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January, 1964

LEAVEN

CENTRO DE INVESTIGACIONES
CULTURALES

Cicop
195

BIBLIOTECA
JOHN F. KENNEDY

APARTADO 195
President of the United States
GUERRAVACA,
MORELOS, MEXICO.

CICOP



We've got a long way to go; and, in fact, in some ways the road seems longer than it was when the journey started. But I think we ought to keep at it." President Kennedy was talking at a press conference about the Alliance for Progress.

January, 1964

hand**shake**

review distorts book

While walking down the street one day, two men spotted a bottle containing an amber liquid known to have intoxicating effects. The pessimist commented, "The bottle is half empty;" while the optimist observed, "No, you're wrong, it is half full."

Both, of course, were right, depending upon the attitude with which they viewed the bottle.

This story illustrates the different attitudes reviewers can have concerning the same book. One reviewer with conservative leanings may condemn the book for the very sentiments which a progressive may praise. Sometimes what is said in the review reveals more about the reviewer than it does about the book.

For instance in a recent issue of The Priest, (a somewhat staid, conservative publication) a Jesuit reviewed The Christian Failure by Ignace Lepp. The spirit of the book which so roused this reviewer considerably dismayed the religious reviewer. By implication the latter paired Father Lepp with Paul Blanshard, and hinted that the author never really has forsaken his former Communist ideology.

Most offensive in the review was the following comment: "He (Lepp) now so misses the community spirit of the Comrades that he can't see why Catholics can't hold hands with their pewmates at Mass during the reading of the Gospel."

Certainly this is not just calling the book "half empty." This is a distortion of what Lepp actually said. In fact it employs slanted words implying sexual stimulation and even perversion.

Holding hands and shaking hands are two entirely different gestures. In our country holding hands is done by lovers of opposite sex. It comprises the fondling and clasping of hands for an extended period. Shaking hands, however, is a firm grasp of hands, usually by males, but may be performed by members of opposite sex. It is a fleeting gesture done with little intimacy; in fact, it may be performed by people meeting each other for the first time. As such it can be evocative of friendship which is based on Christian love of one's fellow man.

Consequently, to interchange the two symbols is to convey a false impression. Particularly is this true because Father Lepp proposes the handshake as a substitute for the kiss of peace, which even now, is part of the Mass. "The former Communist" simply is suggesting that the gesture symbolize the reality. The symbol--a kiss, handshake or embrace--may change, but the reality remains the same: Christian love and fellowship based on membership in the Mystical Body.

Actually, the priest reviewer, an individualist, scoffs at the very idea of community. This is his privilege. But legitimately in his review he may not employ derogatory terms which make community seem something other than it is. This we vigorously protest.

The optimist and the pessimist both saw the same bottle, though each viewed it differently. Here the conservative and the progressive see different realities, though both see the same thing. Odd, isn't it?

wfw 2

"...the kingdom of heaven is like leaven, which a woman took and buried in three measures of flour, until all of it was leavened."

--Matthew 13:30

LATIN AMERICA

"If we love not
our neighbor whom we
see, how can we love God
whom we cannot see?"

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latin americans respond joyfully to volunteers' arrival

News of the December arrival of the Papal Volunteers from Davenport, Iowa, was received with great enthusiasm by the people of the Diocese of Ibarra, Ecuador, according to the Rt. Rev. Ildefonso Cabrera, Director of the Instituto Campesino of Ibarra. The John Link Family and Wayne Ringlien, who are now training in Ponce, Puerto Rico, will begin their work as Papal Volunteers in January for a period of three years in Ibarra, Ecuador.

Father Cabrera says that all is in readiness and that there will be ample opportunity for these volunteers to use their talents and abilities assisting the people of Northern Ecuador, the Links in the field of agriculture and Mr. Ringlien in Cooperatives.

The people of the Chota Valley and the town of Mira--especially poor and depressed areas of Northern Ecuador--were jubilant when advised by Father Cabrera that a long awaited program of Socio-Economics and Spiritual Betterment would be inaugurated with the arrival of a group of Franciscan Sisters from the Diocese of Davenport, Iowa. The people of this valley are anxiously awaiting the advance party of these Sisters who will make a survey of this project with the view of making a final commitment to this needy work.

A cooperative of priests was recently formed among the Diocesan Clergy of Ibarra, thanks to the generosity of some of the clergy and dioceses of North America, who sent Mass stipends with Father Cabrera on his return to Ecuador. The Cooperative not only distributes the stipends, but has a loan fund and a retirement provision. Ecuadorian diocesan priests do not receive a salary, but must rely on the Sunday collection which usually amounts to about a dollar a week and gifts from the people which are rare.

In a recent study of the effectiveness of the scholarship program in Ecuador, it was found that of the Ecuadorians going to the U.S. on such programs, only about 30% return to Ecuador to contribute their talents to the national progress. Of this 30% who do return, it has been found that while they may, in many instances, be better qualified than locally trained technicians, they do have a tendency to become 'spoiled' by their adopted stateside culture. **3**

They return craving a higher standard of living than their Ecuadorian trained counterparts, and they usually do manage to 'cash in' on their superior training by catering to the American colony of Embassy and other gringos or the very rich. Doctors and engineers are especially prone to such practices and the average Ecuadorian professional, much less workmen, cannot avail himself of the services of the U. S. trained specialist.

Since Ecuador desperately needs trained technicians, the Instituto Campesino has been actively soliciting and assisting in finding scholarships for worthy and qualified candidates. It will continue to do so in the future, but hastens to advise persons interested in assisting in these programs that for the \$230 per month, average cost of training in the U.S., (tuition, books, and living expenses) of but ONE technical; FIVE such technicians could be trained in Ecuador. These technicians would then be happy to work for the socio-economic betterment of the country at the current wage scale, while the odds are only 3 in 10 that the U. S. trained person would even return.

The Instituto Campesino is presently looking for assistance in terms of \$230 per month to support scholarships for the training of a doctor, a civil engineer, an agriculturist, and two social workers.



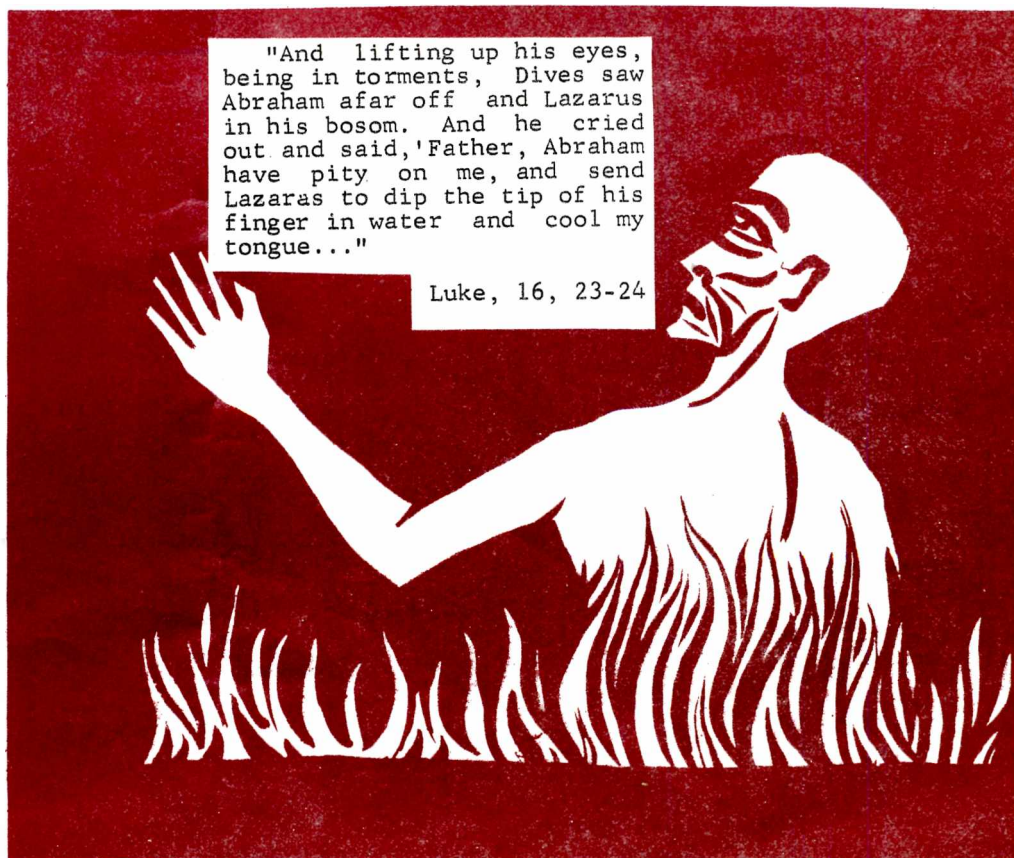
Six cardinals--three from North and three from South America--will host the first annual CICOP (Catholic Inter-American Cooperation Program) at the Edgewater Beach Hotel, Chicago, Ill., Jan. 20-21, 1964.

