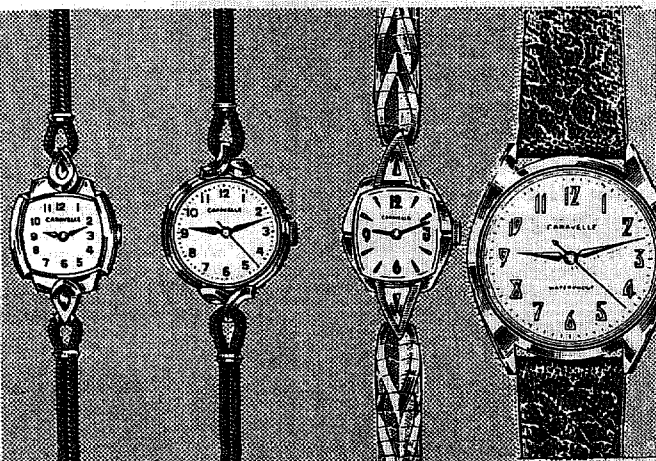
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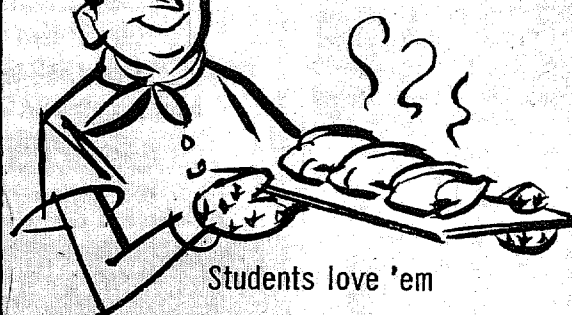
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# Immediate Aim--A 'Ceasefire' In Biafra, U. S. Bishop Says

By VOICE NEWS SERVICES  
NEW YORK — Bishop Edward E. Swanstrom, executive director of Catholic Relief Services, said here that a cease fire in the Nigerian-Biafran conflict "must be the immediate aim of all of us," while thousands of members of the Protestant, Catholic and Jewish faith held prayer services all over the world this week begging peace in the African area.

Bishop Swanstrom preached at a special Mass for peace in Nigeria at St. Patrick's cathedral. "We must beg for it (a cease fire) in our prayers," Bishop Swanstrom said, "just as we pray for peace in Vietnam, and we must ask our President and the officers of our own government, we must ask the United Nations to use their good offices to bring this about."

**AID VICTIMS**  
He said that if a cease fire is not called immediately, steps must be taken to allow international relief agencies to freely aid war victims. "While words are being exchanged," he said, "we who know that death hovers over the heads of so many of the innocent must act."

"Yet it is the inescapable duty of every Christian who knows that the only test he must measure up to is whether he meets the needs and relieves the sufferings of his fellow human being. It is his inescapable duty, I say, to counter the works of war with the works of merciful love," the prelate added.

U.S. Catholic Relief Services is still scheduling about four flights a night to Biafra, despite a report to its New York headquarters that relief planes are "encountering accurate and concentrated radar-controlled sea and land gunfire."

**CHARITY PLANES**  
Like the planes of other charitable organizations, those of CRS are flying from the Portuguese island of Sao Tome, which has modern airport facilities. It is south of the Spanish island of Fernando Poo, from which Red Cross planes had been operating.

Similarity between the planes chartered by the Red Cross, the charitable agencies and the Biafran regime

was suggested by a Washington source as the reason for Nigeria's firing on them. Some of those chartered by Biafra have arms aboard for the rebels.

U.S. officials in Washington also reported that 200 to 400 persons are dying of starvation each day in Nigeria and Biafra as a result of the civil war. The estimate is based on figures compiled by the U.S. embassy in Lagos, the Red Cross and voluntary agencies.

**URGENT NEED**  
It is estimated that about 3 million persons behind the rebel lines and about 75,000 persons in territory re-occupied by Nigerian forces are in urgent need of food. The civil war has affected some 13 million persons all told in the former Eastern Region.

The U.S. State Department team left for Geneva after Nigerian and Biafran delegates held their fourth meeting in Addis Ababa. The four-hour session was devoted largely to arguments over the historical background of the decision by the former Eastern Region of Nigeria to declare its independence as Biafra on May 30, 1967. At the end of the meeting, Emperor Haile Selassie appealed to both negotiators.

Last week, Nigeria announced its official rejection of a seven-point peace plan presented by Biafra at the peace talks.

**UNACCEPTABLE**  
Nigeria's principal negotiator, Chief Anthony Enahoro, informed Biafran representatives that any proposals that do not recognize the territorial unity of Nigeria are unacceptable, a statement issued in Lagos said.

Three children from Biafra made an appearance at the special Mass in St. Patrick's. The children at the U.N. are from Onitsha in Biafra. Their father, Dr. Odinikpommadu Uddoh,

has just completed his residency in surgery at Bellevue Hospital here and is waiting for a chance to return home.

The doctor's 7-year-old daughter, Chinwe, was asked to offer prayer during the service in the U.N. Plaza. In a distinct voice she said, "Simon Peter, feed my lambs, feed my sheep."

After the Mass, Archbishop Terence J. Cooke of New York, presented to the CRS executive director a check for \$10,000 as an additional contribution from the archdiocese to the people of Biafra. Archbishop Cook said:

**'AGREE QUICKLY'**  
"We call upon officials on both sides of this terrible conflict to agree quickly upon a relief program under the coordination of a neutral international welfare agency that will assure proper care for civilian suffering."

The head of Church World Service issued an appeal here to the public not to forget the "several million" Biafran and Nigerian refugees starving outside Biafran-held territory.

James MacCracken, executive director of the Protestant relief agency, said that while the American public was understandably shocked at the plight "of the trapped Biafrans," it should not overlook other victims of the conflict.

**'SYMPATHY'**  
"We in CWS, in full sympathy with the Biafrans suffering the horrors of starvation within the blockaded area, are every bit as concerned over the fate of those outside the encirclement," Mr. MacCracken stated.

"While the sense of shock and compassion that has swept this country over the plight of the trapped Biafrans is to be expected, we cannot overlook starving victims on both sides of the line."

"CWS has been and will continue to rush relief supplies to children, women and

the aged in need, wherever they are and through whatever channels may be open to us."

**MILLION POUNDS**  
He reported that the agency, overseas relief arm of the National Council of Churches, has shipped over a million pounds of high protein foods, medicines and other emergency materials into the area.

Church World Service, he said, has spent about \$400,000 and is raising \$1 million for the war victims in all parts of Nigeria and the secessionist area of Biafra.

Relief organizations of Churches in Sweden, Norway, Denmark and Germany have joined forces to attempt a 100-ton-per-day airlift to the starving in Nigeria and Biafra.

**PROMISE TO JOIN**  
The Rev. Lars Berge, of the Lutheran Church of Norway's emergency aid section, said sister organizations in the Netherlands had also promised to join the effort.

According to Mr. Berge, six planes have been chartered from Transair of Sweden, the Fred Olsen Co. of Sweden, and Sterling Airways of Denmark, and negotiations were continuing for two additional planes. The top two officials of the United Presbyterian Church have asked President Johnson to intercede to avert



the "hideous tragedy of starvation" in Nigeria and Biafra.

Dr. John Coventry Smity, moderator of the Church's General Assembly and general secretary of the United Presbyterian Commission on Ecumenical Mission and Relations, and William P. Thompson, stated clerk, wired the President in response to a World Council of Churches appeal.

They asked President Johnson to make "top

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## 'Easy' Pay? Not If You're 'Easy' Prey!

If anybody ever asks for a nomination for an 11th commandment, I've got mine ready: "Thou shalt not unduly tempt thy fellow man through use of easy payment plans."

If there is anything as easily available and least understood, it is the granting of credit loans and the payment of interest on the borrowed cash. The insidious practice has become so accepted that a wage earner finds it just as convenient to buy a new home at 8% mortgage interest or take a Hawaiian vacation on a 36-month payment plan. Where does it stop?

I wonder how many of us really know what we are paying out each year in interest payments on borrowed money. How much of your mortgage payments are being applied to reduce the principal of the home loan? If you have a \$3,000 car, how much will it have cost you by the time you make your last payment?

Did you get the best deal possible on your car loan; either through the auto dealer, at a bank or from a credit union? I suspect that we have become conditioned to the point where we don't care about "operating with little waste" because we no longer are really aware of where the financial waste lies.

Take department store bills as one example. My troubles began a Christmas or two ago when store billings shot up into a region of several hundred dollars. One of my "friends" suggested an easy way out — change the charge account into an "ABC" category.

The ABC designation would seem to connote easy understanding of how the thing works. All I know is that my balance with the store still remains rather constant with new purchases being added; I am paying a sizeable monthly payment in an effort to reduce the balance; but I am also paying the store a monthly interest rate for carrying that balance. The department stores, it would seem, can make as much profit from the money—lending business as from merchandise selling.

In that case, I asked for the trouble. But on most other department store billings you have an option: you can pay the full balance due or pay a small portion of that amount and the store will "help" you along by carrying the balance. What you don't learn, however, is just how much you will be paying to get that help.

In a way, I guess the government shares some of the blame. The Internal Revenue Service has transformed every taxpayer into a bookkeeper. The easiest way to assemble records on deductible items is to charge just as much as you can in order to have a billing statement and a cancelled check as proof of expenditure.

But no matter for what good purpose it is utilized, credit-spending can soon become an unabated disease that can send you to eternal bankruptcy.

I have never owned a boat—not even a rowboat. The simple reason: I thought I couldn't afford it. Some weeks back a fellow in my office proudly announced he had just gotten approval for an executive credit plan attached to his American Express card.

I made the mistake of asking him what it was all about. "No sweat," he said, "just fill in this form, the bank will assign you up to \$5,000 credit. All you do when you want to spend the money is call a gal at the bank and she'll put whatever amount you want into your checking account. They take it back in monthly installments."

Guess what? I sent in my application. It was approved. After years of nagging from my kids I gave in the other day and bought a boat. All it took was a call to the bank. I told the girl at the other end of the line, "Put \$2,700 in my account."

I still don't know what the deal is, only that once a month they deduct my payment from my checking account. With the precarious balance usually present there, you may be reading soon about my arrest for embezzlement of bank funds or some other fancy charge.

One final point. One of my youngsters is going north to school this year. The other day it suddenly occurred to me that I'd better figure out a way to ante up the tuition, probably by selling some stock.

Then came a letter from tuition loan outfit called Education Funds, Inc. It read, "EFI's low charges make it an attractive alternate for parents concerned with spiraling interest costs and inflated market values, and seeking to avoid the sale of stocks at an inopportune time or the liquidation of a profitable investment to pay school expenses."

"Dear EFI: Please send the appropriate forms etc. etc. Yours truly."



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## Seminarists Scarce In Russian Churches

By GARY MacEOIN

MOSCOW — Back in the hard-line days of Lenin and Stalin, the belief used to be widespread in the West that the leadership of the Orthodox Church in Russia was honeycombed with Marxist infiltrators, converting this venerable institution into little more than a Communist front.

The constructive part played by the Russian Orthodox observers at the Vatican Council and the subsequent expansion of ecumenical activities in and out of the World Council of Churches, as well as the visits of Vatican delegates to the 50th anniversary celebration of the restoration of the Moscow Patriarchate, changed all that.

Now people are beginning to look at the Orthodox Church as the providential vehicle which not only will restore but is restoring religion in the Communist heartland.

The two views are, I fear, equally arbitrary. I personally do not think that there has been or is any significant infiltration. The Marxist approach has been far more astute and subtle.

Orthodoxy at the Revolution was in a cultural backwater, its formulation of beliefs and its practices alike geared to an illiterate and impoverished peasantry. The Marxists marooned it there, and there it still flounders. But in 50 years a highly educated and increasingly wealthy industrial society has replaced the peasants. The gap today is infinitely wider than the one Pope John set out to bridge between Roman Catholicism and today's world.

### A SHOWPIECE

It seems to me quite clear that official Soviet policy encourages the survival of the Orthodox Church in this marginal and declining role. It not only serves as a showpiece for tourists and UN investigators of freedom of religion, but also helps positively in the propagation of atheism. I think the

impact on a typical high school or college Russian brought on a conducted tour of a Moscow church must be overwhelming.

Here, the guide will tell him, is what survives in this frozen form of a major element of our great Russian culture. The intellectual and spiritual flowering that developed our (Russia's) language and our nationhood over a thousand years has sunk to this superstitious mumbo-jumbo, with fine young men (who should be at work building the socialist fatherland) singing monotonous

EDITOR'S NOTE: Regular columnist John Cogley has announced his decision to discontinue writing his weekly column for the Catholic press because of what he describes as "a spiritual crisis" over Pope Paul's encyclical on birth control. He has indicated that the Pope's action has raised serious questions which he personally must cope with and he would feel it dishonest to continue using this space in a Catholic publication while deeply disagreeing with an authentic teaching of the Church.

chants and lighting candles endlessly, while ignorant old women kiss the ground and cross their breasts a thousand times.

A caricature of the service, if you like, but a caricature with so strong a basis in reality that it registers. All the symbols—the dress, the ornaments, the veneration of pictures, the processions, the chants—are fixed in dead and consequently meaningless forms. It is a situation that should serve to remind us here in the West that the vernacular alone does not make a living liturgy.

Zagorsk, 50 miles north of Moscow, is the center of the Orthodox administration, home of the Patriarch, a place of pilgrimage, and the biggest

of the country's three Orthodox seminaries. Its concentration of domed churches and ecclesiastical museums quickly confirms the visitor's impression of having stumbled into a dead past.

The seminary statistics are overwhelming. Zagorsk has 250 students, as many as Leningrad and Odessa combined. Last year it graduated 20 young priests from its final year (and another 20 were graduated through correspondence courses). Allowing an equal number from the other two seminaries, we have a grand total of 80 new priests for a country more than twice the size of the United States with 230 million inhabitants.

I found the quality of the preparation even more distressing than the numbers.

From talking to the seminary directors, I gained the distinct impression of a group of very dedicated men working assiduously within the theological and pastoral framework indicated above. They seem quite unaware of the existence and the spiritual needs of the new Soviet man.

They only have to read Pravda to know that he exists and has spiritual needs. "Whatever some may think, religion is not on the point of dying," to quote from a report of a militant atheist organization published there last April 18. "In some places it is even moving to the counter-offensive. That is why the casual attitude of some comrades toward 'religious survivals' causes us considerable concern."

Soviet atheism, like Orthodoxy's practices, was geared to a primitive society. Sophisticated young people in Russia are concerned today with the great questions of love, their own life as persons, death, the after-death. They are equally alienated by official atheism and the Church of their grandparents. It is a crisis and an opportunity not confined to the Soviet Union.

YOUR  
WORLD  
AND  
MINE

"One day a student wrote a song ... the result was revival, a whole new spirit with music ..."

# Introducing: 'Holy Ghost Reception Committee: No. 9'

NEW YORK (CPF) — "The Holy Ghost Reception Committee: No. 9" is a group of Catholic high school students who have just recorded an album of their own songs for liturgical worship.

"The Astrakan Sleeve" is a trio of pop singers sponsored by the Presbyterian Church to try to reach teenagers with the Gospel message translated into modern lyrics.

If the two titles of these groups strike you as way out, be assured that they're way in for teenagers who are constantly plugged in to such pop ensembles as "The Strawberry Alarm Clock," "Ohio Express," "The Cream," "Vanilla Fudge," and "The Jefferson Airplane."

The "Holy Ghost Reception Committee: No. 9" mon-

iker was dreamed up by Joseph Picora, who with other students at the Jesuit-run Regis High School in Manhattan composed and recorded 12 songs.

## BEAUTY GREATER

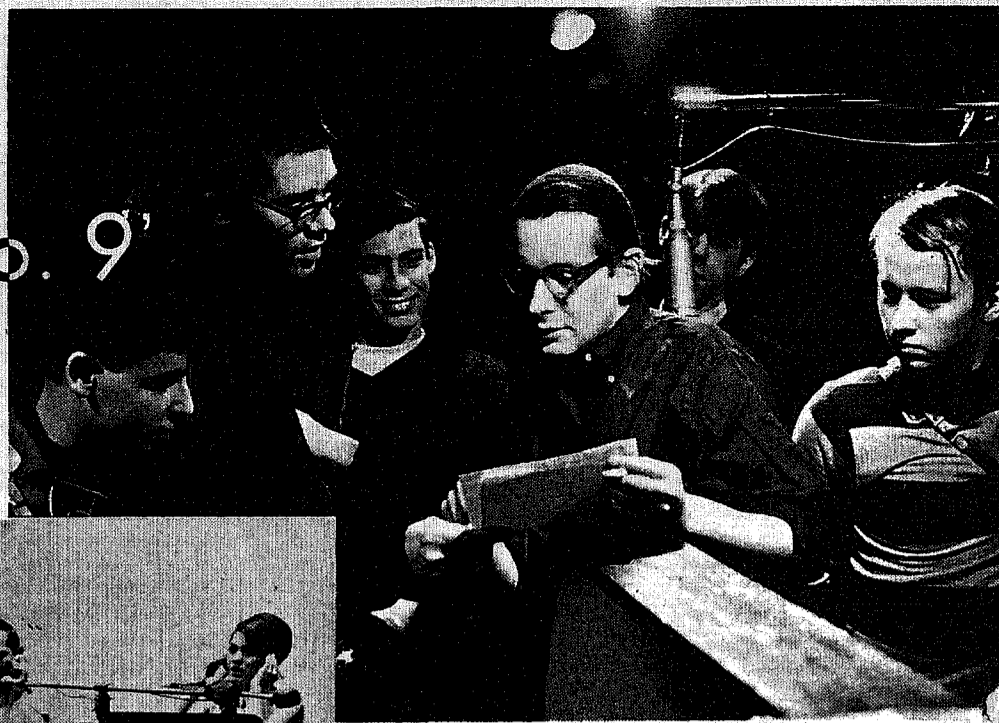
"One day a student wrote a song which he wanted to sing at Mass," explained the Rev. Mr. Anthony Meyer, S. J., an under-30 Jesuit scholastic who encouraged the idea.

"It had a beauty stronger than any of the traditional hymns that we were then using. Call it envy or call it the Holy Spirit, but others soon followed his example and more songs came in. The result was revival: a whole new spirit with music, a kind of song-prayer. Our students had finally touched the Mass."

The album is the first record to be produced by the Religious Education Division of the Paulist Press, a leading Catholic book firm. But although the songs were first created with the Mass in mind, the album is also being distributed by the Friendship

Press of the National Council of Churches.

"We note a universal significance in these songs," it says on the album jacket, "a meaning beyond the world of high school students, reach-



MEMBERS of Holy Ghost Reception Committee: '9 prepare for a recording session.

## HERE'S the group, "The Astrakan Sleeve"

is their own sound — electric and today, a sound more related to 'The Byrds' or 'Jefferson Airplane' than to folk music."

## VITALITY NOTED

The recording — whose title, Mr. Meyer believes, "captures the vitality of high-schoolers, while still being reverent" — was done by four of the Regis High School students (Mark Puleo, Larry Johnsen, Bob Kearney and Dennis Blair) and comes with the words and chords printed on the record sleeve.

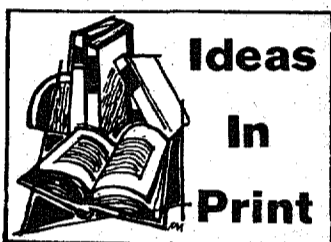
"The group hopes that many people will sing them and be inspired to write their own," said Mr. Meyer.

