

# 1.5 Million Hail Pontiff In Visit To Latin America



OPEN AIR MASS was concelebrated by Pope Paul VI (top) with 24 prelates, including Archbishop Coleman F. Carroll, (extreme left, middle of photo) at the Eucharistic Congress, Bogota, Colombia.

By  
GUSTAVO PENA MONTE  
Voice Latin Affairs Editor  
(See Related Stories,  
Photos . . . Pages 3, 4, 5)

BOGOTA — Hope for a brighter tomorrow throughout Latin America and a deeper devotion to the Eucharist were cited as reactions to Pope Paul's visit to the Eucharistic Congress here last week.

More than one-and-one-half million people saw the Pontiff during his three-day long visit to Colombia — the first time a Pope had traveled to the South American continent.

One of the highlight of the Holy Father's visit to Bogota was the opening Mass which He concelebrated with the assistance of 24 prelates — including eight cardinals, eight archbishops and eight bishops.

Archbishop Coleman F. Carroll of Miami was the only North American prelate to concelebrate the Mass.

Archbishop Carroll is the acting president of the United States Bishops Committee For Latin America.

During the Mass at the Temple in the Eucharistic Congress area, 160 priests and four deacons — most of them from Latin America—were ordained.

Among the thousands of pilgrims who came from all parts of the world to see the Pope and to participate in the events of the Eucharistic Congress were some 150 people traveling with a group sponsored by the Archdiocese of Miami and directed by Father Eugenio Del Busto.

When the Pope arrived at the airport in Bogota, he knelt to kiss the ground, emulating the gesture made by Christopher Columbus when he first set foot on the new continent.

Not long after leaving the airport, the Pontiff was almost mobbed on his arrival at the

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Photo by Bill Sanders

The Most Reverend John J. Fitzpatrick, D.D.  
Auxiliary Bishop To The Archbishop of Miami

## Auxiliary Bishop Fitzpatrick Consecrated

By MARJORIE L. FILLYAW

A new chapter was written in the history of the Church in Florida Wednesday when Auxiliary Bishop John Joseph Fitzpatrick became the first priest of the Archdiocese of Miami to join the ranks of the hierarchy during solemn ceremonies in the Cathedral of St. Mary.

Archbishop Coleman F. Carroll was the principal consecrator during the episcopal ordination of Bishop Fitzpatrick, the fifth member of Florida's clergy to be elevated to the episcopacy since 1902.

Bishop John 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., were the principal co-consecrators during the rite celebrated in English and in the simplified form recently announced by the Holy See.

Also participating as co-consecrators were members of the hierarchy from the United States, the Caribbean, India, and the Philippines.

In his homily, Archbishop Thomas J. McDonough

of Louisville, who was Auxiliary Bishop of St. Augustine from 1947 to 1957 when the new Bishop was a priest of the diocese, told the over-flow congregation that, "Bishop Fitzpatrick is superbly qualified for the fullness of the sacred priesthood.

"He brings to his new office a vast experience coupled with his innate ability to serve without distinction or preference the People of God. Blessed by God, he has acquired the unusual faculty of being able to work effectively for others while preferring no personal recognition. His priestly accomplishments are manifold," Archbishop McDonough said, "and I allude only to a few of them because you, the People of God, know them intimately and personally."

Archbishop McDonough, noting that he has known

A special section featuring the episcopal ordination of Bishop John J. Fitzpatrick will appear in the Voice next week. Full coverage of the cathedral ceremonies and of the dinner honoring the new Auxiliary Bishop to Archbishop Coleman F. Carroll will be included.

the new Bishop for 25 years, said of him. "In addition to his peerless pastoral acumen, Bishop Fitzpatrick has successfully worked in the fields of journalism; Florida history; the communications media; America's oldest Mission of Nombre de Dios and Shrine of Our Lady of La Leche; the Cuban apostolate; and numerous diocesan posts, lastly, Episcopal Vicar for Conciliar Affairs. These works of mercy have merited the esteem, respect and love of Archbishop Carroll, the priests, religious and laity."

The prelate compared the growth of the Archdiocese of Miami to the proverbial "mustard seed" pointing out that, "It is almost unbelievable that the Diocese of Miami which was established in 1958 became a Metropolitan See within 10 years. This growth reflects its leadership and the unstinted cooperation of the faithful People of God. The Church in the Archdiocese of Miami is an answer to the work of those heroic missionaries who came to the shores of this State 400 years ago to build the house of God in the new world."

Archbishop McDonough also reminded the faith-

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## Join To Aid Minority Groups, Labor, Business Units Urged

WASHINGTON —(NC) —Labor and business were urged to join in solving the unemployment and underemployment problems of the nation, particularly among minority groups, in the 1968 Labor Day Statement issued by the Division for Urban Life, Social Development Department, United States Catholic Conference.

"The one thing above all others," the statement said,

"that labor and management have in common at this particular time, so fraught with danger to the nation, is the responsibility in cooperation with the government, to solve the problem of 'pervasive unemployment and underemployment' which the report of the Commission on Civil Disorders singles out as 'the most persistent and serious grievance in minority areas' and one

of the major underlying causes of civil disorder.

"Labor and management, in other words, share the responsibility of guaranteeing, in so far as it lies within their power to do so, equal employment opportunities for Negro workers, and the members of other disadvantaged minorities."

The Division for Urban Life, formerly the USCC So-

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## Parley Gives Biafra Hope For More Food

Special To The Voice

ABA, Biafra — While flights bearing tons of food provided by Catholic Relief Services are still making their way through the night to a tiny airstrip in Biafra amid fire from Nigerian Federalist radar-controlled anti-aircraft guns, hope brightened this week that the two delegations to the Nigerian peace talks had reached an agreement to rush relief supplies



**YOUNG MOTHER** holds her child nearly dead of starvation. Hundreds of children and adults are reportedly dying of malnutrition each day in the secessionist state of Biafra as a result of the war with Nigeria.

to the civilian victims of the war.

The only food and medicine which had reached the Biafran civilians — most of whom are suffering from "Kwashiorkor," which is an African word for malnutrition caused by lack of protein — during their 13-month struggle for freedom and the establishment of their secessionist state, had come from international relief services. They have been awaiting a loosening of the patrols on the air corridor, across Nigeria in order to move the tons of donated food.

Despite continuance of peace talks at Addis Ababa, Ethiopia, reports from the war front indicate that the Nigerians are advancing slowly in all sectors. According to bulletins from Biafra, the Nigerian Federalist troops are pushing from all sides to force the surviving Biafrans into a circle on the western edge of the secessionist state.

### RELIEF NOT ENOUGH

The relief planes — most of them super constellations flown by mercenaries — have brought in tons of food, but nothing close to the 400 tons of food and supplies that Father Dermot Doran, C.S. Cp., an Irish missionary to Nigeria, has estimated is necessary to stop the mass starvation.

The Red Cross has estimated that 5,000 to 6,000 persons die each day in Biafra and that between 2.5 million and four million people are living in Biafra refugee camps.

The first mercy airlift into the war-torn country was organized in December 1967 by Father Doran who has flown on 10 similar flights since then.

He describes his present mission as "arousing the conscience of the world," and is known as the "blockade-busting missionary."

This week, Bishop Edward E. Swannstrom, executive director of CRS, announced that as a result of consultation with Father Doran, CRS will finance a minimum of two specially chartered mercy flights each week from Lisbon directly to Biafra and that supplies for the first airlift had been sent from New York. The shipment contained 22,000 pounds of

baby food and canned fish, valued at \$33,000.

Father Doran stressed the fact that, despite rumors, the airlifts have not been discontinued although they were interrupted for two nights due to bad weather and increased anti-aircraft activity.

Very little news came out of the African secessionist state during the early months of the war and until recently next to nothing was known about the causes of the war.

### THREE-WAY SPLIT

Ethnic distinctions have split the once British-dominated Nigeria into three distinct regions. To the north live the Hausa and Fulani, a haughty, devout people of the Moslem faith. The Western region is home to the Yoruba, a tribe which worships more than 400 gods and is distinctive love of living.

The easternmost state, Biafra, is the area which was first inhabited by the Ibos — described as fiercely prideful people who are quick to learn and eager for the satisfaction of personal achievement — something which is looked down upon in most of the African tribal nations.

Brought together by force under colonial rule, the three tribes developed jealousies and hatreds which came to a head when Britain granted them independence and the choicest government jobs and positions — finally open to Africans under self-rule — were picked off by the Ibos who had bothered to educate the most promising of their tribal sons and were eager to learn whatever was being taught.

Before the state seceded from the Nigerian union, the Ibos were spending 40 per cent of their public funds for education. They had welcomed missionaries when they came into the region because they brought with their religion, books and classrooms.

Therefore, it was inevitable that the Ibos become the leaders of Nigeria — in politics and in economics — and that members of the other tribes become jealous.

### COUP FOLLOWS COUP

After a successful coup in which the Ibos gained control of the government and an even more successful countercoup six months later which put the governmental control back into the hands of the Northerners, the now agitated Northern soldiers took revenge on non-Eastern Ibos, leading the Biafrans to believe that the Northerners intended to systematically wipe them out in a blood bath which would stretch from one end of Nigeria to the other.

The Ibo tribal elders lost faith in reconciliation and called home all Ibo tribesmen by invoking the ancient power of Ibo Kwennu — the rallying cry of Ibo brotherhood.

In the early morning hours of May 30, 1967, they declared their independence and announced that they had created the new republic of Biafra.

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# Riot Backlash Blindly Strikes Out; Victimized Innocent Poor

Some three weeks following riots which ripped through Miami's Liberty City area, hundreds of the poorest members of that North Dade Negro community were finding that they were the real victims of the burning and looting.

Among those now suffering most as a result of the early August outbreak are hundreds of families which depended upon credit for their food and other necessities.

With local stores gutted by the flames of the riots, those members of the Negro community who could least afford any losses, now find their already economically limited existence threatened by the loss of vital credit.

### TYPICAL VICTIM

Typical of the innocent persons now suffering as a result of the rioting is Mrs. Lillian Colebrook, one of many beneficiaries of funds recently made available to riot victims by Archbishop Coleman F. Carroll.

In the aftermath of the riots she has found that the credit-help, which was so important to her ability to "get along," is no longer available.

During the riots she could hear the sounds of bricks and stones being hurled through store windows less than a block from her NW 62 St. apartment. From her porch she could see the flames leaping from the front of the grocery and drug stores in which she had always been extended credit before the riot.

Seventy-five-years-old and virtually crippled by a bone disorder, she said last week "I still have my clothes, they're all right. But I don't have the two or three dollars to have them cleaned and ironed."

Now the food and drug

stores are smoke charred, boarded and closed, credit is no longer available, and it is a long time between welfare checks.

"That's the story with so many of the people here," notes Thomas Jones, president of the Holy Redeemer parish St. Vincent de Paul society which has the responsibility of distributing the funds made available by the archbishop.

While many store and some property owners were victims of the looting and burning which marked the three days of rioting in the Liberty City area, the real losers were the people who depended on the stores, said Jones.

"Many of these people depended on the credit which they received from the local stores, and now that they are gone the people are having real difficulties," he said.

"I just don't know," added Mrs. Colebrook. "They didn't know what they were doing when they did those things," she said of the looters. Before the recent trouble it had not been too difficult to get someone from the neighborhood to go to the store for her, and there had been no trouble about money. If food or medicine were needed the local store owner would extend the necessary credit until the next welfare check came in.

But now the closest local store is much further away, and it becomes an imposition to ask others to do your shopping for you, even though you can hardly move around with the aid of a cane.

And more importantly, Mrs. Colebrook finds, the giant super market won't let you take the food you need and wait until the next welfare check comes in before



ELDERLY VICTIM of the riots which flared in Miami's ghetto area three weeks ago, is Mrs. Lillian Colebrook of Holy Redeemer parish, shown explaining her situation to Thomas Jones of the parish St. Vincent de Paul Society.

payment.

"It was only a few hate mongers who started the entire thing," declared William A. Hamilton, Holy Redeemer St. Vincent de Paul Society vice president. "Now it's the innocent people who must pay the price."

The money made available by the Archbishop, he added, is only a temporary stop-gap. The Society has a list of more than 100 families or individuals in need of help as a result of the rioting. Each case is being carefully checked by the Society before help is given.

"But the money can't last forever," said Jones. "What we need is for those businesses to reopen again so that the poor people can get what they need."

"It doesn't matter whether they open with white or

Negro owners, but just that they open," he continued.

He pointed out that the stores which were the objectives of the looters were stores and businesses which generally carried goods and merchandise the looters could use.

Despite that, however, the poor people who are now bearing the burden of the riots are anxious to see the reopening of the various business enterprises which have closed as a result of the troubles and would willingly support such businesses, whether they are owned by whites or blacks, he said.

Until the stores are reopened, and credit is available again, however, Lillian Colebrook and hundreds like her will wait, and hope, and "try to make out," said Jones.

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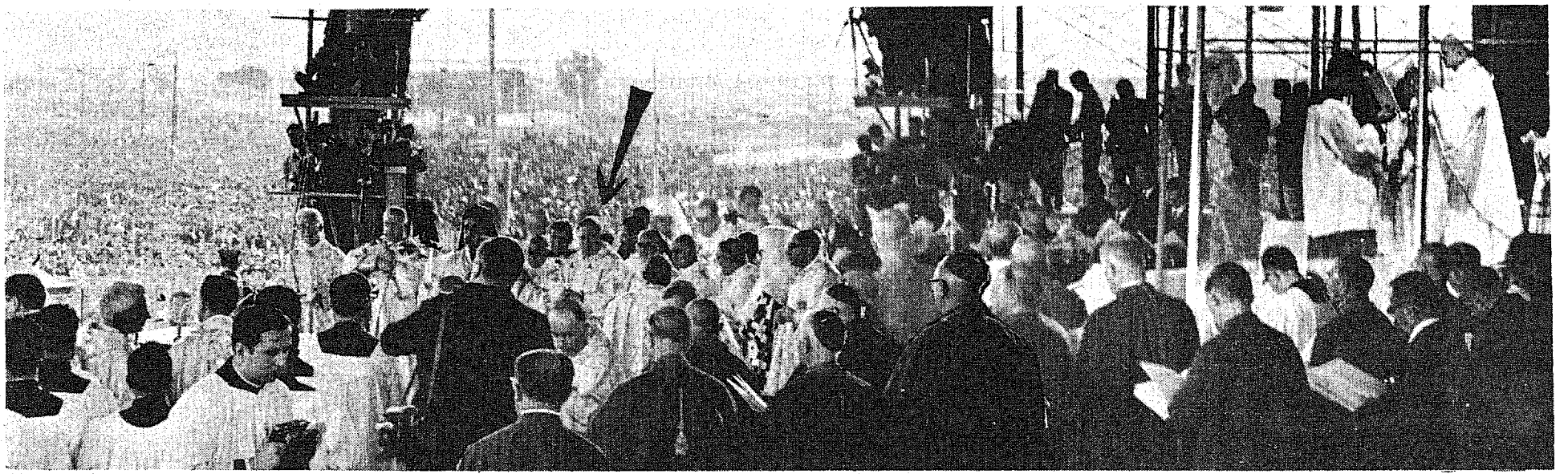


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Thousands watched as prelates, including Archbishop Carroll (arrow) concelebrated with Pope.

# It's Era Of Anxiety, Pope Tells Bishops

BOGOTA— Pope Paul VI, in opening the second general assembly of the Latin American Bishops' Council (CELAM) here, said that the social crises brewing in South America call "for an effort, a daring, a sacrifice, which introduces a deep anxiety into the Church."

The spirit of rebellion and discontent — fostered by lack of education and extreme poverty — found in many Latin American countries "enters into us, like an overwhelming wave" and leads the Church to "a moment of total deliberation," the Pontiff explained.

He described the countries of the southern continent as "straining towards their complete development, and troubled by the awareness of their economic, social, political and moral disequilibrium."

### THEIR MISSION

Telling the prelates about their mission in Latin America, the Holy Father said, "We are not technicians, but we are shepherds who must foster the well-being of their faithful and encourage the efforts of renewal taking place."

The Holy Father blessed the bishops in their work and in their mission and noted that their problems in Latin America were not finished. "The labor already accomplished declares its own limitations, makes evident new necessities, demands something new and something great. The future calls for an effort, a daring, a sacrifice, which introduces a deep anxiety into the Church," he added.

Referring to the unstable political and social conditions in the South American countries, the Pontiff explained that he "shared in

the distress" of the bishops and that he heard "the tempest that surrounds and assails us." He called for the church leaders to meet this distress and to triumph in "an hour of courage and of trust in the Lord."

### OUTLINE

Offering a brief outline of the "three-fold direction for your activity as bishops, successors of the Apostles, custodians and teachers of the faith and shepherds of the People of God," the Holy Father commented on the spiritual, the pastoral and the social direction of the Church and its priests.

"Faith is the basis, the root, the source and the first reason of being for the Church," the Pope explained. "The mistrust, which also in Catholic circles, has been disseminated about the validity of the fundamental principles of reason, or in other words, of our 'philosophia perennis,' has disarmed us in the face of the attacks, often radical and captious, of thinkers who are in fashion."

Although he expressed the opinion that many theologians are not "on the right path" in their criticism of the Church, the Pontiff said, "We have great esteem for, and a great need of the function of good and capable theologians."

Moving to a short discussion of his encyclical on birth control — *humanae vitae* — the Holy Father noted that "the great majority of the church has received it with favor and trustful obedience, not without understanding that the law which we have reaffirmed involved a strong moral sense and a courageous spirit of sacrifice."

He added that "God will



BLESSING CROWDS, from the balcony of the newly-opened CELAM building in Bogota, is Pope Paul VI who is flanked by members of the Latin American hierarchy.



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.

bless this worthy Christian attitude," and defended his encyclical as ultimately a defense of life, the gift of God, the glory of the family, the strength of the people."

The Pope asked, "God grant also that the lively discussion which our encyclical has aroused may lead to a better knowledge of the will

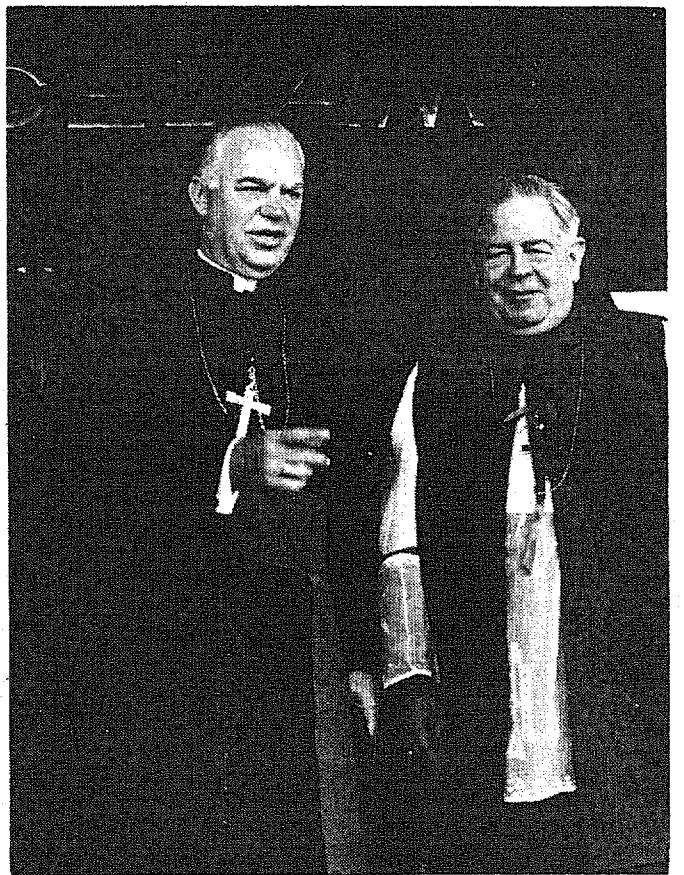
of God and a conduct that withholds nothing, and that it may cause our service to souls in these great pastoral and human difficulties to be accomplished by us with the heart of a good shepherd."

He denied that the encyclical was "a blind race toward over-population" and said that it "does not diminish the responsibility or the liberty of husband and wife and does not forbid them a moral and reasonable limitation of birth."

The encyclical merely "excludes the use of means which profane marital relations and which aim at resolving the great problems of population with over-facile expedients," the Pontiff continued.

Saluting the Religious who have established missions in Latin America, the Holy Father said he wanted to "pay honor to all who have traced the furrows of the Gospel in these fields, so vast, so inaccessible, so open, and at the same time, so difficult for the spread of the faith and for its sincere religious and social vitality."

He praised the fact that "the cross of Christ has been planted, the Catholic name has been given, enormous efforts have been made to evangelize these lands," and acknowledged the lack of "men and means" in accomplishing the results "worthy of great admiration."



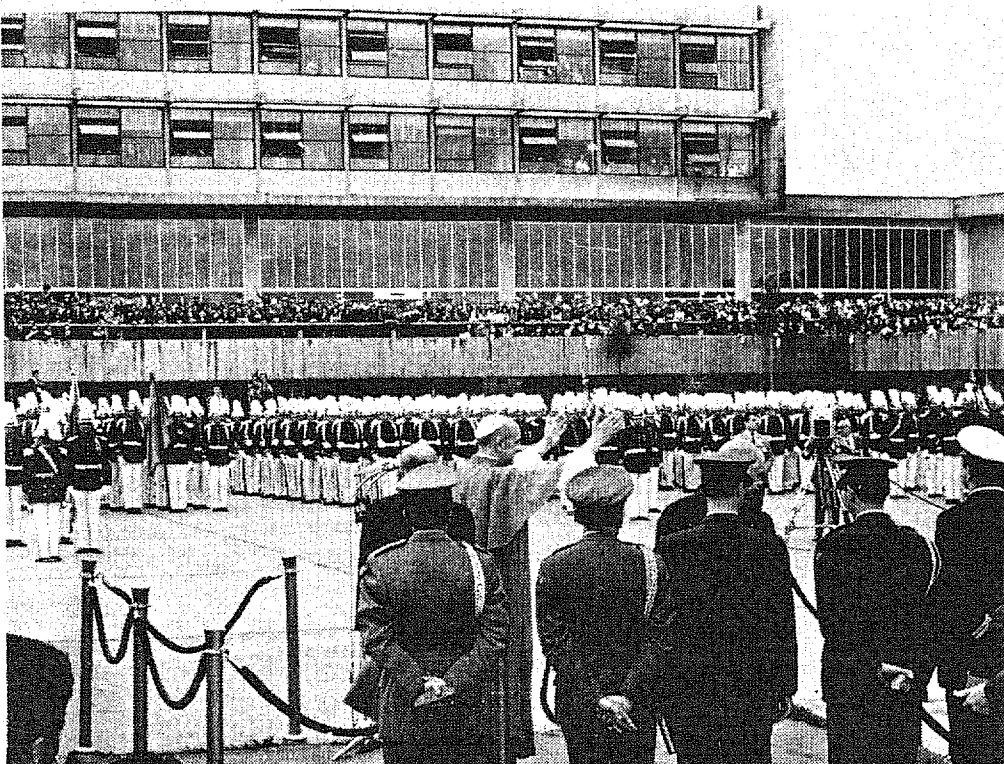
TOURING THE CELAM building after it was dedicated, are Archbishop John F. Dearden, of Detroit, president of the National Conference of Catholic Bishops, and Archbishop Coleman F. Carroll, of Miami, chairman of the United States Bishops' Committee for Latin America.

Directing his words to the social direction of the Church in Latin America, the Pope reminded the bishops that "the social encyclicals of the Roman pontificate and the teachings of the world-wide episcopacy should not be forgotten, nor should they remain without practical application."

He added, "Our first duty in this field is the affirmation of the principles, the observing and pointing out of needs, the declaration of priority values, the support of social and technical programs which are truly useful and

marked with the stamp of justice in its progress toward a new order and the common good."

The Pope enumerated some goals for the Religious including "the formation of priests and of laymen for learning the social problems, the introduction of well-prepared laymen to the great work of their solution, considering everything in the Christian light, in which man has the first place and all other goods are subordinated to his total advancement in time and his salvation in eternity."



Arriving in Bogota, the Pontiff was greeted by the Colombian Army and members of the Latin American hierarchy.



# Latin American Bishops Open Talks

By JAIME FONSECA

MEDELLIN, Colombia (NC)—The Church as a community was symbolized at the opening of the Latin American bishops' meeting at a seminary near here by the 156 concelebrants of a Mass of the Holy Spirit.

The community spirit went further as all present, including many laymen and Religious, joined in the liturgical prayers and hymns and also received Communion under both species.

The Mass marked the beginning of deliberations for the second general assembly of the Latin American bishops, at which Antonio Cardinal Samore, president of the Pontifical Commission for Latin America, is presiding as a co-chairman with Juan Cardinal Landazuri Ricketts, O.F.M., of Lima and Archbishop Avelar Brandao Vilela of Teresina, Brazil, president of the Latin American Bishops' Council (CELAM).

Cardinal Samore who was the main celebrant at the Mass in his sermon urged that nothing should prevent dissenting opinions at the assembly "as long as truth and charity unite us." Earlier he had counseled: "Moderation in projects, and wisdom in debates."

The imposing seminary where the assembly is being held serves also as a lodging for the 200 participants —

including bishops, priest advisers, observers and lay experts. The large chapel seating 900 is an architectural feat of brick and concrete. The main altar, on a high platform, is a simple table facing the congregation.

Above the bishops, who are seated on the main floor of the chapel, a mezzanine-like gallery accommodates laymen and Religious.

During the impromptu petitions in the Mass, one bishop asked that "the Holy Spirit grant the assembly a Gospel-like understanding of the Latin American conditions as they truly are."

## PRESS MEET

After a briefing of the press, which — in contrast to the Eucharistic Congress — has been offered open facilities, the three co-chairmen opened the first session in the seminary's auditorium.

Cardinal Landazuri told the bishops: "We are gathered here as the main leaders responsible for a Church that is trying to become involved with the world, to listen to it and to give answers to its questions..."

"Facing man's expectations, we are urged by the greatest of all reforms, that of the charity that renews everything... We are concerned over the thought that we may fail those expectations."

There are millions of men and women who hope, suf-

fer and pray, who are waiting for action and guidance, Cardinal Landazuri said.