Meeting that same week will be three other related programs, all at the Edgewater but at diverse times, and all coordinated by Father Colonnese, organizing secretary.

The Inter-American Catholic Forum on Jan. 22-23 is restricted to special invitation only. The national PAVLA Council meets Jan. 22-23 and the CCISP (Catholic Conference on Inter-American Student Problems) meets January 23-25.

At the CCISP meeting several sessions will be devoted to CIASP (Conference on Inter-American Student Projects).

After these various conferences, many of the speakers have engagements throughout the country. Abbe Francois Houtart, Brussels, Belgium, will speak at St. Ambrose College, Davenport, the following week.



As you know, we Chicagoans are very provincial and wonder if anything happens outside our city limits. I would like to share some reflections on the development of the Christian social conscience out of several Chicago incidents. I would like to relate several of these incidents first and then proceed with some kind of interpretation of them which interpretation would be valid for this type of audience.

First of all, at the very beginning of this year, there took place in Chicago a most important and significant event. In the cool January which we experienced this year (and I am not exaggerating at all), there was convened the National Conference on Religion and Race. This conference was significant for two reasons. In the first place this was the first time religious groups had come together in such large numbers for anything in the United States.

moral viewpoint

Secondly, they gathered together to discuss from a moral viewpoint, a religious viewpoint if you will, the entire context of racial discrimination. But then, I believe it extremely significant to point out that not a single theologian--with the possible exception of Rabbi Heschel, the highest type of theologian, an escetical theologian--appeared at this meeting. The thought occurred to me, as it must have to many, that either the theologian, the moral or dogmatic theologian, had nothing to say to this conference or if he did have something to say, he was entirely ignored. Yet in its solemn convention, The Catholic Theological Society addressed a telegram to President Kennedy when he stated that the heart of the race question was a religious and moral attitude. The highest, elected, civil servant of the United States says something that the theologians either neglected to say or said in such a manner that they were not considered important enough to bring to a National Conference on Religion and Race in Chicago.

Just a few weeks ago, we had a move-in on Chicago's south side into one of the most Catholic areas (viewed, that is, in terms of reception of the appropriate sacraments and attendance at the parochial school) and yet the violence that accompanied this move-in was only exceeded in recent times by a move-in to another so-called Catholic neighborhood at Trumbull Park several years back. The most astounding sidelight of this conflict was the large number of teen-agers involved - teen-agers whom we presume to have known at least some of the basic recommendations of Christ that we practice the virtue of charity.

To reinforce my point by moving to a completely different area, I would like to refer to a book by Father Garret, S.J., which appeared recently entitled Ethics in Business. Some have wondered if in modern American life this should not have been considered a contradiction in terms. Father Garrett points out that businessmen have problems in defining responsibility and viewing their activities in a moral dimension. The electrical price-fixing scandals, the payola in our record industry, the fixing of quiz programs, the expulsion of the American businessman from the Philippine Islands, the Billy Sol Estes case--all of these indicate a failure on a large part of the business community to consider business activities within the frame of reference of moral and immoral acts.

And also we can question the morality of the recently solved railroad crisis. Did anyone begin to interpret these things in moral or religious terms. Hardly not, apparently.

The conclusion I have reached is the failure of the religious institution to develop a social consciousness on the part of both clerics and laity in the Church today. The astounding number of clergymen and lay people who support the John Birch society, perhaps even the Cardinal Mindzenty Foundation, various right wing groups, the failure to come to grips with the problem of integration, the little impact of social thought on the economic scene raises severe questions about the relevance of the Church in the twentieth century.

deplorable state

It is easy, of course, to select any number of reasons for this deplorable state of affairs. We can set up all the usual targets and then proceed to assess proper blame and damage. It is easy to accuse the parents of being derelict in their duty, of not knowing Christian responsibility in the social sense, of not broadening their vision of the Church beyond the individual approach to religion which seems so characteristic of our modern world. It is easy to frustrate the purposes of the social responsibility by blaming the Catholic educational system, so often a favorite whipping boy. We can look for sociological reasons, emphasizing the highly individualistic American character or the psychological make-up of this century or the cultural milieu in which man lives. Perhaps all of these and more represent the reasons for a lack of appreciation of the social conscience men should have.

I have no new insights to offer as to why the sense of social justice and social charity is not

the development of the social

by robert reicher

clearly perceived by our American Catholics, but it is evident that such is the case. For example, compare the examinations of conscience which are offered in our catechisms, even our adult catechisms as compared with the examination of conscience in the marvelous little book entitled Confession by the priests of St. Severin in Paris. We tend to emphasize, and I suppose rightly, the personal sins, without a scant reference to the virtue of justice. We are more concerned with stealing postage stamps and rubber bands from employers rather than questioning the workers' responsibility to his union or to his corporation or to his community. We are more concerned with the evident violations of chastity rather than the insult we offer to the bodies of men by perpetuating obscene housing, working conditions, ghettos and the like.

But I do suggest that it is our task to begin the formation of a social conscience or consciousness among our people. Some day when I hear confessions, I will anticipate someone, just one person, who will say "I called a group of people Niggers, or Kikes..I fought against the development of personality in my workers through legitimate collective bargaining procedures...Or I prevented my employer from remaining competitive in American society by deliberately perpetuating useless forms of activity in the company for which I work." Here we have elements of the social conscience for which we must strive.

absence of social teaching

Of course, there is little sense in decrying the absence of the social teaching of the Church as an area of moral responsibility, but we might begin to discuss how this can be done.

What I should like to suggest is some of the content, some of the material we should be stressing



christian conscience

in developing a social consciousness. Now all of you could relax and say here comes another pitch for the study of papal social thought, a demand that we introduce social encyclicals somewhere in the grammar, high, or college level. Well, I could do this and both you and I could part company, you satisfied that you have encouraged your students to read and re-read Mater et Magistra (Christianity and Social Progress) and Pacem in Terris, and that you have duly acted to prevent your students from contamination by the Buckley's, of the National Review, the editorials of the Wanderer and the ostrich editorials of much of our diocesan press. I could leave happy with the fact that I had rendered another stirring plea or injunction of faithful loyalty to the expression of the social teaching of the Church as expressed in the encyclicals.

must go further

It seems to me that we have to go even further than this, or else our approach to social thought would be the attempt to create a system, or a social order without a soul. We would be creating social institutions which have all the necessary requirements of being something, but lack an *elan vitale* in their existence.