Meanwhile, the United Presbyterian Church's Department of Mass Media is sending to disk jockeys and record stores.

to a pair of professional rock 'n roll songwriters — Dick Goodman and Bill Ramal — and the result was four pop songs that have been recorded by the Presbyterian sponsored "Astrakan Sleeve," made up of three college students: Jerry Council, Peter Bone and Polly Lease.

"It started over a year ago," said Miss Nancy Carter, the producer. "We had been aware for a long time that in all our efforts we were failing to speak the language of teenagers in mass media.

One answer was two 45 RPM records by the "Astrakan Sleeve" that the Presbyterian Church's Department of Mass Media is sending to disk jockeys and record stores.



## In Vietnam:

# 'U.S. Its Own Worst Enemy'

Lederer, William J. Our Own Worst Enemy Norton. May 6, 1968. 287p. \$4.95 (IIa)

Do you wish to read a depressing book? A really depressing book? If so, this book is for you. It will depress you and make you angry and frustrated and ashamed. If you do not want to feel that way, then avoid reading it.

William J. Lederer knows southeast Asia very well. He was co-author of "The Ugly American," a book whose title confused many non-readers of it as to its contents. The author enlisted in the United States Navy in 1930 and remained in it for twenty-eight years, part of the time being spent in Asia.

The point to emphasize in this review is the fact that he thinks that this nation is its own worst enemy in South Vietnam. He is sure that we are losing the war and that it is our own fault.

He tells us that bombing and "search and destroy" tactics have accomplished practically nothing and that no major unit of the enemy has been met, defeated, or destroyed.

The pacification program, which engaged 315,000 persons last year and which cost over \$500,000,000 has been and is still a complete failure.

He tells us that our own official figures admit that we control only 168 hamlets out of a total in the country of 12,537. He assures us that desertions from the South Vietnamese army run from 8,000 to 10,000 per month.

Mr. Lederer is especially irritated by the fact that a very large part of our supplies never reach the people for whom they are intended. When our ships reach Saigon, for example, the are unloaded by the South Vietnamese. The cargoes are trucked away; American officials have no right to ask where the material goes.

Most of it is sold on the black market; part of it evidently goes to the Viet Cong. Officers of the South Vietnamese army are involved in many crooked commercial arrangements based on American goods and supplies. Vietnamese officers own buildings which they rent at exorbitant prices to Americans.

When complaints are made by American service men they are invariably told by General Westmoreland's staff, which in turn receives its instructions from Washington, that the Americans are guests in South Vietnam and must not say anything critical about their hosts. Americans must not report open cases of theft of American supplies by South Vietnamese officers.

The author is convinced that the South Vietnamese government wants the war to drag on indefinitely because the United States is pouring about \$2,000,000,000 a month into the bottomless pit that is South Vietnam.

Paul Kinlery, Ph. D., Loyola University, Chicago, Illinois

ing across denominational boundaries, certainly across the boundaries of age."

One of the songs, "Day After Day," has Christ lamenting:

"I thought that only once I'd pay

"But now I pay it every day

"Knifings in the light of day

"LSD, the KKK."

Another goes:

"My cross is built as before

"On the graves of those lost at war

"In the ghettos, Vietnam

"By overdose or Napalm bomb."

Conscience is the subject of "There's a Voice Inside" which begins:

"There's a voice inside and it's talking to you

"Can you hear it well, is it getting through?

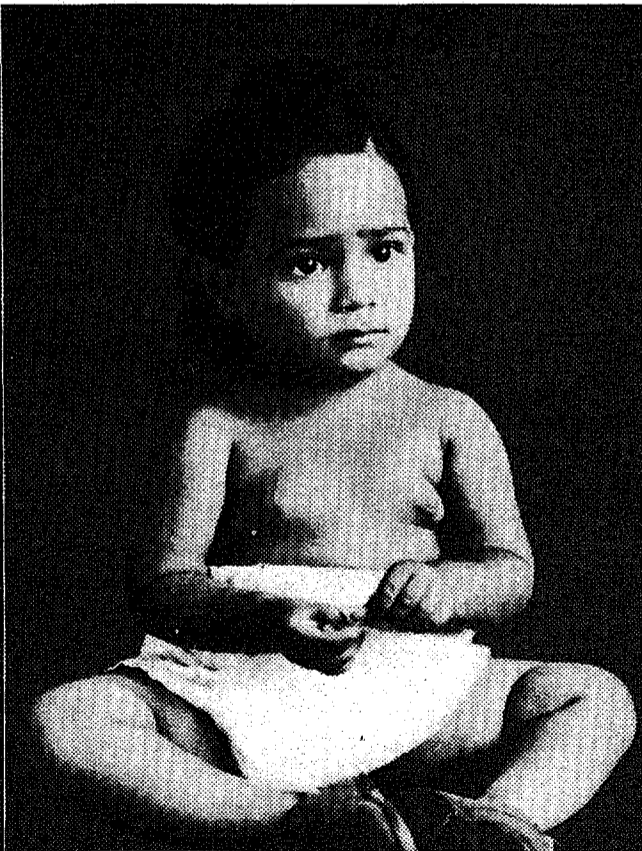
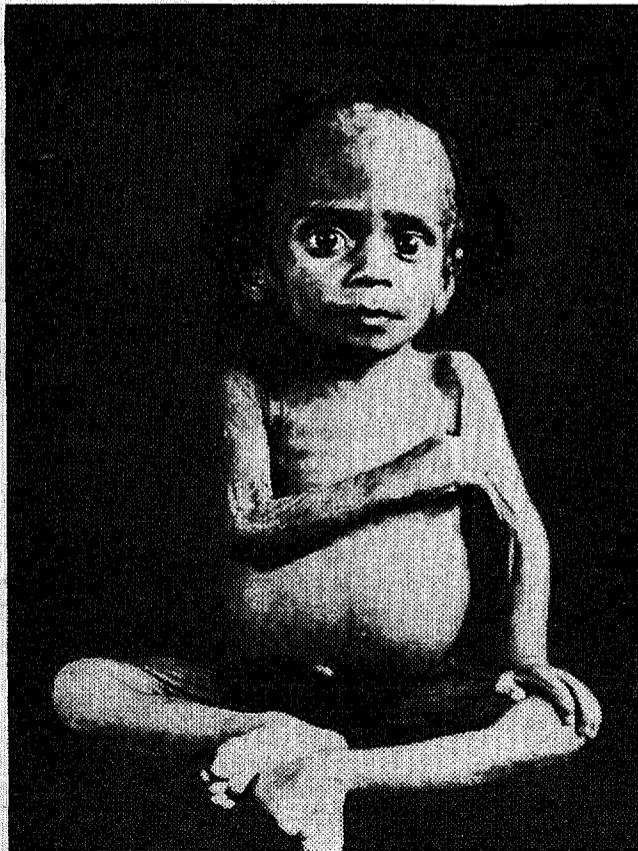
"There's a voice inside and it's telling you

"That the things it says are what's really true."

The Rev. Mr. Meyer claims that "The Holy Ghost Reception Committee: No. 9" is "the first contemporary religious record to be written by teenagers themselves. It

# These are both the same girl!

WHO PHOTOS



These pictures were taken only 10 months apart. What made this unbelievable difference? \$50 worth of food and care sent by someone

who cared. Millions of such children in Mission lands are starving today! Do you care? Dear Monsignor: Use this \$ to make the

same change in another child. I know that every bit helps.

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# The Electronic Arts

## Film Espouses The Ideal Of Complete Self-Giving

(And Ends With Doubt)

Of Luis Bunuel's films, "Nazarin" must rate among the most "optimistic." Certainly it is the most religious, in the true sense of the word.

This is not to say the film is always pleasant—far from it. Stark in theme and style and use of black-and-white photography, it questions the true meaning of religion and Christianity.

More precisely, it asks if selfless, Christ-like love is possible in our world.

Although the picture won the Grand Prix at the Cannes Festival 10 years ago, its first release in the U.S. is timely, at a period when men of all faiths are asking themselves serious questions about the place of religion in regard to authority, human rights, peace and war.

The Christ-figure Nazarin is a priest living among the people in a slum section of a Mexican city, embracing complete poverty as a result of giving everything he has to help others.

The priest's attitude is baffling to some, exploited by others, and misunderstood by still others. His parish is the people, his chapel his home, and his preaching is his example in living out total concern for others.

Inevitably such charity leads to difficulty. When a prostitute named Andara, wounded and fleeing from the police, appeals to him for help, he hides her and nurses her back to health.

As a result, Nazarin himself runs into conflict

'Nazarin' receives humble woman's homage



with both civil and ecclesiastical authority, and becomes a pilgrim rather than be defrocked.

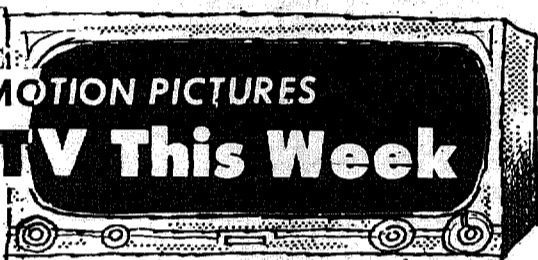
His pilgrimage becomes a discouraging test of the value of selfless love. Working for a meal with a road gang, he occasions an outbreak of violence. Helping victims of the plague, he brings only discomfort to one young woman who yearns not for heaven, but for her lover.

Visiting one village, Nazarin again meets Andara, who pleads with him to cure her younger

sister, dying of a fever. He protest that all he can do is pray to God. Although he shows strong distaste for the superstitious practices of the women in the house, Nazarin nevertheless prays, and the girl is cured. To Nazarin's chagrin, Andara and another young woman, Beatriz, become his disciples.

Rather, complete self-giving is the ideal espoused, and doubted—doubted not for its merits as an ideal, but for its practicability in a world riddled with hate, suspicion and selfishness.

## THE NATIONAL CATHOLIC OFFICE FOR MOTION PICTURES Ratings Of Movies On TV This Week



### FRIDAY, AUG. 23

9 a.m. (7) Woman of the North Country (Unobjectionable for adults and adolescents)  
 9 a.m. (10) She Married Her Boss (Unobjectionable for adults and adolescents)  
 5:30 p.m. (10) You're Not So Tough (Fam)  
 7:30 p.m. (10) Pride of the Marines (Fam)  
 8 p.m. (23) Curtain Up (No classification)  
 8:30 p.m. (6) The Third Voice (Unobjectionable for adults)  
 9 p.m. (4 & 11) The Horizontal Lieutenant (Unobjectionable for adults and adolescents)  
 10 p.m. (23) Miss Robin Hood (No classification)  
 11 p.m. (6) Captain Boycott (Unobjectionable for adults and adolescents)  
 11:15 p.m. (11) Hunchback of Notre Dame (Unobjectionable for adults and adolescents)

1 a.m. (10) Happy Go Lucky (Objectionable in part for all)

OBJECTION: Light treatment of marriage; suggestive songs, dialogue and situations.

2:30 a.m. (10) Law and Order (Family)

### SATURDAY, AUG. 24

1:30 p.m. (10) The Two Mrs. Carrolls (Un-

objectionable for adults and adolescents)  
 1:30 p.m. (23) Un Novio Para Laura (No classification)  
 2 p.m. (6) Captain Boycott (Unobjectionable for adults and adolescents)  
 2 p.m. (11) Anne of Windy Poplars (Fam.)  
 3 p.m. (23) Paso En Mi Barrio (No classification)  
 3:30 p.m. (4) The Little Colonel (No classification)  
 4 p.m. (6) The Third Voice (Unobjectionable for adults)  
 5 p.m. (7) Abbott And Castello Meet The Killer (Family)  
 7 p.m. (6) Captain Boycott (Unobjectionable for adults and adolescents)  
 8 p.m. (23) Lauracha and Marguitas En La Cama (No classification)  
 9 p.m. (5 & 7) Cinderella (Family)  
 9 p.m. (6) The Third Voice (Unobjectionable for adults and adolescents)  
 11 p.m. (10) Force of Evil (Unobjectionable for adults and adolescents)  
 11:15 p.m. (11) Subway In The Sky (Objectionable in part for all)

OBJECTION: Tends to condone immoral actions; suggestive sequence.

1:20 p.m. (10) The Mad Doctor of Market Street (No classification)  
 2:50 a.m. to 7:30 a.m. (10) Crime Ring (Unobjectionable for adults and adoles-

cents); Case of the Lucky Legs, Fog Over Frisco and Mandalay (No classification)

### SUNDAY, AUG. 25

11:30 a.m. (7) Red Sheik (No classification)  
 12:30 p.m. (10) You're In The Army Now (Unobjectionable for adults and adolescents)  
 1 p.m. (4) The Egg And I (Unobjectionable for adults and adolescents)  
 1:30 p.m. (7) Seven Men Form Now (Unobjectionable for adults and adolescents)  
 2 p.m. (6) The Third Voice (Unobjectionable for adults)  
 2 p.m. (10) Winter Meeting (Unobjectionable for adults)  
 3 p.m. (7) State Secret (Family)  
 3:30 p.m. (23) Under The Red Robe (Family)  
 4 p.m. (6) Captain Boycott (Unobjectionable for adults and adolescents)  
 5 p.m. (10) Only Angels Have Wings (Unobjectionable for adults and adolescents)  
 6 p.m. (6) The Third Voice (Unobjectionable for adults)  
 8 p.m. (6) The Devil And Daniel Webster (No classification)  
 9 p.m. (10 & 12) Casanova's Big Night (Unobjectionable for adults and adolescents)  
 9 p.m. (23) Life Upside Down (No classification)  
 11:15 p.m. (5) Red Shoes (Objectionable in part for all)

OBJECTION: Suicide in plot solution  
 11:15 p.m. (11) Valley Of The Sun (Family)  
 11:30 p.m. (4) The Big Land (Family)  
 11:30 p.m. (7) Jubilee Trial (Unobjectionable for adults and adolescents)  
 11:50 p.m. (10) The Heart Of The Matter (No classification)

### MONDAY, AUG. 26

9 a.m. (7) Naked Alibi (Objectionable in part for all)  
 OBJECTION: Suggestive costuming, situations and dialogue; low moral tone.  
 9 a.m. (10) The Impatient Years (Unobjectionable for adults and adolescents)  
 5:30 p.m. (10) The Long Haul (Objectionable in part for all)  
 OBJECTION: Suggestive costuming.  
 8 p.m. (23) The Informers (No classification)  
 8:30 p.m. (6) The Devil And Daniel Webster (No classification)  
 10 p.m. (23) Beware My Lovely (Unobjectionable for adults and adolescents)  
 11 p.m. (6) I Like Money (Unobjectionable for adults)

### TUESDAY, AUG. 27

9 a.m. (7) Weekend With Father (Family)  
 9 a.m. (10) Homeward Bound (No classification)  
 5:30 p.m. (10) The Steel Lady (Family)  
 7:30 p.m. (10) Man Of The West (Objectionable in part for all)  
 OBJECTION: The highly moral nature of this story is substantially marred by excessive brutality and unnecessary suggestiveness.  
 8 p.m. (23) The Evil Eye (Unobjectionable for adults and adolescents)  
 8:30 p.m. (6) I Like Money (Unobjectionable for adults)  
 10 p.m. (23) Invasion Of The Body Snatchers (Objectionable in part for all)  
 OBJECTION: Light treatment of marriage.  
 11 p.m. (6) Highly Dangerous (Family)  
 11:15 p.m. (11) Obliging Young Lady (Family)

### WEDNESDAY, AUG. 28

9 a.m. (7) Bonzo Goes To College (Family)  
 9 a.m. (10) Personal Affair (Unobjectionable for adults and adolescents)  
 5:30 p.m. (10) Men Of Texas (Family)  
 7:30 p.m. (10 & 12) Blue Hawaii (Unobjectionable for adults and adolescents)  
 8 p.m. (23) Father Come Too (No classification)  
 8:30 p.m. (6) Highly Dangerous (Family)  
 10 p.m. (23) In The Doghouse (No classification)  
 11 p.m. (6) I Like Money (Unobjectionable for adults)  
 11:15 p.m. (11) Mystery In Mexico (Unobjectionable for adults and adolescents)

### THURSDAY, AUG. 29

9 a.m. (7) Sign Of The Pagan (Unobjectionable for adults and adolescents)  
 9 a.m. (10) The Noose Hangs High (Family)  
 5:30 p.m. (10) He Ran All The Way (Objectionable in part for all)  
 OBJECTION: Tends to condone immoral actions.  
 8 p.m. (23) The Ship That Died Of Shame (Family)  
 8:30 p.m. (6) I Like Money (Unobjectionable for adults)  
 10 p.m. (23) Enemy Of Women (Unobjectionable for adults and adolescents)  
 11 p.m. (6) Highly Dangerous (Family)

### FRIDAY, AUG. 30

9 a.m. (7) Don't Bother To Knock (Objectionable in part for all)  
 OBJECTION: Suggestive sequence.  
 9 a.m. (10) Wicked Woman (Objectionable in part for all)  
 OBJECTION: Suggestive costuming, situations and dialogue; low moral tone.  
 5:30 p.m. (10) Yellow Tomahawk (Unobjectionable for adults and adolescents)  
 7:30 p.m. (10) Jubal (Unobjectionable for adults and adolescents)  
 8 p.m. (23) Ninety Degrees In The Shade (No classification)  
 8:30 p.m. (6) Highly Dangerous (Family)  
 9 p.m. (4) My Man And I (Unobjectionable for adults and adolescents)  
 10 p.m. (23) Frieda (Objectionable in part for all)  
 OBJECTION: Attempted suicide in plot solution.

### SATURDAY, AUG. 31

1:30 p.m. (23) Miguitas En La Cama (No classification)  
 2 p.m. (6) I Like Money (Unobjectionable for adults and adolescents)  
 2 p.m. (11) The Big Street (Unobjectionable for adults and adolescents)  
 3 p.m. (23) Lauracha (No classification)  
 3:30 p.m. (4) The Young People (Family)  
 4 p.m. (6) Highly Dangerous (Family)  
 5 p.m. (7) Ma And Pa Kettle Go To Town  
 7 p.m. (6) I Like Money (Unobjectionable for adults)  
 8 p.m. (23) Cadicia (No classification)  
 9 p.m. (5 & 8) The Lively Set (Family)  
 9 p.m. (6) Highly Dangerous (Family)  
 11 p.m. (10) Arizona (Family)  
 11:15 p.m. (11) Day Of The Outlaw (Unobjectionable for adults)

### THIS WEEK'S FILM RATINGS

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

#### UNOBJECTIONABLE FOR ADULTS

The House Of Cards  
 Rachel, Rachel  
 The Violent Four

#### OBJECTIONABLE IN PART FOR ALL

Impasse

Objection: Derogatory racial implications, excessive brutality, suggestive sequences.

#### The Wild Eye

Objection: An alleged expose of the dishonesty involved in pseudo-documentary film-making, this movie exploits the very sensationalism which it pretends to denounce.

#### The Young, The Evil And The Savage

Objection: Teasing treatment, bordering on sadism, characterizes this dull and predictable murder mystery.

