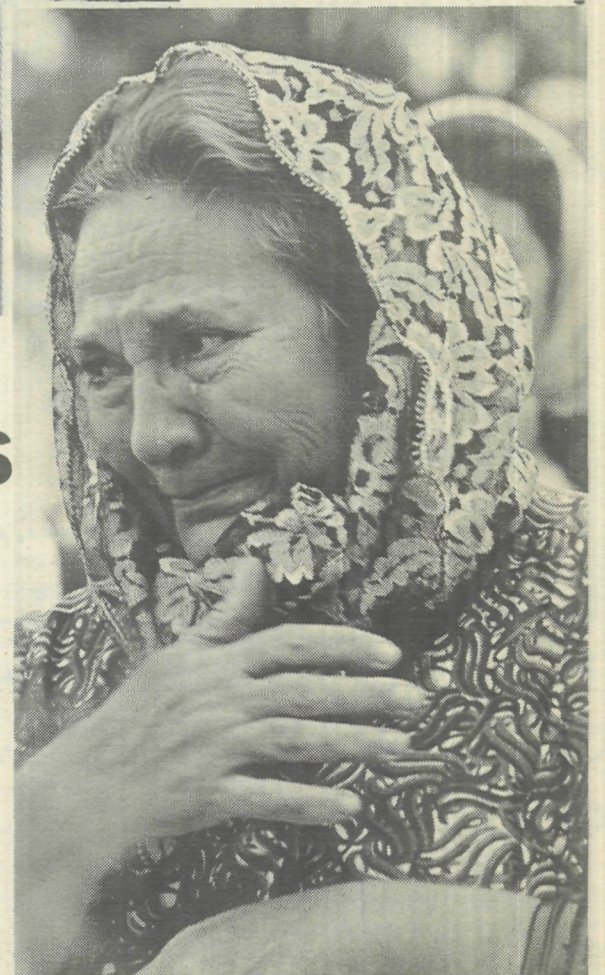




MORE THAN 15,000 Cuban refugees assisted at an outdoor Mass celebrated by Archbishop Coleman F. Carroll with other prelates and priests last Sunday, the feast of Our Lady of Charity of Cobre. A flotilla of small boats (left) brought a statue of Our Lady to the site of the Mass and many, as the woman below, openly wept in nostalgia.

See Story And Photos Pages 4, 5



BISHOPS IN HISTORIC CONFERENCE

Ask Latin America Reforms

By JAIME FONSECA

MEDELLIN, Colombia — (NC)—The second general assembly of the Latin American Bishops recommended a crash program of Church renewal and social justice to open the ways of salvation for millions of the poor in their countries.

In a series of guidelines for the future work of their parishes and organizations throughout the continent some 130 bishops voted for deep changes in the following areas of pastoral work:

- **Justice and Peace:** They condemned violence, both in its armed form of rural and urban guerrillas, and in the "passive" form of violation of human rights, such as the inhuman conditions prevailing in many countries, and urgently called for governments and private leaders to increase production and distribute wealth, both in industrial and agricultural activities, and full Church support for these moves.

- **Family and Population:** (Continued on Page 19)



VOL. X, NO. 27

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SEPTEMBER 13, 1968

IN VIETNAM

War Called 'Easier Than Peace'

By FATHER MICHAEL V. GANNON

I am seated in a small office at the rear of the National Assembly building in downtown Saigon talking with Mr. Nguyen huu Chung, member

of the South Vietnamese House of Representatives.

I had asked friends in Saigon to direct me to a national politician of moderate views, one who might talk to me about South Vietnam's political life without simply repeating the

hawk or dove language that characterizes most of the reporting that comes out of Saigon.

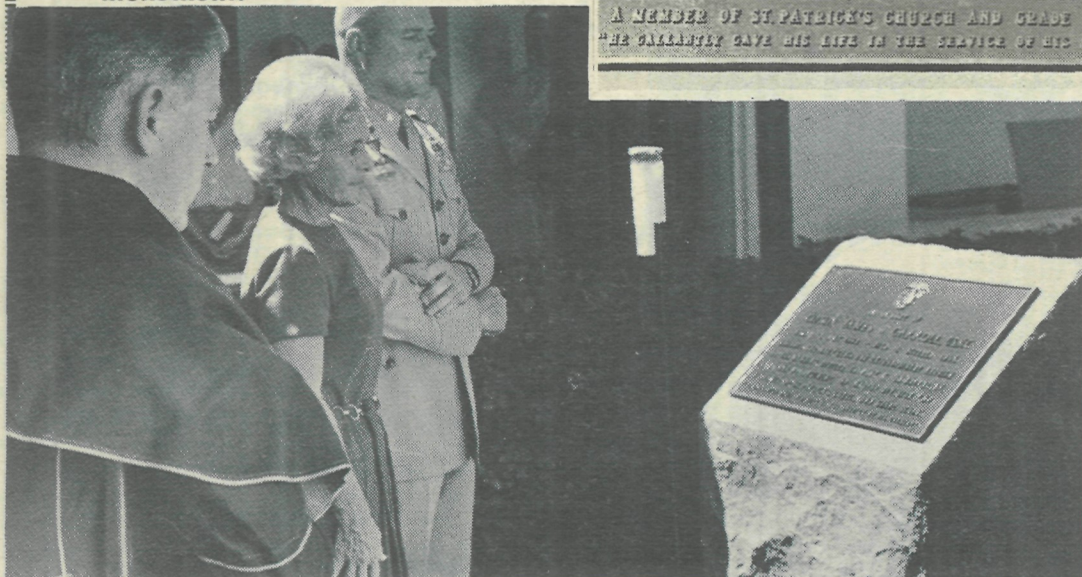
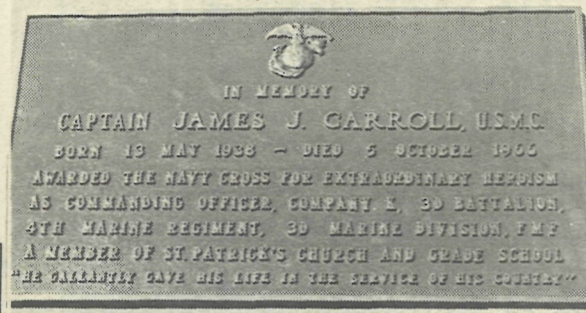
Mr. Chung was recommended to me as such a man. I present his views not because I necessarily agree with them but because they may help enlarge the reader's understand-

ing of the Vietnamese political mind.

"I am not a politician," Mr. Chung tells me. "I do politics but I am not a politician. I do it as the reaction of a man before the situation of his country."

(Continued on Page 28)

HERO'S MEMORIAL was dedicated at St. Patrick Parish to Marine Capt. Carroll — killed in Vietnam. His mother, Mrs. Mary Carroll, and Marine escort Lt. Col. Carothers looked on as Msgr. James J. Walsh, St. Patrick's pastor blessed the monument.



At Site Where He Played As Boy

Dedicate Monument To Viet Hero

MIAMI BEACH—A granite and bronze memorial to a Marine hero now casts a shadow across the St. Patrick churchyard where he played and prayed as a child.

The monument was dedicated this week to Capt. James

Joseph Carroll, who was 28 when killed Oct. 5, 1966 while leading Company K, Third Battalion, Fourth Marine Regiment in action in Vietnam.

Camp Carroll, just south of the demilitarized zone in Vietnam, was named in his honor.

The men who served with him in Vietnam donated the money which paid for the two-ton granite block and the bronze plaque set into it.

But the parishioners at St. Patrick remember him as an

(Continued on Page 2)

OFFICIAL Archdiocese Of Miami

The Chancery announces the following appointments to be effective on the dates indicated below:

THE REVEREND LESLIE D. CANN—From residence at St. Francis of Assisi Parish, Riviera Beach; to Administrator, Holy Spirit Parish, Lantana (remaining Supervising Principal, Cardinal Newman High School, West Palm Beach); effective Friday, Sept. 13, 1968.

THE REVEREND THOMAS ENGBERS—From Assistant Pastor, St. Hugh Parish, Coconut Grove; to Assistant Pastor, St. Francis Xavier Mission, Miami (remaining Assistant Supervising Principal, Immaculata-La Salle High School, Miami); effective Thursday, Sept. 19, 1968.

THE REVEREND JAMES E. KILEY—To Assistant Pastor St. Hugh Parish, Coconut Grove; effective Thursday, Sept. 19, 1968.

The Chancery announces that upon nomination by the Very Reverend Thomas J. Reddy, O.M.I., Provincial of Our Lady of Hope Province of the Oblate Fathers, Archbishop Coleman F. Carroll has made the following appointment:

THE REVEREND JOHN HARRINGTON, O.M.I.—To Assistant Pastor, St. John the Baptist Parish, Fort Lauderdale, and Spiritual Director, Cardinal Gibbons High School, Fort

(Continued on Page 2)

the VOICE

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

Archbishop's Letter Asks For Generosity To Catholic U. Fund

To the Priests, Religious and Faithful of the Archdiocese of Miami:

Every year at this time it is my duty to address a few words to you concerning the Catholic University of America in Washington, D. C., and to request your support in the annual collection taken up to maintain this great institution.

The Catholic University was founded in 1889 by all of the Bishops of the United States. It was their vision that this noble establishment should serve as the center of Catholic intellectual, religious and cultural life in the United States.

Indeed, in its history spanning more than three quarters of a century, this goal has truly been achieved. There is today hardly a parish in the country not affected, for tens of thousands of priests, nuns, educators, administrators and laity in all walks of life have studied there, taking newly-acquired knowledge back to their posts of service.

In 1968 the American Bishops are as committed as ever to the maintenance and continued development of this unique institution. We wish for you to regard Catholic University as your own. We ask that you continue to give it your wholehearted support.

Next Sunday, September 15th, the annual collection for the University will be taken up throughout the Archdiocese. I ask you to make your contributions as generous as possible, so that Catholic University may produce an ever more fruitful yield for the work of the Church in our country.

With my warmest, best wishes, I am
Sincerely yours in Christ,

Coleman F. Carroll

Archbishop of Miami

Archaeologist-Priest To Lecture In Miami

World renowned Biblical scholar and archaeologist, Father Roland de Vaux, O. P., will present a series of three lectures on the Bible and related archaeological discoveries on Sept. 23 and 24 at the Whitten Memorial Union, University of Miami.

The lectures, which are sponsored by the University's department of religion, are part of the Seventh Annual Religion Lecture Series.

Father de Vaux' topic Monday at 8 p.m. is "The Exodus, Historical Fact and Article of Faith."

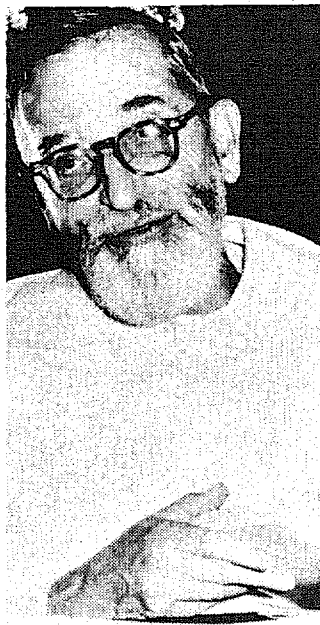
On Tuesday at 4 p.m., he will discuss "Yahwel, El and Bael."

His concluding lecture on Tuesday at 8 p.m., will deal with "Recent Archaeological Discoveries in Palestine and the Bible."

Father de Vaux has been associated with the Ecole Biblique et Archeologique Francaise, Jerusalem, for over 30 years and served as its director for 20 years.

He served as editor of the Revue Biblique for a number of years and is chief editor of the Jerusalem Bible and of Discoveries in the Judean Desert.

His publications include Les Livres des Rois, La



Father de Vaux

Genese, Les Livres de Samuel, Fouilles a Qaryet el-Enab Abu-Gosh, L'Archeologie et les manuscrits de la mer Morte, Les Institutions de l'Ancient Testament, Ancient Israel, which Albright describes as "without peer in its field;" Die hebraischen Patriarchen und die modernen Entdeckungen, Les sacrifices de l'Ancient Testament, Studies in Old Testament Sacrifice, Die Patriarchen erzählungen and die Geschichte and Bible et Orient not to mention nearly 100 articles.

This notable scholar has participated in numerous archaeological excavations including Ma'in, Abu-Gosh, Tell el-far'ah-Tirza, Qumran and Feshkha, Murabba'at and within Jerusalem itself.

Reservations for the lectures may be made by contacting the department of religion. The cost of the series is \$5 or tickets for each lecture may be purchased for \$2.50.

'Peremptory' Spread Truth About Schools Change Ruled Out By Nuns

WEST PALM BEACH — Long range experimentation rather than peremptory change in their community is the decision of Adrian Dominican Sisters.

Over 200 Sisters of the order from all over Southeast Florida met at Rosarian Academy, here, this week to hear reports on this and other decision made at the general chapter sessions in Adrian, Mich., during the past summer.

Mother Laurence Edward prioress general, and her council spoke to the assembly by means of video tape. her message indicated that the Dominican Sister must be relevant to the modern world about her but her approach to that relevancy need not be extreme.

Sister Laura, superior of the southern province, welcomed the Sisters in an opening address. The group then heard seven delegates who reported on the committee work of the General Chapter which included the Order's spiritual goals, government, constitution, programs, and works.

Pope Greets New Nation

VATICAN CITY (RNS) — Pope Paul has sent a personal message of congratulations to King Sobusha and the people of Swaziland on the imminent independence of their country.

In his letter the pontiff pledged the loyalty of all Catholic citizens to the kingdom and said the Church asked only one thing, "to be allowed to be free to dedicate itself to the well being of the people of Swaziland."

THE VOICE

Archdiocese of Miami
Weekly Publication

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Dedicate Memorial To Hero

(Continued from Page 1)

altar boy and as a student at the parish elementary school. Now, Capt. Carroll—who was posthumously awarded the Navy Cross, the highest combat decoration yet won by any Florida resident in the Vietnam conflict—will be remembered as the Marine hero who grew from boyhood to become a career officer.

His mother, Mrs. Mary G. Carroll, helped to dedicate the memorial to her only son in the patio of St. Patrick.

Msgr. James J. Walsh blessed the memorial during the brief ceremony and teenagers from the choir sang.

Capt. Carroll's mother was escorted to the ceremony by Marine Lt. Col. Pat Carothers, the senior Marine officer in South Florida. He had been Capt. Carroll's commanding officer at Camp LeJeune, N.C., before the young officer went to Vietnam.

Capt. Carroll was a graduate of St. Leo Academy and Notre Dame University.

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OFFICIAL Archdiocese Of Miami

(Continued from Page 1)

Lauderdale; effective Friday, Sept. 13, 1968.

The Chancery announces that upon nomination by the Very Reverend John Edwards, S.J., Provincial of the New Orleans Province of the Society of Jesus, Archbishop Coleman F. Carroll has made the following appointment:

THE REVEREND SIDNEY A. TONSMEIRE, S.J. — To Pastor, St. Ann Parish, West Palm Beach; effective Sunday, Sept. 15, 1968.

The Chancery announces that nomination by the Very Reverend George F. O'Dea, S.S.J., Superior General of the Josephite Fathers in Baltimore, Maryland, Archbishop Coleman F. Carroll has made the following appointment:

THE REVEREND EDWARD G. BOWES, S.S.J. — To Pastor, Christ the King Parish, Perrine, effective Saturday, Sept. 14, 1968.

OPPORTUNITIES BURDINE'S

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BURDINE'S

Dialogue Progresses

LONDON — Catholic and Methodist delegates ended four days of private international talks here with a brief statement indicating some progress in dialogue between the two Churches.

The statement said "the papers and discussions focused on the Eucharist and authority in the Church. Progress was achieved in refining points of agreement and disagreement on these topics indicating the necessary direction for further discussions."

Nineteen persons named by the World Methodist Council and the Vatican Secretariat for the Promotion of Christian Unity took part in this second session of what the statement called "a continuous consultation" between the two Churches. A spokesman said afterwards that though the discussions were private he understood they were "very lively."

Pope Aids Boys School

VATICAN CITY (NC)—During his visit to Bogota, Colombia, Pope Paul VI left a large amount of money—said to be about \$100,000—for the building of a technical training school for 200 poor boys.

Pope Paul gave the money to the committee for the Eucharistic Congress, which has decided that it will use the funds to build the Colombian Institute of St. Paul in South Bogota, one of the city's poorest quarters.

Although the largest single gift made during the Pope's trip, it was not the only one that the Pope gave out without fanfare. He also left behind, according to reliable Vatican sources, other donations for hospitals, jails and for the parish of St. Cecilia where he celebrated Mass.

Backs Grape Boycott

SAN ANTONIO (NC)—Archbishop Robert E. Lucey of San Antonio has endorsed a farm workers' union nationwide grape boycott, asking administrators of Catholic institutions in the archdiocese "to consider refraining from the purchase of all California table grapes."

The archbishop, who has supported the efforts of the United Farm Workers Organizing Committee (UFWOC) to unionize field hands in the Rio Grande Valley of Texas and in California, said in a letter that the boycott "will help hasten the day when all farm workers in our nation will enjoy employment benefits alongside the rest of their brother workers in industry."

Led by national director Cesar Chavez, UFWOC is currently striking several large scale vineyards in California, which union officials claim produce about 90% of the grapes in the country. The organization is promoting the nationwide grape boycott in an attempt to compel the growers to bargain collectively with the union. The growers, who are not required by law to recognize UFWOC even if a majority of their employees want a union, have refused to give in to the demands.

Schedule Beatifications

VATICAN CITY (NC)—Twenty-four martyrs of Korea, including two French bishops, will be beatified Oct. 6.

One week later the foundress of the Salvatorian Sisters, Teresa von Wuellenweber, will also be beatified.

Another beatification, that of Clelia Barbieri, is tentatively scheduled for Oct. 27. She was the foundress of an Italian congregation of nuns.

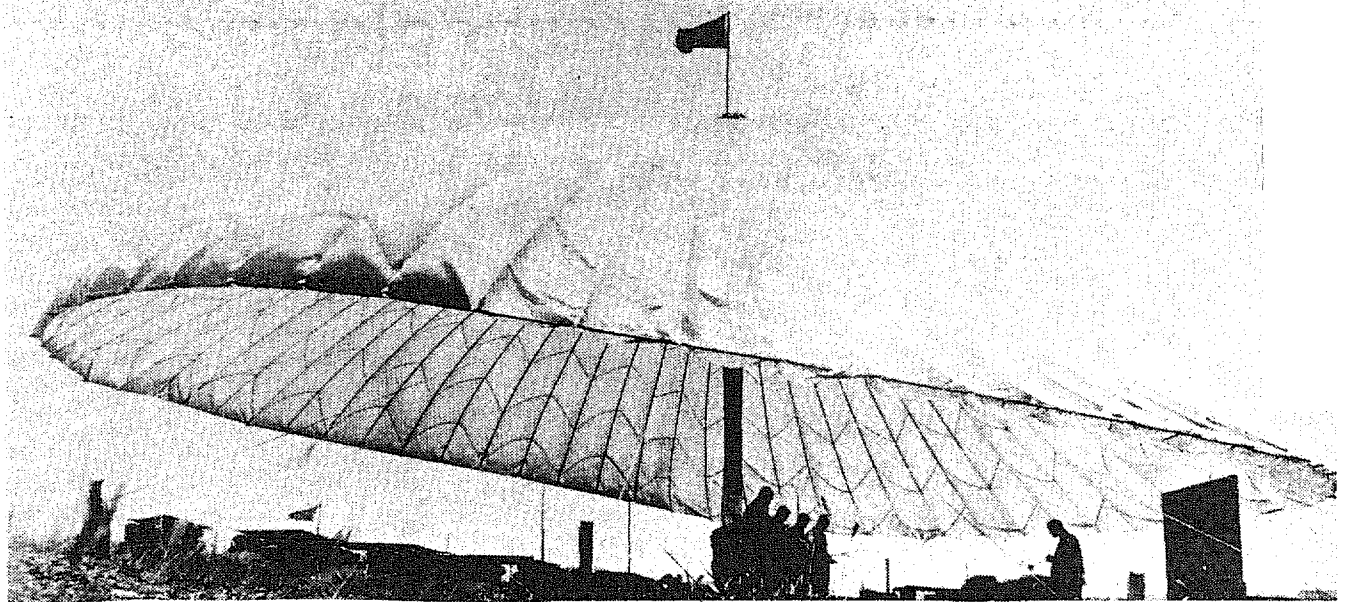
These 24 Korean martyrs will be the second group of martyrs of Korea to be beatified. They were executed during violent persecutions of the 1860's, during which 10,000 Korean Catholics died. Among them were Bishop Francois Simeon Berneux, vicar apostolic of Korea, and his coadjutor, Bishop Antoine Develuy.

Ecumenical Gesture

PRINCETON, Ill. (NC)—Edward H. Enberg, an Episcopal deacon, will be ordained to the priesthood of the Episcopal Church in St. Louis Catholic church here, Sept. 21. The ceremony—although preceded by consecrations of Episcopal bishops in Catholic churches in Buffalo, N. Y., and Pittsburgh—is the first of its kind in Catholic churches in Illinois.

Bishop John B. Franz of Peoria, Ill., and Bishop Francis W. Litchfield, Episcopal bishop of Quincy, Ill., residing in Peoria, who will be the ordaining prelate, have granted permission for the ordination in St. Louis church. The request has also been cleared with the Peoria diocesan ecumenical commission.

Father James P. Culleton, pastor of St. Louis, explained that permission for the ordination had been sought because there is no Episcopal church in the town. He said the permission had been granted with these restrictions: the Blessed Sacrament will be removed from the altar; there will be no intercommunion during the ordination Mass; and Roman Catholic priests will not impose hands during the ordination.



They call it a prayerchute. Chaplains serving in South Vietnam have reported a shortage of chapels for worship services, but troops of the 101st Airborne Division have not let the lack of a building deprive them of serv-

ices. They used this huge parachute as an outdoor chapel. Here it is shown during celebration of a Catholic Mass. The "Prayerchute" is used in all religious services.

Vatican Hits Archbishop Gannon Rumor Pope Will Retire

VATICAN CITY—(RNS)—Vatican officials denied reports published in the Milan weekly, L'Europeo, and later throughout the world, that Pope Paul is planning to retire at or before age 75.

One official described the reports as "a fantasy and a lie," while another said they were "too ridiculous to bother denying."

The L'Europeo article was written by a pseudonymous "Monsignor X," described by the newspaper as "a prelate well acquainted at the Vatican and rather close to the Holy Father."

According to the author, the Pope drew up a letter of resignation before he underwent surgery last year and gave it to a trusted member of the hierarchy to be put into effect if he suffered physical or mental damages that would make him ineffective in the papacy. The letter allegedly called for the summoning of the cardinals to elect a successor is such a case.

In the same document, the report continued, the Pope pledged himself to resign at age 75 regardless of the condition of his health at that time.

If the Pope forgets about the document when the time comes to retire, according to the article, his "trusted confidant" is supposed to give him the document as a reminder.

"Besides the Pope's closest collaborators, the document is known also to one of the most noted members of the Italian Catholic laity who is in a position to guarantee its existence and authenticity," the article claimed.

ERIE, Pa. — (NC) — John Cardinal Krolof Philadelphia was the chief celebrant at a concelebrated requiem Mass in St. Peter's Cathedral here for Archbishop John Mark Gannon, 91, who was bishop of Erie for 46 years until his retirement in 1966.

Archbishop Gannon died in his home. He had been in declining health due to his age, but he was still active.

On Feb 12 of this year, Archbishop Gannon celebrated the 50th anniversary of his consecration as a bishop.

He was born in Erie, June 12, 1877. He graduated from St. Bonaventure's College, Alleghany, N. Y., where he played ball with John J. McGraw, later manager of the New York Giants. He took post-graduate courses in theology and canon law at the Catholic University of America. While a student at the university he was ordained to the priesthood on Dec. 21, 1901.

After leaving Catholic

Attention! Football Fans

Special college football ratings—another Voice exclusive—will start this week and continue throughout the football season. Watch for your favorite teams ratings by Fred Fowler each week on the sports page of the Voice. See page 21.

Unity, Not 'Conversion', Called Ecumenism's Aim

EMORY, Va. —(NC) — Bishop Joseph A. Durick, apostolic administrator of the Nashville, Tenn., diocese, told a gathering of Methodist ministers here ecumenism must be concerned chiefly with reconciliation and not conversion.

The bishop, speaking before the Ministers' Convocation, Holston Annual Conference, United Methodist Church at Emory and Henry College here, stressed:

"Vatican II does not speak of 'return to Rome.' It speaks of 'restoring unity' and of the 'reconciliation of all Christians.'

"Ecumenism" primary thrust, then, as we understand it, is not with the con-

version of individual Christians from one church to another. It is directed to the reconciliation of all separated Christian churches—insofar as they are viewed as Christ-centered communities of love and service."

"Therefore, most simply put—the predominant principle of Christian unity, as understood, is this: That as all the Churches draw closer to Christ, they will, by the same token, more holily, draw closer unto each other," he said.

Bishop Durick repeatedly referred to the writings of John Wesley, founder of Methodism.

Oil Comes From Snow, Priest Says

BUENOS AIRES—(NC) At the Colegio del Salvador here, 76-year-old scientist Father Francis Xavier Galarza not only expounds but demonstrates his own theory that the world's oil supply began as polar snow.

Returning to the Erie diocese, he served as pastor of several parishes and as diocesan superintendent of schools. On Nov. 13, 1917, he was appointed auxiliary bishop of Erie and was named bishop on Aug. 26, 1920. He was given the personal title of archbishop in 1953.

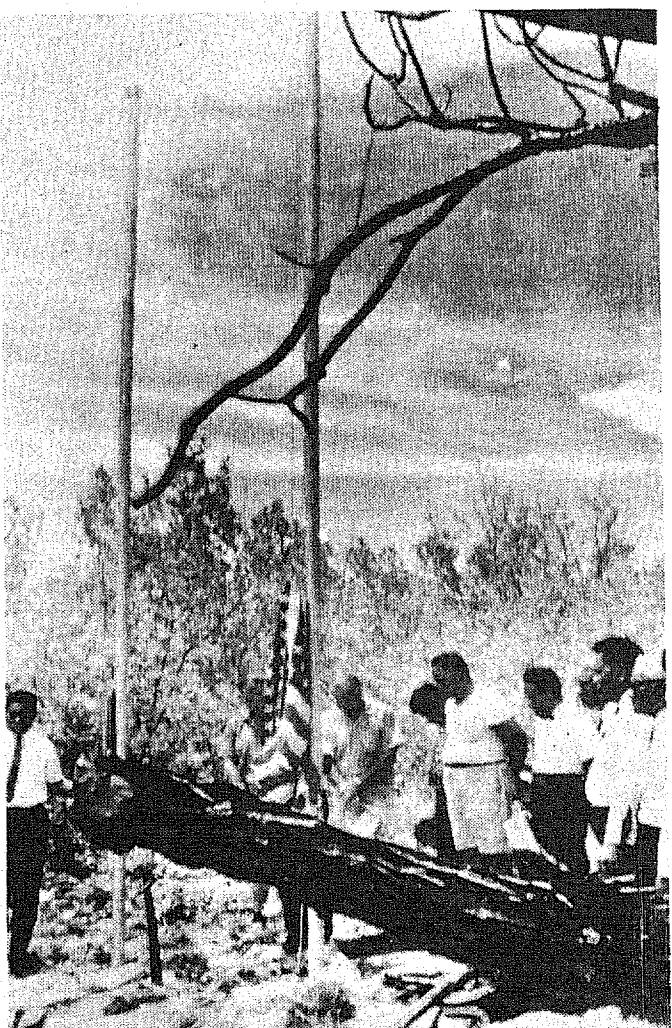
Archbishop Gannon was for many years a prominent member of the Administrative Board of the National Catholic Welfare Conference (now United States Catholic Conference) and episcopal chairman of its Press Department.

In the summer of 1966, when Pope Paul VI requested the resignation of all bishops over 75, Archbishop Gannon submitted his resignation, which was accepted in December that year. Bishop John F. Whealon, former auxiliary bishop of Cleveland, became bishop of Erie in March, 1967.

The priest's theory is that enormous quantities of polar snow attracted hydrogen, helium and oxygen from the atmosphere. These gases were compressed by the crystal prisms of the snow and converted into hydrocarbons.

In his laboratory, Father Galarza demonstrates his theory by stuffing snow into a cylinder 30 centimeters in diameter and pumping gas into one of the ends.

According to the pressure and the amount of snow, drops of oil appear at the other end of the tube in a matter of hours or days. If the experiment is rapid, methane is obtained; if it is slow, pentanes or saturated hydrocarbons are obtained after several days. In the future, this simple process might be adapted to the needs of mass production.



THE U.S. and Micronesian flags were raised in solemn ceremonies as the first nine residents of Bikini Atoll return to their island for the first time since it became a nuclear test site 22 years ago. Officials of the U.S. and the Marshall Islands bow their heads as the flags go up to mark the return of human inhabitants to the tiny Pacific atoll. The atoll has been adjudged safe for habitation.

THOUSANDS of Cuban refugees assisted at a concelebrated Mass last Sunday the feast-day of Our Lady of Charity of Cobre.

AUXILIARY Bishop John J. Fitzpatrick, distributes the Blessed Sacrament during the Mass at the future site of a shrine which will be dedicated to Our Lady.



MILES de cubanos en oración por su Patria ante la Virgen del Cobre.

El Obispo Auxiliar de Miami, Mons. Fitzpatrick, distribuye la comunión a las interminables filas de devotos cubanos.