What we need together with an understanding according to our own intellectual capacity of the encyclicals, and the historical content in which they have been written, is an appreciation of the temporal order. Somehow or other, respect for the human institutions in which God has placed us--more properly, lay people--is necessary to develop a Christian social conscience.

Some of you may recall the lat-

ter part of the encyclical Christianity and Social Progress. Do you remember here that John insisted upon commitment to the temporal order, upon laymen finding their sanctity in dealing with the problems of modern life. In Peace on Earth, he went even further and included man's development of the world and speaks of man's right to share in culture, education, and professional training. He speaks of rights of free initiative, of association, and the right to seek after truth and information. The creation of a society which reflects this view is in keeping with the development of a Christian social consciousness and conscience.

Perhaps then more than anything else, we are looking for an attitude towards the world in which the erection of economic, political, social and cultural institutions become matter of moral or religious concern for men. There are many ways in which this concept has been developed in some of our recent writings in the Church.

role of laity

For example, Yves Congar in his famous and stimulating Lay People in the Church clearly points out the role of lay people in our day, that in cooperation with others they attempt to act as the priests of the world--of the order of the world correcting it, perfecting it, offering it to God. Yves de Monthceuil, the famous Jesuit killed by the Gestapo on the eve of the liberation of Paris, speaks of a Christian civilization or rather asks questions about the manifestation of Christianity in the civilization of the world. To return again to John XXIII, in the original translation of Christianity and Social Progress issued in July of 1961, this phrase appeared: "It is the function of the Christian to civilize the modern world."

In his vision of the Church in the world, Henri de Lubac seeks the way the Church can influence the temporal order and suggests that it can only exist when the Church penetrates and does not dominate the society which surrounds it. Cardinal Suhard points out in his famous letter entitled Growth or Decline that a new civilization is being formed and he asks what influences are going to re-make this world. Expectantly, he hopes it will be a society in which the institutions of that society will be formed by Christian principles.

Even in moral theology, there have been some significant changes. Father Haring in his book, The Law of Christ, introduces what I believe is a significant approach to the Christian conscience. I know that such an attitude to the world would be perhaps unacceptable to our modern moral theologians

who are concerned with cases. However, I think this approach is necessary if we are ever to have an impact in society. Without this, we could be relegated once again to an ineffective criticism of the world without any positive contributions toward its reform. Perhaps we can sum it up most perfectly in the phrase of Pius XII which he used before the International Congress of the Lay Apostolate. This was the term the "consecration of the world" in which the sanctity of lay people is intrinsically involved.

religious values

We can see, perhaps, that in spite of all the evil of the world, it is being more and more impressed with the need for religious values in the social field. Take the matter of housing. In all our large cities, we have seen more and more slums removed and huge projects replace them. In itself, this has been a good thing. But there is still something missing. What is missing is a formation of the society involved in housing which is truly human and satisfying to the soul of man.

What the Church teaches and declares regarding social life and relationships is valid for all time. But today, more than ever, the principles must be known and understood, and applied to those systems or methods which the various situations of time or place suggest or require. These are the words of John XXIII in Christianity and Social Progress. In Peace on Earth, in that whole system of rights and duties listed by John, we see a development of the rights of men and their applications.

This social teaching of the Church cannot be absent from the traditional teaching regarding man's life. And this teaching must be diffused throughout our society. The principles must be aligned with formation of apostles and consciences as we have so often stated in the past.

Now this formation of the Christian social conscience is not something that develops in an isolated manner. It goes much deeper than this. It involves the new vision of the theology of the world as a place in which man seeks out his eternal welfare. It is also bound up in the liturgy, because the common worship of men as they share religious experience cannot help but translate itself into the temporal order.

Therefore, in our time, we need more and more developed social consciences to rectify the society which nurtures us, to bind up its wounds, and to establish a prelude to the second coming of Christ. At the bottom of all this, is a developed social conscience to aid our world and God.

mexican priest stresses value of papal volunteers

by Fr. Hector Samperio G

Applause exploded once the Papal Volunteer was introduced to the seniors as their new teacher. This was not unusual. But certainly, the students' dedication, thereafter, to both English and business classes at the village's high school was unusual.

All at once, the local girls were seen in white dresses, going to the houses where they were needed and having basic nursing classes at the school. This meant a real lift to the monotonous life in the village, and the people of Huayacocotla, Mexico, became delightfully cooperative with the enterprise of three girls--Papal Volunteers from Davenport and Chicago--since they realized the value of the local leadership awakening and training.

Three centuries, or so, was a very short time for a huge program which faced their Spanish and Portuguese predecessors, nevertheless, much was accomplished in terms of education: ranking from the Indian arts and crafts and Spanish language schools up to the first universities of the continent; in terms of labor--work corporations and advanced legislation; and in terms of public welfare--hospitals, orphanages.

Then, in the last century and a half, this effort decreased while a number of young independent nations were struggling with both their internal social and political problems and the strong unconstructive influence from abroad.

Now an improvement is underway, hindered somewhat by the increase of population and the present menace of communism. Nevertheless, the Church in Latin America today keeps its traditional leadership, despite its serious handicaps.

First is the astonishing shortage of priests. Wide known statistics warn us that for 194,500,000 Catholics (deduct 4,500,000 Protestants and a few thousand atheists), there are only some 39,000 priests, while for 44,000,000 Catholics in the United States there are 46,000 priests. This means that there are, in Latin America, over 100,000 with only one priest or none, (as in the unexplored Amazon areas) or more commonly parishes with one priest to serve 10, 25, or even 50 thousand Catholics in Latin America. (This is more realistic than to say that there is a priest for every 5,000 Catholics in Latin America.)

The number of priests, histor-

ically never sufficient, explains the evils of religious ignorance, superstition, and lack of religious practice among our Catholics.

However, the Church in Latin America seeks a solution, while correcting the mistakes of the past, adapting itself to the new changes, programming, promoting the land-ownership reform, leading campaigns against the illiteracy, promoting basic education, and cooperating in operations against hunger. Significantly, here and now, the "Church" means the clergy and a select leading laity.