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## Radio

# 94

## TV Radio CATHOLIC PROGRAMS

**TELEVISION**

(Sunday)  
 9 A.M.  
 TELEAMIGO—Ch. 7 WCKT Spanish language inspiration discourse.  
 THE CHRISTOPHERS—Ch. 5 WPtV West Palm Beach.  
 10:30 A.M.  
 INSIGHT Ch II WINK  
 THE CATHOLIC HOUR Chr. 7 WCKT Part three of "Justice and Peace," a series exploring the church's role in social and economic problems.  
 11 A.M.  
 CHURCH AND THE WORLD TODAY Ch. 7 WCKT Panel program with Father John King Of Washington, D.C. Msgr. Joseph O'Shea, Moderator.  
 11:30 A.M.  
 MASS FOR SHUT-INS Ch. 10 W1EW  
 1:30 P.M.  
 THE CATHOLIC HOUR Ch. 5 WPtV.  
**RADIO**  
 (Sunday)  
 6:30 A.M.  
 THE CHURCH AND THE WORLD TODAY. WGBS, 710 Kc.  
 THE CHRISTOPHERS—WGMA, 1820 Kc. Hollywood.  
 7 A.M.  
 THE HOUR OF THE CRUCIFIED—WIRK  
 7:05 A.M.  
 NBC RADIO CATHOLIC HOUR—WIOD 611

8 A.M.  
 THE SACRED HEART PROGRAM—WHEV 1600 Kc. Riviera Beach  
 8:30 A.M.  
 THE SACRED HEART PROGRAM—WCCF 1580 Kc. (Punta Gorda)  
 8:30 A.M.  
 UN DOMINGO FEUZ—Spanish WFAB, 990 Kc.  
 8:35 A.M.  
 CATHOLIC NEWS—WGBS FM 96.3.  
 8:45 A.M.  
 THE HOUR OF ST. FRANCIS—WJCM.  
 9 A.M.  
 THE HOUR OF ST. FRANCIS—WJCM. Same as 8:45 a.m.  
 THE SACRED HEART PROGRAM—WGMA Hollywood.  
 9:05 A.M.  
 CATHOLIC NEWS—WIRK, 1290, West Palm Beach.  
 9:30 A.M.  
 THE HOUR OF THE CRUCIFIED—WIRA, 140 Kc., fm. 95.5 mg. (Fort Pierce).  
 10:30 A.M.  
 THE HOUR OF THE CRUCIFIED—WVIL, 1580 Kc. (Fort Lauderdale).  
 6:30 P.M.  
 CATHOLIC NEWS—WGBS, 710 Kc. Summary of international Catholic news and South Florida Catholic News From The Voice.  
 11 P.M.  
 THE HOUR OF ST. FRANCIS—WKAT 1350 Kc.  
 11:30 P.M.  
 MAN-TO-MAN—WGBS, 710 Kc. Radio repeat of TV program.

# -A PROFESSION OF FAITH-

By FATHER MICHAEL SULLIVAN

I believe in God, a God who has created and at the same time himself remains uncreated. Before the ages he dwelt in inaccessible light always and ever, expressing himself in uncreated oneness: — A Father knowing and loving— a Son receiving and giving—A Spirit unifying and peace-giving.

From uncreated love God opened himself out in a graceful thrust of unselfishness and began creating so that all things whether of the spirit or of matter have their beginning in him. What was made was imprinted with the indelible sign of God Himself.

As "Signs," all things made, in some way reflect their maker; sometimes obscurely, at other times more clearly.

Man himself is the clearest image of God because he most closely approximates Him in his higher life. Since man's origin is from God, man is never fully happy until he returns pilgrimage to him — A pilgrimage which is:

1. Historical—one long evolution
2. Social—belonging to each age and to all men
3. Individual—belonging to each person uniquely formed by God.

From the earliest eon God established contact with man—first in companion creation: the stars, the sun, the moon, the wind, the beasts, the plants, even the stones. But, man, because he is other than God, required more direct communication.

Imperfect and wounded man yearned and still yearns for perfection and healing. As though in answer to man's plea God mysteriously communicated himself to man's spirit sometimes through nature but most lastingly in a revelation deeper than nature. At times that communication of Himself was fittingly put into writing.

These scriptures are truly inspired intuitions of God which go far beyond the possibilities of merely natural revelation.

Yet they remain God's word through man's word—for God never violates what he made.

Because God willingly linked himself to human history the Old Testament is the story of man stumbling yet seeking to understand the One greater than himself who continues to open himself out to man despite his rebelliousness; God-loving, kind, faithful—man—rebellious, selfish, unfaithful. A certain times in history men of prophecy and vision, throughly open to God, spoke out—courageously reminding men of their weakness while at the same time reaffirming the steadfastness of God.

## TOTALLY NEW CREATION

When time was ripe and man was coming of age, the goodness of God emerged in a totally new creation in the person of Jesus of Nazareth. This Jesus belonged so totally to God that from the beginning his origin was from Him alone.

Unique in history he contained in himself all that belongs to God and all that is of man. When he spoke, darkness was dispelled; when he worked, creation, reassembled itself according to his design. In Jesus the inaccessible light became accessible man. His life was the type, the pattern set for all men.

He was a man for others, sure of himself, sure of his relationship to God and to man. For the first time in history one called God Father and asserted that all men are his brothers. The whole family of man became the chosen people so that those who now come to know Jesus are given the task of sharing with others the love which Jesus alone gives—a love which is simple—yet demanding.

The full demands of love were revealed in the death of Jesus. Honest and uncompromising to the end Jesus accepted death so that man might be freed from the tyranny of self-

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 every hour  
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 substitute for  
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 a man can get lost. What you need

ishness and falsehood. Paradoxically the cross which brought death became for all times a symbol of liberation because through death Jesus triumphed. Jesus is the first-born from the dead,—he who waits and yearns for the final consummation when all men will come to know the Father as He knows him.

In the meantime creation is re-created because of Jesus. Yet this recreation has only begun and struggle continues as we await His coming. In the world acting as a light, God's remnant, the Church moves on continuing to make Christ present in God's new creation through the Eucharist, in good works, in word and commitment to a way of life that in itself is witness to the fact that light has dispelled darkness for all times.

## Alcoholic Says-

# 'Being Honest With Yourself Toughest Of All'

By DON EDWARDS

(Third in a series)

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

One of the hardest thing that an alcoholic has to do is be honest with himself, I feel.

That was a frightening realization for me. I had been trained in objectivity. I thought that I could see the truth. I dealt with news stories and "the truth" every day. And yet, I found myself hard-pressed to tell the truth in my personal relationships and to be honest with myself.

The program of AA is aimed at helping the alcoholic to be honest with himself, to stay sober and to stop deceiving his friends.

But first the alcoholic has to admit that he is and has been a liar—and he has to want to stop lying. He must know what is the truth. He must know what is merely lies. And he has to have the wisdom to realize the difference.

### CAN CHANGE ONLY SELF

It is important for the alcoholic to realize and remember that he can change no one except himself. And, as he changes his life, he finds that the attitudes of others change toward him. Those who thought him ready for the skids try to help him when they see his effort to help himself.

The final six steps are those which take the alcoholic from the depths of his drunkenness to a happy life free of the bottle.

**SEVENTH STEP:** We ask God to help us remove our shortcomings.

This was one of the most difficult steps for me, because I didn't think that I had any shortcomings. Impatience was one of my biggest problems. I raged at any little thing that I thought crossed me. If I wanted to do something and someone else didn't want to do it,

then I carried on and accused the person of "not being my friend." When I finally admitted, however, that I did have shortcomings and that I wanted to try and do something about them, I found great relief.

**EIGHTH STEP:** We make a list of all the persons we have harmed and wish to make amends to all.

Being willing to make amends for what I had done was tough for me, because I still resented some of the people whom I had harmed. I felt that my ex-wife had given me a bum deal and, in some ways, I felt that everyone else was wrong. Finally, I realized that I was the one who had been wrong and I was willing, in fact, enthusiastic about making things right.

**NINTH STEP:** We make direct amends to these persons unless doing so would injure them or others.

I have barely begun to make amends to family and friends. They went through much grief with me. Facing people and admitting that I was wrong was hard. Telling them that I am sorry was also difficult, but once I had started to do this, I felt better. I felt free.

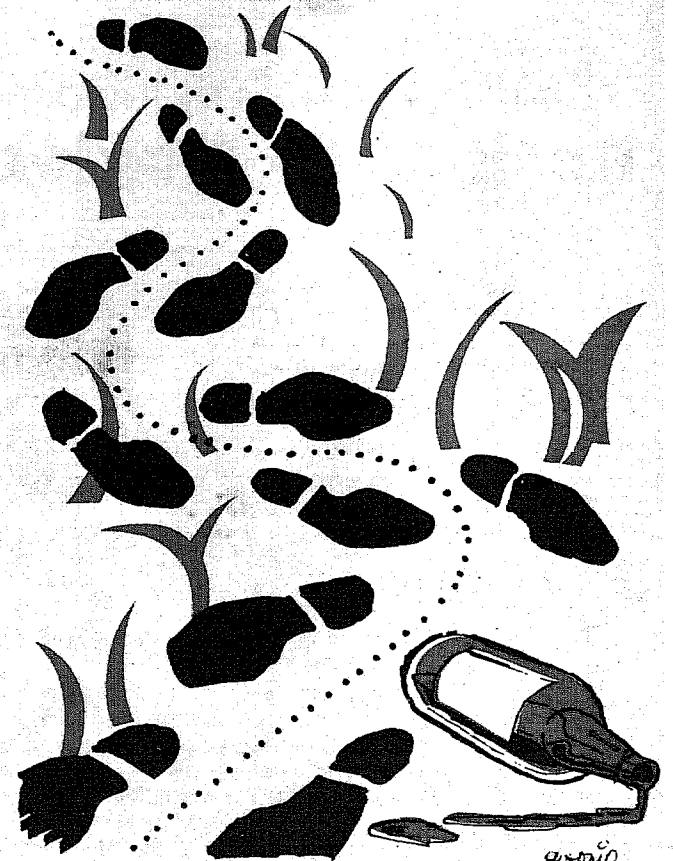
**TENTH STEP:** We continue to make a personal inventory of ourselves and our actions and when we are wrong we promptly admit it.

This is very important in making a new life the AA way. Everyone makes mistakes every day. It is much easier to admit a mistake when it is first made, then later when it has been continued and more damage has been done.

**ELEVENTH STEP:** We seek through prayer and meditation to improve our conscious contact with God, as we understand him, praying only for knowledge of His will for us and the power to carry out His will.

I ask every day for His guidance and I get it. I realize that our God is not a vindictive God and that He has and will help me. My first attendance at Mass after I became sober was not difficult. I think I then began to understand what the Church was all about and I knew I was there because of God's will. I was happy.

**TWELFTH STEP:** Having renewed our faith through the first steps of the program, we tried to carry this message to other alcoholics who had not joined the



program and to practice these principles in our dealings with other people.

This is final step of the program and the most important for me. In order to keep the sober, peaceful life I have I must give it away. When someone who thinks he's an alcoholic seeks my help, I give my time gladly because others gave their time to me. If I am not worth something to someone else, then I am worth nothing to myself.

Sharing the good things in life with others is the most rewarding part of my sobriety.

Practicing the principles in everyday life is a matter of being honest. Logically, honesty is the best path because it is a simple one. A lie must be supported by other lies and grows with time until it ruins the person. Once the truth is told it is fact, be it good or bad, and the situation is past.

These steps in the program work because they were worked out by alcoholics who met their problems and learned to solve them. They have worked for years for all sorts of people all over the world.

I have seen some near miracles come about through AA. Families have been reunited after years of separation. People have been from one jail cell to another all of their lives have become wonderful examples of a sober life in action.

I have seen a millionaire whose family wanted no part of him become the center of their love and attention in three short months.

These are all called the "fringe benefits" of AA. I have had more than my share in a short time. I now have two jobs and I'm starting to get out of debt. Friends are starting to respect me again and my parents are glad to see me come for a visit.

Tomorrow is still a mystery as it is for all of us, but at least it looks bright and I can see each day clearly through sober eyes and with a clear mind.

**NEXT:** Community help.

"... There can be no doubt that the entire nation—not to say the world—needs a renewed and increased respect for spiritual values."

—President Eisenhower—



## All Military Aides Don't Marry The Daughter Of A President

WHEN LYNDIA JOHNSON was married to Marine Capt. Charles Robb. A view of the ceremony in the East Room of the White House.

WASHINGTON, D. C. (CPF) — A White House military aide named Charles Robb found romance while serving there.

This is the story of a lesser-known military aide who found a vocation to the priesthood there.

The Rev. Thomas J. Donoher, ordained this past May at the age of 43, was a Navy officer assigned to the White House during the last two years of President Eisenhower's administration and the first two years of President Kennedy's, and it was during his tour of duty at the Executive Mansion that the young lieutenant commander decided to give up a promising naval career in exchange for a new life as a Catholic priest.

Indeed, it was President Kennedy's example that most influenced Donoher's decision to become a priest.

"Kennedy was a person constantly giving of himself," Father Donoher said of the young President, who was slain two months after Donoher had begun studying for the priesthood. "Despite his terrible burdens and unparalleled responsibilities, he accepted all this with great joy. This impressed me a great deal."

Father Donoher, now training as a Navy chaplain, was enjoying an enormously successful career as a Naval officer when he volunteered his future life to the Archdiocese of Washington.

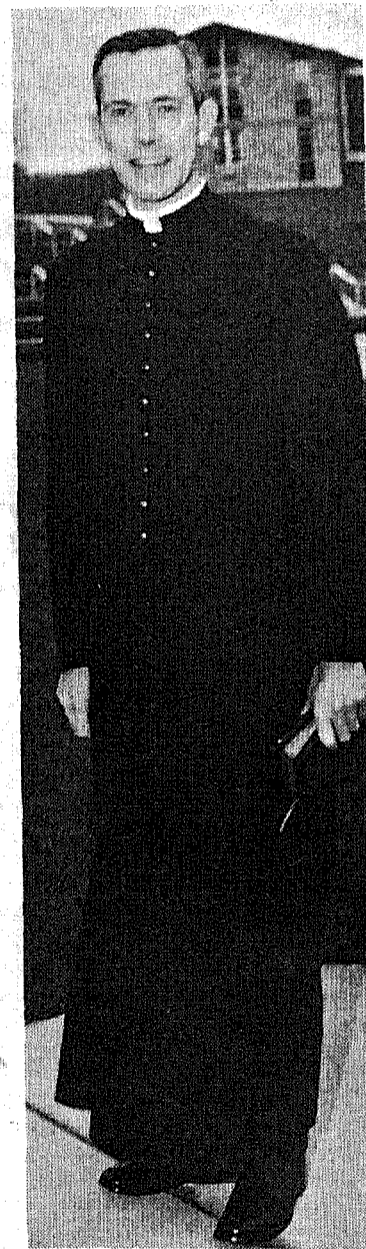
A graduate of the U.S. Naval Academy at Annapolis in 1949, Ensign Donoher was soon appointed as a Naval attaché at the American embassy in Paris, where he was a liaison officer to the French navy. Recognizing in him strong administrative potential, the Navy sent him to the Harvard School of Business, from where Donoher was assigned to Washington.

In the nation's capital, he helped the Navy Department plan manpower requirements and was then appointed to be a White House Presidential aide, an appointment given only to young bachelor officers who possess the poise and tact and charm to associate with the many kings, prime ministers, ambassadors and other foreign dignitaries who frequently visit the White House.

From 1959 through 1962, serving as military aide to Presidents Eisenhower and Kennedy, the future priest was to meet such world-famous leaders as Queen Elizabeth and Prince Philip of England, Chancellor Konrad Adenauer of West Germany, President Charles De-



Here's One  
Who  
Became  
A Priest



GAULLE of France and Russia's Premier Nikita Khrushchev. He has no favorite between the two Presidents. "Both were great, each in their own way," Father Donoher said, he remembers Eisenhower as a very warm, fatherly person who, because of his own military background, enjoyed a fraternal relationship with his officer aides. Kennedy, he confirms, had an electric personality. "He was a person with enormous charm and yet had a certain quietness about him." Although the idea of the priesthood grew on him during his four years at the White House and was helped along by Kennedy's outlook on life ("I saw the joyfulness with which Kennedy served, and I thought: that's how I would like to serve as a priest, with enthusiasm and joyfulness"), Father Donoher's family background might also have contributed to his decision. Two of his brothers, Edward, 44, and Paul, 40 are Basilian priests teaching in a De-

Gaulle of France and Russia's Premier Nikita Khrushchev.

The Soviet leader's visit to the White House in 1959 left Donoher with one of his most vivid impressions of his four years as a White house aide.

Soviet officials had notified the White House they would not wear the customary formal dress for their state visit, he recalls. "Khrushchev felt the white ties and tails were badges of the capitalists," Father Donoher said. The decision put Eisenhower face to face with a dilemma—go along with the Russian visitors or abide by formal procedure. Eisenhower chose the latter.

The resulting scene is still fresh in Father Donoher's memory. On one side of the reception room sat the Russians, clothed in the plain suits and dresses of the "working class." On the other side, the Americans—the men all decked out in formal dress, the women in glittering gowns of jewelry.

"It was a real study in values," Father Donoher re-

marks.

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Two of his brothers, Edward, 44, and Paul, 40 are Basilian priests teaching in a De-

troit high school. (Another brother, Don, 36, is coach of the University of Dayton Flyers, who this year won the National Invitational Basketball Tournament.)

At any rate, Donoher served one more year after his White House tour—as supply officer on the U.S.S. Northampton, which in the event of nuclear war would serve as a floating command post for the President of the United States—and in the Fall of 1963 was sent by the Washington Archdiocese to St. John Vianney Seminary in East Aurora, N.Y., near Buffalo.

While at the seminary, where he was affectionately called "the old man" and "commander" by the younger seminarians,

Donoher received a note from Eisenhower, which said in part:

"I was so interested in your resignation from the Navy in order to undertake studies for the priesthood, that I wanted to send you a note. I think you have taken a very significant step in pursuit of a noble purpose. There can be no doubt that the entire nation—not to say the world—needs a renewed and increased respect for spiritual values."

Following his new tour of duty as Navy chaplain, which Father Donoher expects to last four years. He hopes to be assigned to a parish in downtown Washington, D.C.

And should the White House ever want a chaplain, Father Donoher knows his way around there.

# Forum Urged As Cradle Of Social Doctrine

MSGR. GEORGE G. HIGGINS

Father Georges Jarlot, S.J., a native of France who, for many years, has been teaching Catholic social theory at the Gregorian University in Rome and is the author of one of the better historical commentaries on the social encyclicals of recent popes, can hardly be accused of being prejudiced when he says—in the "Letters of the Editor" column of the August 17 issue of America—that "the Church's social doctrine, prior to the Council, inevitably was European and even, like Pope John's two encyclicals, Italian."

I must say that his specific reference to John's two encyclicals — Mater et Magistra and Pacem in Terris—took me somewhat by surprise; for, of all the social encyclicals starting with Leo XIII's Rerum Novarum, I had thought of these two as being by all odds the least European or, if you will, the most universal in style as well as in content.

Be that as it may, Father

Jarlot's overall characterization of the Church's social doctrine "prior to the Council" strikes me as being valid. Moreover it takes on added significance in view of his own European origins and his long-standing association with one of the leading Roman universities.

A German Catholic specialist in the field of Catholic social teaching—Professor Philipp Herder-Dorneich, dean of studies at the University of Cologne and Honorary Professor at the University of Innsbruck—goes Father Jarlot one better in his own recent critique of the social encyclicals.

He says that, in addition to being too European in content and too "curial" in style, they have also been too theoretical or abstract in their approach to social problems and have not sufficiently reflected the full range of varying points of view within the universal Church.

Professor Herder-Dorneich, regretfully notes that a small group of theologians was responsible for Populorum Progressio. He regards this as a step backward "because the pluralistic base has been shrunk."