Thousands of Cuban Exiles Pay Tribute to 'Our Lady of Cobre'

In one of the greatest demonstrations of faith ever witnessed in South Florida, more than 15,000 Cuban exiles gathered Sunday on the grounds of the proposed Shrine of Our Lady of Charity of Cobre to honor their patroness on her feastday at a Concelebrated Mass.

Some 100 small boats escorted a statue of the Blessed Virgin across Biscayne Bay to the site between Mercy Hospital and Immaculata-LaSalle High School where the Mass was offered.

Principal concelebrants of the Mass were Archbishop Coleman F. Carroll, Auxiliary Bishop John J. Fitzpatrick and Bishop Eduardo Dalmau, C.P.

CONCELEBRATING

Also concelebrating were Msgr. Bryan O. Walsh, director, Archdiocesan Spanish-Speaking Apostolate; Father Armando Balado, Father Alfred Quevedo, S.J., Father Jose Biain, O.F.M., Father Salvador de Cistierna, O.F.M., CAP; and Father Angel Vizcarra, O.P.

In recalling that this was the eighth year that he had celebrated Mass for the Cuban exiles on the feast day of their patroness Our Lady of Charity of Cobre, Archbishop Carroll called it a "memorable occasion — an annual, memorable occasion."

"May Almighty God, through the intercession of his Blessed Mother, grant you that which you wish most," the Archbishop said.

'JUST, PROPER'

"It is truly just and proper that we assemble this evening to honor the Blessed Mother in a very special way."

He reminded the congregation of thousands that as "the Mother of the God made Man," Mary meant most to her Son, "to Christ Our Lord. No one was ever loved more by her," the Archbishop pointed out. "No one has ever loved more the Man,

Christ on earth. No one has ever loved God more — no human being was ever as close to Him. No one was ever as filled with grace as she."

Mary is the Mother of the Church, as declared by Vatican Council II, Archbishop Carroll said. "She, Our Lady of Charity of Cobre is

your mother also," he declared.

"She can, if you will but imitate her virtues — the great faith that she has, the great hope that she has, her closeness to her Divine Son — if you imitate those virtues, she will draw you closer to Christ. She will draw you closer to Christ, who can bring about in a world that

is greatly disturbed, those things that you and all of us want to see — among them justice for all men," he added.

"So, I ask you, urge you, plead with you to continue your great love, your great devotion to Our Lady of Charity of Cobre," Miami's Archbishop concluded as he blessed the refugees.

Thousands of Spanish-speaking residents followed the ceremonies on radio, as thousands more, according to Miami police, were unable to reach the grounds because of a huge traffic tie-up leading to the gate of the proposed shrine. Some automobiles parked more than a mile away, police said.

ARRIVE EARLY

Some persons arrived at the site of the Mass as early as 1 a.m. and by mid-afternoon the grounds were nearly filled. The flotilla carrying the statue of Our Lady arrived late in the afternoon. Some of the ships were very much like those that carried many of the refugees from Cuba to Florida.

Father Orlando Fernandez, who preached the sermon, said "God does things in His own time which does not always coincide with ours. And God has His own plans and in those plans often there are occurrences that are unforeseen or unpleasant. Whoever thinks that God is unjust because He has made us endure a bitter exile for years, forgets that Christ with His mother and St. Joseph also endured a sorrowful exile during the years of his childhood," said Father Fernandez, assistant pastor of St. Hugh parish, Coconut Grove.

Father Luis Perez was commentator of the Mass; Carlos Salman, lector, and music was presented by the Coral Cubana.

Una pequeña cubana se acerca para recibir la bendición del Arzobispo Coleman F. Carroll.



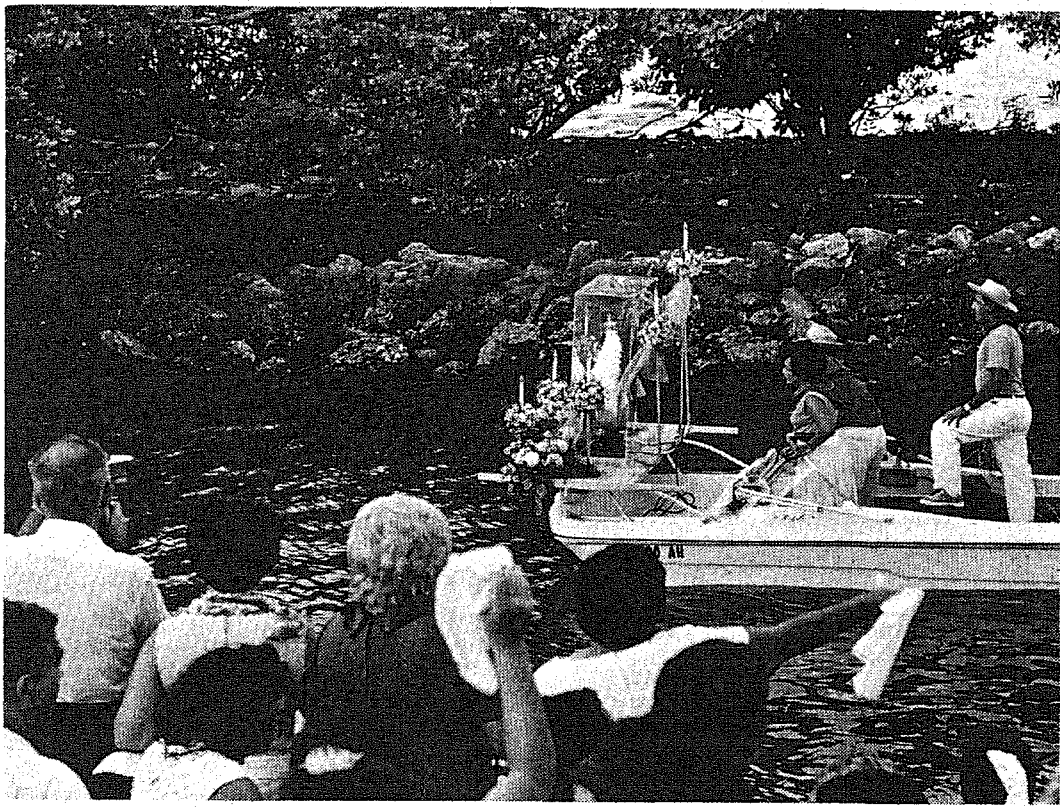
HYMNS based on the native music of Cuba were presented by the Coral Cubana.

Cantos religiosos con música inspirada en el folklore cubano fueron entonados por la Coral Cubana.

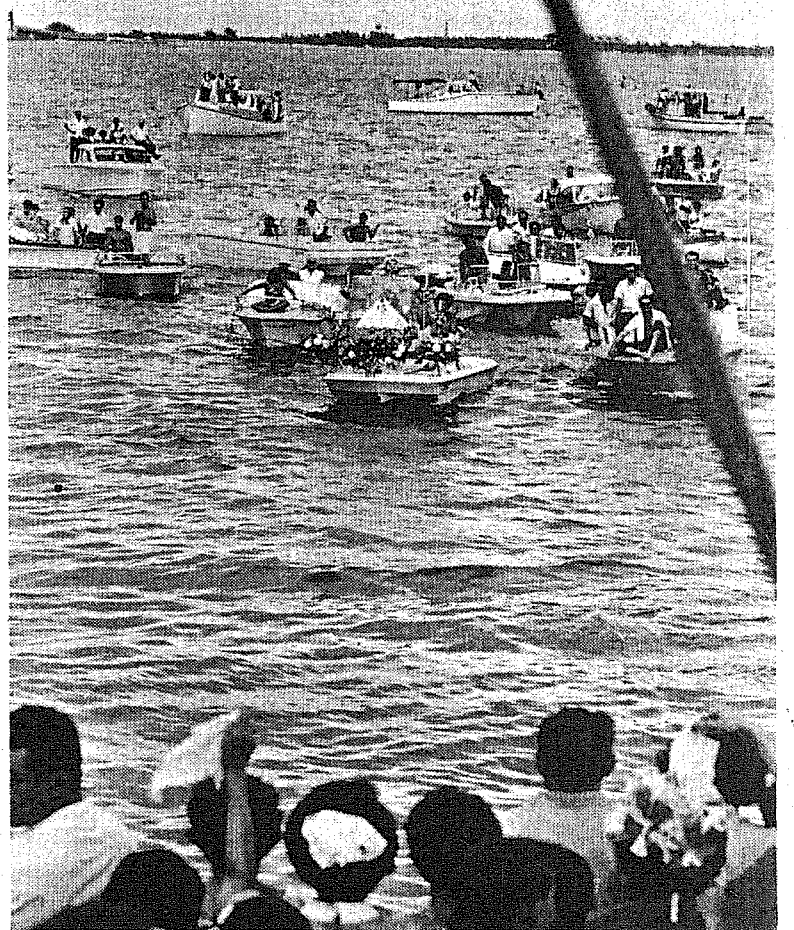


THE BELL of the Chapel of Our Lady hangs in the background as a woman kneels during confession.

Junto al campanario de la Capilla de la Virgen del Cobre una dama cubana se acerca a la confesión.



ON LAND, the faithful awaited the arrival of their patroness.



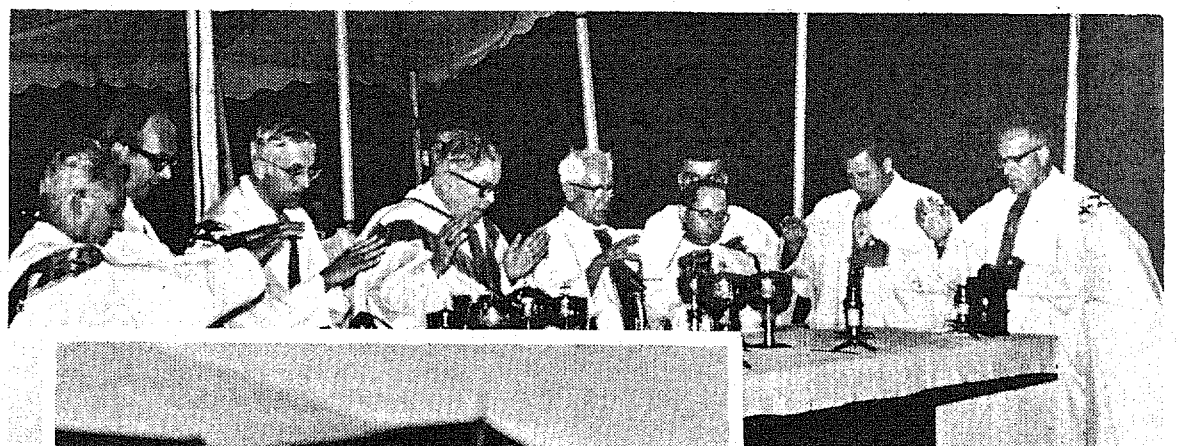
A FLOTILLA comprised of small boats, many like those which brought refugees to Florida from Cuba, brought the statue of Our Lady of Charity across Biscayne Bay.

Una procesión marítima lleva la imagen de la Patrona de Cuba a través de las aguas de la Bahía Biscayne.



CUBAN FLAG in hand, looking wistfully at the sea, they reflected nostalgically on their native land.

La bandera en la mano, la mirada perdida en el mar, reflejan la nostalgia por la patria ausente.



AT OUTDOOR altar the Mass was concelebrated by Archbishop Carroll, other members of the hierarchy and priests.



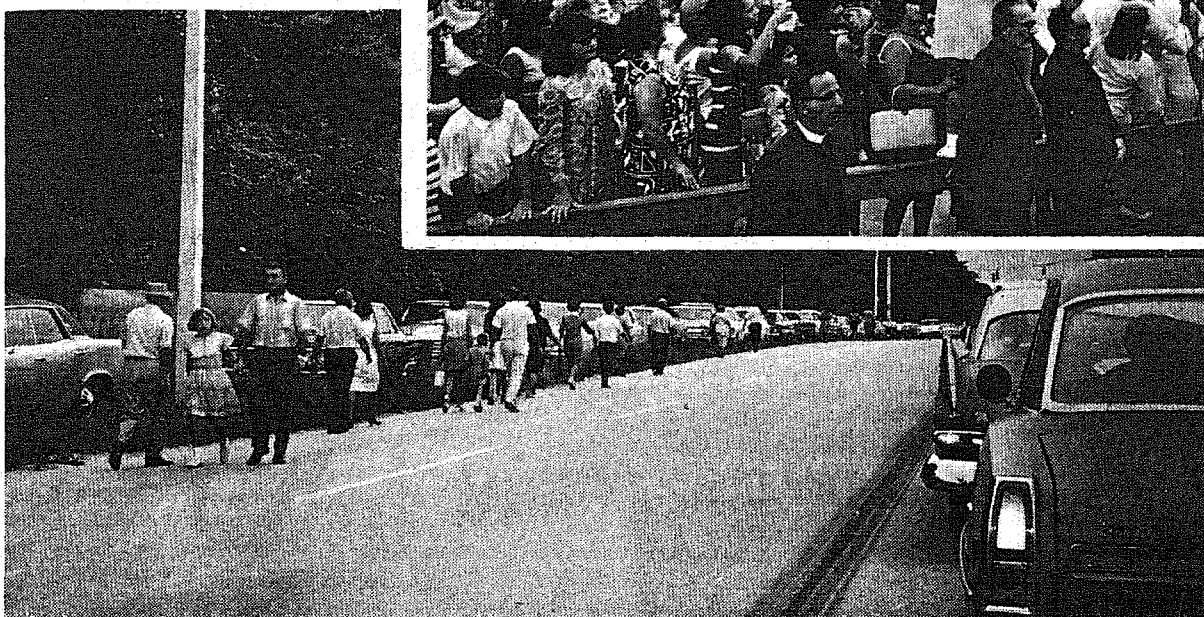
"Papá tuvo que ayudarme para ver a la Virgen!"

En improvisado altar la misa es concelebrada por el Arzobispo Carroll y otros prelados y sacerdotes.

"Daddy, lift me up to see Our Lady!"

CROWDS, greeted the passing procession with fervor and devotion.

La multitud sigue con fervor el paso de la procesión ya en tierra.



LONG LINES of cars, stretched down South Bayshore Drive for miles. Hundreds of cars were parked long distances from the site.

Largas filas de autos a lo largo de South Bayshore Drive; centenares de carros tuvieron que estacionarse lejos del lugar.

EDITOR'S COMMENT

Voting Can Keep U.S. From Rule By Default

Citizens of Florida must seriously ask themselves whether or not they are going to permit government by minority or rule by default.

The question becomes urgent in view of the fact that there are 750,000 persons in Florida who are eligible but not registered to vote.

In the recent May primaries Florida had the worst turnout in its history. Twelve per cent of the eligible voting population determined the Democratic nominee for the United States Senate and only 6 per cent determined the Republican nominee.

Unfortunately, many are quick to say that the country is going to pot, but they will not themselves go to the polls. We might not well ask ourselves whether voter apathy should not carry much responsibility for our present state of affairs.

The forthcoming November elections will be particularly important. Voters will be asked to decide on a revised State Constitution. Further, voters will elect a new President, a new U.S. Senator from Florida, state legislators and other state and local officers.

The civic right to vote is also a religious responsibility. God fearing men and women must answer to God for their effort to promote civic welfare and the common good. Every man can make a meaningful contribution toward these goals by voting.

Parish and diocesan organizations might well consider participating in voter registration campaigns. Certainly, every Catholic should be a registered voter.

Asks Unity In Germany

ESSEN, West Germany (RNS)—Julius Cardinal Doepfner, Archbishop of Munich, said here that German Catholics should remain united on a level that rises above conflicting points of view.

He spoke at a Mass attended by some 8,000 persons during the Catholic Church Day (Katholikentag) Congress here, noting that this year's Congress is exploring differences of opinion "in a way never thought possible within the Catholic Church."

The divergent opinions touch on many issues in the fields of marriage, social and political problems and reach "sometimes even to the core of faith."

A message to Congress participants from Alfred Cardinal Bengsch, Bishop of Berlin, stressed that renewal in the Church must begin with renewal of the individual believer.

Use Baptist Church

GOLDENROD, Fla. (NC)—This town's Catholics, members of 110 families, are going to the New Hope Baptist church—but everything's "legit."

The Rev. Edward White, pastor of the Baptist church, offered use of the edifice to the Catholics while the first church to house the new Catholic parish of Sts. Peter and Paul is being built.

Father Michael F. Troy, the Catholic pastor, has acquired a three-acre site for the new parish plant.

Meanwhile, Sunday Masses and other services are held at the Baptist church.

"When we have a church of our own, perhaps we can have a special picnic to show the Baptist minister and his flock the appreciation of Goldenrod's Catholics," Father Troy said.

She Loves Me! She Loves Me! She Loves Me!



TRUTH OF THE MATTER

Disobedience To Birth Encyclical Invites Disobedience To Others

By Msgr. JAMES J. WALSH

A member of the Papal Commission who had been considered "liberal" in his attitude towards birth control last year made some telling comments about Pope Paul's encyclical.

In a private interview with A.E.P. Wall, Msgr. Ferdinando Lambruschini in Rome put his finger on the heart of the matter for Catholics when he said: "The best defense of the encyclical is loyalty . . . reform is not the responsibility of the theologians. It can come only at the highest level—from a pope or a council . . . The big danger is that if we do not follow this encyclical, all others may be disregarded . . ."

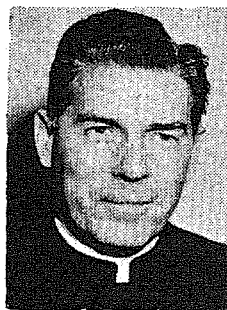
This touches a tender spot. When collegiality was clarified in the Vatican Council, some theologians at once stated that there never would be need of a papal encyclical again. If the bishops truly share in the government of the Universal Church, they reasoned, then what the Catholic world is to be taught in the future should come forth as the united teaching of the bishops, not as a separate document from the pope.

Others felt that this carried the concept of collegiality further than was intended. Its purpose, they pointed out, was not to limit the authority of the pope as the successor of St. Peter, nor to silence his voice, if he chose to speak as the Vicar of Christ on earth.

Rather collegiality was intended to unite all bishops more closely, the Pope as the Bishops or Rome among them, in a new awareness of universal problems, accepting responsibility for the whole Church. The authority of the Holy Father remains the same.

Monsignor Lambruschini went on to say in his interview: "If we only give obedience when a ruling is infallible, what happens to our bishops? . . . It is impossible to ask the Church to form a list of infallible rulings and discard everything else. . . It would destroy the whole concept of authority. Without authority there is anarchy."

It is true, of course, that Pope Paul did not issue his statement on human life as an infallible doctrine. Some of the more ardent dissenters are stressing this angle so much, one wonders what would have been their reaction if the teaching had been presented as infallible.



WALSH

Would they give assent? Would their strong convictions have melted away in the light of positive, defined, certain teachings? In some cases, I seriously doubt it. Especially among those, a comparative few, it is true, who have carried a torch in their own crusade against authority in general and that of the Pope and the Bishop in particular.

Some writings of those who are most vocal in opposition to the Pope have also indicated a trend away from other traditional teachings of the Church, so much so that one wonders why they have remained within the fold this long.

Their attitude on birth control reminds one of an iceberg. Beneath the surface, they already have other shockers prepared on abortion, divorce, and then, why not euthanasia?

Echoes from the past . . . In July 1966, a Maryknoll priest in a vocation talk urged religious to be "the most outspoken people in the world." He said: "They can afford to say anything to anyone, anywhere, loud and clear." He explained that encouraging vocations is "a matter of saying what you stand for, saying it honestly and inviting people to join you."

This priest, Father Blase Bonpane, said so much that he talked the authorities into ousting him from Guatemala along with the two Melville brothers who have since married. He said so much, so loud and so clear, that all other missionaries in that country have since been penalized and handicapped in their work for the people.

Vocations are in pretty bad shape today, but the Lord knows the resurrection of generous souls in the following of Christ does not depend upon shouting your convictions in the market place and pouring duck blood over draft cards. If he had said encouraging vocations is a matter of "being" what you stand for, being it honestly and inviting people to join you, he would have reaffirmed the Christian principle of the power of example.

It's true in vocations, as in everything else, that "what you are thunders so I cannot hear what you say." And the sad thing, the tragic thing, about the Melvilles (I don't know what Father Bonpane's status is now) is that they suddenly denied all that they stood for in leaving the Church and violating their vows.

So what they are still speaking, loud and clear, what they stand for in social reform is not getting much of a hearing anywhere. This surely is a dramatic lesson in how to discourage vocations.

Polluted Air Problem Growing 'Dramatic'

By J. J. GILBERT

WASHINGTON—(NC)—A study prepared for a U.S. Senate committee has been made public here, reminding us that the very air we breathe presents the nation with one of its most serious problems.

The report comes at a time when politicians are poised to go through the country, personally and by television and radio, to tell the people that the war in Vietnam, poverty, disorders in cities, racism, the farm problem, etc., are issues that must be met.

Well, air pollution is a problem which must be met, too. The congressional study says the pollution levels cannot be permitted to continue to rise. Failure to establish control and abatement measures can have "dramatic and manifold" implications, it adds.

While the politicians may drop hints that they may just know how to solve the problems of which they speak, the study made for the Senate committee admits that we don't know enough about our bad air environment to establish sure-fire controls, but says we must press ahead

with new and more positive research in this field.

There is a good deal of evidence, apparently, that air pollution affects the public health and general welfare, and "air pollution episodes" are cited for their very bad effects on persons suffering from bronchitis, lung cancer, and other respiratory and cardiopulmonary diseases.

These "episodes" are characterized by "high levels of air pollution over relatively short periods of time." A number of these have occurred round the world in the

last 75 years and the study cites "episodes" in Donora, Pa., in 1948, and in New York in 1953, 1958 and 1963.

There is also evidence that air pollution decreases the performance of otherwise healthy individuals.

But far from enough is known about bad effects resulting from long-time exposure to air pollutions, or the extent to which contaminants accumulate in human organs.

The study does not deal with the economic and technological aspects of the problem.

The VOICE

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Around The Archdiocese

St. Matthew

A card party for the Rosary and School Society will begin at 8 p.m., Tuesday, Sept. 17, in the school library.

St. Gregory

First meeting of the Women's Guild on Tuesday, Sept. 17, at 8 p.m., at the Plantation Community Center, will center around a "getting-to-know-you" theme and will feature an Guild's fashion show and nouncement of plans for the luncheon on Oct. 19.

St. Sebastian

Christine Arnothy's book "The Captive Cardinal" will be reviewed by Mrs. James Bucklin during a meeting of the Council of Catholic Women on Friday, Sept. 27, at 10 a.m., in the recreation room of the Maya Marca Apartments, 3000 Holiday Drive, Ft. Lauderdale.

Holy Rosary

The Council of Catholic Women will present their annual "pot luck" supper Wednesday, Sept. 18, at 7:30 p.m., in the Children's Home. All ladies of the parish are welcome to attend.

St. Bartholomew

HOLLYWOOD — Parishioners will salute the sixth anniversary of the founding of their parish during a dinner-dance at the Viking Restaurant in Dania, on Saturday, Sept. 14. Cost of admission is \$7.50 and includes dinner.

Ft. Lauderdale

The Ladies of Columbus of Council 3080 will meet Tuesday, Sept. 17, at 8 p.m., in the Knights of Columbus Hall, 333 SW 25th St. Persons interested in becoming members should attend the meeting.

Lake Worth

A building fund dance will be presented by the Knights of Columbus Council #3393 at the council hall, 608 North F. St., Saturday, Sept. 14, at 8 p.m. Donations will be accepted at the door.

St. Kevin

Games sponsored by the Holy Name Society will begin this Wednesday and continue through the year. The games will be held at the Village Green Country Club, 1201 SW 34 Street. Proceeds from each game—which begin at 8 p.m.—will go to the parish building fund.

Retreats Set

KENDALL—Two retreats for members of three parishes in the Archdiocese will be conducted during September by Father James G. Muller, O.P., at the Dominican Retreat House here.

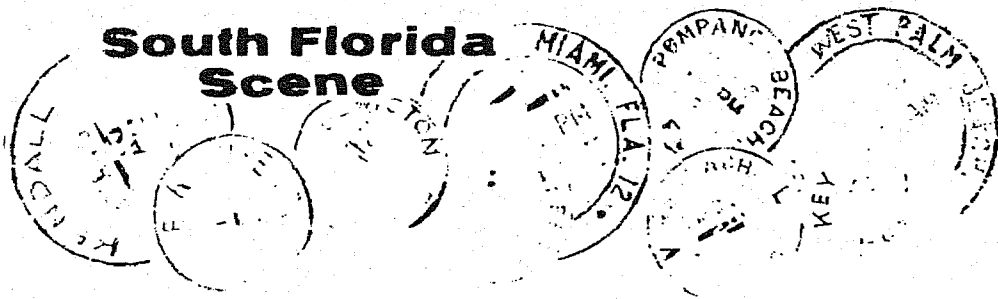
The members of Blessed Trinity parish will participate in a general retreat Sept. 13 to 15 and parishioners from St. Dominic and St. Vincent de Paul will take part in a general retreat from Sept. 20 to 22.

Alumni Unit Changes Name

HONOLULU (RNS) — The National Association of Catholic Alumni Clubs voted here to change its name to the Catholic Alumni Clubs International.

The organization, which represents 69 college and alumni associations, has a total membership of 10,000 Catholic college graduates.

South Florida Scene



Hialeah K of C Elects Officers; Joins Drive For New Members

HIALEAH—Donald Raymond has been elected grand knight of the Knights of Columbus, Father Lawrence J. Flynn Council 4772.

He has been an active member of the Council since he transferred from Pontiac, Mich., in 1963.

Other new officers elected for the coming year are Philip Donohue, deputy grand knight; William Bednarovsky, chancellor; Jesus Castillo, warden, and Ernest Sembree, three-year trustee.

Other offices will be filled by William Matthews, recorder; Gene Fitzpatrick, Sr., treasurer; Jesse Thrash, advocate, and Fred Valentine and Dave Huber as outside guards.

The Hialeah Council is also engaged in a membership drive which is expected

to bring some 50 new members into area Councils during the period marking the 50th anniversary of the ordination of Bishop Charles P. Greco, of Alexandria, La., the order's supreme chaplain.

Nationally, the Knights expect to enroll approximately 75,000 new members as a salute to Bishop Greco. The "gift" of the completed membership applications will be presented to the Bishop in a special ceremony Oct. 8.

Recently, the Hialeah Council was host to Tim Eason, state deputy of the K.C. He had returned from the national convention and discussed upcoming administrative changes with the Council members.

Recently elected a diocesan director of the Knights of Columbus general program, Dan Dahok, Council No. 2075, West Palm Beach, will be in charge of K.C. ef-

forts in the Archdiocese of Miami during a nationwide campaign for St. Jude's Children's Hospital in Memphis, Tenn.

Councils all over the state will soon begin a fund-raising campaign to provide for expansion and research on Leukemia at the hospital.

Unanimous and enthusiastic support of Pope Paul VI's encyclical "Humanae Vitae" was given this week by the membership of the South Dade Deanery of Holy Name Societies in a resolution urging its acceptance.

The resolution — which was approved by the 150 men representing 15 parishes in the South Dade area — said they believed the Pope "speaks with authority as the representative of Jesus Christ, through the inspiration of the Holy Spirit," and that any teaching he hands down "is binding in conscience on all who profess to

be true Catholics and followers of Jesus Christ."

They identified themselves as "practical Catholics and members of the Holy Name Society," in the resolution and committed themselves to the belief that "by observance of the teachings of Jesus Christ, as handed down to us through the medium of His Church, we will achieve the reward of eternal happiness with God in Heaven."

The resolution includes a clause which promises that Holy Name men of the South Dade Deanery "hereby endorse, and resolve to actively publicize and support the mandate handed down to us by His Holiness, Pope Paul VI, in his encyclical Humanae Vitae."

The group considered the resolution during their tenth annual rally at the Church of the Little Flower, Coral Gables.

Miami Mayor Stephen P. Clark addressed the group on his opinion of the proposed merger of fire, police and courts by Metro.

In his presentation of programs, Patrick Birch, president of the South Dade Deanery, said: "We are being called now to a higher labor in our Lord's vineyards, but let us not leave our society behind. Let us bring it with us. We need it as a stepping stone to a closer relationship with our parish and its activities."

After passage of the resolution, Bird added that he hoped the pledge "might help to offset disproportionate publicity given to dissent."

Member Of Parliament To Talk At Marymount

BOCA RATON—Norman St. John-Stevas, a member of British Parliament, will open a public four-lecture series Thursday, Sept. 26, at 7 p.m., with a discussion of "Censorship, Freedom and the Arts," under the auspices of Marymount College.

Dr. John-Stevas was elected to the House of Commons in 1964 as a conservative. He is an author, a barrister and a journalist.

The second of the series will be presented Oct. 16 when Leo Brady, member of the Catholic University Speech and Drama Department, will lecture on "The Art of the Film."

Roderick MacLeish, novel-

ist and Communist affairs specialist, will deal with "The Middle East in Transition" on Nov. 20.

The concluding lecture on "Artificial Hearts and other Organs" will be given by Sumner N. Levine, urbanologist and professor of Engineering, State University of New York-Stony Brook.

The lectures given by Dr. John-Stevas and Levine are free and will be given in the Founders Hall on the campus.

Admission will be charged for the other two lectures. Information can be obtained by calling the college, 395-4301, ext. 52.



Nun Named Supervisor Of Schools

Sister Mary Stella Williams, O.S.B., a native of West Palm Beach, has been appointed Diocesan Supervisor of Elementary Schools, in Mobile, Alabama.

Sister attended St. Ann's School in West Palm Beach before she entered the Benedictine Community at Sacred Heart, Cullman, Ala.

She earned her A.B. degree at St. Bernard College and taught in parochial schools while she did graduate studies in administration and special education.