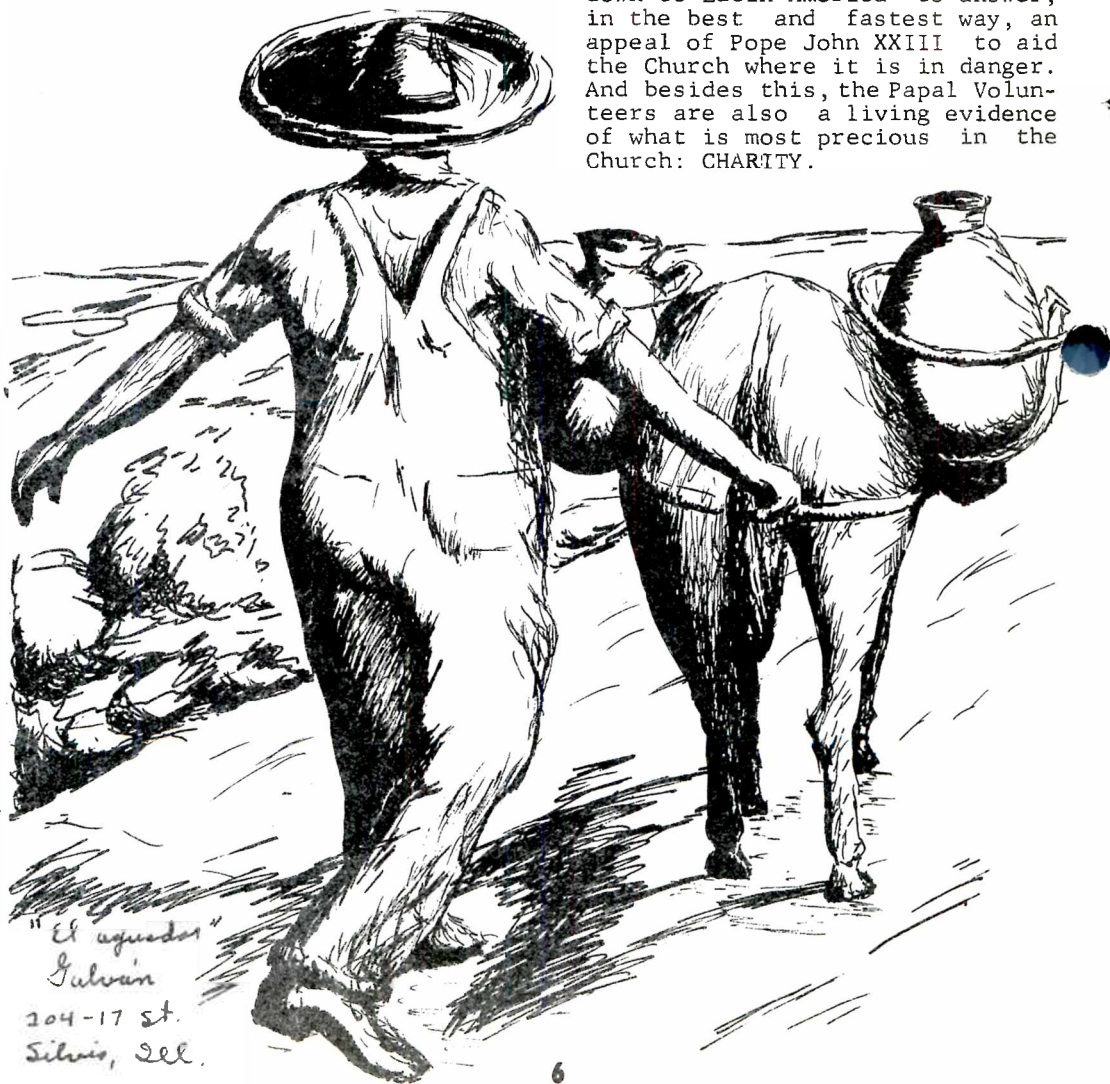
Unfortunately, the explosive crisis of today does not allow any delay to the Church. Social injustice, today worse than ever, has come to the point that the impoverished masses won't be quiet any more. Some places, they started moves through the impetus of a Red hurricane. In most places they look for a leader. Here is the problem: Who is going to

lead them to a social change? It is very well pointed out that in the near future, Latin America will have half of the world's Catholic population (today it is a third) or will it be lost for the Church. Are we Catholics still in time to lead an urgent but pacific revolution; or is a violent one going to occur in Latin America?

At this critical moment, the Church has to train leaders to improve the welfare of the people. Alliance for Progress, Peace Corps and mostly the Papal Volunteers, will change the unloved image of the business men and of the Protestant missionaries long ago printed in Latin America by these exploiters of the people's poverty and ignorance.

Here is why you Catholics of America are asked to cooperate with the Church in Latin America toward the salvation of this continent, and I would say, for the future of your great country, too. Somehow, the issue of the challenge located in Latin America will be reflected to the rest of the continent.

The Church is One, Holy, Universal and Apostolic and you are incarnating these distinctive notes while leaving your home and moving down to Latin America to answer, in the best and fastest way, an appeal of Pope John XXIII to aid the Church where it is in danger. And besides this, the Papal Volunteers are also a living evidence of what is most precious in the Church: CHARITY.



ICHTHYS



kennedy's funeral occasions comments

"President Kennedy's funeral was conducted with great decorum and dignity until the Catholic Church took over."

"Everything about that funeral Mass was absolutely perfect!"

"That soloist! He ruined everything. Even the Mass didn't have a chance."

"That commentator was really the ball. He knew what he was talking about."

"As a Protestant, I didn't understand one thing. I'm completely confused."

"The family and all those other people going to Communion was terrific."

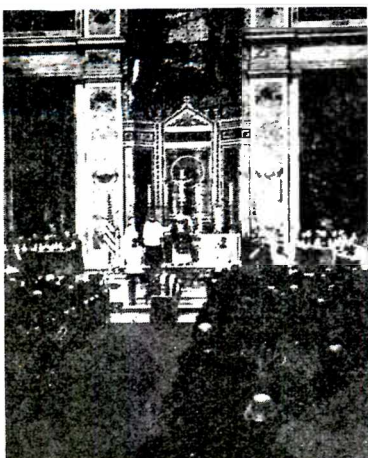
"I didn't think the Catholic Church showed much reverence. It looked to me just like so many cut-and-dried motions."

"I just loved that soloist."

"Poor old Saint Pope Pius X! He tried to send soloists back to the concert hall 60 years ago. Who listens?"

These were but a few of the reasons we heard here at Iowa University about the role which Catholic Church played in the funeral of our late President, John F. Kennedy.

Whatever their merit, we witnessed, I believe, the Church in transition. We showed our best in the commentator, our worst in the soloist.



AT KENNEDY FUNERAL
Toward the east wall. Dec. 13/63

As usual, the services at the grave suffered from minimalism. But that seems to come with Catholic funerals "at no extra cost." Incense, distinctly called for in the ritual, was not used; and there were neither cross nor acolytes. (At least I did not see any.)

Too, isn't it about time that the Latin Rite clergy become humble enough generally to listen to what good garment designers have been saying for years about the skimpy, hip-and-elbow-length surplice made of cheesecloth and lace curtains? Besides, since one of my pastors, in a spirit other than Pope John's, assured me that short, square-necked surplices were "Catholic," whereas the full, round-necked are "Protestant," our shifting to the latter design could be a kind of ecumenical gesture!

"The wave of the future," however, as Mr. Kennedy used to say, is with those who share the orientations of the commentator. In that future, perhaps even the entire congregation will be singing triumphantly of the victory which Christian death assures.



One disturbing thread went undetected during the analysis both of Mr. Kennedy and his alleged assassin, Lee Oswald.

At least one prominent government figure, when asked to evaluate Mr. Kennedy, began, "Well, you've got to admit he was an intellectual, but..." The implication was that Mr. Kennedy was a great man, not because he was an intellectual, but in spite of it. The suggestion seems to be that had Mr. Kennedy been dumber, he would have been better, too.

The same superficial, anti-intellectual thread wound its curious way through discussions about Oswald. In an interview with some of his former fellow-students, they all seemed to be groping until one of them hit the magic label, "bookworm." Yes! That was it! They had put their finger on the essential flaw.

Yet, Mr. Ruby, who in turn shot Oswald, is, as far as one can tell, not a "bookworm."

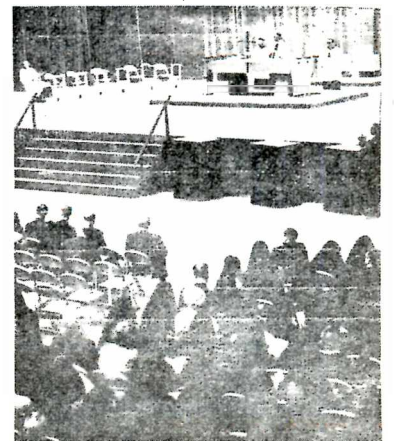
So?

davenport boasts papal volunteers

Papal Volunteers such as Lauretta Andaya, Maria Carruthers, Roslyn Barnes, Barry McKinley are the Christian message of the Catholic Davenporters to the people of Huayacocotla, Mexico; Sicuani, Peru; Antofagasta, Chile; and the British Honduras. And very soon, the Catholics of Davenport, will be present in Ibarra, Ecuador, and in San Salvador, Brazil, through people like Wayne Ringlien and the John Link and Lyle Mallary families. In the states Diane Hansen and Catherine Knara are Papal Volunteers at home, as are the Pavla Auxiliaries and the director, Fr. Louis M. Colonnese.