"The Pope," he continued, "has made us ponder over the urgency of an all-embracing pastoral work... We still can save this continent if we adapt ourselves to the pace of the change going on around us. But time still is fraught with danger... Who, in listening to the needs and miseries of millions of men and women in Latin America, and seeing in their faces the face of the Lord, can fail to be with them?"

To be with them, he continued, "is to commit our cause with their efforts at emancipation... to identify ourselves with the poor of the continent and free ourselves of temporal ties of dubious prestige."

## CITES TASK

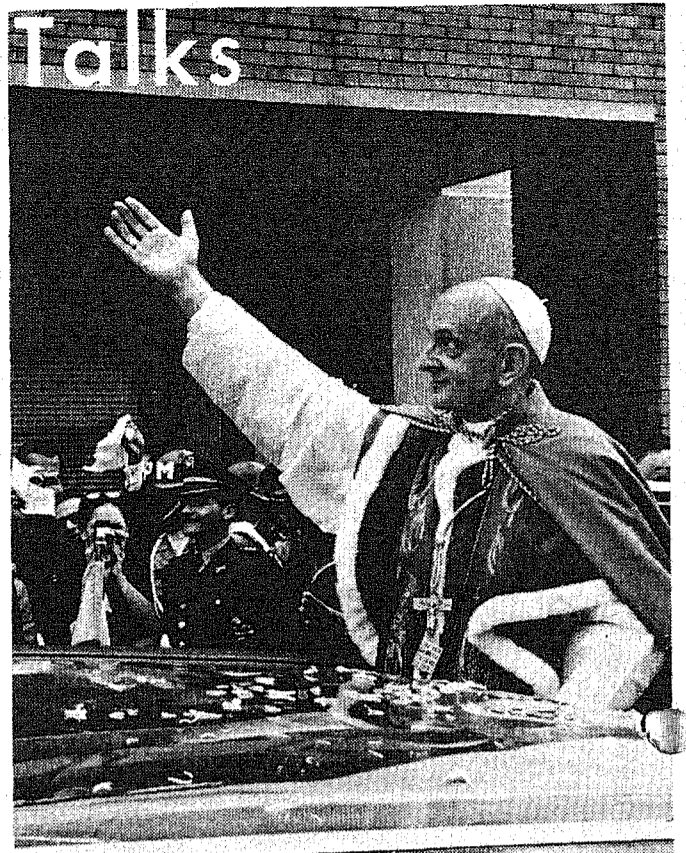
Archbishop Brandao told his fellow bishops: "Our task here is to find ways to apply the (Second Vatican) Council directives and the Pope's

counsel and the Gospel to the real conditions of Latin America..."

"The Pope's words have been a sincere call to our responsibility as pastors... In pastoral matters we have undertaken a period of study and meditation, but this does not mean we can destroy traditional patterns in behalf of unproven novelties... Our meeting must have a climate of spontaneity surrounding our studies and work..."

"I wish to say a word of public recognition and affection for the help to the Church in Latin America and the understanding given by the Church in Canada, Germany and the United States.

Cardinal Samore explained the structure and work of his commission and then commented that "it is of great importance that relations between the Pontifical Commission for Latin America and CELAM develop constantly in a climate of cordial, frank and efficient cooperation."



FLOWER PETALS were strewn along the motorcade route as the Pope made his way into the CELAM building for opening ceremonies and the dedication program.

# Million Hail Pope In Colombia

(Continued from Page 1)

cathedral and shortly after he seemed in danger of being all but smothered by the crowds inside the building.

## TALKS TO PEASANTS

Speaking before a meeting here of 300,000 peasants and farm workers, Pope Paul VI advised against the dangers of violence, revolution and Marxism, and blamed the wealthy management class for "certain great crises in history" which could have taken other directions if needed reforms had preceded "the explosive revolts of desperation."

The social problems of Latin America — which have in the past led to violent revolution — were the constant theme of his speeches during his first visit to South America.

Much of his three-day visit was devoted to spending time with and speaking to peasants, farm workers and other victims of the poverty.

The day after his arrival, he traveled in a helicopter to the mountain-top plateau town at San Jose near Bogota where he met with peasants from Colombia and all other Latin American countries except Cuba. He called the meeting "one of the most longed for and beautiful moments of this journey of ours."

Peasant couples, dressed in the native costumes of their various countries, offered him gifts which included flow-

ers and fruits, ponchos and Indian clothes, chickens and "chicha" a strong alcoholic beverage made by the Chileans.

The Pope told the crowd "not to place your trust in violence and revolution. This is contrary to the Christian spirit and it can also delay instead of advance the social uplifting to which you lawfully aspire."

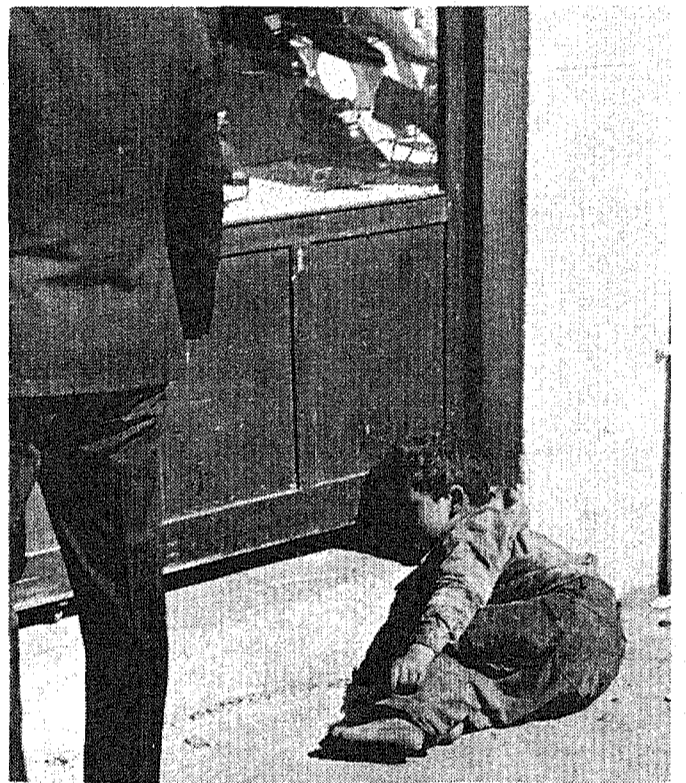
He also promised the peasants that he would "continue to denounce unjust economic inequalities between the rich and poor, and abuses of authority and administration against workers and the community."

## COUNTRY OF CONTRASTS

The Eucharistic Congress took place in a country where poverty and wealth exist back to back. In El Chico, a suburb of Bogota, one can find homes rivaling anything found in the most exclusive sections of the United States. In downtown Bogota, modern high-rise buildings have sprung up and dot the skyline.

But on the sidewalks in between those massive buildings there are poorly dressed children with runny noses and hopelessly dirty feet.

They are but a few of the 10,000 abandoned children wandering in the streets. The "campesinos" or peasants who met with the Pope earn an average of \$270 per year.



AFFLUENCE SEEMS to bring a certain indifference to the man (left) who looks into the shop window not even noticing the young peasant boy—one of thousands of abandoned children in Bogota—who has fallen asleep in the hot sun using the worn stone curb as a pillow.

A taxi cab driver has to work long hours to come home with \$70 or \$80 a month.

Just a few minutes after the Pontiff's speech about violence, a Colombian cab driver complained "it will be difficult to get anything without violence. We need to agitate to get what we need for our families."

A little later, he added, "Well, maybe the Pope is right. Maybe we want a revolution just to get a new boss and a new class and continue in the same or even worse a situation."

In his speeches and his mingling with the peasants,

the Holy Father not only denounced inequities, but he offered some suggestion for solutions. He called for "fairer imposition of the fiscal burden on the more well-to-do classes — especially upon those who own large estates and are unable to make them more fertile or productive, or if able, enjoy the fruits of the land to their exclusive profit."

The Pope also asked for some improvements in attitude and the tax burden borne by "those classes of persons who with little or no real toil realize huge income or notable retributions."

# S. America Priests Assail 'Oppressors'

BUENOS AIRES — The Latin American bishops have been urged by 800 priests to summon all Christians of the continent to join in taking action against the "violence of the oppressors."

In a letter addressed to the Latin American bishops, the priests urged the prelates at their general assembly in Medellin, Colombia, which started Aug. 26, and will continue through Sept. 7, to proclaim the right of the ex-

ploited peoples of Latin America to "legitimate defense."

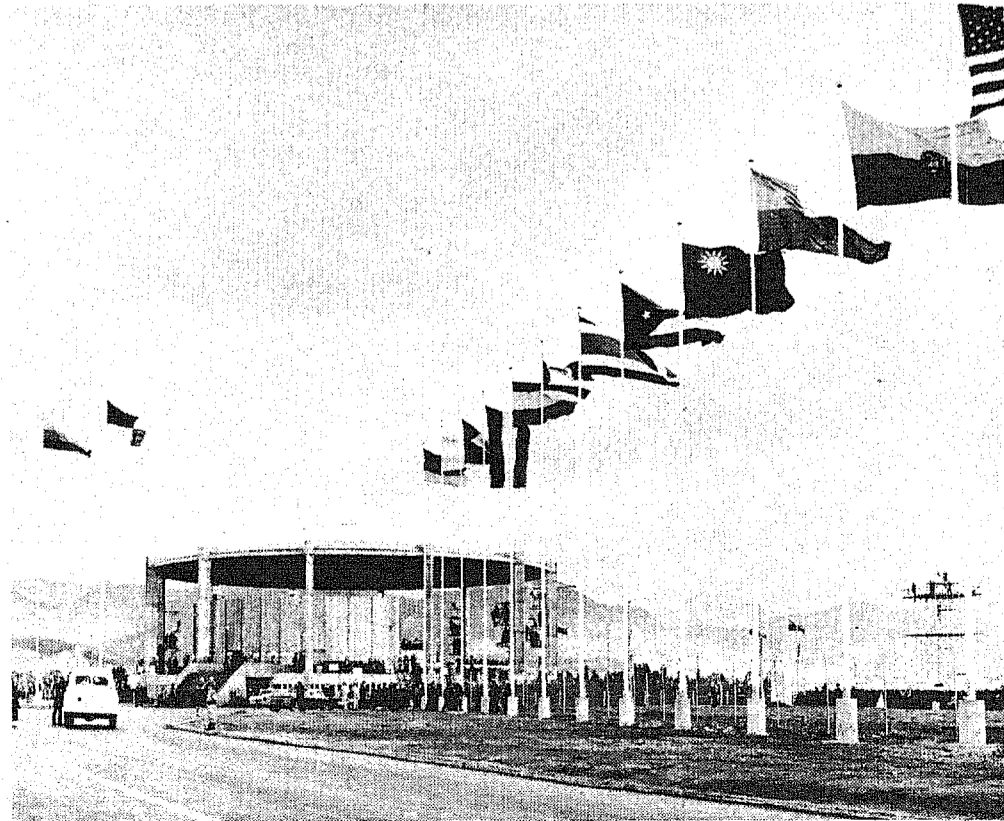
The letter, in which 316 Argentine priests joined, said that the real violence in Latin America today is that of the oppressor and the ills resulting from what the priests called "a fatal" social and political system.

For some time, the letter stated, the real violence "has been exercised by a minority of the privileged."



POPE PAUL VI watched from a balcony as these two Colombian peasant children performed the "cumbia", a traditional folk dance, in the street.

EUCHARISTIC TEMPLE, or shrine, located on the grounds provided for the events of the congress, was the site of the special concelebrated Mass which opened the sessions.





# Crowds Jammed Congress Site



Crowds pushed into the special Eucharistic Congress area awaiting the arrival of the Pontiff to offer the opening concelebrated Mass.



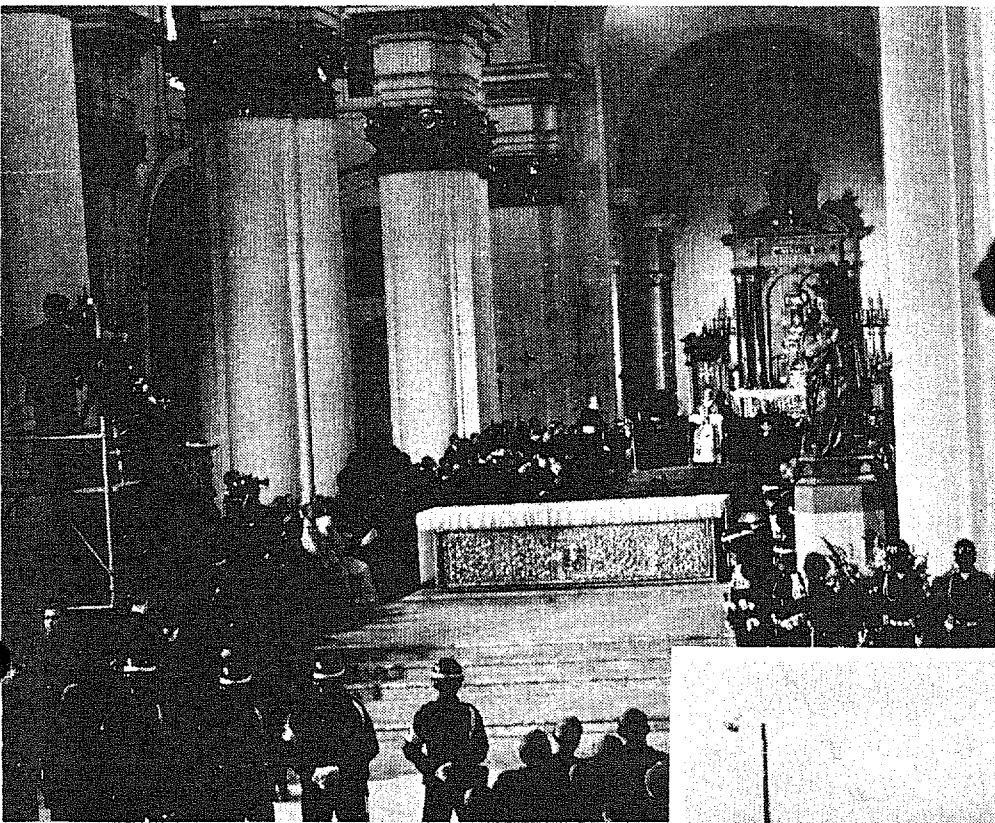
RED CARPET marked the path of the Holy Father as he made his way from the airport to the reception area at the airport where he was welcomed to Colombia.



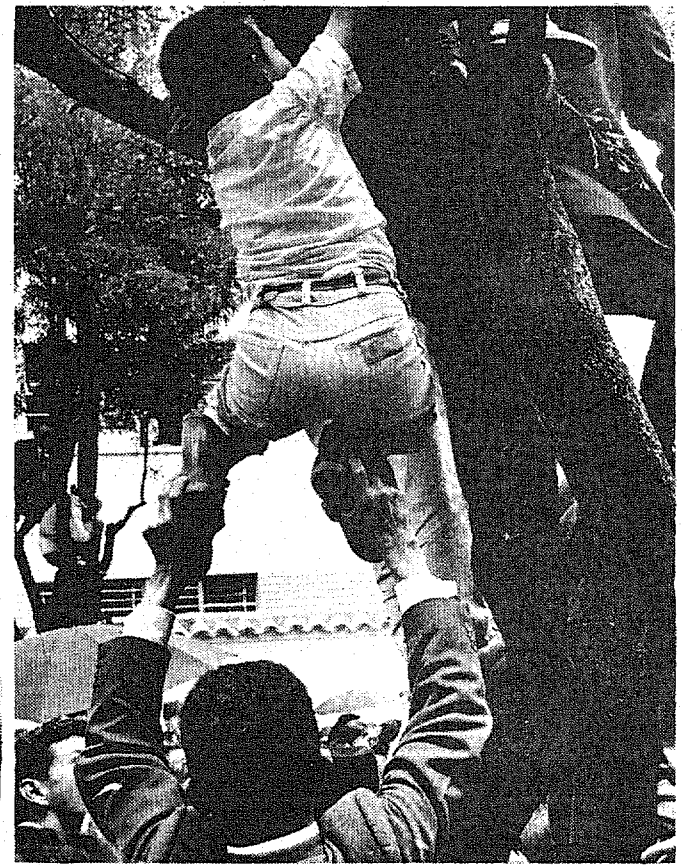
COLOMBIAN POLICE had to hold crowds back as pilgrims began to line the streets where the Pontiff's entourage would pass on the way to the congress area.



AWAITING BLESSING by Pope Paul VI, thousands of pilgrims press into the Plaza de Bolivar to stand under the balcony of the Colombian Congress building where the Pontiff was to appear.



OPENING SESSIONS of the Latin American Bishops' Committee (CELAM) in the Cathedral of Bogota is the Holy Father (on throne) who was shown on television to the thousands of pilgrims.



BOOSTING HIS son into a tree along the Pontiff's route through Bogota, a father makes sure that the boy will see the Holy Father who might have been blocked from view by taller pilgrims.



MIAMI PILGRIMS arrived at the scene of the Eucharistic Congress with 150 other travelers from states through the Southeast.

Voice Photos by Gustavo Pena Monte



## EDITOR'S COMMENT

# Violence, Revolt Not The Answer

This week, Latin America's Bishops are meeting in Medellin, Colombia, to discuss the many crises which confront that continent. When Pope Paul opened the conclave last week in Bogota during the Eucharistic Congress, he pledged the Church would continue its battle for social justice and would work to narrow the extreme abyss between the rich and poor classes of Latin America.

The problems of that continent are as many and varied as the countries that are so desperately attempting to solve them. There is no easy nor instant solution to the problems of overwhelming poverty, illiteracy and hunger.

Also of vital concern to the Bishops is the grave shortage of priests necessary to carry on the humanitarian work among millions and needed to minister to our brothers in the Faith. Added to this, in many countries, turmoil reigns from within and without — the threat of revolution ever impending.

In his speech opening the Bishops' meeting, Pope Paul warned against violence and revolution. To achieve a just regeneration of society, the Pontiff said, "We cannot choose the way of atheistic Marxism, nor that of systematic revolt, nor much less that of blood or anarchy."

"Let us distinguish our responsibility from that of one who instead makes violence a noble ideal, a glorious heroism, an obliging theology. To make good past errors and to heal present ills let us not commit new faults..."

The Holy Father's message is clear. Violence and revolt are not the solution. These are words that might be heeded by the peoples of all the Americas.



## Paradoxically Pope Calls For Both Resignation, Non-violent Revolution



WALSH

By MSGR. JAMES J. WALSH

At the airport in Bogota, just before leaving for Miami, we met the chief of national security. He was having his first relaxed day after months of preparation, for the three day's tense, unpredictable visit of Pope Paul. He admitted while he had been delighted to see the Pope arrive, he was just as delighted to see him go home.

It had been his job to supervise the 14,000 police on duty, and despite this blanket protection on several occasions the Holy Father was in danger of being crushed by the excited, single-minded crowd. Once he had his arm yanked painfully by a photographer as his car was moving. At the airport he was thumped on the back by an over-eager man who lost his balance by trying to touch him.

Even as the television camera followed the Pope's plane in its uneasy, long, low approach to the top of the Andes and out of sight, many who followed closely the events of the three days were asking if this extraordinary trip was worthwhile. A few of the answers were already available.

### CRITICISM

Long before he arrived, some had criticized the proposed visit, insisting that the money to be expended should be given to the poor. This sounded faintly as Judas' suggestion when Our Lord was anointed with precious ointment. We learned in Bogota that the Temple area, where three quarters of a million people attended the ceremony, had been built by the government with the plan of turning the vast site into a city of 50,000 people after the Congress. Twelve thousand homes for the poor will be built there. The plumbing, park areas, and other basic city requirements have already been provided. None of this would have happened if the Pope had not come.

Listening to the comments about his trip, while still in Bogota, it seems that many were falling into the usual two extreme positions. Some of the over-conservative Latins obviously wanted his pilgrimage to be strictly a spiritual matter—prayer, penance, emphasis on the teaching of the Holy Eucharist. They were fearful that the Pope's words about the need of social revolution might stir up the zealots, disturb the status quo and lead to undesirable troubles of all kinds. In effect, they were concentrating on the spiritual needs of the people and ignoring the acute temporal problems facing them throughout the continent.

On the other hand, there was much heated con-

versation about the Pope's "failure" to tackle strongly enough the problems of mal-distribution of wealth, the abject poverty so noticeable everywhere, the lack of education and health facilities. They wanted him rudely to shake the rich out of their complacency and bully those Latin American bishops who needed to be prodded to action. They ending up by saying, as one news report put it, the Pope "seems to favor an idea which for years was unchallenged in Latin America, but which is now wholly discredited—the poor were born to be poor, a condition they should bear with resignation in the certain knowledge of a reward in heaven."

### SPIRITUAL ASPECT

It seems that most of those voicing such opinions gave little or no thought to the spiritual aspect of his pilgrimage or the role of the Eucharist in the lives of men. Their thinking was limited to the question of social reform.

It is true that the Holy Father made no effort to excite the people to rise up against their oppressors, as so many felt that he should. But paradoxically he called both for a revolution and for resignation. He urged the poor indeed while awaiting a change in their miserable condition to grow spiritually by the resignation required, but at the same time he forcibly called for progress in social reforms. It is obvious from scores of references that he is demanding a revolution, but a revolution without violence.

In his talk to the Latin American bishops, the Pope urged them to support social and technical programs, to form priests and laymen who can learn about social programs and seek to find solutions. He commended those dioceses which have surrendered vast land holdings in order to bring about agrarian reforms.

### NEIGHBORLY LOVE

But in all this he urged especially they make love of neighbor the first motive of all planning and activity. "Not in hate, not in violence is our Charity."

Many making quick judgments may well have missed the point that the Pope was indeed emphasizing the reality of the Holy Eucharist, but at the same time he was supplying the effect of the Eucharist to the practical problems of daily life. And if this message comes across, as it should after some mature reflection on the Congress, then the papal trip was indeed worthwhile and a much needed lesson may be emphasized.

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# The VOICE Of The People

## APPLAUSE IS DUE POPE

### 'Voice' Part Of His Life

Dear Editor:

Please find enclosed five dollars to pay for my subscription to The Voice for this year. I haven't words to express my thanks to you for sending it to me. It is part of my existence including my radio as I am a cripple and ill and don't get to attend Mass every Sunday, but go when I can. May God bless all of you.

Sincerely,  
Name Withheld  
LaBelle, Florida

Dear Editor:

My husband and I wish to be counted among those who applaud Pope Paul for his decision against any artificial birth control methods or devices. I'm so proud of him for doing the right thing instead of going along with the trend to take the easiest or most popular course.

As far as Catholics here in America are concerned, it's a clear cutcase of "Thou shalt obey." The countries with problems of overpopulation are the ones to be considered. It's probably easier to teach them to take a pill than it is to teach them God's word.

In considering the problem of "a means to an end" it seems the ultimate goal is being overlooked. Instead of working for greater happiness with God in heaven, which is the reason for life on earth, some are striving for greater happiness on earth only. Slightly short-sighted!

I'm really surprised that I feel the need to publicly acclaim my allegiance to the Pope and the Holy Catholic Church. Makes one start looking around to see if anyone is building a Colosseum next to Lion Country.

Yours truly,  
Mrs. Shirley Guthrie  
Lake Worth, Florida

## Self Control

Dear Editor:

The Holy Father, Pope Paul VI, is the head of some 600 million Catholics throughout the world and in his holy position to preserve life and dignity in the human soul (the image of God), he knows better than anyone else on earth on how to prepare that soul when the good Lord calls for it.

As a Roman Catholic, without the use of artificial methods to control same, we think it is not the "population explosion" which is threatening this world so much as it is the population pollution and the explosion for modernism, materialism,

Atheism, lust for power, selfishness and the sub-animal sex craze and the general demoralization of too many of our citizens with broken homes by broken marriages with the resulting mushrooming decline of respect for the home, Church, law and neighbor...

What we need today, more than anything else, is less lust for the pleasures of the body and a trend back to the Ten Commandments and to improve the powers of control of our will or have too many of us gone below the level of dumb animals when it comes to such self-control?

Sincerely,  
Peter J. Samkovitch  
Cape Coral, Florida

## Stamps Mark Papal Trip

VATICAN CITY — (NC)—The Vatican City post office has issued a series of stamps commemorating Pope Paul VI's participation in the 39th International Eucharistic Congress, at Bogota, Colombia.

The three stamps—with values of 25, 55 and 220 lire—have been issued.

The 25-lire stamp features a portrait of Pope Paul at prayer with the words "Vinculum Caritas."

The 55-lire stamp depicts a monstrance with a Host.

The 220-lire stamp features a map of South America with the city of Bogota indicated on it.



# Text Of 1968 Labor Day Statement

Division For Urban Life, Social Development Department, United States Catholic Conference

Last year the annual Labor Day Statement of the Social Action Department started from the premise that "Labor relations in 1967 means race relations." This is even more true today than it was in September 1967.

The race crisis in the United States has been researched so often and so exhaustively, however, that there is little, if anything, more to be said about it at this late date.

The tragic dimensions of the crisis have been statically graphed and charted down to the last decimal point in any number of recent studies and notably in the March 1, 1968 Report of the National Advisory Commission on Civil Disorders.

The authors of this Report do not claim to have said the last word on the causes and remedies of racial injustice and racial tension in the United States, nor do we make any such claim on their behalf. We do share their opinion, however, that the gravity of the problem and the pressing need for action were too clear to allow further delay in the issuance of the Report and, six months later, are much too clear to allow further delay in adopting its recommendations.

It is our judgment, in other words, that we have researched the problem of race relations long enough. To refuse to move into action now on the grounds that further study of the problem is needed (or because of the tragic war in Vietnam) would be a perilous form of self-deception. "It is time now," in the words of the Report, "to turn with all the purpose at our command to the major unfinished business of this nation. It is time to adopt strategies for action that will produce quick and visible progress. It is time to make good the promises of American democracy to all citizens—urban and rural, white and black, Spanish-surname, American Indian and every minority group. . ."

## Time For Implementation

In brief, it is time to implement the recommendations of the Commission's Report, whatever it may cost in terms of dollars and cents and whatever painful changes it may require us to make in our traditional way of doing things as labor leaders, employers, churchmen, educators, or just plain citizens. Even from the narrow point of view of self interest, we have no alternative, for "to pursue our present course will involve the continuing polarization of the American community and, ultimately, the destruction of basic democratic values."