Her mother, Mrs. Rosa Williams, has been a resident of West Palm Beach for 40 years and is a member of Holy Name parish.

Free Course In Boating

The Coast Guard Auxiliary Flotilla 67 will offer a special free course in boating and seamanship beginning on Tuesday evening, Aug. 31, at Southwest Miami High School.

Additional information may be obtained by calling Officer Ray Gigon at 235-4323.

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People Pin Hopes On You, Pope Tells Latin Bishops

By FATHER JOSE KUHLMEDALLIN, Colombia—(NC)—On the eve of the closing of their second general assembly here, the Latin American bishops were told by Pope Paul VI of his "profound interest" in their deliberations and "of the hope the people pin on them."

The Pope also said, in a message he sent them, that from his visit to Bogota he became convinced that the majority of the people "love the Church." He expressed his encouragement for the work of the assembly in planning the pastoral renewal for the continent.

"We praise... your ardent zeal to promote a pastoral work according to the needs of the times and of the noble and Christian people of Latin America," the Pope told the bishops as they put the final touch on their conclusions.

The assembly is issuing two final documents, one giving guidelines for pastoral work—which must be submitted to the Holy See approval—and one on the aims and main conclusions of the meeting, for immediate publication in all countries of Latin America.

REFLECT STUDY

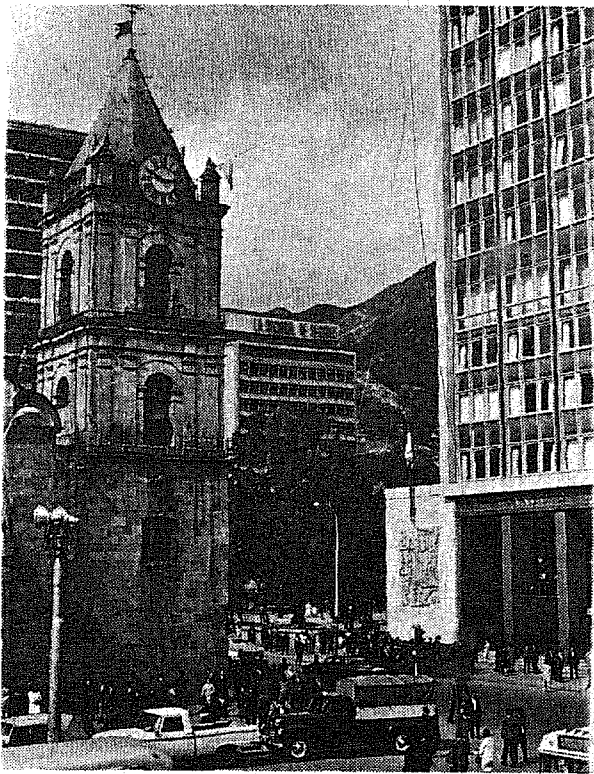
Both reflect the two-week long deliberations that began with a study of the working document prepared some time ago by experts and prelates of the Latin American Bishops' Council (CELAM). A series of lectures by leading prelates explained the document's main points and formulated some solutions. Then the whole assembly was broken down into nine committees and several advisory groups to hammer out the pastoral guidelines.

Agreement prevailed generally regarding the goal—the need of the Church to adapt her pastoral work to the changing times—but there was some disagreement on the methods and timing.

There were two dissenting voices concerning the bishops' meeting; but they never reached the assembly officially.

Bishop Geraldo de Proenca Sigaud, S.V.D., of Diamantina, Brazil, who failed to receive an invitation to the meeting, wrote a series of articles in the Medellin press highly critical of the working document and its sponsors.

The Colombian bishops had drafted a long statement seeking to refute some of the points of the working document. They were late in filing it as an official paper, however, and it was not recognized by the leadership of the assembly.



The Colombian document purported to present the majority of the assembly as opposed to the working document. When the matter came up during one of the press conferences, Bishop Marcos G. McGrath of Santiago de Veraguas, Panama, a vice president of CELAM, explained that the Colombian bishops' statement never reached the conference table.

He again defended the

representation gathered in preparing the working document, noting that more than 154 bishops did participate in its drafting.

"I regret that this incidental matter reached such proportions in the press," he said, "while it is clear that the assembly has advanced to a climate of harmony and togetherness... in the spirit of determination to face up to the changes and solutions the Church needs today."

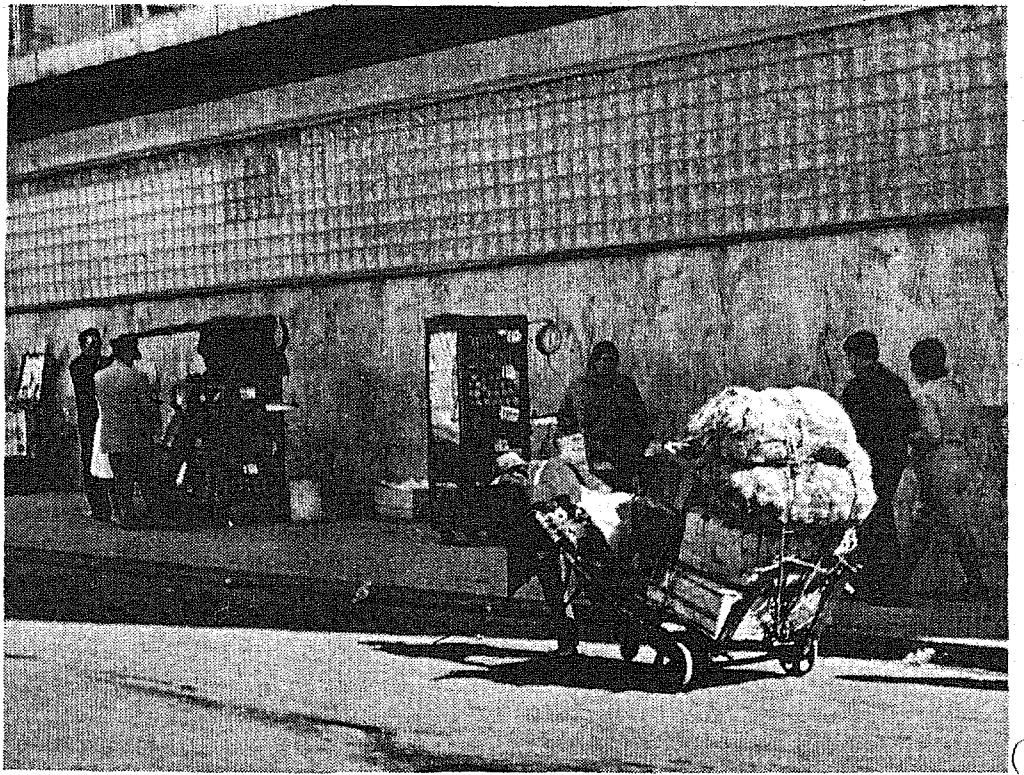
Advocates U.S. Dioceses Set Up PAVLA Programs

WASHINGTON—(NC)—Archbishop Avelar Brandao Vilela, president of the Conference of Latin American Bishops (CELAM), has asked the diocese of the United States to promote the Papal Volunteer (PAVLA) program, which sends U.S. Catholic lay men and women to work in Latin American development programs. The archbishop of Teresina, Brazil, addressed his plea in a letter to the bishops of the United States. He noted the PAVLA program has developed greatly since 1961, when the first volunteers arrived in Latin America.

"We write to you in support of the effort being made by the program, Papal Volunteers for Latin America which we consider to be of great value," Archbishop Brandao wrote.

"In its early years, the program was in need of better planning but at the present time we feel that its work

is being conducted with greater understanding of Latin America," he continued. "It is quite clear that there is no intention simply to send large numbers of lay personnel, nor especially to send them with inadequate preparation."



A STUDY in contrasts is seen on the streets of many cities in Latin America. From the wealthy businessmen and women who stroll on the sidewalk left the scene changes easily to the penury of a peasant (right) who pulls his wares to the market in a cart using his own strength in place of a mule.

'Present Generation' Asked: Save Bolivia From Injustice

By CARLOS ANDRADE QUIROGA
LA PAZ, Bolivia—(NC)

The bishops of Bolivia have sounded a call for the present generation to save the country and its people from injustices and underdevelopment, as well as from political stagnation.

To do this, responsible Bolivians, the bishops said, must overcome "confusion, desperation, the lack of ambition and enterprise, and the attitude of disdain for manual work."

"Individualistic trends are the enemies of development," they added.

The 12,000-word document on The Church and Over-All Development deals with politics, the family, the condition of workers and

farmers, public administration, international markets and justice.

The people at large, the bishops said, must share in development tasks under the proper guidance, "which is up to the leaders in government and the private sector to provide."

"True liberty demands authority, and true authority demands citizens' freedom" their pastoral letter stressed.

HURDLES CITED
Foremost in the minds of the bishops are the international hurdles in the way of trade and aid for Bolivia. While praising efforts at economic integration and development in Latin America, the bishops voiced this criticism:

"The greatest problem in

modern history is perhaps that of the relations between rich and poor countries... Bolivia has received help from industrial countries, but often this help was not motivated by the best interests of our country's development.

"Rather, many of the international credit operations come to us under burdening and humiliating conditions, which makes this aid a form of economic colonialism," the pastoral said. Then it added:

"Bolivia, a poor country, sells raw materials at constantly decreasing prices, while it has to buy manufactured products at constantly rising prices."

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LORETO CHURCH, well lighted at night, has been one of the key tourist attractions in Prague. Built in 1661, the church was inspired by the Santa Casa in the Italian town of Loreto.

Czech Outlook Worries Church

PRAGUE, Czechoslovakia—While the Czech Cabinet this week weighed a Russian ultimatum aimed at quelling the satellite country's liberalization moves, Church authorities remained in doubt as to future course of organized religion in the occupied country.

Before the Soviet Union sent troops across the Czech border in August to put down rebellion stemming from Prague government moves to liberalize, Czech officials had been releasing Catholic Religious and allowing them to return to their dioceses.

In order to provide for the thousands of Czech refugees who were away from their homelands when the Russian troops invaded, many Church and international relief organizations have established centers where they can be fed and housed.

Austrian monasteries have declared their doors open to the stranded Czech citizens and, although a mass exodus such as that after the Hungarian Revolution of 1956 has not yet developed, the monastery spokesmen in Vienna have said they are prepared for such an eventuality.

POPE GREET'S PILGRIMS
Pope Paul VI greeted a group of Czech pilgrims during a general audience at his summer residence in Castelgandolfo and asked them to remain "steadfast in faith and in the love of Christ" during the "grave, sad and difficult period" in their country.

During a brief homily preceding his address to the Czechs, the Pontiff discussed the dignity of man, saying that modern social developments have resulted in "intolerable" social structures

which "suffocate the human personality."

In Budapest, Uj Ember (New Man), the weekly newspaper of Hungarian Catholic Action, warned that Hungarian Catholics "cannot be indifferent to the fate and condition of socialism in a neighboring country and to an imperialistic threat to Europe's security."

The article went on to say, "From the way things look to us, we feel that there has been sufficient negligence in the protection of socialism in Czechoslovakia to cause legitimate anxiety to the leaders of the sibling socialist countries. The cause of peace is our greatest concern in connection with the events in Czechoslovakia."

PRAYERS OFFERED
Special prayers were offered for Czechoslovakia all through the churches in Britain this week and many Catholic Churches included the occupants of the invaded territory in their prayers of the people at Masses.

There were also rumors in Prague that the Czech regime, under the influence of Russian authorities, had revived their secret police forces in order to eliminate anti-communist forces within the country.

Thus far, the Czechs' new pact with Russia would seem to have done away with many of their recently-acclaimed liberties including their right to trade with the Western nations and freedom of their press.

No Airlift Into Biafra During Day

By Voice News Services

LAGOS, Nigeria — While Biafran troops reportedly moved to recapture their capital city Aba this week, mercy airlifts continued into Biafra at night although promised daylight flights had not begun.

Informed sources said that Aba was captured last week by Nigerian Federalist troops, although no official confirmation was given.

Last week the Nigerian Federal government promised to drop their blockade of the airways into Biafra and to refrain from shooting on planes sent in by Catholic Relief Services and the Red Cross. But Nigerian and Biafran officials were unable to reach an agreement as to which airport should be used to receive the tons of emergency supplies donated for Ibo relief. The Nigerians one airport rejected because they said the Biafrans were using it to smuggle in arms and weapons. They refused to okay a second airport within the Biafran territory, because they said it would hamper Federalist military actions.

NEW SUPPLIES

Msgr. Karl Bayer, secretary general of Caritas Internationalis, flew this week to the island of Sao Tome off the Nigerian coast with 30 tons of medicines and baby foods for Biafra. They will have to be flown in at night unless the federalist government and Biafran officials can reach an agreement.

In Miami, a number of organizations, comprised of Jewish religious, communal and philanthropic bodies, banded together to raise funds for relief to Biafran civilians which will be channeled through the Catholic Relief Services with the cooperation of the Archdiocese of Miami.



AT WORK in his fields at Pleasanton, Calif. Colman Foley inspects a small portion of a large amount of wheat he has donated to the starving children in Biafra. He also had each of his 13 children auction a lamb and send the proceeds to Biafra. Mr. Foley, who knew hunger himself in his younger days, was born in Ireland.

Protestant, Catholic and Jewish organizations in Atlanta, Georgia, have joined in an inter-faith drive to raise funds for Biafran assistance. The sponsoring organizations are the Archdiocese of Atlanta, the Atlanta Jewish Welfare Federation and the Christian Council of Metropolitan Atlanta.

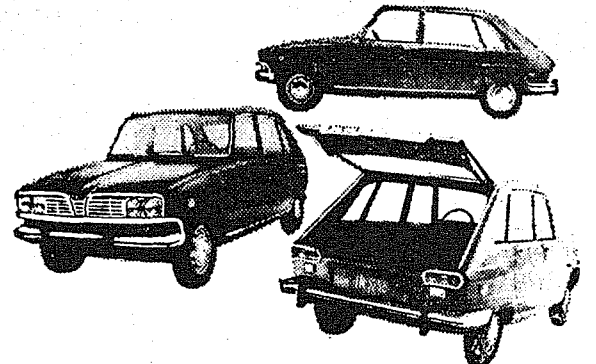
URGES GIFTS

Archbishop Thomas A. Donnellan of Atlanta urged all members of the archdiocese to "give witness to your concern over this critical situation by contributing to the fund for the relief of the starving children of Biafra."

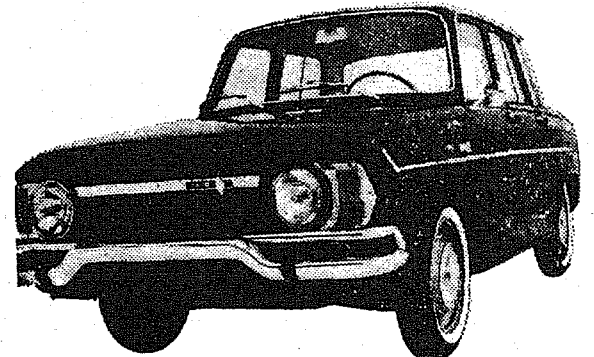
The total value of the tons of food which have been shipped into the Biafrans by Catholic Relief Services thus far is \$1,173,000, according to the latest CRS figures.

CRS officials have also received confirmation that the foods, medicines and clothes are being delivered to Biafran civilians. Some newspaper reports had charged that the supplies were being stockpiled on the island of Sao Tome because the mercy flights were unable to get into the Biafra area.

- 69 MODELS - ON DISPLAY



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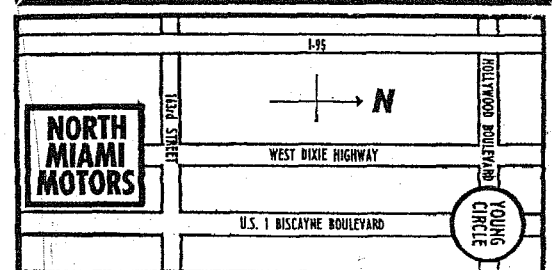
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On-The-Job Relevance For Gospel's Message

DETROIT — (CPF) — There may be considerable doubt as to whether faith, ethics and the requirements of American industry can ever mesh gears on the assembly line. But a growing interfaith effort called "National Industrial Mission" is hard at work trying to bring on-the-job relevance to the Gospels.

"The industrial mission is a kind of last-ditch effort to relate the faith significantly to modern society," believes the Rev. Scott I. Paradise, an Episcopal minister, who helped launch the project in Detroit eight years ago and who is now in charge of a similar project in Boston.

There are currently "industrial missions" in Detroit, Boston, Chicago, Cincinnati, Newark, Philadelphia, Cicero, Ill., and even Wall Street, but the blueprint was prepared in Detroit—selected because it is the "symbol of twentieth century mass production"—and "Detroit Industrial Mission" (a book published by Harper & Row) is the first major report on the movement's progress.

The "industrial mission" is an attempt to counteract what the Rev. Mr. Paradise calls the "practical atheism" of American assembly lines by having clergymen go into the factories and start small discussion groups.

PRIEST ASSIGNED

The clergymen have been of various faiths, and in Detroit recently the Rev. Thomas F. Hinsberg was assigned by the Catholic Archdiocese to serve as a full-time associate director of the Detroit Industrial Mission.

"The Church has never before become directly involved in man's work community," Father Hinsberg observed about the U.S. industrial scene. Now is the time.

In his book, "Detroit Industrial Mission," Mr. Paradise emphasizes that the industrial missions are not mere Bible-study groups, because this "would close off any hope of communication with many of the secular types in the plants." In fact, the industrial mission is not intended to supply handy "answers."

"Instead, we brought a concern, a question, and an invitation for men to join with us in an exploration," Mr. Paradise wrote of his Detroit experience.

"In partnership with the men we came to know, we hoped to wrest from the raw materials of their experience a new and relevant understanding of Christian faith and ethics."

He found that "traditional theological formulations aroused neither comprehension nor interest," and discovered that church statements on social justice are out of date in an era of powerful labor unions and affluent factory workers.

To find out just what re-

ligion could bring to modern industry, the industrial mission sends priests and ministers into the factory and into the union meeting halls and management board rooms, sharing coffee breaks with the workers, lunching with them and with their supervisors.

On the factory floor, Mr. Paradise and his associates had workers talking about Sunday work, union racketeering, unemployment, and such questions as "Do we have the right to fool our wives about the size of our income?"

With management, it was such questions as the company's right to demand a "blank check" on the time, thought and energy of the executives, and how does an executive, when he must fire someone, square the cruelty this involves, with the Christian command to be kind.

A DISSERVICE

(One solution, offered in a group session, was that it was a disservice to a man who was not performing his job to keep him in continued employment on work for which he was not suited. In the long run, some reasoned, the kindest course was to let him go, so that he could find work in which he could excel and be happy.)

Other points brought up concerned the yearly turnover in auto models and whether it was actually necessary. Could safer cars be turned out, for instance, if there was no need for a change each year?

"I suggested, for in-

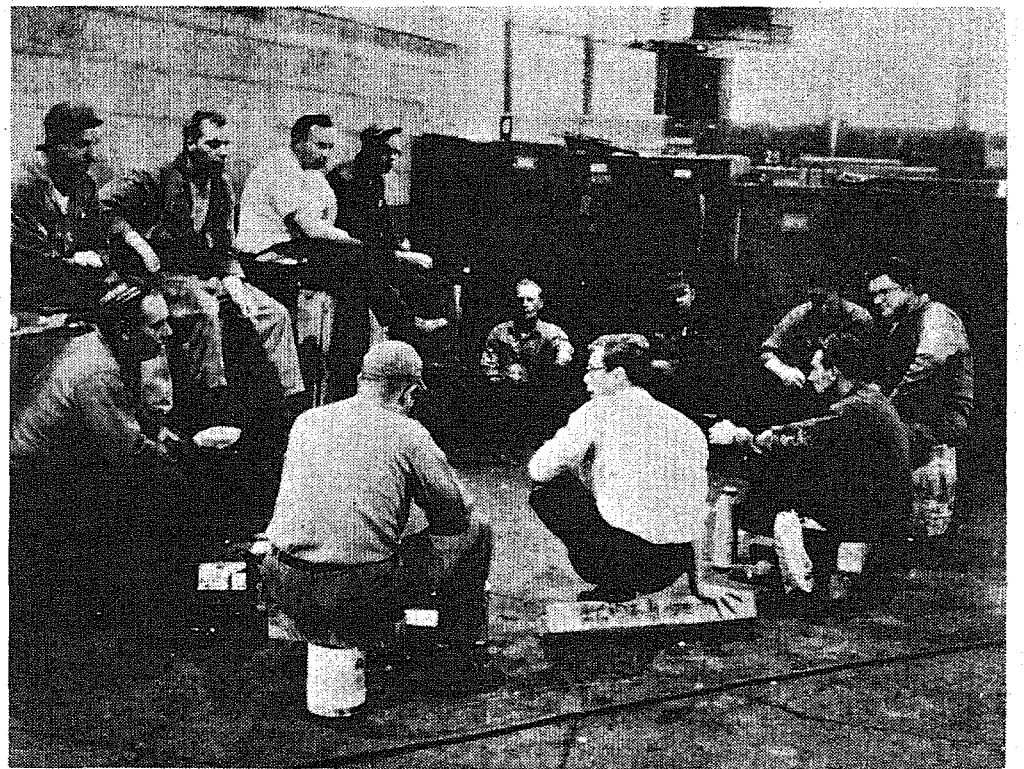
stance," Mr. Paradise said on another point, "that since the goods of this earth are for all men to enjoy and to share justly, a possible Christian goal for industry might be to end the distinction between the salaried and hourly-rated employes and put the whole work force on salary."

One of the major problems the industrial mission has faced, and will continue to face, according to Mr. Paradise, is suspicion and even open resentment on the part of both workers and executives.

"If he sits down here," one laborer was heard to remark at lunchtime on seeing Mr. Paradise approach, "I'm leaving." Some even suspected him of being a "spy" for management.

And once, when he asked an executive for permission to sit in on a management meeting, the curt reply was: "That's none of your business. How would you like us to tell you how to baptize babies?"

But more to the whole point of industrial mission is the comment of one company executive who re-



AT LUNCH BREAK in a factory THE REV. SCOTT PARADISE, center, wearing a white shirt, leads a discussion among workers.


marked: "We're not against spiritual values, you understand—we're just too busy to think about them. We just don't feel they're very important."

This is what the industrial mission means when it speaks of the "practical atheism" of the assembly lines. This attitude has "inhibited growth to individual maturity and offered little opportunity to love an authentically Christian life," Mr. Paradise said of the factory workers. "They found it al-

most impossible to see how their work or that of their fellows could be seen as service to God."

"In the culture of the Middle Ages," he points out, "scientific and technical curiosity was discouraged lest men's minds be drawn away from the theological issues

essential to their salvation. By a strange reversal and through comparable discipline, men in modern industry perhaps resist the impulse to speculate about larger issues, lest their minds be drawn away from the immediate concerns of their ambition and their livelihood."



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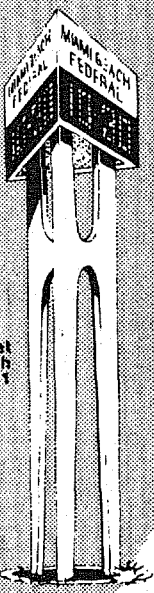
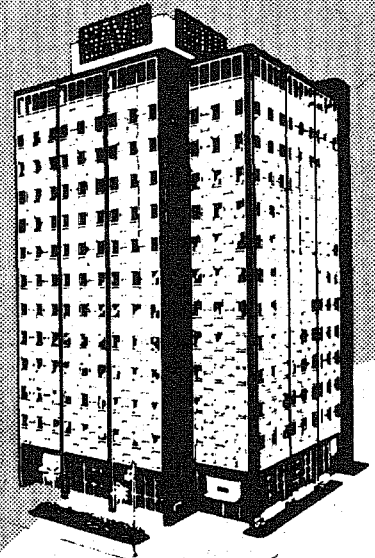
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The Voice
Of
Ralph Renick



Is U.S. Outsmarting Self By Cultural Exchange Cutback?

There they were on the TV screen. Four men in a staged debate. Each was assigned the role of portraying a world leader. This was six years ago. The "big four" then consisted of Adenauer, De Gaulle, MacMillan and Kennedy.

The actors were Polish journalists. The idea behind the program was to make each of the Western leaders out to be ludicrous creatures; to lampoon them and over-exaggerate their "nonsensical" views on world affairs.

The program originated in Warsaw, but was seen by viewers throughout the Communist satellite of Poland.

What occurred on the program was told to me by Gene Cramer, Associated Press correspondent, as we sat in his room in the Bristol Hotel in Warsaw in 1962. "The newspaper editor who was arbitrarily assigned the role of President Kennedy had just returned from a trip to the United States under a Polish government U.S. State Department exchange mission," said Cramer.

"As it turned out, his imitation of Kennedy was too accurate and instead of presenting nonsensical views in the debate lampoon, the editor won the argument hands down on the basis of sheer logic," Cramer told me. "He has been in real hot water ever since!"

I recalled this story the other day when I learned of the State Department's decision to curtail the cultural exchange programs with Poland and other Eastern Europe nations in the wake of the Russian invasion of Czechoslovakia.

The cutoff, dictated by reactive U. S. policy changes, cut back a constructive program which benefitted "our side" more than the Communists.

There have been numerous cases of Communist exchange participants' returning behind the Iron Curtain and putting into effective use their freedom-motivated impressions of their brief visit to the United States.

People are basically the same everywhere. Their hopes and aspirations are identical despite constrictive forces of governments which attempt to automate individuals or keep their freedoms suppressed.

When people from these nations are exposed to the West, they return home with a more deep-seated feeling of discontent over suppressions imposed by their government. Hopefully, this influence will lead to a gradual relaxation of government suppressions.

In the case of Poland, the Yalta agreement of Feb. 11, 1945, created this post-war "people's Republic" which came under the eventual rule of Wladyslaw Gomulka—a Soviet-directed Communist. Gomulka has long had to battle the desire of Poles to enjoy basic freedoms. Only 1,300,000 Poles are Communist Party members. There are more than 30 million citizens in the country.

Many of these people are called "radishes"—they are red on the outside but white on the inside. They outwardly may seem to support the regime, but inwardly they don't. Some 95 per cent of Poland is Catholic. This has created problems for Gomulka, who has been forced into some uneasy truces with the Church permitting the open practice of religion.

Gomulka has been forced to allow bits of free expression in other sectors of Polish life. At the government-operated documentary film center in Warsaw, the assistant producer, Miss Wanda Wertenstein, showed me a film which had just won a prize at the Cannes Film Festival.

The opening scenes showed a Russian space rocket blasting skyward. Then came shots of automated factories and other views of modern achievements within the Communist orbit. The narrator proudly extolled this as 20th century progress. But then he said, "In Warsaw, we still stick to the traditions of our ancestors."

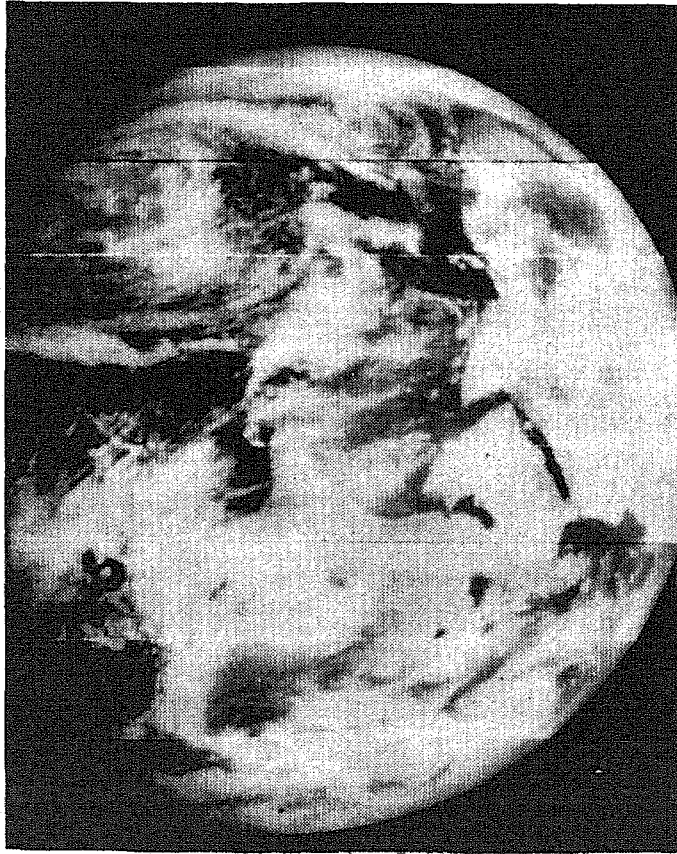
The film showed a trolley stopping to allow a switchman bending over to insert a crowbar into a device which allowed the trolley to proceed in another direction.

The narrator went on to say that in modern Poland, things have also now improved. The film showed the same worker in a similar scene. The switchman was equipped with a new crowbar—not normal length—but some five feet long. He no longer had to stoop over to accomplish his task!

Miss Wertenstein told me that Gomulka himself had expressed objection to the satirical sequence.

The VOICE

FEATURE SECTION



The Earth from 214,806 miles away made by the Lunar Orbiter Spacecraft and released by the National Aeronautics and Space Administration.

Thou thyself, O Lord alone, thou hast made heaven, and the heaven of heavens, and all the host thereof; the earth and all things that are in it; the seas and all that are therein; and thou givest life to all these things, and the host of heaven adareth thee.

Nehemias 9:6

Integrated Education May Help In Solving Tensions

GEORGE
SHUSTER'S
VIEW

By Dr. GEORGE N. SHUSTER

About a month ago, just before the Democratic Convention opened, I drove to Indianapolis to attend an affair novel in my experience.