The farm-school project in Brazil to solve the problems of the homeless, uneducated, starving kids of the "alagados" of Sister Dulce; the rural health problem of Sicuani, the academic education of towns in Belize and Chile, the basic rural education of Northern Ecuador and the far-reaching, basic education project of Huayacocotla, Mexico, will contribute to winning the struggle for the Church in Latin America, thanks to the Papal Volunteers' Program of Davenport.

The dedication of these volunteers in the field and their skills can be evaluated in concrete results, in figures of home visits, consultations and sick visits, teaching hours, and people trained. But there is something else, no less important, which escapes the statistics. We will never know, on the earth, how many people will snake and encourage Latin Americans to become better Christians. In the process they themselves will become better.



LITURGICAL CONFERENCE MASS
Toward the people.



the bishop of the poor



opens his door

to all people

"The Bishop of the Poor" is the best way to describe Bishop Silvio Luis Haro, Bishop of Ibarra, Ecuador. His door is open to all of his people. Rich and poor, Catholic and non-Catholic, educated and un-educated eat at his table. The first Papal Volunteer family to work in the diocese of Ibarra lived in the Bishop's house for several months, sharing his primitive bathroom and eating at his table. His entire episcopal "palace" (actually it is a very old barn-like building) has been turned over to offices and living quarters for the people who run his many social welfare programs.

Bishop Haro became convinced of the great needs of the Indians when he spent 10 years as pastor of a parish in the mountains of Ecuador. During those years, he made a detailed investigation into the history, culture, and folklore of the Indians, and published his findings.

The Bishop's numerous social welfare programs all come under the title of "The Instituto Campesino", or rural institute - the only one of its kind in Ecuador. The Instituto contains many projects which reach 10,000 poor families in his diocese. Coordinator and director of this program is Fr. Ildefonso Cabrera, an Ecuadorian priest who studied six years in the United States obtaining a doctorate in education and a master's in administration.

One of the most basic elements of the Instituto is the formation of cooperatives and credit unions to help bring about basic social reforms in the diocese.

Father Ponce, who also studied in the United States and Canada, is in charge of the cooperative and credit union movement. Working with him is Father "Pepi", who

studied sociology in Rome. In only two years time the cooperative movement has grown rapidly. Several haciendas (large farms) have been formed into agricultural cooperatives, with the workers eventually purchasing the land that they till. The bus and taxi operators in Ibarra have been formed into a cooperative. Craftsmen who specialize in woodcarving and leather work have formed marketing cooperatives in their villages. One day Father Cabrera was watching the little shoeshine boys in Ibarra, and decided he should do something to help them. So he called them together and suggested that they form a credit union and save their meager earnings for an education. Previously they had saved nothing, but now one bare-foot little fellow already has 100 sucres in the bank.

In only six months time, one Peace Corps volunteer set up a forestry co-op for 30 families. In eight years those families will begin to collect an income three to four times what they now earn.

form cooperative

Even the priests of the diocese have formed a cooperative supported by Mass stipends sent from the U.S. Priests now have some extra support that will enable them to work in the most remote and poorest part of the diocese. Formerly, it was impossible for a priest to support himself in those remote areas, and the people went without spiritual care most of the time.

The Instituto was established with the help of the Ecuadorian government which has provided part of the funds for the operation. The full time agronomist and the architect have been paid by the government. However, since the military "Junta" took over in the

July revolution, most of the funds have been cut off.

Thirteen young women, called "mejoradores" (home improvers), work in the villages of the diocese acting as advisors for the numerous 4-H Clubs and for "home betterment clubs" for the older women. Their programs are quite primitive by our standards in the U. S. today, but are tremendous advancements for the poor Indians in the villages.

One big project of the "mejoradores" is to teach the people how to build a fireplace with a chimney. At the present time most of the Indians do all their cooking on an open fire in the center of the house. Three rocks hold up the pot in which most of the food is cooked over a charcoal fire. Smoke from the fire fills the whole house, blackens the walls, and causes lung congestion. These young women show the people how to make bricks out of mud to build the fireplaces. Another program is teaching the ladies how to cook a balanced diet and how to use the surplus foods sent by the Catholic Relief Service from the United States. Proper child care is an important part of the instruction also. Latrines must be built to cut down the spread of disease. This also is the job of the women. The women are also taught to sew on the machines which have been provided by Catholic Relief Services. Many of these projects are very similar to the things that we were doing in rural areas of the United States during the early days of the depression (1930's).

The distribution of surplus food and clothing sent from the United States is tied in with this program of the mejoradores. For instance, the women had to be taught how to bake bread so that they could make use of the surplus flour sent from the U.S. The poor people did not have ovens in their homes, so Bishop Haro built a large one in the Instituto headquarters for all the women to use.

One Papal Volunteer family from the state of Washington (John and Pat Little and their three children) are already working in the Instituto. John is in charge of industrial development for the area. He will later be joined by a Papal Volunteer family, Mr. and Mrs. John Link and their two sons, and by Wayne Ringlien, all sponsored by the Davenport diocese.

One of the amazing things about the Instituto is that it combines so many different programs. Besides the ones mentioned above there are also several Peace Corp volunteers working there. Bishop Haro has given several of them rooms in his house. Probably no-



where in Latin America is the Peace Corp given such a warm reception. The Bishop treats them as his own children. Also cooperating with the Instituto are "Point 4", the "Alliance for Progress", the "Heifer Project" and "Food for Peace".

Social reform, especially land reform, is a pressing problem in the diocese of Ibarra. Many of the Indians and Negroes live on large plots of land owned by rich absentee owners. In the Chota Valley 7,000 Negroes are trying to scratch out a living. The average income is 5¢ a day. Children are given only two years of schooling. Families live in mud and bamboo huts, with a dirt floor, with the animals sharing the same living quarters. They have no priest. The communists have been making the most of this deplorable situation. They persuaded the workers on one farm to go on strike for a full year. The wealthy owners are frightened, but still do not seem to be convinced of the need for basic land reform. These 7,000 Negroes were brought to Ecuador as slaves by the Spaniards, but they revolted as they were getting off the ship. Never have they been slaves in the same sense as the Negroes in the south-

ern United States, but they are certainly slaves of the economic and social system in which they live.

According to a recent study made by the Ecuadorian government, 98% of the inhabitants suffer from worms or intestinal amoeba. As long as these are confined to the food tract, they can be treated by medicine, if there is any to be had. But once they attack the liver or other vital organs, nothing can be done. The victim's energy is sapped. Death comes 20 years earlier than normally. This is one reason why Bishop Haro and Father Cabrera want so desperately to establish clinics throughout the Chota Valley and mountain regions. Nurses are needed to operate these clinics, as well as some type of primitive training course for the local women.

nuns are needed

Nuns are sorely needed to work among the Indians of the Ibarra diocese. In some areas, the Indians will trust no one (including the bishop) except nuns. It is hopeless to expect anything to be done in those areas until nuns are obtained.

Another "first" for Bishop Haro is a Secular Institute, the only one in all of Ecuador, which he formally established in July of 1963. This group is working exclusively with the very poorest in the diocese.

Father Cabrera sees that nothing goes to waste in the total program of the Instituto Campesino. Even the crates, packages, and containers in which surplus food and clothing are received find their use. From these materials the workers have made beds, tables, chicken pens, shoes, dresses, aprons and rugs. From the cans in which they receive vegetable oils, John Little has invented an ice box, a water filter, and an oven. At present John is working to develop a hand-operated washing machine.

