

U. S. Bishops Speak On Birth Encyclical And Defense Of Life



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WASHINGTON — (NC)— The bishops of the United States have spoken on the "doctrine and defense of life" in a 14,000-word pastoral letter prompted by the current "threat to life in certain problems of the family and of war and peace."

In a pastoral entitled "Human Life in Our Day," issued at the conclusion of their annual meeting here (Nov. 11-15), the bishops deal first with the family, where "man and life are first united," and say "the Christian family is called more now than ever to a prophetic mission, a witness to the primacy of life and the importance of whatever preserves life."

The wide-ranging document is divided into two chapters. The first, "The Christian Family," deals with the issue of contraception and other problems facing the family today. The second, "The Family of Nations," takes up questions of war and peace and international relations.

In their introduction the bishops say the purpose of the pastoral is "precisely the doctrine and defense of life." Their aim, they add, is to set forth "what faith has to say in response to the threat to life in certain problems of the family and of war and peace."

The bishops call Pope Paul VI's encyclical on birth control, *Humanae Vitae*, "an obligatory statement, consistent with moral convictions rooted in the traditions of Eastern and Western Christian faith; it is an authoritative statement solemnly interpreting imperatives which are divine rather than ecclesiastical in origin. It presents without ambiguity, doubt or hesitation the authentic teaching of the Church concerning the objective evil of that contraception which closes the marital act to the transmission of life, deliberately making it unfruitful. United in collegial solidarity with the Successor of Peter, we proclaim this doctrine."

"The encyclical reminds us," the bishops add, "that the use of the natural rhythms never involves a direct positive action against the possibility of life; artificial contraception always involves a direct positive action against the possibility of life. Correspondence with the natural rhythms remains essentially attuned to the unitive and

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FLORIDA'S PRELATES discuss issues during the recent U.S. Bishops' Conference in the nation's capital. Shown are Auxiliary Bishop John J. Fitzpatrick of Miami; Bishop Charles B. McLaughlin of St. Petersburg; Archbishop Coleman F. Carroll of Miami; and Bishop Paul Tanner of St. Augustine.

Miami Archbishop Discusses Pastoral At Serra Meeting

"Parents are now under pressures not widely experienced in the past. Fulfilling the demands of responsible parenthood is much more complex today than

a generation ago," Archbishop Coleman F. Carroll said this week, in referring to the pastoral letter of the U.S. Bishops, "Human Life In Our Day."

Speaking to the Serra Club of Miami, after returning from the Washington meeting of the hierarchy, the Archbishop said that, as the pastoral points out, the "married couple, faced with conflicting duties, are often caught in agonizing crises of conscience. For example, at times it proves difficult to harmonize the sexual expression of conjugal love with respect for the life-giving power of sexual union and the demands of responsible parenthood."

Newspaper headlines and stories and television reports which misinterpret the pastoral by quoting segments out of context are misleading many of the faithful, the Archbishop warned.

The Bishops felt an obligation, the Archbishop stated, "to remind Catholic married couples, when they are subjected to the pressures which prompt the Holy Father's concern, that however circumstances may reduce moral guilt, no one following the teaching of the Church can deny the objective evil of contraception itself."

The Archbishop stressed that far from condoning the use of contraceptives, the encyclical *Humanae Vitae* of Pope Paul, underlines the "objective evil of contraception itself."

However, while emphatically
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STORING USED clothing and bedding in the family car until the beginning of the 20th Annual Bishops' Thanksgiving Clothing Collection, Nov. 24-30, for the needy overseas, this mother and her children show the kind of advance planning which means they won't forget to take the items to the designated collection points.



FOR COMPLETE text of the U.S. Bishops' Pastoral Letter see center-spread special section.



CARDINAL BEA

Cardinal Bea, Unity Leader, Dies In Rome

ROME — The Church's best-known figure in its search for ways to reunite Christianity, Augustin Cardinal Bea, has died here at the age of 87.

The German-born Jesuit scholar had spent a full lifetime in Biblical studies, but this turned out to be a preamble to an entirely new career that began for him at the age of 79.

Then he took an assignment from Pope John XXIII to lead a Vatican office set up for Christian reunion discussions with Protestant and Orthodox churchmen, in connection with the Second Vatican Council.

Appointed in 1960 as president of the Vatican Secretariat for Promoting Christian Unity,

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500 Physicians Expected At Two-Day Convention

More than 500 physicians and surgeons from cities throughout the nation will participate in the annual meeting of the National Federation of Catholic Physicians' Guilds, Saturday and Sunday, Nov. 30 and Dec. 1, at the Montmartre Hotel, Miami Beach.

The Catholic Physicians' Guild of the Archdiocese of Miami, of which Dr. James R. Jude is president, will be

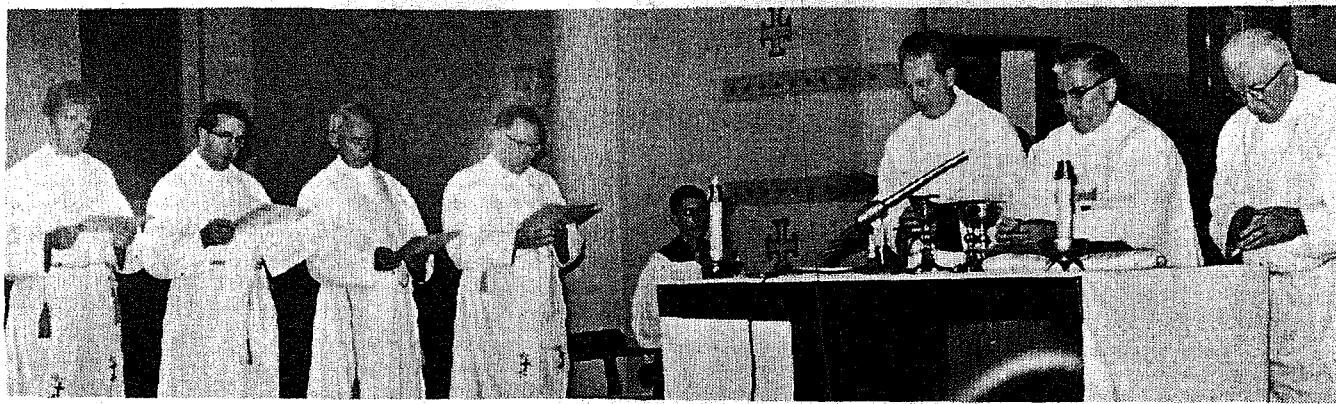
the host to the two-day session. Dr. Franklyn E. Verdon, a past president of the Miami Guild and of the national federation, is general chairman of arrangements.

Members of the hierarchy and other clergy will address delegates to the session, where principal topics will be "The Catholic Student in the Catholic Medical School,"

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the VOICE

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



Msgr. Barry Memorial Mass

Concelebrated Mass marking the first anniversary of the death of Msgr. William Barry, P.A., was offered Monday evening in St. Patrick Church, Miami Beach, of which he was the founding pastor.

Msgr. James J. Walsh, pastor, was the principal concelebrant of the Mass with other priests, many of whom

had served the late Monsignor as assistants between 1927 and 1965. Concelebrating were Msgr. James F. Enright, pastor, St. Rose of Lima parish, Miami Shores; Msgr. John J. O'Looney, pastor, St. Anthony parish, Fort Lauderdale; Msgr. Peter Reilly, pastor, Little Flower parish, Coral Gables; Msgr. Dominic Barry, pas-

tor, Immaculate Conception parish, Hialeah; Msgr. Francis Dixon, V.F., pastor, St. James parish, North Miami; Father Thomas Rynne, pastor, St. John the Apostle parish, Hialeah; Father Francis Dunleavy, pastor, St. Francis de Sales parish, Miami Beach; Father William O'Shea, pastor, St. Mark parish, Boynton

Beach; Father William Hennessey, supervising principal, Msgr. Pace High School; and Father Cyril Burke, O.P., chaplain at Barry College.

Auxiliary Bishop John J. Fitzpatrick, shown in procession in photo at far left, was present in the sanctuary during the Mass in which parishioners and relatives of Msgr. Barry participated.

Following the Mass in photo at left, Monsignor Enright, who served as Monsignor Barry's first assistant pastor from 1927 to 1929, reminisced with Father O'Shea, who was an assistant at St. Patrick Church at the time of Monsignor's death.

Monsignor Barry, a co-founder of Barry College with his brother, the late Bishop Patrick Barry, fifth Bishop of St. Augustine and their sister, Rev. Mother Mary Gerald, mother general of the Adrian Dominican Sisters who conduct the college, died on Nov. 17, 1967 at the age of 81 and in the 57th year of his priesthood.



Archbishop's Retreat Scheduled

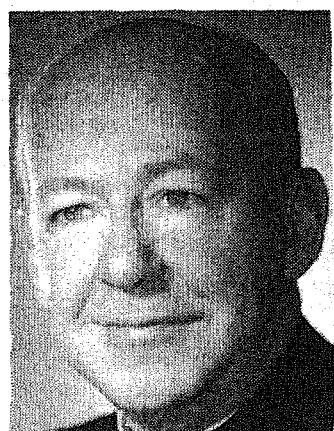
Father Charles F. X. Dolan, S. J., retreat director, Loyola Retreat House, Morristown, N.J., will conduct the Second Annual Archbishop Coleman F. Carroll retreat at the Dominican Retreat House, March 6 to 9, 1969.

Archbishop Carroll will celebrate Mass during one of the three days of the retreat.

Father Dolan, who is also vice president of St. Peter's Prep, Jersey City, N.J., has been engaged in retreat work to priests, nuns and laity. The Archbishop Carroll retreat is designed for laymen.

Father Dolan was edu-

cated at St. Peter's Prep and St. Peter's College in Jersey City and studied philosophy in Europe from



FATHER CHARLES F. X. DOLAN

1936 to 1939. He was ordained at Woodstock College in Maryland and taught several years at Xavier High School, New York City; Canisius High School, Buffalo, and St. Peter's College.

He has a vast background in radio and television and participates in the NBC radio series "The Catholic Hour." Father Dolan also can be heard in the ABC radio program "Christian in Action," and on the "Sacred Heart" radio and television programs.

For further information contact: Lionel F. Baxter, 866-0211; Joseph Fitzgerald 371-5673; Bernard E. Neary, 377-8811; Michael O'Neil, 751-8564; Judge C. Clyde Atkins, 350-5563; Richard McIntyre, 865-9969 or Frank Quinn, 666-2628.

Legion Of Mary

Mass celebrated by Msgr. James F. Enright at 6 p.m., Saturday, Nov. 23, in St. Rose of Lima Church, will mark the 10th anniversary of the founding of the Legion of Mary in South Florida.

Organized in 1958 with one praesidium, the Legion of Mary now has 40 praesidia active in the Archdiocese of Miami, which include 320 active members and about 8,000 auxiliary members.

THE VOICE

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Good Samaritans Accorded Thanks

By MSGR. R. T. RASTATTER

As most of us saw, heard or read, the two major presidential candidates met with groups of their constituents and party workers shortly after the national results indicated a winner. One the victor, the other the loser. Both had touching messages for the brief past, the stark present and the hopeful future.

Win or lose, each responded to the obligation of expressing deep thanks for all who had helped their campaigns.

In a smaller but nonetheless sincere way, we, too, have an obligation. . . to render thanks to all of you who made our "Good Samaritan" collection so successful.

Sometimes the expression of gratitude doesn't come easily. Often it is embarrassing for the recipient. But it comes to us as such a genuine pleasure that we have no hesitancy in attempting, in our small way, to convey a profound sense of gratitude to the organizations and the individuals who sacrificed so much for our dependent children.

Rest assured that, even if we were remiss in this duty, your true measure of thanks would come to you twofold. First, from these children whom you have so generously befriended. Second, from Him Who loves them and you so much.

Your charity will be remembered in our prayers and will not go unrewarded in your eternal rest. May God bless you!



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'Art Fair' Set For Perrine This Sunday

PERRINE — Area residents will have an opportunity to see and purchase a variety of art items made by the children at the Catholic Home for Children here during an art fair Sunday, Nov. 24, from 10:30 a.m. to 5 p.m.

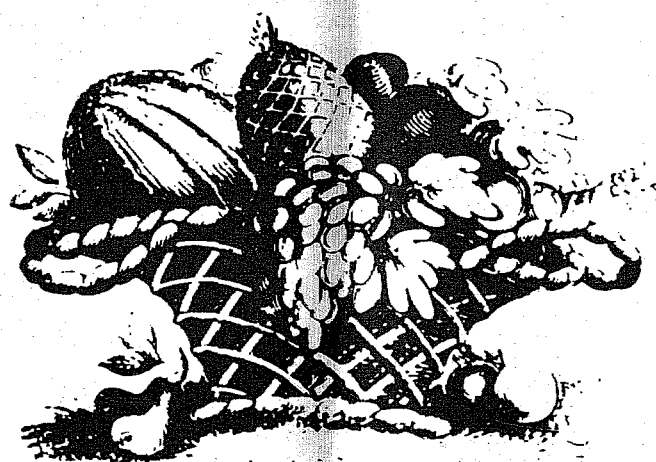
Proceeds from the sale of the items—which include paintings, sketches, Christmas cards and Christmas decorations—will go to benefit the children who live in the Archdiocesan residence.

The children, ages seven to 14, started on the projects in August and have been working toward the show which will be set up in the convent.

Miami See's 10th Birthday

Solemn Pontifical Mass sung by Archbishop Coleman F. Carroll at 11 a.m. Sunday, Dec. 8, in the Cathedral of St. Mary, will highlight the tenth anniversary of the establishment of the See of Miami.

Complete details concerning the anniversary observance, which will be held on the Feast of the Immaculate Conception, patroness of the Archdiocese of Miami and the United States, will be published in future editions of The Voice.



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Reject Abortion Move

LAS VEGAS, Nev. (NC)—The Nevada State Medical Association has rejected a move toward relaxed abortion legislation for the state.

Attempts by delegates to promote a relaxed abortion law failed to capture enough votes for the removal of the existing abortion statute, for a more general proposed legislation by the medical association, or for a recommendation from obstetricians and gynecologists.

The statement issued following the Nevada House of Delegates meeting read:

"The reference committee feels that there are such strong differences of opinion among the members of the NSMA that at this time the NSMA cannot and should not take a definitive stand. The House of Delegates therefore recommends that the NSMA not actively participate in promoting or opposing the therapeutic abortion law if it is introduced in the next legislature.

"It should be emphasized to all concerned that if such legislation is introduced, individuals desiring to testify should specify that they are not representing the Nevada State Medical Association."

NCCJ Elects Leaders

NEW YORK — (NC) — The board of trustees of the National Conference of Christians and Jews has elected two new national co-chairmen and has made provision for the addition, next April, of a national co-chairman representing the Eastern Orthodox faith.

The two new co-chairmen — Oscar S. Straus II, son of one of the founders of NCCJ; and William F. May, chairman and president of the American Can Co. — represent the Jewish and Protestant faiths respectively. They join former Ambassador Robert D. Murphy, a Catholic, as the top three leaders of the 40-year-old human relations organizations.

Murphy was named by President-elect Richard M. Nixon as his foreign affairs representative.

Charities Crisis Seen

CHICAGO — (NC) — The director of Catholic Charities of Chicago has served notice that the state must supply additional funds to support five major child-care agencies, plus day care and foster home programs, or they will be discontinued.

Msgr. Vincent W. Cooke, administrator of the Catholic Charities program, in a letter to all state legislators and public officials said:

"We can no longer go on absorbing our child-care deficits—and paying for them from contributed funds. Those funds are urgently needed in other charity programs, many of them preventive."

Msgr. Cooke detailed programs such as full-time care of the aged, the retarded and the child who is a ward of the state or county which "must now be paid for in full by the state, and not merely partially subsidized as they have been in the past." Listed are agencies which support more than 4,500 children which will be closed unless the state supplies additional funds.

Paraguay Press Gag?

SAN JUAN, P.R. — (NC) — A priest who is an expert on communications media said here there is no freedom of the press in Paraguay.

Father Francisco De Paula Oliva, director of the social communication sciences department of the Catholic University of Asuncion, Paraguay, said during a visit here under the cultural exchange program of the U.S. Department of State, that the Paraguayan government stirs up false opposition to it in order to justify itself before the people and the Inter-American Press Society.

Father Oliva, who is also director of social communication media for the Paraguayan bishops, added that he has been harassed because of the orientation and message of his radio and TV programs. The Catholic-oriented weekly *Comunidad* has been "persecuted," he said, due to its concern for the country's social problems.

To Hear Stamp Suit

WASHINGTON — (NC) — The United States Court of Appeals has ordered a new hearing on a 1967 stamp which sought to bar the sale of Christmas stamps with a religious theme.

The organization pressing the suit, Protestants and Other Americans for Separation of Church and State, objected to the sale of the stamp on the grounds that it benefitted Christian religions in general and the Roman Catholic Church in particular.

The 1967 stamp, like the one chosen for 1968, is a reproduction of a portion of a painting from the National Gallery of Art.

The suit is originally been dismissed because the U.S. District Court ruled that the group had no standing to sue the government over the way in which tax money is spent. The Court of Appeals decision overruled this and said a recent Supreme Court ruling now permits taxpayers to sue the government on a constitutional issue.

State Official Backs Private School Aid

PITTSBURGH — (NC) — Pennsylvania's superintendent of public instruction told a meeting of Catholic school teachers here he endorses the principle of state financial aid to nonpublic schools in the form of purchase of educational services.

Dr. David H. Kurtzman said the recently passed Pennsylvania Nonpublic Elementary and Secondary

Education Act, which provides that the state will purchase some of the secular educational services provided by private and parochial schools, "makes a whole lot of sense—fiscal sense and educational sense."

"I regard this legislation as squarely in the public welfare interest because it plainly serves to advance the educa-

tion of youngsters in this state," Dr. Kurtzman said in an address to the meeting of the Catholic Teachers of Western Pennsylvania.

"We have got to do all that we can to aid the totality of education in our country. That totality plainly embraces the nonpublic sector as well as the public sector," he stated.

Dr. Kurtzman said the

legislation will provide "sound" and "workable" answers to questions such as: "how to give public help to parochial and other non-public schools without at the same time promoting religion—how to provide such help but under tight money controls, so that it is not a 'give-away' program—how to provide such help but under good quality controls, so that excellence in secular nonpublic education is really promoted."

"The act is a program of limited aid to nonpublic education," Dr. Kurtzman said. Having exchanged views with many of your leaders, I know that your schools do not seek parity, in public aid, with the public schools. You want to keep a considerable measure of independence. That is all to the good," he said.

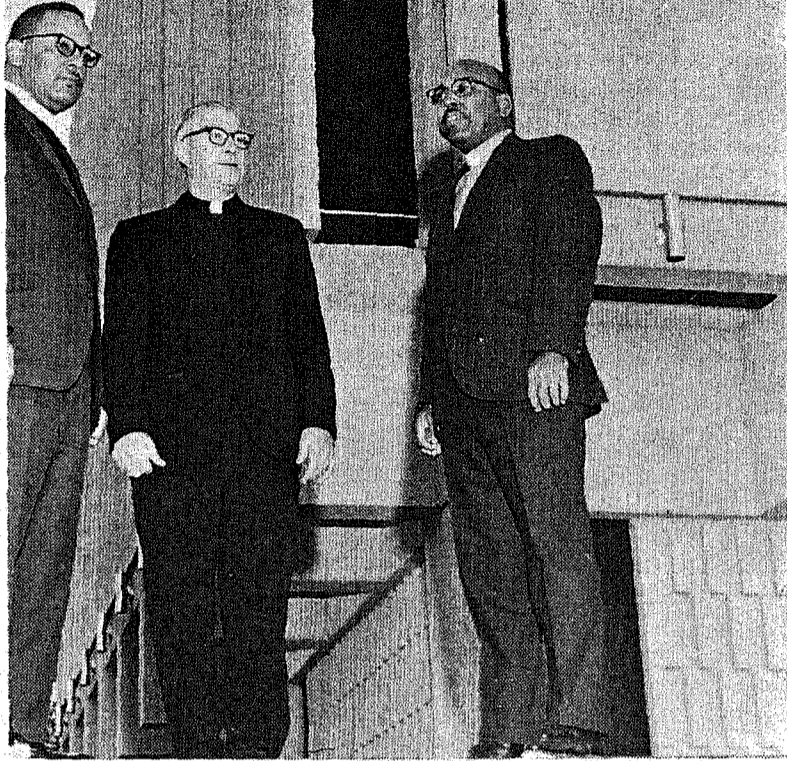
"It is apparent... that your schools need the freedom to be yourselves, to experiment, to come up with new ideas," Dr. Kurtzman continued. "But if public education—with its major tax resources—is in need of new money—nonpublic education today plainly needs a financial lifeline."

"I believe that the General Assembly has thrown non-public education this lifeline through the Pennsylvania Nonpublic Elementary and Secondary Education Act," Dr. Kurtzman said.

"A year from now, I feel that we will all look back with pride at the year 1968 in which Pennsylvania pioneered this great step forward in progressive legislation."

Dr. Kurtzman added that his office is now working with the assistance of the attorney general to create the machinery which will make the legislation work smoothly.

ECUMENICAL PARISH, St. Mark's, in Kansas City, believed to be the first in the country, has a clergy staff consisting of (left to right) the Rev. David O. Shipley, United Presbyterian Church, Father Robert Ready, Roman Catholic Church, and the Rev. William Hayes, United Church of Christ. An Episcopal priest is also expected to be named.



Pope Severely Criticizes Intercommunion Service

VATICAN CITY — (NC) — Pope Paul VI, speaking to the first plenary assembly of the Secretariat for Promoting Christian Unity, severely criticized recent instances of intercommunion and inter-ecumenism.

"Far from moving ecumenism along, these precipi-

tous actions slow its progress," the Pope said.

"They do not, in fact, take account of the essential ties existing between the mystery of the Eucharist and the mystery of the Church, and take for granted an agreement that has not yet been fully realized on the nature of the ministry and on the Eucharist."

Czechs Still Ban 'Secret' Bishops

BERLIN — (NC) — Despite the Czechoslovakian government's trend toward liberalization in its relations with the churches, secretly consecrated Catholic bishops will not be permitted to take over sees in that country under existing laws, it was reported here.

Mrs. Erika Kadlecova, chief of Czechoslovakia's church affairs office, told the Prague newspaper *Lidova Demokracie*, organ of the Christian People's party, that all bishops the government regards as regularly consecrated and appointed—that is, with its permission—have been reinstated in their sees after having been removed from their posts by the previous Stalinist-line regime.

She said that new appointments by the Holy See will be possible only with the agreement of the government.

This policy may adversely affect Bishop Karel Otčenasek, who was "rehabilitated" in July. Although he was not consecrated secretly, he was appointed apostolic administrator of the Hradec Kralove diocese without government approval, and observers do not expect him to be permitted to resume his office in the near future.

The German Catholic news agency KNA reported that there are three secretly consecrated bishops in Czechoslovakia who are not listed in the *Anuario Pontificio*, the Vatican yearbook that lists all bishops and officials of church organiza-

tions and gives statistical information.

Mrs. Kadlecova also complained that many priests have not sent in requests for "rehabilitation." She said the delay in reestablishing priests in good standing with the government has been caused by the priests themselves.

In a previous interview with *Lidova Demokracie*, Mrs. Kadlecova said that, despite the experience of the past few weeks—an apparent reference to the Soviet invasion of Czechoslovakia—it is now politically illogical to reverse the government's liberalization actions in religious affairs.

She said that Christians will take a passive attitude toward the political events shaking the country and stay aloof from them if the recent growth of confidence in their country were to be impeded by a return to oppressive church policies. She added that the recent development of religious life in Czechoslovakia will not affect the national interests of other communist countries.

Former Pope's Physician Dies

ROME — (NC) — Dr. Riccardo Galeazzi Lisi, former physician to Pope Pius XII, died at his home here.

Dr. Galeazzi Lisi was dismissed from Vatican service following the death of Pius XII and a series of articles he had written about the Pope's last illness and pictures he had taken in the sick room.

Without giving names, dates or places, the Pope said that "in recent months in various parts of the world" non-Catholic Christians had been admitted to the Catholic Eucharist, Catholics had participated in the Eucharist celebrated by non-Catholics, and ministers of various Christian communions had celebrated the Eucharist in common.

"It seems that we find ourselves before a desire to rouse the lagging movements of what some have called 'institutional ecumenism,'" the Pope observed.

"We must recognize that this impatience sometimes has a positive aspect. No one will deny that it can be a sign of love for Christ and of an ardent desire to hasten the realization of His last prayer that they may be one. But since the institution willed by Christ for the service of the Christian people is in the balance one can only make his own the sentiment expressed once by St. Paul about his brothers in Israel: 'I bear them witness that they have zeal for God, but not according to knowledge.'"

The Pope said the road of ecumenism was long and difficult because it could not avoid following the path of theological truth and of "the demands proper to the viable and communitarian aspect of the assembly of believers."

The unity willed by Christ "is not merely the collaboration of all, it is an ecclesial unity, visible and organic," he said.

Pope Mourns Cardinal Bea

VATICAN CITY — (NC) — Pope Paul VI has sent condolences on the death of Augustin Cardinal Bea, to Father Pedro Arrupe, S.J., superior general of the Society of Jesus, to which the cardinal belonged, and to Julius Cardinal Doepfner of Munich, representing the cardinal's homeland.

"Profoundly grieved at the death of Augustin Cardinal Bea, president of the Secretariat for Christian Unity," he wrote to Father Arrupe, "we wholeheartedly share in the sorrow of the Society of Jesus which mourns with reverent affection the loss of an eminent son, and raise to the Lord our prayer, invoking the supreme reward for one who has made himself meritorious by his profound doctrine, exemplary zeal and devout faithfulness at the daily service of the Holy Church in a manifold activity always marked by humility and selflessness which made him dear to our predecessors and to ourself."

"With particularly grateful remembrance of the illumined and diligent activity he pursued as apostle and animator of the ecumenical cause, we send to you and to your confreres, to relatives of the deceased and to all those who are united in suffering and in Christian suffrage, the comforting apostolic blessing."

BIAFRA: Hourglass Effort

By JOHN R. SULLIVAN
SAO TOME — (NC) — Getting relief supplies from the United States and Europe into the tiny, hungry country of Biafra is very much like pouring sand through an hourglass — the supplies, like the sand, will only go so fast.

And the neck of the hourglass is Sao Tome, a tiny island on the equator which constitutes the larger part of the overseas Portuguese province of Sao Tome and Principe.

If any place ever fit the description of an "island paradise," Sao Tome does. Its 18th century town is flanked by curving beaches, and the volcanic mountains rise quickly into a permanent, gleaming tower of cumulus clouds.

But for the 60-some people who came to Sao Tome from the United States and Europe, there is little time to dwell on the scenery. It is their job, instead, to keep the trickle of supplies moving, with the ever-present knowledge that the hourglass over which they preside also counts the deaths in the Biafran villages less than 300 miles away.

COMPLEX TASK

Nevertheless the supplies do get through, as fast as the available money and equipment permit. From a distance, it looks like a rather large, essentially simple process. And it is — but at the neck of the hourglass a closer view reveals a small, complex operation.

There are, after all, customs inspectors to satisfy, aircrews which must be paid, shipping agents and longshoremen who must be put to work, and records which must be kept.

It all gets done, even though confusion often seems to prevail. The confusion, however, may be more apparent than real; there are Americans, Germans, Scandinavians, Irish and Portuguese here, each of whom works in his own way and his own style — and his own language.

There is Father Anthony Byrne, 36, an Irish Holy Ghost missionary who until the war broke out was social services director for the Onitsha archdiocese in Biafra.

It was he, with Father William Butler, another Holy Ghost Father who first found space on the arms flights from Lisbon to Biafra.



And it was he who convinced Caritas Internationalis, the Vatican-based relief agency, and the German Protestant and Catholic relief organizations that they should buy their own planes for the relief airlift. He is the very antithesis of the organization man — although he runs his office hard, 16 hours a day.

He is Caritas' official representative on Sao Tome, and travels now on a Vatican City diplomatic passport.

There is Joe Galano, a paunchy, balding, humorous bachelor who keeps track of the supplies sent by Catholic Relief Services of the United States — so far,

more than \$1.5 million worth.

Galano has been stationed in Haiti, and was the CRS man in Lisbon until Sao Tome popped up.

MAN OF TALENT

Galano is one of the few people here who speak Portuguese and his ability to work with the islanders is unmatched. So on a recent afternoon his official job was done in a two-hour visit to the port and a local shipping agent, and the rest of Galano's time was absorbed by a number of volunteer tasks.

A visit to the island's finance director to see that payments were being made smoothly for the care of Bi-

afra children in the Sao Tome hospital, a search for a Danish relief official at the

Asks If Politics Stop Help To Famine Land

SEATTLE — (NC) — Questioning the role of international politics in the present hunger plight of the Biafran people, Archbishop Thomas A. Connolly of Seattle has asked "why our State Department turns a deaf ear" to the appeals reaching it from across the country to aid the starving of the beleaguered African nation.

"Is it because we are committed to safeguard and protect British interests in Nigeria?" the archbishop asked in an official communication to all pastors in the Seattle archdiocese.

Pressure must be brought on the United States, the United Nations and the Organization of African Unity to end the war, lift the blockade, and bring the necessary relief to the Biafrans, the prelate declared.

Implying the blockade was being sustained because of Britain's interest in Nigeria, Archbishop Connolly said "the rich oil lands of Biafra are being bought at the cost of a baby's milk." He quoted a recent article in the London Daily Express that bombs, allegedly being made in Britain, are being dropped on Biafra and fired at those planes attempting to get food and medical supplies to the Biafrans.

Thanks are reflected in the eyes of this Biafran child nibbling on some food at a missionary hospital somewhere in Biafra. Starvation is still critical among Biafrans.

warehouses, a visit to the relief agencies' new joint offices, for which CRS paid, and some haggling over the prices of desks for the offices took two more hours.

Christof Jaeger of Sas Diakonische Werk, the German Protestant agency, who headed the German-Scandinavian effort sponsored by the World Council of Churches, was seldom seen in the usual hangouts. His assistant, Wilfred Guenther, a German-English linguist, was far more visible with his mustache and wild hair. He was locally famous, too, for learning Portuguese in a week, and for the hours he

spent studying the local language and culture.

Finally, there were the Scandinavians, whose sense of organization often rankled the Portuguese officials, but who did their jobs effectively — Axel Duch, on leave from Scandinavian Airlines to run the flight operations for the relief agencies, and Major Mads Thyvold, a huge paratrooper who handled ground operations in Biafra for the World Council of Churches.

The aircrews are another story — they ranged from the quiet, almost invisible men who worked for the charter lines and appear each night out of nowhere to ferry their planes to Biafra and back, to an American (who asked that his name not be used) who brought his wife from Lisbon.

These are some of the people who work to keep the neck of the hourglass free.