It was a "non-partisan" hearing conducted by a number of the State's Democratic congressmen to find out what people thought should be included in the party platform.

As a university administrator, my function was just about what you would expect: I asked for stepped-up assistance to higher education.

The American public does not realize that the big news on our campuses is not "civil disobedience" but the "deficit." If we in private education keep running behind as we are now there is going to be less room for fewer students.

The hearing provided an unusual opportunity for me to listen to discussion of such problems as taking the bugs out of the poverty program, urban renewal and crime prevention. Most of those who spoke were experts and they concentrated on the plight and prospects of the blacks. It was interesting to see the contrasted approaches and styles of speaking. I was especially impressed by the young spokesmen.

Southern Indiana being where it is, I was not surprised to find an approach now quite outmoded in other cities, was still very much in evidence. This is the philosophy which supports black cooperation with the white "leadership" in the community.

Perhaps in the geographical area we have in mind there is more support for this than ever before, but generally speaking, it seems an old-fashioned philosophy which hasn't worked; and being of my generation, I often regret it.

ALINSKY APPROACH

I cast my lot with Saul Alinsky and his unique approach more than a dozen years ago. His work has also been interracial in character, but instead of push-

ing "cooperation with leadership" he has clung to and emphasized the hard-boiled notion that the "power-structure" has the key to urban improvement and that therefore one must seek to get hold of it upon occasion.

He has never let anybody forget that neither the notion nor the power-structure is purely theoretical. Accordingly he has doused his vocabulary with cayenne and ammonia, much to the dislike of some of the best people in town.

As I listened to the speakers, I could not help thinking that Alinsky is just what Indianapolis needs. Unfortunately, there is only one Alinsky and a lot of cities. However, at long last, I may say in passing, Alinsky is setting up a training institute, so that the number of workers who carry on in his spirit and with his tactics will increase.

Then, of course, there were spokesmen for Black Power and The Black Muslims, the second an extraordinary group recruited over a number of years, and very probably a continuation of "cells" established by the Communist Party in the thirties.

As you may recall the party at that time repudiated cooperation between whites and Negroes, and sponsored the idea that the State of Florida would be ceded to the Negro race. This somewhat extraordinary idea has now been transformed into a wholly isolationist philosophy.

Alinsky has given whites some good advice for reacting to some of these ideas: "Unless white overcome their own hang-up so that they can both listen and speak to blacks in the way they would be listening and speaking to whites, and vice versa, we are faced with an imminent period of a few years in which a combination of black charlatans and white neurotics will sow a seed of bitterness and disillusionment that will provide a comforting rationale for all bigots, both black and white."

In short, the rabble rousers could turn a nearly hopeless situation into bedlam.

A GOOD OMEN

But as the hearings proceeded, another kind of black speaker showed up, and I am convinced that he was a bird of good omen. He is young, has graduated from (and not merely been pushed through) an integrated high school, has had some job experience above the menial level, and has drunk deep of the tonic distilled from the achievements of black-skinned boys in athletics.

When I came back to the Middle West I was a bit scornful of the furor created by high school basketball, because it seemed designed to cater to the great American thirst for something that will help it to stop thinking. But I have now come to believe that the game has done as much to bring about a measure of racial integration as has anything to which one can point.

At any rate, these young speakers are not always easy to listen to. Somewhere near the pits of their stomachs there is a sullen anger rooted in their experience. Or in that of their people or their ghetto. But their sense of moral value is not limited to Black America. One I listened to had just come back from a spell in the army. He said he was shocked by the waste of food at the camp and was bent on doing something about it.

Young people of this kind may well take up where Martin Luther King left off. They will effectively dramatize the moral issue of the black man's situation in American society. They have a kind of know-how which is one of the best proofs we can offer to the value of education, of integrated education especially.

I have a warm feeling that we have reason, though at the moment only slight reason of course, to feel that a bend in the road may be in sight somewhere on a still distant horizon.

From Quiet Retreats To Big-Time TV

DENVER (CPF)—Father Bernard Basset, S. J., is a British priest who gives retreats, writes books on spirituality and shows up from time to time on "The Tonight Show" with Johnny Carson.

Anyone who has attended his retreats—he has just arrived in Denver to begin another series of U.S. retreats—or read his books, knows that Father Basset has no difficulty moving from the calm and quiet of a retreat into the frenetic late-night world of Carson, Ed McMahon, Joey Bishop et al.

Evidence that Father Basset is not your everyday brand of retreat master is the fact that he writes his spirituality books as fiction. As he says in the foreword to his latest, "We Agnostics," "the author, after 25 years of work with tens of thousands of people, knows that in spiritual matters fiction may come frighteningly near to the truth."

Thus, he takes on the guise of "Harry Dawes," a 59-year-old Catholic, who buys some of the changes in the post-Vatican Church—though by no means all—and who is married to "Margery," whom he describes as "more papal than the Pope."

But "We Agnostics" is about Harry Dawes' sudden

loss of faith in God and his solution of the spiritual crisis. He wakes up one morning and discovers that the God he had been trained by the Church to believe in suddenly seemed inadequate and "shrivelled"—too small and irrelevant for Dawes' modern needs.

"Harry Dawes' loss of God is terribly typical of too many previously believing Catholics," commented "Sign" magazine, "and the road he takes toward a new and more realistic faith is one which deserves wide and careful attention."

UNDERSTANDING
"Basset shows profound understanding of the dilemma of modern man and the agony of the new Church. In Harry's homely but never simple resolution of this problem of triviality, Basset points a direction more meaningful and more reliable than that of many other spiritual guides."

"This light-hearted but hard-headed journey over the 'tightrope of eternity' (as the book is sub-titled) deserves a wide circle of readers and high priority on the purchase lists of parish libraries."

Father Basset's "journey" through Dawes' spiritual oasis is freshened with

bright writing that is entertaining as well as point-making.

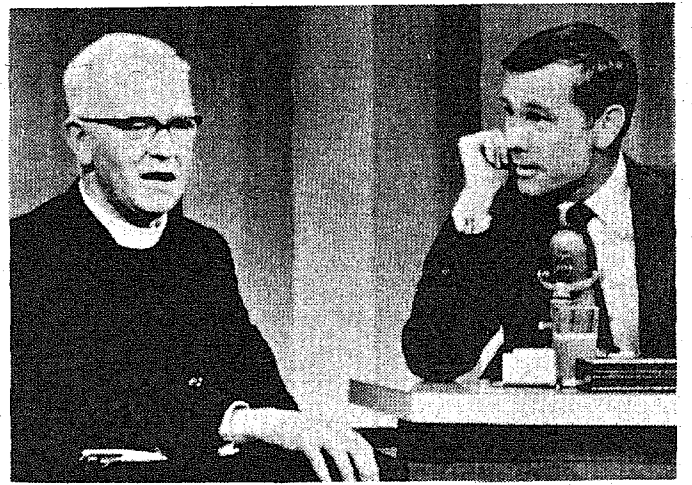
"It would be gravely inaccurate to describe our parish as theologically divided," Dawes remarks at one point, "for such division implies serious thought."

A young curate who is insensitive to the adjustment problems of older Catholics preaches merely that they must understand that "God is Love."

Dawes comments: "At the back of my mind was the fear that dear Father Allsop (the curate) had reached the right answer in the man-

Church ("At the moment we are jolly well going to be the people of God whether we like it or not. Frankly, I have no objection, though the full-throated Alleluia is not so easy when some of your teeth are not your own"), but he is not too sympathetic to those who cling to novenas and yearn for the days of Pope Pius XII ("Margery over the years has been amassing indulgences to keep her out of Hell. Once she was very, very angry when I said that she would be lost without Hell").

Father Basset's perplexed hero finds an answer to his agnosticism in the writings of Teilhard de Chardin, who believed that our concept of God must change and grow as man's knowledge and understanding of the universe changes and grows. "He, almost alone among



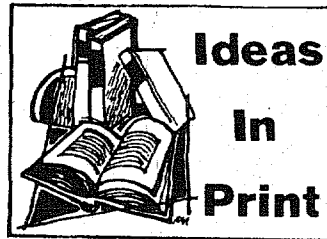
FATHER BERNARD BASSET, S. J., on "The Tonight Show" with JOHNNY CARSON.

Catholic thinkers, could grasp the sincerity of the modern agnostic who is too adult to worship a shrivelled God who has a price (meaning that He could be easily placated with ritual prayers)."

"Many of my generation would have been saved much pain and worry had Teilhard de Chardin been free to expound his theories 21 years ago," Father Basset's char-

acter says, but then goes on to observe:

"He was, as we know, silenced by the reigning theologians, and his calm acceptance of this obscurantist gesture has raised him head and shoulders above the angry, rebellious churchmen of our day. If religion is life and the Church a plant, then the private satisfaction of one branch or ear or cluster must be subordinated to the slower development of the whole."



ner of a school boy who has cribbed it from the back of the arithmetic book. Had he personally sweated through the calculations, and if not, could he show his teenagers how the right answer is produced?"

Dawes—and Father Basset—finds himself suspicious of some of the changes in the

Too Much For An Indian To Take

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

First novels are usually volumes to be suffered patiently with the hope that once the purgation has been

effected, a new author may be unleashed. "House Made of Dawn" is a rare exception to that rule.

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

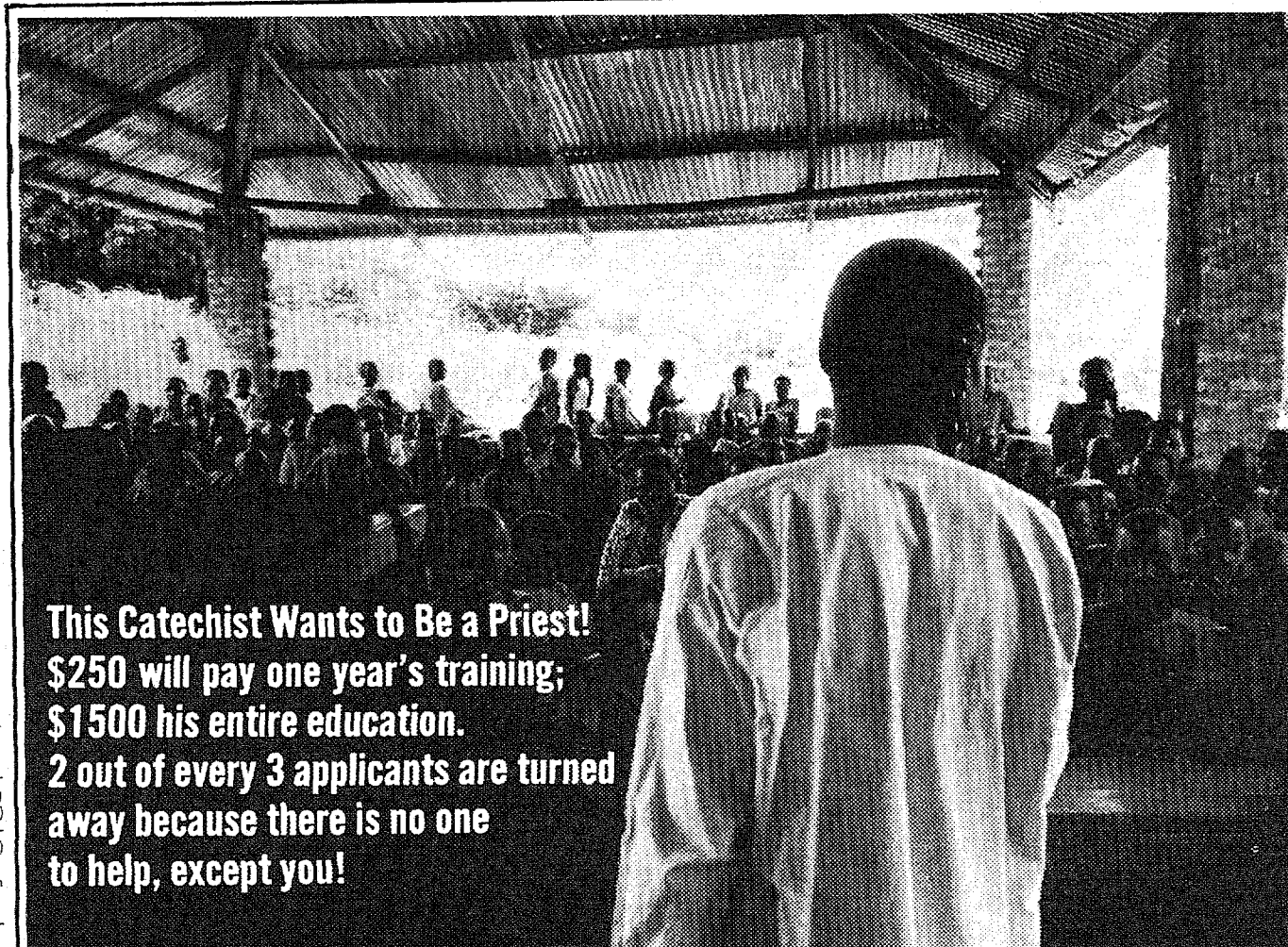
World War II changed the life of the now-orphaned Abel. Taken from the reservation he is integrated into Army life and he adjusts to it very well. Indeed, he becomes something of a hero, a legend. However, in the service he experiences the white man's cruelty with all

the jokes about the chiefs and the fire water. This can be taken from one's buddies, but the return to civilian life is another and a greater adjustment. Then the jokes turn sour and the fire water burns. Abel fails this test. He cannot return to the reservation and be satisfied; he cannot stomach the crude men among whom he must work as an unskilled laborer in the white world.

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

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

- FRIDAY, SEPT. 13**
- 9 a.m. (7) Flame Of Araby (Unobjectionable for adults and adolescents)
 - 9 a.m. (10) My Love Came Back (Unobjectionable for adults)
 - 5:30 p.m. (10) Fort Massacre (Family)
 - 7 p.m. (5) War And Peace (Family)
 - 7:30 p.m. (10) Men In War (Unobjectionable for adults and adolescents)
 - 8 p.m. (23) Contest Girl (No classification)
 - 8:30 p.m. (6) Apache Rifles (Family)
 - 9 p.m. (4) Viva Las Vegas (Objectionable in part for all)
- OBJECTION:** Continuous emphasis upon grossly suggestive costuming and dancing is inexcusable in a film chiefly designed for young audiences.
- 10 p.m. (23) Elizabeth Of Ladymeard (No classification)
 - 11 p.m. (6) Captain Carey USA (Unobjectionable for adults and adolescents)
 - 11:15 p.m. (11) Two Tickets To Broadway (Unobjectionable for adults and adolescents)
- SATURDAY, SEPT. 14**
- 1:30 p.m. (23) El Pendiente (No classification)
 - 2 p.m. (6) Captain Carey USA (Unobjectionable for adults and adolescents)
 - 3 p.m. (4) Road To Rio (Family)
 - 3 p.m. (23) El Grito Sagrado (No classification)
 - 4 p.m. (6) Apache Rifles (Family)
 - 5 p.m. (7) Abbott And Costello Meet The Invisible Man (Unobjectionable for adults and adolescents)
 - 8 p.m. (6) Arrowhead (Unobjectionable for adults and adolescents)
 - 8 p.m. (23) Cielo Negro (No classification)
 - 9 p.m. (5 & 7) The Outsider (Unobjectionable for adults and adolescents)
 - 11 p.m. (10) Blood Alley (Unobjectionable for adults and adolescents)
 - 11:45 p.m. (11) Hit And Run (Unobjectionable for adults and adolescents)
- SUNDAY, SEPT. 15**
- 12:30 p.m. (10) Walk Slightly, Stranger (Unobjectionable for adults and adolescents)
 - 2 p.m. (6) Apache Rifles (Family)
 - 2 p.m. (10) Dive Bomber (Family)
 - 3:30 p.m. (23) Mark Of Zorro (Unobjectionable for adults and adolescents)
 - 4 p.m. (6) Captain Carey USA (Unobjectionable for adults and adolescents)
 - 5 p.m. (10) Wee Geordie (Family)
 - 8 p.m. (6) Arrowhead (Unobjectionable for adults and adolescents)
 - 9 p.m. (10 & 12) Paradise, Hawaiian Style (No classification)
 - 9 p.m. (23) Billy Liar (Unobjectionable for adults and adolescents)
 - 11:15 p.m. (11) Tender Embrace (Unobjectionable for adults and adolescents)
 - 11:30 p.m. (4) 3-10 To Yuma (No classification)
 - 11:30 p.m. (7) Helen Of Troy (Unobjectionable for adults and adolescents)
 - 11:30 p.m. (5) The Mark (Objectionable in part for all)
- OBJECTION:** An amoral tendency to condone a therapeutic sexual encounter more what would otherwise be considered a valid adult film.
- 11:35 p.m. (10) How To Murder A Rich Uncle (Family)
- MONDAY, SEPT. 16**
- 9 a.m. (10) In Society (Family)
 - 1 p.m. (6) The Big Carnival (Unobjectionable for adults and adolescents)
 - 5:30 p.m. (10) Barricade (Objectionable in part for all)
- OBJECTION:** Excessive brutality.
- 7:30 p.m. (6) The Trap (Family)
 - 7:30 p.m. (23) Vendetta At Sorrento (No classification)
- TUESDAY, SEPT. 17**
- 9 a.m. (10) Elmer The Great (No classification)
 - 1 p.m. (6) The Big Carnival (Unobjectionable for adults and adolescents)
 - 5:30 p.m. (10) The Explosive Generation (Objectionable in part for all)
- OBJECTION:** A successful rebellion of high school students against lawless authority, which this film glamorizes, presents a dangerous blueprint for youth.
- 7:30 p.m. (6) The Tin Star (Family)
 - 7:30 p.m. (23) Dagora, Space Monster (No classification)
 - 8 p.m. (4) Damn The Defiant (Family)
 - 9 p.m. (5 & 7) I'll Take Sweden (Objectionable in part for all)
- OBJECTION:** Preoccupied with extra-marital sex, this comedy about the behavior of teenagers and adults employs in its treatment, almost without relief, suggestive dialogue, costuming and situations.
- 9:30 p.m. (6) Arrowhead (Unobjectionable for adults and adolescents)
 - 9:30 p.m. (23) Strangler Of The Tower (No classification)
- WEDNESDAY, SEPT. 18**
- 9 a.m. (10) Cockeyed Cavaliers (No classification)
 - 5:30 p.m. (10) The Cossacks (Family)
 - 7:30 p.m. (6) The Trap (Family)
 - 7:30 p.m. (23) Cluny Brown (Unobjectionable for adults and adolescents)
 - 9 p.m. (10 & 12) Roustabout (Unobjectionable for adults and adolescents)
 - 9:30 p.m. (6) The Tin Star (Family)
 - 9:30 p.m. (23) Great Guns (Family)
 - 11:15 p.m. (11) The Brighton Strangler (Unobjectionable for adults and adolescents)
- TUESDAY, SEPT. 19**
- 9 a.m. (10) Argentine Nights (Family)
 - 1 p.m. (6) Arrowhead (Unobjectionable for adults and adolescents)
 - 5:30 p.m. (10) Earth Vs. The Flying Saucers (Family)
 - 7:30 p.m. (6) The Tin Star (Family)
 - 7:30 p.m. (7) Guns Of Darkness (Unobjectionable for adults and adolescents)
 - 7:30 p.m. (23) Seven Angry Men (Family)
 - 9 p.m. (4) Westward The Women (Unobjectionable for adults and adolescents)
 - 9:30 p.m. (6) The Trap (Family)
 - 9:30 p.m. (23) Shotgun (Objectionable in part for all)
- OBJECTION:** Suggestive sequence; excessive brutality.
- 11:15 p.m. (11) Vacation In Reno (Unobjectionable for adults and adolescents)
- FRIDAY, SEPT. 20**
- 9 a.m. (10) Arrowheads (Family)
 - 1 p.m. (6) Arrowhead (Unobjectionable for adults and adolescents)
 - 5:30 p.m. (10) Bullet For A Badman (Unobjectionable for adults and adolescents)
 - 7 p.m. (5) My Favorite Spy (No classification)
 - 7:30 p.m. (10) Fame Is The Name Of The Game (No classification)
 - 7:30 p.m. (6) The Trap (Family)
 - 7:30 p.m. (23) Court Martial (Objectionable in part for all)
- OBJECTION:** Tends to create undue sympathy for immoral actions.
- 9 p.m. (4) Hawaii Five-O (No classification)



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Classroom Film-Study Given A Bad 'Rating'

MINEOLA, N.Y. (CPF) —A teaching Brother who was one of the early enthusiastic disciples of the film-study movement has decided after 10 years' experience that the value of films in the classroom has been "vastly overestimated."

"I really think people are going to take a lot of false hope from that film-study business," said Brother Richard Geraghty, S.M., who teaches at Chaminade High School in a New York City suburb. "I think what they're doing is utilizing a prejudice against books and things, and putting films as the new hope. But it's unrealistic, from what I've seen."

Brother Richard, who gave four-day-a-week, double-period courses in film appreciation to juniors and seniors the last two years and who included films in his English courses as far back as 1960, dropped his film courses this year.

"I was somewhat optimistic about using feature films as a way to make school more interesting for students who have been brought up in the so-called visual environment," Brother Richard said, "but I found out that the boy can be as closed to films as he can to books."

WELL-KNOWN FILMS

Brother Richard used a number of the films that are recommended for classrooms, such as "Zorba the Greek," "Citizen Kane," "Nobody Waved Goodbye," "The Informer," "The Seventh Seal" and "The Virgin Spring" to study the films' composition and meaning.

"If a movie comes right up the kids' wave length, like 'The Endless Summer,' which was about surfing, they'll show some interest," Brother Richard commented. "But if a movie tries to make an intellectual comment, like 'Citizen Kane,' they turn it off."

The Marianist Brother said he received much of his inspiration for the last two years' film-study courses from mass-media pundit Marshall McLuhan, but now Brother Richard isn't so sure the McLuhan message is worth listening to any longer.

"The whole movement is unanalytical," he said. "McLuhan lets his mind range and wander and he keeps talking, hoping maybe that he will stumble on something."

He added that the "sock-it-to-'em" and "now" type of communication typical of many pop records, films and some TV shows can be harmful if teachers try to use them too much in an attempt to make the classroom a "with-it" place for students.

"This is nothing but a pitch to the barbarian," Brother Richard thinks. "There is a tendency now toward 'gut' reactions: feel it, don't analyze it. I find my kids very bright, but there is an antipathy against logical thinking."

"Today's student spends all his time criticizing everything around him, but he can't stand apart and analyze himself. And the whole culture—the idea that everything can be experienced by 'feeling' it—is going to make it much more difficult."



Brother Richard Geraghty, S.M.

As a result of his disillusionment with the film-study idea, Brother Richard is becoming "more and more old-fashioned" in his approach toward teaching, using what he calls "trench warfare" in teaching such novels as "Moby Dick."

"I was starting to move toward a McLuhan view, but I'm convinced now that students have to learn the language, and we're going to have to give an intelligent defense of the Word."

TV Panel Will Discuss Bible

"The Bible: God's Word or God?" will be the topic of discussion of the interfaith panel during the "Man-to-Man" program at 9:30 p.m., Sept. 17, on Channel 2.

Participating will be Rev. Neil Wyrick, Metropolitan Fellowship of Churches; Rabbi Irving Lehrman, Temple Emanu-El, Miami Beach; and Father David Russell, Archbishop's representative to the VOICE.

Quickie Movie Reviews

Newman Adds To Laurels

RACHEL, RACHEL. Marlon Brando, tried to make the leap to director with One Eyed Jacks, and failed. Paul Newman tries to go from superstar to producer-director with Rachel, Rachel, and makes it.

Starring his wife, Joanne Woodward, who gives a beautifully expressive performance, he carefully and sensitively tells the story of an unmarried schoolteacher in a small town, who in "the last ascending year" of her life faces up to the fears and frustrations that have closed her off to life and to others.

Rachel, at age 35, considers herself "in the exact middle of my life. Everything from here is down hill." Facing the prospect of an unfulfilled life, this is a crucial time for Rachel.

Her frustrations, personal and sexual, are painfully evident in her fantasies and inner dialogue, as she expresses her desire to break free from the shackles of a semi-invalid mother, limiting circumstances, and her own inertia.

Her friend Calla (in a fine performance by Estelle Parsons), proves both an encouragement and a crisis for her.

In response to Calla, Rachel accompanies her to a pentecostal meeting. There Rachel loses control of her emotions crying out hysterically, "Love me!" This event, together with an unrestrained embrace from Calla, a brief affair with a childhood friend who has returned to town for a visit, and a false pregnancy serve to

exorcise Rachel of her childhood fears of death and her mother's over-dependence.

Stated thus literally, the story could have become an ordinary soap opera, but its delicate characterizations and style of execution lift it far above this to the level of genuine human feeling. Director Newman succeeds in evoking a sense of reality that rings true to the imagination.

A Likeable Embezzler

FOT MILLIONS. Peter Ustinov is a large talent in many ways including that of skillful directing, writing, and acting. He has never let himself be typed as a specialist in any one kind of activity but has always preferred to go off in diverse directions often at the same time.

The American audience, however, is probably most familiar with his particular brand of comedy which borders on genius in dialogue and delivery.

The comic Ustinov reappears in vintage form in his latest effort for which he shares script credit. Undoubtedly his contributions are the extremely funny lines which he as the central figure gets off, many consisting of merely throwaway mumbblings.

The plot is well suited for his self-effacing character and has some intriguing twists to keep it moving.

He plays an engaging embezzler who seeks revenge on the computer system which had caused his previous imprisonment. To accomplish this he sets up an ingenious arrangement of holding companies for which he has programmed the computer to make regular payments.

Aiding and abetting the comedy is Maggie Smith who plays a girl not smart enough to hold down a job but who in the end proves to be more shrewd financially than her hard-working, embezzling husband and his business employers.

She is a real delight in the way she plays the role and is a surprisingly adept comedienne.

The romance between her and Ustinov is both funny and touching, an unusual

element of sensitivity in an exaggerated comedy form.

Karl Malden constantly guping tranquilizers as Ustinov's employer and Bob Newhart as Gnatpole, the computer's best friend; are predictable characters but funny nevertheless.

The main computer with its maddening blue light is the real opponent that confronts Ustinov in all his complicated scheming. When he succeeds, one can't help but enjoy it as a moral victory for the human race.

Critic Takes Megaphone

TARGETS. If actors can direct films why not critics? The medium is wide-open today and certain type of critics may be more happy in composing shots than sentences.

Although he is only 29, Peter Bogdanovich through his writings has earned considerable respect for his knowledge of films.

Like the French he has been more interested in the older action films and their directors than in the cerebral films that other critics may acclaim. When he was given an opportunity to make a movie, his choice of a subject was characteristic.

Bogdanovich's script develops two plots simultaneously. One concerns a young man who suddenly begins a round of death. The other is about an aging actor (Boris Karloff) who has decided to retire from films. The two stories finally converge in a drive-in theater where the actor of make-believe horror confronts the real-life killer.

Close-Up Of Great Coach

"Profile of Vince Lombardi," a CBS program, will be carried by Ch. 4 and Ch. 11 Sunday at 8 p.m.

The program will give a close-up look at the coaching great of the Green Bay Packers.

It is listed by the National Catholic Office for Radio and Television as one of the presentations of special interest.