In other words, too few experts representing only a limited

segment of Catholic opinion were consulted in the drafting of the encyclical.

This brings the Professor to his basic point, namely that Catholic social doctrine, in the years that lie ahead, must be developed through a process of debate and dialogue and that this dialogue and debate must be conducted in a structured way.

"Natural law," he says, "can no longer be regarded as universally binding when it is a case of specific, concrete issues. Catholic social doctrine must find a new way to prove its validity. As of now, most pronouncements have degenerated to the level of personal opinions, and such opinions of themselves cannot have binding force. They acquire this force only if we know what group stands behind them. We must broaden the pluralistic base involved in the formulation of such opinions."

In any event, let me repeat that I fully agree with Professor Herder-Dorneich's overall objective, which is to provide a forum, under Church auspices, in which those who hold different opinions with regard to the solution of current social problems can engage in dialogue with each other.

## Interpretation

BELOW OLYMPUS By Interlandi



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"She wants to get involved and she's full of hate!"

# Political Conventions Insult Our Intelligence

By FATHER JOHN B. SHEERIN

The Republican national convention was good clean fun. Fun at least for the delegates taking part in the revels though it was boring for television viewers.

However, we can thank our lucky stars that in these days of violence no one was hurt. The antics were harmless shenanigans and party unity being the general aim, none of the speakers indulged in any new ideas that might have spoiled the fun.

It was all one great big happy circus! No bottle throwing, no Molotov cocktails, no revolutionary notions. Just a jamboree in which adults were having a bit of a fling.

One wonders, however, how long this quaint custom will survive. The system of nominating candidates for the American presidency has somehow brought some good candidates to light but are we not pressing our luck?

In itself, this extravaganza is harmless enough but when we consider its purpose, it does seem asinine. It is a throw-back to the 19th century and it certainly ought to be thrown back on the ash heap with the surry with the fringe on top.

The purpose of a political convention is to seek out and nominate for the highest offices in the land the most intelligent and conscientious men and women that are available. The highest office in the land also happens to be the most crucial and responsible office in the whole world—because of the grim fact of nuclear weapons.

And let us not forget that the vice-presidency is just a heart beat away from the presidency! A political convention therefore should be a time for selecting from among the hundreds of thousands of outstanding Americans the two best-equipped possibilities.

Since we have the two-party system, the delegates have a frightful responsibility precisely because the presidency is such a frightful responsibility.

Yet I suppose the Democratic convention will be just as much of a circus as the Republican gathering. The creaky old party machinery will grind out the same old callopie music.

### INSULT TO INTELLIGENCE

The most distressing feature of most political conventions is that they are an insult to the intelligence. Americans are not the most illiterate people in the world but one would think so while listening to the blatant cliches, the conventional platitudes and the emotional rhetoric of the nominating speeches.

These were the stock-in-trade of the old patent medicine vendors. The latter have disappeared from the American scene. Isn't it time for political orators to show a little attention to the fact that Americans are better educated today than they were in the backwoods in the 19th century?

Today the American president should be a man of conscience, certainly, and the nominating speeches usually do justice in their bromidic fashion to the need of conscience in a president. But usually very little

is said about the need of intelligence, about mental ingenuity, about creative imagination. Yet today creative imagination is absolutely indispensable in any president who hopes to solve the incredibly complex impasse in Vietnam.

I suppose that intelligence does not rate high in a nominating speaker's criteria of excellence because he fears his man might be considered an "egghead." Better a cornball than an "egghead."

I remember politicians saying that Adlai Stevenson's intelligence was a distinct handicap to him as a vote-getter. This is the usual line of the old party hacks but I doubt that educated citizens distrust the candidate who has brains.

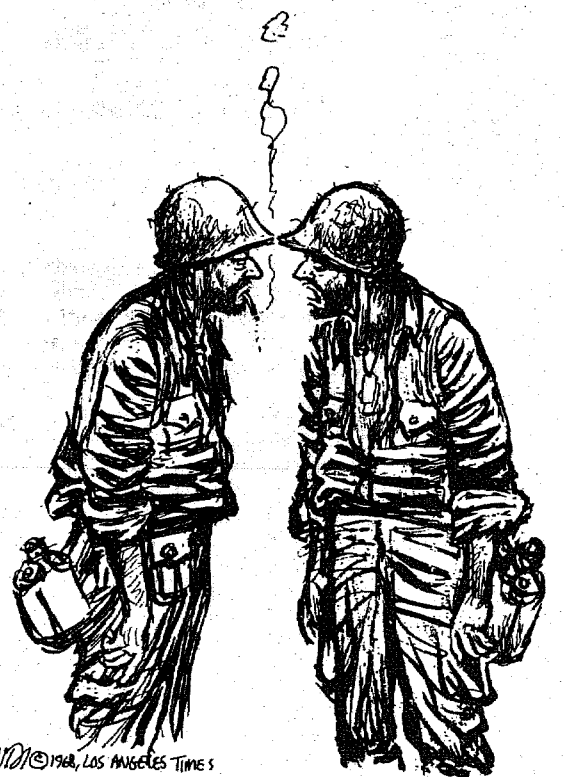
It is sometimes said, "Better a fool than a knave." But why the alternatives? Is it not conceivable that a president might have a keen mind as well as a sensitive conscience? At any rate, our political conventions, as presently run, do not place any priority on intelligence.

How long, O Lord, how long will we have to put up with this obsolete machinery for nominating candidates for the biggest political job in the world?

Soon the boys in the smoke-filled rooms at Chicago will be deciding who the "men of destiny" are, and then announcing that it is their privilege to nominate a man who has his feet firmly planted in the glorious past and his eyes fixed on the golden era to come.



Father SHEERIN



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# 'God' A Difficult Word To Understand

## NOW -- Christianity

By FATHER DAVID G. RUSSELL

Each man is born into the world half dead, only partly a being. Only God is fully alive; only God is pure being.

The more we live, the more we realize that we are only partly alive. There is so much we would like to be and to become. Unfortunately, everytime we choose to become more, we must eliminate something else. Every decision to be is also a decision not to be.

The more we live, the more intensely we feel what we can never be. To be human is to live with the ache of our emptiness, of all that is which we cannot be.

The insignificance of being human would be overwhelming if we permitted it. For the sake of sanity, we distract ourselves from our full emptiness.

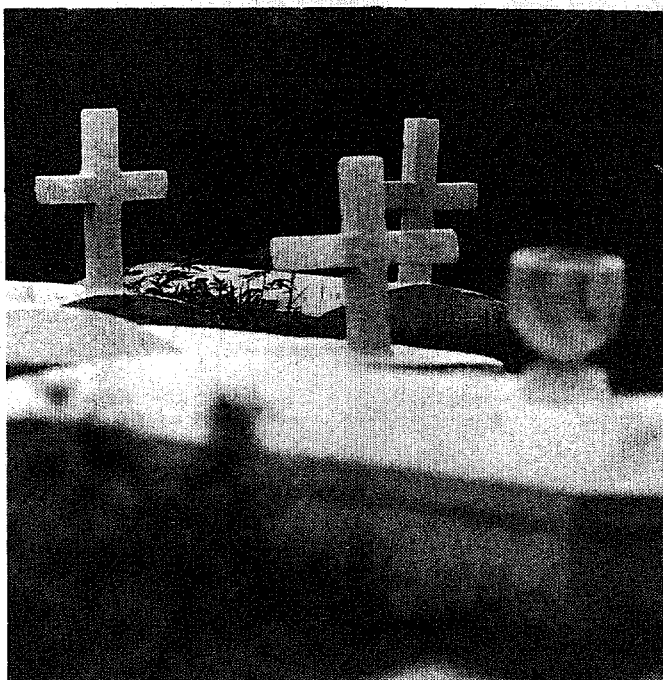
Deep down we know that we are important to no one but ourselves. Someone else could do our work and probably better. Our family could live without us; they will when we die.

All of this is little more than realizing that we are a creature, limited, finite and ultimately consigned to death.

It is from this condition of impoverished creaturehood that God has saved us. He has saved us from ourselves. Redemption is the gift of value to what is insignificant. Salvation is the gift of eternal significance to what is destined to die.

Christianity surpasses mere humanism because humanism is as impotent as human existence. Christianity is a key which unlocks the bond of humaness; it is an elevation of what is human to the divine.

Every man who hungers to be more than what he



is, hungers for God. Any man who longs for ultimate value and significance beyond the meaning of human life longs for God. Any man who rebels at death is searching for God.

God is pure light; he dispels the darkness of being human. God is pure life; he destroys human death. God is total love; he thereby bestows value on human insignificance.

"God" is a difficult word to understand. We do know, though, that to be God is to be more than man. God is a savior because he is more than man and for that reason can save man from being merely man.

Man is not totally valueless; his condition is not without some significance. He is not all bad. But herein lies man's pain. Man longs for more than some value, some significance. It is for this reason that man longs for God, at least those men do who have not distracted themselves completely.

We go through all sorts of gymnastics to prove to men the existence of God. We might do better to help them look at their own humanity and see how it cries out for a God.

Any man who fully realizes what it means to be man, will realize that human existence becomes absurd without the existence of God.

The incompleteness of being human calls out for the perfection of God. Man's needs for a savior and for significance may be one of the best proofs for existence of God.

## Prayer Of The Faithful

TWELFTH SUNDAY AFTER PENTECOST

Aug. 25, 1968

CELEBRANT: The Lord be with you.

PEOPLE: And with your Spirit.

CELEBRANT: Let us pray. Through the Parable of Good Samaritan, Christ has shown us the meaning of love of neighbor. Having grown more sensitive to the needs of others, we now show our concern for our neighbor through prayer.

LECTOR: (1) For our Holy Father, Pope Paul, that his journey to the Eucharistic Congress in Colombia will foster concern for the poor and suffering in Latin America, we pray to the Lord.

PEOPLE: Hear us, O Lord.

LECTOR: (2) For Archbishop Carroll and all spiritual leaders, that through their example of love and concern, all men may come closer to Christ, we pray to the Lord.

PEOPLE: Hear us, O Lord.

LECTOR: (3) For the candidates and delegates to the Democratic National Convention that their words and actions may always be guided by a deep concern for the general welfare of our nation, we pray to the Lord.

PEOPLE: Hear us, O Lord.

LECTOR: (4) For all men and women in Vietnam who suffer not only the horrors of war, but also the pain of separation from their families, we pray to the Lord.

PEOPLE: Hear us, O Lord.

LECTOR: (5) For fair practices in housing and employment, that all people in fact will have the opportunity to work and raise their families in favorable surroundings, we pray to the Lord.

PEOPLE: Hear us, O Lord.

LECTOR: (6) For those of us who have the goods of this world, that we may work to love and serve Christ in the poor and needy, we pray to the Lord.

PEOPLE: Hear us, O Lord.

LECTOR: (7) For all teachers as they prepare for the re-opening of school, that they may find fulfillment and satisfaction in their profession, we pray to the Lord.

PEOPLE: Hear us, O Lord.

LECTOR: (8) For the sick, suffering, and deceased members of our parish, remembering especially N. & N., who died this past week, we pray to the Lord.

PEOPLE: Hear us, O Lord.

CELEBRANT: Hear and grant our petitions, O Lord.

You know that we are ever prone to selfishness; grant that by the help of Your Spirit, we may manifest our love of You by a constantly growing concern for the welfare of others. We ask you this through Jesus Christ, Your Son, our Lord, Who lives and reigns with you in the unity of the same Holy Spirit, God forever and ever.

PEOPLE: Amen.

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## Devotion To Sacred Heart Not Outmoded

By JOSEPH A. BREIG

It is a piece of superficiality to apply the word "outmoded" to devotion to the Sacred Heart of Jesus (which ought rather to be called devotion to Jesus of the Sacred Heart "wounded for love of us").

The devotion is not outmoded; it is neglected. It is suffering from the laziness of minds which will not trouble to delve into its depths, and from the trivialism of hearts

which are not deeply in love with God because they do not profoundly feel God's measureless love for us.

Devotion to Jesus of the Sacred Heart is a means chosen by Christ himself to reawaken us to tremendous twin truths; that as St. Paul says, in God we live and move and have our being; and that God lives in us.

He lives in each of us individually, and in all of us as a family—our family and his

—in which he works out his mysteriously good purposes, from Adam to the last human being.

This second truth—which ought to set the soul to soaring—is only beginning to be realized. It is the awe-inspiring truth that God, who in the absolute sense needs nothing, in another sense, because of His holiness, needs us. He created us for the total sacrifice of himself; for his drinking of a chalice of unthinkable anguish; for what St. Paul calls the "emptying" of God.

In the light of this stunning truth, all the paradoxes, all the contradictions, all the insane cruelties and suffering of life, become meaningful, fruitful, eternally significant.

St. Paul's word is a colossal word. God "emptied" Himself in taking human nature and becoming one of us. He who is all-powerful made Himself an infant, powerless. He who is all-knowing came to earth as we do, knowing nothing. He upon whom all things depend for existence emerged from His mother's womb dependent upon her for everything.

In his divine nature God is untouchable, invulnerable. He cannot be weary or hungry or thirsty or defeated; nor in pain, nor troubled, nor tempted. Nothing can

pierce His heart with grief or disappointment. But in His human nature—in His Sacred Heart—He suffered all these things boundlessly more than anyone else can suffer them—because the Person suffering is infinite.

As God He is life itself and the source of all life; but as God-in-man He endured the unutterably lonely experience of death, even the hideously agonizing and spirit-crushing death of the cross.

All his God did—emptying Himself, pouring Himself out like water from a pitcher until nothing is left—because He is boundlessly good.

As St. Paul tells us, He declined to cling to His divinity. His holiness demanded of Himself that he sacrifice His divine attributes—save only His holiness. And for this greatest of all showings-forth of the Glory of His goodness, he created mankind. He made us participants in His sacrifice—but also in His everlasting glory.

God lives in us in many ways—but above all in His limitlessly compassionate love for us. If we rejoice and sorrow with those we love, it is boundlessly truer that God does so. In all our experiences He is present; every beat of our hearts is duplicated in His Sacred Heart.

### Got delusions of grandeur?



Okay, Bonaparte, trade that ego for humility this weekend during a retreat with other (flesh and blood) men at Our Lady of Florida. It could be just what you need to get your everyday life back in the right perspective. Only 46 hours with God and the Passionist fathers and brothers will show you how. Ask a man who has made a retreat. Accommodations? Excellent. Food? Heavenly, of course. Call today. . . . 844-7750

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# Rock 'N' Roll Can Harm The Hearing

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.



That's right.

In response to calls from several parents and numerous letters, I will repeat that "prolonged exposure to rock and roll music may eventually cause hearing impairment."

In live music sessions, both listeners and musicians are exposed to three to four hours of high intensity sound. This research work was done by Doctors Ruff and Koch at Ann Arbor, Mich., who compared the noise of rock and roll generated in a rehearsal room to that of the Saturn moon rocket from the press box and from a noisy factory, and found that the rock and roll live band rehearsal led by ten decibels.

After rehearsal, all members of the combo reported a ringing or sensation of fullness in their ears lasting from eight hours to several days.

## 'NEED STANDARDS'

"It's the amplifiers, man; we need safe, maximum standards for electronic amplifiers in teenage clubs and discotheques," the physicians say. Most parents, fortunately, have a low level of tolerance for loud music, therefore, they are not as susceptible to this type of hearing loss that effects their children.

In answer to a recent inquiry from J.P.:

Most conscientious judges will tell you that of all the cases which they see in court they most dislike those where the decision is "Who shall have custody of the child?"

This is especially true where the children are being "used" by their parents or grandparents. Professional people dislike testifying in these cases because the opposite side will say "He was paid by my husband, why shouldn't he give a report favorable to him?" This is not true of the doctor you mentioned.

## QUESTION CHILDREN?

You said that the judge should have questioned the children. Some judges do not like to do this in cases involving young children because the judges realize that emotional factors hidden even to the child may be involved. Judges, therefore, feel that they cannot rely on the child.

Asking a child to decide such issues is like telling him to say one parent is a good parent and the other is a bad one, or that he loves one and not the other, and this isn't quite fair to the child.

Don't be upset because, as you say, you spent all day caring for the children and still at court time they stated that it didn't matter to them. This doesn't mean they love you any less, but it is a psychological situation. If you care to, I will gladly answer more of your questions by mail.

## NOT REAL ANSWER

I will say this, that a single visit to a psychiatrist or a psychologist is not the real answer. There should be a series of visits for a true understanding of the situation because a healthy adolescent is being pulled from opposite sides of the poles. He looks forward to the adult world but is understandably worried about the responsibilities he will encounter there, and so, at times, childhood memories are more appealing.

They tend to blame each parent and many resent being asked to choose. The mother represents a force which usually urges the children to maturity and adulthood. The father was the gratification figure, supplying the money and what ever else was needed. So, do not be upset that the child is torn and may go toward the source of gratification.

To T.M.:

Once again we are faced with a situation of a child who is suspected of sniffing glue. Glue sniffing is an indication of emotional and social deprivation of children. Following up on these children will show that youngsters who repeatedly sniff glue will also tend to smoke early, inhale other fumes and use alcohol or other addicting drugs. The occasional or one time glue sniffer is just testing. For him it is just another experience.

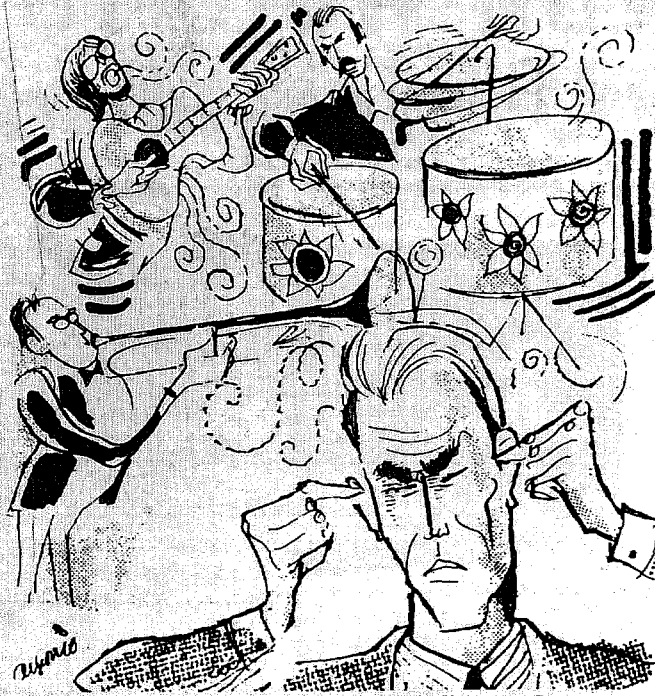
## SOME PSYCHOTIC

At one of the state hospitals with a 450 bed psychiatric institution, half of the beds were for adolescents. Nine admissions were for glue sniffing. Of these nine, six were adjustment reactions and three were frankly psychotic. All of these nine children were from emotionally bankrupt homes.

All of them showed the effect of a deprivation of a strong male image and the lack of emotional security which comes from a healthy home and community life. The major portion of the nine children were from lower than middle income brackets. Sniffing undoubtedly provided the only flight from reality these adolescents felt that they needed at that time. Prolonged sniffing can cause damage. So, talk it out with your family doctor and follow his advice.

To M.G.:

There is a rapidly developing new fad which we may call the rock 'n roll syndrome or the hyperven-



tilation syndrome. Witness the squalling and screaming of the adolescents which accompany the appearance of a well-known rock-and-roll band or pop singer. It is a form of hysteria. So don't be disturbed because your girl faints at these "services." Keep her home or, better still, it wouldn't be too hard to find for her a more rewarding type of entertainment than the mobbing, squalling and fainting which accompany the mass hysteria of the above spectacles.