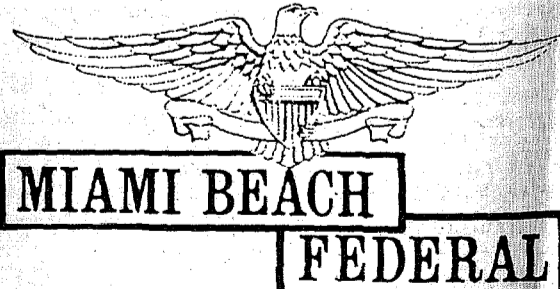
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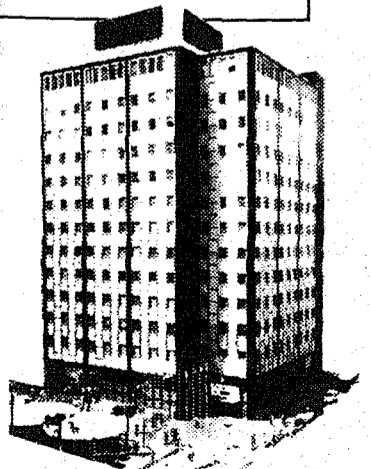
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Liturgy Changes Oriented To People

(The author of this article is director of the secretariat of the Bishops' Committee on the Liturgy.)

By FATHER FREDERICK R. McMANUS

WASHINGTON—Liturgical changes are of immediate concern to priests, but they are all oriented toward the people. Every liturgical change, including the new eucharistic prayers and prefaces which will be officially introduced next Jan. 1, is intended to help the congregation to pray better.

The eucharistic prayer, until recently known as the canon of the Mass, has given the opposite impression. Although spoken in the name of all the people, it seemed to be the priest's domain, a silent, withdrawn recitation of the central words of praise and thanksgiving within the Mass.

On Nov. 11 the National Conference of Catholic Bishops formally approved the English translation of the new texts—three eucharistic prayers (plus a revised version of the Roman canon, now called Eucharistic Prayer I) and eight new prefaces.

As will other gradual developments, the responsibility is with priests to choose these alternatives as the people's needs require and to say the prayers well. But the congregations should listen and absorb the sense of what is said; the congregation should profit by the clearer, more balanced wording of the eucharistic prayers in which God is praised and blessed.

The length and constant repetition of the Roman canon of the Mass, Sunday after Sunday or day after day, has become wearying to many people, in spite of the simple and dignified English version prepared by the International Committee on English in the Liturgy, which also prepared the new texts.

HARD TO FOLLOW

For all its lofty thoughts and biblical allusions, the Roman canon is complex and hard to follow. All three new compositions (although the first of them is a third-century prayer refurbished) are brief and emphatic. They are also broken up by a "memorial acclamation" sung or said by the people after the recital of the Lord's Supper by the priest.

This means that the new eucharistic prayers involve the people directly and vocally four times—in order to keep everyone united to the inner purpose of the Eucharist, to celebrate the Lord's death and resurrection, to make the Church's offering to God the Father.

These four times are (1) the invitation and response which begin the eucharistic prayer ("Let us give thanks . . .," that is, let us praise, bless, and thank God); (2) the first acclamation of the people, the Sanctus ("Holy, holy, holy . . ."); (3) the memorial acclamation after the words of Christ are said; (4) the final Amen of assent and affirmation to the concluding doxology.

There is precedent for the memorial acclamation in the eucharistic prayers of the Eastern liturgies, where

the people sing Amen after the priest sings the words of Jesus, just as there is Eastern precedent for a variety of eucharistic prayers. But the new acclamation (which may be varied) is still more effective:

First the priest gives the invitation: "Let us proclaim the mystery of faith." Then the people continue: "Christ has died, Christ is risen, Christ will come again." Like the Sanctus and the Amen at the end of the eucharistic prayer, this acclamation should be sung if at all possible, even if the rest of the texts of Mass are only spoken.

The "mystery of faith" is the paschal mystery, a technical term to refer to the dying and rising of Jesus, His suffering and glorification, His death, resurrection, and ascension—always looking to His coming, "ready to greet Him when He comes again."

Repeatedly the Second Vatican Council, in the Constitution on the Liturgy and elsewhere, insisted on this central mystery. It is a part of the restoration of the meaning of Sunday as the Lord's day, as the day of resurrection. The new prefaces, which may be used with the existing Roman canon or with two of the three new eucharistic prayers, keep returning to this theme: "By suffering on the cross He freed us from unending death, and by rising from the dead He gave us eternal life."

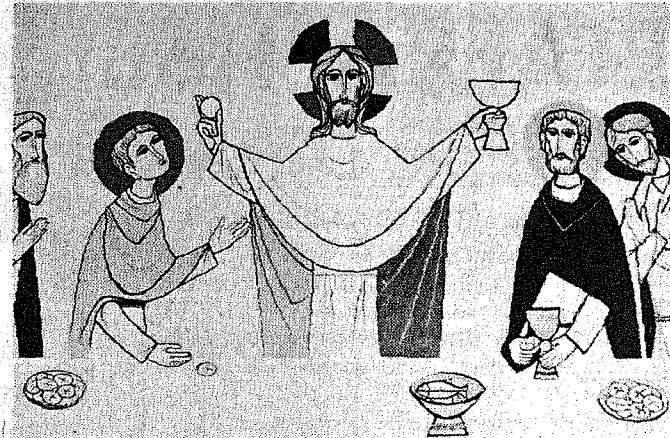
One profession of faith at the celebration of Mass is the Creed, originally composed for use at baptism rather than at Mass; another and more appropriate profession of faith is the eucharistic prayer itself. And the memorial acclamation makes this explicit on the part of the people.

Another way of looking at it is this. The new eucharistic prayers express a little better than the Roman canon the real point of such a central prayer. It can be described as the blessing of God by praise and thanks, as a proclamation or declaration, as a confession and acknowledgment.

All these words suggest what a eucharistic prayer should be, and the people have a direct part in it by making the acclamation in memorial of the death and resurrection of the Lord and so joining in the offering of the Church's sacrifice.

The English translations of the Latin prayers and prefaces were prepared and examined by dozens of consultants, then submitted for the comments of some 700 bishops with their own commissions and consultants—just as was done with the translation of the Roman canon in 1967. But the real test is in the liturgical celebration, when fresh language is only a means to enlighten and move, to draw attention to the deepest meaning, to make men and women awake and responsive to the Eucharist.

The preface of the Trinity, now used on Sundays during most of the year, will be replaced by simpler, clearer texts. One of them praises God for His deeds



in Christ, who has "called us to the glory that has made us a chosen race, a royal priesthood, a holy nation, a people set apart."

This use of biblical texts is characteristic of all the new prayers, the short Eucharistic Prayer II as well as the slightly longer Eucharistic Prayer IV, which blesses God in an eloquent recital of His dealings with man: creation and redemption, the formation and the fall of man, the repeated offering of the covenant between God and man, the sending of the Son and His announcement of the good news of salvation, His surrender to death and His rising up to destroy death, the coming of the Spirit.

Sometimes it is said that the prayers of Mass bear little relation to human thoughts and purposes. There is another side to this coin. It is just as important that those who say or hear the new prayers of Mass reflect upon them receptively and test themselves by the words which express faith and dedication to God and God's works.

Foils Basilica Leap

VATICAN CITY (NC)—A 26-year-old ex-soldier, Evelino Loi, threatened for two hours to throw himself from the roof of St. Peter's basilica in an attempt to enlist Pope Paul VI's assistance in finding employment.

Loi, who twice last spring threatened to jump from the top of the Colosseum, appeared at the top of the basilica roof near the right hand of the clock shortly before noon when the Pope was scheduled to go to his window overlooking the square for his regular Sunday blessing.

For two hours Loi moved around the enormous statues which line the roof of the basilica and for a while perched on a knee of the large Travertine angel which is one of the decorations of the clock. He was at last persuaded to come down, but only after a priest talked to him from a window of the Vatican palace that was near Loi's perch.

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V11/22

An Epic Document

If there is any single word of advice The Voice may offer with regard to the pastoral letter of the U.S. Bishops, it is simply this—read it. Read it carefully.

Time and again in the past few months we have discovered that some of the most vocal critics and proponents of Pope Paul's encyclical *Humanae Vitae* had never read the document. No one should pick up his knowledge of these historic statements by reading or listening to a news summary. Thoughts expressed in both documents are so tightly bound together that no news story we have so far seen has begun to do justice to either.

A close reading of the Bishops' pastoral letter, then, will enable one to understand that the statement is not a negative, condemnatory contribution by Church leaders who wish to support the Holy Father. It is a beautifully written defense of human life itself—life threatened by war, life beset by problems peculiar to our society, life within the family battling with pressures caused by poverty, health, wage structures and so on.

Its reasoning blends with the thinking of Vatican II's "Church in the Modern World," and it stands as a response to and development of Pope Paul's recent encyclical. It brings the light of Faith to bear on many current problems bedeviling the human race. It gives a global view of man and some basic principles of a sound sexuality.

Part of the overall picture of human life necessarily deals with the problem of birth and birth prevention. The Bishops state clearly, contrary to the interpretation of many news sources, that "no one following the teaching of the Church can deny the objective evil of contraception itself." Archbishop Carroll in this current issue of The Voice dwells at some length on this important point.

While this expected condemnation of the evil is emphasized, again the positive, pastoral thrust of the statement urgently calls for steps to be taken to eliminate some of the pressures under which families are suffering today, the pressures which have inclined some parents to resort to contraception.

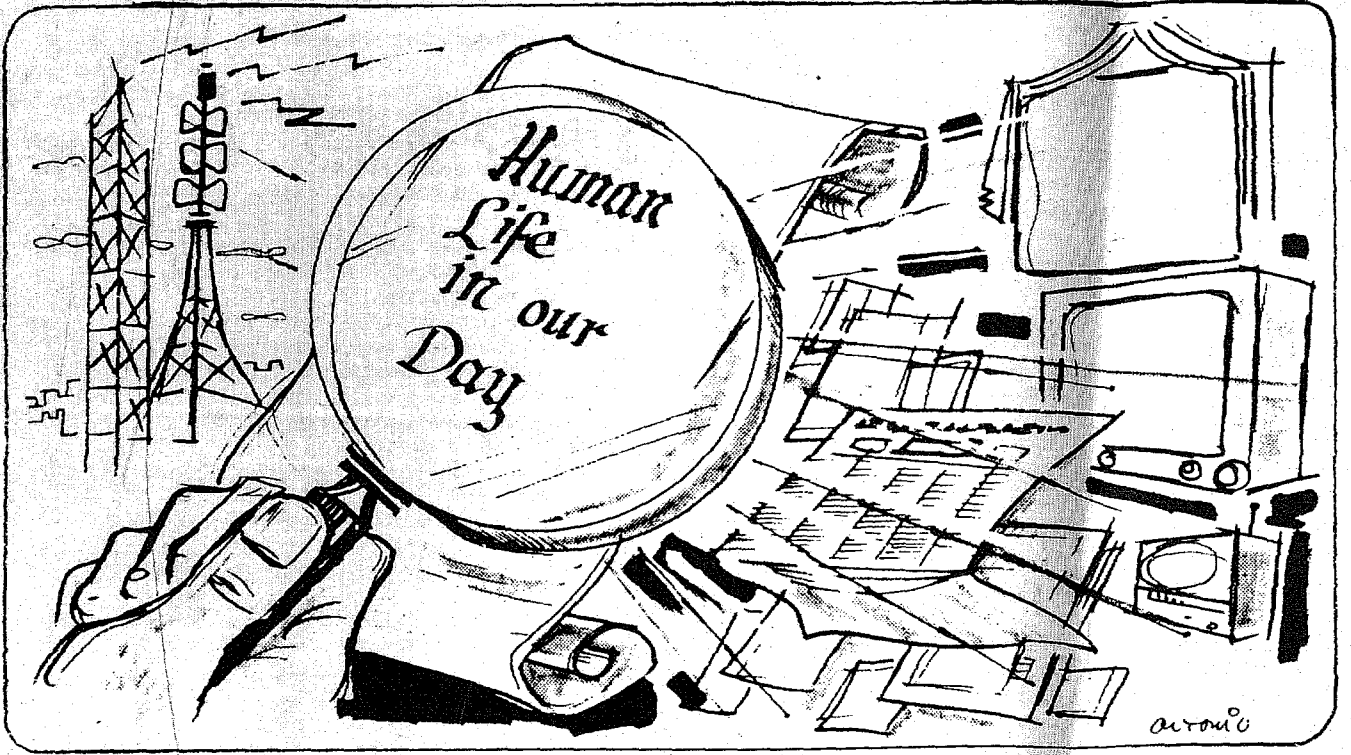
It is in this area that the Bishops reflect the same warm, Christian compassion threading the encyclical of Pope Paul. They offer a revealing understanding of the problems of married couples and of their good faith in wanting to be faithful to God's law. They urge parents not to lose heart, not to be discouraged, to persevere in prayer and the use of the sacraments.

However, they are far from content with merely offering spiritual consolation. They call for solutions to practical problems of wage adjustments according to family circumstances, of food programs, home ownership, family allowances, situations where the family is disrupted by the father having to work away from home, and so on. The Bishops promised to encourage programs undertaken by apostolic groups to strengthen the Christian family, and they endorsed the establishment of family life centers.

In a very important move, the Bishops revealed their intention to establish a foundation which will sponsor scientific research in family planning, a suggestion earlier proposed by Pope Paul.

Both *Humanae Vitae* and *Human Life in our Day* will spark discussions on these all important matters of human life, sound sexuality, marriage, parental responsibility. However, much of the discussion will be fruitless and certain to generate more heat than light, unless the documents are read by every person who is interested in the preservation of the Christian home.

The Pastoral, Itself, Must Be Read!



TRUTH OF THE MATTER

Concept Of Service To Others Gets Bigger Stress In Today's Seminaries

By MSGR. JAMES J. WALSH

The other night on television David Susskind had a group of students and young doctors discussing their discontent with medical schools.

They were strong for drastic reform. If one had missed the introductions, one may have thought a group of young priests and seminarians were giving the reasons for seminary reform today.

The doctors and students felt their studies had little relevancy to the world around them. They deplored what they called privatism, concentrating on specific areas of interest, while missing the larger picture of people and their problems. They were too close to the books, not close enough to human beings.

What they were doing in medical school seemed unrelated to what they were being prepared to do after graduation, and so on.

The attitude of these young medics illustrates one of the guidelines of seminary reform which the Fathers of Vatican II hit on. It was clearly recognized that seminarians must be brought more into contact with people and allowed to know their problems intimately. Their intellectual training must be integrated with their growth and development as human beings among human beings. Their studies must be related to the spiritual and temporal problems of man.

Curiously enough, similar re-evaluation is going on in many other professional groups for the very same reason. Youth today lives in an environment of concern for everything human; very much different from what their parents knew. They breathe in a new air of freedom; they are witnessing a new emphasis on the value of the individual and the individual conscience. They take it for granted that it is normal to reappraise and re-phrase traditional methods and convictions. Where religion is concerned, they start with man in considering God, rather than with God in considering man.

Today seminaries are trying to do exactly what Charles Borromeo attempted, namely, to form pastors of the people of God. The manner of training, however, is necessarily vastly different.

Considering the society they live in, the future priest must be saturated with the reality of the community and of his responsibilities for its well-being. He must learn to look outward from himself, to see the mystery of the people of God, to meet the demands of the nature of man himself and to be realistic in seeking, as far as he is able, to fulfill these needs. But at the same time he cannot be so involved with "community" that he loses his own individuality, his own uniqueness as a person.



WALSH

Seminarians today are living in an atmosphere of freedom which, even 10 years ago, could have been described only as astonishing. Priests ordained five or more years lived by the bell in their formative period. It got them up, called them to chapel, sent them to breakfast, released them for recreation, marshalled them into classrooms, shut them up in their rooms to study, told them when to go to bed.

The bell system has gone in most seminaries, as faculties attempt to develop a sense of responsibility in future priests, letting them set their own time for study and recreation, enabling them to grow in maturity while making decisions constantly about their own daily work and cooperation.

Some rashly conclude this means the end of obedience and authority. This is not true. Obedience and authority, rightly understood, are as important in the seminary as ever, and plenty of opportunities are available daily.

Those who want rigid conformity find it difficult to see this. However the day cannot come when seminarians will be encouraged to disregard the obligation of obedience or to downgrade the necessity of authority, any more than citizens and workers and the military will, without impunity, try to live while disregarding these essential elements of growth and good order.

Another aspect of seminary training today has to do with a shift in emphasis in spiritual development. One must always, needless to say, be concerned first with one's own salvation and therefore all the obligations attached the reunto.

But now the concept of service to others is much more heavily stressed than in the past. Doing for others—the needy, the poor, the hungry, the spiritually destitute, the oppressed. Making their cause one's own cause. Putting into practice St. Paul's urging to rejoice with those who rejoice and to weep with those who weep. In this way the seminarians should be able to develop a commitment that will enable him to make a positive choice to love.

The importance of this cannot be overstressed, because seminarians must grow in the service of the Church by learning early to serve others. This can come only as one's sense of responsibility for others deepens. But here again there is an extreme to be avoided, namely, one can get so wrapped up in "doing" for others, that is, in external works, that he ignores the obligation of prayer and penance in his own spiritual life.

Some publicized defections of priests and nuns can be partially explained by the fact they got so wrapped up in the material needs of others, they neglected to care for their own spiritual needs.

These few points cannot do justice to so broad a subject, but at least they may indicate that the reforms are solidly based on the reality of life today, seeking to strike a balance between extremes.

Meeting At Opa Locka: Everything's OK, Dick

By JOHN J. WARD

The recent confrontation at Opa-Locka Airport of the victor and the vanquished in the race for the Presidency marked an important milestone in the history of the United States.

When Richard M. Nixon, the President-elect, shook hands with Vice President

Hubert H. Humphrey, his defeated rival, it signaled an "all is right with the United States" to all the nations in the world, especially in view of the fact that the television cameras were grinding to present the scene and to carry the message not only to all the citizens of this nation but also to the inhabitants

of nearly every country throughout the world.

The rulers of Russia and its communist satellites surely must have winced at the blow they suffered.

It had been a hard-fought campaign and the result was one of the closest in the history of the United States. But when it was all over, the win-

ner and the loser shook hands.

Now it is up to Mr. Nixon, and what a tremendous responsibility he faces, what with the war in Vietnam, the recent rioting in the streets of some cities, poverty and the many other problems that now rest upon his shoulders.

The VOICE

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Nuns To Hold Reception For Bishop Fitzpatrick

Auxiliary Bishop John J. Fitzpatrick will be guest of honor during a reception hosted by the Archdiocese of Miami Council of Sisters from 1:30 to 5 p.m., Sunday, Nov. 24 at the Marian Center.

Sisters stationed throughout South Florida have been invited to attend the informal reception during which various deaneries of the Sisters Council will meet.

Pontifical Low Mass will be celebrated by Bishop Fitzpatrick at 3 p.m. for the Sisters.

Guest speaker during the afternoon will be Officer Ken Dixon of the Dade County Dept. of Public Safety.

Around The Archdiocese

Stella Maris

Members of the organization for divorced women will observe a weekend retreat beginning at 6:30 p.m. today and concluding Sunday at the Cenacle Retreat House, Lantana.

Marian Center

A day at the Races for auxiliary members is scheduled for Thursday, Dec. 5, at Tropical Park. Tickets may be obtained by calling 443-0756 or 666-6243.

Homestead

A harvest ball under the auspices of parishioners of Sacred Heart Church begins at 9 p.m., Saturday, Nov. 23, in the Armory. South Floridians are invited to attend the benefit for the parochial school.

Catholic Alumni

Members of the newly-reorganized club will host a harvest dance at 8:30 p.m. today (Friday) in the Encore Room of the DuPont Plaza Hotel. Single Catholic graduates of colleges and universities are invited to attend.

Cathedral

A benefit luncheon-card party sponsored by the Women's Guild begins at noon, Saturday, Nov. 23, at the DuPont Plaza Hotel in downtown Miami. Fashions from Richards will be featured.

Hollywood

A card party and fashion show under the auspices of Chaminade Mothers Club begins at 8 p.m. today (Friday) in the high school cafeteria, 500 Chaminade Dr. A square dance to benefit Little Flower School begins at 8 p.m., Saturday, Nov. 30, in the parish auditorium, 1805 Pierce St. James Beattie will be the caller. The public is invited to attend by members of St. Therese Guild. Tickets may be obtained from members or at the rectory.

Holy Cross

Circle Six of the Hospital Auxiliary will host a luncheon and fashion show at noon, Saturday, Nov. 23, at the Galt Ocean Mile Hotel on A1A.

St. Juliana

Pre-Christmas bazaar under the auspices of the Holy Family Circle of the Woman's Club will be held Saturday and Sunday, Nov. 23 and 24, in the school cafeteria.

Blessed Sacrament

A rummage sale conducted by the Women's Club is being held today (Friday) and tomorrow in the parish hall.

St. Lawrence

Holy Name Society members will sponsor a "Sadie Hawkins" dance Saturday, Nov. 23, in the church annex. Buffet supper will be served.

Holy Spirit

Monthly meeting of the Council of Catholic Women at 8:15 p.m., Tuesday, Nov. 26, in the social hall of the church.

St. Bartholomew

Annual holiday bazaar under the auspices of the Women's Club will be held from 6 to 10 p.m., Saturday, Nov. 23, and from 7 to 3 p.m., and 6 to 9 p.m., Sunday, Nov. 24. A variety of booths and games will be provided.

St. Monica

Annual parish carnival will be held today (Friday), Saturday and Sunday on the grounds at 3490 NW 191 St. Rides, games and refreshments will be featured. Spaghetti dinner will be served from 3 to 7 p.m. Sunday.

St. Anthony

Memorial Mass for deceased members of the Catholic Women's Club will be celebrated at 8 a.m., Tuesday, Nov. 26, in the parish



AMERICAN FLAG, which has flown over the nation's Capital in Washington, D.C., is presented to Sister Catherine Rita, O.S.F., principal, St. Ann School, Naples, by Congressman Paul Rogers. At left is Father Laurence Conway, pastor.

Last Plea For Turkeys

It's "last call" time at Miami Camillus House for donations of turkeys and all the trimmings to feed the hundreds of needy persons expected for Thanksgiving dinner at the downtown refuge conducted by the Little Brothers of the Good Shepherd.

According to Brother Shawn, superior at the refuge, located at 728 NE First Ave., the daily lines for a hot meal are already long at Camillus House despite the fact that the winter season is only beginning.

Canned goods of all kinds, vegetables, staples, fruits, etc., are urgently needed to insure the traditional holiday meal for the many men and often women who are without homes or jobs at this time of the year.

Large quantities of food will be picked up by the Brothers if a call is placed to Brother Shawn at FR1-1125.

church. Breakfast, program and business meeting will follow in the club room.

K of C

Annual Thanksgiving "Turkey Trot" sponsored by Miami Council will begin at 9 p.m., Saturday, Nov. 23, in the hall at 3405 NW 27 Ave. Proceeds will be donated to Archbishop Curley High School.

Coral Gables Council will host a harvest moon dance at 9 p.m., Saturday, Nov. 23, in the hall, 270 Catalonia Ave., Coral Gables. Dinner at 7 p.m. will precede dancing.

Marian Council of North Miami will mark its 15th anniversary during a social and dance on Saturday, Nov. 30, in the hall, 13300 Memorial Hwy.

Auxiliary Bishop John J. Fitzpatrick will be the guest speaker during a meeting of the Miami Council at 8 p.m., Tuesday, Nov. 26, in the council hall.

St. Joseph

Annual parish bazaar is scheduled to be held Saturday, Dec. 7, from 10 a.m. to 9 p.m., on the grounds at E. 10th St. Booths, holiday gift items, handmade articles will be featured as well as an

art exhibit by members of Martin County Art Associates. A talent show for children will be held at 4:30 p.m.

Lady Of Lakes

A "White Elephant" sale to benefit the Dominican Retreat House, Kendall, will be held from 10 a.m. to 5 p.m., Saturday, Nov. 23, at the home of Mrs. William Smith, 915 W. 69 Pl., Hialeah. Those who have donations to be picked up should call 821-0689 or 821-2755.

Noim Guild

Catholic widows and widowers are invited to attend the monthly meeting at 8 p.m., Friday, Nov. 29, in Our Lady of Perpetual

Help Hall, 13400 NW 28 Ave. For further information call Mrs. Blais after 5 p.m. at 621-6157.

Corpus Christi

Annual Fall festival will be held Nov. 30 and Dec. 1 on the parish grounds. Games, amusements and refreshments will be provided.

K.C. Auxiliary

"Roaring 20s" will be the theme of the annual dance which the Columbiettes will sponsor at 9 p.m., Saturday, Nov. 23, at Hialeah Auditorium. Music for dancing will be provided by the Royaltones. Tickets may be obtained at the door.

Queen Of Martyrs

A spaghetti dinner under the auspices of the Ladies Guild will be served from 4 to 8 p.m., Saturday, Nov. 23, in the school cafeteria.

St. Michael

Annual Fall card party of the Council of Catholic Women will begin at 8 p.m., Monday, Nov. 25, in the school cafeteria. Guests are requested to bring their own cards.

Lake Worth

Members of the Sacred Heart Christian Mothers and Altar Society are collecting canned foodstuffs to be used in Thanksgiving baskets for the needy.

SAY

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Cardinal Bea, Unity Leader, Dies

(Continued from Page 1A)

Cardinal Bea's approach to the reunion problem reflected in the directives of the Vatican Council, was summed up in a message he sent not long ago to the Lutheran World Federation:

"With all of you, we deeply regret that 450 years ago the unity of Western Christianity was broken. We do not wish to blame each other for this terrible schism; rather, together we wish to seek ways of restoring the lost unity."

Cardinal Bea brought his background as a Bible scholar into his contacts with non-Catholic Christians. Thus he told leaders of the Protestant United Bible Societies last year that "the Holy Spirit is surely at work drawing us together through the Bible: through the effort to translate the Sacred Scriptures together."

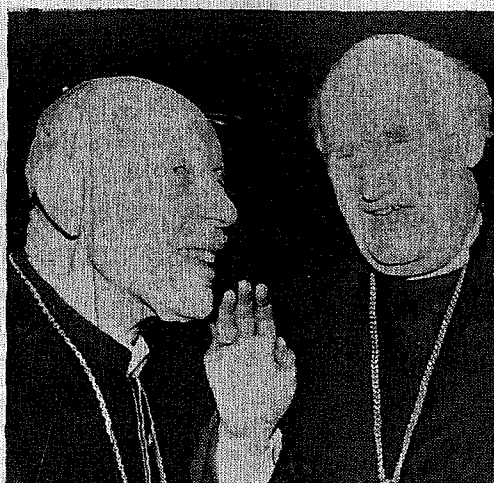
Looking at what he called "the remarkable growth of objective scholarship on both sides" in the ecumenical movement of the 60's, he could exclaim in 1967 "How far we have come!" At the same time, seeing beyond the work of the scholars to the whole range of ecumenical activities, he pleaded for patience, warning that "the re-establishment of union surpasses all human powers and gifts."

He said in a review of his Unity Secretariat's progress over Vatican Radio that "there has been no lack of difficulties in the ecumenical field. God permits these to test our faith, our hope and above all our charity."

To those who felt that ecumenical work had come to something of a halt, he responded that the situation could better be described as a time of shift from the "tempestuous developments" of Vatican council



DURING VATICAN II sessions, Cardinal Bea greets Protestant observers with Pope John XXIII.



ILLUSTRATING HIS ecumenical work, Cardinal Bea is shown visiting with Archbishop William Ramsey, leader of the Worldwide Anglican Communion (upper left); Ecumenical Patriarch Athenagoras, spiritual leader of Eastern Orthodoxy (upper right) and with Pope Paul VI reading the document which abolished mutual excommunications exchanged by the Catholic and Orthodox Churches.



days to a period of "quieter progress."

One of his final actions was a statement of clarification of the conditions under which Catholics can join non-Catholics in public worship. This detailed reminder of the current limits set by the Church in this field was regarded as a rebuke to leaders of the 1968 Latin American Bishops Conference who admitted non-Catholic observers to the reception of Holy Communion.

Cardinal Bea's leadership on ecumenical matters extended beyond relation with other Christians. It was he who presented the draft declaration on relations with the Jews to the Vatican council. He was also identified with the council's declaration on religious liberty.

The Cardinal was in New York in June, 1960, to receive an honorary degree from Fordham University when the announcement was made by Pope John at the Vatican that he had been named to head the new Secretariat for Promoting Christian Unity.

The cardinal traveled widely in interpreting to the world the Vatican council's guidelines on ecumenism. He addressed the World Council of Churches in Geneva in February, 1965, went to Istanbul in April, 1965, for discussions with the Orthodox Ecumenical Patriarchate. He participated in talks in Great Britain with Anglican leaders, and in Copenhagen with Lutheran leaders.

He visited the United States in 1960, 1963, and

Schools Slate Holiday Recess

Schools of the Archdiocese of Miami will close for Thanksgiving holidays at the end of classes on Wednesday, Nov. 27, according to the Archdiocesan Dept. of Schools. Classes will resume on Monday, Dec. 2.

Requiem For Mrs. Lucas

HOLLYWOOD — Requiem Mass was concelebrated Saturday in the Church of the Little Flower for Mrs. Carole Howell Lucas who died in a local hospital as the result of a cerebral accident.

Msgr. William F. McKeever, pastor, was the principal concelebrant of the Mass, with Father Rene Gracida, pastor, Nativity parish; and Father Charles Zinn, assistant pastor, the Cathedral.

Mrs. Lucas, who was 25 at the time of her death, attended Notre Dame Academy, Miami.

In addition to her husband, Robert, she is survived by her parents, Mr. and Mrs. George Howell, St. Stephen parish, West Hollywood. Mr. Howell is a member of the accounting department staff at the Archdiocese of Miami Chancery.

Burial was in Our Lady Queen of Heaven Cemetery.

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The writing was rather scratchy and the English, rather strained, but the message was from the heart.

"I am a Cuban refugee," the little business card read, "and a very old man—but always that I can I will have the pleasure to send you something. God bless you."

The cryptic little note, with a crumpled dollar bill attached, might have had little meaning except that it was addressed to Sister Miriam, O.P., director of a new center now being established by the Catholic Welfare Bureau in the heart of the heavily populated Black district of the Model Cities area.

The note had added significance because it was written by a Cuban refugee, one whom the Dominican Sister had assisted some years ago, when he, as a fugitive from Castro's Cuba, came to Centro Hispano Catolico, which was then under

the Dominican Sister's direction.

Seminarians from St. John Vianney Minor Seminary have volunteered to paint the interior of the Central Community Service Center located at 6255 NW Seventh Ave. Donations of office furniture, draperies, etc. are urgently needed.

Sister Miriam, discussing the needs of the center, recalled that when she was taking graduate studies in social work her professor said, "Never try to do any counseling without four walls and a door."

"Well, I've got that," she laughed, "but nothing else."

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Last In Lecture Series Nov. 24

The last in a series of lectures and discussions devoted to "The Crisis In Our City" will be held at 7 p.m. Sunday, Nov. 24, at First United Methodist Church in South Miami.

"Wrap-Up — Where Do We Go From Here?" will be the topic discussed by Juanita Greene, urban affairs writer for The Miami Herald.

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U.S. Bishops' Statement On Farm Workers



Following is the text of the statement on farm workers released by the Catholic bishops of the United States during their annual fall meeting in Washington.