National Office For Motion Pictures

MOVIE RATINGS

- A Minute To Pray (A)
- Second To Die (A III)
- Accident (A I)
- Africa Addio (B)
- Africa-Texas Style (A I)
- And There Came A Man (A I)
- Ambushers, The (B)
- Alfie (A3)
- American Dream, An (B)
- Anderson Platoon (A III)
- Anniversary, The (B)
- Anzio (A III)
- Arizona Bushwacker (A I)
- Arrivederci, Baby (B)
- Assignment K (A III)
- Assignment to Kill (A3)
- Ballad of Jessie (A I)
- Bambole (C)
- Bandolera (A III)
- Banning (B)
- Barfoot in the Park (A3)
- Battle Beneath the Earth (A2)
- Beach Red (B)
- Beautiful Swindlers, The (B)
- Benjamin (C)
- Belle Dejour (B)
- Berserk (A3)
- Bible, The (A I)
- Big City (A2)
- Big Mouth (A I)
- Biggest Bundle of Them (A I)
- Bill, The (B)
- Billion Dollar Brain (B)
- Blue (A III)
- Blue Max, The (B)
- Blow Up (C)
- Bo-Bo, The (A3)
- Bonnie And Clyde (A4)
- Born Losers, The (B)
- Brides of Fu Manchu (A2)
- Brightly of the Grand Canyon (A I)
- Brown Eye-Evil Eye (A2)
- Bullet for the General (B)
- Bullwhip Griffin (A I)
- Busy Body, The (A3)
- Camelot (A2)
- Caper of the Golden Bulls (A3)
- Caprice (A3)
- Casino Royale (A3)
- Charly (A I)
- Chubasco (A2)
- Chuha (A3)
- Circle of Love (C)
- Come Spy With Me (A2)
- Coogan's Bluff (C)
- Conqueror Worm (B)
- Corrupt Ones, The (A3)
- Countess From Hong Kong (A3)
- Countdown (A I)
- Covenant With Death, A (B)
- Crazy Quilt, The (A3)
- Cul-De-Sac (C)
- Custer of the West (A2)
- Danny In Aspic (A III)
- Dark of the Sun (B)
- Darling (A4)
- Deadfall (B)
- Deadly Bees, The (A2)
- Deedlier Than the Male (B)
- Death of Tarzan (A III)
- Desperate Ones (A III)
- Devil's Angels (B)
- Devil's Bride (A I)
- Devil In Love (B)
- Devil's Brigade (A III)
- Devil's Own, The (A3)
- Dirty Dozen, The (A4)
- Divorce American Style (A3)
- Doctor Doolittle (A I)
- Doctor, You've Got To Be Kidding (B)
- Doctor Zhivago (A2)
- Doll, The (C)
- Don't Make Waves (B)
- Don't Raise the Bridge (A2)
- Lower the River (A2)
- Double Man, The (A I)
- Duffy (B)
- Easy Come, Easy Go (A2)
- Easy Live (A4)
- Eight on the Lam (A2)
- El Greco (A3)
- El Dorado (A3)
- Endless Summer, The (A I)
- Enter Laughing (A I)
- Eric (C)
- Fahrenheit 451 (A3)
- Family Way, The (A4)
- Fantastic Voyage (A I)
- Fathom (A2)
- Fastest Guitar Alive (A I)
- Fifth Horseman is Fear (C)
- Finian's Rainbow (A I)
- Five Card Stud (A III)
- Flome and the Fire (A4)
- Flea In Her Ear (A III)
- Flim-Flam Man, The (A2)
- For Love of Ivy (A III)
- Fort Utah (A2)
- Follow Me Boys (A I)
- 40 Guns to Apache (A I)
- For Singles Only (B)
- Fortune Cookie, The (A3)
- Forum, A (A3)
- Goat! (A I)
- Graduate, The (A4)
- Green Berets (A III)
- Guide For the Married Man (A3)
- Gunfight in Abilene (A2)
- Gunn (B)
- Guess Who's Coming to Dinner (A2)
- Hall! Mafia (A3)
- Half A Sixpence (A I)
- Happening, The (A3)
- Happiest Millionaire, The (A I)
- Hawaii (A3)
- Hawks and Sparrows, The (A4)
- Heart is a Lonely Hunter (A I)
- Helga (A IV)
- Hell's Angels On Wheels (C)
- Here We Go Round the Mulberry Bush (C)
- High Infidelity (C)
- High, Wild And Free (A I)
- Hills Run Red, The (B)
- Hired Killer, The (B)
- Hombre (A2)
- Honey Pot, The (A3)
- Hostile Guns (A2)
- Hot Rod To Hell (A3)
- Hotel (A3)
- How Sweet It Is (A III)
- How To Succeed in Business Without Really Trying (A2)
- House of Cards (A III)
- I Deal in Danger (A I)
- "I'll Never Forget What's in Name" (C)
- In Cold Blood (A3)
- In Like Flint (A2)
- In the Heat Of The Night (A3)
- Impasse (B)
- Island Of Terror (A3)
- Jack Frost (A I)
- Jack O' Diamonds (A2)
- Jokers, The (A2)
- Kenner (A I)
- Kill A Dragon (A3)
- King Kong Escapes (A I)
- King Of Hearts (A3)
- King's Pirates, The (B)
- Kiss The Other Sheik (B)
- Knock, The (A4)
- La Fuga (C)
- La Guerre Est Finie (C)
- La Mandragola (C)
- Last Adventure (A III)
- Last Shot You Hear (B)
- La Vie de Chateau (A2)
- Low, The (C)
- Le Bonheur (C)
- Le Depart
- Legend Of Lylah Clare (B)
- Let's Talk About Women (C)
- Live For Life (A3)
- Long Day's Dying (A IV)
- Long Duel, The (A2)
- Long Ride Home, The (A3)
- Lord Love A Duck (A4)
- Lost Continent (A III)
- Love Goddesses, The (C)
- Love And Marriage (C)
- Love In 4 Dimensions (C)
- Loves Of A Blonde (C)
- Loving Couples (C)
- Luv (A4)
- Made In Italy (A3)
- Madigan (A III)
- Man For All Seasons, A (A I)
- Man Who Finally Died, The (A2)
- Man And A Woman, A (A3)
- Man With The Balloons (C)
- Marat/Sade (A4)
- Marco 7 (B)
- Married Woman, The (C)
- Masculine-Feminine (C)
- Mini-Skirt Mob (B)
- Mrs. Brown, You've Got A Lovely Daughter (A I)
- Moment Of Truth (A4)
- Mondo Pazzo (C)
- Monkeys Go Home (A I)
- Mummy's Shroud (A2)
- Murder Czech Style (B)
- My Sister, My Love (C)
- My Life To Live (C)
- Naked Among the Wolves (A2)
- Naked Runner, The (A3)
- Nazarin (A III)
- Never A Dull Moment (A I)
- Night of the Generals (A3)
- Night Games (C)
- Not With My Wife You Don't (A3)
- ODD COUPLE (A III)
- Oh, Dad, Poor Dad, Mama's Hung You In The Closet and I'm Feeling So Sad (B)
- Once Before I Die (B)
- One Million Years B. C. (A2)
- One and Only Genuine Original Family Band (A I)
- Palaces Of A Queen (A I)
- Orly, The (A III)
- Pretty Poison (A III)
- Prudence And The Pill (B)
- Psych-out (A III)
- Rachel, Rachel (A III)
- Red Tomahawk (A2)
- Reluctant Astronaut, The (A I)
- Repulsion (C)
- Return Of The Gunfighter (A I)
- Ride To Hangman's Tree (B)
- Riot On Sunset Strip (A3)
- Rose for Everyone (B)
- Rosemary's Baby (C)
- Rough Night In Jericho (A3)
- Russian Adventure (A I)
- Russians Are Coming, The (A I)
- Salt and Pepper (B)
- Sand Pebbles, The (A3)
- Sandra (A3)
- Savage Seven (C)
- Scorpio Letters, The (A2)
- Sea Pirate, The (A2)
- Sebastian (A3)
- Secret Live Of An American Wife (A I)
- Servant, The (A4)
- Seventh Continent (A I)
- Shadow Of Evil (A2)
- Shakiest Gun In The West (A I)
- Shameless Old Lady, The (A2)
- Shout Loud, Louder I Don't Understand (A3)
- Sleeping Car Murder (B)
- Smashing Time (A3)
- Sorcerers (B)
- Sound Of Music (A I)
- Space Flight (B)
- Spirit Is Willing, The (A3)
- St. Valentine's Day Massacre (A3)
- Strangers In The City (A4)
- Stranger In Town (B)
- Study In Terror (A3)
- Stay Away, Joe (A III)
- Sullivan's Empire (A I)
- Swedish Wedding Night (C)
- Sweet Love, Bitter (A3)
- Sweet Ride (B)
- Swinger, The (B)
- Taboo of the World (A4)
- Taming of the Shrew (A3)
- Targets (A III)
- Tarzan and the Valley of Gold (A I)
- Tender Scoundrel (A3)
- Terrace, The (C)
- Terranouts, The (A I)
- Texican, The (A2)
- 10:30 P.M. Summer (C)
- Time To Sing (A I)
- That Tennessee Beat (A I)
- They Came From Beyond Space (A I)
- Thief of Paris (A3)
- This Sporting Life (A4)
- Thomas Crown Affair (B)
- The Young, The Evil and The Savage (B)
- Three Bites of the Apple (B)
- Three Guns For Texas (A I)
- Thunderbirds Are Go (A I)
- Tiko and the Shark (A I)
- Time for a Burning Associates, A (A I)
- Time of Indifference (B)
- To Love (C)
- To Sir, With Love (A2)
- 35th Hour (A2)
- Tobruk (A2)
- Too Young to Love (A4)
- Torn Curtain (B)
- Triple Cross (A3)
- Trunk To Cairo (A3)
- Ulysses (A4)
- Uninhibited, The (A IV)
- Up the Down Staircase (A2)
- Upper Hand, The (A3)
- Valley Of The Dolls (B)
- Valley Of Mystery (A2)
- Venetian Affair, The (A3)
- Vengeance Of She (A2)
- Victim (A4)
- Viking Queen, The (B)
- Violent Four (A III)
- Viscount, The (B)
- Viva Maria (B)
- War and Peace (A I)
- War Game, The (A3)
- War Kill (A3)
- War Wagon, The (A2)
- Wasted Lives and the Birth of Twins (C)
- Way Out (A2)
- Warning Shot (A2)
- Welcome To Hard Times (B)
- Wild Eye (B)
- Wild Season (Family)
- Wild, Wild Planet, The (A2)
- What Am I Bid (A I)
- Way West, The (A2)
- Whispers, The (A2)
- Who's Minding The Mint? (A2)
- Where the Bullets Fly (A3)
- Who's Afraid of Virginia Woolf? (A4)
- What A Way To Go (B)
- What Did You Do In The War Daddy? (B)
- What's New Pussycat? (B)
- Work Is A Four Letter Word
- Young Runaways (A I)

- CLASS A - Section 1 - Morally Unobjectionable for General Patronage.
- CLASS A - Section 2 - Morally Unobjectionable for Adults and Adolescents.
- CLASS A - Section 3 - Morally Unobjectionable for Adults.
- CLASS A - Section 4 - Morally Unobjectionable for Adults, With Reservations.
- CLASS B - Morally Objectionable in Part For All.
- CLASS C - Condemned.

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(The author wrote the following "in the hope of throwing some light on the controversy" centered about Pope Paul VI's "Of Human Life" encyclical. At the time, he was about to leave the archdiocese of Philadelphia to take up his duties as a newly-named auditor (judge) of the Sacred Roman Rota in Rome. For the last 23 years he taught fundamental theology and canon law at St. Charles Borromeo Seminary in Overbrook, Pa., major seminary of the Philadelphia archdiocese.)

By MSGR.
THOMAS M. MUNDY

The controversy and ensuing confusion born of dissent, both within as well as outside the Catholic Church, to Pope Paul's encyclical "Of Human Life" has indeed been most distressing, if not downright disedifying.

After years of anguishing deliberation, fervent prayer and deep study; after truly honest and humble attempts to give due consideration to the impact of every possible facet of a problem which admittedly has, in modern times as well as in times past, had manifold ramifications — social, pastoral, medical, geopolitical and philosophical, as well as moral; after patiently listening to the advice of modern experts in these various fields, the so-called extremists as well as those conservative by nature; after all this Pope Paul has courageously made use of a power which every Catholic must admit comes to him directly from Christ and not merely from the Christian community, and has issued an authentic doctrinal pronouncement on the immorality of the use of illegitimate contraceptive methods within the married state — natural as well as Christian marriage.

The bishops of the world, they too authentic teachers of Christian doctrine, both collectively and as individuals,

have promulgated and urged the binding force in the realm of conscience of this authentic interpretation of the Christian conscience.

And yet, there are to be heard from far too many quarters the strident voices of a minority of dissenters; lay, Religious and clerical alike, who claiming to be filled with the "Spirit" of the Second Vatican Council refuse to give internal assent of mind and soul

stillsay 'Yes!'

In a nation accustomed to the sounding out of public opinion as a determining factor in decision making, little wonder that many laymen, laywomen, and even some Religious and clergy have fallen victim to what has been referred to as "Modern Gallup Poll Theology." Whatever may besaid in defense of the Gallup polling system in our secular affairs, there is within the Catholic

than do the extant English translations the utter dependence of this "sense of faith" upon the authentic teaching authority within the Church under which and only under which it can legitimately proceed.

Thus some understanding and appreciation as to how unqualified theologians or canonists can have been led into a state of confusion can be justly arrived at. But the same cannot

there is lacking any definite, authentic pronouncement of the magisterium the Church not only tolerates, but openly encourages freedom of theological discussions as avenues to developing truth.

Even when the authentic magisterium has spoken definitely, the Church still permits further study on the part of her theologians and the presentation privately of conflicting theories to their theological peers, as well as to the magisterium itself.

But when theologians take it upon themselves to reject publicly the authentic magisterium of the Roman Pontiff or of the universal magisterium (and at times with no solid basis for their position other than their own opinions)—when they begin to issue pastoral directives to the faithful based upon their own supposed theological "findings," conclusions which are, nonetheless, in direct opposition to the authentic magisterium—when they see fit to seize upon an issue such as the birth control problem as a vehicle for a more fundamental attack upon the existence of any specific authentic teaching office in the Church other than themselves—when they see fit to allow findings to be sensationalized in non-professional news media which are neither equipped nor disposed to submit their findings to critical examination—when they see fit not to serve but to utterly confuse the People of God—when, finally, they see fit to cater to popular opinion under the guise of pastoral concern by following philosophies of the day, which are at times patently un-Christian, unmindful of their commitment to the truths of the natural or positive Divine Law—when all this occurs (and it is occurring) little wonder that men such as Maritain have seen fit to label them as "purveyors of false currency." (The Peasant of the Garrone).

Two facts emerge as evidently
(Continued on Page 22)

The 'Birth' Encyclical ---An Analysis

to this legitimate exercise of the authentic teaching office of the Roman Pontiff, despite the explicit words and teaching of the same Second Vatican Council to the contrary (Cf. Constitution on the Church, Chap. III, n. 25).

Although their Catholic baptism obliges them to accept this authentic teaching, some explanation, nonetheless, can be found for the confusion existing in the minds of many laymen and laywomen, as well as of some Religious. These are not, as such, called upon or expected to be professional theologians or canonists. And the issues involved in this problem are indeed deeply rooted in theology and canon law.

Moreover, the manner in which the problem has been presented by the mass media of communications has not always served the interests of objective truth. On both television and radio as well as in the public press, secular as well as Catholic, two conflicting aspects of one and the same question have been presented side by side as though they were of equal authority: "Pope Paul says 'No!'—Some theologians

Church no legitimate defense of this exclusive technique for arriving at the ultimate norm of moral or dogmatic teaching.

True, the Second Vatican Council did stress the need for consulting with the whole Church and for sounding out the "sense of faith" of the entire Church as a legitimate means of arriving at authentic doctrine. But if one is to appeal to the words of the Second Vatican Council, then, in the interest of intellectual honesty, let what Vatican II taught be quoted in its entirety and within legitimate context.

The same Second Vatican Council which taught: "by this sense of faith which is aroused and sustained by the Spirit of truth, God's People accepts not the word of men but the very Word of God. It clings without fail to the faith once delivered to the saints (cf. Jude 3), penetrates it more deeply by accurate insights, and applies it more thoroughly to life" (Constitution on the Church, Chap. II, n. 12).

Indeed, the authentic Latin text of this Constitution brings out ever so much more clearly

be said for those who by vocation, or, call it, if you will, professional pose as qualified theologians.

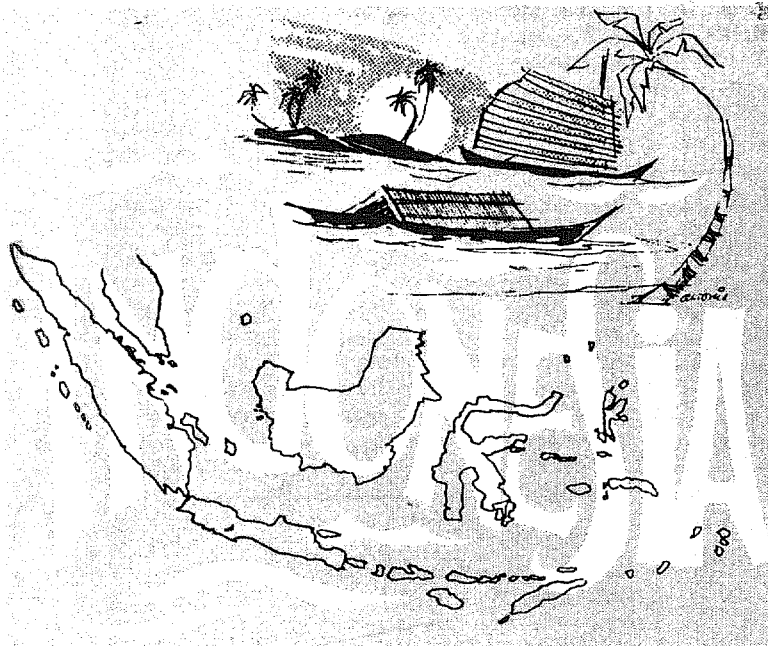
Regrettably the position assumed by some self-styled modern theological or biblical "experts" are bringing into disrepute the honest, genuine and legitimate contributions of all theologians, canonists and biblical experts.

Without any doubt whatever theologians and biblical experts as such are a most valuable, one might even say an irreplaceable asset to the Church. The magisterium has constantly acknowledged this fact. Pope Paul himself stressed this fact some two years ago when he addressed an international convention of theologians in Rome. Just last year the first Synod of Bishops, meeting in Rome, reiterated the debt which the Church owes to its theologians.

THEOLOGIAN'S ROLE

But theologians serve the interest of the Church only when they proceed under the direction of the authentic magisterium which Christ Himself placed in His Church. Where

Reds Tap Their Feet And Wait As 'Broke' Indonesia Gropes



This is one of a series of articles on the nations of Southeast Asia written by Father Richardson, editor of Maryknoll Publications. A former NC correspondent on Taiwan and currently engaged in a doctoral degree program at the Asian Center at St. John's University, Father Richardson is on an 11-nation tour of Southeast Asia, gathering material for a book.

By FATHER
WILLIAM J. RICHARDSON
M.M.

JAKARTA—Indonesia, the world's fifth most populous nation and fabulously rich in rubber, tin, oil and other natural resources, is broke!

Former president Sukarno's socialist scheme of guided democracy gave the capital city of Jakarta beautiful monuments,



Father
William J.
Richardson

a stadium seating 100,000 persons, and hundreds of millions of dollars in debts.

Jakarta is a city of over four million people, and it is a shabby one. Electricity is usually in short supply, and the city's water system flows only for a few hours each day—and not at all in some sections.

The people are discouraged. Prices are soaring, and wages are pitifully low. The average laborer earns about three to four dollars a month, while skilled workers make as much as \$12. Salaries of government workers and teachers sometimes reach \$20 a month.

Seventy-one percent of the people of Indonesia are farmers who work less than half an acre of land each, and are frequently in debt to money lenders whose pernicious rates of interest are as high as 20 to 60 per cent a month. It's every man for himself here, and the devil take the hindmost.

Interest in the nation, or even in the community, doesn't exist. No one looks beyond his own family, and nearly everyone is working several

jobs in an effort to make ends meet.

COMMUNICATIONS POUR IN

Statistics are almost impossible to obtain, due largely to the poor system of communications between the 3,000-odd islands which make up Indonesia. For instance, it takes a letter from Timor, one of the five largest islands comprising the Indonesian archipelago, one month to arrive in the capital city of Jakarta.

Unemployment is widespread and it continues to grow as state-owned factories sell off equipment and close their doors. The economy has stagnated. Development of agriculture, not industry, is of the first priority here.

General Suharto, who was pushed into top leadership following the aborted Communist coup d'etat in October of 1965, is now the president. He is generally respected by the people, but more for his mode of simple living than for his leadership.

The Army is running the country and, say critics of the government, is making a handsome profit out of it. More strident critics will allege that the corruption goes far beyond the Army and intrudes into nearly all government departments.

Kickback on development and foreign aid is said to run high and, to a casual sight-

seer, the country seems to have a large number of chauffeur-driven Mercedes tooling along Jakarta's downtown streets.

Official figures for Communists killed in retaliation after the attempted take-over in 1965 lists 87,000 dead. A more reasonable count might be 300,000, many of whom were innocent farmers whose only connection with the Indonesian Communist party was a working membership in a Communist-controlled farmers' cooperative.

TOPIC AVOIDED

Most people here dislike talking about the bloody retaliation—an act which may be boomeranging today as underground Communists in East Java begin to surface and strike back at leaders of the executions.

Twenty-thousand Communists are reported in East Java, preparing for another attempt to seize the government. Some have been trained by the Viet Cong in the use of underground bunkers and tunnels. Estimates here figure that not more than 10-15 percent of the hard core Communists were killed during the retaliation three years ago—the rest have been biding their time.

Communal and religious strife is another major problem in Indonesia. The Moslems, who make up 90 percent of the population, are upset by the

large number of converts to Christianity since 1945.

Actually, dedicated Moslems under less than 30 percent of their total, and this minority hopes to one day march the remaining 60 percent back to the Mosque.

The National Council of Churches of Indonesia counts 800,000 converts in the past three years, with no sign of let-up.

Roman Catholic pastors are experiencing this same influx of conversions, whose number is physically straining existing parish facilities. Ten new Catholic churches are in the process of being built to accommodate the new members.

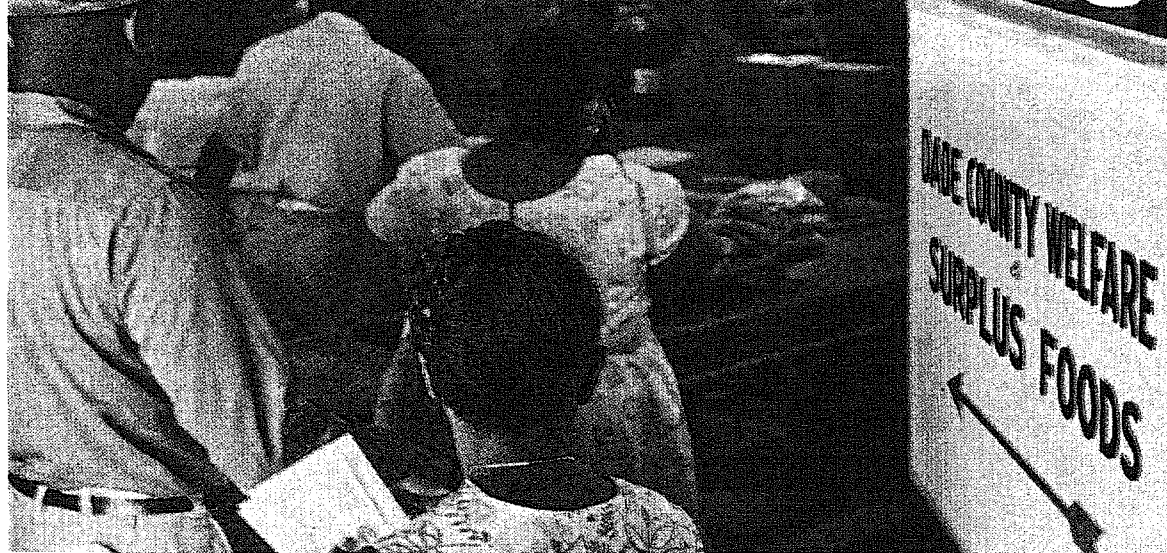
A bill calling for Islam as the state religion seems doomed if it goes to the polls. Nine separate political parties slash at each other on ideological and religious grounds, while not one practical political platform has been offered to get the economy of the country moving.

Indonesia's 110-million, still a largely feudal people in outlook, need a strong man of integrity to build confidence and trust.

Unless the economy and the conditions of the common man improve drastically within the next five years, a rebellion is inevitable — with or without Communist direction.

NEXT WEEK—Singapore:
A Tiny Nation in a Hurry.

Hunger Stalks



By WILLIAM K. WYANT, Jr.
(Copyright 1968 by The Voice and the Catholic Features Cooperative)

WASHINGTON — The last year or so may be remembered in American history as the period in which the United States discovered hunger in its own backyard and decided to eliminate it.

In a nation where food is abundant and where it is a crime not to feed a dog, nobody disagrees publicly with the proposition that human beings—and certainly children—ought to get enough to eat. The argument is about the dimensions of the problem, whose fault it is, and what should be done.

At present the facts are not in hand. Congress and the federal government are taking steps to obtain a scientifically respectable analysis of the nation's nutritional health, with special attention to low-income groups.

Meanwhile, some Americans are indignant that their government at all levels has not moved more promptly to assist the hungry. Some insist that all this talk about malnutrition is propaganda — socialistic or worse. Others blame the poor themselves, arguing that in this land of opportunity everybody who is willing to work can get his share.

PUBLIC BECOMES AWARE

There is nothing new about hunger, nor about the diverse attitudes of the non-hungry toward those lacking proper food. The new element is the extent to which the public has become aware that hunger may be widespread at home as well as abroad.

From this new awareness a number corrective measures already have flowed, and it is safe to predict that many more will follow. As the controversial "Hunger, USA" report said last spring, Americans are... "a people as good as any other, and this is a good land."

Now that the Rev. Ralph David Abernathy and his Poor People's Campaign have held their early summer bivouac in Washington and gone away, carrying out the pledge of Abernathy's slain predecessor, the Rev. Dr. Martin Luther King Jr., Congress is under less direct pressure.

But the pressure on the national conscience remains, as does the pressure on both major political parties to respond to shortcomings laid bare in the sociodrama enacted here. The Abernathy drive focused on hunger. It kept that subject on the front pages for weeks. The tendency is to emphasize the broader effects of the at times pathetically disorganized campaign, one of which surely was to call the nation's atten-

At the time the Poor People's Campaign was bogged in the mud of Resurrection City near the Lincoln Memorial, laying daily siege to the Department of Agriculture, there were complaints about the behavior of Dr. Abernathy's troops.

In retrospect, with the motley rabble gone and Washington officialdom sighing with relief, attention to dietary inadequacies among the poor.

Nobody in authority likes to admit that action has been taken because of pressure, even

advance in the use of federal funds and foods to feed the needy.

EFFORT INADEQUATE

But the federal effort, although helpful and although its cost has reached the billion dollar a year level, falls far short of putting a dietary floor under the poor. There is as yet no national decision that Americans are entitled to an adequate diet as a matter of right.

In the federal-state-local partnership that govern federal

"These children go to bed hungry and get up hungry and don't ever know nothing else in between."

when the cause is worthy. It is impossible to say with precision what the Abernathy pressure achieved, but it is true that the government has stepped up its efforts.

MORE DOLLARS

Thus far Congress has voted to lay out many additional millions for the major federal family feeding programs and for child nutrition. The Senate has approved formation of a Select Committee to study hunger, and the House has authorized a Presidential Commission on Hunger.

Whereas in the last fiscal year the nation spent \$185 million for food stamps for the needy, the current year's expenditures promise to be at least \$60 million higher, perhaps much more. Child nutrition efforts soared from \$8 million to nearly \$6 million.

The beleaguered Department of Agriculture, making an aggressive effort to reach more people through food stamps and direct distribution of surplus foods, hopes to have one or the other program in all the 1,000 lowest-income counties by September. It now penetrates about three fourths of the nation's 3,126 counties.

By Sept. 1 the Department of Health, Education, and Welfare expected to have preliminary results from its National Nutrition Survey. This was called for in legislation signed by President Lyndon B. Johnson last December.

The case for hungry Americans has been building up for years, but the problem has assumed urgency in a national atmosphere heated by the Vietnam war, by racial unrest, and by rising expectations stemming from the Johnson Administration's drive against poverty.

When the late President John F. Kennedy was campaigning in West Virginia in 1960, he was shocked by the inadequacy of federal surplus rations he saw being doled out to the poor. He doubled the outlay in his first executive order as President. Since then there has been a steady and impressive

food assistance as well as federally-assisted welfare programs generally, much depends on local attitudes toward the less fortunate and the availability of funds. In some places the hungry person may fare no better than did Lazarus at the rich man's table.

Light has been thrown on the issue of hunger in the United States during the past year or 18 months. Some would call it heat.

A series of congressional hearings and reports by private agencies has made it increasingly difficult for the average citizen to think that, because his own board was groaning with the fat of the land, the same was true for everybody else.

The subject of hunger at home is out from under the rug and is being discussed. People have not achieved a consensus on reasons and remedies, but they are having to come to grips with the disturbing notion that for millions of their fellow-citizens the agricultural cornucopia is a mockery.

In contending that the poor were not being looked after despite of popular assumption that they were, critics like the authors of the "Hunger, USA" study published last April made a vigorous attack on national farm policies and the Department of Agriculture.

GROUP'S FINDINGS

Here is the way the study, made by a 25-member citizens' board formed at suggestion of Walter Reuther, stated its conclusions on the point:

"1. The composition of the Agricultural Committees of Congress — which pass upon major food assistance legislation — dictates that inevitably the needs of the poor and hungry will be subordinated to the interests of large agricultural producers.

"2. The relationship between these agricultural committees and the Department of Agriculture — which administers all major food assistance legislation — dictates the inevitably the Department's priorities will place the interests of agricultural pro-

ducers first, the needs of the poor and hungry second."

At storm center in the controversy has been the Kennedy-Johnson Secretary of Agriculture, Orville L. Freeman, former governor of Minnesota. Freeman himself has a record of deep personal concern about feeding the hungry. He called attention to progress made over the last seven years, welcomed the demand for something better, and joined in the outcry.

But the Secretary of Agriculture — who ironically was singled out by the Poor People's Campaign as a major target — resolutely defended his own agency and the farm system. On that he yielded nothing. And when the Columbia Broadcasting System jolted the nation with its "Hunger in America" documentary in May, attacking federal farm policies, Freeman made an indignant counter-thrust.

It was fascinating to watch the storm over hunger build up. In a reciprocal orchestration, the kettle drums of Congress spoke to the trumpets of the private sector and the press and federal agencies. Before long the reverberations reached into the hinterland, echoing and rolling through the hills.

TOUR HUNGER ZONES

The orchestrator, if there was one, was the Senate Labor and Public Welfare Committee's subcommittee on employment, manpower and poverty, of which the liberal Democrat from Pennsylvania, Senator Joseph S. Clark, is chairman.

Clark is a well-to-do Philadelphia Harvard man who has compassion for the poor. In April of 1967 his subcommittee held field hearings in Mississippi and heard people were starving. On the trip were the late Senator Robert F. Kennedy of New York, another Democrat, and two Republicans, Senators Jacob K. Javits of New York and George Murphy of California.

Touring three Mississippi Delta counties, Clark and Kennedy saw families which, they reported, were suffering from the effects of acute malnutrition and hunger. Clark was appalled. Kennedy said it was as bad as anything he had encountered in Latin America.

The Senate visitors were careful not to get bogged down in a quarrel over whether what

they had seen could accurately be described as "starvation," or something less. They also took care to say that the condition, whatever it was, was not peculiar to Mississippi.