In a policy statement released shortly after the Commission sounded this warning to the nation, the Social Action Department of the United States Catholic Conference listed a number of specific things that the Church and its many related institutions might be able to do as their distinctive contribution to the cause of interracial justice. This list of recommended action programs did not pretend to exhaust the range of opportunities which are open to Catholic agencies and organizations.



TYPICAL AMERICAN workman—handling oil well drill

Hopefully all of these agencies and organizations—in cooperation, to the fullest possible extent, with their Protestant and Jewish counterparts—will develop more extensive programs of their own, going far beyond the necessarily general recommendations put forth by the Social Action Department, merely by way of illustration, in its recent statement, "The Church and the Urban Crisis." The Church and the Synagogue, acting alone, cannot and should not be expected to solve the problem of race relations, but surely they can be expected to stretch their resources to the very limit and thereby set an example to the other segments of our society.

If, in this annual Labor Day Statement, we confine ourselves to this one brief reference to the role of religious agencies and organizations in the field of race relations and concentrate on the role of labor and management, the reason, we trust, will be obvious.

We do so not because we underestimate the responsibility of the Church to give effective leadership in resolv-

ing the current crisis, much less because we wish to pretend that other segments of American society are doing a better job than labor and management, but simply because Labor Day happens to be their day—their joint national holiday.

That was not always quite as true as it is in 1968. Labor Day started out—at a time, more than 75 years ago, when labor and management, by and large, were violently at odds—as the working-man's holiday. And for many years thereafter it was observed in such a way as to suggest that labor and management had little, if anything, in common. Even today, of course, they are still at odds on certain issues, but they have enough in common to warrant their observing the same national holiday as partners in a common enterprise.

The one thing, above all others, that labor and management have in common at this particular time, so fraught with danger to the nation, is the responsibility, in cooperation with the government, to solve the problem of "pervasive unemployment and underemployment" which the Report of the Commission on Civil Disorders singles out as "the most persistent and serious grievance in minority areas" and one of the major underlying causes of civil disorder. Labor and management, in other words, share the responsibility of guaranteeing, in so far as it lies within their power to do so, equal employment opportunities for Negro workers and the members of other disadvantaged minorities.

## Much To Be Done

Representative spokesmen for both groups are fully prepared to admit that much remains to be done before they can honestly claim to have met this responsibility. Within recent weeks, for example, the chief national spokesman for organized labor has publicly stated on two separate occasions that labor unions have not done all that they can do to eliminate racial prejudice within their own ranks.

Despite improvement through federal and private programs, he readily concedes, Negro unemployment rates still indicate wide discrimination in employment. "Law or no law," he added, "it is simply impossible to look at the employment experience of Negroes—at the amount of employment and underemployment, and at the occupations in which they are employed at the income they earn—without concluding that, even after allowance is made for all other factors, one of the major problems is that equal opportunity is more often a policy than a practice." But this, he concluded, "is not a time to give up. It is a time to fight harder."

It is not our purpose in this Statement to point the finger of scorn at organized labor for the acknowledged failure of some of its affiliated unions, in the North as well as in the South, to practice racial equality.

(Continued on Page 8)

## Ask Labor, Business Solve Unemployment

(Continued from Page 1)

cial Action Department, cited the report of the Commission on Civil Disorders several times in the Labor Day statement and said it is too late for any further delay in adopting the commission's recommendations.

Speaking of the need for full employment, the statement stressed that it did not intend "to point the finger of scorn at organized labor for the acknowledged failure of some of its affiliated unions, in the North as well as in the South, to practice racial equality."

"None of us in the white community can afford to cast the first stone at any segment of our society," it continued. "We are all too deeply implicated in the scandal of 'white racism' to be able to rationalize our own sins or divert attention from our own failures by shifting the blame to someone else. Rather it is our purpose to encourage the labor movement not to give up, but to fight harder."

The statement said that labor "has already made a significant commitment, through the National Council of the Building and Construction Trade Unions, AFL-CIO, to encourage and recruit Negro memberships in apprenticeship programs," but this and similar efforts must be "intensified and fully implemented."

The statement also called on business and industry to intensify efforts to provide on the job-training for the hard-core unemployed, to join in the community efforts

to the National Urban Coalition and its local counterparts, and to help in developing Negro ownership of business in ghetto areas.

"In this connection," it said, "it goes without saying that both labor and management — and, needless to add, religious organizations as well—must be prepared to recognize that the drive for 'black power' as the term is understood by the majority of non-violent Negro militants, is a perfectly legitimate goal.

"They must be prepared to work with the black community on terms of equality and without a trace of white paternalism and must respect the right to black Americans — and the members of other minority groups—to exercise control over decisions which directly affect their own welfare and to organize economically as well as politically, thus tapping new energies and resources for self-development. 'Black power' in this sense of the word is centuries overdue."

The statement noted, however, that business and labor alone cannot solve the country's unemployment problems. "Large scale development of new jobs in the public sector and improved job-training programs under government auspices are also required," it said.

It also called on labor and management to "jointly sponsor a massive campaign in support of the many other programs recommended by the Commission on Civil Disorders.

## Nuns Select Superior

ALLEGANY, N.Y. — Sister Regina Catherine Kane, OSF, has been elected superior general of the Sisters of the Third Order Regular of St. Francis of Allegany, N.Y.

She succeeds Rev. Mother Joan Marie Wheeler, OSF, who has been superior general of the order for 12 years.

The order staffs St. Mary Hospital, West Palm Beach; St. Francis Hospital, Miami Beach; Corpus Christi School, Miami; Sacred Heart

During a general chapter attended by 51 delegates representing 900 Sisters the nuns also chose Sister Martha Mary as vice general and first councilor; Sister Elaine Michael, Sister Jerome and Sister John Kevin, councilors.

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# 1968 Labor Day Statement

(Continued from Page 7)

None of us in the white community can afford to cast the first stone at any other segment of our society. We are all too deeply implicated in the scandal of "white racism" to be able to rationalize our own sins or divert attention from our own failures by shifting the blame to someone else.

Rather it is our purpose to encourage the labor movement not to give up, but to fight harder. It has already made a significant commitment, through the National Council of the Building and Construction Trades Unions, AFL-CIO, to encourage and recruit Negro membership in apprenticeship programs. If this and a number of similar commitments on the part of organized labor are intensified and fully implemented, the time will come—and the sooner the better—when labor's critics will no longer be able to question or to ridicule the statement recently made by one of the nation's leading Civil Rights leaders, namely, that "despite discriminatory practices, the labor movement . . . remains the most integrated institution in our society."

Even today there is reason to think that this may be an accurate statement. The trouble is, however, that to millions of disadvantaged Negroes it must inevitably sound, at the very best, like "faint praise that dameth," for even the "most integrated" institutions in our society are far from being completely integrated. And yet, if the labor movement is to be faithful to its own stated principles, it cannot settle in good conscience for anything less than complete integration from top to bottom and across the board.

Spokesmen for American industry are also willing to admit today that corporate management has failed in large measure to meet its responsibilities in the field of race relations. The press in recent months has carried any number of statements to this effect by some of the most prominent and most influential leaders of the business community.

## No Taunt Intended

Again, however, it is not our purpose—nor do we think it would be appropriate or that it would serve any useful purpose—to taunt American industry for its past or present failures. It would seem more constructive to encourage the newly created National Alliance of Businessmen and similar groupings to intensify their efforts to provide on-the-job training for the hard-core unemployed.

We would also encourage the business community to continue to expand its role in the National Urban Coalition and its local counterparts. These coalitions, which bring together all of the principal parties in the private sector, have gotten off to a slow start, but they are now beginning to show real promise and, hopefully, within the near future will be the catalysts needed for the development of effective programs in the field of race relations and urban affairs. The business community, as the Report of the Commission on Civil Disorders points out, can also be helpful, in cooperation with organized labor and with the appropriate government agencies, in developing Negro ownership of business in ghetto areas.

In this connection, it goes without saying that both labor and management—and, needless to add, religious organizations as well—must be prepared to recognize that the drive for "black power," as the term is understood by the majority of non-violent Negro militants, is a perfectly legitimate goal. They must be prepared to work with the black community on terms of equality and without a trace of white paternalism and must respect the right of black Americans (and the members of the minority groups) to exercise control over decisions which directly affect their own welfare and to organize economically as well as politically, thus tapping new energies and resources for self-development. "Black power" in this sense of the word is centuries overdue.

Even with the best of good will, of course, labor and management cannot solve the unemployment problem all alone. Large-scale development of new jobs in the public sector and improved job training programs under government auspices are also required. Nevertheless job development and non-discriminatory job placement in private industry and non-discriminatory apprenticeship programs, whether under union auspices or joint labor-management auspices, are vitally necessary.

There is something else that labor and management can and ought to do together. They can jointly sponsor a massive campaign in support of the many other programs recommended by the Commission on Civil Disorders. These programs in the fields of housing, education, health and welfare will, as the Commission itself has pointed out, "require unprecedented levels of funding and performance, but they neither probe deeper nor demand more than the problems which called them forth. There can be no higher priority for national action and no higher claim on the Nation's conscience."

This challenge is directed to every segment of American society and not only to organized labor and corporate management. What a proud boast it will be for these two groups, however, if they are able to set the pace for the rest of the nation by jointly going to the public and to the Congress with an all-out appeal for action now on the recommendations of the Kerner Commission. Too often in the past labor and management have lobbied at cross purposes for their own separate interests. Even today, as we have already indicated, they are still far apart on many matters of public policy and presumably always will be. For all of that, however, they ought to be able to agree upon and jointly to support the essential steps that must be taken in this moment of national peril "to make good the promises of democracy" to all of our citizens regardless of their racial origin or the color of their skin. The Kerner Commission was correct—there can be no higher claim than this on their conscience.

# Nuns Hear Aims Of Black Power

By Voice News Service

PITTSBURGH—"We must remove the barriers to the black man's entering society," Father Lawrence E. Lucas, a New York Negro priest, told the first National Black Sisters Conference at Mount Mercy College here.

In explaining what he termed the "myth of integration," Father Lucas said, "White society never meant to integrate. What was offered was partial integration—white supremacy and black inferiority—and this integration meant that the black man must accept his own inferiority."

The nuns were also told there is strength in unity and "Black Power does not see separatism as a goal to be obtained. It recognizes separatism as a reality of life created by white Americans on the basis of black unworthiness and inferiority," Father Lucas added.

He called upon the nuns to help "get the black community together to confront white America from a position of strength."

Touching on the controversial topic of Black Power,

Father Lucas said it meant "black people taking care of black business. It will now be the task of white America to respond to black America. Black people will now

determine for themselves the kind of system under which they will live," he said.

"The black man was wrong to imitate and appeal to those who are neither moral nor conscientious, exclusively on the basis of morality and conscience," he told the 155 nuns present.

"Black power rejects white superiority and black inferiority and seeks to use the fact of separatism to build from it on terms of black pride, black consciousness, and Black Power," he continued.

Mother Thomas Aquinas, mother general of Pittsburgh Sisters of Mercy, in an address to the black nuns said: "The priests have had their black caucus and have spoken to the hierarchy and that is good."

"In our age," Mother Thomas Aquinas said, "I venture to say that this meeting is a greater achievement and a pledge of even more import. For your Religious women will not so much issue a manifesto to bishops; you will speak to hearts. You form not a caucus to threaten political actions but, in a lower key, you come here for a conference to think

together about what is best in difficult and yet opportune circumstances."

Father Louis Burrell, a Chicago black priest, speaking on "The Vision of Black Power," quoted civil rights leader James Farmer: "The black man must, I think, strengthen his ghetto on the one hand, and continue to provide an exit on the other."

Father Burrell explained: "Blacks are beginning to caucus in industrial, political and ecclesiastical circles. . . . When priests, nuns and lay Catholics caucus in the Church, it is not only to protest against the white middle-class and racist image it has portrayed in the black community, but to make the Church become what is envisioned by Christ to become."

"Separatism is not our final goal, neither is integration, but rather salvation."

Sister Martin de Porres, who initiated this historic assembly of black nuns representing some 76 religious communities, said that another purpose of the week-long meeting was "to create a deepening awareness of the contemporary moods of black people."



DR. DOUGLAS HORTON, ecumenical leader and educator, died at a Berlin, N. H., hospital after suffering a heart attack at his home in nearby Randolph. The 77-year-old clergyman of the United Church of Christ was head of the Congregational Christian Churches from 1938 to 1955.

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# National Conference Fights Abortion

CHICAGO — (NC)— A profound reappraisal of the current trend toward liberalized abortion laws is one of the most urgent concerns Americans will ever face, an Anglican priest said here.

Father Charles Carroll, faculty and student chaplain at the San Francisco Medical Center, University of California, keynoted a National Conference on Abortion attended by clergymen, doctors, lawyers, and sociologists from 12 states.

The meeting was called to discuss methods of combatting liberalization of abortion laws and repealing or amending such legislation where already passed.

Americans are "stumbling in making vital ethical decisions" on such legislation because they are "living in an un-Christian society," Father Carroll said.

He stressed that he did

not wish to argue with facts but the manner in which facts are used in the abortion discussions. He cited the problem of overpopulation, stating that it may be a fact, but that such a fact does not give anyone the right to decide who will live and who will die.

"No legislature has, up to this point in history, even defined accurately what constitutes 'life' and 'death,'" he stressed, explaining:

"Some medical experts say human life begins for the unborn offspring late in pregnancy when the fetus has developed to the point where it is ready and able to function independently of the mother.

"But certain social scientists insist that life only begins with reflective thought, which excludes the mentally retarded from membership in 'the living community.'

"And the same disagree-

ment applies to death. Is a human being dead when there is no discernible heart beat? Some say so. Is he dead when he stops breathing? Some say so.

"Is he dead when he is subject to an irreversible decomposition of his physical organism? Some say so. Or is he dead simply when he is too old to play a productive part in organized society? Some say so."

Father Carroll warned of the implications of some such opinions and recalled how shattering were the implications of a remark by one of the "architects" of Germany's Third Reich.

"Who is a Jew," he quoted Hermann Goering as saying, "is for me to decide."

Father Carroll was a legal participant in the Nuremberg war crime trials which disclosed "the incredible" experiments German scientists

in "good conscience" had performed upon Polish and Jewish prisoners in World War II concentration camps.

"These men actually had convinced themselves that these Jews were necessary and expendable guinea pigs to be experimented upon and destroyed for the future good of mankind," the former international legal theorist said.

Goering (who "escaped" trial and execution by suicide) represents one major philosophic pole in a society which has begun taking a relaxed view about the personal rights of the unborn, Father Carroll said.

At the other pole he placed the late Albert Schweitzer, with whom the Anglican priest spent two weeks shortly before the missionary's death.

Dr. Schweitzer, who made "reverence for life" his professional motto, was reported by Father Carroll as often insisting that "one either has a reverence for all life, or one has none."

Though concern for the rights of the unborn was the principal concern of all conference participants, including Father Carroll, they evidenced other concerns which they cited as philosophically—and legally—closely

related. These included birth control, sterilization, euthanasia and "genetic engineering."

Mrs. David R. Mogilka of Milwaukee, chairman of the Wisconsin Reverence for Life group pointed out that "if life is held of little value at the fetal level, then why should it be respected any more at the level of old age?"

There are so-called medical and genetic "experts" who would make mentally defective children the victims of "child euthanasia," according to Dr. William A. Lynch of Boston, vice chairman of the National Commission of Human Life, Reproduction and Rhythm.

Dr. Lynch said that according to this "new and advanced idea," when a child of five years is judged ineducable by a board of three or more experts that child should be destroyed "so that he no longer will be a drain upon the economy and emotions of the family and of the community."

Destruction of the fetus because of ascertained or assumed gross physical deformity or mental defectiveness has for years been cited



UNWED MOTHER

as a legitimate cause for abortion by some professional and lay persons, conference literature indicated.

Conference participants agreed that this argument as a reason for abortion was coming to have less and less professional legitimacy. They said that RH factor and rubella (German measles) problems had come sufficiently under medical control as to constitute no significant hazard to the unborn.

And abortion for unwed mothers—because of fear of social censure or inability to care for their offspring—was termed by conference spokesmen as being hopelessly out of date and irresponsible.

## Catholic Group Maps Campaign To Combat Liberalization Trend

By SUE ROETHELE

DENVER—(NC)— With proposals to liberalize abortion laws facing many state legislative bodies, the Association of State Catholic Conference Directors meeting here paused several times during the three-day sessions to consider effective means of combatting the trend.

Under the leadership of Father James T. McHugh, director of the Division of Family Life, United States Catholic Conference, the directors focused on proposed legislation which could provide "abortion on demand."

Father McHugh stated that many state lawmakers see liberalized abortion legislation as an alternative to contraception or as a remedy for faulty conception.

The implications of liberalized statutes, Father McHugh said, are manifold as they pertain to a child's right to life as well as the American understanding of citizens' rights protected by due process of the law.

Father McHugh questioned the value of the American Law Institutes' Model Penal Code's section on abortion upon which most state level legislative proposals are based.

### TERMS NOT DEFINED

He said that the proposed statute fails to define its key terms; does not provide adequate safeguards to keep unscrupulous doctors from performing abortions on trivial grounds; and violates the unborn child's right to due process and equal protection of the laws in a number of particulars.

Father McHugh said that many of the persons proposing abortion law reforms will feel betrayed when they become aware of the growing tendency to speak of abortion, contraception and sterilization in the same breath. Others, who favor abortion legislation already passed,

will see additional passage as a "foot in the door" and consequently will "push harder" for liberalization, he said.

On local levels, Father McHugh suggested the formation of statewide commissions dealing with the abortion issue. Such commissions, composed of doctors, lawyers, educators, sociologists, communications and public relations specialists as well as other professionals, could seek to mobilize public opinion and engage the interests of other citizens who in turn would influence legislators, he said.

Sex education and information regarding marriage and family living would have to be utilized in an attempt to educate the public and a major thrust would be aimed at reevaluation of the problems and assistance of unwed mothers, according to the priest.

Father McHugh said that it is "hypocrisy to look down our noses at the results of a situation our society has created and which we have made no attempt to correct. We need to provide special attention in poverty cases and to achieve new understanding of situations in the ghetto. Positive legislation to uplift the individual is of prime importance."

Another focal point of discussion at the convention was the formation of national and diocesan Urban Task Forces mobilizing local Catholic agencies in an attempt to meet the urgent needs of racial and poverty crises.

Directed by its executive secretary, Msgr. Aloysius J. Welsh, the Task Force on Urban Problems is the United States Catholic Conference's response to the American bishops' statement on the National Race Crisis issued in April.

Diocesan implementation of the effort calls for cooperation with Catholic, inter-

religious and civic organizations at the national level although the majority of programs will originate at diocesan, regional and parish levels.

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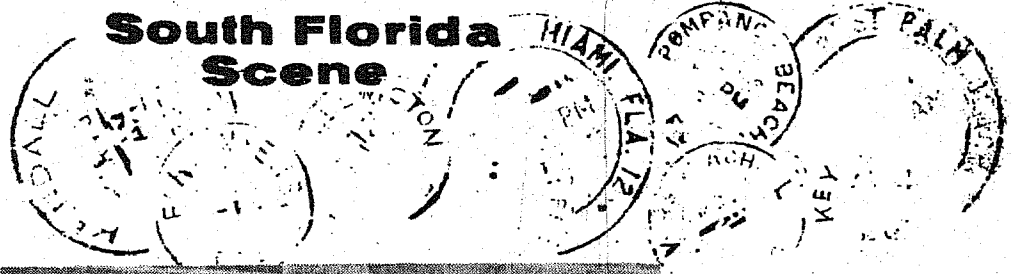
Evidently, a lot of people don't know that times have changed. You don't have to wait any more until 8 or 9 o'clock to get the low Long Distance night rates. The starting time now is 7 p.m. Means you can get a whole hour's

headstart on that old Long Distance rush hour traffic. It pays to be different.



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**BRAZIL BOUND** is Father Richard Shutts, left; son of Mrs. Esther Shutts, Sacred Heart parish, Homestead, shown as he said goodbye to Father Michael Daniel, superior general of the Graymoor Friars. Ordained last May, Father Shutts will be stationed in Goias Province in Central Brazil.

## South Floridians Join Religious

Several South Floridians have been received as religious in communities of men and of women during recent weeks.

**PUNTA GORDA**—Frater James Berry, O.S.C., whose

parents are members of Sacred Heart parish here, professed first vows in the Crosier Fathers during ceremonies at Hastings, Neb. He is the son of Mr. and Mrs. Francis Berry.

## Voters Told To Check On Registration

Voters who don't vote regularly or may have moved during the past year may no longer be registered to vote.

According to Secretary of State Tom Adams, Florida's chief election officer, there "may be more than 100,000 people in Florida who think they are registered but are not."

County Supervisors of Elections purge their registration rolls every two years to get rid of "deadwood," he said. Cards are mailed to voters who have not voted in the last two years or to everyone. If you didn't return such a card, your name was automatically stricken from the rolls.

"If you are in doubt as to your voter registration status," Adams emphasized, "you'd better check with the Supervisor of Elections right away."

**HOLLYWOOD**—Brother William Nolan, S. M., a 1957 graduate of Chaminade High School, made first religious profession as a member of the Society of Mary of the Province of New York, during ceremonies held at Chaminade High School, Mineola, N.Y.

He will continue his studies at the University of Dayton, conducted by the Marianists in Dayton, Ohio.

**PERRINE**—Friar Terence Hill, O.F.M., son of Mr. and Mrs. Charles Hill, Holy Rosary parish, was invested in the habit of the Franciscan Fathers at Holy Family Friary, Oldenburg, Ind.

He will now begin a year of spiritual formation as a novice.

**FORT MYERS**—Miss Cathleen Wilson, formerly of St. Francis Xavier Parish, was invested as a novice in the Sisters of Mercy of the Province of St. Louis during ceremonies in Frontenac, Mo.

She will be known in religion as Sister Mary Christian.

## Name Nun Fla. College President

**JENSEN BEACH**—Sister Mary Martha, S.S.J., has been appointed first president of St. Joseph College conducted here by the Sisters of St. Joseph of St. Augustine.

Announcement of the appointment was made this week by Rev. Mother Louis Edwin, S.S.J., superioress of the order.

A member of the Sisters of St. Joseph for more than 30 years, Sister Mary Martha directed the change in format from the former college for novices to the present full-scale college offering associate in arts degrees. She has been a member of the staff since 1950 having served as chairman of the mathematics department and a member of the board of trustees.

The continuous growth and expansion of the college during the past few years has been under the direction of Sister Mary Jerome, academic dean. A new student union was recently completed and a second dormitory will be ready for occupancy this Fall.

## Elected To KC National Board

T.A. Eason, Sr., of Indian Harbour Beach, State Deputy of the K. of C., has been elected to the 21-man board of directors of the society.

Named during sessions of the 86th annual K. of C. Supreme Council meeting held in Anaheim, Calif., Eason is a graduate of Florida State University and Capitol Radio Engineering Institute, Washington, D.C.

He is the engineering manager for a communications firm performing government contracts at Cape Kennedy.

## 'Operation Safewalk' Urges Safety Habits

"Operation Safewalk Day" will be observed on Sunday, Sept. 1, when parents are urged by the Broward and Dade County Safety Councils and Parent-Teachers Associations to prepare their children for back-to-school and acquaint them with the dangers of travel to and from school.

On this day parents are encouraged to accompany their children along the route they will take to the school or bus stop and discuss with them any problems which may be encountered.

Children walking to school should be advised to walk on the sidewalk, or on the left side of the road facing traffic, where sidewalks do not exist; to cross at the corner and stay in the crosswalk if such is painted in the street and to look both ways before crossing.

## Around The Archdiocese St. Clare

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

### CCD

A retreat for all CCD workers, teachers, fishers, and helpers will be held Sept. 6 to 8 at the Dominican Retreat House, 7275 SW 124 St., Kendall. Reservations may be made by calling 238-2711.

### Naim Guild

Catholic widows and widowers will meet at 8 p.m., today (Friday) in Our Lady of Perpetual Help Hall, 13400 NW 28th Ave., Opa-Locka.

### Cenacle

A special Labor Day Retreat for women will be held at the Cenacle Retreat House, Lantana, beginning this evening (Friday) and concluding Sept. 2.

If there is no crosswalk, they should walk in a straight line to the opposite corner, not diagonally. They should "walk on green" only at an intersection where a standard traffic light is located. If a pushbutton is provided, it should be pushed firmly once. Children should wait for the sign to read "walk" and then proceed across the street. Where policemen or special traffic guards are stationed, youngsters should be reminded to wait for their directions.

Bicycle riders should ride on the right side of the road with traffic or on the side-

walk where permissible. Bicyclists should ride "single file" with only one person on a bicycle. Books and packages should be carried in a basket or carrier.

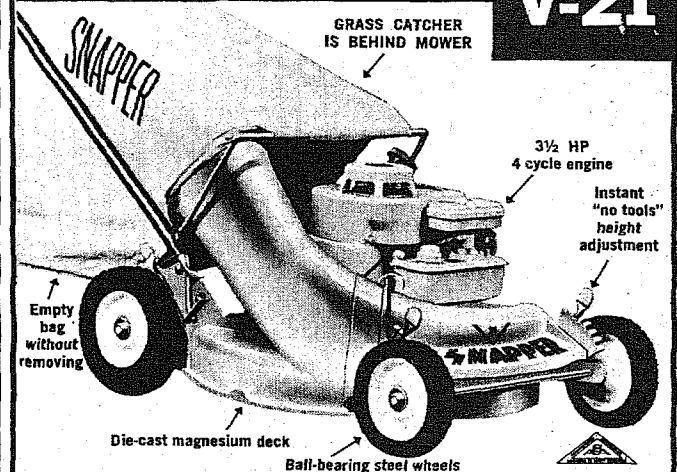
Bicycles should have bell or horn, head lamp, reflectors, fenders and handle bar grips. Cyclists are required to obey all traffic signals, all road signs — stop, yield, do not pass, etc. Proper hand signals should be given before stopping, or making turns. It is a good safety practice to dismount and walk the bicycle across intersections.

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The Voice  
Of  
Ralph Renick



An

The VOICE

FEATURE  
SECTION

## Miami Travelers Had Close-Up Of Czechs' Sorrows

The big jet lifted its wheels from Orly Field runway in Paris and rose in the sky eastward. Next stop Prague. In less than two hours, the plane was taxiing toward the terminal in the capital city of Czechoslovakia.