The Instituto Campesino is considered by many as one of the best projects in Latin America, because it is trying to bring about basic social reform. It is the dream of a farseeing bishop, Bishop Silvio Luis Haro, "The Bishop of the Poor," but it is the organizational genius of Father Cabrera lovingly nicknamed "Padre Gringo" by his friends, which keeps everything running smoothly. This program of social reform and betterment combines the best that the Church in Ecuador and the Church of the U.S. have to offer, the best that the governments of the U.S. and Ecuador can contribute. It is considered by some as the brightest star on the horizon in the Land of the Equator.

many projects help revive latin america

More than fine words mark the Catholic revival of Latin America. Numberless betterment programs are in course of development despite the pitiful sparcity of material means to make them realities. Most will remain small and hidden though some have won continental acclaim. To cite a few:

In Brazil: The community development programs of the Bishops of Northeast Brazil represent a vigorous Catholic counter movement to communism among the 25,000,000 luckless inhabitants of this largest concentration of destitute in the Latin American world. Young Bishop Eugenio Sales of Natal is the celebrated leader of this project.

In Chile: The ably organized Institute of Rural Education is active throughout the countryside of Chile, the vitality of which promises to save Chile from falling to the communists in the 1964 elections.

In Peru: The network of over 200 credit unions organized by Father Daniel McLellan, M. M. for the Catholics of Peru, constitutes the most successful operation of its kind in Latin America. The Indian peasantry of the mountains and the lowly workers of the city slums have deposited well over a million dollars gold in these "banks" sponsored by the Padres.

Again in Peru: An army of more than 2,000 carefully trained lay catechists are rebuilding active Catholic life in the Peruvian altiplano, a major break-through in religious education tactics for the Latin America back country.

In Colombia and other lands: Monsignor Salcedo's celebrated radio schools in the Colombian Andes, with some three million dollars in equipment are serving 6500 mountain hamlets through its outlets. Similar radio schools operate in Ecuador, Peru, Mexico, Venezuela and Brazil.

Most significant of all, it would seem so far as concerns the Latin American Church as a whole, is the new awareness and vigor of large numbers among the Catholic laity.



volunteers from the diocese of davenport

social justice demands

by Msgr. J. T. Gremillion

"To what extent does international social justice dedicated to the universal common good of all the human family demand that we Christians, and all men of good will, support foreign aid, and the Alliance for Progress?"

I contend that our social teaching is now sufficiently evolved and sufficiently clear that active support for the Alliance as a concrete program is now called for. I mean specifically that we are obliged in conscience to promote its acceptance by the American public and its appropriations by the Congress of the United States. I have criticized the Alliance for its over-emphasis on government-to-government operations, to the detriment of the private sector; for aggrandizing the centralized state, to the detriment and neglect of intermediary and voluntary associations; for tending to identify the state with the whole of society--a tendency its champions strive to correct.

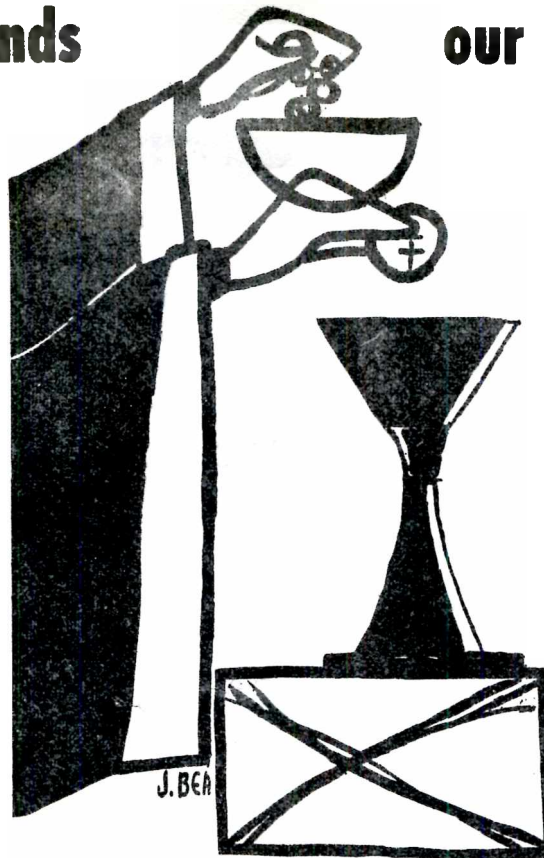
battle against hunger

mexican forestry school conserves natural resources

In all of the world there are people battling against hunger, poverty, disease, ignorance, and hopelessness. Mexico is a country which shows more promise than some of the others in winning this battle, and yet nearly half of her citizens can neither read nor write, and far more than half live under conditions which would stun the average citizen of the United States.

Essentially a mountainous country, Mexico's greatest natural resource is the forest. Nevertheless, the people of Mexico have not yet learned that the forest can yield benefits without being destroyed in the process. The idea that a man can earn a living from his forest property indefinitely is almost nonexistent. Because of this negative attitude with regard to the value of raw materials from the forest, it is impossible for a man to sell his trees at a reasonable price. Also, because of the common idea that trees only occupy space that should be used for agriculture, watersheds are thoughtlessly being destroyed and with very serious consequences. The country's limited agricultural lands are becoming impoverished and the already meager water supply is diminishing.

In the State of Tlaxcala a very



our united contribution

But despite these and other criticisms, I contend that the Alliance embodies our principles of international social justice to such degree that unless we give it active support our high-pitched acclamation of Pope John's new social horizons sounds like so much vacuous horn-blowing. I mean that we must mount public and voter and letter-writing support for the Alliance appropriations now being hacked away in Congress. Besides providing grants, loans, Food for Peace and investment guarantees, the Alliance enables the creation of common markets, commodity price stabilizations, free trade pacts, student exchange and other structures giving bone and sinew to international justice.

The peons and squatters Latin America, les miserables our day, have no voice or vote here in Washington through which they can become the counter-vailing force, comparable to that of labor and racial groups, by which social injustice is redressed. We must develop that countervailing voice and vote for them.

unique plan has been conceived to improve this situation. Soon classes will begin at the Escuela de Artesania Forestal, a school which hopes to change the region's attitude toward the forest. The school will offer short practical courses 1) to teach the student to make finished products of wood and other forest materials using tools simple enough to fit his budget, and 2) to demonstrate proper care of the forest using the principles of sound forest practice.

The school does not stop there. In most cases those people for whom these courses are intended are among the poorest of Mexico's citizens. These are the people who strip a hillside of its trees to plant corn, only to have the land's fertility eroded away within a few years. Because of this situation, the school seeks scholarships to support these students during the duration of the course.

The Escuela de Artesania Forestal will be manned by a staff of volunteer teachers and is being built with the generous help of voluntary contributions including some labor supplied by future students. Two faculty houses and a combination shop and classroom are nearly completed. Also to be built are a library, a storage shed, a dry kiln, and an office.

In this manner, a great deal of mileage is gotten out of every peso spent. The school will continue to operate in this way, and for good reason. The teaching of a livelihood and advancement of good forest practice are not ends in themselves. The object is to raise the cultural and economic standards of living of the student and instill in him a desire to improve himself and his surroundings. With this he will work to improve his community and thus help to develop the entire region around the State of Tlaxcala, which is known as one of the poorest states in Mexico.

However, more than great sums of money, community and region development and the raising of one's personal level of living require ideas, desire, and effort. To plant a flower garden, to care for one's house, to teach one's children sanitary habits, to cooperate with others in community projects, or to know how to properly manage the money one has are a few of the many improvements which cost little, but add much to a man's life. This will be passed on to the student as an idea inherent in the school itself, and may well be the most important item in the curriculum.

Homero Salvador G.

bishop seeks restoration of community

Bishop Lepp Arthur Elchinger, Coadjutor Bishop of Strasbourg, France, told Council Fathers in St. Peter's Basilica that the lack of real community life on the parish and diocesan level was a great weakness in the Catholic Church today. It was the second time that Bishop Elchinger had addressed the Council Fathers during the current Second Session.