The problems of farm workers have been receiving increased attention in this country in recent years. Greater awareness on the part of the general public has resulted in some progress such as is mirrored in the Migrant Health Act. However, the workers' dramatic struggle to improve their lot has sometimes produced divisions and protracted conflict in the relations between the two parties.

We, the Catholic bishops of the United States, address ourselves to this problem with the high hope of assisting in a reconciliation between grower and worker.

For 30 years the disadvantaged field workers of this nation have stood by helplessly and listened to other Americans debating the farm labor problem. Burdened by low wage scales, mounting health problems, inadequate educational opportunities, substandard housing, and a lack of year-round employment, they have often been forced to live a life devoid of security, dignity, and reasonable comfort. For the past three years, however, many of them have been attempting to take their destiny into their own hands. This is a very healthy development.

Farm workers are now very painfully aware that not only do they have to struggle against economic, educational, and social inequities, but they have also been ex-

cluded from almost every piece of social legislation as well.

The conflict that began in California is now spreading throughout the nation and is clearly a national issue. Farm workers are demanding legislative protection for their natural right to organize for purposes of collective bargaining. They are demanding inclusion under a law which has protected the bargaining rights of other American workers for 33 years, namely the National Labor Relations Act.

Tragic as is the plight of farm workers, American growers and farmers also find themselves in a sea of difficulties. Mounting costs, foreign competition, water shortages, and many other problems are closing in upon them.

We are aware that the small grower is often the victim of circumstances beyond his control, and that his sincere willingness to pay higher wages meets with obstacles which he cannot overcome without a realistic coordination of all his strengths.

We urge him to examine his situation carefully in order to see that his so-called independence is unreal and could result in his vanishing from the American economy. We believe that this would be tragic for our country. To protect himself, his interests of the farm workers, and the interests of our agriculture, we plead with him to unite with his fellow farmers and growers in associations proper to themselves. This is their natural

right and perhaps even their duty at the present moment of our history.

It would be well for them to recall the words of praise which Pope John XXIII has for them in his encyclical *Mater et Magistra*. At the same time we wish to note that throughout this century, our state and federal governments have done much to assist growers and farmers with their difficulties. The same, unfortunately, cannot be said for the men working in the fields.

Catholic bishops in several of the states most deeply affected by the current crisis in the field of farm labor have already addressed themselves to the need for federal legislation to provide machinery for the peaceful settlement of disputes between growers and farm workers. In this statement, speaking in the name of the National Conference of Catholic Bishops, we wish to add our support to the position taken by these individual bishops, since the problem and its solution are national in scope.

We urge the 91st Congress to provide the legislation necessary both to protect the rights of farm workers and to provide the peace and stability so essential to the well being and prosperity of the agricultural industry. Specifically we urge that Congress enact legislation:

- (1) To include farm workers under the National Labor Relations Act.
- (2) To include farm workers more effectively under a

(Continued on Page 10A)

Nun Treasurer For College

Sister Marie Grace, O.P., has been appointed treasurer at Barry College where she will assume the responsibility for 19 managerial offices, including payroll, personnel, grants and analysis.

Formerly assistant to the treasurer at Siena Heights College, Sister Marie Grace served as vice president and business manager at Barry several years ago.

Civil Rights Hearing Set

SAN ANTONIO, Tex.—The U.S. Commission on Civil Rights will hold hearings here Dec. 9-14 on civil rights problems of Mexican-Americans in the Southwest.

The hearings, to be conducted on the campus of Our Lady of the Lake College, will focus on education, employment, economic security and justice.

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Statement Of Bishops On Farm Workers

(Continued from Page 9A)

national minimum wage which will ensure them a decent standard of living, and

(3) To include farm workers under the national employment insurance program.

At a servant of justice, the Church must speak out on controversial issues such as these even with the knowledge that she might be misunderstood. Sensitive to the problems of both sides, the Church must encourage dialogue by helping to create an atmosphere of charity and justice.

It was in this spirit and for this purpose that the Second Vatican Council reaffirmed the traditional teaching of the Church with regard to the right of workers to organize and bargain collectively and, under certain conditions, to resort to the strike. These matters were treated by the council in its Pastoral Constitution on the

Church in the Modern World, which reads, in part, as follows:

"Among the basic rights of the human person must be counted the right of freely founding labor unions. These unions should be truly able to represent the workers and to contribute to the proper arrangement of economic life.

Another such right is that of taking part freely in the activities of these unions without risk of reprisal. Through this sort of orderly participation, all will grow day by day in the awareness of their own function and responsibility. Thus they will be brought to feel that according to their own proper capacities and aptitudes they are associates in the whole task of economic and social development and in the attainment of the universal common good.

"When, however, socio-economic disputes arise, efforts must be made to come to a peaceful settlement.

Recourse must always be had above all to sincere discussion between the parties. Even in present-day circumstances, however, the strike can still be a necessary, though ultimate, means for the defense of the workers' own rights, and the fulfillment of their just demands. As soon as possible, however, ways should be sought to resume negotiations and the discussion of reconciliation (Paragraph No. 68)."

In calling for the legal protection of the rights of farm workers, we, the bishops of the United States, do so in this same spirit and with sympathetic awareness of the problems faced by the growers and, more specifically, by family farmers. It is our prayerful hope that ways can be found at the earliest possible date "to resume negotiations" and to bring about a "reconciliation" between the parties to the current farm labor dispute. We pledge our united efforts to achieve this objective.

Electoral Reform Plea Due Early In Congress

By J. J. GILBERT

WASHINGTON—(NC)—The 91st Congress, coming in January, is expected to be asked almost at once to look for a new way of electing the President of the United States.

Such a change already is being referred to as the possible 26th Amendment to the U.S. Constitution.

Calls for abolishing or changing the present Electoral College system of election have been heard for as long as anyone can remember. The 1968 election made these calls more insistent, without however, making it any easier for a new formula to be arrived at.

Under the Electoral College system, the people do not vote directly for the President,

but vote for electors who meet later and cast their ballots for the chief executive. We are told the Founding Fathers hit upon this system as a compromise, after heated debate, and with many of them feeling the ordinary citizen of their time did not have enough "information and discernment" to choose the President directly. Such an argument would not hold water today, of course.

Among the things said in criticism of the Electoral College system are these:

- All of a state's electoral votes go to the candidate who wins a plurality, and all of his opponents votes, no matter how many, are cancelled out.

- It is possible for electors to frustrate the will of the vot-

ers who choose them, by voting for a candidate other than the one on whose ticket they were elected.

- It violates the one-man, one-vote principle, because an elector in a small state can represent 75,000 voters, while an elector in one of the most populous states might represent as many as 350,000.

Changes that have been proposed over the years include these:

- Do away with the Electoral College entirely, and elect the President by direct popular vote.

- Retain the present system but deprive electors of all discretion.

- Amend the present system so as to apportion electors on the basis of the popular vote in each state.

That is, if a candidate got 60% of the popular vote in a given state, he would get three-fifths of the electoral votes, not all as at present.

- Elect presidential electors as congressmen are elected — perhaps having two at large in each state, and one for each congressional district.

None of these, or other proposals, has been able so far to win two-thirds of the vote of both houses of Congress. If any plan does, it will then have to be ratified by three-fourths of the states.

Election of the President by direct popular vote seems to have been the proposal most often put forward. However, this plan has been opposed in the past, on the grounds that it would prolif-

erate candidates, open the way to mischief, blur state lines, weaken state party organizations. The closeness of the popular vote in the recent election, and the cliff-hanger aspects it had for several days have given new pause to those who advocate the direct vote plan. At the same time, many think it could be adopted with modifications not yet applied to it.

In any event, both Sen. Birch Bayh of Indiana, who presided over hearings on this very subject in the 90th Congress, and Rep. Emanuel Celler of New York, chairman of the House Judiciary Committee, said they will hold hearings on election reform proposals in the next Congress.

Urges NLRA For Farm Men

DENVER—(NC)—Archbishop James V. Casey of Denver has urged public support for legislation to amend the National Labor Relations Act to include coverage for farm workers.

The archbishop made his appeal in a Labor Day letter read in all churches of the archdiocese. "At this critical time in our nation's history," he said, "it seems more important than ever for each of us to do what we can do to insure the right to a dignified life to every worker and his family."

Archbishop Casey had earlier endorsed an area boycott of California table grapes in support of striking farm workers in California.

Antilles Bishops Thank Pontiff For Encyclical

NASSAU, Bahamas—(NC)—The bishops of the Antilles affirmed their acceptance of Pope Paul VI's encyclical on birth control and thanked the Pope "for confirming the sanctity of marriage and the sacredness of human life."

At a meeting here of the Antilles Conference of Bishops, the bishops also stated that Catholic schools in an area like the Antilles should be considered a real contribution to the development of the countries.

The conference is made up of bishops from Jamaica, Trinidad, British Honduras, St. Lucia, Guyana, Surinam, Curacao, Bermuda, Dominica, Barbados and Nassau.

They also proposed the adoption of simpler and more effective procedures in the Church's marriage courts.



They requested permission from the Holy See to establish the permanent diaconate in the area. The decision is to be left to the individual bishop if general permission is granted.

The bishops endorsed the United Nations Declaration on Human Rights and reminded Catholics of the Antilles that "we have a serious obligation not only to strive in every way possible to put an end to all forms of unjust discrimination based on race, color, creed or social condition, but to nurture in our own minds and display in our own ways of acting, our belief in the personal dignity of every human being."


The conference elected as president Auxiliary Bishop Samuel E. Carter, S.J., of Kingston, Jamaica, the first Jamaican Catholic bishop; as vice-president Bishop Arnold Bohaert, C.S.S.R., of Roseau, Dominica; and as secretary Bishop Richard L. Guilly, S.J., of Georgetown, Guyana.

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Gives India Food Figures

COCHIN, India (NC)—The U.S. Catholic Relief Services (CRS) distributed nearly 150 million pounds of foodstuffs in India last year, according to John P. Douglas, local program assistant of CRS.

Douglas said the foodstuffs donated by the U.S. government were in addition to 1.5 million pounds of clothing and medicine distributed by the organization during the same period.

Douglas said CRS has focused on socio-economic projects in view of India's food shortage. The agency he said, has given highest priority to well-digging and irrigation projects, having spent \$2,350,000 last year alone on such projects.

Distribution of 120,000 pounds of wheat among flood victims in Kerala and Mysore states has just been approved, he said.

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Huh?... Lonely Hearts In Miami?

My mail this week doesn't mince words: "Your column about lonely people in Miami is unbelievable... A man in your position just couldn't have such a complete lack of imagination... Instead of suggesting that young people remain in or return to their home towns, do something to encourage meetings of these people in a wholesome atmosphere... The most logical statement in your whole column was, "The easiest and usually the best way to meet somebody is through an introduction..." Agreed... Why, then, not concentrate on cultivating new friends who can make introductions?"

All right, already!

That column did outline what exists here: thousands of young people finding it difficult to meet the "right" guy or girl. This follow up column will stress the positive side. Inasmuch as a recent newspaper article referred to me as the "Jolly gray giant" I will leave the task of describing how young people can meet others to one of my younger critical letter writers, Miss Elaine Cogan.

Miss Cogan has sent me what she describes as a "flip side" to my column. Here it is:

"Newcomer to Miami? Welcome! We're glad you chose us and hope you'll be happy here. There are loads of things to do, places to go, and people to meet. All you need is some enthusiasm and a little direction to get started in your new hometown. No family or friends here? So what. We can't do too much about relatives (except try to convince them to move here, too) but we can give you a start toward cultivating new friendships.

"Since you're reading The Voice, we assume you're Catholic. Have you read your parish bulletin to see what activities there are? Many have Young Adult Clubs for the 18 to 35 singles. If there isn't one in your parish, ask your pastor or call Father Walter Dockerill at the CYO office in the Chancery to find one nearby. Holy Name Societies and Women's Clubs may not be the ideal place to meet "the right guy or girl," but they are sources of meeting people who may have brothers and sisters, sons and daughters.

"Outside the parish, another good place to make contacts with those interested in the same things you are is at night school. Dade's public schools offer a wide variety of classes. Check with Lindsey Hopkins for the school nearest you and see what programs they have to offer. Miami-Dade Junior College and the University of Miami offer both credit and non-credit courses if you want to better your education while meeting new people.

"Are you sports-minded? There are many public beaches and pools, tennis courts and golf courses lighted at night, softball teams and bowling leagues. Some centers offer free instructions. Most charge only a nominal amount to join the fun.

"Oh, so you're more the indoor type. Then how about joining a club? The list is long. You're sure to find one or more to interest you. If you sing, for example, there are barbershop groups and the opera guild. If you collect coins, stamps, bottles, antiques, seashells or whatever, call the Chamber of Commerce and see if they have a listing for such a group. If you're a worker, call the hospitals, Volunteer Services, the political parties, Scouts, CCD or a host of other agencies who'll welcome you with open arms.

"Don't forget the fraternal organizations and civic clubs, too. They may be a little harder to get into, though, until you've been able to establish contacts in other areas.

"Miami also has a wide variety of concerts, lectures, plays and exhibits. If you go to these often enough, you're likely to run into the same people. It's a slower process, but a smile and a "hello" could lead to more conversation.

"You say you're shy? You've come to one of the best places in the country! The majority of people you will meet have been in your shoes before. So many Miamians are from other parts of the country that starting a conversation is as simple as asking, "Where are you from originally?" or, "How long have you lived here?" At group events, station yourself behind the punchbowl, pass sandwiches or offer to help the hostess or chairman with something. Workers somehow make friends quickly.

"There's no need to be lonely in such a bustling community. Just wear a smile, be interested and interesting, and before you know it, you'll be a stranger no more."

A beautiful job Elaine. Please don't forget to invite me to the wedding!

The VOICE

FEATURE SECTION



"We will be able to speed up that day when all of God's children, black men and white men, Jews and Gentiles, Protestant and Catholics, will be able to join hands and sing..." This quote from Dr. Martin Luther King was the inspiration for the painting above by Ernest Critchlow. The illustration is in a book on King's life, "We Shall Live In Peace," by Mrs. Deloris Harrison.

Salazar: End Of An Era

GEORGE
SHUSTER'S
VIEW

By DR. GEORGE N. SHUSTER

With the passing of Portugal's Olivera Salazar from active life, a page in the political and social history of the West has been turned. What was written on it?

Portugal, land of daring seamen and colonizers, became after the beginning of the twentieth century a belated witness to the inevitable power of transplanted, stereo-typed French Revolutionary ideas, to influence a country's course.

It abolished the monarchy, and laid a heavy hand on the Church. And predictably, democracy split up into so many warring factions that it was impossible to establish a working government. There followed—as was so often the case in Europe after Napoleon set the example—a series of military coups which led eventually to the presidency of a general and the appointment of Salazar as Minister President.

The year was 1930 which witnessed, though one did not realize it at the time, the high water mark of a conservative revolution in Europe. This was anti-Marxist and opposed to the kind of democracy which had widely come into being in Europe.

That kind had little in common with what we know as democratic institutions in the United States. It had so strengthened the legislative and so weakened the executive branch of the government that there was really no seat of power anywhere except that of the permanent civil service which more or less quietly held things together.

The authority which we in this country vest in the president was inconceivable in Europe, which never understood the political structure of the United States and went on assuming that our Constitution had its source in the French Revolution. It had in fact developed out of British common law.

The real objective of the conservative revolution was, therefore, naturally the strengthening of the executive power. Its protagonists disagreed about many things but to this notion they all subscribed.

The first misfortune which the movement suffered was the establishment of Mussolini's Fascist dictatorship. But the telling and crowning disaster occurred in Germany during 1933 when the Conservatives made a suicidal pact with Hitler. They stupidly saw in this man a great political opportunity, but instead found themselves utterly unable to stem a mad rush to catastrophe.

Afterward there was nothing left for Europe except the idea of a community binding its people together.

One idea which contributed to the conservative discussion was that of the corporate state, (Staendestaat) formulated by German Jesuit economists and social scientists. This found abortive expression in the United States through the establishment of NRA by President Franklin Roosevelt, soon declared unconstitutional by the Supreme Court. But its greatest moment was its incorporation, again by reason of influences exercised by German Jesuits, into Pope Pius XI's Encyclical, "Quadragesimo Anno" issued during 1931. This formulation of Christian social principles was sharply opposed to Marxism of every sort but it could not be accused of lending support to the form of government established by Salazar in Portugal. The economic ideas in "Quadragesimo Anno" are remarkably like those fostered by Ludwig Ehrhart in West Germany after 1948.

But things were not to stand still in the Church. Pope John XXIII's encyclical "Mater et Magistra" went far toward recognizing the potential validity of some forms of Socialism not identified with hostility to revealed religion.

This was not viewed with favor by many. Konrad Adenauer was very critical of it for much the same reasons adduced in William Buckley's "National Review," though he did not attack it in public. Pope Paul VI's encyclical "Populorum Progressio" moves still farther toward what we, for lack of a more precise term, call the Left; and if read in a certain mood, it can even be interpreted as a catalog of the sins of capitalism.

Into these various statements of papal thinking the doctrine of practice of the Catholic statesman Salazar did not fit at all,

despite the fact that he had studied for the priesthood, lived austere and was devout. It is significant that whereas there was a great deal of eulogistic Catholic literature about Salazar in the 30's the "New Catholic Encyclopedia" does not even have an entry bearing his name. A Catholic statesman could not have been buried in effigy more gracefully.

Still Portugal continues to illustrate one kind of Catholic country, though there will probably never be another like it. Salazar tried hard to keep it rural and so to avoid the "evils of industrialism."

The birth rate continued to be very high, the population pressure being relieved through emigration. When that was not possible during World War II, improvised slums cropped up around the principal cities, similar to those with which we are sadly familiar in Latin America. They were described in savage prose by Sartre and Simone de Beauvoir.

Meanwhile Salazar, whose dictatorship permitted no political dissent even in print, had done mighty deeds. The escudo was what it said it was. Alliances were entered into with Great Britain and the United States, the second of which established military bases and a Free Europe broadcasting station.

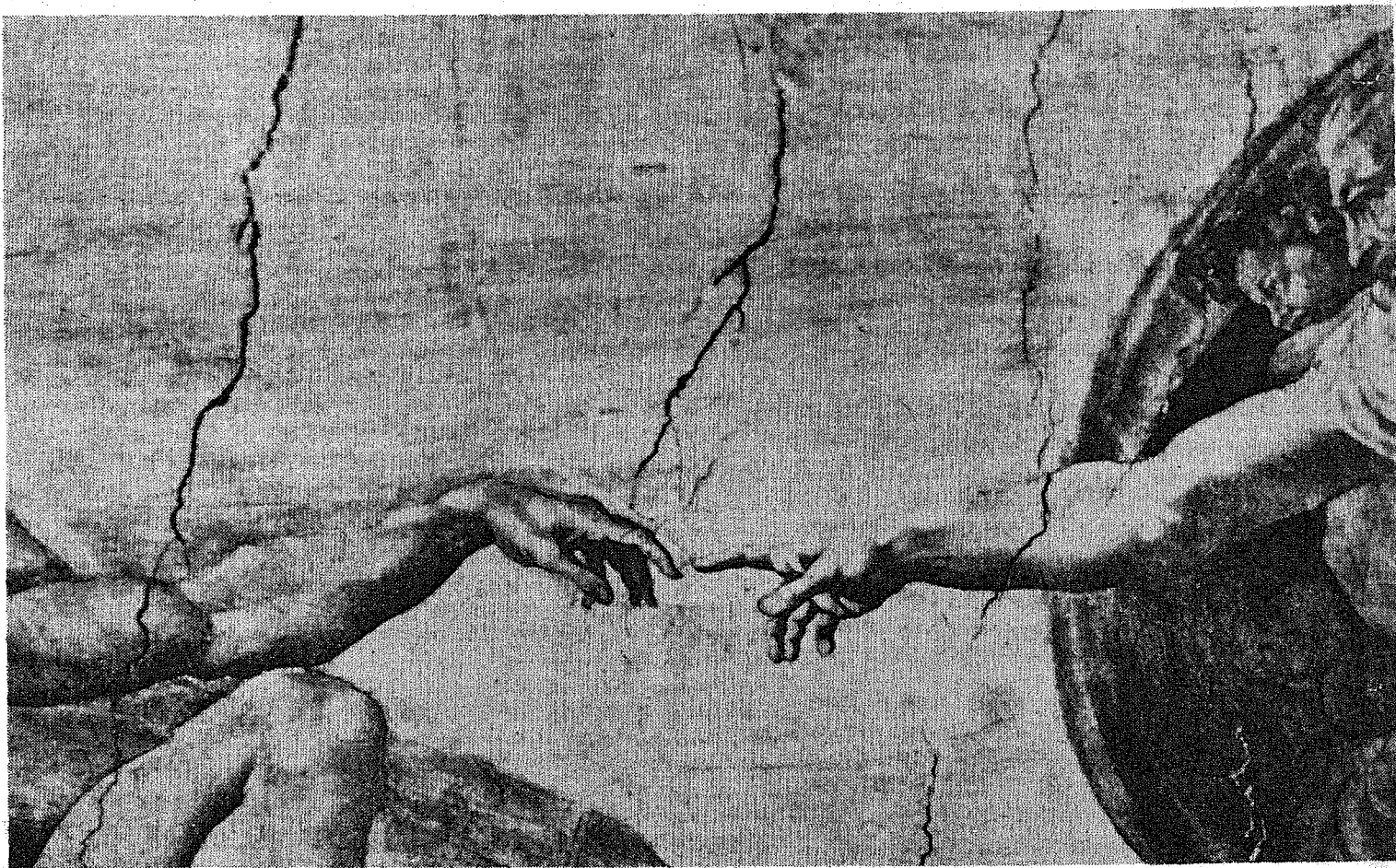
But the country's economy, which the erstwhile professor of economics had done so much to improve, could be maintained only if the colonies helped out. Goa was gobbled up by India in one of the most highhanded grabs in history. As for Angola and Mozambique, though declared parts of the "home country," the clamor for independence rose higher and higher. And indeed the racial policy was all else than a manifestation of liberty, equality and fraternity.

What now? Currents of dissatisfaction have ebbed and flowed for many years. Perhaps they carry no cargo which will add up to a rebellion. But the chances are that Portugal will sooner or later cease to be the favored place of retreat for those who get tired of American industrial society. The Church too has grown a little more restive. But it is currently just a very little.

November 22, 1968

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U.S. Bishops Pastoral Letter on **HUMAN LIFE IN OUR DAY**



Introductory Statement

Following is the text of a collective pastoral letter issued Nov. 15 by the bishops of the United States at their annual meeting in Washington, D.C.

We honor God when we reverence human life. When human life is served, man is enriched and God is acknowledged. When human life is threatened, man is diminished and God is less manifest in our midst.

A Christian defense of life should seek to clarify in some way the relationship between the love of life and the worship of God. One cannot love life unless he worships God, at least implicitly, nor worship God unless he loves life.

The purpose of this pastoral letter of the United States bishops is precisely the doctrine and defense of life. Our present letter follows the moral principles set forth in the "Pastoral Constitution on the Church in the Modern World" issued by Vatican Council II. It presupposes the general doctrine of the Church which we explored in our pastoral letter "The Church in Our Day." It responds to the encyclical "Humanae Vitae" in this same context.

We are prompted to speak this year in defense of life for reasons of our pastoral obligation to dialogue within the believing community concerning what faith has to say in response to the threat to life in certain problems of the family and of war and peace.

We also choose to speak of life because of the needed dialogue among all men of faith. This is particularly necessary among Christians and all believers in

God, and between believers and all who love life if peace is to be secured and life is to be served. There is evidence that many men find difficulty in reconciling their love for life with worship of the Lord of life.

On the other hand, it is becoming clear that the believer and the humanist have common concerns for both life and peace. For example, an agnostic philosopher, much listened to by contemporary students, has this to say:

"Why do not those who represent the traditions of religion and humanism speak up and say that there is no deadlier sin than love for death and contempt for life? Why not encourage our best brains—scientists, artists, educators—to make suggestions on how to arouse and stimulate love for life as opposed to love for gadgets? . . . Maybe it is too late. Maybe the neutron bomb which leaves entire cities intact, but without life, is to be the symbol of our civilization." (Erich Fromm: "The Heart of Man: Its Genius for Good and Evil")

The defense of life provides a starting point, then, for positive dialogue between Christians and humanists. Christians bring to the dialogue on the defense of life a further motivation. We are convinced that belief in God is intimately bound up with devotion to life. God is the ultimate source of life, His Son is Redeemer, so that denial of God undermines the sanctity of life itself.

Our pastoral letter will emphasize the maturing of life in the family and the development of life in a peaceful world order. Threats to life are most effectively confronted by an appeal to Christian conscience. We pray that our words may join us in common cause with all who reverence life and seek peace. We pray further that our efforts may help join all men in common faith before God Who "gives freely and His gift is eternal life" (Rm. 6: 23).

Chapter I

The Christian Family

The attitude man adopts toward life helps determine the person he becomes. In the family, man and life are first united. In the family, the person becomes the confident servant of life and life becomes the servant of man. The Church must make good her belief in human life and her commitment to the development by active as well as doctrinal defense of the family and by practical witness to the values of family life.

The Church thinks of herself as a family, the family of God and, so, is the more solicitous for the human family. She sees Christian marriage as a sign of the union between Christ and the Church (cf. Eph. 5, 31-32), a manifestation to history of the "genuine nature of the Church" (Gaudium et Spes, 48). Christian married love is "caught up into divine love and is governed and enriched by Christ's redeeming power and the saving activity of the Church" (Gaudium et Spes, 48). No institution or community in human history has spoken more insistently and profoundly than the Church of the dignity of marriage.

It is in terms of Christ and of salvation history, never of sociology alone, that the Church thinks of marriage. That is the point of her positive teachings on the sanctity, the rights and the duties of the married state; it is also the point of her occasional strictures, as when Vatican Council II realistically cautions that "married love is too often profaned by excessive self-love, the worship of pleasure, and illicit practices against human generation" (Gaudium et Spes, 47).

The family fulfils its promise when it reinforces fidelity to life and hope in its future. The values of fidelity and hope, essential to human life and Christian love, are sometimes weakened even while men continue to think all is well. Such is often the case in our times. Fidelity and hope are especially threatened when the family is considered largely in terms of the pleasures or conveniences it provides for the individual or in terms of its economic or political potential. Christians should be the first to promote material improvement and provide for the family structure, but they must never measure the worth of the family nor the purpose of family life by these standards alone.

For the believer, the family is the place where God's image is reproduced in His creation. The family is the community within which the person is realized, the place where all our hopes for the future of the person are nourished. The family is a learning experience in which fidelity is fostered, hope imparted and life honored; it thus increases the moral resources of our culture and, more importantly, of the person.

The family is a sign to all mankind of fidelity to life and of hope in the future which become possible when persons are in communion with one another; it is a sign to believers of the depth of this fidelity and this hope when these center on God; it is a sign to Christians of the fidelity and hope which Christ communicates as the elder brother of the family of the Church for which He died (cf. Eph. 5, 25).

The Family: A Force For Life

It is the unfortunate fact that in all times some men have acted against life. The forms of the threat have varied; some of these endure to this day. Since the family is the source of life, no act against life is more hostile than one which occurs within the family. By such an act, life is cancelled out within that very community whose essential purposes include the gift of life to the world and the service of life in fidelity and hope.

For all these reasons, the Christian family is called more now than ever to a prophetic mission, a witness to the primacy of life and the importance of whatever preserves life. The Christian family therefore occupies a pre-eminent place in our renewed theology, particularly the theology of marriage and of the vocation of the laity. Christian families are called to confront the world with the full reality of human love and proclaim to the world the mystery of divine love as these are revealed through the family.

The prophetic mission of the family obliges it to fidelity to conjugal love in the face of the compromises and infidelities condoned in our culture. Its prophetic mission obliges the family to valiant hope in life, contradicting whatever forces seek to prevent, destroy or impair life.

In its emphasis on the virtues of fidelity and hope, so essential to the prophetic witness of the family, Christian sexual morality derives therefore not from the inviolability of generative biology, but ultimately from the sanctity of life itself and the nobility of human sexuality.

The Christian ascetic of chastity, within and outside marriage, honors the sanctity of life and protects the dignity of human sexuality.

Were there no Revelation nor religion, civilization itself would require rational discipline of the sexual instinct. Revelation, however, inspires chastity with more sublime purposes and creative power. In chaste love, the Christian, whether his vocation be to marriage or to celibacy, expresses love for God Himself. In the case of spouses, marital chastity demands not the contradiction of sexuality but its ordered expression in openness to life and fidelity to love, which means also openness and faithfulness to God.

These considerations enter into the definition of responsible parenthood. The decision to give life to another person is the responsibility, under God, of the spouses who, in effect, ask the Creator to commit to their care the formation of a child (cf. Gaudium et Spes, 50). The fact that the decision touches upon human life and the human person is an indication of the reverence in which it must be made; the fact that the decision involves openness to God's creative power and providential love demands that it be unselfish, free from all calculation in-

consistent with generosity.

Responsible parenthood, as the Church understands it, places on the properly formed conscience of spouses all the judgments, options and choices which add up to the awesome decision to give, postpone or decline life. The final decision may sometimes involve medical, economic, sociological or psychological considerations, but in no case can it deliberately choose objective moral disorder. If it is to be responsible, it cannot be the result of mere caprice nor of superficial judgments concerning relative values as between persons and things, between life and its conveniences.

Marital love, then, in its deepest meaning relates not only to the birth and rearing of children within the family society, but to the growth and well-being of human society on its every level and in its every aspect. It relates at the same time to the eternal life of those who choose marriage as their way of salvation. It is within this perspective of a total vision of man and not merely of isolated family considerations, narrowly conceived, that Pope Paul, drawing extensively on the content of Vatican Council II, has written his encyclical "Humanae Vitae."

The Encyclical And Its Content

The Pastoral "Constitution on the Church in the Modern World" provides the theological framework within which Pope Paul works out the teaching set forth in "Humanae Vitae."

"Therefore when there is question of harmonizing conjugal love with the responsible transmission of life, the moral aspect of any procedure does not depend solely on sincere intentions or on an evaluation of motives. It must be determined by objective standards.

"These, based on the nature of the human person and his acts, preserve the full sense of mutual self-giving and human procreation in the context of true love. Such a goal cannot be achieved unless the virtue of conjugal chastity is sincerely practiced. Relying on these principles, sons of the Church may not undertake methods of regulating procreation which are found blameworthy by the teaching authority of the Church in its unfolding of the divine law.

"Everyone should be persuaded that human life and the task of transmitting it are not realities bound up with this world alone. Hence they cannot be measured or perceived only in terms of it, but always have a bearing on the eternal destiny of man" (Gaudium et Spes, 51).

Pope Paul speaks of conjugal love as "fully human," "a very special form of personal friendship," "faithful and exclusive until death," "a source of profound and lasting happiness." Such love, however, "is not exhausted by the communion between husband and wife, but is destined to continue, raising up new lives." There is an "objective moral order established by God" which requires that "each and every marriage act must remain open to the transmission of life."