It seemed hard to believe that the Iron Curtain could be that easy to cross.

But the Caravelle aircraft had skimmed over the 24-foot high barbed wire fence along the Czech-West German frontier in a fraction of a second, five miles in the air. Once on the ground, it took some time to get accustomed to your presence in a police-state environment.

The year was 1962. Antonin Novotny was President of Czechoslovakia. He was a tough old-line Stalinist worshipper who believed the best way to govern a socialist republic was with an iron fist.

### Prague Not Paris

The first indication I had that Prague wasn't Paris was the sight of gun emplacements in the Czech police station conveniently located opposite the U.S. Embassy in the ancient Mala Strana section of the city.

John Richmond, the press attache, pointed out that Czechoslovakia was the nation most closely allied with the Soviet Union ever since the 1948 bloodless coup when the Communist Party took over key government positions.

"Normally, I'd talk to you in the garden up there on the hill," said Richmond, "because the Czech spies in the embassy have difficulty bugging conversations in the open air. Seventy per cent of our employes are Czech nationals who first must be cleared by their government. You can bet that most of them are trained "observers."

Richmond then proceeded to the embassy library where he turned up the volume on the radio. It was a Voice of America broadcast undergoing jamming by the Czechs.

The harsh noise of the static filled the room. He explained, "I'm turning this up so the volume will equal that of our conversation. That way when the bugging microphones pick up what's going on in this room, the spies will have difficulty hearing what we say."

Richmond said that freedom was so limited in the country that practicing Catholics are forced to attend different churches each week in an effort to conceal their non-Communist affiliation.

Early one Sunday morning, Miami attorney Sam Powers and I went to the church which housed the statue of the Infant of Prague. The beautiful old church, once jammed with worshippers, was almost devoid of attendees at the seven o'clock Mass.

### Students Limited

Charles University, the oldest and most influential in Czechoslovakia, now only accepts students who are members of the Communist Party or whose parents are card-carrying Reds.

In May 1959, I took a group of South Florida business and professional men to Russia, Hungary and East Germany.

Russian Premier Nikita Khrushchev, in an unusual gesture, invited us to an hour and forty minute meeting with him at the Kremlin. He made no opening speech, but requested that we ask him questions. This was a good free-for-all session and late Miami attorney Billy Gaither took full advantage of it.

Gaither's "pointed" questions was, "Do you believe, Mr. Khrushchev, that the people of Eastern Europe have adopted the Communist system based on freedom of choice?"

The Russian leader's reply contains a ring of ironic prophesy: "The people of Eastern Europe have had a free choice, a choice between capitalism or communism.

"No people can be compelled to live for long under a system they do not want and Communism provides the best system for the capabilities and energies of people.

"The West has stated that we have imposed our system on the countries of Eastern Europe. Not true. We recently withdrew our troops from Romania. There are no troops in Albania or Czechoslovakia.

"We have proposed to the West that all foreign troops be withdrawn from all countries of Europe. But the West has refused to withdraw its troops. It could be from fear that once the troops are withdrawn, the people would change their form of government."

You're right Mr. K., sometimes that does happen, doesn't it?



Of Sorrow For

Czechoslovakia

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## Think Miami Had A Bad Press? Tune In On The Chi Story

By JOHN R. SULLIVAN

CHICAGO — (NC) — Among the prerogatives of the press covering national political conventions is that of criticizing the cities in which the conventions are held.

It's a kind of a warmup for the more serious—and strenuous—work to come.

And so, it was no surprise when Miami Beach, the scene earlier this month of the Republican convention, and now Chicago, the site of the Democrats' quadrennial gathering, had their more bizarre characteristics paraded before the American public.

The ritual is normally one of gentle ribbing, laced with pointed but ritualistic commentary on local politics and social mores, sharpened by the competition between the out-of-town press (the attackers) and the home-town boys (the defenders).

Miami, therefore, become a land of underdressed sun-worshippers, high-priced hot dogs, and disgruntled cab drivers, according to the writers from New York, Los Angeles and Chicago.

The Miami papers promptly assigned teams to investigate charges of price-gouging (they found none), near-nudism (no change from the usual) and cabbies' profits (booming).

Then both sides shook hands and went to work on the politicians.

But the Democrats, who have been doing it all year in other ways, changed the rules of even that harmless game, and turned it instead into an all-out attack on Chicagoland's boss, Mayor Richard Daley.

And the home press, instead of rising to the defense of the man whose name graces banners on nearly every street corner in the city, joined in.

In sharp contrast to Miami, the criticisms here were substantial, and serious—for Chicago, for the Democratic party and for the nation.

Four days before the convention opened, national guardsmen began pouring into the city's armories to serve as a back-up force for the city police and Secret Service in case disorder broke out. Their presence brought the forces of law and order up to 40,000.

For weeks before the convention, workmen installed barbed wire-topped fences around the International Amphitheater convention site lest demonstrators dis-

turb the proceedings inside.

A Cook County grand jury opened an investigation into an alleged assassination plot against the party's presidential contenders. Whether the jury, which held its hearings throughout the convention, really found a plot or not, it did manage to raise the anxiety level of the convention delegates and to anger the black militants.

Parking restrictions were tightened—to the extent that not even television vans were permitted to park on the downtown streets.

In a city already hamstrung by a telephone strike, a taxi walk-out and a bus strike, the security restrictions and special traffic regulations—all instituted in the interest of safety and orderliness—made Chicago neither safer nor more orderly.

That was the out-of-town view. It was shared by local commentators. The Chicago Daily News called it "overskill." Jimmy Breslin, writing in the Sun-Times, pronounced it fearful and foolish. Chicago's American reported the National Guard Commanders' "shoot-to-kill" orders with a shudder.

The Tribune railed at the hippies and yuppies—as usual—but suggested that perhaps 40,000 law officers and troops were a bit much, even against this subversive threat.

Peter Lisagor of the Sun-Times detailed how Lyndon Johnson had made a shambles of the Democratic party structure, and suggested that now his friend, Dick Daley, was making a shambles of Chicago.

As the convention opened, it was reported that "anybody who could" was getting out of town for the week. Even the black militants were heading for retreats in Wisconsin—and they were letting the cops know their plans down to the minute. They were not going to be in on this bum rap.

But perhaps most startling of all was the political writer who confided over drinks that he wished he'd get sick.

"Then I'd have an excuse to get out of it all."

But getting out of it was out of the question for most of Chicago's residents and its visitors. They were, instead, right in the middle, wondering whether they

were witness to a new form of American public behavior—politics by shotgun and order through occupation.

The Rev. Jesse Jackson, an official of the Southern Christian Leadership Conference who has been in Chicago leading SCLC's Operation Breadbasket, told a crowded rally on the South Side, the Chicago troop callup was no better than Russia's invasion of Czechoslovakia.

Sen. George McGovern drew cheers when he spoke—immediately after Rev. Jackson—of the nation's failure to provide justice as well as law and order.

His message was obvious to all present.

### MCCARTHY TACTIC

It has been obvious to many other Chicagoans, and to many delegates to the convention. Sen. Eugene McCarthy capitalized on it in a series of local newspaper and radio ads.

The newspaper ad showed the amphitheater through several strands of barbed wire and asked: "What is this—a convention or an armed camp? What are the boys afraid of? The people that's what they're afraid of."

His radio spot, amid the crashing of glass and the sound of rifles and machine guns, called for law and order—through "justice, not oppression."

Since the cabs were on strike—and hence that authoritative source of grassroots opinion, the cab drivers, was unavailable for comment—the immediate effect of Chicago's security measures on the public must go unregistered for the present.

But it could turn out to be somewhat like that of a well-dressed woman standing outside the Stock Yard Inn on Halsted Street near the amphitheater:

"Are they doing this in Washington, too?" she asked.

"No, lady, they're not," said a bystander.

"Then why are they doing it here?" she asked.

At that moment the car bearing Richard J. Daley, Mayor of Chicago and chairman of the Cook County, Ill., Democratic Committee, drew up.

The woman nodded, and smiled a little as the mayor, surrounded by aides and body guards, crossed the sidewalk and went inside.



## Vaughn Monroe Finds Another 'I Believe'

NEW YORK—(CPF) — It is now on record that "God Is Alive," thanks to Vaughn Monroe.

Monroe, whose rich baritone voice is associated with "Ghost Riders in the Sky,"



VAUGHN MONROE

"Ballerina," "Racing with the Moon" and other songs during the 1940's and 50's, recently recorded a 28-year-old songwriter's response to the "God Is Dead" controversy, and the song, "God Is

## A Look At 50 Million Frenchmen

Nourissier, Francois THE FRENCH, Knopf. June 19, 1968, 310p. \$6.95. (IIa)

A 41-year-old Frenchman has taken a long look at his 50 million compatriots to assess what constitutes the character and the characteristics of The French.

Is France itself in good health economically, politically? Are the majority of Frenchmen living in the past, partly due to the attitudes induced by the teaching in the schools, partly out of a sense of some shame for the defeat of 1940?

How and in what manner do the provinces (anything that is French but not Paris) differ from Paris? Is there really a new affluence in France—look at all those new little automobiles clogging the streets and the country roads?

And is it not true that the French are growing younger—meaning that the majority of citizens are under 35?

What will happen when the present young peoples succeed to their parents? And what do the French really think of General de Gaulle? And what about the French educational system—over crowded, too classical in its curriculum, shifting somewhat confusedly about in an attempt to revitalize the schools?

Nourissier gives objective study to such questions in effort to arrive at some valid conclusions and he does so seriously, with humor, but without being smart-alecky at the expense of his compatriots or of those who are not French.

There are besides other chapters, running the risk of being somewhat repetitious of summaries and judgments in prior chapters, which sketch certain types, examine the Frenchman's attraction or indifference to beauty, recount legends that are universal favorites, tot up a "miscellany of endemic ailments" and ponder the "difficulty of being French."

Adrienne Foulke has done a brilliant job of translation of a book that is of continual interest. (68-18626)

Alive," is starting to take off, as they say in the record business.

Monroe's version, which has been offered to date only by mail order, has already sold 18,000 45 RPM's, but it's been enough to get other singers very interested.

### ANOTHER VERSION

Aliza Kashi, an Israeli singer who is a regular on "The Merv Griffin Show," heard Monroe's version and decided to sing "God Is Alive" on Griffin's nationally syndicated TV program. The response was so enthusiastic that she has repeated it several times on the show, made it the finale of her nightclub act, and recorded it herself.

Singer Jimmy Dean heard her sing it on the Griffin show and now he is about to record it too.

The result is that "God Is Alive" is on its way to becoming the "I Believe" of the 1960's.

### SONG SEARCH

In fact, it was Vaughn Monroe's search for an "I Believe" type of song that led to his decision to record "God Is Alive," according to his manager, Irving Siders. Monroe gained his early singing experience by singing in church choirs and "he's always leaned toward Gospel and spiritual songs," although "Ghost Riders in the Sky" (about a cowboy's vision of Hell) is the only such song Monroe is known for until now.

Although Monroe disbanded his famous orchestra, he has been making singing appearances in nightclubs and at private functions and, like the Mills Brothers and Frankie Laine and other famous voices of the past, is attempting a comeback.

"God Is Alive," written by Joseph Fanelli and Don Christopher, was listed by "CashBox," the music-trade journal as one of its "best bets" when that publication recently reviewed Monroe's recording. "Enticing melody, pretty arrangement and strong performance," summed up the reviewer.

### LYRICS

The lyrics, reprinted here by permission of the Notable Music Corporation, go:

"Flowers still bloom in the springtime / Raindrops still make them grow / Autumn still follows the summer / A child still wishes for snow.

"Old folks grow tired and leave us / But each day new babies arrive / Someone makes all of this happen / It's so clear that God is alive.

"Boys still grow up to be soldiers / And wars breed hatred and fear / But wars are started by people / Who just don't believe God is here.

"Somehow some still deny him / Saying God is dead / Yet man has come and man has gone / And still His world lives on and on / His love will survive / Yes, God is alive."

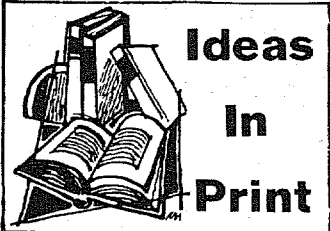
### SIMPLE TRUTH

The Rev. Francis X. Keul, editor of the "Catholic Standard & Times" of the Philadelphia Archdiocese and who writes a music column for his paper, said "the tasteful lyrics of 'God Is Alive' often conceal vast theological truth beneath the simplicity of the popular song."

"And," he added, "they are set to music which, while not extraordinary in itself, has a pleasant flow and beat

— a tune the whole family can quickly learn to sing. Best of all, it is almost completely devoid of the mawkishness which all too often afflicts Tin Pan Alley's infrequent forays into the world of religion."

The Vaughn Monroe version is available from Rod Records in Colonia, N.J., (\$1 each, plus 15¢ for postage) which has announced that "courtesy discounts are available to churches and church organizations who wish to purchase the record in quantity for special promotion."



The idea for the song came to Joseph Fanelli (who sings under the name Johnny Faro and who is also about to record it for a major company) at 4 a.m. one morning last January when, unable to sleep, he was thumbing through the "New York Times" book-review section and noted the various books being written about the "God Is Dead" philosophy.

"I started the lyric right

Tarr, Herbert—HEAVEN HELP US! Random House. Apr. 23, 1968. 227p. \$5.95. (IIa)

Here is a truly humorous novel and satire about a delicate subject, religion, and particularly the Jewish religion. I sincerely hope that no offense is taken where none is meant, but the author must know more about his co-religionists than I.

Gideon Abel, just ordained to the rabbinate, armed with five degrees and a hitch in the Marines, seeks his first position as a rabbi in a wealthy suburb, Hillendale.

There he is put through an inquisition by the synagogue trustees that defies description. He gets the job, mainly because he is a bachelor and, as he later discovers because the Board, that recommends candidates has threatened to send no more because so many have been rejected.

So, Abel is accepted and, eager to begin wants to move in in August. He discovers that, since the synagogue is not air-conditioned and summer vacation plans have already been made, all services have been suspended and will not be resumed until August 28.

His installation is attended by his father who wants Gideon to succeed him in his million-dollar business in ladies' undergarments, by his mother who wishes he would become a physician, and by the Dean of the seminary who is truly a wise religious leader.

As his father had prophesied, Gideon

then, and the next day talked the idea over with my songwriter partner, Don Christopher, and we finished it in a day or so," Fanelli said. "The day after we finished making a 'demonstration'

record, we got a call from Vaughn Monroe's A & R man (the person who selects an artist's repertoire) and he said Vaughn was looking for an 'I Believe' type of song and wanted to know if we

soon finds that he has 500 bosses. Everybody in the community knows better than he what a synagogue is for and how to run it.

In the spirit of ecumenism, he takes his confirmation (barmitzvah) class to the Episcopal Church to hear a sermon on how God in the Old Testament was a God of fear; but now, since Christ and Paul, we have a God of Love.

Egged on by his class, Gideon makes good use of equal time to rebut in kind. Surprisingly, he finds that the curate, Vernon Rutherford is a kindred spirit and he makes friends with the whole Rutherford family.

This leads to trouble later when Gideon is injured enough to miss several services from a fall off a ladder while trimming a Christmas tree for the Rutherford children, whose father was sick in the hospital.

Not to spoil the story for others, I shall complete this review by saying there is mouth-by-mouth account of Gideon's adventures, all worth reading for the marvelous mixture of fun and serious religious purpose.

Anyone who wants to know more about religion from both sides—how it is regarded by parishioners and how it appears to their clergy—can learn a great deal while enjoying themselves with the adventures of Rabbi Gideon Abel. (68-21485)

William H. Schweder, S.J. Georgetown University

could find one."

Fanelli is sure that Monroe's decision to record "God Is Alive" will help to make it a "standard." "His name still means a lot in the music business," Fanelli said.

### CHANGE...

... In nuns' garb, indeed.

This small sampling of religious habits adapted to the times by sisters of different communities symbolizes how Catholic educators are adjusting to meet new challenges ■ Facing the present and anticipating the future, Catholic schools are making curricular innovations... using multi-media... experimenting with ungraded and modular teaching... employing modern instructional techniques... adding up-to-date equipment... and staffing schools with qualified faculty

— religious and lay. Quality distinguishes Catholic education today ■ Catholic teachers are striving for ever greater excellence, mindful of their commitment to lead their students through knowledge and love to God



Documentation of what is happening in Catholic education is dramatically presented in a new film, "Toward Tomorrow", produced by the National Catholic Educational Association and available for showing without cost from Association Films, (Dept. C), 600 Madison Avenue, New York, N.Y. 10022 ■ Continuing change to meet modern needs as they strive to form their students into responsible Christians — that is the spirit of today's Catholic teachers



A PUBLIC SERVICE MESSAGE



# The Electronic Arts

## Has U.S. Lost Knack For Making 'Top' Children's Films?

NEW YORK—(CPF)—If European countries should ever want to offer America some foreign aid, they would do well to start with some tips on how they make so many excellent children's films. The United States, despite Disney Studios, continues to be seriously underdeveloped in that area.

International Children's Film Festivals have consistently been dominated by countries other than the U.S. and — interestingly — more often than not they are Eastern European countries like Poland, Hungary, Yugoslavia, Rumania and Czechoslovakia.

The latest import getting rave reviews is a Yugoslav-Czech co-production titled "The Seventh Continent," whose main characters are "the yellow girl," "the white boy" and "the black boy," who discover a magical island where they are joined by hundreds of children from throughout the world.

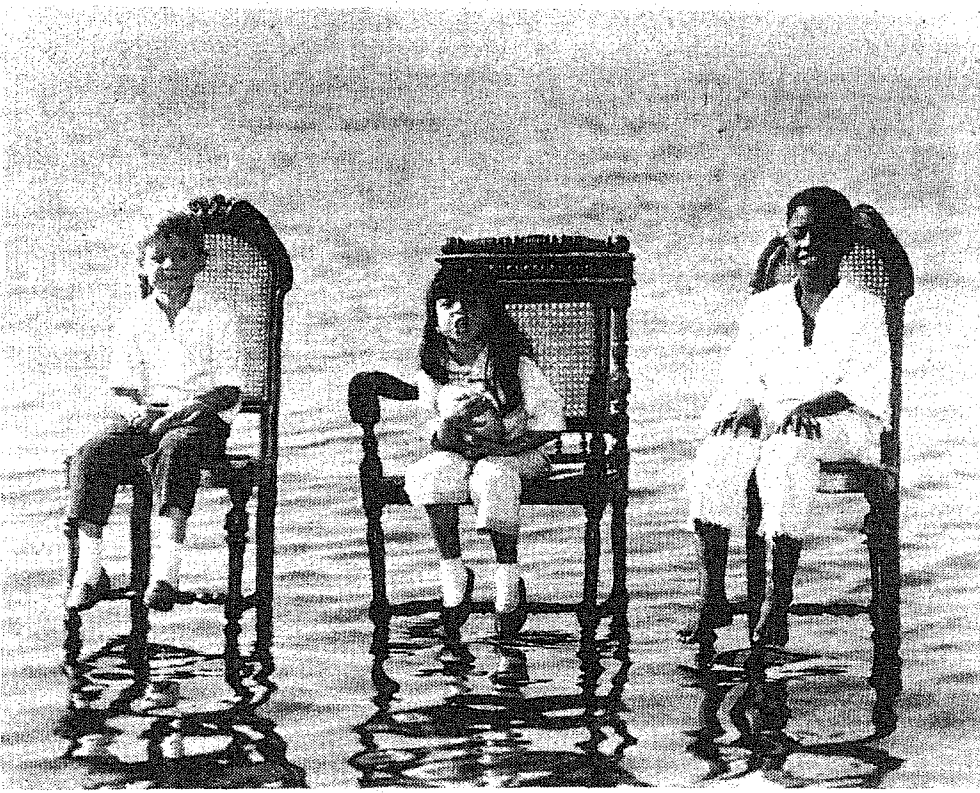
### RE-RELEASED

Being re-released to theaters—although most of its U.S. showings have been be-

fore school and church groups—is the Czech's "Do You Keep a Lion at Home?" A fantasy about two young brothers who wander the streets and undergrounds of Prague for a day, undoing wicked spells or helping a convention of ghouls better organize their haunting activities.

At Teheran's "International Festival of Films for Children" last December, 26 countries entered 69 films and the United States' three entries drew blanks, not even gaining an honorable mention, while Russia, the satellite countries, France, Canada, England, Japan and Norway were marching off with honors.

Symptomatic of the dearth of high-quality children's films being produced by the United States is the fact that for the last two years, CBS-TV's "Children's Film Festival" has relied solely on foreign-made films: from Scotland, Russia, Czechoslovakia, France, Italy and other countries.



FLOATING ON chairs is easy for the three children pictured above from the Yugoslav-Czech film "The Seventh Continent."

Ironically, one of the reasons frequently offered as a prime reason for the scarcity of well-made U.S. children's films—or, for that matter, even poorly-made U.S. children's films—is the success of the late Walt Disney. According to some would-be competitors, he cornered the market on children's films as far as the U.S. film industry was concerned. Other potential producers of films for children received little or no

encouragement and financial backing.

The National Catholic Office for Motion Pictures is doing whatever it can to promote more children's films, regardless of the country of origin. The July issue of its official "Catholic Film Newsletter" featured a cover treatment of "Heidi," an Austrian-made version of the classic which is being distributed in the United States by Warner Brothers-7 Arts. The fact that this is one more

version of "Heidi," said NCOMP, "underlines the very fact that there is too little imagination at work toward production of acceptable children's entertainment."

The August issue of the "Catholic Film Newsletter" greeted "The Seventh Continent" as one of the "best of the new films" and one "full of imaginative fantasy that both the young and their parents will find intriguing. It is not by any means the usual 'formula' brand of family entertainment but will delight its audience with the care of its special-effects work and the surprises and humor of its script."

The special effects include fantasy sequences in which the three children—black, yellow and white—summon children from an adult world that has no time or interest for children. The children come to the island floating on chairs, beds, barrels and assorted toys and spend most of their time there listening to the music produced by sea shells.

Their disappearance causes an international crisis, topped off by a spoof of the United Nations when an "International Commission for Lost Children" gets hopelessly entangled in parliamentary gobbledegook.

## This Week's Movie Ratings

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

- FAMILY**
- Finian's Rainbow
- UNOBJECTIONABLE FOR ADULTS**
- Targets
- Young Tarless
- UNOBJECTIONABLE FOR ADULTS WITH RESERVATIONS**
- Helga

Observation: This sex education film, made with the assistance of several German government health agencies, is currently in theatrical distribution in the United States. Although the film has elements of real value, notably the microphotography of conception and growth of the foetus, it has such obvious drawbacks as unconvincing dramatizations, the use of unenlightening technical terminology, and an imperfect job of dubbing. The film's content is treated in a generalized manner so that most adults will find it too superficial and most adolescents too detailed in presentation. Totally inappropriate is the addition of a prologue which sets a snickering tone for the film itself.

Educational films of this type are ideally suited for exhibition in classrooms or other controlled environments where their subject matter may be placed in its proper moral and social context. It is unfortunate that Helga will be shown in movie theaters where at present no legal distinction is made in regard to the age of viewers; parents especially should be aware of this fact when the film plays in their locality. Although there is little that adults might object to in this particular film, its commercial success will almost certainly invite more sensationalized treatments of similar subjects presented to the public under the guise of sex education. It should be obvious that motion picture theaters, traditionally linked with entertainment, are not the proper place to carry on the important yet delicate task of sex education.

### OBJECTIONABLE IN PART FOR ALL

**The Conqueror Worm**

Objection: This period horror film about a witchhunter who delights in human suffering relies upon a series of sadistic episodes to compensate for its poverty of script and inept execution.

### Zito

Objection: This evocative but flawed film about a young girl's striving to accept the trauma of her own's impending death is susceptible to the interpretation that maturity is achieved through casual sex.

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

- 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) Jubat (Unobjectionable for adults and adolescents)
  - 8 a.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.
  - 11 p.m. (6) I Like Money (Unobjectionable for adults)
  - 11:15 p.m. (11) Affair With A Stranger (Unobjectionable for adults and adolescents)
- 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) Mo And Pa Kettle Go To Town
  - 7 p.m. (6) I Like Money (Unobjectionable for adults)
  - 8 p.m. (23) Codicia (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 Oulow (Unobjectionable for adults)
- SUNDAY, SEPT. 1**
- 11:30 a.m. (7) Terror Of Rome (No classification)
  - 12:30 p.m. (10) Legend Of Tom Dooley (Unobjectionable for adults and adolescents)
  - 1 p.m. (4) My Six Convicts (Unobjectionable for adults and adolescents)

- 2 p.m. (5) Sherlock Holmes In Washington (Family)
  - 2 p.m. (6) Highly Dangerous (Family)
  - 2 p.m. (7) Maverick Queen (Family)
  - 2 p.m. (10) Deception (Unobjectionable for adults and adolescents)
  - 3:30 p.m. (7) Andy Hardy Comes Home (Family)
  - 3:30 p.m. (23) Jet Over The Atlantic (No classification)
  - 4 p.m. (6) I Like Money (Unobjectionable for adults)
  - 5 p.m. (10) Gentleman's Agreement (Objectionable in part for all)
  - OBJECTION: Reflects the acceptability of divorce.
  - 6 p.m. (6) Highly Dangerous (Family)
  - 6 p.m. (6) League Of Gentlemen (Unobjectionable for adults)
  - 9 p.m. (10 & 12) Hush, Hush, Sweet Charlotte (Unobjectionable for adults)
  - 9 p.m. (23) Sands Of Beersheba (No classification)
  - 11:15 p.m. (5) Nights Of Rasputin (Objectionable in part for all)
  - OBJECTION: This film, which depicts the life of a pseudo-monk and his alleged "miraculous powers", is conducive to false impressions; in treatment it contains suggestive costuming, dialogue and situations.
  - 11:30 p.m. Johnny Guitar (Unobjectionable for adults and adolescents)
  - 11:30 p.m. (11) Government Girl (Unobjectionable for adults and adolescents)
  - 12 a.m. (4) Ten North Frederick (Unobjectionable for adults and adolescents)
  - 12:05 a.m. (10) Forbidden Street (Objectionable in part for all)
  - OBJECTION: Reflects the acceptability of divorce.
- MONDAY, SEPT. 2**
- 9 a.m. (7) Desperate Search (Objectionable in part for all)
  - OBJECTION: Tends to justify divorce and remarriage.
  - 9 a.m. (10) Hit The Ice (Family)
  - 10 a.m. (23) Time Lock (Family)
  - 11:30 a.m. (23) Kidnapped (Family)
  - 2:50 p.m. (23) Alakazam The Great (Fam)
  - 5:30 p.m. (10) Decision At Sundown (Objectionable in part for all)
  - OBJECTION: Insufficient moral compensation.
  - 8 p.m. (23) 13 Days To Die (No classification)
  - 8:30 p.m. (6) League Of Gentlemen (Unobjectionable for adults)
  - 10 p.m. (23) Hell's 5 Hours (Family)
  - 11 p.m. (6) Flaming Feather (Family)
  - 11:15 p.m. (11) The Girl From Mexico (Family)
- TUESDAY, SEPT. 3**
- 9 a.m. (7) The Kid From Cleveland (Fam.)
  - 9 a.m. (10) On Your Toes (Unobjectionable for adults and adolescents)
  - 5:30 p.m. (10) This Side Of The Law (Unobjectionable for adults and adolescents)
  - 8 p.m. (4) The Big Show (Objectionable in part for all)
  - OBJECTION: Low moral tone and a symptomatic presentation of perjury in the plot solution.
  - 8 p.m. (23) Ghidrah, The 3-Headed Monster (No classification)
  - 8:30 p.m. (5) If A Man Answers (Unobjectionable for adults)
  - 8:30 p.m. (6) Flaming Feather (Family)
  - 9 p.m. (7) If A Man Answers (Unobjectionable for adults)
  - 10 p.m. (23) Beginning Of The End (Fam)

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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 Ch. 7 WCKT Final segment of "Justice and Peace" series exploring the church's role in the world's basic social and economic problems.