## DEEP BREATHING

Deep and rapid breathing blows off the carbon dioxide and causes a decrease in cerebral oxygen which

might come on in one minute. Changes in the blood gases will trigger the numbness of the extremities you report. Sometimes it can go on to tetany. As she feels she is about to faint, she breathes faster and faster and worsens the situation.

You may have a treatable situation, and, please do not confuse rock and roll music with enjoyable music. She may want to belong, but not at the cost of fainting at these times of stress. A little firmness on your part will be appreciated when your daughter reaches maturity.

To R.S.:

We can understand your reluctance to tell your child that he has leukemia. At the age of 14, most children know about leukemia and its outcome. These children need emotional support and your evasiveness isn't helping because just by looking at you and the rest of the members of your family, they understand that something serious is going on. At the National Cancer Institute a report by Karon and Vernick in clinical Pediatrics of May, 1968, discloses the following:

## ESTABLISHED WARD

First, they have established a leukemia ward. They report that at first the staff, physicians and nurses, hesitated to say anything about the future outcome of the patients. Then, they found their patients eager to talk about it. The social worker, Joel Wernick had daily talks with each patient and directed group sessions in which all aspects of the problems were discussed. Every effort was made to keep the children active and mobile. They also had group sessions with the parents where questions were answered honestly and frankly, and the parents were encouraged to do the same with their children. There could be no evasiveness, no "conspiracy of silence," no pulling of the doctor away from the bed to answer questions privately.

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LEMONS or LIMES PERSIAN TOP QUALITY 10 IN BAG 39c

**FOOD FAIR CREAMED Cottage Cheese . . . . . 1-LB. CUP 29c**  
SAVE 18c RICH'S Frozen Coffee Rich . . . . . 3 16-OZ. CTNS. 69c  
SAVE 18c DOWNY FLAKE FROZEN King Size Waffles . . . . . 3 12-OZ. PKGS. 99c

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SAVE 18c

# This Is One Raise In Pay They Will Always Recall

FORT LAUDERDALE—A raise in pay is a big moment for anyone.

But it was an especially big moment for seven former migrant workers here last week when they finished their "training" period at Melley Motor Supply and were given a "healthy" boost in pay.

These are men and women who made the almost impossible step from the sun-baked crop fields to air-conditioned workrooms in an assembly plant.

They are part of several pilot projects in Broward County where seasonal farm workers have been trained by private industry to fill jobs which offer them better working condition, steady hours, and best of all a steady paycheck.

Part of their success was due to the forward-thinking of Joe Melley, Jr., the president of the company — who took the suggestion of Archbishop Coleman F. Carroll and hired the labor for his new South Florida branch from the same lines that had previously filed every day into the fields to "bend over and scratch in the dirt all day," as one of the young workers puts it.

They admit the trip was not an easy one, but there isn't one of the group who

would trade his experience and his job for anything.

## KEY TO SUCCESS

Part of the reason they have done so well is their plant manager G.A. Ragusin. They all agree on that.

He agrees that they have done well, but Ragusin tends to pin their success on their own desire to work.

During a weekly staff meeting on Friday, Ragusin announced the pay raises and also told them that when the plant expanded they would be first in line for positions as "group leaders" for other employees who will be hired to fill out the assembly lines.

They listened quietly when he told them they would be jumped from \$1.80 an hour to \$2.25. They nodded and shifted in their seats. One got the impression that none of them really believed it.

Then Ragusin passed out the envelopes with the paychecks.

Cautiously they opened the flaps. They looked at the checks. One girl elbowed the man next to her. "Look at this, my check's for more this week."

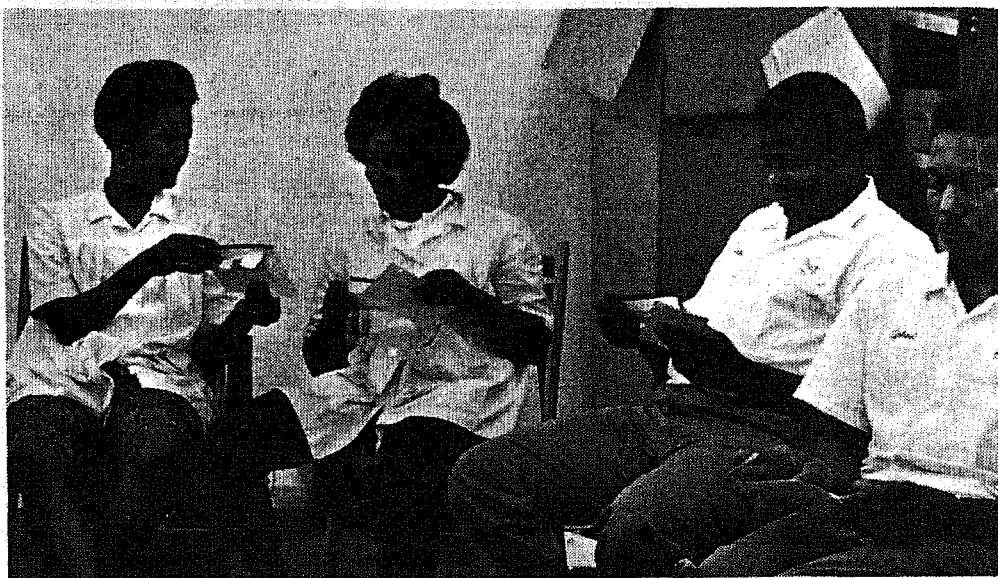
They were all for more this week and, according to Ragusin, they'll keep on being "for more" as long as the workers show the same

drive that they have in the first 12 weeks of the program.

Ragusin's voice broke up the meeting, "Okay, let's get out and get these checks cashed and have some lunch and then we'll get back to work."

He smiled as they left the room. He knew they really wouldn't get excited until they got downstairs by themselves. And they didn't.

But by the time they had left the building and headed out for lunch they were laughing and giggling and as excited as anyone is over his first "bigger" paycheck.



PAYCHECKS PROVE the raise in pay and smiles tell the story as Bertha Highsmith shows her check to Florida Colbert and Henry Jones and John Allensparker look at their new take-home figures.

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SUNDAY DINNER SPECIAL 17	
SWISS STEAK—choice of 2 Vegetables or ROAST YOUNG TURKEY—Dressing, Cranberries, choice of 2 Vegetables, Chef's Salad Bowl, and Hot Rolls & Butter	
MONDAY AUG. 26	TUESDAY AUG. 27
Boneless CLUB STEAK 117	Stewed CHICKEN FRICASSEE 117
Mushroom Sauce, Baked Potato, Chef's Salad	2 Vegetables, Chef's Salad Bowl
WEDNESDAY AUG. 28	THURSDAY AUG. 29
Braised TIP OF BEEF 117	Baked CHICKEN & DRESSING 117
with Rice and 2 Vegetables	Cranberry Sauce and 2 Vegetables

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CLOSED SATURDAYS

# Young Adults Should Provide Needed Leadership CYAC Told

MIAMI BEACH—The "young adult" must assume a position of leadership and responsibility in both the social and the liturgical life of the modern Church, members of the Catholic Young Adults Clubs throughout South Florida were told here last week.

"Your particular age group of Catholics is very important to the Church today," Father Michael Sullivan told the annual meeting of Archdiocesan CYAC members. "You are not wedded to the past and you are sufficiently mature to assume lay leadership in the Church in South Florida."

Because of the importance of the role which their organization might play in South Florida, Father Sullivan urged the young adults to encourage the development of "strong leaders" for the CYAC. "I think that most organizations fail because of poor leadership. If your organization is to be a success, you must have strong knowledgeable leaders," he said.

## COMMENTATORS

In addition to organizational leadership, he continued, "The Church in South Florida needs liturgical leadership. Organization such as yours should be training lectors and commentators. You should encourage priests and pastors to celebrate the liturgy in a meaningful way."

In addition to establishing "study groups"

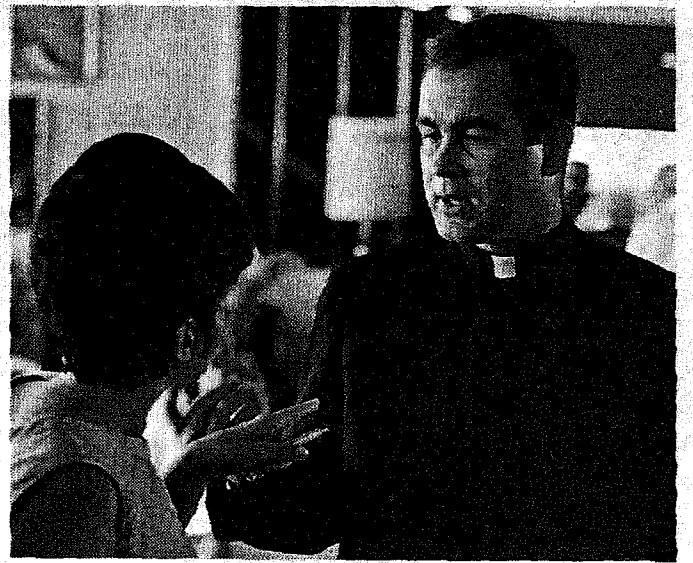
to consider topics of importance in the post-Vatican Council Church, young adults should become actively involved in their parish CCD programs, Father Sullivan said.

"The Church in South Florida needs competent teachers in its CCD programs, young men and women who are willing to inconvenience themselves for the spread of God's kingdom through the education of our young people—specifically in the area of high school. Who could better establish rapport with high school students than yourselves, so close to them in age and ideas," he asked the delegates to the CYAC meeting.

At the same time, the young adults were told to "reveal yourselves to others as genuine Christians. You are persons seeking to reveal yourselves to each other, to unleash the good that lies in each one of you, to become shaped and formed in the way of Christ and to give this to others through mutual concern," said Father Sullivan.

A new Catholic Youth Adults Club for residents of Central and North Dade County is currently being organized.

Membership in the organization is open to all Catholic young men and women between the ages of 18 and 30. For information concerning the new Miami group contact Grace



ACTIVITIES OF the Catholic Young Adults Clubs of South Florida are discussed by Father Michael Sullivan and Club member Grace Wallace.

Wallage, 270 East 3 St., Apt. 3, Hialeah, or phone 885-2885.

For information concerning other Catholic Young Adult Clubs in the Archdiocese contact: HOLLYWOOD—Maureen Walsh, 1635 Lee Street, phone 523-2801.

FORT LAUDERDALE—Peter Reinartz, 1017 NE 17 Way.

SOUTH DADE—Virginia Anderson, 855 SW 125 St., phone 235-1491.

## For CYO

# 'Search' Opens New Paths

The lives of today's teenagers in the modern world "are controlled by a few ideas about basic realities: man, society, family, love and above all, man's relation to God," representatives of CYO organizations throughout the Archdiocese were told last week-end.

"The view a man has of these realities will greatly determine how a man is going to think and act," said Epiphany parish CYO member Roger Traynor, during a discussion of the teenagers search for "identity" at last week's CYO "Search"

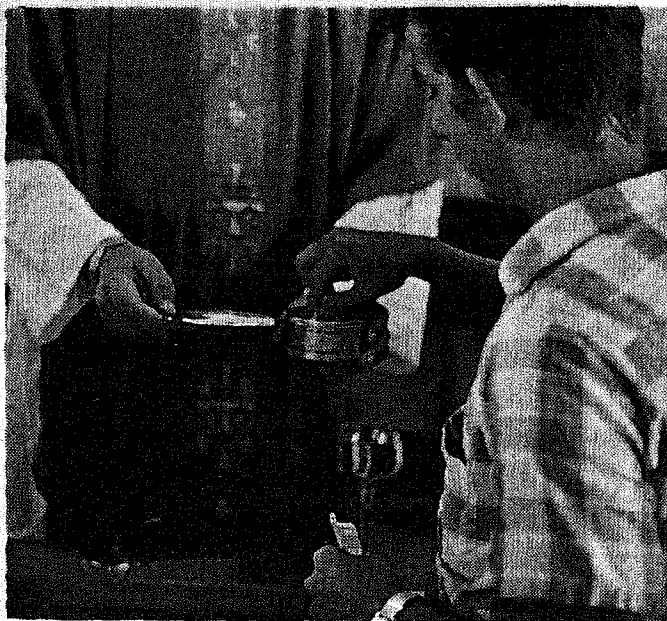
The "Search" is a three day period utilizing discussions, much thinking, and the techniques of group dynamics, in order to achieve a deeper appreciation of the "basic realities" which effect modern teenagers.

"The entire program was quite successful," noted Father Walter Dockerill, Archdiocesan director of

CYOs this week. "The reaction of the 34 CYO members who participated in the 'Search' which was held at the Dominican Retreat House was so favorable that we now hope to be able to arrange for similar programs to be held every other month throughout the school year."

"We must not fail — as we have in the past — to assume fully our position as members of society — not as critics, not as citizens of another world, not as amused participants in a game whose meaning ends when the clock runs out," Traynor said in making one of the main points of the three day meeting.

"Until you pass through death into eternity with the Father of us all, the most sublime concept you can know is the common brotherhood of all men as the children of God," the teenager told other teenagers.



HOSTS WERE placed on the paten by the CYO members at the Offertory of the Mass during the CYO "Search"



## Mary's Headed For Olympic Trials

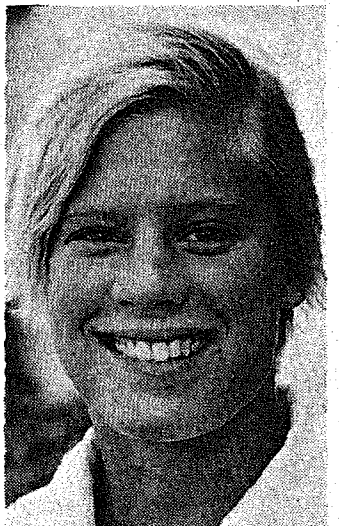
A record-setting member of the Cardinal Newman High School swimming team will make her bid for a berth in the U.S. Olympic team this weekend in Los Angeles.

Mary Clark, who finished the 1968 season with six Palm Beach County records, qualified for the Olympic trials which will begin tomorrow, Saturday, Aug. 24, in Los Angeles and end on Wed., Aug. 28.

Mary recently captured the first place position in the 220-yard butterfly event at the International Meet held in Miami Springs with a time of 2:34.6, setting a new Gold Coast record and bettering the previous mark of 2:37. She also finished second in the 110 yard butterfly at the International meet.

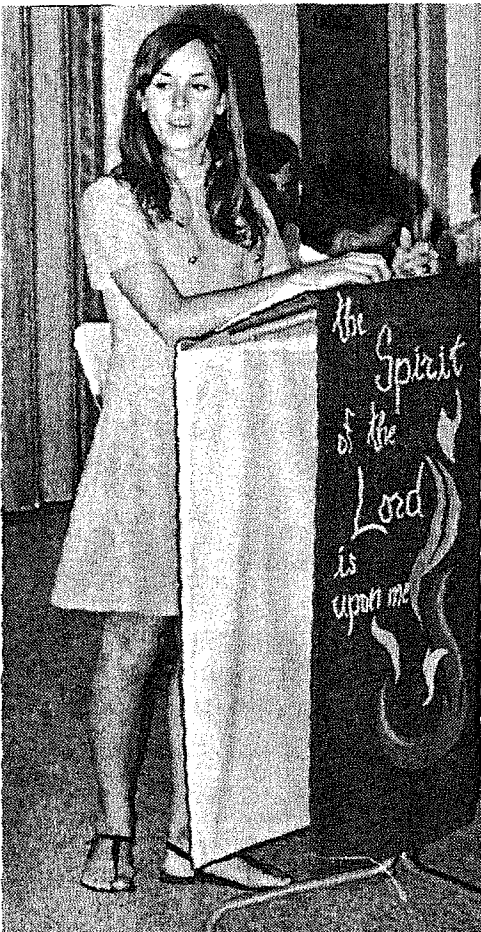
Entering her third year of varsity swimming at Cardinal Newman in September, Mary has already accumulated more points than swimmers who have been on the team for four seasons.

In April she broke two area records in the 100-meter

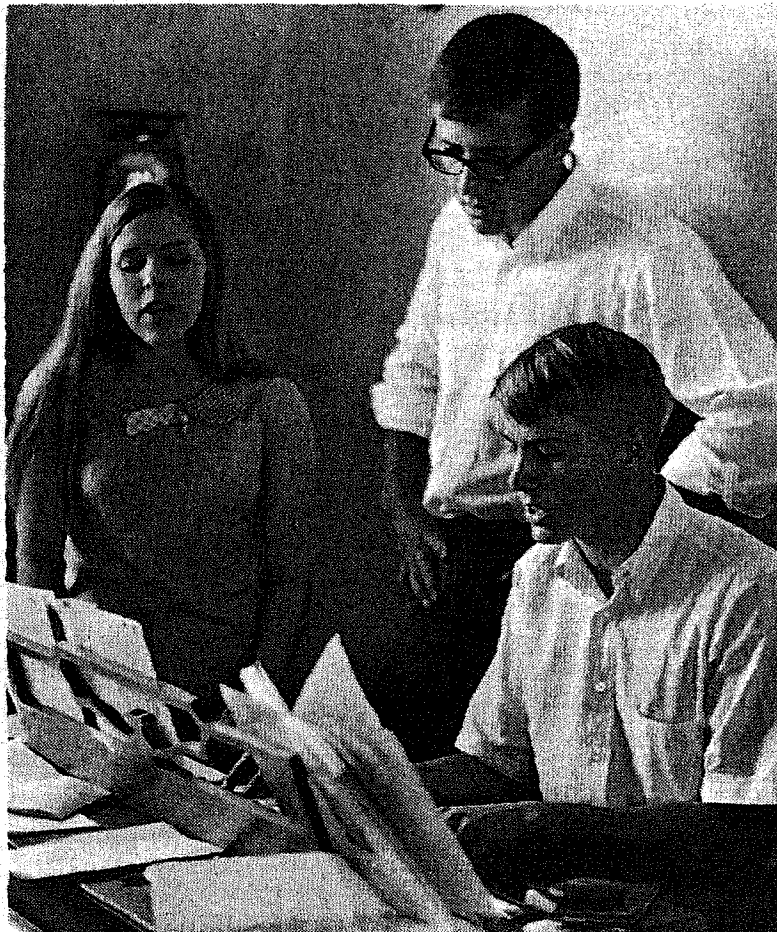


free-style and the 400-meter free-style. She also holds records in the 200-meter individual medley and the 100-meter butterfly.


When she returned to Cardinal Newman this spring after competing in the Inter-Scholastic Invitational in Atlanta she brought back two medals—one in the 200-meter free-style and the other in the 100-meter free style.



GROUP DISCUSSION on "faith" was led by St. Rose of Lima parish CYO member Dianne Berry.



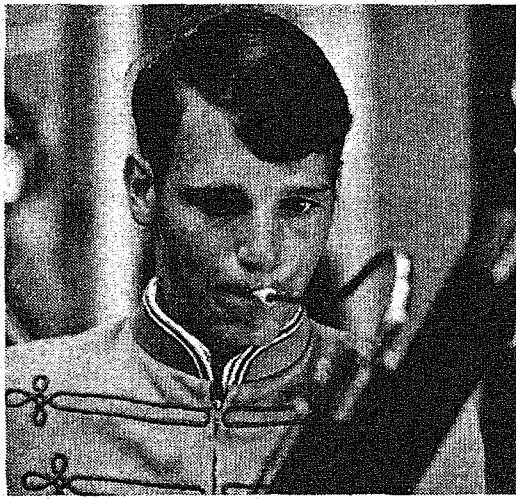
LEADING THE singing at the morning Mass for the CYO "Search" program were Sharon Wood, Sacred Heart parish, Lake Worth; Roger Traynor, center, Epiphany parish, South Miami; and Barry Smith, Sacred Heart parish, Lake Worth.