Both conciliar and papal teaching, therefore, emphasize that the interrelation between the unitive meaning and the procreative meaning of marriage is impaired, even contradicted, when acts expressive of marital union are performed without love on the one hand and without openness to life on the other. Consistent with this, the encyclical sees the use of the periodic rhythms of nature, even though such use avoids rather than prevents conception, as morally imperfect if the motivation is primarily refusal of life rather than the human desire to share love within the spirituality of responsible parenthood.

The encyclical "Humanae Vitae" is not a negative proclamation, seeking only to prohibit artificial methods of contraception. In full awareness of population problems and family anxieties, it is a defense of life and love, a defense which challenges the prevailing spirit of the times. Long range judgments may well find the moral insights of the encyclical prophetic and its world-view providential. There is already evidence that some people in economically under-developed areas may sense this more than those conditioned by the affluence of a privileged way of life.

The encyclical is a positive statement concerning the nature of conjugal love and responsible parenthood, a statement which derives from a global vision of man, an integral view of marriage, and the first principles, at least, of a sound sexuality. It is an obligatory statement, consistent with moral convictions rooted in the traditions of Eastern and Western Christian faith; it is an authoritative statement solemnly interpreting imperatives which are divine rather than ecclesiastical in origin. It presents without ambiguity, doubt or hesitation the authentic teaching of the Church concerning the objective evil of that contraception which closes the marital act to the transmission of life, deliberately making it unfruitful. United in collegial solidarity with the Successor of Peter, we proclaim this doctrine.

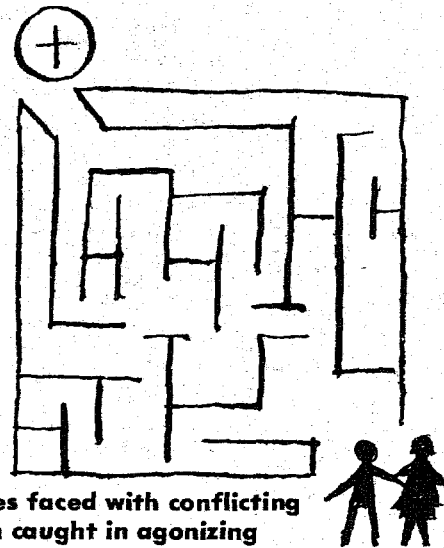
The encyclical reminds us that the use of the natural rhythms

never involves a direct positive action against life; artificial contraception always involves a direct positive action against the possibility of life. Correspondence with the natural rhythms remains essentially attuned to the unitive and procreative intent of the conjugal act even when the spouses are aware of the silence of nature to life.

There are certain values which may not oblige us always to act on their behalf, but we are prohibited from ever acting directly against them by positive acts. Truth is such a value; life is surely another. It is one thing to say that an action against these values is inculpable, diminished in guilt, or subjectively defensible; it is quite another to defend it as objectively virtuous.

The Church's teaching on the moral means to responsible parenthood presupposes certain positive values. One of these is that Christian marriage involves an ever-maturing mutuality between husband and wife, a constantly increasing awareness of the manner in which the total nuptial relationship parallels and symbolizes the love-sharing and life-giving union between Christ and His Church.

The unitive and creative values symbolized by sexual expression permeate marriage in its every aspect. This consid-



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eration becomes more important as the years of married life go by, especially when changes in society give couples longer years of leisure together after their children begin to live on their own. This explains the importance that couples be united from the beginning of their love by common interests and shared activities which will intensify their nuptial relationship and insure its unity against disruption because of disappointment in one or another of their hopes.

No one pretends that responsible parenthood or even fidelity to the unitive love of marriage, as these are understood by the Church, is easy of attainment without prayerful discipline. Recourse to natural rhythms, for example, presents problems which the Holy Father has asked medical science to help solve. Chastity, as other virtues, is not mastered all at once or without sacrifice. It may involve failures and success, declines and growth, regressions in the midst of progress.

A hierarchy of values that reflects a conformity to the example of Christ is neither easily achieved nor insured against loss. Moreover, Christians, however many their failures, will neither expect nor wish the Church to obscure the moral ideal in the light of which they press forward to perfection.

In the pursuit of the ideal of chastity, again as of every other virtue to which he is bound, the Christian must never lose heart; least of all, can he pretend that compromise is conquest. At all times, his mind and heart will echo St. Paul: "Not that I have become perfect yet; I have not yet won, but I am still running, trying to capture the prize for which Christ Jesus captured me" (Phil. 3, 12). In no case, does he suppose that the Church, in proposing such goals, teaches erroneously and needlessly burdens its members.

They are quite right who insist that the Church must labor to heal the human condition by more than word and precept alone if it wishes its preaching to be taken seriously. All the moral teaching of the Church proposes objective standards difficult to attain: of honesty, respect for other peoples' property and lives, social justice, integrity in public office, devotion to learning, to service, to God. These standards demand of those to whom they are preached renunciations, frequently against the grain, but creative in their final effect. They also demand of those who preach these ideals that they, too, play their full part in the struggle against the social evils which obstruct their attainment.

We shall consider later in this letter some of our pastoral responsibilities toward the promotion of distributive justice, the rights and stability of the family, and the consequent social climate favorable to marriage morality. In the meantime, the Church, when she fulfils her prophetic role of preaching moral ideals and social reform, must do so with all the patience that the work of teaching requires (cf. 2 Tim. 4, 2).

The existence of the Sacrament of Penance in the Church is an indication that Christian ideals are not easy to achieve nor, once achieved, ours forever. The Church cannot, however, compromise the ideal. She is bound to teach it as it is.

"With pastoral solicitude we urge those who have resorted to artificial contraception never to lose heart but to continue to take full advantage of the strength which comes from the Sacrament of Penance and the grace, healing, and peace in the Eucharist."

The Encyclical And Conscience

Developing last year the teaching of the Council on the nature of the Church, we spoke of the reciprocal claims of conscience and authority in the Christian community as Christ called it into being. We noted that conscience "though it is inviolable is not a law unto itself"; that "the distinction between natural religion and revealed lies in this: that one has a subjective authority, and the other an objective," though both invoke conscience. We recalled that "God does not leave man to himself but has entered history through a Word which is 'the true light that enlightens all men'; that Word speaks to us and still enlightens us in the Church of Jesus Christ which carries the double burden of human conscience and divine authority."

These wider questions of conscience, its nature, witness, aberrations and claims, above all its formation, are presupposed in this encyclical as in any papal or conciliar decisions on moral teaching. We recognize the role of conscience as a "practical dictate," not a teacher of doctrine.

Thomas Aquinas describes conscience as the practical judgment or dictate of reason, by which we judge what here and now is to be done as being good, or to be avoided as evil. Vatican Council says that a man is not to be forced to act in a manner contrary to his conscience (cf. "Declaration on Religious Freedom," 3). This is certainly true in any conflict between a practical dictate of conscience and a legislative or administrative decree of any superior.

However, when it is questioned of the Pope's teaching as distinct from a decree or order, on a matter bound up with life and salvation, the question of conscience and its formation takes on quite different perspectives and dimensions. Cardinal Newman puts it in strong terms: "...I have to say again, lest I should be misunderstood, that when I speak of conscience, I mean conscience truly so called. When it has the right of opposing the supreme, though not infallible authority of the Pope, it must be something more than that miserable counterfeit which, as I have said above, now goes by the name. If in a particular case it is to be taken as a sacred and sovereign monitor, its dictate, in order to prevail against the voice of the Pope, must follow upon serious thought, prayer, and all available means of arriving at a right judgment on the matter in question. And further, obedience to the Pope is what is called 'in possession'; that is, the onus probandi (burden of proof) of establishing a case against him lies, as in all cases of exception, on the side of conscience. Unless a man is able to say to himself, as in the Presence of God, that he must not, and dare not, act upon the Papal injunction, he is bound to obey it and would commit a great sin in disobeying it. Prima facie it is his bounden duty, even from a sentiment of loyalty, to believe the Pope right and to act accordingly..." (A Letter to the Duke of Norfolk).

"*Humanae Vitae*" does not discuss the question of the good faith of those whomake practical decisions in conscience against what the Church considers a divine law and the Will of God. The encyclical does not undertake to judge the consciences of individuals but to set forth the authentic teaching of the Church which Catholics believe interprets the divine law to which conscience should be conformed.

The Pastoral "Constitution on the Church in the Modern World" reminds us that "in their manner of acting, spouses should be aware that they cannot proceed arbitrarily. They must always be governed according to a conscience dutifully conformed to the divine law itself, and should be submissive toward the Church's teaching office, which authentically interprets that law in the light of the Gospel. That divine law reveals and protects the integral meaning of conjugal love and impels it toward a truly human fulfillment" (*Gaudium et Spes*, 50). We must not suppose that there is such conflict between authority and freedom, between objective values and subjective fulfillment, that one can only prevail by the elimination of the other.

Married couples faced with conflicting duties are often caught in agonizing crises of conscience. For example, at times it proves difficult to harmonize the sexual expression of conjugal love with respect for the life-giving power of sexual union and the demands of responsible parenthood. Pope Paul's encyclical and the commentaries of the international episcopates on it are sensitive as are we to these painful situations. Filled with compassion for the human condition the Holy Father offers counsel which we make our own:

"Let married couples, then, face up to the efforts needed, supported by the faith and hope which do not disappoint... because God's love has been poured into our hearts through the Holy Spirit, Who has been given to us; let them implore divine assistance by persevering prayer; above all, let them draw from the source of grace and charity in the Eucharist. And if sin should still keep its hold over them, let them not be discouraged, but rather have recourse with humble perseverance to the mercy of God, which is poured forth in the Sacrament of Penance" (*Humanae Vitae*, 25).

We feel bound to remind Catholic married couples, when they are subjected to the pressures which prompt the Holy Father's concern, that however circumstances may reduce moral guilt, no one following the teaching of the Church can deny the objective evil of artificial contraception itself.

With pastoral solicitude we urge those who have resorted to artificial contraception never to lose heart but to continue to take full advantage of the strength which come from the Sacrament of Penance and the grace, healing, and peace in the Eucharist. May we all be mindful of the invitation of Jesus: "The man who comes to me I will never turn away" (Jn. 6,37). Humility, awareness of our pilgrim state, a willingness and determination to grow in the likeness of the Risen Christ will help to restore direction of purpose and spiritual stability.

THE FAMILY IS THE
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Negative Reactions To Encyclical

The position taken by the Holy Father in his encyclical troubled many. The reasons for this are numerous. Not a few had been led and had led others to believe that a contrary decision might be anticipated.

The mass media which largely shape public opinion have, as the Holy Father himself pointed out, at times amplified the voices which are contrary to the voice of the Church. Then, too, doctrine on this point has its effect not only on the intellects of those who hear it but on their deepest emotions; it is hardly surprising that negative reactions have ranged from sincere anguish to angry hurt or bitter disappointment, even among devout believers. Finally, a decision on a point so long uncontroverted and only recently confronted by new questions was bound to meet with mixed reactions.

That tensions such as these should arise within the household of the faith is not surprising and need not be scandalous. The Holy Father frankly confessed that his teaching would not be easily received by all. Some reactions were regrettable, however, in the light of the explicit teaching of Vatican Council II concerning the obligation of Catholics to assent to papal teaching even when it is not presented with the seal of infallibility. The Council declared:

"In matters of faith and morals, the bishops speak in the name of Christ and the faithful are to accept their teaching and adhere to it with a religious assent of soul. This religious submission of will and of 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*. 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 either from the character of the documents, from his frequent repetition of the same doctrine, or from his manner of speaking" (*Lumen Gentium*, 25).

Pope Paul has recalled this obligation several times with respect to his encyclical on the regulation of birth, beginning when he exhorted priests "to be the first to give, in the exercise of your ministry, the example of loyal internal and external obedience to the teaching authority of the Church." (*Humanae Vitae*, 28)

Norms Of Licit Theological Dissent

There exist in the Church a lawful freedom of inquiry and of thought and also general norms of licit dissent. This is particularly true in the area of legitimate theological speculation and research. When conclusions reached by such professional theological work prompt a scholar to dissent from non-infallible received teaching the norms of licit dissent come into play. They require of him careful respect for the consciences of those who lack his special competence or opportunity for judicious investigation. These norms also require setting forth his dissent with propriety and with regard for the gravity of the matter and the deference due the authority which has pronounced on it.

The reverence due all sacred matters, particularly questions which touch on salvation, will not necessarily require the responsible scholar to relinquish his opinion but certainly to propose it with prudence born of intellectual grace and a Christian confidence that the truth is great and will prevail.

When there is question of theological dissent from non-infallible doctrine, we must recall that there is always a presumption in favor of the magisterium. Even non-infallible authentic doctrine, though it may admit of development or call for clarification or revision, remains binding and carries with it a moral certitude, especially when it is addressed to the universal Church, without ambiguity, in response to urgent questions bound up with faith and crucial to morals. The expression of theological dissent from the magisterium is in order only if the reasons are serious and well-founded, if the manner of the dissent does not question or impugn the teaching authority of the Church and is such as not to give scandal.

Since our age is characterized by popular interest in theological debate and given the realities of modern mass media,

the ways in which theological dissent may be effectively expressed, in a manner consistent with pastoral solicitude, should become the object of fruitful dialogue between bishops and theologians. These have their diverse ministries in the Church, their distinct responsibilities to the faith and their respective charisms.

Even responsible dissent does not excuse one from faithful presentation of the authentic doctrine of the Church when one is performing a pastoral ministry in Her name.

We count on priests, the counsellors of persons and families, to heed the appeal of Pope Paul that they "expound the Church's teaching on marriage without ambiguity," that they "diminish in no way the saving teaching of Christ," but "teach married couples the indispensable way of prayer... without ever allowing them to be discouraged by their weakness" (*Humanae Vitae*, 29). We commend to confessors, as does Pope Paul, the example of the Lord Himself, Who was indeed intransigent with evil, but merciful towards individuals.

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Family Spirituality

Our concern for family life must extend far beyond the publication of pastoral letters. We pledge ourselves to cooperate in multiplying ways and means toward the renewal of the family and the enhancing of its prestige. Specifically, we shall increase our encouragement in the dioceses and the nation of programs undertaken by apostolic groups whose objective is the natural and spiritual strengthening of the Christian family.

Because of the primacy of the spiritual in all that makes for renewal, we give top priority to whatever may produce a sound "family spirituality." Family prayer, above all that which derives its content and spirit from the liturgy, and other devotions, particularly the Rosary; family reading of the Scriptures; family attendance at Mass and reception of Communion; family retreats, days of recollection and other special devotions; the observance of occasions of spiritual significance for members of the household — all these will increase the awareness of the family that it is the "Church in miniature."

For these reasons, we welcome the work of those theologians who are preparing a modern and valid ascetical theology of marriage. We recall gratefully the spiritual emphasis in many family-life programs, national and local, whose primary focus of concern has been the theology of the Christian family.

To prepare future spouses more adequately we recommend specialized team-efforts in their behalf on the part of pastors of souls and qualified counsellors, including devout married couples. Such projects will give engaged couples the benefit of human wisdom and of Christian spirituality in the planning of their home, the founding of a family, the education of children, and all that makes for fidelity and hope in their lives together.

We endorse the establishment of diocesan family life centers throughout the country so that Christian couples, physicians, psychologists, sociologists and priests may cooperate in implementing responsible parenthood in accordance with the principles enunciated in *Humanae Vitae*.

On the national level, in response to the Holy Father's request for scientific research into effective and moral means of family planning, we bishops in the United States intend to establish an independent, non-denominational, non-profit foundation which will sponsor scientific research resulting in conclusions which will be helpful to doctors, educators and, ultimately, spouses in licit family planning.

The responsibility of our Family Life Division to provide information, educational tools and guidance in the face of the mounting problems of family life will make it an increasing source of service to diocesan family programs. We also hope to see established centers of education in family life under the auspices of local medical schools or doctors guilds together with collegiate or adult education programs, and the chaplains to students or young-adult groups. We note the Holy Father's tribute to the promising apostolate which brings together married couples and thus become apostles of fidelity to the divine law and guides to fulfillment in love.

Education of Children In Sexuality

In accord with the "Decree on Christian Education" of Vatican Council II we affirm the value and necessity of wisely planned education of children in human sexuality, adapted to the maturity and background of our young people. We are under a grave obligation, in part arising from the new circumstances of modern culture and communications, to assist the family in its efforts to provide such training.

This obligation can be met either by systematic provision of such education in the diocesan school curriculum or by the inauguration of acceptable educational programs under other diocesan auspices, including the Confraternity of Christian Doctrine. Parents are those primarily responsible for imparting to their children an awareness of the sacredness of sexuality; this will ordinarily be best accomplished when both parents discharge this duty in mutual consultation and shared responsibility. The necessity for greater communication and cooperation between parents and teachers is highlighted in this problem; the consequent role of Parent-Teacher Guilds and similar home-school associations is apparent.

Parents are sometimes fearful that their right to teach the norms of sexual morality to their children may be usurped or that programs such as we envision may lead to sexual misdirection of their children if the teachers involved are inadequately prepared or emotionally immature. In the light of such legitimate concerns, the careful selection of instructors for these discussions is a serious responsibility to be shared by priests, school authorities and parents, perhaps best under the auspices of parent-teacher associations.

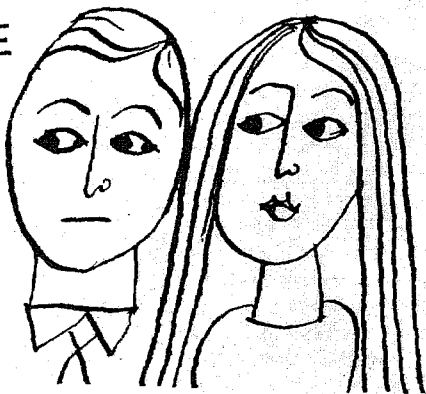
The content of these instructions should provide an appreciation of "the true values of life and of the family" ("Humanae Vitae," 21), in addition to a healthy inculcation, from the earliest years of moral and intellectual formation, of how conjugal love involves a harmonious response from the emotions, the passions, the body and the mind. At the same time, healthy Christian attitudes toward life will be developed in young people if they are given an understanding, consistent with their years, of why the Council insists that those "actions within marriage by which the couple are united intimately and chastely are noble and worthy ones" (Gaudium et Spes., 49).

During these early years of physical growth and spiritual formation, especially throughout adolescence, our young people and their neighbors should be taught to appreciate the heroic witness to divine life and the unique service to human life given by those who, with love undivided, dedicate to God and their fellow-men the consecration of their celibacy and virginity for the sake of the Kingdom of God.

Our priests, religious brothers and sisters have bound themselves to live in persevering single-hearted commitment as intimate collaborators with God Himself, from Whom every family, whether spiritual or natural, takes its name both in heaven and on earth (Eph. 3, 15). Every family is therefore in their debt: the families from which they come, the families to which they bear their special witness of life and love, the national family they strengthen, the family of the Church. No one knows this more than their bishops; no one is more grateful.

SEX
EDUCATION

"THE TRUE
VALUES
OF LIFE
AND
OF THE
FAMILY"



The New Family

In facing current problems of the American family, we welcome the open approach of the "Pastoral Constitution on the Church in the Modern World" toward marriage and the family. It provides a timely and optimistic overview of the community aspect of marriage, a community that functions best when all its members understand that freedom is their birthright and a developing sense of responsibility their challenge.

It sets up balances which provide for the more perfect personal development of each family member and, at the same time, assures the optimum effect of the family unit in the larger family of man. It recognizes the continual and rapid changes which characterize our times.

The style of family living is undoubtedly affected by changing social conditions, yet the family retains a resilience and strength that helps it adapt to change. In fact, the family has always been the witness to change as it passes on the wisdom, successes and accomplishments of one generation to the next as a patrimony for the pursuance of its dreams.



Commenting on this adaptability to change that is almost inherent in the family, Pope Paul VI notes that "in a world in the midst of change, it would be useless to want to close one's eyes to the adaptations which even the most stable, most traditional institutions must accept. No matter how great the merits of the family of yesterday may have been, it is the one of today and of tomorrow which must attract the attention of men who are really preoccupied with the welfare of humanity. These 'new families' possess many new characteristics, some of which may certainly give rise to legitimate disquietude. But — we say without fear — the Church looks with pleasure upon many of these innovations: the cessation, for example, of certain social or family restrictions, the freer and more conscious choice of a spouse, the greater stress placed upon the development of husband and wife, the more lively interest in the education of children, and still many other traits which it is not possible to enumerate in detail." (Paul VI to IUFU).

One of the best examples of this new type of family structure is the present-day American family. It is a community of individual persons joined by human love, and living a community life that provides for the greatest expression of individualism. At the same time, equalitarian marriage patterns have so developed among Americans as to avoid rigid role assignments within the family and thus make possible a deeper family unity.

The family unit develops apart from the parent-families, yet not totally isolated. In our technological culture, transportation facilities and communications media provide new systems of mobility and yet fortunately allow for a strengthening of human bonds among families, despite the distances in geographical location.

The educational attainment of women and a new emphasis on legal and social equality between men and women create further tensions but also opportunities for more effective partnership in marriage. This adds a further reason why a Catholic theology of family life must be spelled out to match the changing patterns of the American family.

A relevant theology will reinforce the efforts of spouses to achieve conjugal maturity; it will enable them to realize the more profoundly the differences between romance and love and to understand that only gradually will they achieve the harmony between healthy individualism and mutual self-giving in which Christian personalism consists.

New Tensions, New Needs

Technological and cultural changes bring with them complexities not easily resolved. Some of these setup pressures on the family from outside, some from within. For example, even the family today finds itself under the necessity to develop new channels of "communication;" this seems a formidable word to describe relations within the intimate community that a human family should be.

However, the problem is made real by the profoundly changed circumstances under which each family member now seeks to establish an identity while preserving a warm sense of family unity and pride. Family harmony in our day will depend on just such "communication" as parents attempt to solve the authority-obedience dilemma with their growing children. Moreover, reformed "communication" within the family is needed if the manifold educational resources of family life itself are to complement the formal schooling of children.

The individual family is now challenged to new responsibilities toward the plurality of families which comprises the nation, the human community and the Church. And so Christian families, conscious of their part in the progress of the wider human family, will wish to share not only their spiritual heritage with families less privileged but also their material resources. They will seek by their own initiatives to supplement government action, being painfully aware that in our own country many families are victims of poverty, disease and inadequate living standards.

Informed social critics are asserting that family instability in the urban areas of America is the result, in part at least, of our national failure to adopt comprehensive and realistic family-centered policies during the course of this century. The break-down of the family has intrinsic causes, some of them moral, but these have been aggravated by the indifference or neglect of society and by the consequences of poverty and racist attitudes. The object of wise social policy is not only the physical well-being of persons but their emotional stability and moral growth, not as individuals but, whenever possible, within family units.

In principle, American social theory has always recognized that the normal family enjoys a real autonomy; only the abnormal inadequacy of a particular family places its members within the competency of our courts. Even then, whenever possible, it is the disposition of our public agencies to supply the defects of nature by providing the neglected, delinquent or homeless child with the nearest possible approach to life and training in a family setting. Americans have tended to prefer, particularly recently, the plan of foster homes where the role of natural parents can be somehow supplied in the development of the person within a human family. Our theory in all these respects has been admirable; its implementation in legislation and in practice has not always kept pace with the problems testing the theory. The present urban crisis is but one evidence of this.

Though families, like man himself, do not live on bread alone, without bread they suffer and die. Food programs still need a family orientation. Poor housing, for further example, has an adverse effect on family stability. We urge an expan-

sion of home ownership programs for low and moderate-income families, especially the larger families frequently neglected in these plans, as well as programs for low-rent housing and housing rehabilitation.

Program devised to assist less advantaged families should at all costs avoid disruption of the family unit. A major disruption occurs when mothers are required to separate themselves from their young children for the sake of added income. Disruption has too often been the result of certain welfare policies which, whether consciously intended or not, have destroyed rather than supported family stability; one such policy we pinpointed in our reference to the "man in the house" rule when we spoke in a recent statement on the national social problem, but others could be documented.

Every member of each family has a right to be cared for, not as an isolated person but as a person who belongs with and depends upon a family. We therefore favor the trend to consider social service programs, domestic relations courts and child welfare casework as involving family rather than merely individual dimensions and solutions.

Whenever a family is undermined, society suffers the loss. These are no insignificant families, as there is no insignificant person. If families are to function as the good of society requires, each must have income proportionate to its needs.

Wages in our country are usually based upon the work done, plus productivity. Little or no consideration is given to the family situation of the individual, his marital status, or the number of children in his home. It should not normally be necessary for the father of a family to "moonlight," seeking employment from more than one source to support his wife and children.

Single men and the married men with families receive the same rates of pay for the same work. As a result, one sector of the population bears a disproportionately large share of the financial burden of maintaining the child population, which means the future nation, except for income tax benefits, which may unfortunately be cancelled out by consumer taxes. The effective solution we are urging may well require a family allowance system in the United States similar to those adopted by Canada, many European nations, Australia, New Zealand and some governments of South America. We stand ready to support enlightened legislation in this sense.

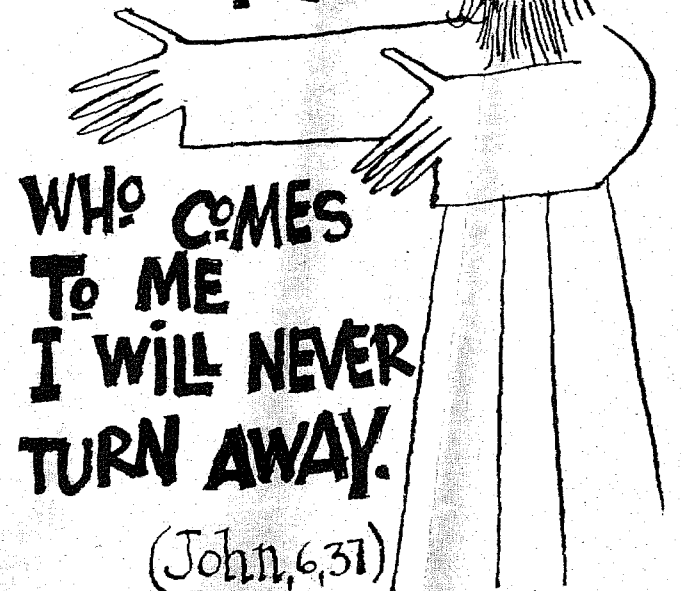
The challenges and threats to contemporary family life may often seem insuperable. However, the resources of this nation are more than sufficient to enhance the security and prosperity of our families at home while leaving us free to fulfill our duties in charity and justice abroad. The scientific, educational and financial resources of our nation cannot be better utilized than in defense and development of the family. The future of civilization itself depends upon such creative use of our resources.

Our concern with improved social conditions and public policies protective of the family includes recognition of the special merits of some families. We second the tribute of the Council's Pastoral Constitution to parents of large families; we add a further tribute to those parents who, in a tradition that has been the strength of American Catholicism, have provided their children, very often at great sacrifice, with educational opportunities under religious auspices from pre-school years to higher education.

We are mindful of those families which included disadvantaged children and of families which by adoption assume full responsibility for children not born to them. Adoption corresponds with a deeply human instinct; it gives a home to the homeless and parents to the orphaned while at the same time rewarding the love with which a family welcomes life not originally committed to its keeping.

Likewise praiseworthy is the unselfishness which prompts qualified people to become foster parents to children who need material, emotional or spiritual assistance at some point in their lives. Finally, we offer a word of encouragement to our brothers or sisters in Christ who care for children in one-parent families. The sacrifices required to provide for the physical welfare and psychological development of children under these circumstances are sometimes extraordinary. Those who thus spend themselves on behalf of life and love witness to the world and the Church a generosity which cannot fail to inspire others and to sanctify themselves.

THE MAN



WHO COMES
TO ME
I WILL NEVER
TURN AWAY.

(John, 6, 37)

"... Christian families, conscious of their part in the progress of the wider human family, will wish to share not only their spiritual heritage with families less privileged but also their material resources."

Further Threats To Life

At this tense moment in our history when external wars and internal violence make us so conscious of death, an affirmation of the sanctity of human life by renewed attention to the family is imperative. Let society always be on the side of

Let it never dictate, directly or indirectly, recourse to the prevention of life or to its destruction in any of its phases; neither let it require as a condition of economic assistance that any family yield conscientious determination of the number of children to the decision of persons or agencies outside the family.

Stepped-up pressures for moral and legal acceptance of directly procured abortion make necessary pointed reference to this threat to the right to life. Reverence for life demands freedom from direct interruption of life once it is conceived. Conception initiates a process whose purpose is the realization of human personality. A human person, nothing more and nothing less, is always at issue once conception has taken place. We expressly repudiate any contradictory suggestion as contrary to Judaeo-Christian traditions inspired by love for life, and Anglo-Saxon legal traditions protective of life and the person.

Abortion brings to an end with irreversible finality both the existence and the destiny of the developing human person. Conscious of the inviolability of life, the Second Vatican Council teaches:

"God, the Lord of life, has conferred on man the surpassing ministry of safeguarding life, a ministry which must be fulfilled in a manner that is worthy of man. Therefore, from the moment of its conception life must be guarded with the greatest care while abortion and infanticide are unspeakable crimes" (Gaudium et Spes. 51).

The judgment of the Church on the evil of terminating life derives from the Christian awareness that men are not the masters but the ministers of life. Hence, the Council declares:

"... whatever is opposed to life itself, such as any type of murder, genocide, abortion, euthanasia, or wilful self-destruction, whatever violates the integrity of the human person... all these things and others of their life are infamies indeed. They poison human society but they do more harm to those who practice them than those who suffer from the injury. Moreover, they are a supreme dishonor to the Creator" (Gaudium et Spes. 27).