Butterssing the Clark subcommittee's investigation was a survey completed in May, 1967 by a team of six doctors who went to the Delta under sponsorship of the Field Foundation of New York, a private agency which figured in the later "Hunger, USA" study.

"We saw children," the doctors reported, "whose nutritional and medical condition we can only describe as shocking—even to a group of physicians whose work involves daily confrontation with disease and suffering."

The doctors said they did not want to quibble over words, but "malnutrition" was not quite the right word to describe what they had seen. They said the children they had examined were suffering from hunger and disease, and dying from them, directly or indirectly. This, they said, is exactly what "starvation" means.

Dr. Raymond M. Wheeler of Charlotte, N.C., told the Clark subcommittee a Negro mother had summed up the problem of diet in one sentence: "These children go to bed hungry and get up hungry and don't ever know nothing else in between."

Mississippi took issue with the findings. Nobody claimed that everything was hunky-dory among Negroes displaced by the steady mechanization of farming, but spokesmen for the state were especially resentful of charges that white people were trying to drive Negroes out, starve them out.

Senator John Stennis (Dem.) of Mississippi said the visiting doctors had been misled. He said Negroes are a great asset to his state, and becoming more so.

But he said many people, white and Negro, were not inclined to get out and provide for themselves. The democratic system of government may be destroyed, he warned, if a philosophy prevails that all needs of a person will be met free, regardless of effort or ability to work.

"There are countless thousands today that can get jobs, something to do for money, for pay, if they try—if they try," he told the Clark panel.

Our

Land

Of

Plenty

William K. Wyant, Jr., is a Washington Correspondent of the St. Louis Post-Dispatch.

Can You Bring Yourself To Vote In The Election?

By Father JOHN B. SHEERIN



Father SHEERIN

The two big political conventions have ended and the two candidates nominated are off and running. For many Americans, the only question that remains is: whom shall I vote for? But for others, and they may be in the millions, the question is: can I in conscience vote for either candidate?

In Soviet Russia, the voters are presented with one candidate. Here we are being presented with one point of view on the greatest moral issue that confronts America—the involvement in the Vietnam war. Both candidates represent the war policy. We have no choice between a peace candidate and a war candidate. We have been effectively disenfranchised.

If the elections were held tomorrow, I could not in conscience cast my vote for a continuation of the war. I feel sure that there are millions of other Americans who are also conscientiously opposed to a prolongation of what we deem to be an immoral war and we will not support a candidate who supports an immoral war. I had hoped that the Democratic candidate was veering in the direction of the peacemakers but a few days before his nomination he affirmed that the Administration policy on the war was basically sound."

This refusal to vote does not cast suspicion on the integrity

or intelligence of the candidates, nor on the sincerity of "doves" who will vote for war candidates. There are peacemakers who will feel that the best way out of their problem is to vote for the less warlike of the two candidates. In all honesty, they will say that the pro-war platforms are not as important as the competence and conscience of the candidates.

It does seem to be an old American custom to take political platforms, like political oratory, with a grain of salt. No reasonable man takes advertising claims seriously and I suppose that many citizens take political platforms, not as promises, but as general indications of the direction in which the candidate is heading.

Senator McCarthy was quoted in the New York Times as saying that he was not depressed by the defeat of the doves' peace plank at the Democratic Convention. He felt that he, Senator Robert Kennedy and Senator George McGovern had taken the peace issue to the people with such impact that the next President, whoever he might be, would be forced to liquidate the war.

Thus he was of the opinion that "the wording of the plank had in the face of the realities of the situation become a matter of little significance." I wish I could feel equally sanguine, but I cannot.

From listening to the debates at the Conventions, one gets the impression that moral issues are considered by many politicians to be rather subordinate to military and political factors and national self-interest. Much is said in political circles about the failure

of the Saigon regime to pull its popular support. Others speak of commitments we must honor—without questioning the morality of commitments. One group points to the Soviet invasion of Czechoslovakia as proof that Soviet Communism is not liberalizing. How this could justify a war weentered into years ago is rather puzzling.

Many speakers at the Democratic Convention laid a heavy stress on the fact that our involvement in Vietnam prevents us from rebuilding our riot-torn cities. It is true that the \$30 billions expended annually on the war could, if made available for helping the poor, help perform miracles in the ghettos.

ANY RIGHT?

But should we not focus on the basic issues? Do we have any right to be in Vietnam at all? When we first got involved in this Asian adventure, were we really combating Communism or were we interfering in a civil war between two factions in the South? Since our professed aim is to provide freedom for the Vietnamese at the ballot box, is there any real proportion between this free vote (for a corrupt regime) and the incredible death and devastation we are inflicting on a tiny nation?

George Kennan said that our involvement was a colossal miscalculation. As of the moment, I cannot vote for any candidate who would continue this horrible miscalculation. I do hope that some surprising change of circumstances will enable all Americans to make a free choice between peace and war in November.

BELOW OLYMPUS By Interlandi



INTERLANDI © 1967, LOS ANGELES TIMES

"I'm through marching—I've decided to let the world blow itself up!"



INTERLANDI © 1967, LOS ANGELES TIMES

"Nice to know you guys have other interests, but will you stop arguing about Vietnam?"

New Fiction Book Tries To Separate The 'Good Guys' From 'Bad Guys',

By Msgr. GEORGE G. HIGGINS

"It is not a proof of the authenticity of one's faith to despise in others the expressions of a religious life that we once called 'our own.'" Thus writes Father M. A. Santaner, a French Capuchin theologian, in "God in Search of Man."



MSGR. HIGGINS

"Israel," Father Santaner continues, "purified the eyes of its faith only following a collective enterprise of reflection to which many generations were associated. The Christian, when he reaches a purification of the expression of his faith, is always the beneficiary of the progress made by his predecessors and his contemporaries."

Father Santaner is wholeheartedly in favor of John XXIII's aggiornamento and is severely critical of those Catholics who blindly oppose necessary and long overdue changes and deep-seated reforms in the life and structures of the Church. This being the case, his sober appeal for a sense of perspective on the part of prophetic innovators in the post-conciliar Church deserves to be taken seriously.

One point, among others, that Father Santaner is trying to make is that reform minded post-conciliar Catholics (and their conservative counterparts) ought to resist the very human temptation to try, in today's vernacular, to separate the "good guys" for there is evidence all around us that the winnowing process has already begun in the American Church and that, increasingly as times goes on, the "good guys" are lining up against the "bad guys." The current controversy over the encyclical on birth control will undoubtedly aggravate the situation, but even before the encyclical was published the lines had begun to harden.

A typical illustration of how the syndrome works itself out in practice on the so-called liberal side of the fence is to be found in Jack M. Bickham's recent novel, "The Shadowed Faith."

Bickham's plot is simple enough. It's the story of a bitter, not to say vicious struggle for power between self-styled liberals and conservatives in the Church over the appointment of a successor to the progressive and permissive bishop of a very poorly disguised Southwestern diocese who was determined to implement the spirit as well as the letter of Vatican II but died very suddenly and unexpectedly. To say that Bickham overdramatizes this struggle for power would be putting it very mildly. He goes in for absolutely massive "overkill."

But that's beside the point. The point is that through some of his leading characters he consistently and at

times quite explicitly tries—in Father Santaner's terminology—to establish the authenticity of the "good guys" faith by despising in others the expression of a religious life that these same "good guys" must have once called their own. This is admittedly a very severe criticism, but unfortunately the book is replete with evidence to back it up.

I am not particularly concerned about Bickham's righteously indignant criticism of real or alleged abuses in the Church. What bothers me, indeed, almost frightens me, is his utterly scornful contempt for the rank and file members of the Church. Also, the supercilious delight which he takes in separating the "good guys" from the "bad guys"—repeatedly and quite explicitly from one end of the book to the other.

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Trust In God As Children In A Father

By FATHER DAVID G. RUSSELL

Remember the gospel story of the two sisters, Martha and Mary.

Martha was busy preparing supper for Our Lord. Mary chose to sit and listen to Christ, but not without a protest from Martha. Martha felt that she was getting the short end of the stick. Jesus said to her, "Martha, Martha, you are busy with many things. Mary has chosen the better part."

Our Lord was not blaming Martha for being active but rather for being agitated. Christ knows he cannot get through to people who are shook to the roots.

The word of God cannot get through to people who are worry warts. Fears about what might happen in the future drowns out God's address in the present. Worry erases God's words from consciousness.

NOW-- Christianity

To worry is to mistrust God. The fact is plain and simple. We know that at our Baptism God made us His Child and Himself our Father. God is a good Father. He takes care of His children. If only we believed that with all our mind and soul.

Jesus tells us to be like little children. That does not mean He wants us to be childish or naive. He wants us rather to cultivate that virtue which a child has in relation to his earthly father. Every child trusts his father. He would not think of doubting his father's care and protection. He does not hesitate to lean on his father. Would that we really leaned on our heavenly Father.

Remember the parable of the talents? One fellow got his and buried them in the ground. All he could think of was how angry his master would be if the master returned and he was empty handed.

Fear immobilizes the poor creature. The others took their talents and made more; he did nothing. Fear of what might happen in the future sapped away courage in the present. Needless to say, his master was angry.

How many students have flunked examinations not because they did not know the answers, but because fear clouded the answers out of their minds?

Of course, God does not leave us with a feeling of complete security. If we had no fears, we might not turn to Him. Our self-sufficiency would wipe out our trust in His providence. But most of us do not suffer from too little fear but from over-apprehension. We doubt our Father and our sonship.

If we Christians really took God at His word, tranquilizers might disappear from the drug counters. Heartfelt trust in God is the best prescription for devastating anxiety. After all, our Father is God.

Unfortunately, we try to put our trust in a thousand things we do not really trust. We put our stock in

education, in our job, in our bank account, in things, in a retirement fund, in insurance.

Jesus puts it right on the line: you cannot serve God and mammon, God and the things of this world. He tells us that the things of this world are good, but in the end they will still leave us feeling uneasy.

Most of us do not make our choice either God or material things. We are too sophisticated for that. Rather we try to fool ourselves. We put our trust in God AND material things. We try to cater to ourselves and to our religion by keeping up external practices. We regularly go to Mass, Communion and Confession, and then wonder why God let us down. The fact is that we never gave ourselves completely to God. We feared for ourselves and so did not completely trust Him. Our surrender was not entire.

The kind of trust which Jesus demands was given by St. Peter: "We have left all things and followed you." That means giving all the way.

St. Francis of Assisi showed his reliance on God by giving everything away. He even gave away his clothes to show his trust in his heavenly Father.

Abraham was willing to leave the security of his native land to follow the Lord. He knew that God would not lead him astray. He even was willing to sacrifice his son, if need be.

No better example of loving trust can be found than Mary. "Be it done to me according to your word." This trust foreshadows the surrender of Jesus: "Not my will, but yours be done."

As the teenagers say, this is the whole bag. And this is what God asks for: complete surrender and trust. It's worth the chance. After all, God is our Father.

MISSAL GUIDE

Sept. 15 Mass of the Fifteenth Sunday after Pentecost. Gloria, Creed, Preface of the Trinity.

Sept. 16 Mass of SS Cornelius, Pope, and Cyprian, Bishop, Martyrs. Gloria, Common Preface.

Sept. 17 Mass of the Fifteenth Sunday after Pentecost. No Gloria or Creed, Common Preface.

Sept. 18 Mass of September Ember Day, Common Preface.

Sept. 19 Mass of SS Jan-

uarius, Bishop, and Companions, Martyrs. Gloria, Common Preface.

Sept. 20 Mass of September Ember Day. Common Preface.

Sept. 21 Mass of St. Matthew, Apostle and Evangelist, September Ember Day. Gloria, Creed, Preface of Apostles.

Sept. 22 Mass of the Sixteenth Sunday after Pentecost. Gloria, Creed, Preface of the Trinity.

Prayer Of The Faithful FIFTEENTH SUNDAY AFTER PENTECOST Sept. 15, 1968

CELEBRANT: The Lord be with you.

PEOPLE: And with your Spirit.

CELEBRANT: In today's Gospel, Jesus has told us of God the Father's loving care for us. With confidence in His Divine Providence, we call to mind our needs and the needs of all men.

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

LECTOR: (1) For our Holy Father, Paul; our Archbishop, Coleman F. Carroll, and all the Bishops of the Church, as they strive to give Christian answers to the problems facing modern man, let us pray to the Lord.

PEOPLE: Hear us, O Lord.

LECTOR: (2) That just peace and true concord be realized among peoples violently afflicted by war or civil discord, remembering especially Vietnam and Eastern Europe, let us pray to the Lord.

PEOPLE: Hear us, O Lord.

LECTOR: (3) For those enduring marriage or family difficulties, that love, good will, forgiveness and peace may once again prevail in their lives, let us pray to the Lord.

PEOPLE: Hear us, O Lord.

LECTOR: (4) For the victims of the tragic earthquakes in Iran; for the dead, that they may have life everlasting, and for the living that they may have the help and courage to rebuild their lives, let us pray to the Lord.

PEOPLE: Hear us, O Lord.

LECTOR: (5) For all those returning to school this Fall, that they may study hard and take full advantage of the educational opportunities offered to them, let us pray to the Lord.

PEOPLE: Hear us, O Lord.

LECTOR: (6) That all men will have freedom from misery and a greater assurance of finding subsistence, health, fixed employment and better education, let us pray to the Lord.

PEOPLE: Hear us, O Lord.

LECTOR: (7) For the sick, suffering, and deceased members of our parish, remembering especially N. and N., who died this past week, let us pray to the Lord.

PEOPLE: Hear us, O Lord.

LECTOR: (8) For all of us gathered here in worship, that we may profess in our daily lives our resolve to be holy and dedicated Christians, let us pray to the Lord.

PEOPLE: Hear us, O Lord.

CELEBRANT: O God, our Father, with faith and trust in Your Providence, we bring You our petitions. Please hear our prayers and what we ask of You through Jesus Christ, Your Son, our Lord, Who lives and reigns with You in the unity of the Holy Spirit, God, forever and ever.

PEOPLE: Amen.

Under ordinary circumstances, the Prayer of the Faithful should include approximately six petitions. Each week seven or eight suggested petitions will be published to permit the Celebrant to select those most appropriate for his congregation.

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Travelers' Timetable Of Sunday Masses In Diocese

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

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

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

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

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GENERAL CONTRACTORS

LEHIGH ACRES: St. Raphael, (Lee Blvd.) 8, 10 a.m.
MARCO: Catholic Church of San Marco, 12:15 p.m. (Marco Yacht Club).
MARGATE: St. Vincent, 7, 8, 10:15, 11:30 a.m.
MIAMI: St. Brendan, 6:30, 8, 9:15, 10:30, 11:45 a.m. (Spanish) 1, 5:30, 6:45 (Spanish) and 8 p.m.
Corpus Christi, 6, 7, 8, 9:15, 10:30, 11:15 a.m. (Spanish) 1 and 5:30 p.m.
GESU, 5, 6, 7, 8, 9, 10, 11:30 a.m., 12:30 and 5:30 p.m. (Spanish).
Holy Redeemer, 7, 10 a.m., 6:30 p.m.
International Airport (International Hotel) 7:15, 8 a.m. Sundays and holy days.
St. Mary of the Missions, St. Francis Xavier, 7:30 a.m.
St. Dominic, 7, 8:30, 10, 11:30 a.m., 1 p.m. (Spanish), 6 p.m. and 7:30 p.m. (Spanish).
St. John Bosco Mission (1301 Flagler St.) 7, 8:30 10 a.m. (Sermon in English), 1 and 7:30 p.m.

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

Jesuits Move A College

WESTON, Mass. (NC)— Weston College, the Jesuits' 46-year-old theological school here in this Boston suburb, will move to Cambridge and begin the 1968-69 academic year by sharing facilities with the Episcopal Theological School, a century-old institution now affiliated with Harvard University.

It was the second ecumenical move by a Jesuit institution in 1968, and may be joined by a third within the year. Alma College in Los Gatos, Calif., earlier announced that it would move its operations to Berkeley, where it would become af-

filiated with the Graduate Theological Union, an inter-religious institution.

The order's Woodstock College near Baltimore has for more than a year discussed a move either to Yale University or to New York City, where it would affiliate with Union Theological Seminary and Columbia University. A decision on that move is expected within a year.

FORTY HOURS DEVOTION

Week of Sept. 15
St. Joan of Arc-Boca Raton
St. Elizabeth-Pompano Beach
Week of Sept. 22
Epiphany-South Miami
Immaculate Conception-Hialeah
Week of Sept. 29
Little Flower-Coral Gables
St. Juliana-West Palm Beach

Cardinal Pays Visit To Alaska

ANCHORAGE, Alaska (NC)—John Cardinal Cody of Chicago arrived here on his first visit to Alaska. He is accompanied by Msgr. Niccolo Metta of the Congregation of bishops in Rome.

Lutheran Tells Of Congress

GENEVA (NC) — Catholicism in Latin America is marked by a new openness to dialogue and a "lively endeavor to understand the Word of God," Lutheran Bishop Hermann Dietzfelbinger of Bavaria told fellow members of the executive committee of the Lutheran World Federation.

The bishop had been invited to the congress and was a main speaker at a special Ecumenical Day.

What Causes 'Problem Teenagers?'

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



By DR. BEN SHEPPARD

Many times I have been asked what I find as a cause for behavioral disturbances in teenagers I have seen in court and in my physician's office. There is no simple answer.

No single act causes these disturbances. There are, however, traits which can bring out disturbances if nothing is done to curb them.

Children who are not able to adapt to new situations and always assume a negative position, are susceptible to the pattern leading to the juvenile courts. On the other hand, children who are too easily distracted—popping from one thing to another—could easily fall into the disturbed child description.

Another prospect for the juvenile courts might be the child who takes a "bull dog" approach to problems or is not able to get away from one particular topic or idea.

All of these traits can be spotted in children; and many times when we look back into the family history of a child, we find that during his formative years—pre-school age—he had doubts as to whether he was a wanted and loved child.

Don't Shove Child

Not all children adapt to new things in the same way or with the same rapidity. The parents must understand when a child is cautious about entering into a new situation and they must not force the child to "jump right in."

We cannot make the mistake of labeling a child "a distractible" and then leaving him to his own resources. We must examine the reasons for his distractibility and then try to resolve the problem. The fact that he is easily distracted is only one facet of the problem and we must understand the child's behavior before we can evaluate his personality.

First we should explore the temperament of the child, remembering that we cannot separate his temperament from his environment, because he is dependent upon others. If a child's experiences are happy and congenial, then he is usually happy and congenial. A child who is extremely adaptable, may, however, seduce himself if he is constantly faced with impossible situations.

The changes which come to the child with age allow him to modify his reactions to suit those about him, but no child should ever be considered a lump of dough which can be forced into any form. We must remember, also, that he is not so rigid that he cannot change his personality structure.

Some Symptoms

The disturbed child—even in his early years—sleeps irregularly, and often seems to sleep less than other children of his age. He may awaken several times during the night, or he may fool you and sleep for five or six hours straight. When it is time for him to eat, he may take only one-half ounce at a feeding and then swallow all of the milk in the bottle at the next meal.

The only certainty is irregularity.

Toilet training is extremely difficult and in many instances nursery schools will not accept the child.

He begins to withdraw from almost all new situations. He does not want to take a bath or taste different foods or change clothes. He shies away from new people, new babysitters, new playmates. Every change in his environment will bring an initial reaction of withdrawal, crying or any other manifestation of protest.

There is an answer, of course. The parent must continue what he started in spite of protest. The child must continue to take a bath, to meet new people, to try new foods. The child must be given repeated and regular exposure to the new situations and then he will begin to react positively. The exposure must be firm, but not forced.

When an infant cries more than he laughs and fusses more easily than he expresses pleasure, he is suffering a predominance of negative moods. An extremely difficult three-year-old will express even the smallest disappointments more with a bang than a whimper.

Tantrums Likely

Real frustration will produce violent tantrums in the negative child. He will yell and shriek when he gets into the bath and then after he has adjusted to playing, he will yell and shriek when he has to get out. The loudness of his cry is out of proportion to the mishap.

Raising a difficult child puts heavy stresses on the parents. It has been long held that a loving mother will produce a contented child, but it isn't true. The mother must rid herself of any sense of guilt, anxiety or helplessness if she wants to help her child.

Fathers should avoid placing the blame for the



child's behavior on the mother. Cries of "After all, I work all day," don't go. It takes teamwork, and both parents must be consistent in their treatment of the child.

Some parents have allowed their difficult child to dictate their social life. They have deprived themselves of parties and other functions while they allow the child to eat ice cream when the rest of the family is eating a regular dinner.

In instances such as this, it is often wise to allow one parent to go out while the other stays home. On some occasions when the child might be expected to throw a tantrum, then one parent should stay home.

Consistent behavior by the parents will pay off. Difficult children make the greatest demands on the parents, and therefore, the parents, must function efficiently in order to win the children over.

Excessive permissiveness was taken to mean no control—especially by many parents who switched to the new theories of child-rearing after the second world war. This lack of discipline has yielded a harvest of neurotics. Overly permissive parents may make a child feel rejected and he may feel that his parents do not care for him at all.

The proper mixture of unconditional love and discipline and control will help the child. Control breeds control. Love cannot be used as a weapon or a reward, because the child will then learn that the world is unreliable and can be bought with the sham of affections.

Regardless of the child's behavior, love must not be withheld. At the same time, however, control and discipline must be exercised if the child is to learn to control himself and keep himself out of the juvenile courts.

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Ask Latin America Reforms

(Continued from Page 1)

They urged responsible parenthood following the encyclical *Humanae Vitae* and expressed opposition to government birth control programs. They also expressed Church support of all efforts to educate the masses on parental rights and duties and to increase production by the better use of human and natural resources.

Education: "Institutional" education (schools, colleges, universities), they said, must reform attitudes, programs and methods to infuse a spirit of solidarity and social justice and a drive for development in the students. "Pastoral" education—the administration of the sacraments, preaching, counseling, catechetical instruction—they said, must enlighten the traditional faith and religious spirit, both at the grass-roots and elite levels, in order to place it at the service of the "Christian community" and individual salvation.

Training of Priests: Corrective measures to modernize teaching, to involve seminary living in community problems, and changes from large seminaries to smaller "family-like" groups were suggested.

Lay Movements: They cited the need to promote integration of lay persons into pastoral work to provide good priest-moderators, to charge the laity with development projects and the financial support of parishes. They also urged the creation of a Latin American Lay Council.

Collegiality: Church renewal, they said, is bound to internal communication and dialogue regarding diocesan and parish work. Therefore, they explained, the pastor must count on lay advice, the bishop on priest councils. National bishops' conferences and the Latin American Bishops' Council (CELAM) must continue their coordination, they said.

Youth: The bishops urged the establishment of pastoral programs and institutions addressed to the care of youth, stressing cultural, social and economic change and the future responsibilities of youth in leadership and development. They cited the need to understand tensions created by youths protesting present structures and the need to preserve vital institutions and traditions. They said recognition must be

given to the aims of youth—an outlook for the future, a truly fraternal society, a search for real evangelical values, and justice.

Poverty: The Church, they said, must fully identify with the poor, as a prophetic, missionary force in a new world responding to the demands of the Gospel. Clergy and laity, they added, must be witnesses for simplicity and solidarity in daily living. They urged a reform of the stipend system to separate it from the sacraments.

Social Communications: The bishops also urged the use of more efficient, modern means of social communication as an instrument of the Church in spreading the Gospel and promoting development and in helping to foster free public opinion within the Church.

REPORTS APPROVED

These form the tenor of the reports presented by the working committees and approved by the plenary assembly by a wide margin.

The reports make up the bulk of the final declaration of the bishops.

The texts retain, for the most part, the frank and foresighted outlook of the basic working document, the seven lectures that expanded on the issues, and the final recommendations of the working committees.

There were also several advisory groups that dealt with specifics in pastoral renewal and international justice. Their reports were to go into the final statement.

The wording was harsh in condemning the armaments race, the flight of capital from their countries and certain business practices of national and foreign companies in Latin America.

"Various foreign companies, and some national ones as well, often evade the established taxes with subterfuges . . . Sometimes they send abroad their earnings and dividends without investing to contribute to the development of our nations," the assembly said.

"Principally responsible for the economic dependency of our countries are those forces that, moved by unchecked profits, lead to economic dictatorship and the 'international imperialism of money,'" the bishop said.

They quoted, Pope Pius XII and Pope Paul VI's encyclical "The Development

of Peoples."

The Bishops' assembly protested the "large expenditures" in unnecessary armaments among the Latin American governments, and said these funds are being detoured from the urgent works of social and economic development and basic structures, such as housing, schools, health facilities.

"We have great faith in men, in their value, in the future of Latin America," the bishops stated, "as we find in our lands many elements and ideas which are deeply human and Christian in their inspiration. There is an innate respect for the human dignity of all, an inclination to offer fraternal help and hospitality, a recognition of the true role of women in society, a wise sense of life and death, the certain faith in a common Father and in the eternal destiny of man."

UNUSUAL INTEREST

Earlier during the meeting some of the leaders proposed the publication of a summary report for the end of the deliberations, to answer the expectations of the people at large. Observers said there has indeed been an unusual interest in the

assembly by Latin Americans in all countries, as seen by the large number of newsmen covering the two-week long meeting.

The summary, however, some 4,000 words long—did not meet with the approval of several leading prelates, who said it gave only a lukewarm rendition of the deliberations.

The summary was released, however, pending final coordination of the 16 reports and an introduction. Some of its highlights restated the main issues aired during the plenary sessions.

"Latin America lives under the tragic sign of underdevelopment . . . as it is manifested in hunger, misery, sickness and the ignorance of massive sectors of our population, in high infant death rates and widespread 'marginal' groups," the summary said.

"Low incomes and other maladies lead to tensions between social classes, sometimes to violent outbursts, while the people are denied participation in the welfare of the community."

"Those who have the power of decision must share it with those affected by it, and consult the opinion of the community."



RESCUE WORKERS search what was once a home in Kakhk, northeastern Iran, in hope of finding some persons still alive beneath the rubble. Charity organizations, including Caritas International rushed to aid survivors of the quakes. Estimates of casualties have run as high as 30,000.

The bishops chided some governments for trying to "cut down the number of guests at the table rather than increase the amount of bread," as Archbishop Alfredo Vicente Scherer of Porto Alegre, Brazil, told a press conference with reference to birth control. "Adoption of a policy for birth control," the final document stated, "is particularly dangerous when it tends to replace a policy of development, which, although more difficult, is the only positive policy."

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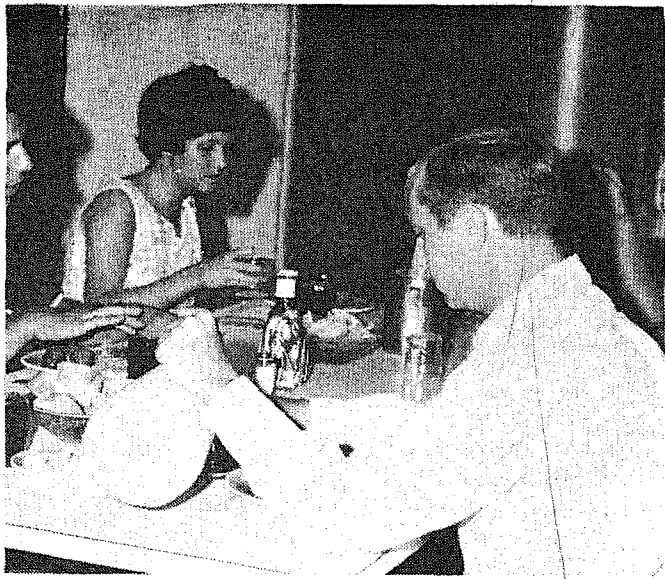
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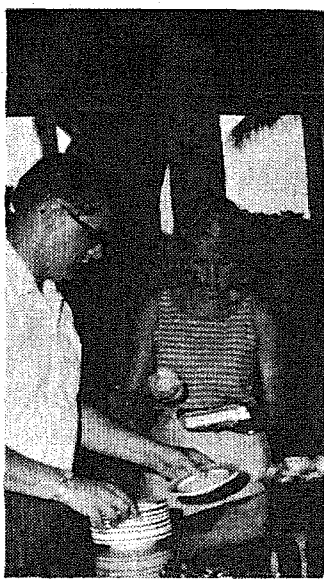
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Photos by
McConnell Graphics

LIVELY CONVERSATION over the dinner table was a part of the young adult approach to this retreat. Topics ranged from spirituality to relating in a modern world while the diners served themselves and echoed "pass the butter, please."



COMMUNICATION TAKES many forms — especially within a retreat. The participants took part in sessions ranging from Folk Masses to dancing parties.



'Christian Utopia' Discussed At Young Adults' Retreat

NORTH PALM BEACH— "Creating a Christian Utopia" was the theme of the first young adult retreat conducted recently at Our Lady of Florida retreat house here.

The 40 young adults—who

School Returns Fund To U.S. ALBUQUERQUE, N.M. — (RNS) — A Catholic university here has announced what some observers called "an institutional first." The University of Albuquerque is voluntarily returning grant money to the federal government.

Sister Marilyn Doiron, president of the university announced that a grant of \$37,766, awarded to the institution for construction of a faculty office building, is being returned to the government.

A decision not to go ahead with construction resulted from recent studies of the physical needs of the university. The studies came in the wake of changes in the administrative structure at the university and a re-vamping of its academic schedule for the coming fall term.

ranged in age from 18 to 25 years — participated in discussions, work projects, skits, parties, Masses, Confession and an evaluation session.

The response to the first retreat brought a decision to continue the series during the year, according to Father Charles Sullivan, C.P. The next young adult retreat will be conducted in December.

One of the participants who joined in the weekend—which was led by Rev. Terrence O'Toole, vice-provincial of the Western Passionist Province — said the experience "was the greatest and most rewarding time" of his life.