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STARING intently at the music on the stand in front of him, a CYO band member concentrates on his part.

## Chicago CYO Band Plays Miami

"It was 60 degrees when we got on the plane to come here, and you'd better believe we're hot in these uniforms," said a 19-year-old member of the Chicago CYO Band during an intermission in the orchestra's performance in Miami last week.

But despite the heat the CYOers gave a two-hour concert last week at Miami's Bayfront Park Bandshell. The band, which included 88 musicians during the Miami trip, was organized 33 years ago. Since that time it has appeared in numerous American cities and made several overseas tours.

## Coach Wants Sunshine, Grid Wins

By CHRIS SMITH

FT. LAUDERDALE—"I heard so much about the quality of high school football in South Florida, that I had to come down and see for myself," said Cardinal Gibbons new coach Walt Green last week after arriving from Flint, Mich.

The 30-year-old Olivet College graduate is replacing Mike Noonan, who left after just one season at Gibbons. The Redskins were 4-5 last year and this fall will have the biggest turnout in the school's history.

Fifty-five candidates met with Green last Thursday morning and began two-a-day practices the following day.

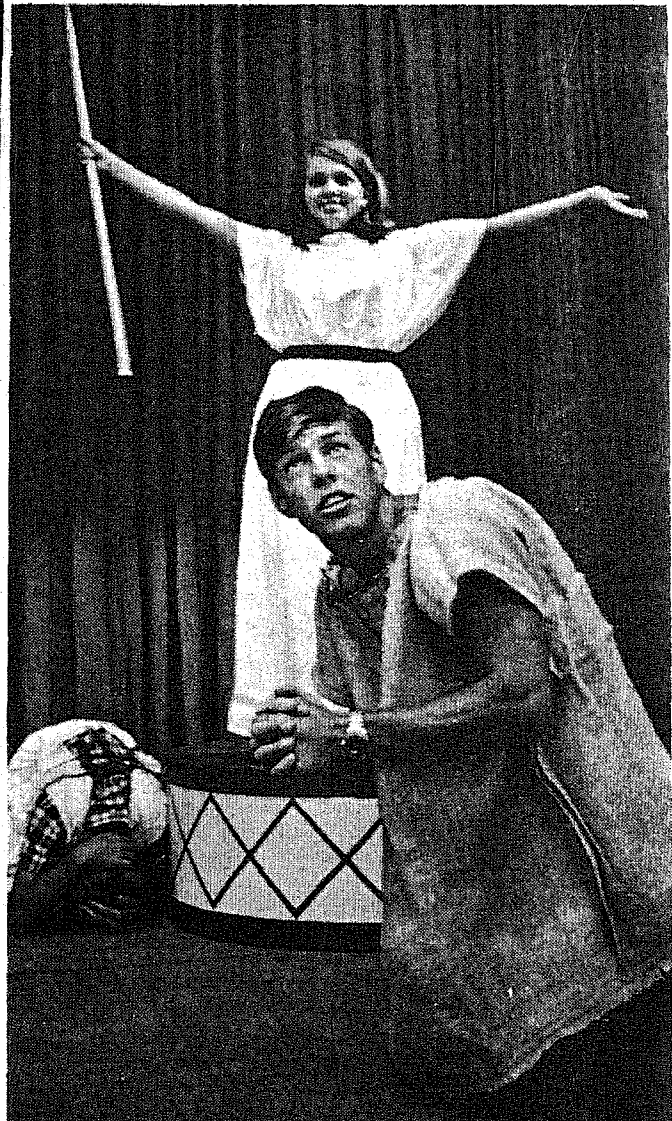
"We will practice at 8 in the morning and 4 in the afternoon," said Green. "I guess everyone was beginning to wonder if I was going to show up."

"There was never any doubt in our mind," said Gibbons athletic director Tony Licata. "We heard from him during his trip and he said he would be here. So he was a little late."

Green brings with him a winning tradition. In four years at Holt High School in Michigan he had one conference champion, two seconds and one third.

"We were a class B school up there," he said, "and Gibbons is the same here."

Green will change the offensive structure of the Redskins in 1968, though. Last season Gibbons operated from the single wing, but will go to a pro-slot offense this fall.



JOB IN tennis shoes is portrayed by Bill Boyd. The 19-year old St. Vincent de Paul seminarian plays the role of the "Angel of the Lord," in the scene pictured above, and, unlike rehearsals, Bill will not be wearing a watch or tennis shoes during the show.

Admission for the play, which is open to the public, is free. Cindy Keene plays the role of the "Angel of the Lord," in the scene pictured above, and, unlike rehearsals, Bill will not be wearing a watch or tennis shoes during the show.



BANNER TWIRLING was part of the act as illustrated by Terry O'Leary at the CYO Band Concert.



DEMONSTRATING a real flare for his work is percussionist John Carpenter, 14-years-old.

## What'll It Be: Football Or Baseball? Nester Must Make The Decision

HOLLYWOOD—At 5-foot-8 and 165-pounds, Jim Nester doesn't cut an imposing figure on either the football field or basketball court.

The Rhode Island sophomore leaves for the northern school in a few weeks and he will be faced with a decision he would rather not make.

He has to choose between a varsity football or basketball career.

"I didn't start playing football until I was a junior in high school," said Nester "Basketball has always been my favorite, but I have to make a choice this year."

### BIG DUTY

The former Chaminade star is slated for a lot of duty next fall on the Rhode Island football team. When he entered school last year, Jim had a scholarship which permitted him to play basketball and football.

On the freshman basketball team Nester averaged 11 points a game (fourth best on the team) as the Rams went 14-3. But it was below his three year high school average of 20-plus a game.

Football suddenly loomed as his top athletic endeavor.

The team was 0-3, but Jim latched onto the only touchdown passes thrown. He caught three for the distance and had only six for the season.

### RECEPTIONS

Against New Hampshire, he grabbed a 15-yarder. He came back with his best effort against Massachusetts—two pass receptions and one for 80 yards and a TD. He finished his freshman year with a 35-yard catch for the score against Brown.

"I have been playing basketball since I was in elementary school," said Nester, "but next fall when I go back to school, I'm probably going to have to give up basketball. When I left, the coaches didn't say one way or another. But I'm closer to a starting berth on the football team and this may weigh heavily with my decision."

An added factor is that Rhode Island has hired the freshman basketball coach from Duke.

### TRANSFERS

"He may bring in some transfers," said Jim, "and he may also change the style of play. Basketball has been my favorite a long time, but I don't want to sit on the bench either."

As a high school senior, Nester and quarterback Phil Procacci teamed up for Broward County's most

prolific passing combo and both were All-County.

Rhode Island, which is a member of the tough Yankee Conference, was 6-2-1 in football last fall and logged a 14-12 mark in basketball.

### ADJUSTMENT

"I had a little trouble making the adjustment to the quarter back up there," Nester said. "And the cold weather was another factor. We didn't throw much, because the coach just wanted to work on a few things at a time."

This fall Jim is looking forward to catching some of the 25-30 passes thrown each game by Ram quarterbacks.

"I was running between first and second string flanker in the spring" said Nester. "And I think we'll have a good team because we lost only six lettermen."

### BUGS HIM

Although the thought of having to give up basketball bugs him, Nester has decided that he will compete in track if the word is negative on basketball.

"I wanted to out for track this past spring," said Jim, who set a class A record in the long jump as a senior at Chaminade. "But freshman have to prove themselves in spring football before they allow them to move into a different spring sport."

"If I have to give up basketball next year then I'll definitely go out for track, but I won't play baseball," concluded Nester, who was a four star athlete in high school.

### CONSTRUCTION WORK

Sitting at home after working most of the summer for a Miami construction company, Nester was contemplating the 1968 Rhode Island football season.

"We finished second in the conference last year," he said, "and we have two good quarterbacks. If I play a lot I should catch a few passes, because we run from a pro offense."

Jim Nester—basketball player turned to football—is talking more and more like a football man.

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# Manpower Gives Explorers Boost As Team Faces Grid Season

When Christopher Columbus High Coach Art Conner opened football drills last week, he had a varsity squad of 75 players.

When the junior varsity was to report this week, an additional 40 players were to check in. When the freshman prospects show up, another 125 are anticipated.

All this means that the one-time player-plagued Explorers will have the manpower to meet the hazardous schedule that has faced Columbus for years—seven Class AA schools and three Class A squads.

Of course, the toughest foe will come in the traditional opener with state champion Coral Gables High, (13-0 last year).

Only one thing dampens the outlook — of the more than 200 football players working out on the Columbus practice fields, just 11 are lettermen.

And, unless there are some totally unexpected surprises, the defense is going to have to be the key to the Explorers' success this fall.

"Our defense, especially in the interior, is going to be our strength," states Art, entering his second season as head coach of the Explorers.

"If our senior and junior starters get a great effort from 1968 sophomores in key spots, we will definitely improve over our 1967 record."

## VETS IN KEY SPOTS

The key defensive spots boast five of the 11 returning lettermen and all five are considered prizes

The two tackles are good-sized: 6-2, 225-pound John Doyle; and 6-2, 215-pound Jim Korth. Both gained starting recognition last year.

To go with them is a trio of standouts in linebacker Mike Flynn, 5-11, 170; cornerback Pat McCutcheon, 5-10, 160; and safety Bill Booher, 5-9, 155.

Joining them as the top men in what could be a crack unit are a pair of newcomers, safety Harvey Wallace, 5-9, 155, up from last year's jayvee squad, and transfer Mike Luenzuelo, 5-10, 185, who is being tabbed for middle guard duty.

To complete his defensive unit, Conner must come up with defensive ends and more linebackers.

Getting an excellent shot at defensive end is Julio Mendoza, a 5-11, 180-pound jayvee team graduate, while another transfer, Tom Thweat, 5-10, 170, could fill a linebacker slot.

After that, though, it's going to be dig, dig, dig for experienced help.

The offense, although shy on size and experience, does have some valuable performers who can move the ball.

Chief offensive weapon will be Roberto Suarez, the little swiftee who has been playing varsity ball

since being an 125-pound sophomore. Suarez, who excels as both a runner and a pass receiver, has "grown" to 140 pounds and will be the most experienced of the blackfield starters.

However, both quarterback Harold Thomas and fullback Steve Bischoff, receiving starting assignments on occasions last season, should help tremendously.

Fourth starter should be another speedster, Alvin Williams, a track star for the Explorers as well as all-diocese in baseball.

However, there isn't much size, as the 170-pound Thomas, the quarterback, is the biggest member of the backfield.

The four probable starters will have a pair of jayvee stars of last season as the backup men in quarterback Steve Corey and halfback Tom La Pette.

The offensive line is a big question mark, however.

Conner has lettermen only in 175-pound strong end Marty Covell and 180-pound guard Mark Robtalle.

After those two, it's all youngsters up from the jayvee squad.

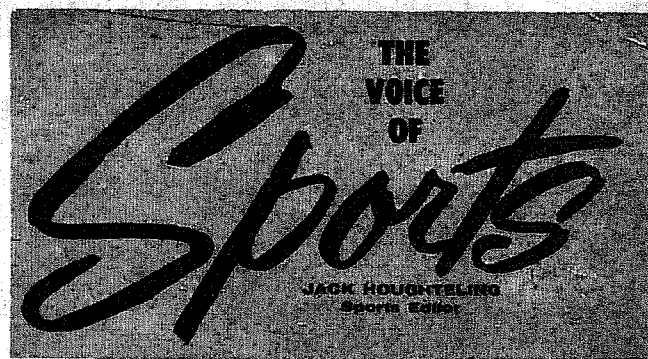
Top prospects appear to be split ends Jim O'Donnell, 170, and Tom McElligot, 160; and tackle Jorge Mendoza, 180.

There are many coaches who claim that only defensive teams consistently win football games. There are just as many who say that you can't win without scoring; and only the offense can consistently score.

With a tough defense and a questionable offense, this may be the year in which the Explorers find out which philosophy of coaching really wins.

The schedule:  
Sept. 21 - Coral Gables Nov. 1- at Key West  
Sept. 26 - Mays Nov. 7-at Edison  
Oct. 4 - at So. Dade Nov. 14 -Southwest  
Oct. 12 - Coral Park Nov. 21-at Miami Beach  
Oct. 18 - Palmetto Nov. 27 -at Curley  
Note: All games at Central Stadium unless otherwise indicated.


You can include St. Thomas Aquinas High on the list of archdiocese schools that have future tracks stars coming up. Jim Soukup, a freshman last spring for the Raiders, finished third this summer in the Florida AAU Junior Olympics 100-yard dash event




for the boys 14-15 age group, although just 14. He was clocked in 10.3.

Tom Talbot, former Archbishop Curley High football and baseball star, was captain of the Catholic U. baseball team this spring. He hit .393 and was first-team all-star for the Mason-Dixon Conference. Tom will graduate in January with a degree in electrical engineering.

John Faix, one of the defensive standouts on the 1966 Christopher Columbus High football team that defeated Coral Gables, Coral Park and Southwest, is the only archdiocese player on the U. of Florida football squad. Faix is now playing cornerback for the Gators.



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## College Has Record Enrollment

BOCA RATON — A record freshman class of 300 students will inaugurate their college careers on Tuesday, Aug. 27, when Orientation Week begins at Marymount College.

They will be joined by 150 sophomores on Sept. 1 bringing the total enrollment at the liberal arts college to 450, the largest since the college was opened six years ago by the Religious of the Sacred Heart of Mary of Tarrytown, N.Y.

All students will register for courses Sept. 3. Classes will begin Sept. 4.

Fifteen young men will be included in this year's entering class, continuing the policy of the college, begun in 1967, of accepting a limited number of male students to study the merits of co-education in planning the future growth of the college.

More than 30 members comprise the college faculty. New appointments recently announced by Sister de la Croix, R.S.H.M., president, include Donald J. Kusnir, Mrs. John H. Storch and Mrs. Donald West, Business; Edward F. DeLorme, John J. Labonte, Mrs. Colie Orcutt, Miss Marian Smith and Arthur I. Wahlgemuth, English; William T. Manikas, History; Sister Madeline, R.S.H.M. Music; Sister Jeanne Marie, C.R., Philosophy; Mrs. Joseph D'Antonio and Joseph P. Galayda, Physical Education; Miss Carol Wershoven, Reading; and Miss Mary Kay Kelly, Social Sciece.

Mrs. Patricia S. Weitzel, Chairman of the Business Division, has been appointed chairman of the Academic Council. Stafford M. Mooney has been named chairman of the Social Science Division. Hugh Rooney continues as chairman of the Natural Science Division and Dr. Justin Steurer as head of the Humanities Division.

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# Peregrinos de Miami Unense A los de Todo el Mundo En Cita Eucarística

## 'Vínculo de Amor' Palpita en Bogotá

Por Gustavo Pena Monte  
Enviado Especial de THE VOICE

Bogotá.- Unos ciento cincuenta viajeros llegados en la peregrinación de la Arquidiócesis de Miami se unieron aquí a los millares de peregrinos de todas partes del mundo que están participando en las ceremonias del 39o Congreso Eucarístico Internacional.

El primer contingente de peregrinos procedentes de Miami arribó al aeropuerto de Eldorado en la madrugada del lunes. Ciento veinte personas formaban parte de ese primer grupo de la peregrinación auspiciada por el Arzobispo Coleman F. Carroll y de la que es director espiritual el Padre Eugenio del Busto. Otros grupos llegaron en la mañana del martes y el miércoles.

Los peregrinos de Miami están alojándose en los Apartamentos Paulo VI, un moderno bloque de edificios de apartamentos que se levanta a pocos pasos del Campo Eucarístico donde se están celebrando las ceremonias del Congreso. Esos apartamentos quedarán como un fruto del Congreso Eucarístico en un programa de viviendas económicas para el pueblo colombiano.

Bogotá, la pujante, transformada y modernizada capital colombiana de dos millones de habitantes está engalanada para recibir tras 430 años de existencia a su más ilustre huésped, el Papa Paulo VI.

Las multitudes que se están concentrando aquí son inmensas. Las calles se notan congestionadas. Sin embargo, quien visitó Bogotá hace dos años y presencia hoy el espectáculo del Congreso Eucarístico, comprende que los colombianos han realizado una ingente labor en la preparación de este evento. Los temores de que esta capital no pudiera acoger debidamente a los miles de peregrinos está quedando disipada en la práctica.

### Los Actos del Congreso

Los ojos del mundo se tornan a esta ciudad y un enjambre de fotógrafos, camarógrafos, periodistas de todas partes del mundo cubren los eventos para la radio, la televisión y la prensa.

Es esta la primera vez en la historia que un Papa visita América Latina. Y la segunda en que el actual Pontífice asiste a un certamen eucarístico internacional. La primera fué en Bombay, India, en 1964.

El 39o Congreso Eucarístico Internacional se desarrolla bajo la presidencia del legado pontificio, cardenal Giacomo Lercaro. El tema del evento es harto significativo: "Vínculo de Amor".

El Santo Padre llega al evento el 22 y estará hasta el 24. En ese lapso pronunciará cinco discursos, ordenará a los primeros diáconos casados, inaugurará la sede del CELAM y casará a 25 parejas de acuerdo a un nuevo rito "ad experimentum".

Mañana, sábado 24 en la catedral, Paulo VI inaugurará la II Conferencia General del Episcopado Latinoamericano. Hay expectativa por el desarrollo de este certamen que marcará una nueva era en la historia de América Latina.

Después, a partir del 26 y en la ciudad de Medellín, se realizará la cita episcopal, teniendo como co-presidentes a los cardenales Antonio Samoré y Juan Landázuri Ricketts y a monseñor Avelar Brandao Vilela.

El Congreso Eucarístico Internacional tiene una tónica ya definida: la acción social. En ese sentido el Papa Paulo VI dió instrucciones al cardenal Lercaro aun antes de que éste emprendiera vuelo a Bogotá.

El Santo Padre ha pedido a su legado que debe exhortar a quienes asisten al Congreso a considerar al evento como una incitación a desarrollar una "celosa actividad" en el campo social. También señaló que no sólo los colombianos sino los delegados de todas partes del mundo que asistan al magno acontecimiento "deben extraer del Congreso Eucarístico el estímulo y la fuerza para zanjar en armonía sus comunes problemas sociales".

La ceremonia inaugural del certamen eucarístico se efectuó en un amplio campo acondicionado en la parte oeste de Bogotá con más de medio millón de fieles cómodamente ubicados. El programa se inició a las tres de la tarde.