A Note Of Christian Optimism

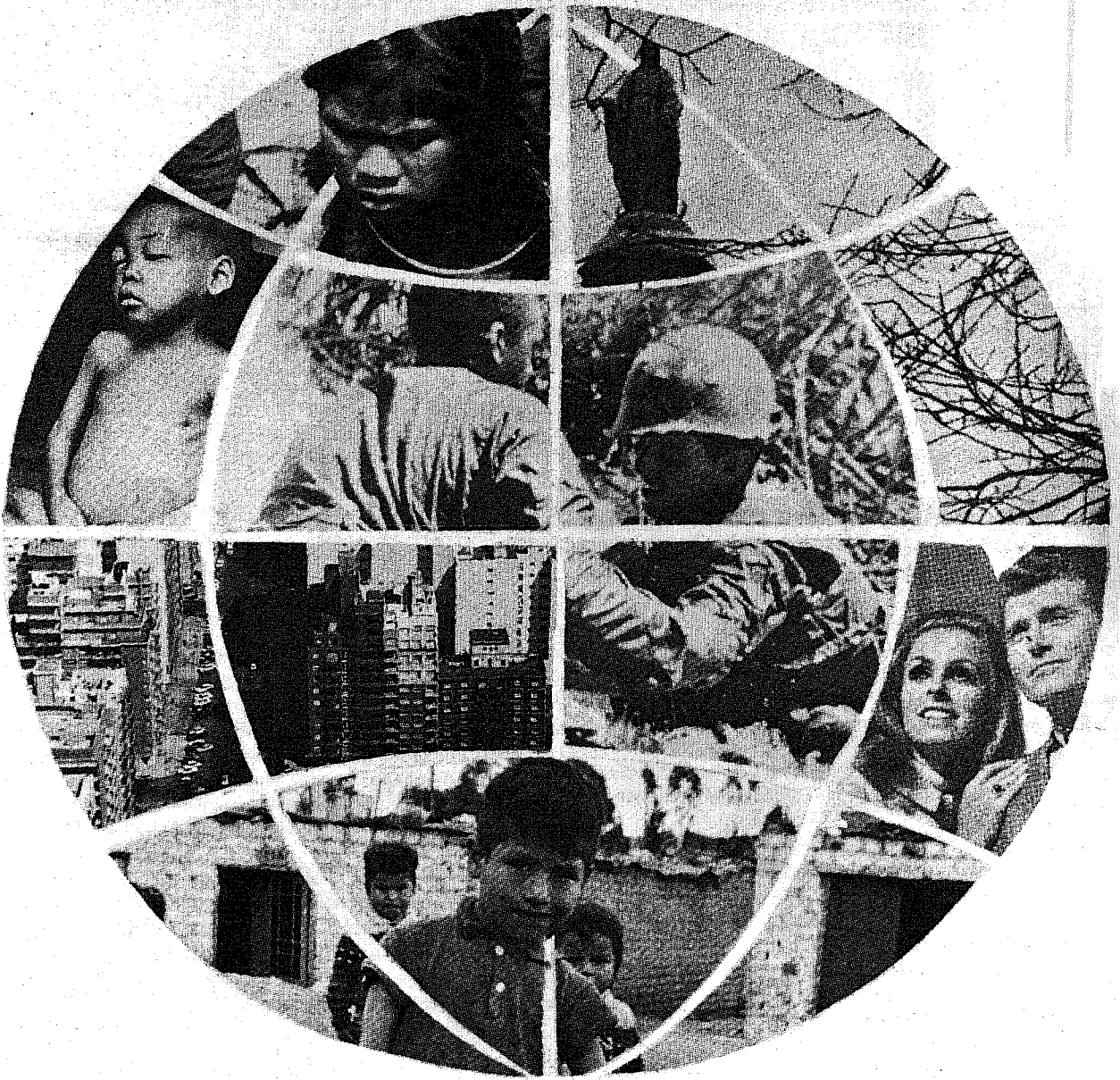
Pressing concerns of the hour have led us to consider with you many of the problems of family life, together with a Christian appraisal of them. The family is, however, much more than the sum of its problems. It is, as we said earlier, the place where the person occurs, where life begins, where fidelity and hope are nourished, where human love reaches its most intense expression. The family is, indeed, that "school of deeper humanity" of which the Vatican Council speaks. (Gaudium et Spes. 52).

The Christian family is an image of God and a sign of the Church. It is the community wherein Christ is most powerfully preached, where Christians first hear the name of God, first learn to pray, and first express their faith. In the words and example of their believing parents, children come to know faith is and how it must be lived, what life is and how it must be honored. For this reason, a spirituality which is suitable to the contemporary family and which brings all members of the family together in faith and hope is, we repeat, the most urgent need of modern culture.

Since the family is the basic unit of human society, it should be the object of civilization's most enlightened concern. Since it is the basic unit of their life, parishes should make the needs of the family and the benefits which the family brings to the parish controlling norms in the planning of parish organizations and activities, liturgical, educational, charitable and social.

As bishops of the Catholic Church in the United States, concerned for its present well-being and prospects, our first prayer is for the families who comprise its parishes and dioceses. Our optimism for the future of the Church, the family of God, springs largely from optimism for the future of the family. In turn, our basis for optimism for the future of family life, despite occasional negative signs, rests upon the persevering hope of married couples whose responsibility to life and vocation to love have been the opening theme of this pastoral letter.

As last year we saluted priests, for their special part in the work of God, so this year we salute Christian spouses who "made to the image of the living God and enjoying the authentic dignity of persons, are joined to one another in equal affection, harmony of mind and the work of mutual sanctification. Thus, following Christ Who is the principle of life, by the sacrifices and joys of their vocation and through their faithful love, (they have) become witnesses of the mystery of love which the Lord revealed to the world by His dying and His rising up to live again." (Gaudium et Spes. 52).



Chapter II

The Family of Nations

We share the deep concern of thoughtful people in our times, a concern voiced by the Vatican Council, that "the whole human family has reached an hour of supreme crisis" (Gaudium et Spes. 77). The crisis can ultimately offer great promise for a more abundant human life, but at the moment it portends grave threats to all life. The threats to life depend on urgent and difficult decisions concerning war and peace. In considering these we share the conviction of Vatican Council II that the horror and perversity of technological warfare "compel us to undertake an evaluation of war with an entirely new attitude." (n. 80, emphasis added)

This compelling obligation is the greater in our case since we are citizens of a nation in many ways the most powerful in the world. The responsibility of moral leadership is the greater in the local Church of a nation whose arsenals contain the greatest nuclear potential for both the harm that we would wish to impede or the help it is our obligation to encourage. We are acutely aware that our moral posture and comportment in this hour of supreme crisis will be assessed by the judgment of history and of God.

We renew the affirmation by the Council that "the loftier strivings and aspirations of the human race are in harmony which may rightly be expected of all who, calling themselves to that Gospel, aware that the issues of war and peace test the relevancy of its message for our generation, particularly in terms of the service of life and its dignity. We seek to speak in the spirit of that Gospel message, which is at heart a doctrine of non-violence rather than violence, of peace understood as Jesus proclaimed it (cf. John 14:27).

We call upon American Catholics to evaluate war with that "entirely new attitude" for which the Council appealed and which may rightly be expected of all who, calling themselves Christians, proclaim their identity with the Prince of Peace. We share with all men of good will the conviction that a more humane society will not come "unless each person devotes himself with renewed determination to the cause of peace" (n. 77). We appeal to policy makers and statesmen to reflect soberly on the Council teaching concerning peace and war, and vigorously to pursue the search for means by which at all times to limit and eventually to outlaw the destructiveness of war.

The Vatican Council noted that "war continues to produce daily devastation in one or another part of the world" (n. 79). The observation has lost none of its truth in the period since the Council ended; indeed, there have been further grievous outbreaks of war and aggression.

Of one mind with the Council, we condemn without qualification wars of aggression however their true character may sometimes be veiled. Whatever case there may have seemed to exist in other times for wars fought for the domination of another nation, such a case can no longer be imagined given the circumstances of modern warfare, the heightened sense of international mutuality and the increasingly available humane means to the realization of that mutuality.

We join wholeheartedly in the Council's condemnation of wars fought without limitation. We recognize the right of legitimate self-defense and, in a world society still unorganized, the necessity for recourse to armed defense and to collective security action in the absence of a competent authority on the international level and once peaceful means have been ex-

hausted. But we seek to limit warfare and to humanize it, where it remains a last resort, in the maximum degree possible. Most of all, we urge the enlisting of the energies of all men of good will in forging the instruments of peace, to the end that war may at long last be outlawed.

Meanwhile, we are gratefully conscious that "those who are pledged to the service of their country as members of its armed forces should regard themselves as agents of security and freedom on behalf of their people. As long as they fulfill this role properly, they are making a genuine contribution to the establishment of peace" (Gaudium et Spes. 79).

In the Christian message peace is not merely the absence of war. Ultimately, of course, it presupposes that presence within and among men of a positive principle of life and unity which is none other than the divine life to which the Church bears witness, of which Christ in His Church is the source. The soul, then, of a peaceful society is divine charity. But justice, the great concern of the well-ordered state and the justification for its existence, is the foundation of the organized society.

Therefore, peace cannot be reduced solely to the maintenance of a balance of power between enemies; nor is it to be brought about by dictatorship, whether this be the imposition of the sheer will of a ruler, a party or even a majority. It is an enterprise of justice and must be built up ceaselessly in seeking to satisfy the all-embracing demands of the common good. This is the point of Pope Paul's positive, dynamic concept of peace: the modern word for peace is development. Peace therefore presupposes the fraternal confidence which manifests itself in a firm determination to respect other persons and peoples, above all their human dignity, and to collaborate with them in the pursuit of the shared hopes of mankind.



"In the Christian message peace is not merely the absence of war"

"We therefore recommend a modification of the Selective Service Act..."

It is in nuclear warfare, even in its "cold" phase or form, that mankind confronts the moral issue of modern war in its extreme case. This has become a situation in which two adversaries possess and deploy weapons which, if used against each other, could annihilate their respective civilizations and even threaten the survival of the human race.

Nothing more dramatically suggests the anti-life direction of technological warfare than the neutron bomb; one philosopher declares that the manner in which it would leave entire cities intact, but totally without life, makes it, perhaps, the symbol of our civilization. It would be perverse indeed if the Christian conscience were to be unconcerned or mute in the face of the multiple moral aspects of these awesome prospects.

It is now a quarter century since Pope Pius XII summoned that conscience to a "War on War." He pointed out World War II's "unspeakable atrocities," the "image of a hell upon which anyone who nourishes humane sentiments in his heart can have no more ardent wish than to close the door forever." He warned against the further progress of "human inventions . . . directed to destruction," and pleaded that to the recognition of the immorality of wars of aggression there be added "the threat of a judicial intervention of the nations and of a punishment inflicted on the aggressor by the United Nations, so that war may always feel itself proscribed, always under the watchful guard of preventive action." He argued that then "humanity, issuing from the dark night in which it has been submerged for so great a length of time, will be able to greet the dawn of a new and better era in its history" (Christmas broadcast, 1944).

The Second Vatican Council, in a solemn declaration, endorsed "the condemnation of total warfare issued by recent Popes" and stated:

"Every act of war directed to the indiscriminate destruction of whole cities or vast areas with their inhabitants is a crime against God and man which merits firm and unequivocal condemnation" (Gaudium et Spes. 80).

The Council explicitly condemned the use of weapons of mass destruction, but abstained from condemning the possession of such weapons to deter "possible enemy attack" (n. 81). Though not passing direct judgment on this strategy of deterrence, the Council did declare that "men should be convinced that the arms race in which so many countries are engaged is not a safe way to preserve a steady peace. Nor is the so-called 'balance' resulting from this race a pure and authentic peace. Rather than being eliminated thereby, the causes of war threaten to grow gradually stronger. . . . Therefore it must be said again: the arms race is an utterly treacherous trap for humanity, and one which ensnares the poor to an intolerable degree" (n. 81).

The Council did not call for unilateral disarmament; Christian morality is not lacking in realism. But it did call for reciprocal or collective disarmament "proceeding at an equal pace according to agreement and backed up by authentic and workable safeguards" (n. 82). There are hopeful signs that such a formula may be strengthened by the Partial Test Ban Treaty and that the commitment under the Non-Proliferation Treaty to proceed to a negotiation of balanced reductions of nuclear weapons — at the same time extending the use of nuclear power for peaceful development of the needy nations under adequate inspection safeguards — may provide a positive, sane pattern for the future. We earnestly pray so, commending the furtherance of these hopes to responsible political leaders and to the support of all citizens.

Meanwhile, it is greatly to be desired that such prospects not be dashed by irrational resolves to keep ahead in "assured destruction" capability. Rather it is to be hoped that the early ratification by the Senate of the Non-Proliferation Treaty — which in essence is a Treaty between the USSR and the US and other nations — will hasten discussion of across the board reductions by the big powers. Despite, and even because of, the provocations in Eastern Europe and elsewhere, the United States should continue steps to create a better climate for these discussions, such as taking the lead in inviting the UN Atomic Energy Commission and other organizations and foreign states to visit its nuclear facilities, and scrupulously reviewing all commitments for the sale, loan or lease of armaments.

The Council's position on the arms race was clear. To recall it: "Therefore, we declare once again: the arms race is an utterly treacherous trap for humanity. . . . It is much to be feared that if this race persists, it will eventually spawn all the lethal ruin whose path it is now making ready" (n. 81).

Nonetheless, the nuclear race goes on. The latest act in the continuing nuclear arms race is no doubt the US decision to build a "thin" anti-ballistic missile system to defend against possible nuclear attack by another world power. This decision has been widely interpreted as the prelude to a "thick" ABM system to defend against possible nuclear attack.

In themselves, such anti-ballistic missiles are purely defensive, designed to limit the damage to the United States from nuclear attack. Nevertheless, by upsetting the present strategic balance, the so-called balance of terror, there is grave danger that a United States ABM system will incite other nations to increase their offensive nuclear forces with the seeming excuse of a need to restore the balance.

Despite the danger of triggering an expanded escalation of the arms race the pressures for a "thick" ABM deployment persist.

We seriously question whether the present policy of maintaining nuclear superiority is meaningful for security. There is no advantage to be gained by nuclear superiority, however it is computed, when each side is admittedly capable of inflicting overwhelming damage on the other, even after being attacked first. Such effective parity has been operative for some years. Any effort to achieve superiority only leads to ever-higher levels of armaments as it forces the side with the lesser capability to seek to maintain its superiority. In the wake of this action-reaction phenomenon comes a decrease in both stability and security.

united effort toward forming a climate of public opinion for peace, mindful of the Council's advice that "government officials. . . depend on public opinion and feeling to the greatest possible extent" (n. 82). We will therefore, through existing and improved agencies, support national programs of education for Catholic Americans and for all Americans in collaboration with all religious groups and other organizations.

With Gaudium et Spes, we commend the arduous and unceasing efforts of statesmen and specialists in the field of arms control and disarmament, and to add to our own encouragement of systematic studies in this field. As the Council appealed to Catholic scholars throughout the world to participate more fully in such studies, so we call upon intellectuals in the Church in our land to bring scholarly competence and their powers of persuasion to that "war on war" which the modern Popes have without exception pleaded that we wage.

We urge Catholics, and indeed all our countrymen, to make a ceaseless vigil of prayers for peace and for all those who are charged with the delicate and difficult negotiations of disarmament. Such prayers provide the most obvious and appropriate occasion for ecumenical services bringing together all in our communities who cherish the blessed vision of peace heralded by the Hebrew prophets and preached by Christ and His Apostles. We cannot but question the depth of the commitment to peace of people of religious background who no longer pray for peace. But those who only pray for peace, leaving to others the arduous work for peace, the dialogue between peace, have a defective theology concerning the relation between human action and the accomplishment of that will of God in which is our peace.

So, too, those who, neglectful of the part of prayer, rely only on their own power, or on the pooling of merely human resources on intelligence, energy and even good will, forget the wisdom of Scripture: "If the Lord does not build the house, in vain the masons toil; if the Lord does not guard the city, in vain the sentries watch" (Psalm 127, 1-2).

There is sometimes ground for question as to whether the attitudes of some toward military duty do not spring from cowardice



. . . for many of our youthful protesters, the motives spring honestly from a principled opposition to a given war as pointless or immoral.



"Despite, and even because of, the provocations in Eastern Europe and elsewhere, the U.S. should continue steps to create a better climate for these discussions, such as taking the lead in inviting the UN Atomic Energy Commission and other organizations and foreign states to visit its nuclear facilities..."

"We seriously question whether the present policy of maintaining nuclear superiority is meaningful for security"

...some evil existing in the world, evils such as undernutrition, economic frustration, social stagnation and political injustices, may be more readily attacked and corrected through non-military means, than by military efforts to counteract the subversive forces bent on their exploitation.

The International Community

The Council Fathers recognized that not even ending the nuclear arms race, which itself cannot be accomplished without the full cooperation of the international community, would ensure the permanent removal of the awesome threat of modern war. Nor would disarmament alone, even assuming it to be complete and across the board, remove the causes of war. "This goal undoubtedly requires the establishment of some universal public authority acknowledged as such by all, and endowed with effective power to safeguard, on the behalf of all, security, regard for justice and respect for rights" (n. 82).

Such an authority, furthermore, is required by the growing, ever more explicit interdependence of all men and nations as a result of which the common good "today takes on an increasingly universal complexion and consequently involves rights and duties with respect to the whole human race" (n. 26).

Therefore political leaders should "... extend their thoughts and their spirit beyond the confines of their own nation, put aside national selfishness and ambition to dominate other nations, and nourish a profound reverence for the whole of humanity, which is already making its way so laboriously toward greater unity" (n. 82.)

We commend the efforts of world statesmen, particularly those of our own nation, who seek to extend the spirit and practice of cooperation in international agencies and regional associations of nations, with the object not only of terminating or preventing war, and of building up a body of international law, but also of removing the causes of war through positive programs.

Since war remains a melancholy fact of life today, we believe the United States not only should insist on adherence to and the application by all nations of existing international conventions or treaties on the laws of war, such as the revised Geneva Convention relative to the treatment of prisoners of war, but should take the lead in seeking to update them. Certain forms of warfare, new and old, should be outlawed, and practices in dealing with civilian populations, prisoners of war and refugees are always in need of review and reform.

Here, too, our dependence on responsible writers, informed speakers and competent critics is crucial to the cause of peace. Hence we encourage Catholic scholars to undertake systematic studies of new developments, theories and practices in warfare, including guerrilla warfare, revolution and "wars of liberation."

Changing political patterns, improved techniques of communication, new methods of remote controls and of surveillance of individuals and communities alike made possible by science, as well as shifting ethical standards, make it the vocation of devout intellectuals, both as citizens of their own nations and servants of the common good of mankind, to bring informed competence to the illumination, discussion and resolution of the complex issues, many of them moral, arising from all these.

A Catholic position of opposition to compulsory peacetime military service, first formulated on the level of the Holy See by Pope Benedict XV, has had for its premise the fact that such service has been a contributing cause of the breeding of actual wars, a part of the "great armaments" and "armed peace" security concept, and, in the words of Cardinal Gasparri in a letter to Lloyd George, the cause of such great evils for more than a century that the cure of these evils can only be found in the suppression of this system. In the spirit of this position, we welcome the voices lifted up among our political leaders which ask for a total review of the draft system and the establishment of voluntary military service in a professional army with democratic safeguards and for clear purposes of adequate defense. Our call for the end of any draft system at home which, in practice amounts at times to compulsory peacetime military service is in direct line with previous resolutions of the hierarchy of the United States on compulsory military training (d. "Our Bishops Speak," pp. 234, 237).

Apart from the question of war itself, we deem it opportune here to reiterate the Council's condemnation of genocide, the methodical extermination of an entire people, nation or ethnic minority for reasons connected with race, religion or status such as that undertaken by the Nazis against the Jews among their own citizens and later against all the Jewish people, as well as so-called "gypsies."

We would urge United States ratification of the United Nations Convention on this subject and of every other sound implementing instrument by which the United Nations Declaration of Human Rights can be translated from the level of ideals to that of actuality. Furthermore, we urge increased support by our own countrymen and citizens of all nations of all international programs consistent with the protection and promotion of the sanctity of human life and the dignity of the human person in times of war and peace.

We earnestly appeal to our own government and to all governments to give the elimination of the present international "war system" a priority consistent with the damaging effect of massive armament programs on all the objectives of the good society to which enlightened governments give priorities: education, public health, a true sense of security, prosperity, maximum liberty, the flourishing of the humane arts and sciences, in a word the service of life itself. Thus can we strive to move away, as reason and religion demand, from the "war system" to an international system in which unilateral recourse to force is increasingly restricted.

This will require international peacemaking and peace-keeping machinery. To this end we urge all to support the efforts for a stronger and more effective United Nations that it may become a true instrument of peace and justice among nations. In this respect the peace motivation of Pope Paul's public support of the United Nations by his moral authority and teaching



"Peace cannot be reduced solely to the maintenance of a balance of power between enemies; nor is it to be brought about by dictatorship, whether this be the imposition of the sheer will of a ruler, a party or even a majority."

office at the time of his visit to that body on its anniversary should be normative for Catholics.

We would welcome in official pronouncements of our own and other governments, as well as the increased support given to the United Nations and associated agencies by the citizens of all nations, a greater interest in and direction toward the establishment of that universal public authority which the Council Fathers urged.

We recognize that any use of police action by such an international authority, or, in the meantime, by the UN as presently constituted, or by duly constituted regional agencies, must be carefully subject to covenants openly arrived at and freely accepted, covenants spelling our clear norms such as that of proportionate force; here, again, the work of qualified and conscientious specialists is indispensable.

Turning to the more positive aspects of the building of an international community and the duties of us as Americans in this matter, we deplore the lack of a stable, persevering national concern for the promotion of the international common good. This is reflected in the fickleness of public interest in and Congressional support of foreign aid. It is reflected also in a seeming insensitivity to the importance of trade agreements beneficial to developing nations. A like lack of generosity, dangerous to the fully human good, is present in the increasingly bold linking of contraceptive programs, even when superficially voluntary, to needed aid programs. Future aid and trade assistance programs should become increasingly multi-lateral; they should never merely serve national self-interest except to the extent that national interest is genuinely part and parcel of the general good of the human community.

Because of the war in Vietnam, and the growing preoccupation with the social problems of our cities, there is the peril of an upsurge of exaggerated forms of nationalism and isolationism which the teachings of all churches reprove and the experiences of World War II had, we hoped, forever discredited.

It is the duty of our political leadership, of citizens and especially of believers who acknowledge the brotherhood of man, to promote and develop the spirit of international concern, cooperation and understanding.

As the Council noted "... there arises a surpassing need for renewed education of attitudes and for new inspiration in the area of public opinion. Those who are dedicated to the work of education, particularly of the young, or who mold public opinion should regard as their most weighty task the effort to instruct all in fresh sentiments of peace" (n. 82).

To assist the agencies and institutions of the Catholic Church in the United States in their response to this "most weighty task," the Catholic Bishops have recently established a Division of World Justice and Peace, corresponding to the newly established Vatican Commission. It is our desire that the Division will stimulate renewed efforts in this field, and coordinate whenever possible such efforts with those of other Christian bodies in an ecumenical framework. We call upon all men of conscience, all public spirited citizens, to dedicate themselves with fresh energy to this work.

We believe that the talents and resources of our land are so abundant that we may promote the common good of nations at no expense to the vitally necessary works of urban and rural reconstruction in our own country. The latter are the first order of domestic policy, just as the former should be the first order of foreign policy. Neither should be neglected, both being equally urgent; in the contemporary and developing world order their fortunes are intertwined.

Vietnam

In a previous statement we ventured a tentative judgment that, on balance, the U.S. presence in Vietnam was useful and justified.

Since then American Catholics have entered vigorously into the national debate on this question, which, explicitly or implicitly, is going deeply into the moral aspects of our involvement in Vietnam. In this debate, opinions among Catholics appear as varied as in our society as a whole; one cannot accuse Catholics of either being partisans of any one point of view or of being unconcerned. In our democratic system the fundamental right of political dissent cannot be denied, nor is rational debate on public policy decisions of government in the light of moral and political principles to be discouraged. It is the duty of the governed to analyze responsibly the concrete issues of public policy.

In assessing our country's involvement in Vietnam we must ask: Have we already reached, or passed, the point where the principle of proportionality becomes decisive? How much more of our resources in men and money should we commit to this struggle, assuming an acceptable cause or intention? Has the conflict in Vietnam provoked inhuman dimensions of suffering? Would not an untimely withdrawal be equally disastrous?

Granted that financial considerations are necessarily subordinate to ethical values in any moral question, nonetheless many wonder if perhaps a measure of the proportions in this, as in any modern war, may be reflected in the amounts inevitably lost to education, poverty-relief and positive works of social justice at home and abroad (including South East Asia) as a result of the mounting budgets for this and like military operations. This point has frequently been raised by the Popes, notably by Pope Pius XII who invoked the principle of proportionality in his analysis of the morality even of defensive wars, particularly when these involve A.B.C. elements (atomic, biological, chemical) and losses disproportionate to the "injustice tolerated" (Address to Military Doctors, Oct. 19, 1953).

While it would be beyond our competence to propose any technical formulas for bringing the Vietnam War to an end, we welcome the bombing halt and pray for the success of the negotiations now under way.

Meanwhile there are moral lessons to be learned from our involvement in Vietnam that will apply to future cases. One might be that military power and technology do not suffice, even with the strongest resolve, to restore order or accomplish peace. As a rule internal political conflicts are too complicated to be solved by the external application of force and technology.

Another might be the realization that some evils existing in the world, evils such as undernutrition, economic frustration, social stagnation and political injustices, may be more readily attacked and corrected through non-military means, than by military efforts to counteract the subversive forces bent on their exploitation.

In addition, may we not hope that violence will be universally discredited as a means of remedying human ills, and that the spirit of love "may overcome the barriers that divide, cherish the bonds of mutual charity, understand others and pardon those who have done them wrong?" ("Pacem in Terris," Article 171).

WAR ON WAR!

"The soul of a peaceful society is divine charity"



The Role Of Conscience

The war in Vietnam typifies the issues which present and future generations will be less willing to leave entirely to the normal political and bureaucratic processes of national decision-making. It is not surprising that those who are most critical, even intemperate in their discussion of war as an instrument of national policy or as a ready means to the settling even of wrongs, are among the young; the burden of killing and dying fall principally on them.

There is sometimes ground for question as to whether the attitudes of some toward military duty do not spring from cowardice. In this problem, as in all crises which test generosity and heroism, cases of moral as well as physical cowardice doubtless occur. But a blanket charge of this kind would be unfair to those young people who are clearly willing to suffer social ostracism and even prison terms because of their opposition to a particular war. One must conclude that for many of our youthful protesters, the motives spring honestly from a principled opposition to a given war as pointless or immoral.

Nor can it be said that such conscientious objection to war, as war is waged in our times, is entirely the result of subjective considerations and without reference to the message of the Gospel and the teaching of the Church; quite the contrary, frequently conscientious dissent reflects the influence of the principles which inform modern papal teaching, the Pastoral Constitution and a classical tradition of moral doctrine in the Church, including, in fact, the norms for the moral evaluation of a theoretically just war.

The enthusiasm of many young people for new programs of service to fellow humans need may be proof that some traditional forms of patriotism are in process of being supplemented by a new spirit of dedication to humanity and to the moral prestige of one's own nation. This new spirit must be taken seriously; it may not always match the heroism of the missionaries and the full measure of the life of faith, but it is not contradictory to these and may open up new forms of Christian apostolate.

As witnesses to a spiritual tradition which accepts enlightened conscience, even when honestly mistaken, as the immediate arbiter of moral decisions, we can only feel reassured by this evidence of individual responsibility and the decline of uncritical conformism to patterns some of which included strong moral elements, to be sure, but also included political, social, cultural and like controls not necessarily in conformity with the mind and heart of the Church.

If war is ever to be outlawed, and replaced by more humane and enlightened institutions to regulate conflicts among nations, institutions rooted in the notion of universal common good, it will be because the citizens of this and other nations have rejected the tenets of exaggerated nationalism and insisted on principles of non-violent political and civic action in both the domestic and international spheres.

We therefore join with the Council Fathers in praising "those who renounce the use of violence in the vindication of their rights and who resort to methods of defense which are otherwise available to weaker parties, provided that this can be done without injury to the rights and duties of others or of the community itself" (n. 78).

It is in this light that we seek to interpret and apply to our own situation the advice of the Vatican Council on the treatment of conscientious objectors. The Council endorsed laws that "make humane provision for the care of those who for reasons of conscience refuse to bear arms, provided, however, that they accept some other form of service to the human community" (n. 79).

The present laws of this country, however, provide only for those whose reasons of conscience are grounded in a total rejection of the use of military force. This form of conscientious objection deserved the legal provision made for it, but we consider that the time has come to urge that similar consideration be given those whose reasons of conscience are more personal and specific.

We therefore recommend a modification of the Selective Service Act making it possible, although not easy, for so-called selective conscientious objectors to refuse — without fear of imprisonment or loss of citizenship — to serve in wars which they consider unjust or in branches of service (e.g., the strategic nuclear forces) which would subject them to the performance of actions contrary to deeply held moral convictions about indiscriminate killing. Some other form of service to the human community should be required of those so exempted.

Whether or not such modifications in our laws are in fact made, we continue to hope that, in the all-important issue of war and peace, all men will follow their consciences. We can do no better than to recall, as did the Vatican Council, "the

embracing principles," to which "man's conscience itself gives ever more emphatic voice."

In calling so persistently in this Pastoral for studies on the application of sound moral principles to new dimensions of changes in the problems of war and peace, we are mindful of our own responsibility to proclaim the Gospel of peace and to teach the precepts of both natural and revealed divine law concerning the establishing of peace everywhere on earth (n. 79). We therefore make our own the Council's judgment on "the deeper causes of war," sins like envy, mistrust and egoism. We echo the warning given by Pope Paul at the United Nations:

"Today as never before, in an era marked by such human progress, there is need for an appeal to the moral conscience of man. For the danger comes not from progress, nor from science — on the contrary, if properly utilized these could resolve many of the grave problems which beset mankind. The real danger comes from man himself, who has at his disposal ever more powerful instruments, which can be used as well for destruction as for the loftiest conquests."

The hour has indeed struck for "conversion," for personal transformation, for interior renewal. We must once again begin to think of man in a new way, and of human life with a new appreciation of its worth, its dignity and its call to elevation to the level of the life of God Himself. All this requires that, with refreshed purpose and deepened faith, we follow the urging of St. Paul that we "put on the new man, which has been created according to God in justice and holiness of truth" (Eph. 4:23).

Conclusion

Christians believe God to be the "source of life" (cf. Jn. 5, 26) and of love since "love comes from God" (cf. 1 Jn. 4, 7). "God is love" (1 Jn. 4, 8) and man has been made in His image and likeness (Genesis 1, 26). Thus, man is most himself when he honors life and lives by love. Then he is most like to God.

The doctrine and defense of life require a renewed spirituality in the Church. Such a spirituality will re-affirm the sacred character of married love through which life is begun, the dignity of the family within which love brings like to maturity, and the blessed vision of peace in which life is shared by men and nations in a world community of love.

These themes, all of which touch on life, we have explored in terms of the family, the commonwealth of nations and some of the anti-life forces which threaten these.

In her defense of human life the Church in our day makes her own, as did Moses, the words by which God Himself reduces our perplexities to a clear, inescapable choice:

"I call heaven and earth to witness against you this day, that I have set before you life and death... therefore, choose life that you and your descendants may live..." (Deut. 30, 19).



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The Boss Spy Who Defected

Bruce Page, David Leitch and Phillip Knightley, **THE PHILBY CONSPIRACY** Doubleday. May 17, 1968. 300 p. \$5.95 (IIa) (Book of the Month Club Choice—July, 1968)

Oscar Wilde with one of his curiously brilliant remarks announced quite casually once that Life is the mirror and Art the reality—it would seem that Life imitates Art far more than Art imitates Life.

A team of British newspaper men, Bruce Page, David Leitch, and Phillip Knightley, prove the paradox with "The Philby Conspiracy."

The book is an attempt to re-structure the career of Harold Adrian Russell Philby, "Kim" Philby, the man who in 1944 became the head of British Intelligence's counter-Soviet department—and who in 1963 defected to Russia as the climax to an entire professional life-time as a Soviet agent.

Why he did it and how he did it is the subject of the book; it is also fair game for the psychologist, the political analyst, the reader of spy adventure, and the clairvoyant.