Another of the young Squires Host Dance Friday

The Squires and Squelettes of Marian Council 3751 will sponsor a dance tonight (Friday) beginning at 8 p.m. and continuing until midnight.

Price of admission to the dance hall at 13300 Memorial Avenue, North Miami, is 75¢ stag and \$.25 drag.

adults explained: "Everyone gained much insight into his vocation in life and all realized that they, as individuals, are incomplete unless they relate and communicate with others."

Those interested in obtaining information about the second retreat can contact Our Lady of Florida Retreat House in North Palm Beach.

CYO Plans For Jamaica Trip; Gives Support To Newspaper

DEERFIELD BEACH — Plans coming out of the monthly meeting of the Archdiocesan Catholic Youth Organization here include a cultural visit to Jamaica, sponsored by the Broward County Deanery, but open to all CYO teens in the Archdiocese.

The trip will leave on Nov. 27 and arrive back in Florida on Dec. 1. Interested teens should contact Father John D. McGrath of St. Ambrose parish, Deerfield Beach.

The CYO leaders also decided to throw their support behind the CYO newspaper which they hope will "become the means of communication throughout the Archdiocese of Miami," according to Fa-

ther Walter J. Dockerill, New items for the CYO Archdiocesan Director of paper should be sent to Judy Ziarno, 1141 SW 41 Ter-



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If you have a news item for the youth and sports section, then write it down and mail it to the Voice, Box 1059, Miami, Fla., or call us at 758-0543.

race, Miami, 33165.

The teens were also reminded that CYO's planning to enter teams in the soccer, touch-football and girls volleyball league must send their entry forms to the CYO office before the teams kick-off on Sept. 22.

Initial plans for a second "search" weekend to be conducted during October at the Dominican Retreat House in Kendall were discussed.

YOUTH WEEK

The final item on the meeting agenda dealt with plans for National Catholic Youth Week, which runs from Oct. 27 to Nov. 3 and is dedicated to emphasizing "youth's potential and spotlighting their willingness to assume responsibility through a display of their talents resources and abilities."

Material describing the week's events in detail and offering plans for individual CYO participation will be available this week, Father Dockerill said.

Teens Form A Good-Will Organization

Catholic and Protestant teenagers—both Negro and white—gathered recently in the Allapattah area and formed a group which they all "Youth on the Move."

Amid a program of singing and talking, the teens dedicated themselves to "putting Christ where he belongs in the midst of men of good will," according to Father William Ramirez of Corpus Christi parish, who is a sponsor of the loosely-structured group.

Although the initial program was one of entertainment, the teens intend to go beyond that stage and "be a dynamic force to help America become the strong and peaceful country God needs," Father Ramirez explained.

Any teenagers interested in finding out more about the group can contact Father Ramirez at Corpus Christi (635-1331).

Catholic Chapel For Scouts

SANTA FE, N.M. — (NC) — Bishop William G. Connare of Greensburg, Pa., officiated at the dedication of a new Catholic chapel at the Beaubain camp site for Boy Scouts here.

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Could Be Redskins' Year

Will this be the year of the Redskins? No, not the Washington Redskins, who do not appear to be going anywhere in the NFL, but the Cardinal Gibbons High Redskins.

Yes, it could be the year for the Redskins, who go into the campaign boasting more depth, size and experience than they've ever had in their short history.

Gone are the top stars from last year's 4-5 team: Tim Sheahan, Mike Brown, Tony Savore and Walt Klappert. Gone, too, is the single wing formation that left the 155-pound Sheahan carry the offensive load for the Redskins.

In their place are new coach Walter Green, the T formation and 19 lettermen of good heft.

Of the 19 lettermen, 14 are in the line. The hefty ones are a trio of 200-plus pound tackles: Ed Korol, Jeff Bolenda and Mike Ponce De Leon (the biggest at 218). There are also 184-pound Paul DeGance and 180-pound Gary Winningham.

At guard the Redskins are led by one of the archdiocese's top performers in 6-1, 190-pound Rick Lubbers. Another fine prospect at guard is 186-pound Dave Stunk, with more help from 185-pound Mark McCarthy and 170-pounders Mike McManus and Frank Borgia. As if these weren't enough, the Redskins picked up 190-pound transfer student Jack Stansbury, who comes from Cardinal Gibbons High of Baltimore, Md.

The end corps also is loaded, with some unexpected help from 6-3, 200-pound Jack Hanrahan, who has limited his play to date at Gibbons to basketball. Jack was a standout in spring drills.

Lettermen at end include the brother combination of Fran and Chip Giblen, at identical 6-2 and 186 pounds; along with Don Doody, a 160-pounder, and 155-pounder Tony Flanagan, who has been on the golf team.

Only one experienced center is back, 160-pound Gerry Miller.

But, you get the idea by now. The Redskins are big, experienced and loaded with depth in the line. Now, the backfield...that's something different. The shift from the single wing to the T has meant

learning an all-new formation. The problem has been magnified by the fact that in the old single wing, 75 per cent of the offense was handled by the tailback. This was Sheahan, who netted 1,292 yards in total offense last year.

It didn't leave much for the rest of the backs.

Still, the Redskins could have an ace in 150-pound Jack Manzi as the running back in the T.

There's also a tough one in 170-pound Tod Hahn, while two 180-pounders, Mark Lihe and Lanny Wilson, are dueling for the fullback slot.

An all-new concept of a quarterback, passing and ballhandling, has put the pressure on Steve Peyton, 5-10, 160-pounds, and 5-8, 150-pound Gus Crocco, who was a star on the Redskins' baseball team last spring, although only a freshman.

So...the Redskins prospects will ride on the strength of a rugged line and the quick development of the backs and their adjustment to the T formation.

The Redskins don't have to wait too long before finding out how good they really are...the first game is Sept. 20 against last year's Class A District champs, Cardinal Newman of West Palm Beach.

For the Class B Redskins, the battles with seven Class A teams (including pre-season district favorite Chaminade) may well decide their prospects in the district's Class B standings. Gibbons could end up with the best Class B team in the area, but the battles with Class A schools will certainly cut them down.

THE GIBBONS SCHEDULE

- Sept. 20—Newman
- Sept. 27—at Melbourne CC
- Oct. 4—at Pine Crest
- Oct. 10—at LaSalle
- Oct. 19—at Florida Air



- Oct. 25—at Pace
- Nov. 2—Miami Military
- Nov. 8—St. Thomas
- Nov. 15—at Chaminade

All home games at Pompano Beach High School Stadium except Cardinal Newman at Boca Raton High Stadium.

Chaminade High's football team became the first archdiocese squad to see outside action and the Lions lived up to their pre-season rating as a top contender for the district Class A title.

The Lions took part in the first football jamboree staged at the McArthur High Stadium and outscored two Class AA teams. Playing one quarter against each, Chaminade won 6-0 from McArthur on the strength of a 53-yard touchdown run by Pete Ruserst and then came back to take Hollywood Hills, also 6-0, on a 38-yard TD pass from quarterback Gary Ozga to fullback Tim Nelson.

Basketball Coach Ken Stibler of Biscayne College feels that he may have a real sleeper in freshman recruit Ricardo Gonzalez of Belen High. Stibler was quite impressed with the play of Gonzalez in the Miami-Dade Junior College summer basketball league.

'Raiders' Will Cut Habit Of Travelin'

By CHRIS SMITH
Special to the Voice

FT. LAUDERDALE — Travel is something the St. Thomas Aquinas football team knows too much about. The 1968 season is going to be a process of relearning what it's like to play at home.

"We've played all over the state in the two years that I've been here," says coach Mike Gallagher.

Well, not exactly, but the Raiders have been busy.

In the two years, St. Thomas has traveled to such places as Clearwater, Merritt Island, Clewiston and Fort Meyers.

NO FIELD

"We don't have a home field to call our own and also we've had troubles scheduling teams in the area, because we're a class B school. And now that the Broward County Athletic Conference has been formed of AA schools it makes it that much tougher."

But 1968 will be different. The Raiders will play six home games at Plantation Athletic Field.

However, the first one doesn't come off until the second week of the season. Gallagher likes this idea.

SECOND WEEK

"We play nine games," he said, "but we don't open up until the second playing week of the season against Pine Crest. It's a good thing too, because we've got some kids we have to bring along slowly."

With his relatively green squad, Gallagher and assistant coach Danny Griffith are trying an unusual practice plan.

The St. Thomas players come in groups at pre-arranged times.

HOUR SESSIONS

For example - quarterbacks, centers and ends will come in at eight in the morning. After an hour of individual instruction they leave.

This goes on until three. At this point Gallagher calls

a halt. Three-and-one-half hours later, rested and refreshed, the Raiders return to put their book-learning to practical use on the football field.

"We work each group for about an hour," explained Griffith, who had the idea of the split shifts. "Some of it is just chalk talks. Some of it is drills. For instance we bring the offensive ends and quarterbacks out to throw against the defensive backs and linebackers. It has really started to show results, too."

"The kids like it a lot," says Gallagher. "They'd have to stay out here this long and get all this football pounded into them."

The idea was also created out of necessity. While public school coaches bemoan about only three coaches for the varsity, Gallagher and Griffith make up the entire staff.

"Last year after the season was over we decided that we were going to have to do something different," said Gallagher. "When we went up to play Merritt Island, we had five interior linemen hurt the week before. Suddenly we had to try and fill holes."

St. Thomas lost, 40-7. But Gallagher doesn't plan on letting it happen again.

INDIVIDUAL

"This is why we're practicing the way we are. We can give each boy individual instruction and he can ask questions. We'll be ready for an emergency this time."

The Raiders will also go with separate offensive and defensive units.

Every boy that can do something well will be utilized on specialty teams. We will use everyone of the 36 boys that we'll have on our varsity."

The early evening scrimmages have been a huge success according to Gallagher.

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Pope Paul's Encyclical: An Analysis

(Continued from Page 14)

clear.
 (1) No theologian worth his salt, no thinking person would ever see fit to derive truth solely from the name of the theologian who proposes it, rather than from the validity of his argument.

(2) The conviction on the part of any theologian, or any cleric or lay person for that matter, that he has a direct line to the Holy Spirit is indicative not of greatness, but rather of a rather serious intellectual immaturity.

But little profit can come to the Church or to truth itself by name-calling or unwarranted generalizations. Rather let us pose two crucial questions, and then examine in a manner befitting theological investigation the evidence at hand for the answers to these two crucial questions.

CRUCIAL QUESTIONS

The two crucial questions at issue are the following:

(1) Is the ordinary Catholic bound in conscience to assent to the authentic magisterium of the Roman Pontiff, even though he may not have intended to speak infallibly?

(2) Is the theologian free publicly to refuse assent to the authentic magisterium, and to publicize his dissent in the event that he claims such freedom?

In a meeting held in July, 1968, in Washington, D. C., some few days after the issuance of the encyclical "Of Human Life," some modern theologians saw fit to answer in the negative to the first question, and in the affirmative to the second. These were the positions which these theologians accepted. But now one might justly ask: "What is the evidence to support their positions?"

On Aug. 20, 1968, Patrick Cardinal O'Boyle of Washington in the interest of collecting the facts which they alleged justified their positions met with these theologians. He took exception to two key paragraphs in their document of dissent:

"It is common teaching in the Church that Catholics may dissent from authoritative, non-infallible teachings of the magisterium when sufficient reasons for so doing exist."

"Therefore, as Roman Catholic theologians, conscious of our duty and our limitations, we conclude that spouses may responsibly decide according to their conscience that artificial contraception in some circumstances is permissible, and indeed necessary to preserve and foster the value and sacredness of marriage."

CARDINAL'S STATEMENT

In a public statement issued by Cardinal O'Boyle on Aug. 21, 1968, a statement which the cardinal claimed was necessitated by misrepresentation of facts which attempted to make it look as though Cardinal O'Boyle had countenanced the right of these theologians to dissent, Cardinal O'Boyle had the following to say:

"You will notice that the first of these paragraphs implies that the sort of dissent now being carried on agrees with the 'common teaching' in the Church.

"Those who say that this is the 'common teaching' about dissent offer no evidence that the Catholic Church ever tolerated dissent of the sort they are carrying on and even investigating.

"The second of the two paragraphs quoted is also important. It asserts that the constant teaching of the Catholic Church, now once again solemnly affirmed by Paul VI, may in practice be subordinated to other factors in a Catholic married couple's situation.

"In my judgment, those who give Catholics advice like this are misleading them because, by implication, what they are saying is either that human judgment stands above the law of God or that the Catholic Church is lying when it claims Divine authority for its moral teaching.

"Because of the importance

of these two paragraphs, I asked for written professional opinions on them from all the theologians who met with me at Catholic University yesterday. Three agreed to comply with this request within the time I suggested — ten days. Many, however, replied with all sorts of excuses. The majority claimed that it would take much longer than ten days to provide such an opinion.

"It seems odd to me that those who signed the dissenting statement in which these two paragraphs were included did not find themselves able to render a professional opinion upon them as I requested. I should have assumed that a competent theologian would not have subscribed to a statement carrying with it vast implications for the salvation of souls and the unity of the Church unless he has first taken the trouble to investigate the matter about which he was speaking. And if the dissenting theologians conducted such an investigation, and conducted it in a competent theological manner, why did they not have the results of this study ready at hand?"

Cardinal O'Boyle would seem to have been quite reasonable when he concluded that it would be only natural to expect that theologians who saw fit to take the definite positions they did would also have at least references to the evidence at hand to support these positions. Certainly, a period of ten days would seem to have been a reasonable amount of time in which to produce, if not a verbatim report, at least an indication of the documents from which evidence to support their position could be found.

One can only wonder whether these positions were taken in a responsible, truly scholarly manner, or whether they represented the frustration of men whose opinions had been contradicted by Pope Paul's encyclical. As of the moment, therefore, one has only their statement of definite positions, but an unwillingness, or, at best, a

failure to produce evidence to vindicate the "common teaching" to which their dissenting statement alluded.

THE OTHER SIDE

Turning now to the opposite side of the picture, one might ask: "What evidence is there in the magisterium that (1) Catholics may not in good and properly formed conscience dissent from the authoritative, non-infallible teaching of the magisterium, and (2) that theologians are not empowered to offer pastoral counsel to the faithful or to teach in open opposition to the authentic magisterium.

Canon 2317 of the Code of Canon Law and reads as follows:

"All who obstinately teach or either publicly or in private defend a doctrinal that has been condemned by the Apostolic See or by an Ecumenical Council, but not as a formal heresy, are to be excluded from the ministry of preaching the Word of God or hearing confessions, and from the office of teaching. This is addition to the penalties which the sentence of condemnation decrees against them and the penalties which the Ordinary, after a due warning, may consider necessary to repair the scandal given."

Several aspects of this canon merit comment:

1. This canon has still legal binding force; it has not been abrogated.

2. It is directed not at those who teach or defend doctrine opposed to infallible definitions of faith (there are other specific penalties in the law for heresy or suspicion of heresy), but rather at those who oppose authentic teaching of the Holy See or of an Ecumenical Council.

3. While the canon as it now stands dates only from 1918, the sources whence it was derived go back as far as at least the 15th century onwards, and represents in its present form a mitigation of penalties. Former legislation called for

automatic excommunication in these cases.

4. It calls for the removal of faculties to preach or to hear confessions in the case of clerics; it further calls for removal from teaching whether for clerics or for lay persons.

5. Further penalties can be imposed to repair the scandal given.

LAW NOT DISCARDED

Some modern minds have seen fit to assume the attitude that the Second Vatican Council did away with all former canon law prior to the 1960s. Such, of course, is not the case. Canon law is in the process of being reformulated at the present time. In the meanwhile, this represents the present law of the Church.

But even if Vatican II had eliminated all law from the modern-day Church, what position theologically did Vatican II take with respect to the assent due the authentic, non-infallible pronouncements of the Roman Pontiff?

Chapter III, n. 25 of the Constitution on the Church, issued as late as Nov. 21, 1964, is quite explicit in this matter:

"In matters of faith and morals, bishops speak in the name of Christ, and the faithful are to accept his teaching and adhere to it with a religious assent of will and mind. This religious submission of will and mind must be shown in a special way to the authentic teaching authority of the Roman Pontiff, even when he is not speaking 'ex cathedra' (infallibly). That is, it must be shown in such a way that his supreme magisterium is acknowledged with reverence, the judgments made by him are sincerely adhered to, according to his manifest mind and will. His mind and will in the matter may be known chiefly from the character of the documents, from his frequent repetition of the same doctrine, or from the manner of his speaking."

Citizen Group Backs Private School Aid

MUSKEGON, Mich. (NC) —The chairman of the board of the Michigan Federation of Citizens for Educational Freedom (CEF) endorsed a proposal that non public schools be included in a general revision of school financing in this state.

Dr. John Vandenberg of Grand Rapids commended the chairman of the Joint Legislative Committee on Non-public Schools for urging that non-public school be included in any revised school aid formula.

He said the "vast majority" of parents of non-public school children would support any plan that would raise the level of educational opportunity for all children.

State Sen. Anthony Stamm, chairman of the

committee studying the need and legality of providing state aid for non-public schools, has called for a "general reorganization of the tax structure" to finance education. He has stated that non-public schools should be included in any general tax reorganization plan.

Vandenberg testified at the final public hearing held by the Joint Legislative Committee.

CEF is an interdenominational organization made up of parents and supporters of non-public schools.

Vandenberg said a fundamental change in the present system of education financing is needed, but it is doubtful "any such massive program can be considered and adopted in the course of a four or five month legislative session."

"I am certain I can speak, without question, for the vast majority of non-public school parents in pledging our support to efforts...that would rid both (public and non-public) systems of inadequate educational opportunities on inequitable financing," Vandenberg said.

Another witness, Msgr. Herman H. Zerfas, superintendent of schools for the Grand Rapids diocese, said the financial plight of most schools under his supervision has reached the "critical stage."

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Miles de Cubanos Reafirman Fe Cristiana, Devoción Mariana

Por Gustavo Pena Monte

La firme devoción de los cubanos hacia su Patrona, Nuestra Señora de la Caridad del Cobre se puso de manifiesto otra vez este año, cuando miles de personas se congregaron para tributarle el tradicional homenaje del destierro en la festividad religiosa de Nuestra Señora de la Caridad del Cobre.

Es difícil calcular el número de personas que acudieron a la cita del 8 de septiembre en los terrenos del proyectado santuario a la Patrona de Cuba. Sin embargo, algunos de los que han acudido a estas ceremonias en ocasiones anteriores calculan que este año hubo una de las mayores concentraciones populares. De acuerdo con las informaciones de las dos emisoras latinas la asistencia se calculó en cerca de 25,000 personas. Estimados ofrecidos por la policía destacada en el lugar indican que acudieron más de 20,000 personas. Otros organizadores del acto, con cifras más conservadoras, estiman más de quince mil personas.

Lo amplio de la explanada que se extiende entre los jardines de Vizcaya, el Mercy Hospital, la Capilla Provisional a la Virgen de la Caridad y los Colegios Immaculata-La Salle hace difícil la apreciación, ya que además de la masa que se congregó frente al improvisado altar, otros grupos se situaron a los lados de la capilla y el colegio.

Una procesión marítima integrada por embarcaciones de todos los tipos y tamaños, lanchas de recreo y modestos barcos de pescadores, así como algunos de los botes que han llegado a estas costas de la Florida trayendo a refugiados que escapaban así del terror y el hambre en la Cuba cautiva, acompañaron a la imagen de la Virgen del Cobre a través de las aguas de la Bahía Biscayne.

Cuando la imagen llegó a tierra la multitud ya la esperaba desde temprano en la tarde. Expresiones de profundo fervor se vieron al paso de la imagen. Hombres que se le acercaban pidiendo la libertad de su hijo preso en Cuba, madres que lloraban . . .

Miles de fieles se acercaron a recibir la comunión en interminables filas durante la misa concelebrada.

La misa fué concelebrada por el Arzobispo Coleman F. Carroll, el Obispo Eduardo Martínez Dalmau, que fuera ordinario de la Diócesis de Cienfuegos, Cuba, y el Obispo Auxiliar John J. Fitzpatrick.

Otros concelebrantes fueron Mons. Bryan O. Walsh, director del Apostolado en Español de la Arquidiócesis de Miami y los padres Armando Balado, Alfredo Quedo, S. J., José Biain, OFM, Angel Vizcarra, O.P. y Salvador de Cistierna, OFM, Cap.

Terminada la misa el Arzobispo Carroll pronunció un mensaje en el que se refirió al proyectado santuario advirtiéndole que "debe ser expresión de fe, centro de oración de los hijos cubanos monumento a la decisión de un pueblo que uniéndose a Cristo y a Su Madre, María, y viviendo una vida de fe, alcanzó su ansiado deseo de paz y libertad."

(El texto íntegro de ese mensaje aparece en esta misma página).

El Padre Orlando Fernández que pronunció el sermón de la misa, hizo un paralelo entre la presencia de la Virgen del Cobre en la historia de Cuba y en el destierro de Miami. "Hace justamente cien años, dijo, la Virgen del Cobre vió prostrados de hinojos a los próceres a quienes hemos aprendido a venerar desde niños como los Padres de la Patria. Un siglo después la Virgen de los Exiliados quizás ya ha visto postrarse ante ella, en este pequeño santuario, a los que un día la historia reconocerá como los segundos padres de la patria."

Advirtió contra los que se lamentan de un largo destierro y "piensan que Dios es injusto porque nos tiene durante años en un exilio quizás demasiado amargo para muchos." . . . "Olvidan que Cristo, con su Madre y San José, apuró también la amargura de verse en tierra extranjera, durante los años de su infancia, sólo para regresar más tarde a predicar su evangelio de amor y compasión por los pobres, los destituidos, los

(Pasa a la Pág. 25)



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Miles de oyentes siguieron las ceremonias en honor de la Patrona de Cuba a través de la radio latina. En la foto los narradores y técnicos de WFAB llevando la ceremonia por control remoto desde el pie del improvisado altar. La narración estuvo a cargo de Omar Marchant, Tomás García Fusté y José del Cueto, la dirección técnica de Sergio Vidal, vicepresidente de la emisora.

La procesión con la imagen de la Virgen de la Caridad, ya en tierra, atraviesa entre la multitud hacia el altar. Expresiones de fervor y devoción se observaban en su paso.

Mensaje del Arzobispo Carroll

Una Vida de Fe: Camino a la Libertad

(A continuación el texto íntegro del mensaje pronunciado por el Arzobispo Coleman F. Carroll en la Misa del pasado domingo.)

Queridos hijos:

Nos encontramos en este día nuevamente reunidos junto a la imagen de María, Reina de la Caridad, Patrona de Cuba; y el mensaje mío para ustedes quiero que sea de fe. Todos sabemos que el Papa Paulo sexto, en contraste con la crisis de fe que el mundo atraviesa, proclamó durante todo un año el que se renovara y reafirmara la fe en Cristo.

La Historia del Pueblo de Dios comenzó con un hombre de fe, Abraham, a quien se le pidió que en sacrificio entregase a su único hijo, Isaac. Al obedecer la palabra de Dios, su hijo fué salvo y por su fe, Dios se eligió para sí un pueblo.

Cuando años después ese pueblo, al igual que el cubano, vivía en esclavitud de una nación extranjera, escoge Dios nuevamente a otro hombre de fe, Moisés, para poner sobre sus hombros la tarea de conducir a ese pueblo a la libertad.

Posteriormente cuando el mundo como el de hoy vivía en ausencia de fe y completamente materializado, utiliza Dios una mujer de fe, María, para conseguir la liberación espiritual.

Hoy con una simple mirada contemplamos una civilización que vive materializada. Hay pueblos encadenados y subyugados, en contra de su voluntad, a doctrinas ateas. El pueblo de Cuba es nuestro más cercano ejemplo.

Esta tarde es, que reunidos a los pies de María buscamos un apoyo, una esperanza, que solo con fe en Dios se puede alcanzar. Es el momento de imitar el ejemplo de Abraham, Moisés y María. Un ejemplo de lo que la fe y la confianza en Dios puede alcanzar: la libertad espiritual y material de un pueblo.

Este Santuario a la Virgen de la Caridad debe de ser expresión de esa fe, centro de oración de los hijos cubanos, monumento a la decisión de un pueblo que uniéndose a Cristo y a Su Madre María, y viviendo una vida de Fe, alcanzó su ansiado deseo de paz y libertad.

"Dios al Encuentro de los Hombres"

Diariamente por WQBA

"Dios al encuentro de los hombres" es un programa de orientación religiosa que bajo la dirección del Padre Manuel López comenzó a transmitirse esta semana a través de WQBA, Radio Continental.

Las charlas del Padre López se ofrecerán diariamente a las 12 del día y 12 de la noche.



La imagen de la Virgen del Cobre llega a tierra llevada por una procesión marítima que atravesó las aguas de la

Bahía Biscayne. En la composición grafica pueden apreciarse dos aspectos de este emocionante momento.

EL BESO DEL PAPA

El Papa Paulo VI ha besado el suelo de Colombia. Algunos han trazado una analogía entre el gesto del Pontífice con el de Cristóbal Colón y el de los grandes navegantes que desembarcaron en tierras desconocidas.

El beso del Papa, sin embargo, no representaba el gesto de uno que llega finalmente a la tierra soñada, la tierra de sus aspiraciones y de sus sueños; no era el gesto de agradecimiento y alegría de uno que ha logrado superar los peligros del mar y las tempestades.

El gesto del Papa representa el encuentro con una tierra que se ama y conoce; el gesto que se hace al encontrarnos de nuevo con una persona querida.

El beso de Paulo VI representa su amor a Colombia y a América Latina; es el testimonio de su viva participación en todos los dolores, en todos los sufrimientos, en todas las miserias, y en todas las esperanzas de los pueblos de aquel continente.

El programa del viaje del Santo Padre a Bogotá —discursos, visitas, reuniones y

funciones religiosas — pueden sintetizarse en este gesto que no estaba previsto en el protocolo.

Un gesto del Papa que ha sorprendido y emocionado a todas las personas congregadas en el aeropuerto Eldorado de la capital colombiana.

Se había hablado y escrito mucho sobre las dificultades, las incógnitas, las sorpresas imprevisibles del viaje del Papa a un continente atormentado por una

crisis social sin precedentes; crisis que influencia a los mismos ambientes religiosos, a los pastores de la Iglesia, a los guías, maestros y profetas de la fe y de la gracia.

Camino de las Reformas

El viaje de Paulo VI pertenece ya a la historia; el pesimismo y las reservas presentadas se revelaron infundados; más que conclusiones a una situación real, fueron un producto de la fantasía.

El Pontífice quizás resol-

vió todo con aquel primer gesto de afecto y de amor, un gesto que ha movido a las clases sociales a observar todos los actos del Papa y sus enseñanzas, a la luz de este afecto, de este amor paternal y desinteresado.

Su Santidad no ha pasado por alto los grandes y urgentes problemas del continente. Los ha afrontado profundamente, tocando incluso los aspectos más delicados y peligrosos de los mismos. Lo ha hecho plenamente cons-

cientemente de los límites bien precisos y de los objetivos específicos de la Iglesia. La Iglesia no tiene una competencia directa en las cosas temporales, tampoco dispone de los medios y de la autoridad para intervenir prácticamente en la solución de tales problemas.

Lo ha hecho, sin embargo, asumiendo toda la responsabilidad que deriva de su misión de Pastor y maestro supremo del Pueblo de Dios. Lo ha hecho, para rendir una vez más el tes-

timonio más alto a la justicia y a la verdad, sin hacer concesiones, sin manifestar debilidad o condescendencia ni a los "señores del mundo" ni a los oprimidos.

La Iglesia no podrá desempeñar nunca la función de un organismo político y temporal destinado a promover y actuar una serie de reformas concretas y delimitadas.

La Iglesia, que conserva el depósito de la Revelación evangélica, no podrá nunca asumir la función de un organismo terreno, revolucionario, no podrá proclamar en ningún momento el método de la revolución subversiva, la violencia como sistema para resolver contrastes, desequilibrios e injusticias.

"Entre los diversos caminos hacia una justa regeneración social —dijo el Papa a los obispos de América Latina— nosotros no podemos escoger ni el del

marxismo ateo, ni el de la rebelión sistemática, ni tanto menos el del esparcimiento de sangre y el de la 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 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."

No queda más que el camino de las reformas, reformas que deben anticiparse denunciando constantemente las injustas desigualdades económicas entre ricos y pobres, favoreciendo a las clases menos afortunadas para llegar a una conciencia viril y cristiana de los propios deberes y de los propios derechos.

Ese es el mensaje de Paulo VI al continente latinoamericano.

Contra Todo Tipo de Violencia Los Obispos de Latinoamérica

MEDELLIN, Colombia — La segunda asamblea general del Episcopado Latinoamericano recomendó un programa de acción urgente de renovación de la Iglesia y justicia social para abrir las vías de salvación a millones de pobres en los países latinoamericanos.

En una serie de esquemas para el trabajo futuro de sus parroquias y organizaciones a través del continente unos 130 obispos votaron por profundos cambios y realizaciones en las siguientes áreas de labor pastoral:

- **Justicia y Paz:** Condenaron la violencia. Tanto la de las guerrillas armadas y el sabotaje revolucionario como la forma "pasiva de violencia" en la violación de los derechos humanos tales como el mantenimiento de condiciones infrahumanas que prevalecen en muchos países, y exhortaron urgentemente a los gobiernos e instituciones privadas a incrementar la producción y distribuir las riquezas en el campo industrial y en el agrícola.

- **Familia y Población:** Recomendaron la paternidad responsable de acuerdo con la encíclica Humanae Vitae y expresaron su oposición a programas gubernamentales de control de la natalidad. Expresaron también el apoyo de la Iglesia a todos los esfuerzos para educar a las masas sobre los derechos y deberes de la paternidad y para incrementar la producción a través de un mejor uso de los recursos naturales y humanos.