11 A.M.  
CHURCH AND THE WORLD TODAY Ch. 7 WCKT Insight.

11:30 A.M.  
MASS FOR SHUT-INS—Ch. 10 WLBW

**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 610 Kc. 73 F.M.

8 A.M.  
THE SACRED HEART PROGRAM—WHEV, 1600 Kc. Riviera Beach.

8:30 A.M.  
THE SACRED HEART PROGRAM—WCCF 1580 Kc. (Punta Gorda).

8:30 A.M.  
UN DOMINGO FEUZ—Spanish WFB, 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—WSRF, 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.

7 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.

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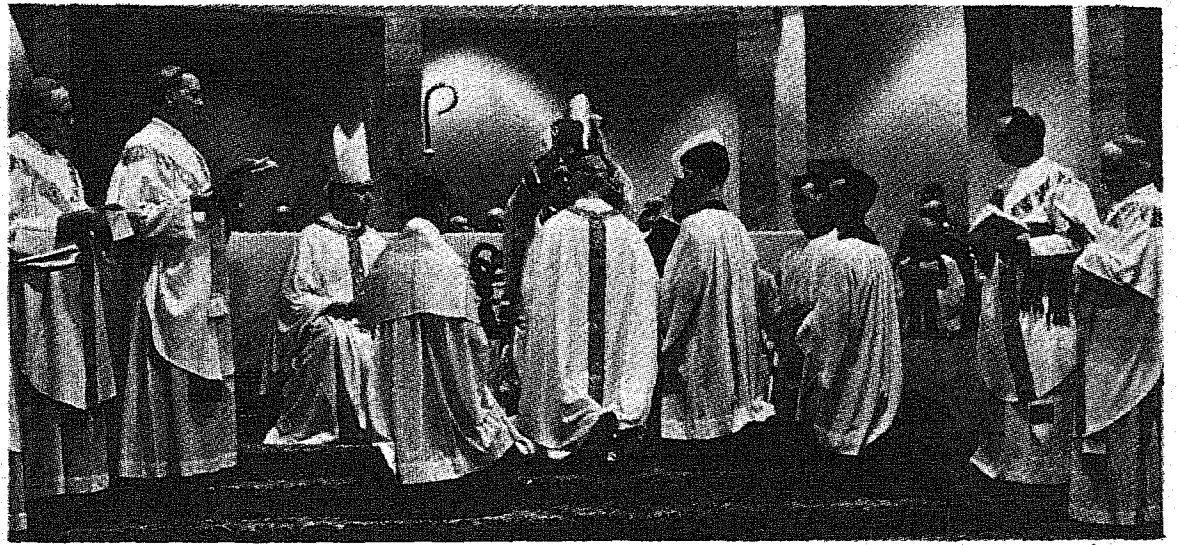
**WINZ Radio 94**

Miami, Florida





OFFERING HIS first blessing as a member of the hierarchy is Bishop Fitzpatrick.



KNEELING TO receive his Miter, Crozier and ring from Archbishop Coleman F. Carroll is Bishop Fitzpatrick.

Photos by Tony Garnet



PROSTRATING HIMSELF before the altar at the beginning of the Ceremony is new Auxiliary Bishop John J. Fitzpatrick.



SYMBOLIC MOMENT in the Ceremony during which Book of Gospels is put over new Bishop's head in presence of prelates from all over the United States.

## Wording Of Document Of Appointment

PAUL BISHOP, SERVANT OF THE SERVANTS OF GOD to our beloved son JOHN JOSEPH FITZPATRICK, Pastor of the Church of Corpus Christi in the Archdiocese of Miami and Episcopal Vicar in the Metropolitan Curia of the same See, elected Titular Bishop of Cenae and Auxiliary to the Archbishop of Miami, health and apostolic blessing.

Since the office of supreme guide of the Universal Church has been placed upon Us, We have no duty more religious and solemn than to provide shepherds for the local churches, and, if there be need, men to help them.

Indeed, the well-being of the whole Church spread throughout the world arises, as if by a harmonious agreement in the Lord, through the building up and mutual example of the individual parts. This is especially true in our modern circumstances, whether good or evil, which take place in local communities, have an immediate effect on the entire family of God.

Therefore, since it would be giving help to our venerable brother Coleman F. Carroll, the Archbishop of Miami, and since we deem you to be suitable for undertaking such an office, having received the advice of Our venerable brothers, the Cardinals of the Holy Roman Church who preside over the Sacred Congregation

for Bishops, by virtue of our supreme authority We name you, our dear son, Auxiliary to the same Archbishop of Miami and at the same time we elect you Bishop of the Titular See of Cenae, vacated after the transfer of our venerable brother John Joseph Scanlan to the Cathedral Church of Honolulu.

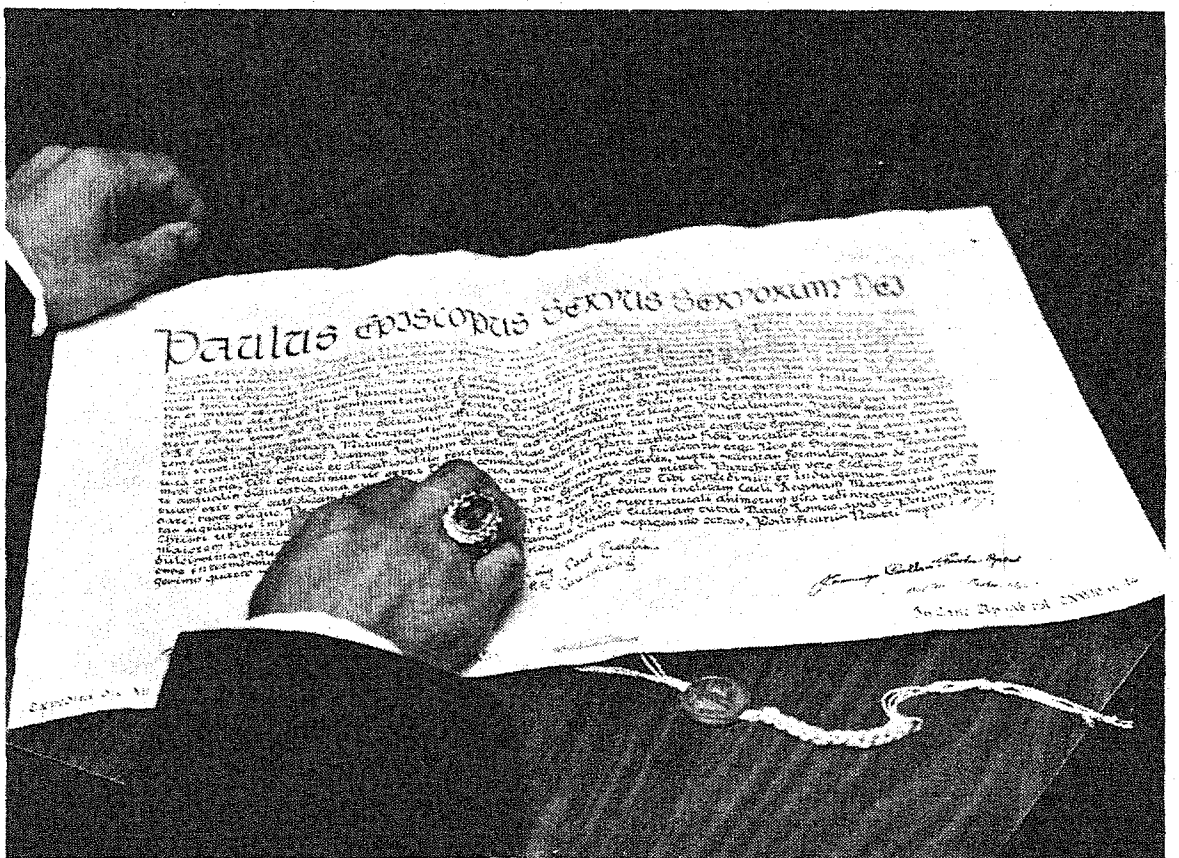
You will have, therefore, all the rights and privileges, and you will be bound by the duties and obligations, which are proper to Bishops of your rank.

For the sake of your greater convenience, we grant that you may accept consecration outside the City of Rome from any Catholic Bishop as long as he is assisted by two other Bishops who are joined with this Chair of Peter by the bond of faith and who consecrate you together with him.

Before your consecration, however, it will be your responsibility to make a complete profession of faith and to swear an oath of fidelity to Us and Our Successors.

These both should be made according to the established formulas and witnessed by any prelate in union with this Apostolic See. When they are signed according to custom and impressed with the seal, you should send them immediately to the Sacred Congregation for Bishops.

Finally, to assure your trustworthiness in all things, let us always hold in high esteem the



Papal Document Elevating Bishop Fitzpatrick To The Episcopacy

Queen of Heaven and our most dear Mother. Free from all stain from the beginning, she was an associate of her Son in restoring the supernatural life of souls, and she never ceases

to be concerned about each of her sons and to guard the whole Church of Christ.

Given in Rome at Saint Peter's, the twenty-fourth day of the month of June, in the year

of the Lord one thousand nine hundred sixty eight, in the sixth year of Our pontificate.

Aloysius Cardinal Traglia  
Chancellor of the Holy Roman Church



# Coat Of Arms Of His Excellency

The Most Rev.

John Joseph Fitzpatrick, D.D.

Titular Bishop Of Cenae

Auxiliary Bishop

To The Archbishop Of Miami

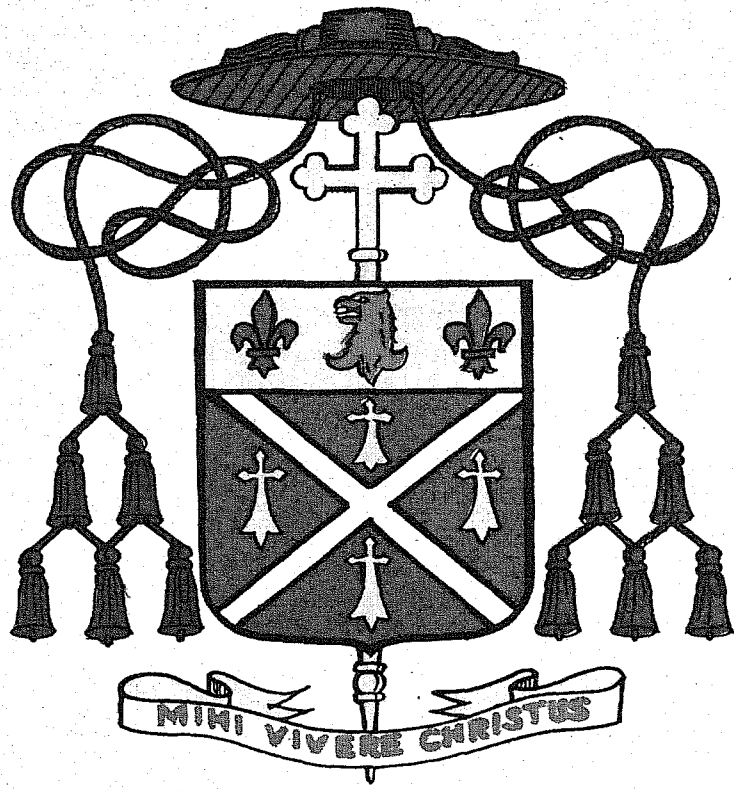
The coat of arms of the Fitzpatrick family consists of a black field with a silver saltire (an X-shaped charge) with a chief (upper partition) of blue bearing three gold fleurs-de-lis. These basic arms have been retained, but the colors have been changed and two additions have been made to make this interpretation of the Fitzpatrick arms personal to the Bishop.

Four ermine spots honor the Pelletier family of the Bishop's mother. In French "pelletier" means "furrier." One of the Pelletier families of France bears ermine spots on its coat of arms as an allusion to the name. Such arms are known as "canting arms" because they bespeak or "sing out" the name of the bearer of the shield.

The ermine spot derives its name from the Ermine or "mus Armenicus," (so-called from being found in the woods of Armenia,) a small white animal with a black tail, the tail being sewed to the white fur for its enrichment.

The eagle is the symbol of St. John the Evangelist, the baptismal patron of Bishop Fitzpatrick. The inspired writer of the Fourth Gospel has been known by this symbol for centuries, because his Gospel rises to the very throne of heaven in proclaiming the Divinity of Christ. For simplicity the head, rather than the full eagle, is shown on the shield.

The motto of the new Bishop, which expresses briefly an ideal, a program of life, the spirit of the one who selects it,



is "Mihi Vivere Christus," which translated means "For to me to live is Christ" . . . and is a phrase taken from the Epistle of St. Paul to the Philippians (1:21).

The pontifical hat, with six tassels on each side, disposed in three rows, all in green, and the episcopal cross tintured in gold, comprise the external ornaments.

These are the heraldic trappings of a prelate of the rank of Bishop. Prior to 1870 the pontifical hat was worn at solemn cavalcades held in conjunction with papal functions. The color of the pontifical hat and the number and color of the tassels were signs of the rank of a prelate, a custom which is still preserved in ecclesiastical heraldry.

Through the ages, the Church has retained the heraldic tradition with each prelate choosing a coat of arms based on such things as his personal family history and the particular purpose or special ideal to which he aspires.

## Auxiliary Bishop Fitzpatrick Consecrated

(Continued from Page 1)

ful that, "In our beloved country the Church is seemingly becoming enmeshed in the maelstrom of persecution—an intellectual persecution that even cries out against those whom God has set over His Church.

"Christ appointed Peter to be his vicegerent, committing into his hands the 'power of the keys,'" he declared. "Paul today is Peter and truly Christ has said to him'. . . thou art Peter and upon this rock I will build my Church, and the gates of hell shall not prevail against it.' (Matthew 16:18-19). These words represent a mandate. They echo for all centuries the will of Him Who died to save all."

### DIVINE MISSION

He emphasized that the divine mission freely given to the Apostles will remain constant until the end of time as others assume their ministry. "The Bishop of Rome succeeds Peter and the Bishops of the world are the valid, authentic successors of the Apostles and carry out their mission through the operation and grace of the Holy Spirit. The episcopacy dates back to apostolic times. It is the voice of God among the people. It is the leaven in the City of God."

Archbishop McDonough, the fourth of Florida's priests to be elevated to the episcopacy described as "totally unwarranted" the criticism of the Vicar of Christ on earth noting that to the Pope has been decreed the helmsmanship of God's Church.

"Far too often the Bishops of the world are being peremptorily questioned—yet they, through a special charism, have been chosen by the Holy Spirit to serve the Church in positions of authority. The Bishops of this era must incessantly uphold the house of God and present his unalterable teachings no matter that the cost no matter what the sacrifice," Archbishop McDonough declared.

"A Bishop must possess the dimension of his unique apostolate. A Bishop in this modern world should be consonant with the decrees of the II Vatican Council which implies an intimate identification with the community and an acute awareness of its problems. It behooves a successor of the Apostles to reflect the image of Christ, the Divine Shepherd. Equally the one chosen to articulate the message of Christ in the good news of the gospel must radiate the love of God and vividly portray a compassion toward the sensitive need of souls," he explained. "On the other hand, a Bishop is the custodian of truth, a defender of the faith, a spokesman for justice, an apostle to all.

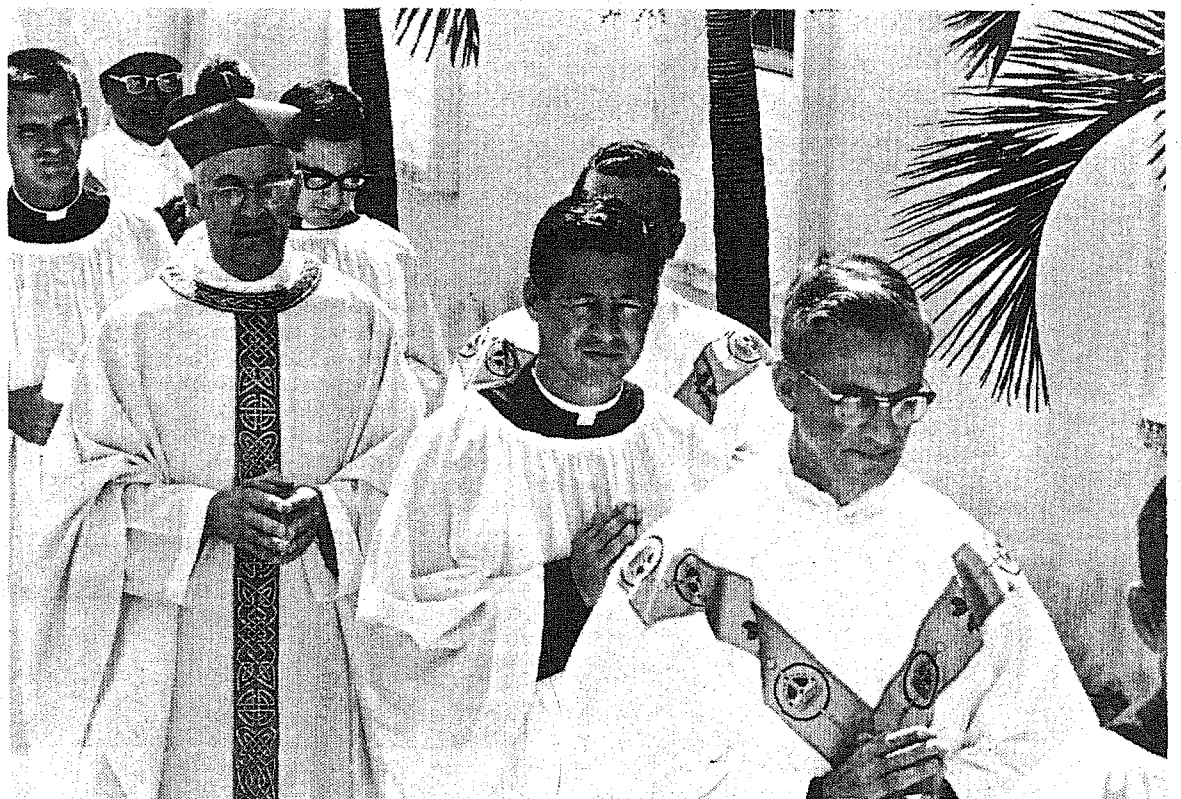
"Since the Bishop is the counterpart of Christ, he must be a leader in whom the flock can repose confidence. The exemplary Bishop glories in his priesthood and accepts, even though unworthy, the prerogatives and responsibilities of ordination to the episcopacy," he added.

Archbishop Carroll and Bishop Fitzpatrick were the principal concelebrants of the Mass of Ordination with other members of the hierarchy present.

Also concelebrating were Father Robert Fitzpatrick, S.J., brother of new Bishop, who came to Miami from Davao City, Philippines; Father Rene Gracida, Chancellor of the Archdiocese of Miami, and general chairman of arrangements for the episcopal ordination; and Father Eugenio del Busto, Assistant Chancellor, both of whom assisted Bishop Fitzpatrick during the ceremonies.

### OFFERTORY

John E. Leffler of Buffalo, nephew of Bishop Fitz-



PRIESTS' PROCESSION for the ceremony included the new Bishop's brother, Father Robert Fitzpatrick, (right), Father Arthur De Bevoise, (middle) and Bishop John J. Fitzpatrick.

patrick; and his wife, were joined in presenting the Offertory gifts by 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.

Other relatives of the new Bishop present for the ceremony, which was witnessed for the first time in South Florida, included his sisters, Miss Catherine Fitzpatrick,

Hollywood; and Mrs. Howard Leffler, Buffalo; his aunts: Mrs. Gladys Pelkey, Ontario; Mrs. Jean Couture, Detroit; Mrs. Marjorie Fitzpatrick, Las Vegas, Nev.; four nieces: the Misses Laura, Linda, and Patricia Leffler, all of Buffalo; Miss Joan Pelkey, Ontario; and Miss Joan Couture, Detroit; and a cousin Father Dan MacDonald of Ontario.

Also included in the congregation and among guests

at the banquet which followed at the Hotel Deauville were priest-members of the 1942 class of Our Lady of Angels Seminary, Niagara, N. Y. now serving in various Sees of the country; and priests from the Archdiocese of Miami, and the Dioceses of St. Augustine, St. Petersburg and Orlando; as well as delegations of religious communities stationed in South Florida and English and Spanish-speaking laity.



# Are Guns The Answer To City Violence?

By Father

JOHN B. SHEERING, C.S.P.

Some years ago, a little girl wrote a letter to a Washington, D.C., newspaper saying that she would like to know how the world began, how it is now, what are the prospects for the future and what could she do to help make the world a better place to live in. The editor piously responded that she would find all the answers in the Bible.

The answers to our great modern problems are of course, not in our Bible, or rather, they are not clearly expressed in the Bible. Even the Second Vatican Council humbly and honestly admitted that it did not have all the answers to all the problems of today, inside or outside the Bible. The fact is that the Bible sometimes gives us wrong clues to the solution of some of our problems and it takes a heap of interpretation to correct some of these leads.

Take the question of "Crime in the streets." It is as old as the Bible. Psalm 54, 1 says: "...in the city I see violence and strife; day and night they prowl about its walls, evil and mischief are in its midst." But the Psalmist seems to say that vengeance is the answer to violence, and he seems to take pleasure in the thought of

evening up the score for evil done: "The just man shall be glad when he sees vengeance; he shall bathe his feet in the blood of the wicked..." And in Psalm 136 we find the blood-curdling curse on the Babylonians: "Happy the man who shall repay you the evil you have done us! Happy the man who shall seize and smash your little ones against the rock!"

**CATCH PHRASE**

Many of those who clamor for "law and order" and play down justice are, I fear, calling for vengeance and vindictiveness. Every civilized person wants law and order but those who use law and order as a slogan or catchphrase usually mean, "Get the Negro rioters and get them good and teach them a lesson they will never forget."

This vindictiveness comes through with blood-chilling clarity in the shrill demands of those who call for the shooting of looters on the spot, no questions asked. Former Governor Wallace of Alabama and Mayor Daley of Chicago have been headlined for giving at least a partial blessing to the shooting of looters, in spite of the fact that many looters in riots are children.

Attorney General Ramsey Clark recently warned a gathering of trial judges at Chapel Hill, N.C., that shooting looters is not the answer to the problem of big city riots. We have not found the answer yet but we do know that shooting looters is not the

answer. Said Clark: "No civilized nation in history has sanctioned summarily shooting thieves caught in the commission of their crimes. Will America be the first?"

**BLOODSHEDDING**

Clark went on to point out that excessive force and bloodshedding can only lead to guerrilla warfare in our cities. Moreover, he declared that America ought to feel remorseful about its past record of killings without judicial trial: "A nation which permitted the lynching of more than 4,500 people, nearly all Negroes, between 1882 and 1930 can ill afford to engage in summary punishment without trial in our turbulent times."

Gov. Spiro Agnew of Maryland has been quoted as saying that it would be "a tremendous deterrent" if everyone fleeing arrest at least thought the police would shoot. But Clark commented that the first rule of law enforcement is never bluff, the lesson of the empty threat being that the culprit goes ahead and does what he wills.

The Attorney General's positive recommendations were: a strong, well-financed police force with a good community relations program, and prompt dispatch of sufficient police into the riot situation. Policemen are to use only enough force to repel aggression or to make an arrest. Shooting a 12-year-old child is not police work: it is plain butchery.

## Interpretation

### BELOW OLYMPUS By Interlandi



INTERLANDI © 1968, LOS ANGELES TIMES

"Let's not have any of your cute games of showing bored delegates to the whole nation!"

# Can't Discuss Future of Social Action Without A Good Look At Past, He Says

By MSGR. GEORGE G. HIGGINS

The National Catholic Action Conference, a loosely knit umbrella-like organization which once a year brings together a disparate collection of several hundred concerned laymen, Religious and clerics for a three-day series of structured but very informal meetings on a variety of current social problems, held its 1968 convention last week on the campus of St. Xavier College in Chicago. The Chicago program included two wide ranging inter-faith seminars on the future of religiously oriented social action in the United States. Representatives of the "old breed" (as the program committee chose to identify them) were mercilessly paired off at these two seminars against a panel of articulate, up-and-at-'em spokesmen for the younger generation or the so-called "new breed."

As the reluctant lead-off man for the old-timers I was tempted at first to try to buy (or, if you will, to lie or to soft-soap) my way out of the lion's den by flamboyantly playing up to the under-30 members of the panel and their exuberant followers in the audience. If you want to get out of this place alive, I said to myself, why not cater to their vanity? Flatter them, butter them up, tell them what they obviously want to hear. What difference does it make? Tell them that anybody over 30 is obviously a hopeless square and is not to be trusted and hope that this will soften them up and persuade them to make an exception in your case and to go easy on you during the discussion period.