The implications of what Philby managed to pull off are staggering. The damage that he did

as a double agent is yet to be realized, but when the extent of his machinations is exposed in the book, it is clear that as a CIA man stated, "What it comes to is that when you look at the whole period from 1944 to 1951—leaving out anything he picked up other times—the Western intelligence effort, which was pretty big, was what you might call a minus advantage. We'd have been better off doing nothing."

Philby's story is fascinating and, it might be added, embarrassing reading.

Kim Philby spent a lifetime collecting credentials, on both sides. The son of a schizoid father who lived in the Arabic twilight of Lawrence and Sir Richard Burton, young Philby established himself early in the tradition of clubs and schools, doubling in tweed.

It would appear that his very success was supported by the touching faith the Establishment has in its own—the wearer of the old school tie just doesn't do that sort of thing.

Well, Philby did along with Guy Burgess and Donald Maclean, two other "Cambridge Defectors."

Their story surpasses any fiction; it reads like fiction with the romance mercilessly scrubbed off. In fact, supporting Wilde, the authors acknowledge the strange inter-relationship between espionage work and literature, an entire tradition that goes back to Kipling's "Kim" and carries through unbroken to John le Carre who, incidentally, wrote the introduction to the present book.

The secret world of the Philby conspiracy is filled with the endless permutations that are found in any competent spy fiction. The difference between it and fiction, however, is that the contrast between appearance and reality, obvious in literature, is never fully admitted by the real life principals themselves.

The entire matter becomes a labyrinth of "does he know that they think he knows that they know he knows that they know. And who else knows?"

It is a game as real as any fiction but infinitely more frightening because in this real shadow world one must too "suspend disbelief."

Philby himself along with Burgess and Maclean emerges from the book far from the heroic; they are not even real life anti-heroes. In spite of their demonstrated clan in the spy business, they all come through inimically but pathetically as "a common greyness silvers everything."

The journalistic trio of Page, Leitch, and Knightley has done a masterful job in presenting Philby and his backdrop. For a communal effort the work has an amazing unity and a consistency that never runs thin. (68-20487)

H. T. Anderson

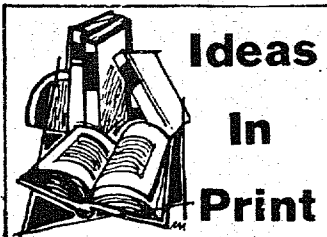
"Each age must write its own books; or rather, each generation for the next succeeding. The books of an older period will not fit this."

--Ralph Waldo Emerson

BOOKS FOR YOUNG PEOPLE

Stuffed Wildcat's Eyes Were Omens

WILDCAT UNDER GLASS. By Alki Zei. Translated from the Greek by Edward Fenton. Holt, Rinehart & Wiston. 177 pp. \$4.50.



Ideas In Print

Their cousin Niko used to tell girls, Myrto and Melia, stories about the stuffed wildcat which had one blue eye and one black.

When it saw out of its blue eye it helped men, and when the wildcat saw out of its black eye it destroyed the works of men.

The the Fascist regime began and Niko was hunted as freedom fighter; so, the girls understood better what the implications of the tale were. The author gives a dramatic picture of the impact of a dictatorship on an ordinary family and on a small community. Ages 10-12.

THE FIRST BOOK OF ELECTIONS. By Edmund Lindop. Illustrated by Gustave E. Nebel. Watts. 63 pp. \$2.65.

Cartoon-style drawings add little that is informative, but give some glimpses of familiar scenes that enliven the brisk, matter-of-fact approach to this timely book.

The process of electing a President is covered in detail; the author also dis-

cusses political parties, universal suffrage, civil rights legislation, the election of state and municipal candidates, and the mechanics of the voting process itself. (Ages 9-11)

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BOOKS IN BRIEF

She Explores Art Works With Rays

SECRETS OF THE GREAT MASTERS. By Madeleine Hours. Putnam. \$12.95.

This is a fascinating art book which explores a territory all its own.

Madeleine Hours, a member of the Louvre staff in Paris, has for more than 20 years directed a study of art works using ultra-violet rays (to detect deterioration in paint surfaces), infra-red rays (to detect over-painting, if any), and X-rays (to bare what may lie on the surface of the canvas).

The more spectacular results were described by her on French television, and this book is an amplification of those talks, accompanied by a series of remarkable photographs illustrating discoveries brought to light by her investigations.

Thus you can see, for example, in Rembrandt's "Bathsheba" how the painter altered the position of the head while thickening the figure, how Zurbaran first painted his "Saint Agatha" with her hair up, then let her hair down.

The book also throws light on the brushwork of the masters, but it predictably fails to uncover the secret of Leonardo's "Mona Lisa." That, Madame, was more than brushwork—it was genius.

A CHOICE OF EVILS. By Paul Sandhaus. Signet Books. 75 cents.

This is another novel of big business and what it can do to some men.

The hero is a young executive who buckles under pressure from the top and gets himself into a situation which threatens to wreck his career.

Despite the slick ending, the book throws a harsh light on the ulcerous conditions in the higher echelons of commerce.

The author obviously knows his milieu first-hand, peoples his tale with credible characters, and spices the action with plenty of suspense.



All Presidents In One Sketch

THE PRESIDENTS. By Oscar Berger. Crown Publishers. \$3.95.

Here are the Presidents of the United States up to and including Lyndon Johnson, each drawn in a single line by cartoonist Oscar Berger.

The results are skillful and ingenious, to say the least. Without lifting his pen from the paper Berger does a complete sketch of each President, catching both character and likeness.

Berger calls this "a calligraphic exercise," and if you can imagine the same line is being extended from Washington to Johnson, you'd have a graphic representation of the continuity of the Presidency.

CRIME CORNER

Plot And Counterplot

BOWMANVILLE BREAK. By Sidney Shelley, Delacorte. \$4.95.

Canadian security personnel oppose counterplot to plot when grapevine warns that escape attempt may be in the works in German prisoner of war camp. A rip-snorter.

BEST DETECTIVE STORY OF THE YEAR. Edited by Anthony Roucher. Dutton. \$4.50.

One of the 14 yarns assembled here is by Jorge Luis Borges of Buenos Aires, whom the editor describes as "my favorite living writer."

A GRAVE MATTER. By L. P. Davies. Crime Club. \$3.95.

Architect visiting area in rural England where he was born finds countryfolk baffled by discovery of two small bodies. Nice study in atmosphere.

—Homicide Desk

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Recent And Recommended

FICTION

Title & Classification	Author
Bloodline (IIa)	Gaines
Gone (I)	Godden
A Case of Need (IIb)	Hudson
To Glory We Steer (I)	Kent
The Salzburg Connection (I)	MacInnes
The Second Window (IIb)	Maugham
The First Circle (IIa)	Solzhenitsyn
Heaven Help Us! (IIa)	Tarr
A Place for the Wicked (IIa)	Trevor
Do Butlers Burgle Banks? (I)	Wodehouse

NON-FICTION

A Lifetime with Lions (I)	Adamson
The Raw Pearl (I)	Bailey
Incredible Detective (I)	Caesar
Rivers of Blood, Years of Darkness (IIa)	Conot
Triumph and Trials of Lota Crabtree (I)	Dempsey & Baldwin
Long Before Forty (I)	Forester
No Easy Victories (I)	Gardner
Horse of a Different Color (I)	Moody
The Russians (I)	Vladimirov
Let's Work Together (I)	Wright

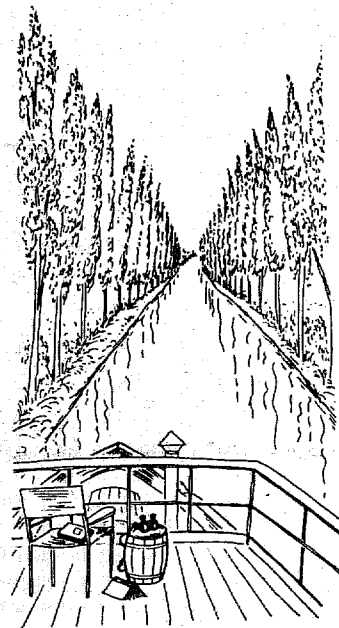
(Courtesy, University of Scranton, Scranton, Pa.)

Symbols of Classification

- I. Suitable for general reading.
- II. Adults only, because of: (A) advanced content and style; (B) immoral language or incidents.
- III. Permissible for discriminating adults.
- IV. Not recommended for any class of reader.

Takes Reader On Barge Trip

FLOATING ISLAND. By Emily Kimbrough. Harper & Row. \$5.95.



The list of Emily Kimbrough's books is long enough to cover virtually every acceptable form of transportation. In this new opus, however, she embarks on a type of travel novel even for her, namely, a converted barge rented for cruises along French inland waterways. Miss Kimbrough cruised on same with ten of her friends, including several writers, and spent a delightful vacation gliding along the Seine and other rivers and canals, stopping and shopping at unspoiled villages en route — and, of course, diligently assembling notes for this book. It's all pleasantly chatty, gently amusing at times, and graced with precisely the right kind of drawings by Mircea Vasiliu.

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Interpretation

Will Nixon Reflect Encyclicals On The Poor?

By FATHER JOHN B. SHEERIN

Will our next President add a footnote to Rerum Novarum? In that encyclical, Pope Leo XIII insisted that the Government has the right to step into the situation when the poor are getting a bad deal.



Father SHEERIN

Pope Pius XI in his Quadragesimo Anno also contended that the Government has the right and duty to interfere when the poor are victimized. He claimed that the State should be "supreme arbiter, ruling in kingly fashion far above all party contention and intent only upon justice and the common good."

Neither Pope however attempted to lay down hard and fast rules about State intervention in economic and civic problems. Pope Leo especially took pains to show that the need for governmental intervention depends on differing localities, times and circumstances.

CONFRONTED

President-elect Richard Nixon, confronted by the awful plight of our poverty-ridden and riot-torn cities, has announced that he plans to diminish the role of Government and expand the role of private industry in combatting poverty in America. He feels confident that private enterprise can rebuild our dilapidated, rat-infested cities. There are certain businessmen who think Nixon is having a pipe-

dream. Their contention is that the business of business is business, not social action or philanthropy.

On the other hand, an increasing number of businessmen have recently shown a lively interest in improving their local communities. And this development bears out what Jacques Maritain said in his Reflections on America in which he extolled the generosity, good will and sense of human fellowship among Americans: "Not only the great foundations, but the ordinary course of activity of American institutions and the innumerable American private groups show us that the ancient Greek and Roman idea of the civis praeclarus, the dedicated citizen who spends his money in the service of the common good, plays an essential part in American consciousness." (p. 21)

Some of us are quite skeptical about the social consciousness of big business. Pope Pius XI in Quadragesimo Anno observed: "Unbridled ambition for domination has succeeded the desire for gain; the whole economic regime has become hard, cruel and relentless in a ghastly measure..." But that was 1931 and the scene was Europe. Maybe human nature is different in 1968 America. Certainly, in the light of our big city riots, human nature should have learned a lesson by this time.

UNSELFISH

It would be naive to imagine that human nature among American businessmen has become totally unselfish. Rather, the businessman has come to realize the value of "enlightened self-interest." Under our free enterprise system, an industry will do better in the long run if it is surrounded by a moderately affluent neighborhood than by pockets

of poverty exploding periodically in riots destructive of life, limb and real estate. Nixon feels that tax incentives will appeal to the "enlightened self-interest" of businessmen and that such reduction of taxes will be far less costly to the country than massive give-away programs for the poor. He wants private organizations, moreover, to take over some of the programs now administered by Government officials—on the assumption that the businessmen will be more efficient in handling certain programs.

Occasionally we read news items that are encouraging in this direction. For instance, the National Alliance of Businessmen announced that private businesses in 50 cities had placed 84,000 hard-core unemployed since last Spring. Most were Negroes. The Alliance is aiming at a goal of 500,000 jobs for hard-core unemployed by mid-1971. This tends to confirm President-elect Nixon's contention that massive governmental spending programs leave untapped "the greatest reservoir of neglected resources in America today."

The national Prohibition law was called "a noble experiment." The President-elect's experiment after 1969 will be noble but let us hope it will not be the disaster Prohibition was. Is private industry ready for the colossal task Nixon will assign to it? Will the stock-holders give their approval to community welfare programs involving the company? For the sake of the poor, let us hope the experiment will prove to be as noble in execution as it is in intention.

Calls Mood Of The Nation 'Depressing'

By MSGR. GEORGE B. HIGGINS

To say that the mood of the country, as we approach the end of a year marked by



Msgr. HIGGINS

so much dissension, violence, and general unrest, is profoundly pessimistic and depressingly sombre would be putting it very mildly. I would probably be more accurate to say that never before since the end of the Great Depression has the nation been caught up in such a fit of melancholy, or felt so uncertain about its future, or experienced such an enervating loss of nerve.

This has little or nothing to do with partisan politics or with the outcome of the recent elections. Pundits of all political persuasions were telling us long before we went to the polls on Nov. 5 that we were in serious trouble and that, regardless of how we marked our ballots, we could expect the situation to get much worse before it began to show any signs of improvement.

This widespread feeling of malaise, which hangs over the country like a noxious fog, derives in part from our sense of hopeless frustration about the war in Vietnam. On the other hand, there is little reason to hope that the mood of the country would radically change for the better—at least in the short run—even if we were able to wind up this tragic conflict overnight. To be sure, we would then be in a better position—theoretically at least—to resolve the many domestic problems which, perhaps even more than the war itself, are the root cause of our current mood of uncertainty, bordering almost on despair.

FRUSTRATION

The trouble is, however, that we are not at all sure that we will prove capable of solving these problems in time to avert a national disaster even if the Paris negotiations should lead, within the near future, to at least the beginning of the end of the war in Vietnam. This is particularly true in the case

of our massive almost catastrophic, urban crisis, so intimately bound up with the dangerously explosive problem of race relations. To repeat, we almost seem to have lost our nerve in the face of a multi-faceted domestic crisis which was with us long before we entered the war in Vietnam and will continue to haunt us long after the war has been concluded.

This feeling of malaise, this apparent loss of nerve, cannot be cured by an injection of superficial, pre-packaged optimism into the blood stream of the nation. In other words, this is no time for charlatans to be peddling quack medicine or to holding out false promises of some sort of instant faith healing.

On the other hand, lest we succumb to the ultimate sin of despair we ought to recognize that there are at least a few hopeful signs of progress on the horizon and that we are not completely bereft of answers to the urban-racial crisis. That is to say, our wholesome disdain for political quackery and contrived or artificial optimism should not blind us to the fact our situation is far from being hopeless.

BANKER SPEAKS

To my way of thinking, one of the most encouraging signs of progress on the horizon—and a valid argument in favor of our being at least guardedly optimistic—is the determination of a growing number of influential business leaders to take a radically new look at the role of American industry in helping to solve the urban-racial crisis. David Rockefeller, President of the Chase Manhattan Bank, who is perhaps the most impressive spokesman for this group of concerned and committed bankers and corporation executives, recently gave eloquent expression to their philosophy of social reform in a major address at the 57th Annual Conference of the Financial Executives Institute in New York City. The complete text of his address was reprinted in the Nov. 1 Congressional Record.

In my opinion, it was one of the most important speeches ever delivered in this country by a man of Rockefeller's stature in the banking com-

munity. Its importance lies in the fact that Rockefeller was not content to say that American industry should do thus and so in the private sector to solve the urban crisis. He did this, of course, and very effectively so, citing specific examples of what can be done by enlightened business leaders acting on their own initiative inside their own corporate structures.

Rockefeller went on to say, however, that American industry must also engage in progressive, forward-looking political action "by enlisting wider public and legislative support for constructive proposals to encourage and reinforce national state, and local efforts to cope with urban problems." To this end—and, more specifically, to help on Capitol Hill to promote the aims of the National Urban Coalition—he called upon the leaders of American industry to establish a Business Committee for Social Progress and expressed the hope that this committee would develop "the closest possible contact, with academic and intellectuals."

FORESTALL

These "advanced thinkers," he added, "will not

always tell us what we want to hear... But let's face an awkward truth: had the businessmen of 20 years ago heeded the voices of sociologists concerned with the lot of the Negro in America, much might have been done to forestall the racial tensions that currently torment the nation."

These few excerpts hardly begin to suggest the processive flavor of Rockefeller's extraordinary speech. It was truly a remarkable performance and one that gives us at least some small measure of hope for the future. Frankly, I never thought that I would live long enough to see a man of Rockefeller's stature sponsoring and promoting an organization that would commit big business in this country to a program of political action aimed not at preventing, but supporting the enactment of progressive social legislation.

My hat is off to Rockefeller. He is a statesman of the highest order. We owe him a debt of gratitude, for he had given us something to cheer about at a time when we badly needed such a salutary lift in our national morale. God bless him—and may his tribe increase.

Traveler Finds Warm Welcome In Jerusalem

By JOSEPH A. BREIG

I found Jerusalem to be a wondrously beautiful city, physically, spiritually and humanly.

I know of nothing on earth like it, and I had not been there long before I experienced something that many tourists have reported: a feeling of belongingness and of patriotism about the Holy City, almost as if it were the place of one's birth and lifelong living.

Obviously this phenomenon has something to do with the fact that Jerusalem is the homeland of Christians as of Jews, and that from childhood one has learned about it in words and pictures. But there are other reasons also—among them the democratic courtesy of the people.

Folks in all walks of life have a way of saying "Please sir" which leaves you no choice but to resign yourself to being the honored guest whose wishes and needs take precedence over everything else.

In this, there is no faintest touch of servility or commercialism; as I say, it is completely democratic and might be described as a warmly dignified friendliness.

Jerusalem is a city of hills and valleys in which one is always ascending or descending, and where almost every building is set on a gradual or precipitous slope.

Astonishing scenic vistas appear unexpectedly as one rounds a corner or motors up or down a tilted roadway. And it is all etched in a sparkling atmosphere under the storied brilliant blue of the Mediterranean sky.

There is a striking architectural unity-in-diversity about Jerusalem. The city authorities—even while wrestling with giant problems of providing housing for floods of refugees fleeing from the Nazi horror in Europe—wisely insisted that new buildings, like the old, be faced with the lovely native stone which Arabs who have worked with it have dubbed, with wry humor, Mizi Yehudi. (Which is, being translated, "stubborn like a Jew.")

The stone's very hardness gives it a timeless durability. In color it is a pale yellow or ochre which has caused Jerusalem to be called the Golden City.

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When Our Faith's Total, Nothing Else Matters

NOW-- Christianity

By FATHER DAVID RUSSELL

Faith is not something we simply possess. Rather, faith is an act which totally dispossesses us. It is not something that is simply handed on to us, but an act which leads us to hand over everything that we have and are. If faith is real it leads us to make a gift of ourselves.

Faith is not an acquisition, but a call to enter into an immediate relationship with God. It is not so much a consolation as it is an adventure toward the divine.

The Jews believed in the inherited religion of their day. Many of them without question accepted what had been handed on to them; the law, ritual, their priests, etc. Yet, when God stood in their midst, they did not recognize Him. They did not have the eyes of faith.

Abraham knew faith. He heard God's call to leave all; his land and tongue and riches and family. He began a pilgrimage, led by God into the unknown.

Faith has a way of doing that. It disturbs and unroots. It forces us to leave our most secret hiding places, even the religious ones.

Abraham had faith because as an old man he was willing to become a child; a loving son who trusted his heavenly Father.

Every man needs to become a child of God, to become filial, to abandon himself, to trust himself to God. Behind every cry for freedom is the more fundamental human need to be a trusting son. The soul's struggle for complete independence leaves it as desolate as an orphan.

Some fear that they will lose their faith if they ask questions. Far from it. A child asks a thousand questions. Any parent will tell you that. The sin lies in believing there are no answers.

GOD...gave us
the WORK
of reconciliation

—2 CORINTHIANS 5:18



THIS POSTER is one of a series prepared by the United Methodist Church on the theme, "A New Church For A New World."

Women spend hours watching soap box operas. On the TV screen they watch every human suffering and affliction possible. Yet they know behind it all there is a plot and a playwright. They know that events are not mere chance, but they have been purposefully included. They know there is an ultimate purpose and resolution to it all.

It is curious that what we are ready to grant to the world of fiction we are not ready to acknowledge in our own lives. We refuse to believe that there is meaning and direction, that behind our lives there is a playwright. We refuse to effectively acknowledge the hand of God.

Life presents problems but faith affirms that there are answers. The believer is like the child who may not be able to comprehend how all the pieces fit together, but he trusts that his father knows best.

Trust is a necessary ingredient of life. We trust our doctor. We allow him to put us into a hospital, to put us out and cut us open. We allow him nearly to imprison us there; we are totally at his mercy.

We would be true believers if we put as much trust in God and His mercy as we do in our family physician.

We trust our money to banks. Our money may be absconded or the bank may go broke, but we do not think so. We do not call up every day to find out if it is safe.

God has promised to pay dividends that no earthly bank could match. He will deliver the goods if we but will trust Him as much as we do our earthly bank, if we will put as much stock in Him as we do our banker.

Faith is more than just accepting teachings. Faith involves trusting in a heavenly Father, responding to His invitation, and, especially, believing that we are in His hands. The man of faith senses the hand of God, supporting and leading him all his days.

MISSAL GUIDE

Nov. 24 Mass of the 25th Sunday after Pentecost. No Gloria, Creed, Common Gloria, Creed, Preface of the Trinity.	25th Sunday after Pentecost. No Gloria, Creed, Common Preface.
Nov. 25 Mass of St. Catherine, Virgin, Martyr. Gloria, Common Preface.	Nov. 28 Mass of the 25th Sunday after Pentecost. No Gloria, Creed, Common Preface.
Nov. 26 Mass of St. Sylvester, Abbot. Gloria, Common Preface.	Nov. 29 Mass of the 25th Sunday after Pentecost. No Gloria, Creed, Common Preface.
Nov. 27 Mass of the	

Got delusions of grandeur?



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RETREAT DATES

Dec. 6-8	St. Ambrose—Deerfield Beach
	St. Elizabeth—Pompano Beach
	Blessed Sacrament—Ft. Lauderdale
Dec. 13-15	AA Retreat
Dec. 27-29	Youth Seminar

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Prayer Of The Faithful LAST SUNDAY AFTER PENTECOST

Nov. 24, 1968

CELEBRANT: The Lord be with you.

PEOPLE: And with your spirit.

CELEBRANT: Our redemption and salvation will be completed on the Last Day, when Christ comes again in glory. Until that time, let us pray that God will show us how we can best carry out his divine plan.

LECTOR: The response for today's Prayer of the Faithful will be: Lord, hear our prayer.

LECTOR: (1) For Pope Paul, Archbishop Carroll, and all the servants of God, that they may clearly show forth God's love for men, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (2) For our government and nation, that it be ever guided by the noble goals of justice and equity, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (3) For those who are discouraged and disheartened in our troubled world, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (4) For our youth who, seeking their identity, are striving to be true Christian witnesses in the modern world, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (5) For the mentally retarded and their families, that they may discover Christ's love through their handicap we pray to the Lord.

PEOPLE: Lord, hear our prayer.

LECTOR: (6) For those people whom we find it difficult to get along with, who irritate us, or who rub us the wrong way, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

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

PEOPLE: Lord, hear our prayer.

LECTOR: For all of us gathered here, that we may deepen our knowledge and understanding of God's will, we pray to the Lord.

PEOPLE: Lord, hear our prayer.

CELEBRANT: Lord, look upon us your people and hear our petitions. Keep us faithful, in adversity and prosperity, 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.

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Scientists To Study Chair Of St. Peter

VATICAN CITY—(NC)

—Pope Paul VI has authorized a scientific examination of the ancient wooden chair that Catholic tradition calls the Chair of Peter and that Catholic piety has enshrined in St. Peter's basilica.

It will be the first time the chair has been removed from the great bronze reliquary of Giovanni Bernini (1598-1680) for 101 years.

The purpose of the examination will be "purely scientific," the announcement said, and all data will be put before the world's scientific community. This may result in better preservation of the relic, it was added.

The Holy See's press office said that requests for a close scientific study of the chair had come from scholars of various nations. It said a committee of scientists from various countries had been created to study the chair, but it gave no names of these scientists nor did it give details on what examinations will be carried out.

It said: "Modern methods of historical and scientific research will allow a more accurate examination of the chair of its wooden and ivory parts."

A previous commission headed by the archpriest of St. Peter's, Paolo Cardinal Marella, had reported to the Pope that it is favorable to meeting requests for a complete examination of the chair.

The new commission of scientists is headed by Msgr. Michele Maccarrone, president of the Holy See's Com-

mittee of Historical Sciences.

The secretary of the commission is Francesco Vacchini, director of the technical office of the Fabric of St. Peter, which is charged with the maintenance of St. Peter's. He is responsible for the technical direction of the examination.

The press office said the scrutiny of the chair "will have a purely scientific aim of investigation and of survey, so that authentic and precise information and data about the precious relic may be put at the disposition of scholars of the entire world, and open...eventual steps for its better preservation."

Krupa To Give Organ Concert

NORTH MIAMI BEACH—Jan Krupa, internationally known organist, will be heard during a benefit concert for Biscayne College at 8:30 p.m., Saturday, Nov. 23, in the North Miami Beach Auditorium.

Krupa, now a resident of Fort Lauderdale, made his first professional appearance at the age of 12 in his father's theater in Lancaster, Pa., and since that time has had a career which has taken him to New York's Music Hall and on European tours.

In recent years he has demonstrated the Hammond organ for serious students of music throughout Florida.



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Finish your Christmas shopping in the next ten minutes by using our Christmas Gift Cards. They combine your Christmas greetings with a gift to the missions (tax-deductible in the U.S.) in the name of the person you designate. Simply select a gift from the list below, send us the person's name and address with your donation—we do all the rest. We'll send that person a Gift Card saying what you have done. . . . Mass kit (\$100), altar (\$75), medical kit (\$75), chalice (\$40), ciborium (\$40), monstrance (\$40), tabernacle (\$25), family membership in this Association (\$100 for life, \$10 for a year), one month's food for a refugee family (\$10), sanctuary bell (\$5).

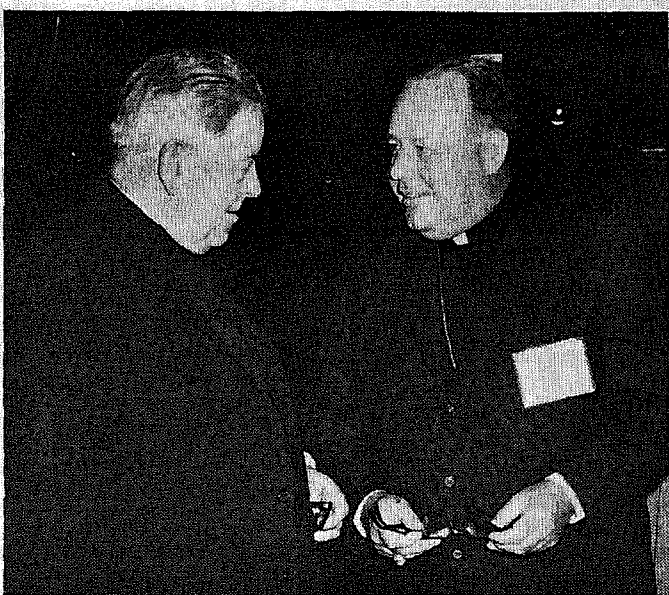
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LOUISIANA PRELATE, Bishop Robert E. Tracy of Baton Rouge, talks with Archbishop Coleman F. Carroll during sessions of the annual meeting of the United States Bishops in Washington, D.C.

Archbishop Carroll Discusses Pastoral

(Continued from Page 1A)

pointing out this fact, the Bishops in the pastoral "urge those who have resorted to artificial contraception never to lose heart but to continue to take full advantage of the strength which comes from the Sacrament of Penance and the grace, healing and peace in the Eucharist."

"May all be mindful of the invitation of Jesus: 'The man who comes to Me, I will never turn away.' Humility, awareness of our pilgrim state, a willingness and determination to grow in the likeness of the Risen Christ will help to restore direction of purpose and spiritual stability."

The Bishops, said Archbishop Carroll, share the compassion of the Holy Father when he said: "Let married couples... implore divine assistance by persevering prayer; above all, let them draw from the source of grace and charity in the Eucharist; and if sin should still keep its hold over them, let them not be discouraged, but rather have recourse with humble perseverance to the mercy of God, which is poured forth in the Sacrament of Penance."

Archbishop Carroll said that "with regard to the matter of pressures on married couples and the possibility of the reduction of moral guilt,

the role of conscience must be rightly understood."

Conscience, he said, is "not a law unto itself. As the pastoral letter states, 'We recognize the role of conscience as a practical dictate, not a teacher of doctrine.'"

It is most important to note, the Archbishop stated, that the encyclical of Pope Paul does not try to judge the consciences of individuals but to set forth the authentic teaching of the Church, which for Catholics must be a prime factor in the formation of conscience.

In the personal family situation, parents have the responsibility to form their consciences in accordance with the teaching of the Church, the Archbishop said. Where the pressures of life's problems are a telling factor, then the matter ultimately must be settled between God and the individuals, he added.

In reviewing the agenda of the five-day Bishops' meeting to the Serra Club, whose main objective is the fostering of vocations to the Religious life, the Archbishop pointed out that the topic of

priestly formation was again discussed in the light of recent guidelines issued by the Bishops.

There was no change of attitude towards the importance of the minor seminary, Archbishop Carroll said. On the contrary, he emphasized, according to local needs, its value was demonstrated again, as has been the experience of the Archdiocese of Miami.

The permanent diaconate, the Archbishop said, had already met approval and its establishment in any diocese was left to the decision of the Ordinary.

Acting Editor Named In Ga

ATLANTA — (NC) — Father R. Donald Kierman has been named acting editor of the Georgia Bulletin, newspaper of the Atlanta archdiocese, succeeding Chris Eckl, who resigned recently.

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Bishops Speak On Defense Of Life

(Continued from Page 1A)

procreative intent of the conjugal act even when the spouses are aware of the silence of nature to life.

"There are certain values which may not oblige us always to act on their behalf, but we are prohibited from ever acting directly against them by positive acts. Truth is such a value; life is surely another. It is one thing to say that an action against these values is inculpable, diminished in guilt, or subjectively defensible; it is quite another to defend it as objectively virtuous."

The pastoral recognizes that "married couples faced

with conflicting duties are often caught in agonizing crises of conscience," and says the bishops make their own the compassionate counsel Pope Paul VI gave in his encyclical.

"We feel bound," the bishops add, "to remind Catholic married couples, when they are subjected to the pressures which prompt the Holy Father's concern, that however circumstances may reduce moral guilt, no one following the teaching of the Church can deny the objective evil of contraception itself. With pastoral solicitude

we urge those who have resorted to artificial contraception never to lose heart but to continue to take full advantage of the strength which comes from the Sacrament of Penance and the grace, healing and peace in the Eucharist. May we all be mindful of the invitation of Jesus: 'The man who comes

to me I will never turn away' (John 6, 37). Humility, awareness of our pilgrim state, a willingness and determination to grow in the likeness of the Risen Christ will help to restore direction of purpose and spiritual stability."

"Responsible parenthood," (Continued on Page 24A)

500 MDs Expected To Attend Sessions

(Continued from Page 1A)

"The Catholic Physician and the Changing Society," and "Revolution in Moral Human Behavior."