The French Bishop ended his address with a rhetorical question and asked, "Are all of us persuaded that individualism is a real pastoral heresy for which the present Council ought to supply a remedy?"

Bishop Elchinger said that many Christians today are not truly integrated in the Church, even though they may be practicing Catholics. "They act like spiritual profiteers, or egoists, who seek nothing else but religious security, desirous of saving only their own souls without sensing any responsibility for others."

In striking out against what he called "the massification of modern life", he laid the blame at the door of "the anonymity of social life, the psychological, geographical and sociological uprooting being caused by modern existence, and the phenomenon of migrations which are common to so many peoples today". He said these factors had broken down the ties which hold mankind, and therefore also Christians, together, "thus leaving their repercussions in the life of the Church."

Bishop Elchinger pointed out that "the diocese and even the parish itself are often of disproportionate dimension", and said that "traditional structures within the Church are no longer adapted to modern needs neither at home nor in mission countries.

"Religious sects unfortunately are attracting an ever growing number of the faithful", he said, "by offering them a semblance of Christian community life, and so also a remedy for their solitude full of despair."

To remedy the situation the bishop said it was not enough "to make doctrinal affirmations that are merely theoretical", but instead "it is necessary to give the

means to each baptized person to rejoin the universal community of the Church and the diocesan community, through sharing concrete experiences of Christian community life in small communities, formed from a particular social group to which one belongs, or in the place where one lives."

He said such experiences of Christian community life were called for "by the dynamism of faith and fraternal charity which seeks expression through personal relationships." Such experiences are also required, he said, "by the fact of the Eucharist, which presupposes a communion in life.

Membership in the Church will remain something abstract, individualistic, and juridical, he charged, "as long as there is a lack of exchange and participation on the parish and inter-parish level in faith, in fraternal charity, in the action of grace, in hope, in apostolic activity." He said each person must feel completely integrated and responsible in the Church.



alliance for progress spurs community life

"Within Latin America, the idea of the Alliance for Progress as a vast and noble endeavor of peoples, of communities, is beginning to put down roots. Latin America has a tradition of greater centralization in government than we have in the United States. It does not have the tradition of local initiative to the degree to which we the United States do and which has spurred us to develop the intense community life and action that gives strength and vitality to democracy.

"More and more, however, I find this spirit developing in the countries to the south. New young leaders are emerging who see the vital need for community action. Many countries are building community development services, sending young men and women into stagnant rural areas or city slums or organize people in self-help efforts. Our Peace Corps is playing a highly constructive role in this field throughout Latin America. The Latin American military are undertaking civic action projects--in education, re-building, water and sewage work and many other fields--and thus developing a new, socially more responsible and economically more useful function for their members.

"But of particular interest here is the role played by the Church in the decade of the Alliance. Inspired by the encyclicals of the late Pope John XXIII, the Church in several key nations of Latin America--among them Brazil, Chile and Peru--has become a leading force for economic and social development within a context of freedom and democracy. In unmistakably clear language, the Church has made it clear that the few who are rich cannot expect to stay rich amid the many who live in squalor...that mass poverty is intolerable in terms both of material privation and dignity...and that people must have a chance to enjoy the values and fruits of freedom if they are to believe in it.

"The peoples of Latin America know today that it is not their unalterable fate that they live in disease, that millions of their children must die before they reach manhood, or that hunger pains are as natural as breathing. They mean to change their plight--and to do it fast."

Teodoro Moscoso
Recipient of the 1963 CAIP Peace
Award, U.S. Coordinator of the
Alliance for Progress

archbishop requests laborers

for lord's vineyard in brazil

Papal Volunteers go only to those areas for which they are requested by bishops. Dom Jose Tavora, archbishop of the archdiocese of Aracaju, Sergipe, Brazil, recently requested the Office of the Apostolate to send five volunteers. The following article is written on the basis of the application blank which he filled out for the Office.

For a population of 485,000 which is 93% Catholic he operates 23 parishes with 32 diocesan priests and 14 religious. Nine boys are in major seminaries and 23 are in minor seminary. There are five Catholic high schools and 10 Catholic elementary schools, plus 2 schools of the University. Five orphanages, two maternity clinics and five hospitals operate.

The bishop conducts a school via a radio station; the school has 530 outlets as well as 15 rural labor unions. At present a training center is nearing completion. It will train rural radio school, community and labor leaders. He also publishes weekly and monthly newspapers.

In the bishop's estimation the fundamental objective of the Church is the eternal salvation of man, which begins in this world. But he feels that man is a creature with global characteristics, a body and soul placed in social communities which have the right to development and progress. The Church, therefore, must look to this totality and in her vision, sometimes directly and sometimes indirectly. She must give impulse to human and social dynamics capable of leading those living in subhuman conditions, without means of realizing their needs, to a higher development.

To achieve these ends the bishop does have a small Peace Corps team and another from the International Catholic Auxiliaries (Evanston, Ill.). But he also needs 1) a sociologist, 2) a public health nurse, 3) a home economist (university trained), 4) a drama instructor (University level), and 5) an expert in cooperatives.

The archbishop requests these experts for specific needs. For instance, he wants the sociologist to study and analyze the work of MEB (Basic Education Movement) in the field (radio schools, traveling education caravans, rural labor unions). In 1964 he hopes

to have a farm outside the city for a pilot colonization project as part of agrarian reform and a center for a specialized rural labor force.

Research would be possible if a public health nurse could be obtained, he noted. She would also help organize sanitary education campaigns in the rural area and help train leaders.

A university drama instructor would create a general environment of enthusiasm for the theater as an expression of art, b) as a means of education, c) as an instrument of social communication and community development and d) as a means of transmitting the message of Christ.

The basis for his work would be a small (300 seat) theater now being completed in the new Social and Educational Training Center.

Archbishop Don Jose Tavora

extends a mission cross to the laity

as he invites them to labor

in the diocese of Aracaju, Sergipe, Brazil.



In conjunction with this is an experiment theater caravan which goes to rural villages for a day of theater. The producers hope to discover local values, to educate and to locate local leadership for sponsoring further activity.

Such laymen "must play a strong role in achieving these objects," the prelate concluded. If they do, then his people will be given ways "to realize their legitimate aspirations as individuals and as members of a community and a nation."

brazilian church

does not endorse

present "status quo"

The Church in Brazil does not endorse the status quo, according to a manifesto recently issued by the Bishops. Inspired by Pacem in Terris, they have deplored the terrible "dehumanization" undergone by their people and have suggested Christian rather than Marxist solutions to the problems.

The assembled bishops declared that expropriation--in the interests of society at large--is in no way contrary to the social teaching of the Church, but that indemnity in cash or bonds should be made for any lands turned over to the landless.

They insisted on the need for corporate reform and called upon the rich to carry out their obligation "in justice toward the common good with fulfilling their duties as taxpayers."

The government administration, they thought, should be thoroughly overhauled; and electoral reforms should be inaugurated to give the voter free and proper expression of his opinion.

Education, the bishops considered essential to the transformations demanded. They emphasized that leaders should come from the people to lead the people.

"The presence of the Church in a changing world is made concrete in the laity as free and responsible men of good will. We here reaffirm our confident belief in an adult laity taking the leading role in the transformation of our society economically, socially, culturally and politically," they said.

"When the Bishops can count on an ever more active laity, then they will be able to centralize their own efforts more on their specific mission: preaching the Gospel," they concluded.

present christian life

caricature of christ

numerous Latin American Churchmen. A classical answer is frequently given: that it is a basic principle of the Church to serve all men, rich and poor, in the same way. Many will elaborate on the various very serious efforts being undertaken to help the poor, but the facts indicate otherwise.