On second thought, however, I decided that this wouldn't make for a very interesting or lively seminar. Accordingly I mustered up enough courage to begin my presentation on the future of the Catholic social action movement in the United States by lavishly praising some of the giants of yesteryear — men and women whom many of the "new breeders" seem never to have heard of — and by suggesting that the current crop of social actionists, in spite of their protestations to the contrary, tend in many cases to be more churchy and more clerical in their approach to social reform than they are willing to admit and more so, incidentally, than many of their forerunners in the movement.

**'NEW BREEDERS'**

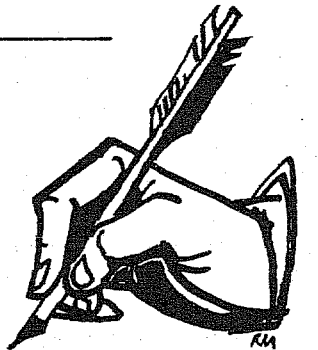
For good measure, I also suggested — at the risk of being locked up on charges of senility — that some of the "new breeders" tend to put too much stock in the efficacy of one-shot Selma-type demonstrations, which are here today and gone tomorrow, and tend to be cynical about long-range programs of social

education and social reform which do not produce measurable results in the immediate here and now.

Needless to add, I also praised the "new breed" very sincerely and enthusiastically for their many courageous and constructive innovations in the field of social reform — but more about that in a subsequent column. For present purposes, suffice it to say that I wasn't kidding when I reminded the "new breeders" attending the NCSAC convention in Chicago that we and they have much to learn from the example of our forerunners in the social action movement — men and women of the stature of Peter Yorke, John A. Ryan, William Kerby, John Maguire, Francis J. Haas, Frederick Kenkel, Raymond McGowan, Philip Murray, John O'Grady, John Brophy, Linna Bresette, John Monaghan, Sister Thomas Aquinas, John Boland, Mary Synon, Harry Read, George Hunton, and many others, long since forgotten, who patiently plant-

ed the seeds that we, in a much more favorable climate of public opinion, are now beginning to harvest.

Be that as it may, the moral of the story is that we can't talk intelligently about the future of the social action movement without reference to its past. Having looked at the record, we can say, if we will, that the performance of those who went before us wasn't very impressive. Maybe not. For my own part, however, I happen to think that, given the obstacles against which they had to contend, our forerunners in the Catholic social action movement turned in a very creditable performance, indeed, and one which, in many respects, was more impressive than our own. In any event, pity the man who thinks that we have nothing to learn from those who went before us — from a John A. Ryan, for example. The Church in the United States should be so lucky as to come up with another social reformer of his extraordinary stature in the present generation.



MSGR. HIGGINS

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# As God Loves The Poor So Must We

By FATHER DAVID G. RUSSELL

God has a special love for whatever or whoever is poor and insignificant.

For example, when He chose a nation to be dearer to Him than all the other nations on the face of the earth, He did not choose the powerful Roman empire or the learned people of Greece.

He chose, rather, a small and insignificant people who lived on a small piece of land. He chose the people of Israel.

God has always chosen the weak to confound the mighty. He chose youthful David to overcome the warrior Goliath. He chose the sterile to become the mothers of His leaders: Sarah, the mother of Isaac;

## NOW-- Christianity

Rebecca, the mother of Samson; Hannah, the mother of Samuel; Elizabeth, the mother of John the Baptist; and finally Mary, the mother of Jesus.

Jesus Himself chose the humble way. He descended into the brambles to seek out the strayed sheep, and went into the dust to seek the lost coin.

God has used His unlimited freedom to dwell not only in the heights but also in the depths, not only in the great but also in the small, not only in Himself but in others who are infinitely less than Himself. He whom the heavens cannot contain uses His divine power to dwell in the lowest without bursting it asunder.

God's unlimited freedom makes it possible for Him to choose the poor and the weak, but His love leads Him to prefer the impoverished and the helpless. What might be simply a possibility has actually become a preference in the mystery of God's love. God does not love us in spite of the fact that we are poor and insignificant but because we are poor and insignificant.

God has acted out in His own life His preference for the poor by becoming poor. He who is in the light, the riches and the glory of God began to exist among the little, the poor and the lowly as one of them. He not only chose the poor to be His special friends, but chose to become one of them. He emptied Himself of the glory of being God and became man.

The God of infinite power became the total weakness and dependence of an infant. He lived in a land subject to military occupation and worked with His hands. He knew every adversity known to man. He was betrayed by one of His closest friends, falsely accused, beaten and finally crucified. He died despised and rejected. This man was God.

Even during our Lord's life He rejected opportunities for glory. He wanted only love. He avoided the title "Son of God," which would have suggested human kingship, and preferred the title "Son of Man." He rejected the triumphal or temporary Messiahship



urged on Him by the crowds and His disciples. He preferred to overcome misery by embracing it.

God emptied Himself not merely by being born as a helpless child but by living the human condition to its lowest point: death.

We are all poor, not necessarily in money, but poor in our human condition; we suffer, we are ignorant, we hurt others even when we do not wish it. And because we are poor, God draws near to us as one of us to make us strong. With Him we can overcome.

If God loves us because we are poor, can we reject our brothers who share the poverty of the human condition? With God we must draw near to the man who is the more afflicted, who suffers for whatever reason. If we are insensitive to him we are insensitive to what God most loves in man.

The poor and helpless pay a wonderful compliment to the Church when they turn to her for help. They must see there the countenance of the savior who especially love those who suffered most.

## Prayer Of The Faithful THIRTEENTH SUNDAY AFTER PENTECOST Sept. 1

CELEBRANT: The Lord be with you.

PEOPLE: And with your Spirit.

CELEBRANT: In today's Gospel Jesus once again gives us His example of love and concern through the curing of the 10 lepers. As he constantly and continually responded to the needs of others, so we too now remember the needs of men in a common prayer.

LECTOR: The response for today's prayer of the faithful will be: Hear us, O Lord.

LECTOR: (1) For Pope Paul, Archbishop Carroll, and all religious leaders that their example of holiness and enthusiasm may lead all of God's people to a deeper faith and a greater love, we pray to the Lord.

PEOPLE: Hear us, O Lord.

LECTOR: (2) For our new Auxiliary Bishop, John J. Fitzpatrick, that he may know many more years of dedicated service to God's people, we pray to the Lord.

PEOPLE: Hear us, O Lord.

LECTOR: (3) For the people of Czechoslovakia as they struggle to defend their basic human freedom, we pray to the Lord.

PEOPLE: Hear us, O Lord.

LECTOR: (4) For the poor and underprivileged of our nation and the world that they may be enabled to share the good things of this world through the efforts of all of us, we pray to the Lord.

PEOPLE: Hear us, O Lord.

LECTOR: (5) That more young men and women will be inspired to dedicate their lives to the service of the Church as priests and religious, we pray to the Lord.

PEOPLE: Hear us, O Lord.

LECTOR: (6) For the sick, suffering, and deceased members of our parish, remembering especially N. and N., who died this past week, we pray to the Lord.

PEOPLE: Hear us, O Lord.

LECTOR: (7) For all of us here present that our faith in Christ will bring us ever closer to one another and to all men, we pray to the Lord.

PEOPLE: Hear us, O Lord.

CELEBRANT: Almighty God, grant the petitions we have made, and grant also that our faith may be strengthened by the gifts of Your Holy Spirit, that we may all work harder to achieve these samethings that we have asked of You through Jesus Christ, Your Son, Who lives and reigns with You in the unity of the same Holy Spirit, God, forever and ever.

PEOPLE: Amen.

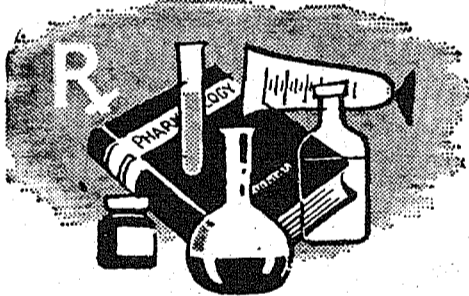
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## MISSAL GUIDE

Sept. 1 Mass of the Thirteenth Sunday After Pentecost, Gloria, Creed, Preface of the Trinity.

Sept. 2 Mass of St. Stephen, King, Confessor. Gloria, Common Preface.

Sept. 3 Mass of St. Pius X, Pope, Confessor. Gloria, Common Preface.

Sept. 4 Mass of the Thirteenth Sunday After Pentecost. No Gloria or Creed, Common Preface.

Sept. 5 Mass of St. Lawrence

Justinian, Bishop, Confessor. Gloria, Common Preface.

Sept. 6 Mass of the Thirteenth Sunday After Pentecost. No Gloria or Creed, Common Preface.

Sept. 7 Mass in Honor of the Blessed Virgin Mary. Gloria, Preface of the Blessed Virgin Mary.

Sept. 8 Mass of the Fourteenth Sunday after Pentecost. Gloria, Creed, Preface of the Trinity.

## Urges Nuns Cling To Old Devotions

CINCINNATI —(NC)— A bishop said here that religious life has suffered from the "insidious attack" of current man-centered thinking, but contended the attack is itself a challenge to Religious "to give witness to the true, perennial relevance of religion."

Auxiliary Bishop Edward A. McCarthy of Cincinnati outlined the challenge of Sisters of several communities at investiture and profession ceremonies.

"You must be, as Religious have always been, the witness, the sign — to enlighten and encourage all of us," he said. "Untainted and undaunted, you must show the way, give the example, demonstrate to a skeptical age that in serious devotion to a life of prayer, of faith, to the worship of God, to asceticism, is truly to be found the spirit and the grace in which we will also serve and redeem our world."

Bishop McCarthy called the present time "a period

when there is a startling tendency to segregate God out of religion."

"God is dead, they say. The skepticism, the doubts about reality of a Descartes and a Kant have left their marks in today's tendency to question the objectivity of God, of revelation, of an unchanging moral law," he declared.

"In post-conciliar circles one frequently hears quotes of prominent, liberal Protestant theologians like Rudolf Bultmann, Paul Tillich, Dietrich Bonhoeffer and others. We are indebted to these men for insights into the needs of our times — for a more human, personalistic living of the faith," the bishop said.

"Yet the danger is that even Catholic teachers and writers, in a sort of pell-mell adulation of these theologians, accept fundamental teachings of theirs about God and man's relation to Him that in no way can be reconciled with our Faith," Bishop McCarthy said.



# Parade Of Doctors Worries Patient

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 Dr. Ben Sheppard, P. O. Box 1059, Miami, Fla. 33138.



By Dr. BEN SHEPPARD

"I am a new resident in the area and recently I had to be rushed to the hospital for emergency surgery. Over a three-day post operative period I was treated by four different doctors. I had trouble controlling my apprehensions to these various different doctors and I found that I did not have the same faith in them as I have in my old family doctor. Am I wrong to feel this way?"—Mrs. John R.

The key to this answer is whether or not the patient gets treatment on an individual, personal basis. Many old timers, like me, feel that the doctor-patient relationship is something of great value. The statement many make about "faceless, emotionless service" annoying them is one that I agree with.

Much of the effectiveness of medical care rests on the relationship between the patient and his personal physician and the trust that the patient has in the doctor. With this trust comes obedience to instructions, a clear mind, confidence in the cure and the will to live.

## Confidence A Factor

At least 50 per cent of the doctor goes into the description he writes for you if you know and trust him. A doctor whom you didn't know can write a prescription and you will feel that it will not work as well as the same drug from the doctor you prefer.

Let's look at the other side of the coin, however, doctors have families and need some leisure to read and relax. I believe that the doctor is more effective when he has had proper time to relax. Perhaps the answer lies in doctors' finding partners who think and feel about medicine as they do.

I am afraid that the trend in modern medicine to have doctors work in groups and hospitals turn into centers is something that will not change. And, as long as there is no time to schedule emergency illness, then service to the patient will come more and more from a group or partnership.

\* \* \*

"When school ends next June, I'll be 18 years old and ripe for Vietnam. But now, at 17, I'm considered 'minor' and can't go into a bar like anyone else or can I order a drink of hard liquor or even a beer. Really, don't you think this is unfair? Probably not, since you write so much against 'teen drinking.'"—M.N.

Perhaps you have misunderstood me, but I have no quarrel about an occasional social drink or a pre-inner cocktail for an adult who can control his intake. On the other hand there are a number of substantial reasons why teenagers shouldn't drink.

A few statistics may help to fill in the picture. Some 5,000 deaths and approximately 800,000 accidents each year are caused by "alcohol and problem drinkers," according to a report written by William Haddon, Jr., M.D., head of the traffic safety agency, Department of Transportation.

## Tests Advocated

States should rely more widely on chemical screening tests, making driving with more than a certain level of alcohol in the blood a criminal offense, Dr. Haddon says.

Other countries have far more stringent laws than we regarding driving while under the influence of alcohol. Police can stop any car in Great Britain and have the driver take a "breath test."

In Finland, if you stagger or appear the slightest bit intoxicated, guards who are placed at the exits of large restaurants can bar you from driving your own car and force you to take a taxi.

As a matter of fact you need a license there to buy more than a limited amount of liquor. After completing the application form it may take several days to get and then you still can't purchase more than two quarts without a special police permit.

Recently I hospitalized a 16-year-old child who is a chronic alcoholic. He had been drinking since he was in junior high school. The group with whom he had been associating was from some of our best families in the southwest section. Some of his "friends" were smuggling in alcohol during visiting hours at the hospital.

## 'Revolving Door People'

I did not mean this to be a sermon, but one more thought which comes from court records is pertinent. The problem-drinker in many of our fatal and near-fatal accidents has been in and out of traffic courts many times. Some judges call these "the revolving door people."

I am trying to get someone interested in manufacturing "inflatable ignition keys" which would pre-



vent the intoxicated driver from starting his car. The driver would have to blow air into the key in order to inflate it enough to start the car. However, if there is more than a certain amount of alcohol in your system, then it is impossible to inflate the

key—and anyone who helps you blow up the key will automatically go to jail.

\* \* \*

I hear more and more from parents about a strange malady—"late August syndrome"—or will summer never end?

Many ask if anyone really enjoys summer vacations.

Well, the youngsters away at camp do, and so do the lucky ones whose parents have a summer home or a country club membership.

## A Bore To Many

But for most youngsters who are too young to get a job, summer becomes a bore. They sit around all day watching television or they ask their parents to act as recreation directors.

Wouldn't it be fun to have a summer school where you could take courses not usually given during the year? There would be no homework, no grades in this course, just individual classes in music, crafts, outdoor sports, photography, dancing, art appreciation and others. Then, perhaps, learning would turn out to be fun.

\* \* \*

Finally, two statements I saw in a medical journal.

One: "For sale. Complete set of encyclopedias. Never used. My teenage son knows everything."

Two: "As long as there are final exams in our schools there will be prayers."

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THE VOICE

Miami, Florida

August 30, 1968



# Liturgy Conference Stresses 'Community'

WASHINGTON, D.C. — The National Liturgical Conference closed its 1968 Liturgical Week here with the passage of Resolutions committing the conference to support local liturgical and social action groups; to work for the opening of churches and church property for community use; to issue a call for all parishes to "demand that local courts and police execute justice rather than mere control," and to work in their local communities to combat racism.

Father Robert W. Hovda, member of the editorial staff of the National Liturgical Conference, was the celebrant and homilist at the closing "jazz" Mass, which featured dancers, reception of the Eucharist under both species and enthusiastic participation by the 5,000 persons attending the celebration.

Music was provided by the choir of St. Thomas the Apostle church from the Harlem section of New York City.

In his homily, Father Hovda called on Catholics to "reject spiritual imperialism" and to become "pilgrims, travelers — ready to ride loose and free exploring new possibilities of mind and imagination and social possibility."

Participants in the 1968 Liturgical Week heard eight major speakers discuss various aspects of the week's theme "Revolution: Chris-

tian Responses." They also attended one of 12 all-day workshops stressing a specific area of revolution.

## SPEAKERS LISTED

The major speakers included the Rev. Andrew J. Young, executive vice president, Southern Christian Leadership Conference; Abbe Francois Houtart, general secretary, International Federation of Institutes for Social and Socio-religious Research, Louvain, Belgium; the Rev. Carl E. Braaten, associate professor, Lutheran School of Theology, Chicago; also Father Gerard S. Sloyan, professor of the New Testament, Temple University, Philadelphia; Father Daniel O'Hanlon, S.J., professor of dogmatic theology at Alma College, Los Gatos, Calif.; Floyd McKissick, national director, Congress of Racial Equality; Dr. Marcus G. Raskin, co-director, Institute for Policy Studies, Washington; and Father Richard John Neuhaus, editor of *Una Sancta* and co-chairman for the New York area, Clergy and Laymen Concerned About Vietnam.

Father Neuhaus, speaking on the "Church's Future in Revolution," echoed the remarks of earlier speakers in stressing the need for revolutionary action in the United States and throughout the world, and in expressing doubt about the willingness of the Church to take an ac-

tive part in the revolution. He said: "The Church seems to look backward in obedience to a dead past; the revolution is radically open to the lively possibilities of the future."

He concluded, however, that while "there is no reason for optimism about a renewed Church in a renewed society, there is reason for hope."

## OBLIGATION CLAIMED

Andrew Young and Floyd McKissick stressed the obligation of American whites to black Americans. Young pointed out that much of America's wealth was amassed "with my granddaddy's blood," rather than with the practice of "New England virtues" of thrift and diligence.

Father Sloyan reminded the meeting that great social concerns do not always produce great works of art, and said that many of the attempts to create new liturgies in the last five years have been marked by more enthusiasm than scholarship.

He emphasized the need to create liturgies which can be relevant to 50 million different people. After all, he said, this is not impossible for the World Series or the

# Prelate OK's Grape Boycott

DENVER — (NC) — Archbishop James V. Casey of Denver has endorsed an area boycott of California table grapes in support of striking farm workers in California.

In a letter to all priests of the archdiocese, Archbishop Casey praised the efforts of Cesar Chavez, head of the United Farm Workers Organizing Committee and strike leader, and instructed all archdiocesan institutions to "refrain from the purchase of all California table grapes."

## movie "The Graduate."

Abbe Houtart, Father O'Hanlon and the Rev. Braaten discussed various aspects of the Church and revolution, ranging from a biblical analysis to a sociological survey of the Church's past experience with revolution.

In the workshops, liturgical week participants sought practical discussion of how Christian responses to revolution might be implemented.

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<b>SUNDAY SEPT. 1</b> Stop in for Breakfast before or after Church <b>BREAKFAST SPECIAL</b> 49¢ 2 Eggs as you like, Grits or Potatoes, Hot Biscuits & Honey or Toast-Jelly, Coffee or Tea.	
<b>SUNDAY DINNER SPECIAL</b> 117 POT ROAST—choice of 2 Vegetables or ROAST YOUNG TURKEY—Dressing, Cranberries, choice of 2 Vegetables, Chef's Salad Bowl, and Hot Rolls & Butter	
<b>MONDAY SEPT. 2</b> Boneless <b>CLUB STEAK</b> 117 Mushroom Sauce, Baked Potato, Chef's Salad	<b>TUESDAY SEPT. 3</b> Stewed <b>CHICKEN FRICASSEE</b> 117 2 Vegetables, Chef's Salad Bowl
<b>WEDNESDAY SEPT. 4</b> Braised <b>TIP OF BEEF</b> 117 with Rice and 2 Vegetables	<b>THURSDAY SEPT. 5</b> Baked <b>CHICKEN &amp; DRESSING</b> 117 Cranberry Sauce and 2 Vegetables

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# More Reactions To Encyclical

As the Vatican Polyglot Press issued a revised English translation of Pope Paul VI's encyclical on the regulation of births, the Holy Father's encyclical continued to be a major topic of individuals and groups throughout the world.

At the University of Notre Dame, where the Catholic students' Mission Crusade held its four-day golden jubilee convention, the encyclical, "Humanae Vitae," was not on the program but entered the meeting early when Bishop John J. Wright of Pittsburgh devoted his keynote address to an impassioned defense of the document.

Speaking to the junior and senior high school students, Bishop Wright emphasized that the fact that the Pope had issued his encyclical on birth control just before making his trip to Bogota illustrated the close relationship of the missionary work of the Church and the high value traditionally placed on life by Christians.

## RAPS OPPONENTS

The prelate sharply criticized the opponents of *Humanae Vitae*, saying: "I wonder if there are reasons to fear that the seemingly growing indifference toward religious conversions on the

(Continued on Page 20)

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# Now He's Considered An 'Unemployable'

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

Bill W. is 52 years old. He has admitted he is an alcoholic and has sought help from Alcoholics Anonymous four times.

He has tried. But he just cannot stop drinking.

Even though he is a college graduate, he is now con-

sidered "unemployable."

He wants to stay sober, but even on the four occasions when he went to AA he was able to stay sober for only a few days.

His is not the kind of alcoholism which can be beaten with the help of AA friendship. He needs psychiatric evaluation. He needs medical attention and he needs a bed in an alcoholic rehabilitation center.

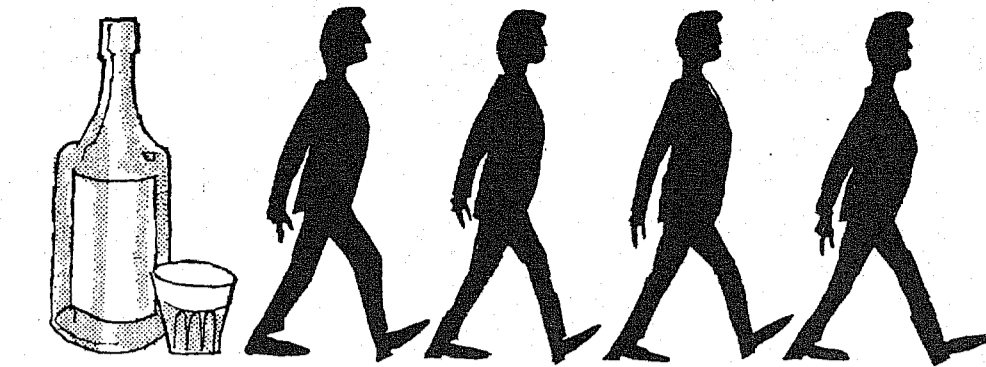
His wife has stayed with him. She works to support

the two children—a boy 12 and a girl 17. The children no longer speak to their father. They have told their friends that they "hate him."

Bill is one of 50,000 alcoholics who cost Florida business and industry an estimated \$36 million in losses each year.

## PROGRAM SET UP

Those alarming figures prompted the Florida State Legislature to set up the Florida Alcoholic Rehabilitation Program in 1953. It has now



been expanded to include an in-patient treatment center in Avon Park, and out-patient clinics in Miami, Tampa, Orlando, Jacksonville and Pensacola. The program also provides grants-in-aid to local treatment facilities in Broward County, Orlando, Tallahassee, Sarasota and Miami.

It is to one of these clinics—probably the one in Avon Park—that Bill should go.

There he would be settled into a community situation with other alcoholic patients and would receive full psychiatric evaluation. He would be totally removed from his normal environment and would be forced by his circumstances to make new inter-personal relationships and to face what he is and what he can do about it.

He will stay only 28 days. In that time he must absorb all he can and begin to understand his disease. He must learn to be sober and to stay sober.

It has been so long since Bill has been dry that it will probably be a painful process for him to withdraw from the alcohol which has addicted his mind, his body and whatever is left of his desire to live.

Through group discussions, he will learn to recognize himself in others who are alcoholics and he will learn

to steady his nerves and try again to work.

Many of the alcoholics he will meet there are disabled and they have been fitted by the program with artificial limbs and then trained to work in a new job.

Others he will come to know will have utilized the services offered by large staffs of physicians, psychiatrists, psychologists, social workers, occupational therapists and vocational rehabilitation workers.

These people he will meet are people with hope.

## THERAPY SESSIONS

Joint family therapy sessions will be provided for Bill and his wife and children to bring an understanding of his disease and some help in approaching a rebuilding of the family unit.

When he is released from Avon Park, Bill will progress to an out-patient clinic where help would be available if he needed it.

Public health nurses continue to visit the family after the patient's discharge to make sure that the group

is following through on the foundation provided for the patient.

The most important thing for the family to do is reunite itself and help the alcoholic build an identity for himself.

The program has also an information agency designed explicitly to disseminate information about alcoholism and to help change existing attitudes toward the alcoholic—that he is a listless, lazy, drunken escapee from skid row.

Figures dispel the skid row alcoholic myth. Less than five per cent of all Florida alcoholics can be classified as vagrants. The average patient is 45 years old, has a high school education and an IQ of 104.

Avon Park is there for Bill W. as it is for thousands of other problem drinkers in the state of Florida.

There is only one requirement—he must volunteer for treatment. He must be willing to spend the 28 days learning to live a new life.

# More Reactions To Encyclical

(Continued from Page 19)

level of the life of grace is related to that coldness toward new life on other levels which characterizes our civilization," and pointed to the low priority given life compared with political, military, and medical goals as further evidence of "how anti-life our contraceptive civilization has become."

Bishop Wright also attacked those he said advanced "the pill" as an easy solution to the problems of underdeveloped countries and praised the Pope who, he said, "seems to be fighting alone for the Christian ideal of life."

In Karachi, Pakistan, the faithful were exhorted by Archbishop Joseph Cordeiro to stand "more firmly than ever before beside the Pope" on the question of the Church's teachings on birth control as set forth in the encyclical.

In a pastoral letter the prelate also asked priests of his archdiocese "to make every pastoral effort, both in the pulpit and in the confessional, to see that no ambiguity exists among the faithful or in public opinion concerning the Church's position" on birth control and family regulation.

And in Paris the reputed author of the original draft of the Pope's encyclical banning contraception said that if the Church were one day to give her blessing to contraception no one could prevent "biological manipulators" from achieving "abhorrent programs."

Father Gustave Martelet, S.J., in a series of three articles in "LaCroix," Parish Catholic daily, declared that the encyclical had great merit in focusing attention on "the political morality which could result from the justification of contraception motivated by the well-being of families."