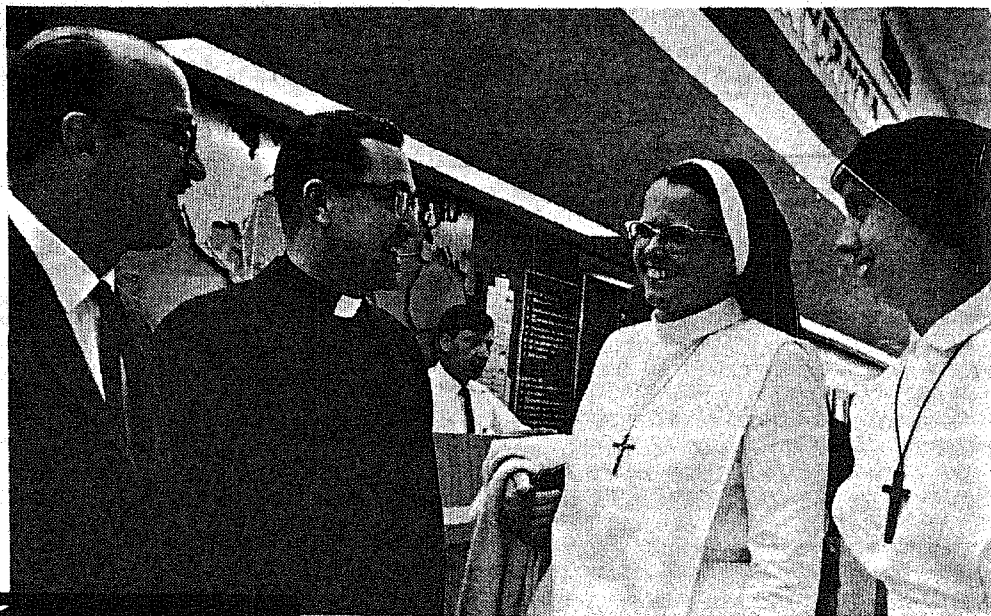
El acto fue presidido por el cardenal Lercaro quien en su condición de legado papal dió lectura a un breve pontificio. También estaban presentes cerca de 20 cardenales de diferentes regiones del mundo, 700 obispos, y seglares, laicos y decenas de miles de fieles locales y peregrinos extranjeros.

Además del cardenal Lercaro también se dirigió a los fieles congregados en el campo eucarístico el administrador apostólico de Bogotá, monseñor Aníbal Muñoz Duque.

### Qué es el Congreso Eucarístico

Esta es la primera vez en 20 siglos de cristianismo que un Papa viaja a territorio latinoamericano precisamente para participar en la celebración del "Día del Desarrollo" dentro del programa eucarístico.

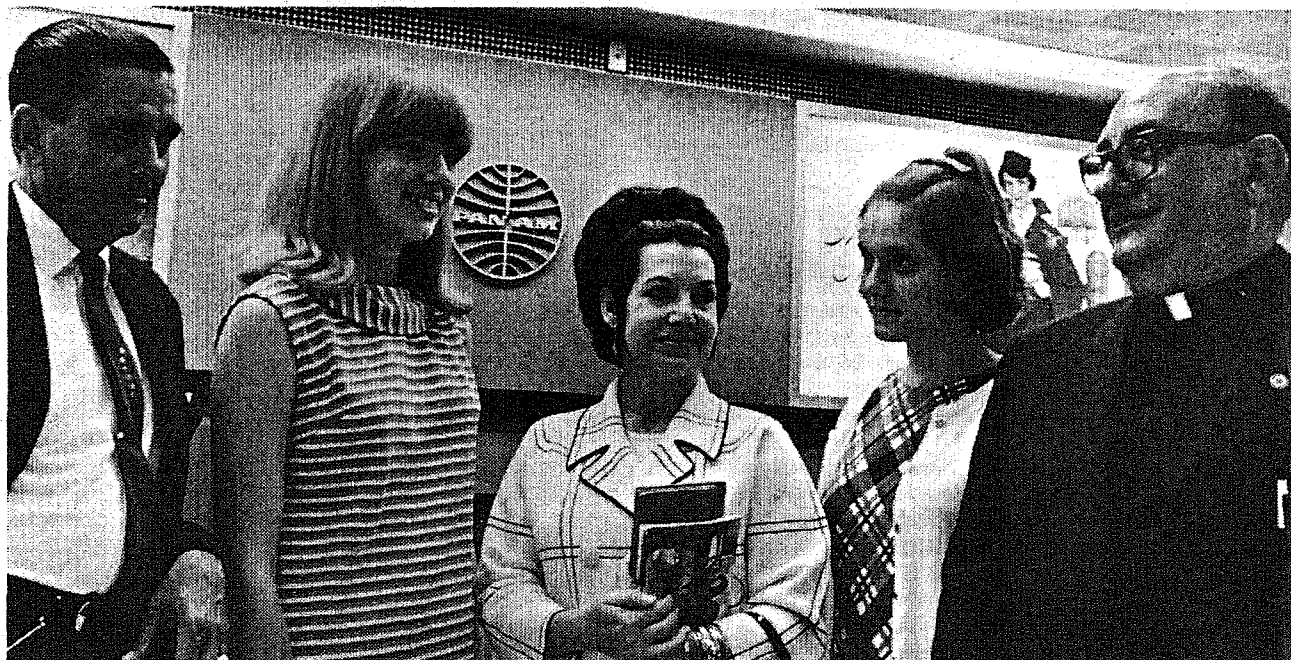
Igualmente este es el primer Congreso Eucarístico postconciliar. Y el tercer evento de ese tipo que se celebra en América Latina. Anteriormente se realizaron en Buenos Aires (1934) y Río de Janeiro (1955).



POCO ANTES de partir hacia Bogotá, el Padre Eugenio del Busto, director espiritual de la peregrinación de Miami y Alfredo Rojas, organizador de la misma, charlan con Sor Isabel Mazarredo, Dominicana, y una Hermana Misionera Catequista Guadalupeana.

# La VOZ

Suplemento en Español de **THE VOICE**



EL PADRE Ignacio Pertika con el Sr. Rene Llaguno y otras tres Peregrinas

La historia de los eventos eucarísticos se remonta a 1881, fecha en que se celebró la primera cita en la ciudad de Lille, Francia, gracias a los esfuerzos de María Marta Tamisier.

De ese entonces a la fecha se han celebrado otros 37 eventos eucarísticos. El último fue en Bombay, India, en 1964, que también contó con la presencia de Paulo VI.

En ese entonces el Santo Padre explicó el sentido de su deseada presencia entre nosotros: "No quisieramos que nuestra presencia fuera causa de distracción. Más bien quisiéramos que fuera una invitación a todos los que asistan de cerca o se unan de lejos, a encontrarnos en la Eucaristía".

Y de eso se trata precisamente, puesto que nunca como ahora se han presentado tantas diferencias y tantas explosivas situaciones, que hacen que la Iglesia propugne un "vínculo de amor" en un mundo donde se encuentran las esperanzas y los temores.

### Un Continente Lleno de Esperanzas y Temores

Paulo VI viene al continente latinoamericano para relevar la importancia de América Latina. No en vano aquí se encuentra más de la tercera parte de la población católica mundial.

Viene también en momentos en que sus valientes enunciados como la "Populorum Progressio" o la "Humanae Vitae" son aún motivos de controversias.

Paulo VI también inaugurará la reunión de los obispos latinoamericanos cuyo documento de trabajo ya ha levantado polvaredas de discrepancias. Para unos,

presenta un enfoque negativo y hasta marxista, para otros, no es otra cosa que un reflejo de la situación latinoamericana.

El Papa, al inaugurar el certamen, pronunciará lo que se considera será el discurso más importante de su visita a Latinoamérica, convertida hoy en la esperanza del mundo, pese a sus múltiples problemas.

### Un Vínculo de Amor

Latinoamérica está viviendo hoy una hora decisiva de su historia. Todos los latinoamericanos quieren encontrar soluciones rápidas a viejos problemas económicos y sociales; todos quieren encontrar un desarrollo más acelerado para sus comunidades. Pero este empeño se ve empañado por conflictos, resentimientos y odios de clases. Las pasiones están exaltadas en uno y otro bando. Los unos ven con temor cualquier amago de cambio. Los otros quieren barrer violentamente con todas las instituciones actuales. El Congreso Eucarístico llega en este momento, con su lema tan significativo "Eucaristía: Vínculo de Amor". Quiere ser el lazo de amor entre los hombres de Latinoamérica. Quiere ser el punto de partida de una nueva era para el continente. Quiere que a la era de la indiferencia de unos y de otros, que por tantos años detuvo el desarrollo de los pueblos, y a la era de conflictos que hoy se está viviendo, siga una era de verdadero vínculo de amor en que todos los hombres se unan para la construcción de unas sociedades más justas, más cristianas.

Vínculo de Amor. Ese es el lema del congreso y ese es el empeño que mueve a Paulo VI en ésta su primera visita a este continente de esperanzas.

### Nuevo Obispo Auxiliar

## Mons. Fitzpatrick Será Consagrado El Miércoles 28 en la Catedral

Los solemnes ritos de la ordenación episcopal serán observados por primera vez en el Sur de la Florida cuando Monseñor John J. Fitzpatrick sea elevado al episcopado como Obispo Titular

de Cenae y Auxiliar de Su Excelencia, Monseñor Coleman F. Carroll alas 11 a.m. el miércoles 28 de agosto en la Catedral de St. Mary, iglesia madre de la Arquidiócesis de Miami.

El Arzobispo Carroll, principal consagrante en la ordenación episcopal, será asistido por Su Excelencia, Monseñor Joseph A. Durick, Administrador Apostólico de Nashville, y Su Excelencia, Monseñor Joseph L. Bernardin, Secretario Ejecutivo de la Conferencia Nacional de

Obispos de Estados Unidos, como principales co-consagrantes.

Otros quince miembros de la Jerarquía de Estados Unidos, Latinoamérica y Nassau también asistirán al Arzobispo Carroll como co-consagrantes.

Su Excelencia, Monseñor Thomas J. McDonough, de Louisville, quien fué Auxiliar de San Agustín de 1947 a 1957, tiempo en que Monseñor Fitzpatrick fué sacerdote de esa diócesis, predicará durante la Misa que

será concelebrada por Monseñor Carroll y el nuevo Obispo Auxiliar con otros miembros de la Jerarquía.

Otros concelebrantes serán el Rvdo. Padre Robert J. Fitzpatrick, S. J., de Davao City, Filipinas, hermano de Monseñor Fitzpatrick; el Rvdo. Padre René Gracida, Canciller de la Arquidiócesis de Miami; y el Rvdo. Padre Eugenio del Busto, Canciller Auxiliar, que asistirá a Monseñor Fitzpatrick durante las ceremonias.

(Pasa a la Pag. 24)

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# La Conferencia de Obispos De Latinoamérica

Medellín, Colombia —“El Documento de Trabajo para la Segunda Conferencia General del Episcopado Latinoamericano ha sido muy impugnado. Algunos lo han encontrado negativo; otros pesimista; otros marxista o de sabor marxista; otros desabor demagógico. Lo que ocurre con este Documento es que es profundamente realista. ¿Por qué ha causado tanto revuelo? Porque el documento ha puesto el dedo en la llaga y de ahí la incomodidad de muchos. Pero era absolutamente necesario poner el dedo en la llaga para que sintiéramos que tenemos una lacra tremenda y que tenemos que curarla y sanarla.”

Los anteriores son conceptos emitidos por monseñor Tulio Botero Salazar, arzobispo de Medellín, en cuya sede obispal se reunirá la Segunda Conferencia General del Episcopado Latinoamericano entre el 26 de agosto y el 7 de septiembre. Estas declaraciones y las que siguen fueron concedidas por monseñor Botero en una rueda de prensa, en la ciudad de Medellín, a la que asistieron representantes de la radio, el periodismo y de la opinión pública en general de Medellín.

El prelado señaló que “el documento de Trabajo para la Segunda Conferencia General del Episcopado Latinoamericano repite lo que estamos oyendo hace muchos años, de los labios y de la pluma de los sociólogos y de los economistas: que estamos sub-desarrollados. Se dice que estos países de América Latina están en vías de desarrollo. Pero no hay necesidad de ocultar las cosas. Eso quiere decir sub-desarrollo en muchos órdenes. Lo que sucede con el Documento es que es muy realista y dice las cosas por su nombre”.

## Subdesarrollo: Común Denominador

“El Documento de Trabajo para la Segunda Conferencia no contempla que en América Latina hay unos países más desarrollados que otros. El común denominador de América Latina es el sub-desarrollo. Esto vale desde Méjico hasta la Argentina. Por esto el Documento es muy realista, muy directo.”

“Algunos —añadió— han querido atribuirle al Documento las cualidades de una declaración. No es declaración. La declaración vendrá cuando se estudie el Documento en la Conferencia de Medellín. Por esto mismo el Presidente del CELAM, Dom Avelar Brandao Vilela, ha repetido muchas veces que se estudie”.

“El Documento de Trabajo para la Segunda Conferencia ha causado un impacto en el mundo entero. Tal vez no se esperaba. O quizás se explica ese impacto en América Latina, pero no en el resto del mundo. De todas maneras esto está indicando el interés que hay en el mundo por América Latina, porque como lo dice muy bien el Documento, ‘América Latina parece hoy, en el concierto de las naciones, como un signo de esperanza y como un factor de preocupación’. Ahí está el equilibrio del Documento.”

“El Documento reconoce que en América Latina hay signos de esperanza. Claro que tenemos en América Latina una potencialidad extraordinaria, elementos que no los tiene ningún otro continente: la misma raza, la misma lengua, la misma religión, comunes aspiraciones, etc. Tenemos unas reservas espirituales tremendamente extraordinarias.”

“Hay mucho de positivo, pero también hay mucho de negativo. Por eso somos sub-desarrollados. Y estos signos negativos son los que nos conducen a la preocupación y a la inquietud”.

## Esperanza de la Iglesia Universal

“Si no sabemos aprovechar muy bien estos momentos de la historia, y si la Iglesia no se encarna muy bien en este continente latinoamericano, ¿cuál será la suerte de él?”

“La esperanza de la Iglesia Católica está en la América Latina, como lo dijo Pío XII, con la intuición profética que tenía. Somos nosotros la tercera parte de la Iglesia católica en el mundo entero”.

“De manera que tenemos pues grandes reservas, pero también tenemos en América Latina fallas tremendas y terribles que son, precisamente, las que descubre el Documento de Trabajo”.

“Y esto es natural. Como lo hace un buen médico con un enfermo. Un buen médico cuando atiende a un enfermo no destina sus cuidados a cultivar los órganos débiles que son los que ofrecen el peligro de muerte. Así hacemos los obispos latinoamericanos en el Documento de Trabajo. Nos vamos sencillamente a las lacras, a las fallas, para curarlas. Por esto el Documento es impugnado: porque ha puesto el dedo en la llaga. De ahí la incomodidad de muchos. Pero esto también es una buena señal”.

“Todo esto nos debe conducir a estar muy satisfechos. Sobre todo del estudio que vamos a realizar en Medellín y de las conclusiones que van a salir de la reunión de los obispos. De esta reunión saldrán unas conclusiones maravillosas y saldrá una Iglesia reforzada.”

“No en vano —dijo el prelado— se ha dicho que la Segunda Conferencia General del Episcopado Latinoamericano va a ser un segundo Pentecostés para la Iglesia de América Latina. Y el Pentecostés fue un traquido. Traquearon las puertas y los techos y la casa donde estaban los apóstoles casi se cae, pero luego llegó el Espíritu Santo y los llenó de fuego a todos. Y ya sabemos lo que ellos hicieron. Esto es precisamente lo que está pasando con nosotros ahora.”

“Precisamente uno de los objetivos de la Segunda Conferencia es despertar las conciencias dormidas. Porque en América Latina la conciencia está dormida, sobre todo la de los que tienen más, la de los más favorecidos por la fortuna. Aún tienen la conciencia muy

# ¿Pondrá EL DEDO EN LAS LLAGAS?

anestesiada. No se han dado cuenta del deber y la obligación que ellos tienen de velar por sus hermanos. Basta salir a cualquier ciudad de América Latina para comprobarlo.”

“Hay una nación de América Latina en la cual, hasta hace pocos años cuando se hacía una escritura para traspasar una hacienda, el que vendía incluía en la escritura los indios que poseía y pasaban a las manos del comprador como semovientes. Esto hace muy poco y quizás todavía existe.”

Monseñor Botero Salazar precisó que “ante las injusticias nosotros no podíamos quedarnos callados, ni quietos, ni tranquilos.”

## Tenemos que Llegar Primero

“Los comunistas, los marxistas, dicen buscar la redención del pueblo. Y en esto tienen razón. Estamos de acuerdo, pero la diferencia está en los medios. Ellos van por un camino y nosotros vamos por otro. Pero vamos paralelos en el sentido de buscar la redención del pueblo o sea salir del sub-desarrollo. Nosotros tenemos que llegar primero y salir adelante porque tenemos todo a nuestro favor.”

“Con toda seguridad garantizo, porque soy miembro de la Segunda Conferencia General del Episcopado Latinoamericano, que existe la resolución firme de salir adelante. Personalmente me siento con una tremenda obligación de conciencia, con una resolución firme, con la convicción y sobre todo con el ánimo de hacer un esfuerzo para que la Iglesia Latinoamericana colabore en el desarrollo de los pueblos. Puedo decir, a través de lo que siento, y juzgar lo que sienten mis hermanos en el episcopado, los sacerdotes, y también los laicos, que todos tenemos esta preocupación e inquietud. De la Conferencia de Medellín va a salir un Documento que será extraordinario. Un Documento que nos llevará a la gran transformación de América Latina.”

“Un periodista asistente a la rueda de prensa concedida por el Arzobispo de Medellín, después de haber oído las declaraciones de Monseñor Botero Salazar, dijo al respecto de las críticas que se están haciendo al Documento: ‘El Señor Arzobispo tiene mucha razón cuando dice que el Documento de trabajo ha puesto el dedo en la llaga. Las críticas que ha suscitado tienen varias explicaciones. Algunos lo critican sin haberlo leído. Otros lo están juzgando con prejuicios. Otros quieren desconocer ciegamente la realidad obvia y contundente de la Iglesia postconciliar y de la Iglesia que debe encarnarse en América Latina. Y finalmente hay otras personas que están juzgando el documento con un criterio puramente ‘parroquial’, diocesano, o simplemente colombiano. Como si el Documento no fuera para toda América Latina. Esto está indicando una falta de visión absoluta y una ignorancia peligrosa.’”

# Misas Dominicales En Español

CATEDRAL DE MIAMI, 2 Ave. y 75 St., NW.-7 p.m.  
CORPUS CHRISTI, 3230 NW 7 Ave.-10:30 a.m., 1 y 5:30 p.m. Misión de San Judas, 4600 NE 2 Ave.-11 a.m.  
SS. PETER and PAUL, 900 SW 26 Rd.-8:30 a.m., 1, 7 y 8 p.m.  
ST. KIERAN Assumption Academy, 1517 Brickell Ave.-7, 10 a.m., 1, y 7:30 p.m.  
GESU, 118 NE 2 St.-6:00 p.m.  
ST. MICHAEL, 2933 W. Flagler-11 a.m., 7 p.m.  
ST. HUGH, Royal Road y Main Hwy., Coconut Grove-12:15 p.m.  
ST. TIMOTHY, 5400 SW 102 Ave.-12:45 p.m.  
ST. DOMINIC, NW 7 St., 59 Ave.-1, 7:30 p.m.  
ST. BRENDAN 87 Ave. y 32 St. SW-6:45 p.m.  
LITTLE FLOWER, 1270 Anastasia, Coral Gables-9:15 a.m. y 12 M.  
ST. FRANCIS DE SALES, 600 Lenox Ave., Miami

Beach-6 p.m.  
ST. JOHN THE APOSTLE 451 East 4 Ave., Hialeah-12:55, 6:30 p.m.  
INMACULADA CONCEPCION 68 W. 42 Pl., Hialeah-12:55, 6:30 p.m.  
BLESSED TRINITY 4020 Curtiss Parkway, Miami Springs-7 p.m.  
OUR LADY of the LAKES, Miami Lakes, (United Church of Miami Lakes), 7 p.m.  
VISITATION, 191 St. y N. Miami Ave., North Dade-6:30 p.m.  
LITTLE FLOWER U.S. 1 y Pierce St., Hollywood-6:45 p.m.  
NATIVITY 700 W. Chamade Dr., Hollywood-8 p.m.  
ST. PHILLIP BENIZI Belle Glade-12 M.  
SANTA ANA Naranja-12:30 a.m., 7 p.m.  
ST. MARY Pahokee-9 a.m. y 6:30 p.m.  
GUADALUPE Immokalee-8:30, 11:45. Misión Labelle, 10 a.m.