Dr. Bernard J. O'Loughlin, president of the National Federation of Catholic Physicians' Guilds, will preside at the sessions.

Archbishop Coleman F. Carroll will be guest of honor during the convention banquet at 7:30 p.m. Saturday evening, at which Auxiliary Bishop James P. Shannon, Minneapolis, will speak on "Liberal Arts Education for the Physician."

Institutions; Dr. Dwight Wilbur, president, American Medical Association; James Worden, Catholic Students Medical Guild, University of Miami; Dr. Edward J. Lauth, past president, Miami Catholic Physicians' Guild; Dr. George Simpson, Dr. Robert Boucek, Dr. John Phelan; Dr. William J. Harrington, and Dr. Jude, all of the University of Miami Medical School.

Dr. Ben Sheppard, executive director of the Archdiocesan Catholic Welfare Bureau, who is an attorney and physician, will also speak to members, as well as Daniel P. Sullivan, executive director of Greater Miami Crime Commission.

Sessions will coincide with the clinical meeting of the American Medical Association, which opens Dec. 1 at Miami Beach.

Other convention speakers will include Father Edward J. Drummond, S.J., vice president, St. Louis University Medical Center; Father Walter T. Gouch, C.S.P., Newman Center, John Hopkins Medical



RECEIVING A plaque for his service on the board of the Miami Region of the Catholic Welfare Bureau is Howard E. Sullivan (left), retiring president of the board. Giving him the award is Larry E. Renz, incoming president, who is comptroller of the Miami division of Braniff International. Sullivan, a member of Holy Family Parish, has been active in Catholic welfare work for over 25 years. Renz described him as "a selfless and devoted member whose inspiration and guidance will remain as a challenge to those who follow him."

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They'll Wrap Holiday Gifts

Seventh annual Christmas party sponsored by the Women's Auxiliary of Miami Catholic Welfare Bureau will be held Wednesday, Dec. 4, in St. Dominic parish hall, 5909 NW Seventh St., from 10 a.m. to 1 p.m.

Toys and gifts donated by members of the organization for dependent children under the care of the Catholic Welfare Bureau will be wrapped during the party, at which a holiday program will be presented and luncheon served.

Guest speaker will be Dr. Ben Sheppard, executive director of the Archdiocesan Catholic Welfare Bureau.

Non-members of the organization, which provides a motor corps service for the children, as well as clothing, orthopedic appliances and other services, have been invited to attend by Mrs. G. Lewis King, president.

Reservations may be made by calling Mrs. Louise Carter, chairman of arrangements, at 443-4959 or Mrs. Florence Bowers at HI6-0773.

Harvest Ball Invites All

HOMESTEAD—"Y'all come" is the invitation issued by parishioners of Sacred Heart Church to South Floridians to attend their Harvest Ball Saturday, Nov. 23 in the Armory.

Fred Shannon Smith and the Clubmen will provide music for dancing from 9 p.m. to 1 a.m. Entire proceeds will be donated to the parochial school, which has an enrollment of some 300 students.

Mr. and Mrs. Anthony Verzi, general chairmen of arrangements, are assisted by Mr. and Mrs. William Maguire, decorations; Mr. and Mrs. James Green, refreshments; Mr. and Mrs. Joseph Tomassi, tickets; Dr. and Mrs. Vincent Chiong and Miss Mary Wheller, publicity.

Officers Chosen By New Guild

FORT LAUDERDALE—Mrs. Charles H. Weber is the first president of the newly organized Women's Guild in St. John the Baptist parish.

Other officers are Mrs. Luis Sologuren, vice president; Mrs. Frank O'Neill, secretary; and Mrs. Gerald Walch, treasurer.

All women in the parish are invited to join the Guild, which will meet in Cardinal Gibbons High School cafeteria on the first Wednesday of each month.

Members will also observe a Corporate Communion during 9 a.m. Mass on the first Sunday of each month.

Women's Groups Join In Appeal To Nixon

Leaders of South Florida's Catholic women's groups have joined with the National Council of Catholic Women in urging President-elect Richard Nixon to retain current programs for the disadvantaged and poverty-stricken.

The NCCW, Church Women United, the National Council of Jewish Women and the National Council of Negro Women, representing more than 27 million women throughout the nation, recently sent a joint letter to the President-elect expressing concern for the "millions of citizens living in abject poverty amidst great prosperity," and adding that they hoped the new administration would not "seek to dismantle or greatly alter the many programs designed to give the disadvantaged the tools, i.e., education and training needed to achieve upward mobility in our society."

The combined organizations, which comprise WICS, pointed out that they know the Job Corps is not perfect but declared, "It is our deepest conviction that it provides the best possible opportunity for the basic education and the vocational training of youth whose lives heretofore have been without hope or promise."

Mrs. Thomas F. Palmer, a vice president of the NCCW and federation director in the Province of Miami, noted

Charity Ball Reservations Being Made

Reservations are being accepted for the 18th anniversary Mercy Hospital Charity Ball, which will be held at 8:30 p.m., Saturday, Dec. 14, at the Hotel Americana.

Dr. and Mrs. Franklyn E. Verdon and Mr. and Mrs. Wyatt Johnson are the chairmen for this year's benefit, one of the highlights of the winter season.

Assisting as committee chairmen are Mrs. Nelson Swift Morris, Mrs. Ignatius A. O'Shaughnessy and Mrs. Verdon, awards; Mrs. Johnson, program; Mr. and Mrs. Earl S. Clawson, Mr. and Mrs. Hoke T. Maroon and Mr. and Mrs. Alfred Polizzi, invitations; Mr. and Mrs. Everett Clay, publicity; and Mrs. James B. Byrne and Mrs. Hyman Merlin, doctors' wives.

Music for dancing will be provided by Johnny Masters orchestra.

Reservations may be made by contacting Mrs. Ivan Wood at 371-3571, Ext. 3269 or 3355.

Meet Set By Nurses

WEST PALM BEACH—Concelebrated Mass will mark the opening of a meeting of the Palm Beach Chapter of the Archdiocesan Council of Catholic Nurses at 7:20 p.m., Wednesday, Nov. 27, in the Pennsylvania Retirement Hotel, 208 Evernia St.

that the four organizations that sponsor WICS "have



Mrs. Thomas Palmer



Mrs. Wendell Gordon

demonstrated that 'in unity there is strength' is not just

a glib phrase. The organizations of women affiliated with the NCCW in the Province of Miami respectfully urge support of the Job Corps program by President-elect Nixon, remembering that "when you teach a woman, you teach a family."

The president of Miami's Archdiocesan Council of Catholic Women, Mrs. Wendell Gordon, emphasized that the success of the Job Corps program "is proven each day by returning graduates of the Job Corps. These young women," she said, "are the future mothers and leaders of their community. In the WICS program they learn how to support themselves and to share and understand and have mutual respect for one another."

Members of the Miami ACCW pioneered in the Miami WICS program when office space for the Job Corps was donated by the Archdiocese several years ago in the Catholic Welfare Bureau, 1325 W. Flagler St.

Mrs. Julian J. Eberle, now a resident of Chevy Chase, Md., and a past president of the ACCW, served as first project director.

Um! Pumpkin Bread For Holiday Season

We really wish we knew that she is a member of the Ladies Guild of Our Lady Queen of Martyrs, Fort Lauderdale, and that she got this recipe from her boss' wife.

She let us know, however,

Tennessee Pumpkin Bread

1-2/3 CUPS SIFTED REGULAR FLOUR
1/4 TSP. BAKING POWDER
1 TSP. BAKING SODA
3/4 TSP. SALT
1/2 TSP. CINNAMON
1/2 TSP. NUTMEG
1/3 CUP SHORTENING
1-1/3 CUPS SUGAR
1/2 TSP. VANILLA
2 EGGS
1 CUP CANNED MASHED PUMPKIN
1/3 CUP WATER
1/2 CUP CHOPPED WALNUTS OR PECANS

Grease a regular loaf pan (9x5x3) or use a non-stick one without greasing it. Sift the flour, baking powder and soda, salt, cinnamon and nutmeg together on a piece of waxed paper. Cream the shortening, sugar and vanilla in a mixing bowl. Add the eggs one at a time, beating thoroughly after each addition. Add the pumpkin.

Stir in the dry ingredients alternately with the water until just smooth; do not overbeat. Fold in the nuts. Turn into prepared pan. Bake in a preheated 350-degree oven until a cake tester comes out clean (about 45 to 55 minutes). Turn out on a wire rack to cool.

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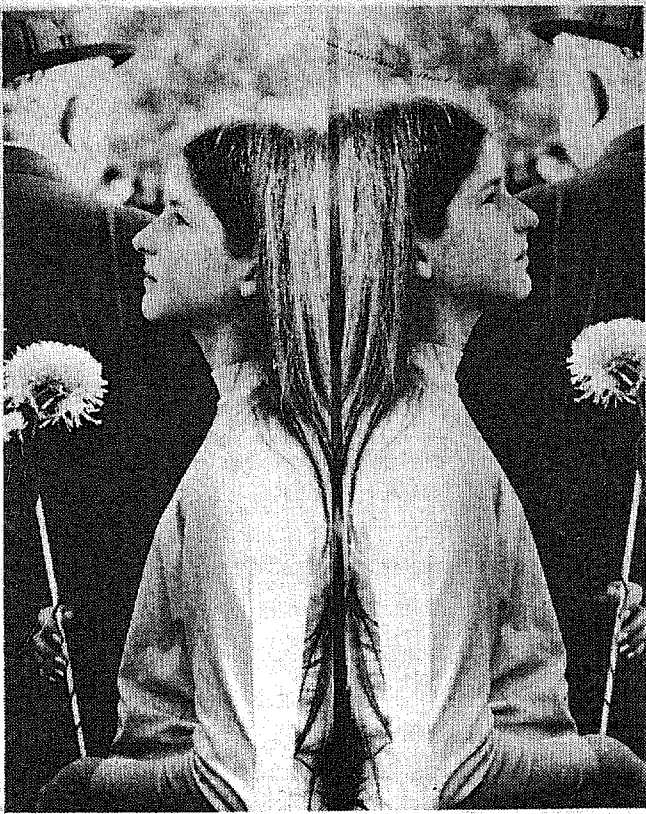
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YOUTH IS reflected in many things. This time it happens to be a mirror and the youth happens to be a pretty girl with a flower. If she looks a little dreamy, that's excusable, because youth is a time for dreaming and believing and sometimes for just standing and trying to figure out what's happening.

THE NOW SET

Junior and senior high school students in Broward and South Palm Beach public, private and parochial schools are invited to attend a one-day journalism seminar Saturday, Nov. 23.

Sponsored jointly by the Broward County Chapter of Theta Sigma Phi and the Florida Gold Coast Chapter of Sigma Delta Chi, the women's and men's professional journalistic societies, the workshop will feature 14 different sessions running from 9 a.m. to 12:30 p.m. at Broward Junior College.

Charles T. Hollinshead, acting deputy chief of the public information office for the National Aeronautic Space Agency at the Kennedy Space Center, will be the keynote speaker.

Workshops will cover the following areas: advertising, columns, editing and make-up, editorial writing, feature writing, freelancing, news writing, photography, public relations, radio-television, special sections, sports and women's news.

St. Rose of Lima CYOs will present a dance Saturday, Nov. 23, from 7 p.m. to 11 p.m., for the benefit of Elizabeth Youhouse, who lost her leg in a fight against cancer.

On Tuesday, Nov. 26, Vernon Keith Bell, agent for the Florida Board of Pharmacy and former narcotics agent for the State of Florida, will speak to CYO members, their parents and teens from surrounding parishes.

The meeting begins at 7:30 p.m. in the school cafeteria.

Students Invited To Seminar On Journalism

Bell worked formerly for the Florida Bureau of Crime Prevention and the State of

Boystown To Benefit From Pro Grid Game

Boystown of South Florida will benefit from the game between the Miami Dolphins and the Boston Patriots at 1:30 p.m., Sunday, Dec. 8, in the Orange Bowl.

Tickets are available until Dec. 1 from members of K. of C. Chapter I, who are sponsoring the game with the AFL and Dolphin management. Only tickets sold through K. of C. Councils will benefit the residence for dependent boys in South Dade.

The half-time show during the game will include the Color Corps and General Assemblies Fourth Degree Commandaries.

Tickets may be obtained by calling 443-7194 or 634-9422.

Florida Board of Health.

Deadline for entries in the Florida Governor's Committee on Employment of the Handicapped 1969 "Ability Counts" essay contest is Jan. 8, 1968.

Prizes in the contest, which is open to all high school juniors and seniors, include savings bonds of various denominations. The first place winner will receive a trip to Washington to attend the spring meeting of the president's committee. For further information contact the Department of Vocational Rehabilitation, South Bronough Street, Tallahassee, Florida, 32304.

This year marks the second consecutive year that the Holy Redeemer volleyball team walked off with the Archdiocesan championship. They also racked up an undefeated season in

Urges Youth To Imitate Christ In Brotherhood

Today's youth was urged to follow "Christ's example" by bringing "love and service" to one's neighbor, by Auxiliary Bishop John J. Fitzpatrick as he addressed a meeting of the Archdioc-

esan CYO Council last Sunday in Visitation parish hall.

A parallel between the Savior's concern for the young married couple at Cana and Christ's same concern for each person today, was made by Bishop Fitzpatrick.

"As Christ was and is concerned about each of us, the young and the old, rich and poor, so too, we each must be concerned with bringing the compassion of Our Savior into the lives of all, not later, in the future, but here and now," the Bishop said.

The main topic of discussion during the business meeting was the sixth annual Archdiocesan CYO convention to be held at the Fontainebleau Hotel, Miami Beach, on Dec. 30.

Although final plans for the convention have not yet been set, the activities will include guest speakers, elections, a banquet and the coronation ball.

All of the deaneries are in the process of electing candidates who will run for the four Archdiocesan offices on the council.

Plans for the convention will be finalized at the next Archdiocesan CYO Council meeting at Little Flower parish, Hollywood, on Dec. 15.

It Takes Two To Tango

With activities starting really to pick up in high schools, colleges and CYO units, you're probably as interested in seeing your group's activities in the Voice as we are in printing them.

Like a lot of other things, however, it takes two to tango.

We could spend all day trying to learn to dance, but without a little help from our partner, we'd be lost.

On this dance floor, you're our partner, and if you don't bother to help us, then we can't possibly know what steps you're doing.

And, if we don't know what you're doing or planning to do, then perhaps some of your friends or fellow club members don't know either.

(We're interested in what you're doing, too, just because we're nosy.) Send your news or notices of future events to The Voice, Box 1059, Miami, Fla., 33138.

Barbecue Dinner And Attic Sale

A barbecue dinner and attic treasure sale sponsored by the Miami Beach Council of the K. of C. and organizations of St. Patrick parish, will be held Sunday, Nov. 24, at 3737 Meridian Ave.

Collector's items will be included during the sale, which will begin at 9 a.m. Dinner will be served from 2 to 8 p.m.

HELP WANTED

By The Society of St. Vincent de Paul

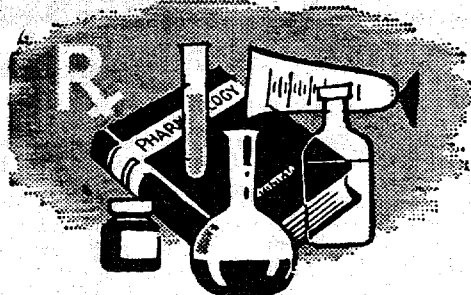
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This Year's Leader Vs. Last Year's Champ

What a difference a year can make! Last year heading into this weekend, it was Cardinal Newman High of West Palm Beach that was on the verge of winning the Class A District 8 football title, just needing a win over the Chaminade High Lions to clinch the championship. This weekend, however, it's all reversed.

Another Flynn Stars At Columbus

Six years ago Christopher Columbus High School lost a player who was potentially one of its all-time greats.

The player was John Flynn, a rugged, extremely hard-nosed tackle, who transferred from Columbus following his freshman year to Miami High. At MHS he became a two-time all-city performer, all-state and recognized as the finest tackle in the area.

Now, though, Columbus has another Flynn, John's younger brother Mike; and the Explorers are mighty happy that he has decided to stick around.

Last week, Mike's defensive play enabled the Explorers to cut off the Southwest High attack and register a 7-0 victory over their longest neighborhood rival.

Mike, just as bruising a performer as his older brother, although weighing just around the 165 pound mark, earns the nod as the archdiocese player of the week for his effort.

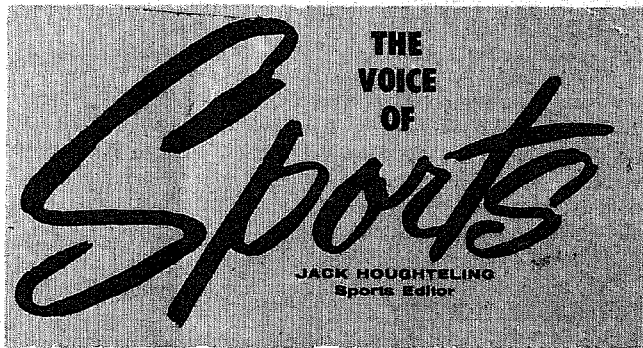
As a linebacker, Mike, just a junior, has been a two-year starter for Columbus and, although his size may cut down his prospects as a college player, there are all indications that by the time he graduates he'll fill the role that his older brother passed up for the Explorers.

Mike, who harbors the ambition of being a running back and may get his chance next season, came up with two key defensive gems to preserve the Explorer's win over Southwest.

After Columbus had scored in the third quarter on a 20-yard pass from Hal Thomas to Roberto Suarez, Southwest began a fourth quarter drive that carried to the Columbus four.

On fourth down, Flynn blitzed through to dump the Eagles' quarterback for a two-yard loss and halt the drive. Then in the fading moments of the game he came up with a pass interception that halted Southwest's last ditch effort to pull out a tie.

As usual, Suarez was an offensive star for the Explorers, gaining 72 yards in rushing and another 73 on pass catches for 155 of the team's 269 in total offense.



THE CRYSTAL BALL

We slipped to a 7-2 mark last week in our predictions, but we were delighted to have LaSalle fool us with a 6-0 upset of Class AA Hollywood Hills. However, we weren't happy over the play of the Dolphins, who really let us down with their 38-21 loss to Cincinnati.

Here's our list of predictions for this week's issue with a few Thanksgiving Day picks tossed in:

COLUMBUS 20, MIAMI BEACH 13 — Explorers' young line growing up and will win this one.

JACKSON 28, CURLEY 0 — Generals need this one to keep on top of District standings and won't slip up.

CHAMINADE 38, NEWMAN 7 — Lions wrap up an undefeated season with this one.

ST. THOMAS 19, LASALLE 7 — Raiders bounced back with an upset win last week, will keep rolling.

PACE 44, MIAMI MILITARY 7 — Spartans get a chance for another big score.

MIAMI DOLPHINS 24, BOSTON 17 — Another squeaker for the Dolphins, who just can't win big.

COLUMBUS 27, CURLEY 14 — Explorers and Knights usually score big against each other and underdog usually wins this one — but not this time.

ST. THOMAS 14, PACE 12 — This'll be a tight one with improving Pace keeping the pressure on the Raiders.

Our 7-2 record of last week, boosted us to 63-13-1 for the year...and a gaudy .828 percentage for the season.

Chaminade, 9-0 for the year, needs just one more triumph to assure itself of the district title. And guess whom they wind up the season with...you guessed it, Cardinal Newman.

Chaminade and its potent offense play host to Newman tonight at the McArthur High stadium in West Hollywood in what is expected to be a perfect finale for a perfect season. Newman, last year's district champs, is just 3-6 this time around. Graduation stripped Coach Sam Budnyk of all his experienced personnel.

The Lions, by contrast, have taken the aces from last year's successful team and built a powerhouse. Chaminade showed that last week in thumping once-beaten Cardinal Gibbons, 46-6.

The Chaminade defense has been just as formidable as the offense, allowing just 33 points in the first nine games. The defensive crew is anchored by 210 Mike Rosinski, 210 Bud Furman, 220 Mike Castellani and 230 Dennis Reid.

No wonder the opposition has had trouble scoring!

While the Lions were enjoying their romp over Gibbons, which did finish its season with its finest record ever, a 7-2 mark, Newman also had its happiest game of the year.

The Crusaders clobbered winless Miami Military, 40-0, with Tim Hullett accounting for three touchdowns and also scoring three extra points on runs. He posted TD's of 27, one and three yards.

Also thriving in the scoring column was Msgr. Pace, which racked up Ransom, 38-0, to even their season's mark at 4-4 in their first full year of varsity play.

LaSalle upset Hollywood Hills, 6-0, to push its record to 3-6 with Andy Paloma getting the lone score on a one-yard crack in the second quarter.

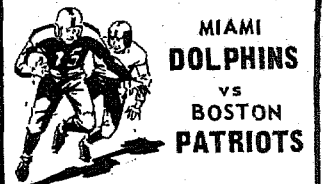
Another archdiocese winner was St. Thomas, which boosted its mark to 4-3 for the year with a 16-0 decision over Florida Air Academy.

Columbus added to the list of archdiocese winners with its 7-0 triumph over Southwest.

Curley was the lone archdiocese team to lose against outside competition last week, although the Knights turned in one of their finest games of the year in dropping a 27-17 decision to tough Miami Edison.

Sports Exec To Be Speaker

HOLLYWOOD — Joe Croghan, sports director of WCKT-TV, will be the guest speaker during the annual football banquet of Chaminade High School at 6:30 p.m., Tuesday, Nov. 26, at the White Fence Restaurant, Hallandale.



December 8th
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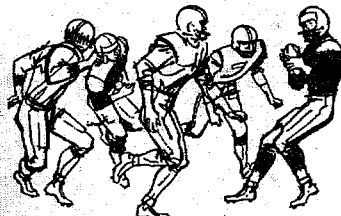
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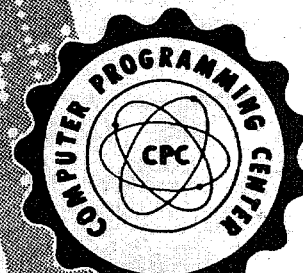
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Georgia	104.6	Clemson	90.3	Rice	76.8
Penn State	104.1	Miami (Ohio)	89.2	Bowling Green	76.5
Texas	103.2	Kentucky	89.0	Cincinnati	76.5
Michigan	102.3	Oklahoma State	88.2	Texas, El Paso	75.7
Kansas	102.2	South Carolina	88.1	Dayton	75.3
Noire Dame	102.1	Wake Forest	87.8	Southern Mississippi	75.3
Purdue	101.9	UCLA	87.0	Utah	75.3
Ohio State	101.8	Indiana	86.8	Cornell	75.0
Tennessee	101.8	Texas Tech	86.7	Pennsylvania	74.7
Missouri	101.6	Texas Christian	86.6	Mississippi State	74.2
Oklahoma	101.3	Louisiana State	86.5	Tulane	73.8
Houston	100.5	Air Force	86.2	Western Michigan	73.1
Oregon State	100.3	Florida	86.2	Villanova	72.8
Auburn	99.6	Duke	85.2	Holy Cross	71.9
Army	99.5	Arizona	84.5	Northwestern	71.8
California	98.3	Washington	84.1	Citadel	70.7
Michigan State	97.2	Vanderbilt	84.0	Xavier	70.4
Southern Methodist	96.5	Boston College	83.7	Tulsa	69.9
Arkansas	95.7	Kansas State	83.6	Brigham Young	69.8
Syracuse	95.4	Oregon	83.6	Columbia	69.6
Alabama	93.9	North Texas State	83.4	Colgate	69.3
Minnesota	93.6	Harvard	83.1	Wisconsin	67.3
Nebraska	93.3	Georgia Tech	83.0	Buffalo	67.1
Florida State	92.9	West Virginia	82.9	William & Mary	66.7
Ohio University	92.0	Toledo	82.6	Davidson	65.9
Miami (Fla.)	91.7	Princeton	82.3	New Mexico State	64.6
Arizona State	91.6	Rutgers	80.9	Louisville	64.0
Iowa	91.6	West Texas State	80.7	Pittsburgh	63.6
Colorado	91.5	Baylor	80.5	Colorado State	63.4
Stanford	91.4	Richmond	79.8	Kent State	63.2
Virginia	91.3	Maryland	79.1	Virginia Military	63.2
Yale	91.3	Iowa State	79.0	Brown	57.7
North Carolina State	91.2	Utah State	78.7	Wichita State	53.3
Virginia Tech	91.1	North Carolina	77.9	East Carolina	53.2
Wyoming	91.0	Washington State	77.7	San Jose State	52.3
Memphis State	90.7	Dartmouth	77.6	New Mexico	51.7
Mississippi	90.7	Navy	77.6	Marshall	50.7

Fred Fowler's College Football Ratings measure the comparative strength of major college football teams for a particular season. Teams actually rate themselves on their game performances. Factors considered are offense, defense and caliber of opposition. Although the ratings provide a measurement of the average strength of opponents, they DO NOT forecast game results. Normally, a team with a rating 10 points higher than its opponent may be considered the favorite. However, the ratings make no allowances for home field, morale factors, injuries, illness, lineup changes, weather conditions, etc.
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Obispos de E.U. Hablan Sobre La Vida Humana y Anticoncepción

LA VOZ

Suplemento en Español de **VOICE**



"Con solicitud pastoral exhortamos a aquellos que han acudido al control artificial de la natalidad a no descorazonarse nunca, sino a continuar recibiendo los beneficios de la fortaleza que procede del sacramento de la penitencia y la gracia, restauracion y paz en la Eucaristia."

WASHINGTON—Los Obispos de Estados Unidos hablaron sobre la doctrina y defensa de la vida humana en una carta pastoral que responde a los actuales problemas de amenaza a la vida en ciertos problemas de la familia y de la guerra y la paz.

En una pastoral titulada *La Vida Humana en Nuestros Dias*, publicada al final de su reunión anual aquí, los Obispos tratan primero sobre la familia, donde "el hombre y la vida se unen primero" y dicen que "la familia cristiana está ahora más que nunca llamada a una misión profética, a un testimonio de la primacía de la vida y la importancia de todo aquello que preserve la vida".

El amplio documento está dividido en dos capítulos. El primero, "La Familia Cristiana", trata del control de la natalidad y otros problemas encarados por las familias de hoy. El segundo "La Familia de Naciones", se refiere a los asuntos de guerra y paz y las relaciones internacionales.

En su introducción los obispos dicen que el propósito de la pastoral es "precisamente la doctrina y defensa de la vida". Su propósito, añaden, es sentar "lo que la fe tiene que decir en respuesta a las amenazas de la vida en ciertos problemas de la familia y de la guerra y la paz."

Los obispos dijeron de la enciclica *Humanae Vitae* de Paulo VI que es "una declaración obligatoria, consecuente con convicciones morales enraizadas en las tradiciones de la fe, tanto occidental como oriental; es un autorizado documento que interpreta solemnemente mandatos divinos más que eclesiásticos en su origen. Presenta sin ambigüedades, dudas o vacilaciones la enseñanza auténtica de la Iglesia sobre el mal objetivo de la anticoncepción que cierra el acto conyugal a la transmisión de la vida, haciéndolo deliberadamente infructuoso. Unidos en colegial solidaridad con el Sucesor de Pedro, proclamamos esta doctrina."

La Enciclica nos recuerda, añaden los obispos, que el uso del ritmo natural nunca conlleva una acción directa y positiva contra la posibilidad de vida; la anticoncepción artificial siempre conlleva una acción directa y positiva contra la posibilidad de vida.

Una cosa es decir que no hay culpa, que la culpa se disminuye o que sea subjetivamente defendible y muy otra es defenderla como objetivamente virtuosa. La

"Tenemos que dar nuestro calor en las diócesis y en la nación a los programas que realizan los movimientos apostólicos cuyo objetivo es el fortalecimiento natural y espiritual de la familia cristiana."

pastoral reconoce que "parejas casadas enfrentadas con deberes en conflicto caen frecuentemente en crisis de conciencia que los angustian", y añaden que hacen suyo el consejo lleno de compasión que el Papa Paulo VI dió en su enciclica. "Nos sentimos en el deber—añaden los obispos de recordar a las parejas de católicos casados, cuando están sometidos a las presiones que dieron lugar a la preocupación del Santo Padre, que aunque las circunstancias pueden reducir la culpa moral, nadie que sigue las enseñanzas de la Iglesia puede negar el mal objetivo de la anticoncepción por sí misma."

"Con pastoral solicitud urgimos a aquellos que han acudido a los medios artificiales de control de la natalidad a que no se descorazonen sino que continúen sacando provecho de la fortaleza que ofrece el sacramento de la penitencia y la gracia salvífica y la paz de la Eucaristía."

"Humildad, comprender nuestro estado de peregrinos, voluntad y determinación de crecer en semejanza a Cristo resurrecto, ayudará a restaurar el recto propósito y la estabilidad espiritual," dicen los Obispos.

La paternidad responsable, según la entiende la Iglesia, dice la pastoral, "pone en la conciencia rectamente formada de los esposos todos los juicios, opciones y selecciones que suman la inmensa decisión de dar, posponer o negar la vida. La decisión final puede a veces envolver consideraciones de carácter médico, económico, sociológico o psicológico, pero en ningún caso podrá escoger deliberada y objetivamente el desorden moral, no puede ser el resultado del mero capricho ni de juicios superficiales que conciernen valores relativos entre personas y cosas, entre la vida y sus conveniencias."

Describiendo la actitud que los cristianos deben tener hacia las enseñanzas de la Iglesia sobre castidad en el matrimonio, los obispos dicen: "Aun más, los cristianos, a pesar de sus muchos fallos, no pueden esperar ni desear que la Iglesia oscurezca el ideal moral a la luz del cual ellos tienden a la perfección."

Señala la pastoral "que las enseñanzas conciliares y papales... enfatizan que la interrelación entre el sentido de unión y de procreación del matrimonio quedan en entredicho cuando actos que expresan la unión conyugal se hacen sin amor o sin abrirse a la vida.

Refiriéndose a los problemas de las familias menos aventajadas, los obispos observan que "Siempre que una familia sea degradada, la sociedad sufrirá una pérdida" y añaden que los programas destinados a asistir a las familias menos afortunadas deben a toda costa evitar la ruptura de la unidad familiar."