## DISCUSSION AT MEET

A discussion on the encyclical highlighted a meeting in New York last week of theologians and bishops from various areas of the U. S., who met to discuss ways in which the theological community and the bishops who are responsible for the pastoral ministry might better collaborate on pastoral implications and other theological issues that might arise from time to time.

Meanwhile the National Federation of Priests' Councils is surveying priests' senates and councils for opinions on whether a statement should be issued on the

encyclical. Early indications were that most senates do not believe a statement should be issued but that if one is drawn up it should support the Pope's position.

A dissenting voice was heard from Amsterdam where Bishop Johannes W. M. Bluyssen of 's-Hertogenbosch said in an interview in the Dutch national Catholic Daily that Humanae Vitae is "a severe encyclical" and that the Pope's thinking is now somewhat less open-minded than at the start of his pontificate.

He emphasized that it is very important to study the reaction of the Church throughout the world to the encyclical, pointing out that, "If the Dutch bishops come to the conclusion that it will be difficult to support the Pope's directives, then it is of the greatest importance to discuss the issue with the bishops of other countries."

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# Vietnam Graves Yawn; No Bodies Are Sighted But Tons Of Rice

Father Gannon, of the University of Florida, Gainesville, spent his vacation in Vietnam helping out as a chaplain and gathering material for a book.

This week he continues his account of the GI patrol sent out under the command of Lieut. Charles A. Patsch to hunt snipers. The patrol arrived at the ruins of what was once a masonry farm dwelling between Hue and Quang-Tri; and found huddling under a bamboo cover some old women, and old man and 16 small children.

Staff Sgt. George Dhane of Electra, Tex., instructs Kit Carson scout Hoang-Tha, a former Viet Cong foot soldier who is now enlisted by the government side, to take one of the women behind a clump of tress and interrogate her about two VC ponchos hidden under sand at the bottom of a nearby shell crater.

By FATHER MICHAEL V. GANNON

"These Vietnamese really know how to get information out of people," Dhane tells me. I decide to take a look, but by the time I reach the trees Hoang-Tha has finished his interrogation.

The scout returns to tell Patsch: "Shesay these things

tained in camps by U.S. and Vietnamese Government forces.

12:08 P.M.: We enter a large open rectangular graveyard. Except for occasional splotches of vegetation the entire space is white sand, including the graves themselves which are circular mounds about 15 feet in diameter. The walking is difficult as we move through the graveyard toward a small pagoda at the far end and a burned-out Catholic church and bell tower farther on.

Dhane spots something and comes back to report to the lieutenant. "Look at that series of graves over on the right, sir," he says. "There's not a scrap of vegetation on them. They look newly dug." Patsch goes over to inspect the mounds. "O.K., we'll dig up a few of them," he tells Dhane, "but first let's call a halt for food."

12:23 P.M.: I sit around the rim of a grave mound and eat C-rations with three young lads from Tennessee. The menu is pecan cake rolls, fruit salad, and coffee which we heat by burning C-4 explosive. "At Khe Sanh," one of them tells me, "we had five C-rat meals in seven days. It's amazing what you can get by on when you're pushed." After coffee the young troopers roll dice against a gravestone, using a flak jacket for table.

12:58 P.M.: Sergeant Dhane interrupts the "game room" diversion. "O.K., you men, let's get digging. See what's inside these new graves. Get out your gear." We go with Dhane to a mound about 30 yards away where a group of troopers is attacking one of the mounds.

About two feet below the sand surface their spades turn up a large spread of tarpaper. Below the tarpaper is plastic, below that is straw, and underneath the straw a huge cache of rice. One of the troopers whistles and exclaims, "Holy mackerel!" (or unprintable words to that effect). "There must be half a ton in there!" Dhane sends the men out to uncover the other newly dug graves. One after another yields rice in the same quantity. By 1:30 P.M. the men have found 16 such caches. Patsch tells me, "There's enough VC rice in here to feed a whole division."

1:32 P.M.: Fifteen yards away from the place where Patsch and I stand, two 19-year old lads from Kentucky, Spec. 4 William Griesinger and Spec. 4 Syl Knox, are digging away with knives at one of the mounds. Griesinger's knife hits metal. He yells, "Booby trap!" and leaps away. Knox does the same. Patsch and I dive for the sand.

The concussion of a VC grenade carries us the rest of the way. Griesinger stands up and looks to see if Knox

is all right. He is. Griesinger laughs nervously.

"The damn rice was booby-trapped!" he shouts. Everyone else laughs with relief. Patsch inspects the hole. "O.K.," he says, "what the goods did was pull the pin on a Chicom grenade and let the weight of the sand hold down the trigger. When the sand was taken off—Pow!"

1:36 P.M.: The attitude of the men toward the refugees had long ago hardened. Now it becomes angry. "Let's make the women uncover the rest of these caches," one suggests. "Yeah," another agrees. "They knew damn well these mounds were booby-trapped and they didn't say a damn thing."

Still another says, "Let them get blown up, I'll be damned if I will!" Several of the men go over to the mound where the women squat with their children and bring three of them back to dig. They also bring the old man, whose I.D. card states that he is 92 years old. The troopers give them spades and put them to work.

2:10 P.M.: By this time 29 caches have been uncovered, yielding in all about 14 tons of rice. There have been no more booby traps. It starts to rain lightly. Patsch tells me that because of the rice find, the platoon has been ordered by radio to stay put in the graveyard and bag the rice so that it can be slinged out by helicopters. "There's a logbird (logistics helicopter) on its way here now with bags," he says. "If you want to get out before nightfall I'd advise you to go back with it." I take his advice.

2:40 P.M.: The logbird lifts off from the graveyard. I look down from the gunner's door at the unhappy collection of human beings below — young GIs enveloped in danger, hardship, and homesickness, Vietnamese women and children forced from their homes. I look away. It is one of the sad scenes in Vietnam. It is, indeed, a Street Without Joy.

## Some Catholics Fight For Hanoi

By FATHER MICHAEL V. GANNON

"Are Catholics allowed to fight with the Communist North Vietnamese Army here in South Vietnam?"

"Yes, I am a Catholic and I was sent to fight in Khanh Hoa here in South Vietnam."

I am talking with Mai Van Vien, 33 years old, an Aspirant (Warrent Officer) in the NVA (North Vietnamese Army), and since February of this year a prisoner of war in the POW camp at



AN EXHAUSTED Marine rests before returning to the ever-changing battle lines in Vietnam.

Bien Noa, 20 miles north of Saigon.

Mai Van Vien is one of 21 Catholic prisoners of war who have been gathered together for me to meet by Captain Le-Vinh-Phat, the camp commandant.

They are the only Catholics out of a total prison population of 1,624. Four are from North Vietnam regular army units, the rest are VC (Viet Cong). Two and a half weeks of negotiations with South Vietnamese government officials have resulted in permission for me to talk informally, and without restrictions, with the Catholic POWs, and now 21 curious young men sit facing the strange American priest at one end of a wood hut in the prison compound.

The others in the hut are political warfare officer on the camp staff, and Mr. Nguyen-Van-Quy, my civilian interpreter from JUSPAO (Joint United States Public Affairs Office) in Saigon. Mr. Qui prepares to record the interview on tape.

The prisoners wear khaki shirts and short pants and are separated according to age, those 18 and older on my right, those 17 and younger on the left; a few are as young as 13. Three have crutches, one has a badly burned arm, one has been blinded by U.S. artillery. They are all eager to talk.

Mai Van Vien tells me that he is a born Catholic, married, from Thanh Truong district in Nghe An province in North Vietnam. He entered South Vietnam with the 18B Regiment of the NVA 325th Division on December 22, 1965 and subsequently fought in three important battles, on Road #10, at Thi Thung, and at Nha Trang where he was captured during the Tet offensive of last February.

"When you were in the NVA army," I ask him, "did you ever receive the sacraments?"

### RECITES PRAYERS

"No," he answers, "I didn't have a chance to do so, since my unit was in jungle all the while and never in the lowlands. I haven't received the sacraments since I came south with the army. But every night I received prayers and before eating I made the sign of the cross. I remember all the prayers that used to be recited in my family."

"During engagements or when going into battle did you pray for the protection of God?"

"Well, I didn't pray when going into battle because we were concentrating on tactics to defeat the enemy. We didn't have time to think about prayers."

I ask him if there are any chaplains with the NVA forces and he says, no, there are no priests in the army. I go on to ask:

"During encampment in an area where there was a church nearby were the soldiers permitted to attend church services on Sundays and feast days?"

"When I was with my unit in North Vietnam we reported on Saturdays and Sundays to our superiors for permission to go to church."

"But what does Communism say about religion?"

"Of course, I don't know completely. But the government there said that it guaranteed the freedom of religion of all citizens, for both Cath-



TEARS OF terror are very real to the Catholic Villagers in Vietnam.

olics and Buddhists, or people of any other religious faith. Everybody has the right to choose or renounce his religion and the government never interferes with it. From 1954 to 1965 when I left for the South, during these eleven years I found that the people's right to worship, or freedom of religion, was respected.

However, from the material standpoint, religious celebrations and ceremonies were not conducted with all the pomp and impressive ritual that was previously known because the government advocated a policy of austerity in face of the difficult economic situation at that time."

Mai Van Vien's last response sounds like the language of indoctrination. It is similar to assertions of "religious freedom" found in the interrogations of other lower echelon personnel, transcripts of which I read in Saigon. More knowledgeable high ranking officers tell a different story.

For example, NVA Colonel Tran-Van-Dac (alian Tam Ha), who rallied to the Allied side on May 15 of this year, told interrogators that Communist policy in North Vietnam, where Catholics are now estimated at 5.6% of the population, is to weaken gradually the whole structure of religion.

"The communists do not force the people to abandon their faith. They do not give any open orders to that effect. But they are making sure that, with time, these faiths and religious become weaker and weaker and finally disappear." He explained that in the cities where foreigners are found, churches and pagodas are kept open for appearance's sake, and priests and nuns can still be seen on the streets, but that "in the countryside it is difficult: they are almost gone."

### EROSION POLICY

That the planned gradual erosion of religious practice in the North is actual government policy can also be learned by reading articles on religious matters that appear regularly in the Hanoi publications Chinh Ngia ("Right Cause"), Hoc Tap ("Study"), and Nhan Dan ("People's Daily").

And Bishop Peter M.

Pham-Ngoc-Chi of Da Nang, with whom I spoke several weeks before my visit with the prisoners, described even harsher measures taken by the Hanoi government toward Catholicism, including the forced closure of almost all theological seminaries. "Bishops and priests in he North cannot move about freely," he told me, "and two bishops nominated five years ago have not been able to be consecrated publicly. My information is that they have been consecrated sub secreto (secretly)."

It would appear, then, that religious freedom in North Vietnam is a cleverly calculated fiction despite the experiences of Mai Van Vien.

The last time he spoke with a priest, he tells me, was three years ago. What did the priest say? "He advised me that being an honest citizen I must be faithful to God and loyal to my country," It is evident that Mai Van Vien is one Catholic NVA soldier who finds no conflict between his political-military allegiance and his religious faith.

Twenty-year-old Vi Thanh Xuan is also from North Vietnam.

### WOUNDED IN RAID

He infiltrated South Vietnam on May 15 of this year with the 2nd Regiment of the 338th NVA Division and shortly afterwards was wounded in a bombing raid.

"Do you feel better now?" I ask him.

"I have improved a lot, but I still feel pain and cannot move my arm yet. When I was under treatment in the hospital the doctor told me not to worry."

"When you were in North Vietnam did you ever see any special measures taken against Catholics in the army?"

"No."

"When joining the army did you report that you were a Catholic?"

"Yes."

"Did your superiors say or do anything against you for that reason?"

"No."

"Do you still believe in God?"

"Yes, but I was not an active adherent, since there were not many Catholics in my area."

(Continued Next Week)



# Dems Get Plea For School Aid

CHICAGO — (NC)— Spokesmen for Catholic education asked that the Democratic party platform declare the nation needs the full resources of both public and non-public schools to provide adequate educational opportunities for all its young people.

Auxiliary Bishop William E. McManus of Chicago, superintendent of archdiocesan schools, and William R. Considine, General Counsel, United States Catholic Conference (USCC), said there is abundant evidence to back up the contention that non-public schools perform an invaluable service with which the nation can scarcely afford to dispense.

Bishop McManus, accompanied by Considine, read a statement on behalf of the USCC Division of Elementary and Secondary Education to the Democratic National Convention Platform Committee.

## Warns Of Catastrophe

The statement warned that a "catastrophic" condition might develop if non-public schools were to discontinue their classes in the crowded inner-city districts of large cities where the public schools are already short of space, teachers, and equipment.

"This nation cannot afford to have any schools closed in neighborhoods where children desperately need high quality education," Bishop McManus said.

The bishop noted that non-public schools, especially parochial schools, serve to "anchor" people in neighborhoods where efforts are being made to stabilize racial balance.

He said that high quality non-public education at a much lower cost than would be required for comparable public education represents a substantial saving to the taxpayer.

Pointing out that tuition and fees have soared to record-breaking heights in non-public schools, Bishop McManus declared: "Those persons who pay both high taxes and steep tuition understandably have strong convictions about the principle of equity

## Named Official Of College

SOUTH MIAMI — Father Servando Mendez, S.J., whose mother is a member of Epiphany parish, has been appointed vice-rector of St. Charles College, Grand Coteau, La., novitiate of the Society of Jesus.

The son of Mrs. Juanita Mendez, ordained to the priesthood in 1963, was graduated from Gesu High School and returned to Gesu parish after ordination to sing his first Solemn Mass.

## Graduation Held A La Oriental

SOUTH ORANGE, N.J. — (NC) — The graduation ceremony was conducted entirely in Chinese and Japanese and the 78 participants wore Oriental costumes when Seton Hall University ended its federally sponsored summer institute of Asian studies.

There really wasn't anything unusual about the language used at the graduation ceremony, however. Once participants stepped on the campus early in the summer, they were forbidden to use any other language except that which they were studying.

which should direct the government's use of tax funds for the benefit of American school children."

The bishop suggested that the Democratic Party declare the following principles in its campaign platform:

### Diversity and Freedom

Diversity of education should be recognized as a paramount safeguard of freedom of education. All laws, constitutional and statutory, which favor public schools over nonpublic schools threaten both diversity of education and the full exercise of freedom of education.

All local, state and federal laws enacted to improve the quality of American education should include a provision guaranteeing that pupils in both public and non-public schools will receive benefits within the limits of applicable constitutional law. When a constitutional prohibition forbids a particular benefit to non-public school pupils, the law, though favoring public school pupils, should include a provision granting legally allowable, substantially comparable benefits to non-public school pupils.

When local or state agencies are either unable or unwilling to administer federal funds appropriated for the benefit of non-public school pupils, a public agency designated by the federal government should be appointed to administer the federal benefits for eligible non-public school pupils.

Legal barriers which prevent non-public school pupils from receiving auxiliary services like medical examinations, school lunches, bus rides, and loaned textbooks, should be removed immediately. It is intolerable for a public school bus with empty seats to pass by non-public school pupils trudging along the open highway to the school of their parent's choice. Denying a child a free examination of his eyes and ears because he happens to attend a non-public school is a disgrace.

"These convictions are deep and clear to those Americans who believe in the continuation of a strong dual system of education within which there is full freedom of choice to select either a public or a nonpublic school," Bishop McManus stated.



IT'S BACK to school on Tuesday, Sept. 3, for students in the Archdiocese of Miami and throughout the nation as summer vacation ends.

# Calls It Wise To Aid Non-Public Schools

BAY CITY, Mich.— The quality of public schools in Michigan will suffer if a lack of finances forces the non-public schools out of business, one of the state's leading corporate attorneys said here.

William A. Groening told the Joint Legislative Committee on Non-Public Schools that it would be "much wiser" for the state to share in the expense of educating non-public school children "rather than taking the total load if the non-public schools should phase out entirely."

Groening is general counsel of the Dow Chemical Co. of Midland and chairman of the board of Saginaw Valley State College. He told the committee he was speaking as a citizen concerned with the plight of non-public schools.

"The freedom to compete in both education and busi-

ness depends upon the freedom of individuals to make a choice," Groening stated. "That is precisely the nub of the question in regard to non-public schools."

"More and more parents are being priced out of the non-public school market and therefore, are unable to exercise a meaningful free choice," he said.

Groening said the cost factor in non-public schools is placing in jeopardy the system of a free educational marketplace of ideas and innovation. Because the right to choose is being diminished, this reduces competition, "which in turn will ultimately reduce the quality" of education, Groening stated.

"The people of Michigan have benefited tremendously... over a long period of time" from the state's nearly 1,000 non-public schools,

"perhaps without ever knowing it or thinking about it," he said.

"But how long this system is going to continue is a very grave question," he asserted.

# Non-Graded System For Phila.

PHILADELPHIA—(NC) — A non-graded primary will be introduced into virtually all parochial schools of the Philadelphia archdiocese this fall.

The non-graded structure provides nine levels of learning in reading and mathematics, on what corresponds to the first three grade levels. It has been designed to provide more individual attention for each child and to give him the opportunity to progress at his own capacity.

Diocesan officials are quick to point out that the program — which has been used in selected schools for the past two years — does not necessarily involve different teaching techniques. But, they say, by grouping children on the level of their achievement, the program offers a framework for coping with individual differences that is not satisfactorily provided in a rigid grade structure.

Above-average students will be able to progress at a more rapid rate, according to Msgr. Francis B. Schulte.

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# More Schools Are Closed Than Opened

WASHINGTON —(NC) —By the end of this year 207 Catholic elementary and secondary schools will have opened their doors for the first time since 1966, while 637 schools will have closed in the same period, the Research Office of the National Catholic Educational Association (NCEA) reports.

The combined enrollment of Catholic elementary and secondary schools opening for the first time in the past three years, including 1968, is 64,641, while the enrollment of schools closing during the same period was 79,527. School closings against school openings produced a net enrollment loss of 14,886 in the three-year period.

Total U.S. Catholic elementary and secondary school enrollment in the 1967-68 school year was 5,254,776. The enrollment for the 1968-69 school year is not yet known. In the 1967-68 school year there were 10,517 Catholic elementary schools and 2,322 secondary schools.)

## NET LOSS SMALL

An NCEA spokesman said that although school closings far outnumbered school openings in the past three years, the net loss in enrollment is small partly because a number of the closed schools had very low pupil totals and because a number of the "new" schools represent mergers of several existing schools, thus producing a single institution with a larger student body than any of the merged schools had.

Figures on school openings and closings over the past three years were obtained by the NCEA Research Office through a survey of all U.S. Catholic dioceses. Research activities of the association are under the direction of Mrs. Winifred R. Long.

The NCEA study showed that 27 of the Catholic elementary schools and nine of the high schools opening this year are in inner-city areas. Twenty-six elementary schools and 31 secondary schools are closing this year in the inner city.

On the elementary level, there were 48 school openings in 1966: 44 new schools, two replacement schools, and two consolidated

schools. In 1967 there were 52 school openings: 27 new schools, five replacement schools, and 20 consolidations. The total for 1968 is 47 openings: 28 new schools, four replacements, and 15 consolidations.

## OPENINGS ANALYZED

In addition to the 27 school openings in inner-city areas this year, there will be 12 elementary school openings in suburban areas and eight in rural areas. For the past three years school openings by location have been: inner-city, 48; suburbs, 72; and rural areas, 27.

The combined enrollment of all Catholic elementary schools opening in the past three years is 36,950.

Elementary school closings for the three-year period total 420 with the figure for 1968 along 206. By location, the figures are: inner-city, 182; suburbs, 44; and rural areas, 194.

The enrollment total of the elementary schools closed since 1966 is 48,507. The net loss is 11,557.

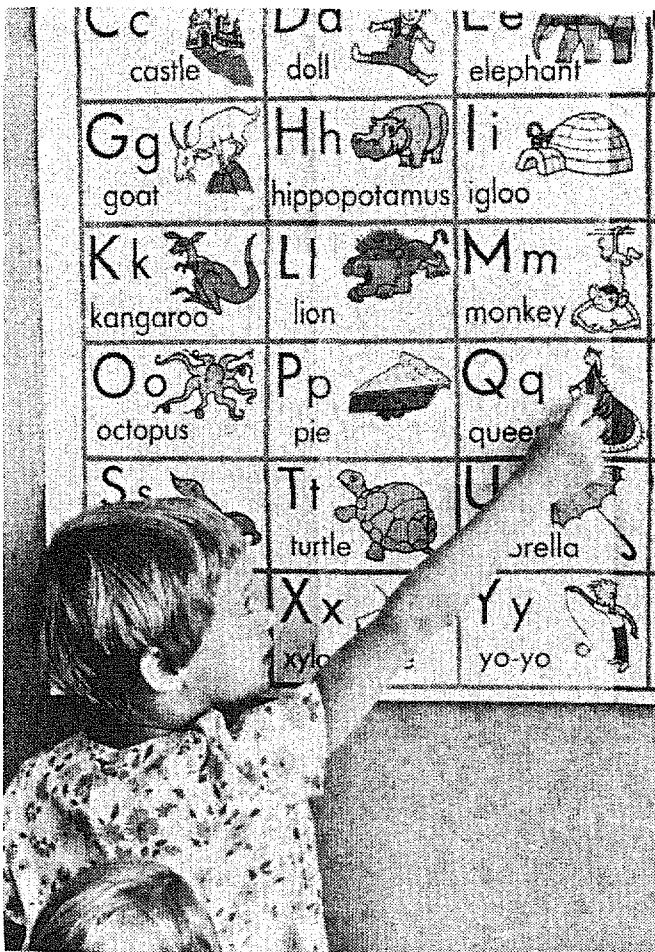
On the secondary level, there were 24 school openings in 1966: 14 entirely new schools, nine replacements, and one consolidation. In 1967 there were 20 school openings: nine new schools, one replacement, and 10 consolidations. The total for 1968 is 16 openings: six new schools, three replacements, and seven consolidations.

Besides the nine secondary schools opening in inner-city areas this year, there will be four openings in suburban areas and three openings in rural areas. For the past three years, secondary school openings by location have been: inner-city, 21; suburbs, 31; and rural areas, eight.

The combined enrollment of Catholic secondary schools opening in 1966, 1967 and 1968 was 27,691.

Secondary school closings for the three-year period total 217, with the figure for 1968 alone 75. By location, the figures are: inner-city, 85; suburbs, 37; and rural areas, 95.


The enrollment total of the secondary schools closed since 1966 is 31,020. The net loss is 3,329.



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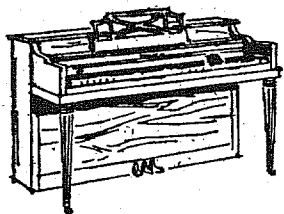
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# Chaminade's Offense Booms

Last season, the Chaminade High Lions unleashed the most explosive attack in Broward County and one that rivaled Class A district champ Cardinal Newman for top honors in the archdiocese.

And... all the ingredients are back for this coming football season.

There's 170-pound halfback Alan Cook, a track star, who rushed for 746 yards, a 7.4 yards-per-carry average, and the top scoring mark in Broward, 82 points off 13 touchdowns and four extra points.

There's 140-pound quarterback Mile Gale, whose 1,075 yards in passing last season, coupled with Cook's running, helped build the Chaminade offense to an average of 282 yards a game. Mike was 61 for 154 in completions.

There's 185-pound halfback Pete Russert, who provided a running and receiving threat whenever Cook was keyed on by the opposition. Like Cook, Russert

reason why the Lions' frontline shouldn't be just as tough this season.

As other tackles, Zappone has lettermen in 6-1, 200-pound Dennis Reid; 5-10, 185-pound Bob Becker; 5-10, 220-pound Mike Castillani; 5-10, 180-pound Jay Barrett; and 5-10, 190-pound Dick Pinto.

The guard corps will be headed by 165-pound Wally Michot and 185-pound standout Richard Griffin, both lettermen, while at center Steve Horodgski, up from last year's junior varsity, will get first crack at a spot that is lacking a letterman.

Four lettermen are back for the end posts, 180-pound Pat Duggan, 160-pound Charley Brown (yes, Charley Brown), 170-pound Gary Anton, and 170-pound Tony Carvallo.

For backfield depth, there are halfbacks John Huff, 140; Mike Walker, 180, and jayvee grad Jeff Crawford with Gary Ozga, also up from the junior varsity, as the backup man at quarterback.

Defensively, the Lions have aces in 195-pound linebacker Bud Furman and 150-pound halfback Emil Genovese.

By the time opening drills are completed, though, Zappone will undoubtedly have shifted several offensive prospects to defense to shore up any weaknesses.

The season's prospects are bright but Zappone qualifies his outlook.

"Our chances are very good, but depend on the outcome of our first two games."

The Lions meet two new opponents in their first starts: Lincoln Park of Vero Beach and Pompano Beach High. Pompano Beach has become the largest high school in Broward County, with some 2,700 enrollment.

How strong the Lions will be in their Class A competition may well depend upon their showing against Pompano.

Chaminade will be playing its second season in the South Atlantic Conference after finishing as runner-up last year to Newman.

Newman has withdrawn from the SAC and the Nov. 2 game with St. Thomas Aquinas could be the deciding game for this year's championship.

The Chaminade schedule:

Sept. 21 - Lincoln Park	Oct. 25 - at Pahokee
Sept. 27 - at Pompano	Nov. 2 - St. Thomas
Oct. 5 - La Salle	Nov. 9 - at Miami Beach
Oct. 11 - Pace	Nov. 15 - Gibbons
Oct. 18 - Miami Military	Nov. 21 - Newman

All home games at McArthur High Stadium.

# Dolphins Face Acid Test Against Colts

For Miami Dolphins football fans...now comes the big one.

The long-time NFL power Baltimore Colts against the young, growing Dolphins.

The all-time master of NFL quarterbacks Johnny Unitas against the young star, Bob Griese.

The Saturday night game in the Orange Bowl will give the Miami fans a real line on just how well the Dolphins stack up against a top NFL team.

The Colts have been one of the most powerful teams in the NFL ever since Unitas took over at quarterback during the 1956 season, winning two world titles and finishing as runnerup once during that span.

## POPULAR TEAM

And, the Colts are the most popular pro team to ever play in the Orange Bowl, attracting 65,659 for their 1966 Orange Bowl NFL Pro Playoff game with Dallas and 58,088 for their 1967 playoff game with Philadelphia.