- **Educación:** La educación "institucional" (colegios y universidades) tiene que reformar sus actitudes, programas y métodos para imprimir el espíritu de solidaridad y justicia social.

- **Formación de Sacerdotes:** Medidas de modernización de los métodos de enseñanza en los seminarios, a fin de envolver la vida del seminarista en los problemas de la comunidad, así como cambios de los grandes seminarios a más pequeños grupos de característica "familiar".

- **Movimientos Seglares:** Necesidad de promover la integración de los seglares en la labor pastoral, encomendando, por ejemplo, al seglar el desarrollo de diversos proyectos y el sostenimiento financiero de las parroquias. Recomendaron la creación de un Consejo Latinoamericano de Seglares.

- **Colegialidad:** La renovación de la Iglesia lleva a la comunicación interna y al diálogo sobre las tareas diocesanas y parroquiales. Por tanto, el párroco tiene que contar con el consejo de los seglares, y los obispos con los consejos sacerdotales. Las conferencias nacionales de obispos y el Comité Latinoamericano de Obispos, CELAM, deben continuar su coordinación.

- **Juventud:** Los obispos sugirieron el establecimiento de programas pastorales e instituciones dirigidas al cuidado de la juventud, promoviendo el cambio cultural, social y económico y las futuras responsabilidades de la juventud en el liderazgo del desarrollo. Citaron la necesidad de comprender las tensiones provocadas

por jóvenes que protestan de las presentes estructuras y la necesidad al mismo tiempo de preservar las instituciones y tradiciones fundamentales.

- **Pobreza:** La iglesia, proclamaron, tiene que identificarse completamente con el pobre, como una fuerza profética, y misionera en un mundo nuevo respondiendo a las demandas del Evangelio. Sacerdotes y seglares han de dar testimonio de sencillez y solidaridad en la vida diaria.

- **Comunicaciones sociales:** Los obispos urgieron el uso de más eficientes y modernos medios de comunicación social como instrumento de la Iglesia para difundir el Evangelio y promover el desarrollo así como una opinión pública libre dentro de la Iglesia.

Este es el tenor de los reportes presentados por los comités de trabajo y aprobados por la asamblea plenaria por amplio margen. En futuras ediciones ofreceremos mayores comentarios sobre estas importantes conclusiones de los Obispos latinoamericanos.



Obispos en Medellín Comprométense a Promover Integralmente a Latinoamérica

Medellin, Colombia— Los obispos de toda América Latina reunidos en esta ciudad han dirigido un mensaje a todos los pueblos del continente "comprometiendo la misión de la Iglesia a la tarea de favorecer la promoción integral de las comunidades en este inmenso continente".

El mensaje a los pueblos fué dado a conocer al clausurarse la II Conferencia General del Episcopado Latinoamericano que deliberó desde el 26 de agosto pasado. La inauguración del certamen fué hecha por el Papa Paulo VI el 24 de agosto en Bogotá.

Los obispos señalan en su mensaje que ellos "no pretenden competir con los intentos de solución al desafío del mundo contemporáneo ni mucho menos rechazarlos o desconocerlos. Quiere más bien alentar los esfuerzos, acelerar la urgencia, ahondar la profundidad, acompañar todo el proceso de cambio a la luz de los valores evangélicos".

Asimismo manifiestan que "la imagen nueva del hombre latinoamericano

exige un esfuerzo creador: los poderes públicos promoviendo con energía las exigencias supremas del bien común, los técnicos planificando los caminos concretos, las familias y educadores despertando responsabilidad, los pueblos incorporándose al esfuerzo de realización, el espíritu del Evangelio animando con la dinámica de un amor transformante y personalizante".

El mensaje precisa que los angustiosos problemas de América Latina muestran "señales de injusticia que claman al cielo" y expresa que es imposible ignorar la multiplicidad y complejidad de los problemas de América Latina cuya exposición desborda este mensaje."

"América Latina—dice más adelante—parece vivir bajo el signo trágico del subdesarrollo, que no sólo aparta a nuestros hermanos del goce de los bienes materiales, sino de su misma realización humana".

"Se conjugan el hambre y la miseria, las enfermedades de tipo masivo y la mortalidad infantil, el analfabetismo y la marginalidad, las

profundas desigualdades en los ingresos y las tensiones entre las clases sociales, los brotes de violencia y la escasa participación del pueblo en la gestión del bien común".

Los obispos precisan asimismo que "diariamente llega hasta nosotros el grito de angustia y no pocas veces de desesperación. Sus ecos han sido recogidos por el Santo Padre en sus discursos y gestos tan recientes en Bogotá".

Afirman igualmente que la actual situación de América Latina "constituye una afrenta al espíritu del Evangelio". El mensaje indica después que los obispos "estimamos irreconciliable con nuestra situación de subdesarrollo, tanto la inversión de recursos en la carrera de armamentos, la burocracia excesiva, los gastos de lujo y ostentaciones, como la mala administración de la comunidad".

El episcopado latinoamericano dice que el compromiso que asume hoy la Iglesia en América Latina la llevará a "vivir una verdadera pobreza, de manifesta-

ciones auténticas, que sean signo y protesta en el mundo latinoamericano".

Formulan luego una seria advertencia a aquellos que rigen los destinos del orden público, diciendo que en sus manos está una gestión administrativa "a la vez libertadora de injusticias y mantenedora de un orden en función del bien común, que llegue a crear el clima de confianza que los hombres latinoamericanos necesitan para el desarrollo pleno de su vida".

Haciendo un llamamiento final, los obispos declaran que América Latina intentará su liberación a costa de cualquier sacrificio, "no para cerrarse a sí misma sino para abrirse a la unión con el resto del mundo dando y recibiendo en espíritu de solidaridad".

Estiman particularmente decisivo para esta tarea "el diálogo con los pueblos hermanos de otros continentes que se encuentran en situaciones semejantes a las nuestras". Y a los países desarrollados les recuerdan que no puede haber paz sin respeto de la justicia internacional.

La Doctrina de los Hechos Consumados

Por Manólo Reyes

La doctrina de los hechos consumados nace de la decisión en una encrucijada.

En el mundo actual que se vive—mundo de ejecutivos— la decisión juega una vital importancia en el futuro, bueno o malo, de los pueblos.

En el orden comercial digamos que cuando un ejecutivo hace veinte decisiones malas y ochenta buenas, es calificado como un buen ejecutivo.

Cuando hace veinte buenas y ochenta malas, su calificativo es de mal ejecutivo. Lo único que no se puede permitir es que no decida porque entonces jamás podrá ser calificado de ejecutivo. Hay que decidir... mal o bien, pero decidir. Y entonces se consuman los hechos.

Lo mismo sucede con los que quieren ser estadistas o líderes políticos en el orden de las relaciones internacionales o nacionales.

Claro está que en este caso las responsabilidades es mucho mayor ya que de sus decisiones dependerá el futuro de naciones. Y en muchas ocasiones también estarán envueltas en sus decisiones, las vidas de cientos de miles o millones de personas.

Pero precisamente en política es donde funciona con mayor precisión la doctrina de los hechos consumados.

Tomemos, por ejemplo, la erección del ignominioso muro de Berlín en agosto de 1961. El mundo quedó atónito cuando los soviéticos levantaron esta muralla que

aprisiona al pueblo alemán oriental e impide su acceso a la libertad. El hecho consumado de un mismo pueblo separado en dos mitades se ha prolongado hasta nuestros días.

Siguiendo la doctrina de los hechos consumados, las tropas de Estados Unidos sorprendieron a los comunistas, desembarcando en República Dominicana alegando que había que impedir que los comunistas tomaran el poder en medio del caos. La libertad se impuso, las fuerzas americanas se retiraron y hoy la nación goza de un gobierno electo democráticamente por su pueblo.

Hace unos pocos días las tropas rusas ocuparon Checoslovaquia ante el asombro del mundo. E hicieron retroceder la historia de esa nación, no a 1956 cuando el sangriento genocidio producido por los rusos en Hungría, sino a 30 años atrás, cuando Hitler ocupó también a Checoslovaquia. Ayer como hoy se impuso una dictadura y una purga. Pero fue a través del hecho consumado.

Y así los hechos consumados, activados por tiranos o libertadores, adquieren proporciones de doctrina histórica que se continua y mantiene en el tiempo.

Pero hay dos elementos vitales para su existencia: La sorpresa y la decisión. Porque jamás produjo un hecho consumado aquel que ante una encrucijada... displicente o egoístamente se quedó en la cerca.

Paradojas Internacionales

El 10 de diciembre de 1948 las Naciones Unidas adoptaron la Declaración Universal de los Derechos Humanos como "ideal común por el que todos los pueblos y naciones deben esforzarse". Este año se conmemora el vigésimo aniversario de tal declaración.

Para resaltar este aniversario, desde enero de 1968 se han celebrado tres conferencias internacionales de primordial importancia en el campo de los Derechos Humanos.

Dos de ellas lo fueron a nivel de gobierno. La primera en Ginebra, el 21 de enero último. Y la Asamblea de Derechos Humanos de Montreal del 22 al 27 de marzo.

A la primera asistieron 146 representantes de 77 organizaciones internacionales interesadas en derechos humanos. En la de Montreal estuvieron presentes cerca de cincuenta especialistas en la materia.

La tercera fué la Conferencia Internacional de Derechos Humanos celebrada en Teherán el 22 de abril al 13 de mayo últimos, convocada por las Naciones Unidas. Una cuarta reunión sobre derechos humanos tendrá lugar en París del 15 al 19 del actual mes de septiembre.

Y mientras se suceden estas conferencias que ocurre en el mundo, en el campo de los Derechos Humanos?

En el Vietnam, los terroristas y guerrilleros comunistas asesinan sin piedad, incendian hogares y lanzan bombas que matan y hieren

a inocentes civiles. Miles de indefensos individuos, no militares, han sido fusilados frente a sus propias tumbas por las hordas rojas.

En Berlín, los guardias comunistas siguen disparando inmisericordes contra aquellos que tratan de cruzar el ignominioso muro divisorio para llegar a la libertad.

En Cuba, siguen las ejecuciones secretas, que el Castro comunismo no revela para evitar más repulsa. Se ha informado que cerca de 18 mil cubanos han sido ejecutados hasta hoy y más de 75 mil guardan la horrible prisión política. Mientras un éxodo incontenible continúa por aire y en pequeños botes. Dentro de Cuba sigue la violación diaria de todos los derechos individuales.

Y como una paradoja satírica, en este año que se conmemora el vigésimo aniversario de la Declaración de los Derechos Humanos, la Unión Soviética ocupó Checoslovaquia violando los careados principios de la no intervención y autodeterminación de los pueblos. Cuando mundialmente, de palabras se reconoce en conferencias y reuniones al año de los Derechos Humanos, estos son violados abiertamente con la fuerza bruta, el terror y los tanques.

Dramática realidad ante las Naciones Unidas que en 1948 señaló a los derechos humanos como "ideal común por el que todos los pueblos y naciones deben esforzarse."



El Arzobispo Coleman F. Carroll enfatiza la contribución que los cubanos exiliados y la colonia latinoamericana en general han hecho al área de Miami. El prelado habló después de bendecir los nuevos locales de la Cámara de

Comercio Latina de Miami. En la foto de Gort aparecen el Alcalde de Miami, Steve Clark, los ejecutivos de la Cámara, Carlos Gómez, Gilberto Almeida y Eliseo Riera, con Carlos Arboleya y el Padre Eugenio del Busto.

Miles de Cubanos Reafirman Fe Cristiana, Devoción Mariana

(Viene de la Pag. 23)

miserables de la tierra en medio de los cuales y como uno de ellos pasó los años de su niñez.

El Padre Fernández citó un ejemplo más reciente y cubano:

"Olvidan que Martí, el primero de los nuestros, vivió durante años en esta península, desterrado como nosotros, sólo para volver con un plan concreto de acción y con una vida, ofrendada ya en el altar de la libertad, a hacer de nuestra isla una nación soberana.

"El hijo de Dios y, siguiendo su ejemplo, los grandes de este mundo han pasado antes por esta experiencia por la que actualmente pasamos nosotros. La gran diferencia está en que, lejos de lamentarse en vano, lejos de combatir esterilmente unos a otros para imponer el propio criterio, lejos de acomodarse cobardemente a una situación determinada, lejos de renegar de una cultura, una tradición, una lengua y una fe, de las cuales cualquier habitante de la tierra pudiera sentirse orgulloso, dedicaron los tiempos que el duro trabajo les dejó libres, para planear, como Martí en Tampa y Cayo Hueso, como Maceo en Costa Rica y Honduras y como Gómez en Santo Domingo; y para dar además un perfecto ejemplo, como el Hijo de Dios durante su estancia en Egipto, en lugar de matar las horas de nuestros días de descanso vegetando inconscientemente, de espalda a nuestra realidad y nuestra conciencia, en cualquiera de las seductoras playas de nuestra hermosa Florida.

"Porque no vinimos a olvidar y lamentarnos; vinimos a trabajar y dar ejemplo. Hace 400 años, hombres de nuestra raza salidos de nuestra misma patria vinieron a la Florida, fundando sus primeras ciudades, con fatigas y trabajos, luchando ferozmente contra los únicos indios que nunca se doblegaron a ningún conquistador, exponiéndose a todos los peligros, conocidos y desconocidos, en una tierra extraña. El sino, por tanto, de todo el que viene a la Florida desde Cuba, desde hace cuatro siglos, es siempre el mismo. Aquí se viene a luchar, no con indios, sino contra la terrible tentación de dejarnos seducir por el progreso material, a costa de prostituir tal vez nuestras conciencias. Aquí se viene a fundar, quizá no una ciudad de piedra como San Agustín de la Florida, sino un hogar, que será temporal o definitivo según lo quiera la Divina Providencia. Aquí se viene a abrirse camino, no para en-

riquecernos con los bienes de la tierra, puesto que el tiempo y la materia no nos lo llevaremos de este mundo, sino para dejar, cual nuevos conquistadores en medio de las selvas de ideas y confusiones, en que ha tocado vivir al hombre moderno, una senda, una vía, por la cual puedan andar con seguridad y sentido de orientación, nuestras generaciones futuras, del mismo modo que aún usamos nosotros los mismos caminos que abrieron en los bosques, los indios y los conquistadores de Castilla.

"Volvamos la vista atrás y aprendamos. El lamento y las lágrimas son de cobardes. La dedicación, el trabajo y eventualmente el éxito son la marca del genuino cristiano, hombre y mujer. Frente a nosotros está la Virgen del Exilio, que no llora; frente a nosotros está la Virgen de los Exiliados que silenciosa, pero eficazmente unifica a los cubanos, atrayéndolos uno a uno, y de municipio en municipio, para que nunca olviden sus responsabilidades y para que nunca dejen enlodar, con una conducta impropia de la fe que profesamos y de la Patria donde nacimos, el nombre sagrado de nuestra hermosa Isla y la condición de cubanos, de la cual decimos estar orgullosos."

Misas Dominicales En Español

CATEDRAL DE MIAMI, 2 Ave. y 75 St., NW.-7 p.m.

CORPUS CHRISTI, 3230 NW 7 Ave.-10:30 a.m., 1 y 5:30 p.m. Misión de San Judas, 4600 NE 2 Ave.-11 a.m.

SS. PETER and PAUL, 900 SW 26 Rd.-8:30 a.m., 1, 7 y 8 p.m.

ST. KIERAN Assumption Academy, 1517 Brickell Ave.-7, 10 a.m., 1, y 7:30 p.m.

GESU, 118 NE 2 St.-6:00 p.m.

ST. MICHAEL, 2933 W. Flagler-11 a.m., 7 p.m.

ST. HUGH, Royal Road y Main Hwy., Coconut Grove-12:15 p.m.

ST. TIMOTHY, 5400 SW 102 Ave.-12:45 p.m.

ST. DOMINIC, NW 7 St., 59 Ave.-1, 7:30 p.m.

ST. BRENDAN 87 Ave. y 32 St. SW-6:45 p.m.

LITTLE FLOWER, 1270 Anastasia, Coral Gables-9:15 a.m. y 12 M.

ST. FRANCIS DE SALES, 600 Lenox Ave., Miami Beach-6 p.m.

ST. JOHN THE APOSTLE 451 East 4 Ave., Hialeah-12:55, 6:30 p.m.

INMACULADA CONCEPCION 68 W. 42 Pl., Hialeah-12:55, 6:30 p.m.

BLESSED TRINITY 4020 Curtiss Parkway, Miami Springs-7 p.m.

OUR LADY of the LAKES, Miami Lakes, (United Church of Miami Lakes), 7 p.m.

VISITATION, 191 St. y N. Miami Ave., North Dade-6:30 p.m.

LITTLE FLOWER U.S. 1 y Pierce St., Hollywood-6:45 p.m.

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Cine Guía

Por Alberto Cardelle

EL CID: Película norteamericana. Director Anthony Man. A pesar de su duración El Cid es una película que interesa. El Cid campeador, interpretado bien por Charlton Heston, vuelve a cobrar vida en esta película, que aunque llena de aventuras le es bastante fiel a la legendaria figura del Cid. Honestidad, sentido del deber y amor a la patria son representados en el film. Clasificación moral (A-1). Para toda la familia. Recomendable.

UN HOMBRE Y UNA MUJER: Película francesa. Director Claude Lelouch. Intérpretes: Anouk Aimee, Jean Louis Trintignant, Pierre Barouh. La música en función de la imagen, el color para expresar una

emoción, la naturalidad para llevarnos dentro del film, la fotografía para enseñarnos una realidad en planos de una gran belleza plástica. Y todo ello para darnos una historia de amor donde la ternura, el optimismo y la generosidad expresan el significado auténtico que esos sentimientos tienen en la vida de un hombre y una mujer. Una escena de amor dentro de una cierta crudeza. Clasificación moral (A-3) Mayores.

THOMAS CROWN AFFAIR: Película norteamericana. Director: Norman Jewison. Intérpretes Steve McQueen y Paul Burke. Del director de "Al Calor de la Noche" es esta película sobre un planeado asalto a un banco. Clasificación moral: (B). Desaconsejable.

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Support Voiced For Encyclical

Pope Paul VI drew both the orientation and the principles for his condemnation of contraception from the Second Vatican Council, according to Pericle Cardinal Felici this week, as support for the encyclical *Humanae Vitae* continue to be voiced throughout the world.

The Cardinal, who is president of the Pontifical Commission for the Revision of the Code of Canon Law, backed up his assertion with an examination of the way the council's statements on married love were hammered out in commission.

In a front page article published in the *Vatican City Daily, L'Osservatore Romano*, he recalled that in the debate in the council hall over the number of children a couple should have, it emerged that a "rather large number of (Council) Fathers" thought parents should simply trust in God's providence, the great majority thought parents should make a responsible decision on the subject, while "only a few, and two of these with hesitation, did not exclude the use of anti-conceptual means in the gravest cases."

'ADHERENCE'

In Philadelphia, Father Agostino Trape, O.S.A., world head of the Augustinian Fathers, expressed "complete adherence" to the encyclical and said he has seen nothing but "definite adhesion" to the papal teaching among the 5,000 priests and Brothers of his order in the United States and 36 other countries.

A statement urging Catholics to obey the "authentic and authoritative" teaching of the Pope on birth control but also urging bishops and priests to show "Christlike kindness and understanding," was issued in Sydney by the hierarchy of Australia.

Meanwhile, in Salisbury, Rhodesia, the hierarchy of that African nation called on the laity "to conform" to the Pope's teaching "even though this may entail some difficulty."

Michele Cardinal Pellegrino of Turin, on a visit

to Denmark, said in Copenhagen, that when the Pope speaks in an encyclical Catholics are obligated to listen earnestly because he is speaking as a shepherd, but because the encyclical *Humanae Vitae* is not an ex cathedra statement and, therefore not infallible, a later Pope could take a different position.

The *Times of London* has made public the text of a letter which, it said, was sent privately to bishops before the publication of the encyclical, warning them that the document would cause negative reactions and urging them to promote a "joyful submissiveness" to the teaching.

The letter, the *Times* said, was signed by Amleto Cardinal Cicognani, Vatican Secretary of State, and urged the bishops to present the teaching "in its true light" by "showing its positive and beneficent aspect."

'HEROIC'

Noting that sometimes "heroic" sacrifices are required by Catholic marital morality, the letter, according to the newspaper, told the bishops to "spur" the laity "to assiduous and confident recourse to the sacraments."

Bishop James C. McNulty of Buffalo explained there this week that the transfer of seven faculty members from the diocesan seminary was based on his "responsibility to protect the integrity of the teachings of the Church."

The priests were transferred after they sent a statement to the bishop expressing opposition to Pope Paul's encyclical. One of the seven had signed a nationally-circulated statement of dissent which originated at the Catholic University of America in Washington.

AN EXPLANATION

Bishop McNulty's statement, published in the *Magnificat*, diocesan weekly newspaper, did not directly mention the transfer but clearly was presented as an explanation of the decision.

Immediately under the bishop's statement, on the front page of the newspaper, was an article by Msgr. Bernard J. McLaughlin, diocesan chancellor, which discussed the action and its background.

A forum to discuss post-conciliar theology was cancelled at Springhill College, in Mobile, Ala., when Archbishop Thomas J. Toolen, head of the Mobile-Birmingham diocese, requested that the 45 theologians and scholars on its faculty pledge that they would uphold the Church's teaching on birth control.

The John XXIII Forum of Post-Conciliar Theology was scheduled to open at Assumption Hall, Jesuit House of Studies in Mobile, on Sept. 16.

'INAPPROPRIATE'

Msgr. Josiah G. Chatman, chairman of the forum coordinating committee, said it would be "entirely inappropriate" to demand that the forum's faculty make known their response to Pope Paul's encyclical, *Of Human Life*.

More than 100,000 Catholics gathered in Essen, West Germany, for the main rally of the Catholic Day (Katholikentag) Congress, heard a message from Pope Paul defending his encyclical and calling for obedience. The message was relayed to millions more via radio and television.

Earlier at the Congress, participants in a "Marriage and Family Workshop" had voted overwhelmingly in favor of a resolution which criticized the encyclical, called for a revision of its teaching and asserted that freedom of conscience must

be respected in the field of family planning.

The vote was approximately 3,000 to 80 in favor of the resolution.

An "overwhelming majority" of Catholics has accepted the encyclical, "with assent and obedience," the Pope said, asserting that "only those who subordinate themselves to the teaching authority of the Church place themselves fully in the service of truth."

But he noted "destructive currents" in the Church which support the belief "that Christ's message can be conveyed to modern man only if one changes the truths of faith which have come upon us through the Church's doctrines."

The National Association for Pastoral Renewal completed its second annual convention in St. Louis by backing those who dissent from the encyclical, by calling laicization "a legal fiction," and by calling on the Pope to convene a Third Vatican Council.

FREE CHOICE

Some 24 priests of the Diocese of Evansville, Ind., issued a statement maintaining that Catholics are free to responsibly decide how they will act in the matter of birth control.

Earlier, Bishop Paul Leibold of Evansville had written a letter to all the priests urging them to adhere to the teachings in the encyclical and to speak without ambiguity in their roles as teachers and counselors.

Ninety lay men and women from the Washington archdiocese met at Blessed Sacrament church there to mobilize lay support behind Patrick Cardinal O'Boyle in

his struggle with opponents of the encyclical.

Those who attended the meeting from 16 archdiocesan parishes unanimously adopted the following statement:

"We declare our loyalty to the Catholic Church, to His Holiness Pope Paul, and to His Eminence Cardinal O'Boyle. We acknowledge their authority and accept their interpretation of divine and natural law."

It was announced at the meeting that a formal structure of the organization will be established in the near future. Later, the organization will begin a drive on the parish level to urge lay Catholics in the archdiocese to express support of the cardinal.

MD's Back Encyclical

"Wholehearted acceptance" of Pope Paul VI's encyclical on birth control, *Humanae Vitae*, was pledged this week by the Catholic Physician's Guild of Miami during their first fall meeting.

In a resolution passed unanimously, the members offered "to our Holy Father and to our own Archbishop Coleman F. Carroll our wholehearted acceptance of his teaching" and redicated themselves to "the use of our talents in assisting all to live within the laws of God as stated by the Vicar of Christ."

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Vietnam: War Called Easier Than Peace

(Continued from Page 1)

Mr. Chung is by profession an agricultural engineer. For several years he worked for the United States Information Service at the Joint United States Public Affairs office not far away from the National Assembly building where we sit.

He was elected a member of the Constituent Assembly which drafted South Vietnam's present constitution, and later was elected to the first House of Representatives under that constitution. At 29 years he is one of the younger members of the lower house and classifies himself as "anti-communist but realistic."

"What do you mean by that?" I ask him.

Mr. Chung: "By that I mean that I seek some kind of political accommodation between the forces of Left and Right in our society."

"On the left you have the Communists, representing the National Liberation Front (Viet Cong), North Vietnam, Russia, and China."

"On the right you have the Nationalists, representing the Government of Vietnam and the United States. You have two opposing forces. Each says that it is the sole political representative of the people of my country. If there is to be any kind of peace those two forces must come to the middle. They must meet."

"I don't like communism any more than you do but somehow we must make an accommodation with the communists. They must be given participation in the political life of the people."

Q. "How many in the lower house feel the way you do?"

Mr. Chung: "About 50 out of the 135 members. Twenty of us who are like-minded on most points have organized into a bloc, an anti-communist but realistic bloc, which we call 'Dan-Toc,' or 'People's Bloc.'"

Q. "How would you describe the alignment of the house as a whole?"

Mr. Chung: "There are 50 of us in the center, about 10 on the left, and about 70 on the right."

Q. "In what category do the Catholic members fall?"

Mr. Chung: "I would say that all of them—there are about 20—belong to the right. Along with the 20 or so members who are military officers they are the most vociferously anti-communist, especially the ones who were refugee Catholics from North Vietnam in 1954."

"They want no part of communists. They never want to talk with them. They don't like the peace talks going on in Paris. They want to fight to the last drop of blood. They are strictly anti-communist and offer no positive program of their own."

Q. "How about the Buddhists?"

Mr. Chung: "They are also anti-communist, but realistic. They have no theology, you know, so their position is more flexible. They tend to move in accordance with the realities, and never in groups."

Q. "How would you describe the political alignment in the upper house, or senate?"

Mr. Chung: "Of the 60 members I'd say 20 belong to the realistic center and 40 are anti-communist fanatics."

Q. "Now, Mr. Chung, you seem to feel very strongly that simple anti communism is not enough. You say that you seek an accommodation with the communists. A lot of people in my country would be disturbed by that prospect. How do you justify it?"

Mr. Chung: "The answer to the war is political, not military. Look at the peace talks in Paris. Do you think that they will result in a military solution to the war? No. If they result in any solution at all it will be political. And politics is a matter of accommodation."

"Right now the military situation here is very bad, especially in I Corps and the Central Highlands. And so military arms are used by us as medicine for the moment. But arms are not

rational, not logical solutions."

Q. "Is there a healthy democracy in South Vietnam at the present time?"

Mr. Chung: "There is democracy of a sort but it is not yet healthy. We are still in the beginning stages of democracy. The government is not truly representative of the people."

Q. "Why do you say that?"

Mr. Chung: "Well, look at the presidential election which confirmed General Nguyen Van Thieu in power. There are 16.5-million people in South Vietnam. About 10-million live in the 60 to 70% of countryside which the government controls. Of that number six-million men and women were eligible to vote, and five-million voted. Now the election was honest only in Saigon, Da Nang, and Hue, and in about 40 towns. In the villages and hamlets the Thieu government made the people vote for its candidates."

Q. "How did they do that?"

Mr. Chung: "Easily. By—how do you Americans say it?—by 'putting the arm on the people.' The province chiefs, you see, are appointed by the chief of state. And they saw to it that their boss got the votes. I know. I was one of the official recorders for the presidential election, and believe me,

there were many irregularities."

Q. "You seem to have a low opinion of the present administration."

Mr. Chung: "Not only me. The elections to the National Assembly came after the presidential elections. Where five-million voted for the president only three or four-million voted for the Assembly. The rest were too discouraged by what they had seen in the first election, and did not vote at all. They saw that the government was using undemocratic means to achieve a so-called 'democratic society.'"

Q. "Do you mean to say that the government officials are self-seeking men?"

Mr. Chung: "Yes. Especially the military leaders. They are anti-communist to be sure, but why? Many of them are exploiting the war to make personal fortunes."

"War is an unhappy means. It should not be an end. Nobody should live on this war. But many of our leaders are living on it, and will be sorely disappointed if it ever ends, because that will mean the end of their rank, power and privilege."

Q. "What do the people think about all this?"

Mr. Chung: "It is hard to say. Certainly, they are discouraged. They have been at war for so long, and

for what? When they see the American convoys to by it is just like the French convoys 15 years ago. They sense that their country is simply being used—by Saigon, by Hanoi, by Peking, by Washington. They are not the masters of their own destiny. That is why you find such a malaise among them."

Q. "What do you plan to do about the situation yourself; in your office as representative?"

Mr. Chung: "Well, our bloc is preparing hard for the peace that is to come—that must come. We have set ourselves the task of correcting our nation's mistakes, of changing the economic system, of promoting true freedom, and of improving social conditions generally."

"We must have economic equality. And we must have social equality. Now most of the South Vietnamese people do not like communism, and the NLF (National Liberation Front) knows it. We have the people with us on that score. That is why the communists want the war to continue: the war is easier than the peace."

Q. "That's an interesting view."

Mr. Chung: "Yes. The political struggle that will ensue after the peace will be much more difficult for the NLF than their present military campaign."

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