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## ORACION DE LOS FIELES

Duodécimo Domingo Después de Pentecostés

CELEBRANTE: El Señor sea con vosotros.

PUEBLO: Y con Tu Espíritu.

CELEBRANTE: Oremos. Por medio de la Parábola del Buen Samaritano, Cristo nos ha demostrado el significado del amor al prójimo. Habiéndonos vuelto más sensibles a las necesidades de los demás, demostramos ahora nuestra preocupación por nuestro prójimo a través de la oración.

LECTOR: (1) Por nuestro Santo Padre, Paulo VI, para que su viaje al Congreso Eucarístico en Colombia cree preocupación por los pobres y por los que sufren en América Latina, oremos al Señor.

PUEBLO: Señor, escucha nuestra oración.

LECTOR: (2) Por nuestro Arzobispo, Coleman F. Carroll, y todos los líderes espirituales, para que por medio de su ejemplo de amor y preocupación, todos los hombres se acerquen más a Cristo, oremos al Señor.

PUEBLO: Señor, escucha nuestra oración.

LECTOR: (3) Por los candidatos y delegados a la Convención Nacional Demócrata, para que sus palabras y acciones sean siempre guiadas por una honda preocupación por el bienestar general de nuestra nación, oremos al Señor.

PUEBLO: Señor, escucha nuestra oración.

LECTOR: (4) Por todos los hombres y mujeres en Vietnam que sufren no solamente los horrores de la guerra, sino también el dolor de la separación de sus familias, oremos al Señor.

PUEBLO: Señor, escucha nuestra oración.

LECTOR: (5) Por la práctica justa de viviendas y empleos, para que en verdad todas las personas tengan la oportunidad de trabajar y criar a sus familias en ambientes favorables, oremos al Señor.

PUEBLO: Señor, escucha nuestra oración.

LECTOR: (6) Por aquellos de nosotros que gozamos de los bienes de este mundo, para que nos esforcemos en amar y servir a Cristo en los pobres y necesitados, oremos al Señor.

PUEBLO: Señor, escucha nuestra oración.

LECTOR: (7) Por todos los maestros que se preparan para la reapertura del curso escolar, para que encuentren satisfacción en el cumplimiento de su profesión, oremos al Señor.

PUEBLO: Señor, escucha nuestra oración.

LECTOR: (8) Por los enfermos, los que sufren y los fallecidos en nuestra parroquia, recordando especialmente a N. y N., fallecidos la semana pasada, oremos al Señor.

PUEBLO: Señor, escucha nuestra oración.

CELEBRANTE: Escucha y concede nuestras peticiones, O Señor. Tu sabes que siempre somos propensos al egoísmo; concédenos que con la ayuda de Tu Espíritu, podamos manifestar nuestro amor por Ti por medio de una constante y creciente preocupación por el bienestar de otros. Te lo pedimos por Jesucristo, Tu Hijo, Quien vive y reina Contigo en unidad del Espíritu Santo, Dios por los siglos de los siglos.

PUEBLO: Amén.

## Mons. Fitzpatrick Será Consagrado El Miércoles 28 en la Catedral

(Viene de la Pag. 23)

El documento papal elevando a Monseñor Fitzpatrick al episcopado será leído por el Padre Gracida, director general de organización para la ordenación episcopal y presidente de la Comisión de Liturgia.

El Rvdo. Padre John Nevins será el comentarista durante las ceremonias y el Sr. John A. Smith, de la parroquia de Corpus Christi, será el lector. Maestros de ceremonia serán los Padres Charles Zinn, John Donnelly, Arthur DeBevoise, David Russell y James Briggs.

Durante la Misa las ofrendas del Ofertorio serán presentadas por Mr. y Mrs. John E. Leffler, de Buffalo, N. Y., sobrino y sobrina política de Monseñor Fitzpatrick; Edward Perón, hijo del Sr. Salvador Perón y

Sra., de la Parroquia de Corpus Christi; y Martha Chisholm, hija del Sr. Robert Chisholm y Sra., de la Parroquia de SS. Peter and Paul.

Un programa especial de música será dirigido por Herbert Huestis, director de música y organista de la Catedral.

Otros familiares de Monseñor Fitzpatrick que estarán presentes en la ceremonia son Mr. y Mrs. Howard Leffler, cuñado y hermana; y sus hijas Laura, Linda y Patricia, todos de Buffalo; Miss Catherine Fitzpatrick, de Hollywood, hermana; Mrs. Gladys Pelkey, tia, y Miss Joan Pelkey, sobrina; y el Rvdo. Padre Dan MacDonald, primo, todos de Ontario, Canadá y Mrs. Marjorie Fitzpatrick, tia, de Las Vegas, Nevada.

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RENEWAL

# Reactions Continue To Pour In On Encyclical On Birth Control

By the Voice News Services

Despite immediate controversy sparked by Pope Paul's encyclical, "Humanae Vitae," reports indicate a growing support throughout the world of the Holy Father's recent ban on birth control. In Baltimore, Lawrence Cardinal Shehan reaffirmed the "binding force" of the Pontiff's encyclical, pointing out that all priests and teachers of religion "must be guided by the Pope's encyclical and must present it as the official and authentic doctrine of the Church. All Catholics have the obligation of forming their conscience in the light of this document," the Cardinal said.

And in far-off India, Valerian Cardinal Gracias, Archbishop of Bombay, wrote to the Holy Father: "The majority of our faithful seem to have welcomed the words of Your Holiness and are relieved that a problem which had been troubling their souls for so long is now finally settled." In addition, the only Indian member of the Vatican Commission on Population declared that it was "good for the world" that the Pope has made "such a clear and forthright statement."

J. C. Ryan, 68, noted that it is to avoid calamities to the family and to human civilization that the Pope has reiterated the Church's ban on artificial birth control.

## PRAISES ENCYCLICAL

From Vatican City Eugene Cardinal Tisserant, who at 84 is head of the College of Cardinals, praised the encyclical as part of the Church's effort to fight paganism in a world "submerged by a wave" of sexuality.

"It is the glory of Christianity to have interrupted the flow of eroticism favored by pagan religions. Today the world is submerged by a wave of neo-paganism in which sexuality is the dominant note," the Cardinal wrote to Pope Paul. "It was important for the supreme Church teaching to be heard and all Catholics must rejoice at the intervention of Your Holiness."

At Armagh in Ireland, William Cardinal Conway, Primate of All Ireland, declared that there is a great mass or silent support throughout the world for the encyclical but noted that "unfortunately silent support cannot make news in the same way as vocal assent."

From careful inquiries which he has made, the Cardinal said he is convinced more than ever that there is extensive, strong but unarticulated support for the encyclical among priest and people of the world.

"It is simply impossible for any mortal man to pass judgment on the significance which this encyclical will have in history," the Irish prelate said. "Only our faith can tell us that in proclaiming a new what the Church has always taught the Holy Father is certainly benefiting mankind."

## GOD'S LAW GUARDED

Malta's Archbishop Michael Gonzi said that the teaching of the encyclical is aimed at safeguarding the law of God and the sanctity of the family as the basis of society. He emphasized that in again condemning artificial means of birth control the Church did not introduce any new law of its own making

only explaining God's law in the light of modern science and social knowledge.

In Kingston, Jamaica, Archbishop John J. McEleney, S. J., commented that "in the encyclical, the Holy Father does list a good many of the objections which have been raised against the Church's teaching, but he makes little serious attempt to answer them."

"Perhaps this is the stress, as have Vatican II and his predecessors, that this teaching is to be accepted not for the reasons advanced but because it is the teaching of the Supreme Shepherd, the Vicar of Christ."

"We do not rely upon the arguments of human wisdom alone; the breath of the Holy Spirit blows fresh through the Church today."

He added that the Pope's teaching is not popular, pointing out that the Holy Father did not seek popularity but to discover and proclaim the will of Christ.

In Taipei, Taiwan, Archbishop Stainslaus Lo Kuang wrote in a pastoral letter dealing with a variety of subjects that "The Pope knew that great numbers in the world hoped that he would declare artificial means of birth control permissible."

"However, in view of the fundamental principles of moral law, he could not fulfill their hopes."

"But the Pope has great sympathy for the spiritual and material difficulties of many Catholics over this problem, and he encouraged specialists to continue research, and Catholics to grow in the spiritual life, that the spiritual might rectify the material," Archbishop Kuang reminded the faithful.

In the U. S., Supreme Knight John W. McDevitt of the Knights of Columbus, who served as an American delegate to last year's Third World Congress on the Lay Apostolate, has taken issue with the criticism of the encyclical by other U.S. delegates.

## SCORES STATEMENT

The chief executive of the 1,200,000 member fraternal society called a statement issued by other delegates a "chaotic reversal of the role of sheep and shepherd, disciples and teacher, for members of the laity to preach to the Supreme Pontiff of the Catholic Church on the correct moral implications of the Catholic religion."

He explained that the "action of these delegates is based on a resolution adopted at the Third World Congress on the Lay Apostolate in Rome, which deals with the question of responsible parenthood, in connection with this resolution it must be noted that this never received a vote of approval from the plenary assembly of the world congress of the laity, but only a majority vote from the assembly of heads of delegations."

"As a petition," he continued, "the resolution contains a strange theological dichotomy in the sense that it asks the teaching authorities of the Church to focus on the moral and spiritual values of marriage and parenthood but to leave the decision on how to implement these values to the parents themselves."

"This seems to request a religion which the Church spells out the theology of marriage but refrains from

stating the moral implications of this theology," McDevitt declared.

In the opinion of the board of directors of the National Council of Catholic Men who are headquartered in Washington, D.C., it is "unquestionably the obligation and right of the Pope to state the authoritative teaching of the Church and thus to guide us in the formation of our conscience."

"The papal encyclical on 'Human Life,' they said, is a specific fulfillment of this responsibility and its authority cannot be rejected. This is true not only of this encyclical but also of others," they said.

Expressing a hope for "reconciliation and a resolution of the current tension," NCCM directors predicted this will take "time, patience and Christian understanding."

They added that it will also require study, discussion and the honest and free expression of experiences, opinions, and needs of the laity and clergy and, above all, "open channels of communication within the Church, especially between the laity and the bishops and the Holy Father."

## MEDICS' SUPPORT

Affiliates of the National Federation of Catholic Physicians Guilds have also voiced their support of the papal ban on birth control.

In Philadelphia, Dr. Gino Papola, vice president of the federation, issued a statement on behalf of St. Francis Catholic Physicians Guild which said "Pope Paul was guided by the same God who gave Moses the Ten Commandments, and it is mandatory on all Catholics whether laymen or religious to use their energies in guiding their families, their neighbors, and their communities to follow the laws of God,

rather than to engage in the hair-splitting activities that have been going on since the encyclical was made public.

Meanwhile, a group of 20 Catholic teachers and students of theology and philosophy at six Philadelphia-area colleges issued a statement of dissent.

Their position endorsed an earlier statement released in the name of 87 U.S. theologians which said, "spouses may responsibly decide according to their conscience that artificial contraception in some circumstances is permissible and indeed necessary to foster the values and sacredness of marriage."

It called for recognition of "the obligation of each Catholic to form his conscience in the light of what he sees as a responsible and informed Christian position on this matter."

And at Salzburg, Austria, some 145 students at Salzburg University signed a resolution stating that they consider the encyclical only a contribution to the discussion on he subject.

A group of 11 Dominican priests in Stellenbosch, South Africa, who emphasized that they were speaking personally and not for the Dominican community, said that they "feel bound to express publicly our unhappiness with the recent papal statement," pointing out that "until the witness of the Church achieves unmistakable unity on the birth control issue, a doubt persists about the force of the papal pronouncement."

The head of the 11-million member Southern Baptist Convention, Dr. W. A. Criswell, called the papal ban on birth control "a colossal mistake" declaring that the subject of birth control should be a matter for each couple to decide on themselves.

## Birth Encyclical Is Called Binding

VATICAN CITY—(NC)—A Roman moral theologian, writing in a Vatican publication, has stated that Catholics must give exterior and interior assent to Pope Paul VI's encyclical which bans the use of all means of artificial birth control.

Msgr. Ferdinando Lambruschini, professor of moral theology at Rome's ecclesiastical Lateran University, delivered this opinion in the columns of the Vatican pictorial weekly, L'Osservatore della Domenica. Msgr. Lambruschini was the spokesman chosen by the Vatican to present the Encyclical, Humanae Vitae, to newsmen at the end of July.

In his article, Msgr. Lambruschini stated that the encyclical was "an act of the authentic magisterium, all the more valid in that it confirms and crowns an age-old tradition and also particularly the teachings of the last three Popes."

Msgr. Lambruschini said that even for those not of the Catholic faith "the teaching of Paul VI on the subject of birth regulation can and

must be considered Catholic doctrine, that is, binding the conscience of all the People of God, from the faithful to the priests and to the bishops."

He continued by saying that a Catholic who cannot see the basis of the reasons cited to support the pontifical pronouncement can make his views known to those who are competent in the matter, "but he cannot abrogate to himself the right to contest the decision and, on the contrary, he must accept it humbly, not only exteriorly but also interiorly."

"Those who reject the decision of the authentic magisterium, or, even worse, who encourage others to reject it, are manifestly in error," he said.

Msgr. Lambruschini concluded by saying, "Theologians and faithful cannot discuss contraception as if no new factor has been brought in, all the more so, although the pontifical decision is not ex cathedra, it was clearly by the Supreme Pontiff fittingly and fully informed. To such an authentic pronouncement one must give full submission of the intelligence and will...."

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# 'Street Without Joy' Hard Road For GIs

(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

Lieut. Charles A. Patsch's platoon moves out in three squads toward the woodline, 150 yards distant, from which it received sniper fire during the night. The platoon's orders are to sweep and clear the sparsely-wooded area ahead of us: kill or capture any enemy soldiers found there, destroy all tunnels and bunkers, and round up civilians discovered living in the area for transport to the refugee camp at Phong-Dien.

It is now 8:40 A.M. As the men move east from the sand bowl which was their night position, the white sandy lowland turns to salt marshes and soon the men are up to their shins in black water. Now the woodline is before them. They cross through the thin line of trees and enter a disorganized landscape of furrowed fields, hedges, bamboo trees, sand

holes, and bogs.

This is part of the zone known to the French as the "Street Without Joy." Eight kilometers wide on either side of Route #1 which traverses the central Annam coast between Hue and Quang-Tri, this zone was the operating base of the black-clad infantry of Viet-Minh (Communist) Regiment 95 during the Indochina War, 1946-1954. Here one French convoy after another passing on the road was either shelled or ambushed, with disastrous results. French soldiers christened the road and the zone which bordered the "la rue sans joie," or "Street Without Joy."

Now Patsch halts the platoon and sets up his sweep. The three squads take positions about 100 yards apart along a dirt dike running east and west and prepare to move southeast toward the ruins of farm dwellings about 200 yards away. I begin to mark times in my notebook.

8:56 A.M.: The sweep begins. Almost at once the men in the squad I accompany spot an enemy bunker. "Frag it," orders Patsch. One of the men throws a fragmentation grenade into the bunker opening and

yells, "Fire in the hole!"

The explosion comes a split second later—CRUMP! A cloud of black smoke rises briefly from the bunker entrance. "Fire in the hole!" is heard again, and then again. Soon it is a recurring cry. To either side of us we hear the grenade explosions of the other squads as they, too, discover entrances to the honeycomb of bunkers.

9:10 A.M.: We arrive at the ruins of what was once a masonry farm dwelling. The men look around cautiously, then move through the ruins to the other side. There they find, huddled under a bamboo cover, 11 old women, one old man, and 16 small children.

"Well look at what we have here," says 24-year old Staff Sargent George Dhane, of Electra, Tex. The men lower their weapons and gather round to inspect their find. The Vietnamese smile broadly in return. A Negro medic begins handing out candy to the children. The other troopers relax and joke to one another on the aggressive way the children go after the sweets.

9:19 A.M.: Enemy rifle fire. Several rounds go overhead and crack against the

masonry ruins. "Get behind the walls!" Dhane shouts. The men scramble for cover.

Dhane looks in vain for signs of the enemy. Returns to the lieutenant and says, with understatement, "Somebody out there doesn't like us being here." The lieutenant nods and calls ahead to several men who have found cover in a ditch, "Did you see Charley?" "Yeah, I saw them," one replies. "About 50 meters ahead."

Patsch and Dhane huddle on the next move. The enemy fire has ceased, but they decide to call in mortars.

9:18 A.M.: The first mortar round comes in from the company's rear position. It explodes above the trees. Dhane calls in adjustments. Four more rounds come in, but only one explodes. Dhane tells me, "The range is 800 meters, too far for accuracy." But 10 more rounds come in and all explode on target.

9:27 A.M.: Ten Vietnamese foot soldiers, all members of the irregular Popular Forces, arrive at our position by helicopter. The PF's, as they are popularly called, carry, in addition to their weapons, long bamboo poles which they begin poling into the sandy ground around the ruins.

"If the VC have hidden anything here," Patsch tells me, "these PF's will find it."

9:36 A.M.: The Kit Carson scout Hoang-Tha, a former VC foot soldier who rallied to the government side, reports to Patsch on his interview with the 28 Vietnamese civilians. They told him that they had been in the refugee camp at Phong-Dien but did not have enough food there, and so returned to their homes. They told the scout that, if taken to Phong-Dien, they would escape and come back again.

9:40 A.M.: Patsch calls in artillery as a followup to the mortars. Three minutes later a battery of 155m projectiles whistles in overhead—wheeyou wheeyou wheeyou—and explodes in a staccato of booms ahead of us. Patsch radios artillery that they are on target and advises, "Fire for effect." The artillery continues to come in. "That'll scare them away from us," Patsch says.

9:55 A.M.: The PF's have turned up two VC ponchos hidden under sand at the bottom of a shell crater. Two U.S. troopers take them for souvenirs. Soon after the PF's find a store of VC uniform material hidden underground at another site. Near the ruins they also find a

large tunnel complex, which U.S. troopers blow with C-4 explosive.

The attitude of the men in the platoon begins to harden toward the civilians. One says, "These people knew that stuff was there. They probably stored it there themselves. That small arms fire we took probably came from their husbands and sons." The others seem to agree. "Dirty gooks," one says.

10:18 A.M.: Dhane instructs Hoang-Tha to take one of the women behind a clump of trees 50 yards away and interrogate her. "Ask mama-san," he tells him, using the customary and incorrect G.I. designation for a Vietnamese woman, "what all this VC stuff is doing here. These women are not as innocent as they look."

As Hoang-Tha leads one of the women, with a child in arms, behind the trees, the other women and children begin to cry. One of the children, a five or six year old girl, probably another daughter of the woman taken away, wails louder than the rest. She is an unhappy tot, indeed, standing there, tears falling down her cheeks, eyes fixed on the clump of trees where Hoang-Tha is at work.

To be Continued

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