Adding to the spice of the game will be the running duel this season between NFL and AFL teams in the exhibition series.

The AFL has built a surprising 9-5 margin in the series over the old establishment. Baltimore is 1-0 against the AFL (with a 14-12 win over Oakland) and Miami is the same against

the NFL (22-7 over Philadelphia).

The Dolphins have been tabbed a 12-point underdog for the game...but Griese, Jack Clancy and the new hero, Larry Seiple, could pull off a surprise.

\* \* \*

The University of Miami Hurricanes opened their fall drills this week, and it should be a season of great interest for the local fans.

First, there is the rebuilding that the Hurricanes must do after a somewhat disappointing 7-4 season last year, after being rated among the top five in most pre-season polls.

No one is picking the Hurricanes among the mighty this year.

## INTEREST IN PYTLE

Secondly, there is the interest in the play of Lew Pytle, the archdiocese graduate from Christopher Columbus High, who will be making his bid for starting quarterback with the Hurricanes.

Pytle, the passing whiz for the Explorers in high school, is right in the middle of the battle for the quarterback call, although just a sophomore and facing three veterans.

Lew had a good spring and many observers feel that he will get the starting assignment.

If he makes it, it'll mean another star from the archdiocese who has made good with the Hurricanes.



was named to the South Atlantic Conference all-star team.

And, stepping into the fullback spot vacated by the 190-pound Mike Barno is Tim Nelson, a rugged 185-pounder, who should provide all the up-the-middle power needed to keep the defenses from spreading wide to stop the sweeps of Cook and Russert.

So, the Chaminade offense cooked up by Coach Vince Zappone should be just as formidable as last year's, which carried the Lions undefeated until the final three games, when Class AA Delray Beach Seacrest, Newman and Plantation put the skids to the Lion's hopes of repeating as Class A district and regional champs.

Of course, a strong backfield isn't enough to carry a team to victory. The manpower must be up front.

And, Zappone has the mules to clear the way for the horsemen. In fact, Zappone has 13 lettermen returning for line duty.

Heading the list is all-state candidate, 6-3, 210-pound tackle Mike Rosinski. Rosinski and the graduated Norm Tarquinio provided the Lions with a formidable twosome in the line and there is no

## CYO Activities Slated

The CYO at Immaculate Conception will sponsor a dance Sunday night from 7:30 to 11 for all of the CYO groups in the Archdiocese of Miami.

Admission to the event, which will be held in the parish hall, is \$1 a person or \$1.50 a couple. Dress for the dance is casual and CYO members may dress in costume to go along with the luau theme if they wish.

\* \* \*

The CYO of St. James parish, North Miami, will begin a three-week membership drive this Sunday and will sign members up at tables located near the front

and side exits of the church. The new members will be invested at the end of the drive.

\* \* \*

WEST HOLLYWOOD—The CYO at St. Stephen Protomartyr parish honored their sponsor, assistant pastor Father Jude O'Doherty this week with a variety offered in tribute to him.

Tom Frederick, master of ceremonies for the production, told the audience that when Father O'Doherty reorganized the CYO last September, there were less than 20 member. "We're over the 100 mark now," he explained.

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# Aclamado por la Multitud en su Primera Visita a Latinoamérica

## Contra la Violencia y la Injusticia Habla el Papa

BOGOTÁ—El Papa Paulo VI pidió a obreros y campesinos de Latinoamérica que no pongan su confianza en la violencia y la revolución y les recordó que su condición de gente humilde es más propicia para alcanzar el reino de los cielos.

Pero les dijo de seguido que "seguiremos defendiendo vuestra causa, proclamando vuestra dignidad humana y cristiana," y añadió que "continuaremos denunciando las injustas desigualdades económicas entre ricos y pobres, los abusos autoritarios y administrativos en perjuicio vuestro y de la colectividad."

El Santo Padre se reunió primero con los campesinos en las hermosas praderas de Bogotá y más tarde ofició una misa para los obreros en el Templo del Campo Eucarístico.

En esta jornada de Bogotá, el Santo Padre trazó los lineamientos sociales para la compleja problemática social de Latinoamérica. Si puso énfasis en advertir a los humildes contra los males de la violencia, también lo puso en advertir a los poderosos contra el egoísmo y el inmovilismo:

"No olvidéis —dijo el Papa a las clases dirigentes— que ciertas grandes crisis de la historia habrían podido tener otras orientaciones si las reformas necesarias hubiesen prevenido tempestivamente, con sacrificios valientes, las revoluciones explosivas de la desesperación."

En dos de sus discursos el Santo Padre reiteró su repudio a la violencia y la revolución. En su más importante discurso durante su visita a Bogotá el Papa condenó al marxismo ateo, a la rebelión sistemática y a la anarquía y esparcimiento de sangre.

En un momento en que Latinoamérica se encuentra en una encrucijada de su historia, sacudida por una parte por antaños desequilibrios económicos en países en los que unos pocos lo poseen todo mientras otros sufren hambre y miseria, y por la otra parte con la presencia en el continente de un régimen de totalitarismo comunista que pretende extenderse a otros pueblos, el Papa trazó en esta histórica visita a este continente los lineamientos de la doctrina social de la Iglesia aplicadas a las circunstancias de tiempo y lugar.

He aquí a continuación algunos de los principales lineamientos sociales y económicos que el Papa Paulo VI aportó como ayuda al encauzamiento de la sociedad cristiana en Latinoamérica:

### Contra el Marxismo

—Si nosotros debemos favorecer todo esfuerzo honesto para promover la renovación y la elevación de los pobres y de cuantos viven en condiciones de inferioridad humana y social, si no podemos ser solidarios con sistemas y estructuras que encubren graves y opresoras desigualdades entre las clases y los ciudadanos de un mismo país, sin poner en acto un plan efectivo para remediar las condiciones insostenibles de inferioridad que frecuentemente sufre la población menos pudiente, nosotros mismos repetimos una vez más a este propósito: Ni el odio, ni la violencia, son la fuerza de nuestra caridad.

—Entre los diversos caminos hacia una justa regeneración social, nosotros no podemos escoger ni el del marxismo ateo, ni el de la rebelión sistemática, ni tanto menos el del esparcimiento de sangre y anarquía. Distingamos nuestras responsabilidades de las de aquellos que, por el contrario, hacen de la violencia un ideal noble, un heroísmo glorioso, una teología complaciente. Para reparar errores del



Al paso de la caravana del Papa por las calles de Bogotá, el pueblo toma las mejores posiciones para ver de cerca al ilustre visitante, El Papa Paulo VI

# La VOZ

Suplemento en Español de **VOICE**

pasado y para curar enfermedades actuales no hemos de cometer nuevos fallos, porque estarían contra el Evangelio contra el espíritu de la Iglesia, contra los mismos intereses del pueblo, contra el signo feliz de la hora presente que es el de la justicia en camino hacia la hermandad y la paz.

El Santo Padre condenó así a los que alientan el marxismo ateo pero también a los que negando ser marxistas promueven la violencia y el derramamiento de sangre, así como aún a aquellos que hacen de la violencia un ideal noble y heroico. Y añadió:

### Transformación Profunda

—La transformación profunda y previsor de la cual en muchas situaciones actuales, tiene necesidad la sociedad, la promoveremos amando más intensamente y enseñando a amar, con energía, con sabiduría, con perseverancia, con actividades prácticas, con confianza en los hombres, con seguridad en la ayuda paterna de Dios y en la fuerza innata del bien. El clero ya nos comprende. Los jóvenes nos seguirán. Los pobres aceptarán gustosos la buena nueva. Es de esperar que los economistas y los políticos, que ya entrevén el camino justo, no serán un freno, sino un estímulo en la vanguardia.

En la misa del "Día del Desarrollo" el Papa dijo a los trabajadores y a los jóvenes:

Muchos, especialmente entre los jóvenes, insisten en la necesidad de cambiar urgentemente las estructuras sociales que, según ellos, no consentirían la consecución de unas efectivas condiciones de justicia para los individuos y las comunidades; y algunos concluyen que el problema esencial de América Latina no puede ser resuelto sino con la violencia.



El Papa Paulo VI llega a Bogotá y en el mismo aeropuerto bendice y saluda a la multitud que lo aclama. Lo acompañan entre otros, el Presidente Lleras Restrepo, el Cardenal Concha, el Arzobispo Muñoz.

Con la misma lealtad con la cual reconocemos que tales teorías y prácticas encuentran frecuentemente su última motivación en nobles impulsos de justicia y de solidaridad debemos decir y reafirmar que la violencia no es evangélica ni cristiana; y que los cambios bruscos o violentos de las estructuras serían falaces, ineficaces en sí mismos y no conformes ciertamente a la dignidad del pueblo la cual reclama que las transformaciones necesarias se realicen desde dentro, es decir, mediante una conveniente toma de conciencia, una adecuada preparación y esa efectiva participación de todos que la ignorancia y las condiciones de vida, a veces infrahumanas, impiden hoy que sea asegurada.

Por tanto, a nuestro modo de ver, la llave para resolver el problema fundamental de América Latina, la ofrece un doble esfuerzo, simultáneo, armónico y recíprocamente benéfico: proceder, si, a una reforma de las estructuras sociales, pero que sea gradual y por todos asimilable y que se realice contemporánea y unánimemente, y diríamos, como una exigencia de la labor vasta y paciente encaminada a favorecer la elevación de la "manera de ser hombres" de la gran mayoría de quienes hoy viven en América Latina. Ayudar a cada uno a tener plena conciencia de su propia dignidad, a desarrollar su propia personalidad dentro de la comunidad de la que es miembro, a ser sujeto consciente de sus derechos y de sus obligaciones, a ser libremente un elemento válido de progreso económico, cívico y moral en la sociedad a la que pertenece: esta es la grande y primordial empresa, sin cuyo cumplimiento, cualquier cambio repentino de estructuras sociales sería un artificio vano, efímero y peligroso.

Y de seguido dijo a los de las clases altas y dirigentes:

### Generosidad y Justicia

A vosotros se os pide la generosidad. Es decir, la capacidad de sustraeros al inmovilismo de vuestra posición, que puede ser o aparecer privilegiada, para ponerlos al servicio de quienes tienen necesidad de vuestra riqueza, de vuestra cultura, de vuestra autoridad. Podríamos recordaros el espíritu de la pobreza evangélica, la cual, rompiendo las ataduras de la posesión egoísta de los bienes temporales estimula al cristiano a disponer orgánicamente la economía y el poder en beneficio de la comunidad. Tened vosotros, señores del mundo e hijos de la Iglesia, el espíritu instintivo del bien que tanto necesita la sociedad. Que vuestro oído y vuestro corazón sean sensibles a las voces de quienes piden pan, interés, justicia, participación más activa en la dirección de la sociedad y en la prosecución del bien común. Percibid y emprended con valentía, hombres dirigentes, las innovaciones necesarias para el mundo que os rodea; haced que los menos pudientes, los subordinados, los menesterosos, vean en el ejercicio de la autoridad la solicitud, el sentido de medida, la cordura, que hacen que todos los respeten y que para todos sea beneficioso. La promoción de la justicia y la tutela de la dignidad humana sean vuestra caridad.



# Consagrado Mons. Fitzpatrick

Un nuevo capítulo en la historia eclesiástica de la Florida quedó grabado cuando Mons. John J. Fitzpatrick pasó a ser el primer sacerdote de la Arquidiócesis de Miami elevado al rango episcopal durante solemnes ceremonias en la Catedral de Miami.

El Arzobispo Coleman F. Carroll fué el principal consagrante durante la ordenación episcopal del Obispo Fitzpatrick.

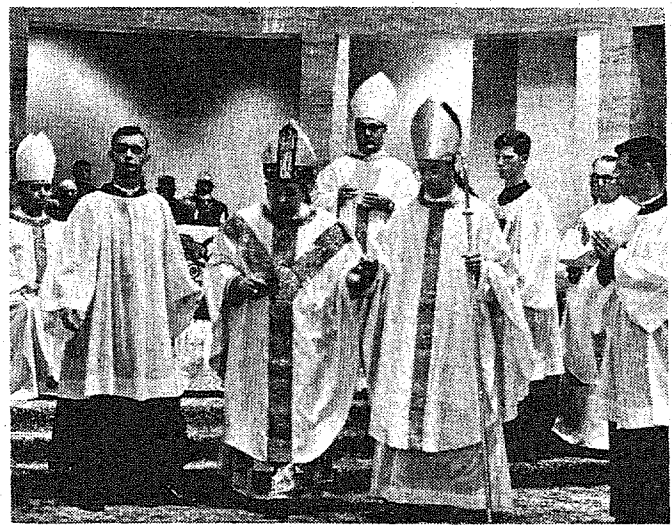
Los Obispos John A. Drick, administrador apostólico de Nashville y José L. Bernardin, secretario general de la Conferencia de Obispos de Estados Unidos, fueron los principales consagrantes en las ceremonias efectuadas en inglés y de acuerdo al nuevo y simplificado ritual anunciado recientemente por la Santa Sede.

El nuevo Obispo fué durante muchos años director

del apostolado en español de la entonces Diócesis de Miami y por tanto está estrechamente vinculado a la colonia latina de Miami. Trabajó en las gestiones para el establecimiento de un programa de ayuda a los refugiados cubanos y tuvo a su cargo el programa de recepción a los sacerdotes y religiosas que fueron expulsados de Cuba al inicio de la persecución religiosa por parte del régimen comunista.

Los padres René Gracida y Eugenio del Busto actuaron como capellanes del Obispo Fitzpatrick en las ceremonias de su consagración.

La semana próxima, The Voice ofrecerá una amplia información gráfica y escrita sobre las ceremonias efectuadas el miércoles así como sobre la persona y actividades del nuevo Obispo, Mons. John J. Fitzpatrick.



Por primera vez, se presencia en Miami la ceremonia de consagración de un Obispo. Vemos aquí un aspecto del acto en que aparecen el consagrante, Arzobispo Coleman F. Carroll y el consagrado, Obispo John J. Fitzpatrick.



Los Arzobispos John F. Dearden, de Detroit y Coleman F. Carroll, de Miami, se mezclan con la multitud en las calles de Bogotá. Con ellos el Padre Eugenio del Busto.

## Jubilosa Colombia en la Visita Papal

Colombia está orgullosa de haber sido escogida como la primera nación de Latinoamérica visitada por un Papa. Pero Colombia puede también estar orgullosa del recibimiento que tributó a ese Papa.

El recibimiento a Paulo VI en su primera visita a Latinoamérica fué apoteósico, desbordante, entusiasta. Desde el aeropuerto a la Plaza de Bolívar, una masa humana siguió la marcha de la caravana papal.

La desembocadura de la Carrera Séptima—calle principal de la capital— a la Plaza Bolívar, la bella explanada que se extiende frente a la Catedral de Bogotá era un mar humano que agitaba blancos pañuelos saludando y dando vivas al Santo Padre. "Viva el Papa,

Viva Colombia, Viva Latinoamérica" era el grito emocionado que salía de las gargantas de millares de colombianos y peregrinos de todas partes del mundo.

La misma tarde de su llegada el Santo Padre ofició una misa en el Templete del Campo Eucarístico ordenando allí a 160 sacerdotes y a los cuatro primeros diáconos casados ordenados en Latinoamérica.

La primera misa oficiada por un Papa en tierras de Latinoamérica fué concelebrada por el Arzobispo Coleman F. Carroll, de Miami, entre otros cardenales, obispos y arzobispos de distintas partes del mundo. El Arzobispo Carroll es el presidente en funciones del Comité de Obispos de Estados Unidos para Latinoamérica.

El Santo Padre puso todo su énfasis en el amor a la Eucaristía como vínculo de amor —lema del congreso eucarístico internacional— y en la necesidad de desarrollo y justicia en Latinoamérica.

Los bogotanos se sintieron heridos por lo que ellos dieron en llamar "la mala prensa" y con esto se referían a publicaciones europeas y estadounidenses que criticaron la organización del Congreso y lanzaron injurias contra Colombia y su pueblo.

"Es más fácil reportar la guerra de Vietnam que el Congreso Eucarístico," dijo un reporter. "El Papa Va al Infierno", dijo un titular de periódico europeo anunciando la visita del Santo Padre a Colombia. Otros reportaban problemas nacionales y llegaban a insinuar la presencia de guerrillas en Monserrate, la montaña a cuyo pie se extiende la capital colombiana.

Quizás esas campañas de la mala prensa hayan restado la presencia de algunos miles de peregrinos, pero no restaron lucidez y esplendor al evento eucarístico. El Gobierno, la Iglesia y el pueblo colombiano pusieron muy alto el nombre de su patria con este congreso eucarístico.

El orden fué perfecto. Un periodista americano sequejaba del exceso de medidas de seguridad que achacaba al militarismo que controla a Latinoamérica. Le recordamos que esas medidas de seguridad para un visitante como el Papa no fueron exageradas si se les compara

con las medidas de seguridad tomadas en Miami o Chicago con motivo de las convenciones de los partidos Demócrata y Republicano.

El latino es fogoso y expresivo, desbordante en su júbilo y sus demostraciones. Los colombianos, en particular, sienten una devoción religiosa intensa, una gran fidelidad al Papa y todo esto hizo natural que emocionados quisieran lanzarse a abrazar al Santo Padre, a besar su mano, a expresarle bien de cerca su cariño.

Esto trajo como consecuencia que la fuerza pública tuviera que formar cordones que impidieran el paso de la multitud que de otra forma hubiera obstaculizado el paso de la caravana papal.

Pero fuera de eso el orden fué perfecto. La devoción en las ceremonias religiosas era grande. El público seguía con atención las distintas partes de las misas y otros actos y escuchaba con atención la palabra del Pontífice.

"Nunca he visto gente más generosa y más hospitalaria", nos decía un miembro de la peregrinación de la Arquidiócesis de Miami. El colombiano se extremó en atención y cortesía para con los peregrinos.

Paulo VI ha dejado atrás a Colombia y a Latinoamérica. Se ha despedido de esta primera visita que es símbolo de su amor a los pueblos al Sur de Río Grande.



Peregrinos de Miami en Bogotá caminan por las calles de la ciudad Paulo VI, el amplio proyecto de viviendas contruido como fruto del Congreso Eucarístico y donde se hospedaron los peregrinos.

### ORACION DE LOS FIELES

Trigesimo Domingo Después de Pentecostés

Celebrante: El Señor sea con vosotros.

Pueblo: Y con tu espíritu.

Celebrante: En el Evangelio de hoy Jesús una vez más nos da Su ejemplo de amor y preocupación a través de la curación de los diez leprosos. Así como El continuamente respondió a las necesidades de otros, también nosotros ahora recordemos las necesidades de los hombres en una oración común.

Lector: Respondemos hoy a la Oración de los Fieles: Señor, escucha nuestra oración.

Lector: (1) Por nuestro Santo Padre, Paulo VI, nuestro Arzobispo Coleman F. Carroll, y todos los líderes religiosos, para que su ejemplo de santidad y entusiasmo lleven a todo el pueblo de Dios a una fe más profunda y a un amor mayor, oremos al Señor.

Pueblo: Señor, escucha nuestra oración.

Lector: (2) Por nuestro nuevo Obispo Auxiliar, John J. Fitzpatrick, para que tenga muchos años más de servicios dedicados al pueblo de Dios, oremos al Señor.

Pueblo: Señor, escucha nuestra oración.

Lector: (3) Por el pueblo de Checoslovaquia que lucha por defender su libertad, oremos al Señor.

Pueblo: Señor escucha nuestra oración.

Lector: (4) Por los pobres y los no privilegiados de nuestra nación y del mundo para que puedan disfrutar de las cosas buenas de este mundo a través de los esfuerzos de todos nosotros, oremos al Señor.

Pueblo: Señor, escucha nuestra oración.

Lector: (5) Para que un mayor número de hombres y mujeres jóvenes sean inspirados a dedicar sus vidas al servicio de la Iglesia como sacerdotes y religiosas, oremos al Señor.

Pueblo: Señor, escucha nuestra oración.

Lector: (6) Por los enfermos, los que sufren y por los miembros fallecidos de nuestra parroquia, recordando especialmente a N y N., quienes fallecieron la semana pasada, oremos al Señor.

Pueblo: Señor, escucha nuestra oración.

Lector: (7) Por todos los aquí presentes paras que nuestra fe en Cristo nos acerque más a cada uno y a todos los hombres, oremos al Señor.

Pueblo: Señor, escucha nuestra oración.

Celebrante: Dios Todopoderoso, concédenos las peticiones que hemos hecho, y concédenos también que nuestra fe sea fortalecida por los dones de Tu Espíritu Santo, para que todos laboremos duro para alcanzar todo lo que Te hemos pedido a través de Jesucristo, Tu Hijo, Quien vive y reina Contigo en unidad del Espíritu Santo, Dios, por los siglos de los siglos.

Pueblo: Amén.

### Ultreya Hoy

Están llegando a nuestra ciudad procedentes de Córdoba, Argentina, Monseñor Francisco Suárez y el Sr. José Santamaría, miembros del Secretariado Nacional de Cursillos de Cristiandad de España. Ambos ofrecieron un Cursillo de Cursillos en esa ciudad después de haber asistido al Primer Encuentro Latinoamericano de Dirigentes de Cursillos, celebrado en Bogotá, Colombia, a raíz del Congreso Eucarístico. Los visitantes permanecerán en Miami varios días, durante los cuales man-

tendrán conversaciones con dirigentes del mencionado movimiento en esta ciudad.

Los temas a tratar han de ser de suma importancia para los Cursillos en Miami.

Hoy viernes, día 30, a las 7:30 P.M. se celebrará una Ultreya General en los salones de la Iglesia St. Dominic's en la cual tendrán a su cargo los temas Monseñor Suárez y el Sr. Santamaría. El Secretariado Archidiocesano espera para dicha Ultreya una asistencia en masa de todos los cursillistas de esta ciudad.

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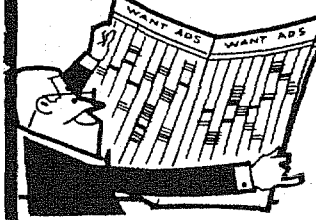
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## New Rite For Baptism

VATICAN CITY—(NC)—Acting on a mandate of the Second Vatican Council, the Holy See has created a special rite for the baptism of infants.

The new ceremony, as published by the Consilium for the Implementation of the Council's Liturgy Constitution, consists of four principal parts: a welcome to the child by the Christian community, a celebration of the word of God, conferral of the sacrament itself, and a procession with a final blessing.

The rite is designedly elastic, allowing discretionary powers to the local hierarchy and making room for local customs.

No. 67 of Vatican II's liturgy constitution called for a revision of the rite for the baptism of infants. It made the fact that those receiving the sacrament are infants the guiding principle of such a revision.

## Attend Lutheran Meet

HILLEROD, Denmark — (NC) — Missionary work has had a strong place in furthering the work of Christian unity, a Vatican official told a missionary meeting here on the Lutheran World Federation.

Father Joseph Metzler, O.M.I., of the Congregation for the Evangelization of Peoples (Congregation for the Propagation of the Faith), said also that the sessions here had shown him that the problems faced by Lutherans in their mission activity are often identical with those of Catholics.

Father Metzler was one of three Vatican representatives at the meeting. The others were Father August B. Hasler and Leo Volker, both of the Secretariat for Promoting Christian Unity.

One of the sessions explored church-state relations in Africa. The Rev. Ezra Gebremedhin of Addis Ababa, Ethiopia, said that the churches should support governmental social welfare programs but not become totally absorbed in them.

# Truce Puts 'Limits' On Czechs

By Voice News Services  
MOSCOW—Four days of talks between Czechoslovakian and Soviet representatives ended early this week with a reported agreement to gradually withdraw Russian troops in exchange for severe limitations on the Czech's aborted move toward wider political freedom.

Pleas for an end to the occupation of Czechoslovakia from hundreds of world religious leaders began on Aug. 21 when the Russian troops first crossed the Czech border and continued through the talks held here after top Czech leaders had been taken into custody and flown to the capital of the Soviet Union.

Pope Paul VI said when

the Russian tanks first rolled into the Communist satellite country that the move "can only give rise to fear and distress" in a world faced with the possibility of bloodshed and violence.

"Let us hope that the dangers of violence and bloodshed may be averted and that the dignity and liberty of a people jealous of its destinies may not be offended," the Holy Father added.

### OTHER PLEAS

Three United States religious leaders joined the Pope in his pleas for peace later in the week when they sent an appeal "to the United Nations and to the governments of the USSR and the East European nations to



take prompt peaceful action to restore the sovereignty of Czechoslovakia."

The Catholic Jewish and Protestant signers of the statement were Auxiliary Bishop John J. Dougherty of Newark, Rabbi Jacob Philip Rudin, president, Synagogue Council of America; and Dr. Arthur S. Flemming, president, National Council of Churches.

Their statement said: "We register shock and deep concern over the events of the past days in Czechoslovakia. The military actions there raise international and human issues so grave that we must lift a voice of protest."

The agreement reported between the Czech leaders and Soviet officials will recognize the regime of liberal Alexander Dubcek, according to informed Communist leaders.

Reportedly the Russians will keep some 100,000

ANGRY CZECHS display their defiance of Soviet invaders calling the Russians new Nazis. This tank in Prague has been marked with a Nazi swastika by a irate citizen.

troops—out of the estimated 350,000 troops they deployed into Czechoslovakia—in the country until the problems of turning the government back to the Czechs are worked out.

Informed sources also said this week that the foreign and economic policies of the Czech government will be worked out in cooperation with the Warsaw Pact, which would, in effect, stop any planned links with capitalist nations.

The Soviet sources also said that the Russian government will allow the Czechs to continue with some of their liberization plans, but that anti-Communist expression must be silenced.

## Call For Summit

LONDON — (NC) — The 10th Lambeth Conference of Anglican bishops called for a summit meeting of the heads of the world's major religions to discuss peace.

The resolution carried unanimously, called for the leaders of Christians, Jews, Buddhists, Moslems, Hindus, Shintoists and others to meet around a conference table.

The Lambeth Conference asked its chairman, Archbishop Michael Ramsey of Canterbury, on its behalf to consult Pope Paul VI and Orthodox Ecumenical Patriarch Athenagoras I of Constantinople and praesidium of the World Council of Churches on the possibility of the approaching leaders of other world religions with a view to convening such a conference, at which they could speak together in the interest of all humanity on behalf of world peace.

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