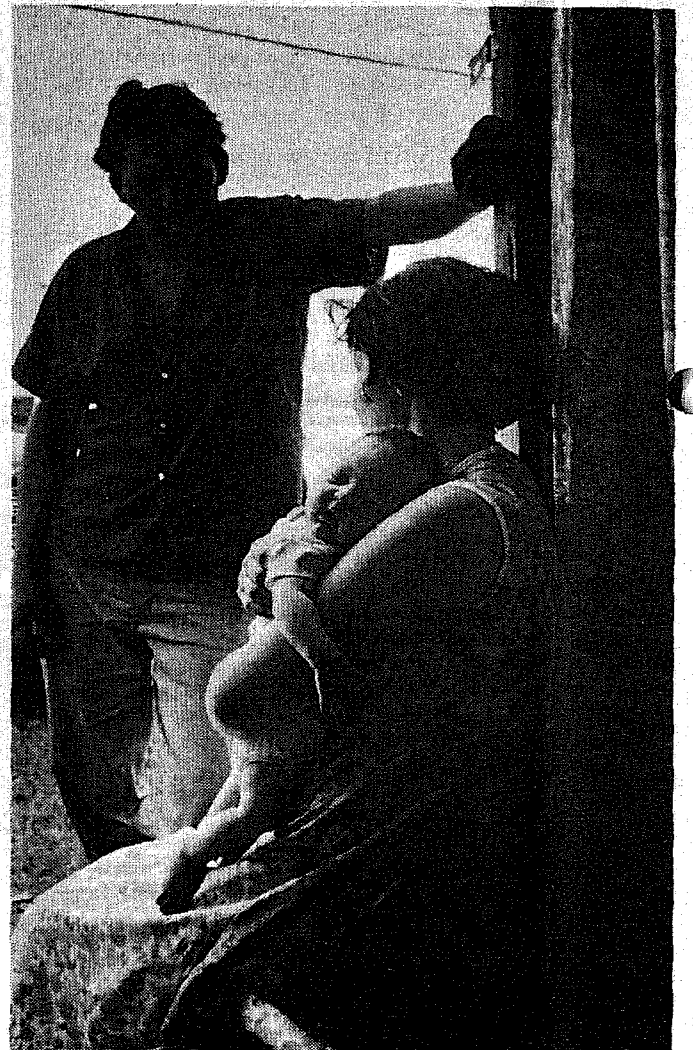
Se refirieron al desequilibrio de ingresos entre las familias que cuidan de la niñez de hoy, "la nación de mañana" y los solteros o los que no tienen familia y entre las medidas que recomendaron está la de crear un sistema de subsidio familiar similar a los ya adoptados en Canadá, muchas naciones europeas, Australia, Nueva Zelandia, y algunos países de Latinoamérica.

Volviendo su vista hacia la espiritualidad familiar, los obispos dijeron que "Tenemos que incrementar nuestro calor en las diócesis y la nación a los programas que realizan los movimientos apostólicos cuyo objetivo es el fortalecimiento natural y espiritual de la familia cristiana."

Los obispos agradecieron "el trabajo de aquellos teólogos que están preparando una moderna teología del matrimonio" y a los que preparan a los futuros esposos más adecuadamente, "recomendando especializados esfuerzos de grupos que trabajen en ese empeño con la participación de los pastores de almas y calificados consejeros.

Aplaudieron el establecimiento de centros de vida familiar en las diócesis a través del país.

Anunciaron que los obispos de Estados Unidos planean establecer una fundación independiente, no deno-



"Las familias cristianas, conscientes de su participación en el progreso de la familia humana, desearan compartir no solo su legado espiritual sino también sus bienes materiales con las familias menos afortunadas."

minacional y no lucrativa que patrocinaría investigaciones científicas que tiendan a ayudar a médicos, educadores y finalmente a los esposos en un planeamiento familiar lícito.

Dedicaron los obispos una buena parte de su pastoral a "afirmar la necesidad de una educación sexual para la juventud planeada inteligentemente, adaptada a la madurez de nuestros jóvenes."

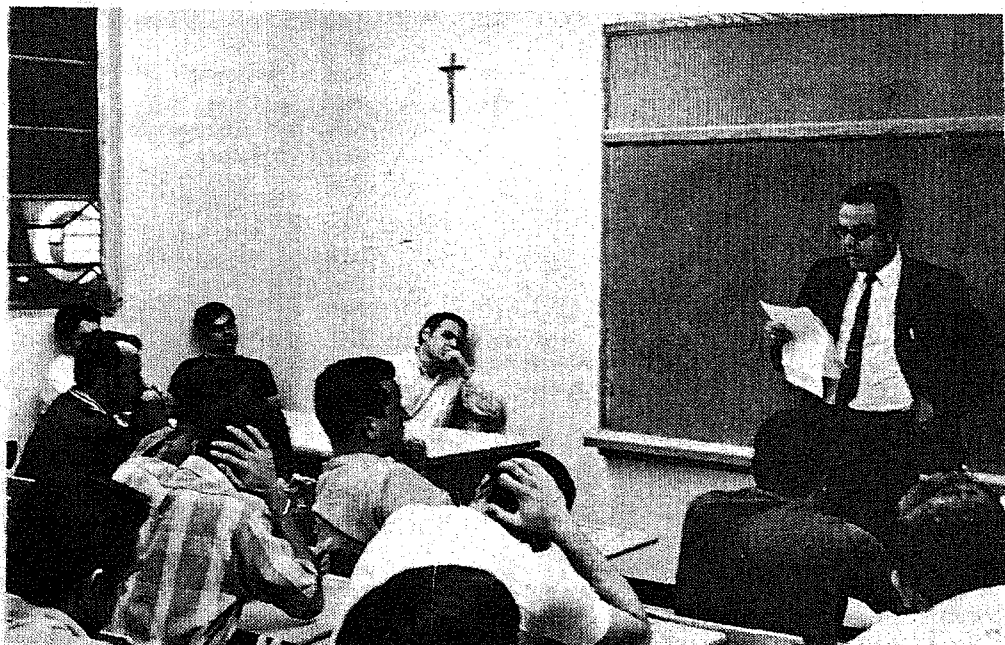
El segundo capítulo se refirió a los problemas de la guerra y la paz, las relaciones internacionales. Sobre ese capítulo ofreceremos completa información en el próximo número.

Texto Integro de la Pastoral

Teniendo en cuenta la importancia de los mensajes encerrados en la Pastoral de los Obispos de Estados Unidos, a partir del próximo número comenzaremos a ofrecer en forma seriada el texto íntegro de ese documento.

Observadores cristianos han señalado la necesidad de que en los hogares los matrimonios cristianos en busca de una recta conciencia estudien este documento que tantas orientaciones ofrece para un mejor desenvolvimiento de la vida en familia, en los distintos aspectos que esta encierra.

"La existencia del sacramento de la penitencia en la Iglesia es una indicación de que los ideales cristianos no se alcanzan con facilidad y, mas aun, cuando se alcanzan no los dominamos para siempre. La Iglesia, sin embargo, no puede comprometer el ideal. Tiene que enseñarlo tal como es."



Los Obispos de Estados Unidos exaltaron en su reciente pastoral los programas para la mejor preparación de los futuros matrimonios. En a foto el doctor Amauri Robles explica desde el punto de vista médico la función del sexo en el matrimonio a un grupo de hombres que pronto planean contraer matrimonio. En otro salón contiguo, otro médico explicaba el mismo tema, dirigido al aspecto femenino, a las novias de los jóvenes que aparecen en la foto.

Juventud en Destierro

Por Manolo Reyes

Desde que el éxodo cubano empezó, en más de nueve años, han llegado miles de niños y jóvenes cubanos a tierras de libertad.

Todos ellos fueron salvados de las garras del adoc-trinamiento comunista, gracias a Dios y al sacrificio de sus buenos padres. Hoy los que llegaron de brazo, son niños, los muchachos se han convertido en mozalbetes y los jóvenes en hombres y mujeres, algunos de los cuales ya se han casado y han formado un nuevo hogar. Porque el tiempo no se detiene. La vida tampoco. Sigue su agitado curso día tras día.

Y la vida hay que afrontarla con sus realidades aunque muchas veces esté en pugna con nuestros sentimientos. Pero tanto los que ya son mayores y han crecido en estas tierras libres, o los muchachos, o los niños, no podrán jamás negar que nacieron en Cuba y que han sido parte principal de una historia que jamás ha vivido nuestro continente americano.

Y por todo ello, así como por haberse podido salvar en estas tierras generosas y hospitalarias tiene la responsabilidad de convertirse a la medida de sus posibilidades, en puentes de comprensión, amistad y unión entre los ciudadanos de este país. Y la colonia en la cual ellos viven, o sea la colonia cubana, así como también de los latinoamericanos.

Muchos de los muchachos, que leen esta columna, tienen hoy en día la riqueza de ser bilingües y lo mismo

le hablan en su idioma a un ciudadano de los Estados Unidos, que a un cubano, que a otro latinoamericano. Hoy estos muchachos como muchos más, crecen en tierras de libertad, estudian en las escuelas de la democracia y se preparan para ser hombres y mujeres de bien, como líderes futuros del mundo occidental. Pero ahí no termina la responsabilidad que tienen. El éxodo cubano continúa y miles de cubanos siguen llegando en los Vuelos de la Libertad y en pequeños botes.

Hay muchos jóvenes que vienen en botes sin sus padres para salvarse de la garra roja. Ahora ellos vienen a vivir las primeras horas que ya ustedes afrontaron quizás hace dos, tres o más años. No conocen el idioma. No saben las leyes y costumbres de este país. Y acaban de dejar a la amada patria lejana.

De ahí que ustedes que ya han aprendido a vivir en esta tierra de libertad, deban ayudarlos en este período inicial de ajuste. Ayudarlos en el colegio, en los patios, en las calles, y en sus casas. Y debe darsele gracias a Dios que dé la oportunidad de servir al prójimo. Más, si ese prójimo es un compatriota, es un hermano de patria, es un hermano cubano. Y que mejor ejemplo puede dársele al mundo, que ver a muchachos cubanos actuando como puentes de comprensión entre dos pueblos ayudando a los buenos amigos latinoamericanos, y uniéndose cada día más con sus hermanos cubanos.

Décimo Aniversario Legión de María

El décimo aniversario de la fundación de la Legión de María en la Arquidiócesis de Miami será observado mañana sábado 23 de noviembre con una misa a las 6 p.m. en la iglesia de Santa Rosa de Lima, Miami Shores.

Mons. James F. Enright, párroco de Santa Rosa y director arquidiocesano de la Legión será el celebrante.

Una merienda con números musicales será ofrecida a continuación de la misa.

Organizada en 1958 con un praesidium, la legión de María fue inaugurada en la parroquia de Corpus Christi el 24 de noviembre de 1958.

Sus integrantes, que dedican 2 horas semanales al trabajo apostólico suman hoy 320 miembros activos y 8,000 auxiliares en las curias de habla inglesa y 180 miembros activos en los 18 praesidia de habla hispana.

ORACION DE LOS FIELES

Ultimo domingo despues de Pentecostes

(24 de noviembre)

CELEBRANTE: El señor sea con vosotros.

PUEBLO: Y con tu espíritu.

CELEBRANTE: Nuestra redención y gloria será completada el último día, cuando Cristo venga otra vez en su gloria. Hasta ese momento, oremos para que Dios nos guie en la forma en que mejor podemos realizar su plan divino.

LECTOR: La respuesta a la oración de hoy será: "Señor, escucha nuestra oración."

LECTOR: Por el Papa Paulo, el Arzobispo Carroll y todos los siervos de Dios, para que muestren el amor de Dios a los hombres, oremos al Señor.

PUEBLO: Señor, escucha nuestra oración.

LECTOR: Por nuestro gobierno y nación, para que siempre sigan el noble camino de la justicia y la equidad, oremos al Señor.

PUEBLO: Señor, escucha nuestra oración.

LECTOR: Por aquellos que se sienten abatidos y descorazonados en nuestro mundo conturbado, oremos al Señor.

PUEBLO: Señor escucha nuestra oración.

LECTOR: Por nuestra juventud, que buscando su autenticidad, quiere ser verdadero testimonio de Cristo en el mundo moderno, oremos al Señor.

PUEBLO: Señor, escucha nuestra oración.

LECTOR: Por los retardados mentales y sus familiares, para que descubran el amor de Cristo a través del problema que los aqueja, oremos al Señor.

PUEBLO: Señor, escucha nuestra oración.

LECTOR: Por los que nos molestan, por aquellos que nos cuesta trabajo soportar, por los que están en disputa con nosotros, oremos al Señor.

PUEBLO: Señor, escucha nuestra oración.

LECTOR: Por todos los aquí reunidos, para que podamos profundizar en nuestra comprensión de la voluntad de Dios, oremos al Señor.

PUEBLO: Señor, escucha nuestra oración.

CELEBRANTE: Señor, vela sobre tu pueblo y escucha nuestras súplicas. Conservanos fieles, en adversidad y prosperidad, por Cristo, Tu Hijo, Nuestro Señor, que contigo vive y reina en unidad del Espíritu Santo, Dios por los siglos de los siglos.

PUEBLO: Amén.

La Critica Destructiva

Hay dos clases de críticas. La crítica constructiva y la crítica destructiva. La primera es aquella que está en pugna con una situación, un hecho, una idea, pero después de analizar en el por qué se basa la crítica, entonces ofrece alguna solución pertinente.

Es decir, esto no me gusta aduciendo tal o cual razón. Y la solución para ello es esta.

La segunda, la crítica destructiva, es nociva, es demagógica, es anárquica. Y por regla general es la que emplean los hijos del mal o para dividir o por hambre de poder o por el solo hecho de perjudicar.

A través de la misma se ataca una situación, un hecho o una idea. Y no se ofrece solución alguna. Es decir, se ataca por el solo placer de atacar, sin ofrecer un lineamiento que pudiera salvar la situación planteada. Esta crítica destructiva es la que utilizan fundamentalmente los tontos útiles o los marxistas leninistas como los castrocomunistas.

Como ejemplo puede citarse el ataque cerval hecho por el régimen rojo de la Habana contra el magnífico ejemplo de libertad, civismo y democracia dado por el pueblo de Estados Unidos en los comicios del pasado 5 de noviembre. Inicialmente el régimen rojo de la Habana atacó e insultó a los tres candidatos a la presidencia de Estados Unidos, alegando que eran obedientes de una misma estructura social y servidores probados del imperialismo.

Luego, arremetieron contra el proceso electoral en sí, alegando que el mismo estaba viciado de origen porque no representaba la voluntad del pueblo de Estados Unidos.

Claro que todo esto resulta no ya una paradoja, sino una de las más cínicas demagogias del castrocomunismo. Primero porque ejerciendo una crítica totalmente destructiva, atacan un sistema electoral que ha venido teniendo un éxito indiscutible por siglos, que presenta a la verdadera democracia en acción, y cuyo proceso es uno de los factores de haber colocado a los Estados Unidos en el liderazgo del mundo.

Y segundo, porque qué puede criticar Fidel Castro del proceso electoral estadounidense, cuando él, desde que se robó el poder, le ha negado al pueblo cubano la forma secreta, periódica, de verdadera expresión popular de escoger a sus gobernantes? Que moral tiene Fidel Castro para criticar el proceso electoral de Estados Unidos, si él ha desterrado las elecciones de Cuba?

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.

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. 12 m., 7 p.m.

ST. JOHN BOSCO-Flagler y 13 Ave. 7, 10 a.m., 1, y 7:30 p.m.

GESU, 118 NE 2 St. 5:30 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. ROBERT BELLARMI-NE - 3405 NW 27 Ave., 11 a.m.

ST. TIMOTHY, 5400 SW 102 Ave., 12:45 p.m.

ST. DOMINIC, NW 7 St., 59 Ave., 1 y 7:30 p.m.

ST. BRENDAN 87 Ave. y 32 St. SW., 11:45 a.m., 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 y 6:30 p.m.

INMACULADA CONCEPCION 4500 West 1 Avenue, Hialeah, 12:45 and 7:30 p.m., 6040 West 16 Ave. 9:00 a.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 Avenue., North Dade, 6:30 p.m.

LITTLE FLOWER U. S. 1 y Pierce St., Hollywood, - 6:45 p.m.

NATIVITY 700 W. Cham-nade-Dr., Hollywood, 6 p.m.

ST. PHILLIP BENIZI, - Belle Glade, 12 M.

SANTA ANA Naranja, 12:30 a.m. y 7 p.m.

ST. MARY Pahokee- 9 a.m. y 6:30 p.m.

GUADALUPE Immokalee, 8:30, 11:45. Misión Labelle, 10 a.m.

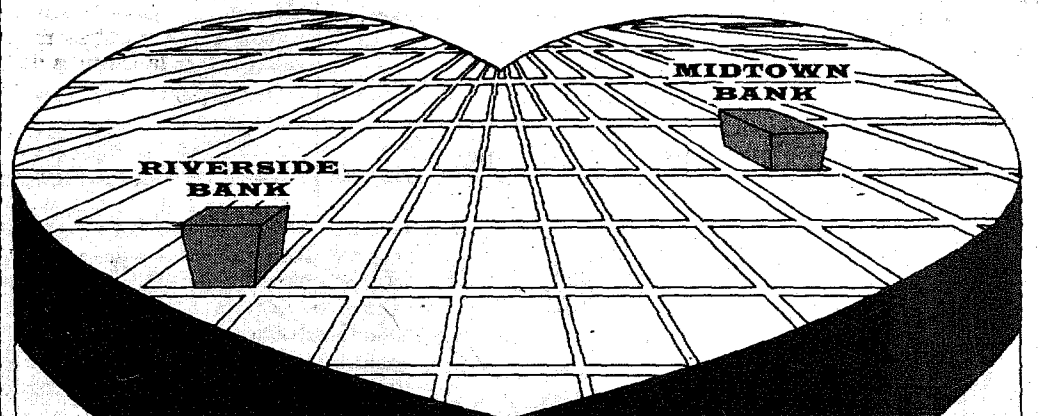
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AROMA Y SABOR

Tome BUSTELO

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MISAS EN LAS CASAS

En fecha reciente el Arzobispo Coleman F. Carroll dictó las normas para la celebración de misas en los hogares privados de las distintas parroquias de la Arquidiócesis.

Desde entonces, numerosos hogares latinos han servido de marco al Santo Sacrificio en reuniones familiares y de vecindario que ofrecen un cálido aspecto de comunidad cristiana reunida en torno al altar.

La parroquia de St. Hugh fué una de las primeras en poner en práctica este experimento litúrgico. El Padre Antonio Navarrete, párroco de St. Hugh, y el Padre Orlando Fernández, visitaron en esa forma numerosos hogares de su parroquia.

En la actualidad otras parroquias de la arquidiócesis están impulsando el programa tanto entre familias latinas como norteamericanas.

En la recientemente fundada parroquia de St. Kieran, el Padre Julián de Bastarrica lleva la misa con frecuencia a distintos hogares del área; otro tanto hace el Padre Ignacio Morras en Little Flower.

La misa en los hogares busca una mejor comprensión de la misa por grupos más pequeños y más unidos al altar. El Padre Morras destaca que estas misas tienden a unir a la comunidad

cristiana de una barriada determinada, acercándola en torno al altar en el hogar de un amigo y vecino.

El Padre Bastarrica, por su parte, cree que las misas en las casas produce beneficio no sólo para el feligrés que ya asiste a misa y cumple con los sacramentos, sino que particularmente llega y conmueve e interesa a aquellos que no acuden a la iglesia y que de esta forma se ven estimulados a una participación más activa en la vida de la Iglesia.

En la zona de la parroquia de St. Kieran el Padre Bastarrica está visitando los grandes edificios de apartamentos que se levantan a pie del "expressway" que lleva al centro de la ciudad y en los que la inmensa mayoría de los residentes son cubanos exiliados.

Allí se ofrece la misa y antes y después de la misma el sacerdote, religiosas y dirigentes seculares conversan sobre temas espirituales con la congregación, se explica el significado de la misa, la importancia de la comunidad cristiana.

Las misas en los hogares son otro de los experimentos litúrgicos tendientes a acercar más al pueblo a la participación directa y activa en el sacrificio de la misa y, ciertamente, la colonia latina de Miami está recibiendo con entusiasmo esta nueva forma de apostolado litúrgico.



El Padre Julian de Bastarrica explica el significado de la misa después de ofrecer el santo sacrificio utilizando como altar la mesa del comedor de un modesto apartamento de la parroquia de St. Kieran. Amado Viñas, también en la foto, es uno de los seglares que lo ayudan en este proyecto.



En el hogar, chicos y mayores se unen en esta nueva experiencia litúrgica. El ambiente es de familia, de vecinos y amigos. Terminada la misa, a veces, una tacita de café fuerte.

El Arzobispo Carroll Comenta la Pastoral

"Los padres de familia están hoy bajo presiones que no se sentían tan intensamente en el pasado. Cumplir con las demandas de una paternidad responsable es más difícil hoy que hace una generación atrás." Dijo el Arzobispo Coleman F. Carroll esta semana refiriéndose a la Carta Pastoral de los Obispos de E. U.

Hablando en el Serra Club de Miami, después de regresar de la reunión del episcopado en Washington, el Arzobispo dijo que, "tal como señala la pastoral, los matrimonios encaran deberes en conflicto, están envueltos en agudas crisis de conciencia. Por ejemplo, a veces es difícil armonizar la expresión sexual del amor conyugal con el respeto hacia el poder generador de vida de la unión sexual y las demandas de una paternidad responsable."

Los titulares de los periódicos y las noticias de la televisión que malinterpretan la pastoral citando solo pequeños párrafos de la misma están llevando la confusión a muchos fieles, advirtió el prelado.

Los obispos sintieron la obligación de recordar a los matrimonios que aunque las circunstancias pueden reducir la culpa moral, nadie que siga las enseñanzas de la Iglesia puede negar el mal objetivo de la anticoncepción en sí misma.

El Arzobispo enfatizó que lejos de indulgir en el uso de contraceptivos, la encíclica de Paulo VI 'Humanae Vitae' recalca el "mal objetivo de la anticoncepción."

Sin embargo, al señalar este hecho enfáticamente, los Obispos de E. U. en su pastoral exhortan a todos aque-

llos que han recurrido al control artificial de la natalidad a nunca descorazonarse sino a continuar obteniendo los frutos de la fuerza que procede del sacramento de la penitencia y la gracia, y paz de la Eucaristía.

Es importante destacar dijo el Arzobispo, que la encíclica del Papa Paulo no juzga las conciencias de los individuos, sino que sienta la auténtica doctrina de la Iglesia, que para los católicos ha de ser factor primordial en la formación de la conciencia.

En la situación familiar privada, los esposos tienen la responsabilidad de formar sus conciencias de acuerdo con las enseñanzas de la Iglesia. Cuando las presiones de los problemas de la vida son factor decisivo, entonces el asunto tiene que ser fijado por Dios y el individuo."



El Padre Orlando Fernandez oficia la misa en el hogar de Enrique y Marta Dominguez, de la parroquia de St. Hugh.



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U.S. Bishops Speak On Defense Of Life

(Continued from Page 16A)

as the Church understands it," the pastoral says, "places on the properly formed conscience of spouses all the judgments, options and choices which add up to the awesome decision to give, postpone or decline life.

"The final decision may sometimes involve medical, economic, sociological or psychological considerations, but in no case can it deliberately choose objective moral disorder.

"If it is to be responsible, it cannot be the result of mere caprice nor of superficial judgments concerning relative values as between persons and things, between life and its conveniences."

MORAL IDEAL

Describing the attitude which Christians should take toward the teaching of the Church on chastity in marriage, the bishops say: "Moreover, Christians, however many their failures, will neither expect nor wish the Church to obscure the moral ideal in the light of which they press forward to perfection.

The pastoral points out that "both conciliar and papal teaching... emphasize that the interrelation between the unitive meaning and the procreative meaning of marriage is impaired, even contradicted, when acts expressive of marital union

are performed without love on the one hand and without openness to life on the other."

The bishops' statement adds that, "consistent with this," Humanae Vitae "sees the use of the periodic rhythms of nature, even though such use avoids rather than prevents conception, as morally imperfect if its motivation is primarily refusal of life rather than the human desire to share love within the spirituality of responsible parenthood."

The bishops note "stepped-up pressures for moral and legal acceptance of directly procured abortion," and declare that "reverence for life demands freedom from direct interruption of life once it is conceived."

NORMS OF DISSENT

The pastoral discussed norms of licit theological dissent.

"There exists in the Church," the document says, "a lawful freedom of inquiry and of thought and also general norms of licit dissent. This is particularly true in the area of legitimate theological speculation and research.

"When conclusions reached by such professional theological work prompt a scholar to dissent from non-infallible received teaching the norms of licit dissent come into play. They require of him careful respect for the consciences of those who lack

his special competence or opportunity for judicious investigation. These norms also require setting forth his dissent with propriety and with regard for the gravity of the matter and the deference due the authority which has pronounced on it.

"The reverence due all sacred matters, particularly questions which touch on salvation, will not necessarily require the responsible scholar to relinquish his opinion but certainly to propose it with prudence born of intellectual grace and a Christian confidence that the truth is great and will prevail."

The bishops say that "when there is question of theological dissent from non-infallible doctrine, we must recall that there is always a presumption in favor of the magisterium" (teaching authority of the Church).

Dealing with the problems of less advantaged families, the bishops observe that "whenever a family is undermined, society suffers the loss." They say "programs devised to assist less advantaged families should at all costs avoid disruption of the family unit."

Turning to "family spirituality" the bishops say "we shall increase our encouragement in the dioceses and the nation of programs undertaken by apostolic groups whose objective is the natural

and spiritual strengthening of the Christian family."

They endorse the establishment of diocesan family life centers throughout the country.

"We bishops of the United States," the pastoral says, "intend to establish an independent, non-denominational, non-profit foundation which will sponsor scientific research resulting in conclusions which will be helpful to doctors, educators and, ultimately, spouses in licit family planning."

The bishops "call upon American Catholics to evaluate war with that 'entirely new attitude' for which the (Second Vatican) Council appealed," and "appeal to policy makers and statesmen to reflect soberly on the Council teaching concerning peace and war, and vigorously to pursue the search for means by which at all times limit and eventually outlaw the destructiveness of war."

RAP AGGRESSION

The bishops "condemn without qualification wars of aggression however their true character may sometimes be veiled," and they "join wholeheartedly in the Council's condemnation of wars fought without limitation. We recognize the right of legitimate self-defense, and, in a world society still unorganized, the necessity for recourse to armed de-

fense and to collective security action in the absence of a competent authority on the international level and once peaceful means have been exhausted."

The bishops note that "the nuclear race goes on," and they, "seriously question whether the present policy of maintaining nuclear superiority is meaningful for security."

"The National Conference of Catholic Bishops," the letter says, "pledges its united effort toward forming a climate of public opinion for peace, mindful of the Council's advice that 'government officials... depend on public opinion and feeling to the greatest possible extent.' We will therefore, through existing and improved agencies, support national programs of education for Catholic Americans and for all Americans in collaboration with all religious groups and other organizations."

REVIEW OF DRAFT

The bishops say that, in the light of a Catholic position of opposition to compulsory peacetime military service first enunciated by Pope Benedict XV, "we welcome the voices lifted up among our political leaders which ask for a total review of the draft system and the establishment of voluntary military service in a professional army with democratic safeguards and for clear pur-

poses of adequate defense."

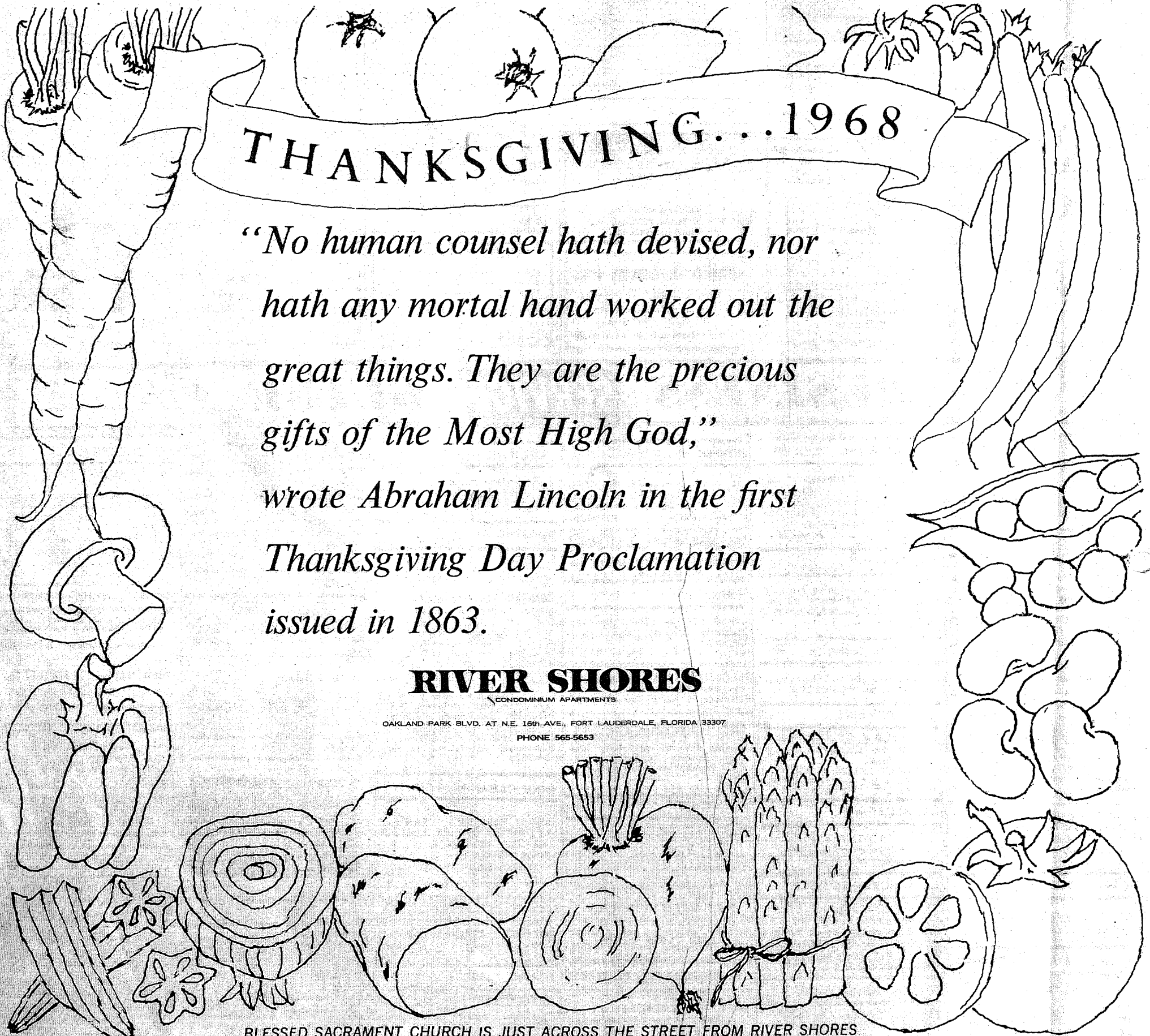
And, apart from the question of war itself, the bishops assert that "we deem it opportune here to reiterate the Council's condemnation of genocide, the methodical extermination of an entire people, nation or ethnic minority for reasons connected with race, religion or status."

ASPECTS OF VIETNAM

With regard to Vietnam, the bishops note that "in a previous statement we ventured a tentative judgment that, on balance, the U.S. presence in Vietnam was useful and justified."

Saying it would be beyond their competence "to propose any technical formulas for bringing the Vietnam War to an end," they "welcome the bombing halt and pray for the success of the negotiations now under way."

The bishops assert that, "if war is ever to be outlawed, and replaced by more humane and enlightened institutions to regulate conflicts among nations, institutions rooted in the notion of universal common good, it will be because the citizens of this and other nations have rejected the tenets of exaggerated nationalism and insisted on principles of non-violent political and civic action in both the domestic and international spheres."



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