Let's take a few examples. In Peru, the country with the largest Indian population, it is only with greatest difficulty that an Indian, even if he clearly has a vocation, can be accepted into a theological seminary; while the masses of the people seriously lack priests and missionaries.

In Santiago, Chile, in the slums of the city, only one priest has been sent to serve eight parishes with about 140,000 people. Yet the downtown churches, with their golden altars, frequented by the upper classes, are never without their masses.

In Montivideo, Uruguay, responsibility for the whole care of the working youth (JOC) has been given to one priest, who is also fully occupied in an over-crowded parish. Yet it is among the working youth that the most critical problems are found.

In Bogota, Colombia, one priest offers about 12 masses on Sunday in the slums, while other priests in the parishes of the rich may offer one or two masses.

A priest in a poor industrial town in Colombia complained: "Each Sunday I have to refuse Holy Communion to some three or four thousand people. If I want to celebrate Mass in all the different places in my charge, then there is not enough time to distribute Holy Communion. It is a physical impossibility. (Yet, in one school, I know which it is, staffed by diocesan priests, there is one priest (teaching, for the most part, secular subjects) for approximately every 50 boys . . . and this in a diocese which has one priest for every 400 Catholics).

There is also a need for a radical revision of the traditional idea of "caritas". Too often, if not always, it is still a matter of leaning down from above towards those who suffer extreme

poverty to give them of our superabundance. Today, such gestures give the masses of the people a feeling of degradation because this charity basically tolerates the existing injustice and does not give to the poor the dignity of being men. It is a distortion of the Christian understanding of love. Even when carried out with the best of intentions, it is unconsciously pharisaic. It cannot bring about a change in the situation. Real charity, Christian love, demands an identification with the lives of those who suffer or who are being unjustly treated, an untired effort to help them to become fully developed men . . . able to accept all their responsibilities. Without such identification, without breaking this society of casts, tacitly tolerated, without putting into action a Christianity which feels its responsibility in an equal way in all levels of society, without the sacrifice and the giving of one's own being, the Church and Christianity can no longer be understood, nor have the strength to take the lead in the present crises.

deaf ear to pope

We will not enter the discussion of clericalism. The appeal of the Popes that in our times each lay person should be an apostle has found only a faint echo not only in Latin American countries, but in our own country as well.

For North Americans, especially missionary groups, the handwriting is on the wall. We Christians who are not chained down by economic destitution must bring a hope to these people, a visible hope in the form of realistic actions which build a better life. If we make one step towards them, many of them, even today, would be only too glad to follow a Christian way of development, growth and human understanding. If we do not take this step and continue to complain about our "so-called" shortage of priests, and of the endless charities expected of us, then one day very soon, the patience of these masses of people will be so utterly exhausted, and these countries will be set on fire with revolts, depression and war.



"Perhaps it would be better for us to go through the purification of Communist persecution than to continue to live a so-called Christian life which is a caricature of the message for which Christ died on the Cross."

I have heard such words not only once, but numerous times in Latin America, from the lips of those who most love the Church. These words reveal the whole drama of the Latin American situation: the weight of the problems of the past and present which remain spiritually unresolved and the lack of knowledge of a solution, which means that millions of men are left in unthinkable misery.

challenge to church

There are groups of people here and there in Latin America who are beginning seriously to challenge the way the Church is living the life of faith: Young people especially have a sharp sensitivity toward the existing injustice and superficiality of Christianity. They are searching for a way to create justice for all those who are suffering. But they lack support. Not only is local support not forthcoming, But North American Catholic assistance is conspicuously absent.

I have spoken about this with

Marxism offers a seemingly clear analysis of the situation and a solution that seems to make sense. At the same time, we North Americans boast of freedom to masses of people for whom the concept of freedom means the freedom of a privileged few to exploit the numerous poor. On the stage of democracy our act is a boring and intolerable drama of the status quo.

Developments in Cuba apparently have caused little sensitivity on our part to the danger of domination by a power foreign to our hemisphere and the Marxist ideology of structural change continues to inspire and orient the revolution which steadily gains strength in Latin American countries.

For the Christian, the patterns developing are more disastrous. In our day if non-Christianized nations are missionary endeavors come to nothing, Latin America is one-third of the Catholic Church in danger of being lost. Latin Americans themselves, are certainly called upon to help the Church in these chaotic times, but so, too, are Catholics everywhere.

We North American Catholics continue to let the crumbs fall from our table and these pridefully given morsels are intended to be the substance of our missionary expression. Our response to Latin American needs by way of mission activity (personnel and funds) has been nothing short of a feeble child's voice. We fail and continue to refuse to recognize the essential characteristic of the missionary nature of Christianity... what we are supposed to be "living". Archbishop Harol Henry of Korea recently said that "mission" support is a serious obligation, in justice for Catholics, not merely a work of charity of supererogation in which little sacrifices are made for the benefit of the missions."

Our attitude toward the Latin American apostolate as it has been manifested (or not manifested) is incompatible with Pope John XXIII's



CI

CICOP kindles spirit of brotherhood

January, 1964! A warm spirit of brotherhood will be enkindled among the North and South American Church by the first annual conference of the Catholic Inter-American Cooperation Program. From January 19-23, in two separate conferences, ecclesiastical and lay leaders from both continents will meet in an unprecedented gathering. It is the first step of the Catholic Inter-American Cooperation Program in its effort to bring U. S. and Latin American Catholics together in mutual understanding and friendship.

This program, operating under the aegis of the U. S. Bishops' Committee for Latin America, is vital to us Catholics in recognizing our proper relationship to the Church in Latin America. It offers us the opportunity to face the given situation in Latin America with utter realism.

To say that most North Americans have not discovered their important and Christian neighbors south of the Rio Grande is no exaggeration. Outside of a few tourist bits of information and occasional startling headlines, the average American knows little and cares less about the continent to the south. Yet, it requires no great measure of vision to recognize the crucial role which Latin America will play in the future of the world and, especially, in the future of the Universal Church.

In the midst of the struggles which daily encompass the lives of our southern neighbors,

declaration that the propagation of the Gospel among men is the most important work of the Church.

It was recently pointed out by one Council Father that the doctrine of the collegiality of bishops, if drawn to its logical conclusion, would have a tremendous effect on the missionary role of the Church, "because it means, in short, that the bishops as a body, are responsible for the entire Church."

Yet, we need not look beyond concepts quite familiar to us. The reason of our obligations is to be found in the basic brotherhood of all men under the common Fatherhood of God. It is to be found in the doctrine of The Mystical Body. To deny our obligations and to shirk our responsibility, under any pretext, is to eject from our religious thinking many things essential for the possession and realistic living of the true Christian way of life.

CICOP, as the conference is popularly called, aims at nothing less than a personal commitment, great or small, by every U.S. Catholic to some form of cooperation with the Church in Latin America; a personal response to some Latin American need. It seeks nothing less than a Christian attitude...the kind of thing that should make Christians and pagans different people.

Louis M. Colonnese

Since we laid out the January issue very early we were not able to include very many letters to the editor based on the December issue. However, you will be amused at a complaint from one of our contributing editors, who signs his name, using what we think is onemonpea, as he might spell it. Even the last syllallabal of his name ends in a growl.

This issue marks one full year of publication for Leaven. It's up to our readers whether there will be another one. You might send a gift subscription to that nun in the cloister, the priest in his sacristy, or the layman at his job in society.

says we cain't spel

Tha Editor
LEVVUN
Cosgroof Bilding
410 Brady Street
Davenport, Iowa

Deer Editur:

Eye lyk LEVVUN fein, butt itt shur wood bee bettr iff ewe wood git ah proofreeder whoe nose howe two spel.

Thank Queue,
Fathr Clarrunce Stangrerr

comments on leaven

After reading pages 122 and 127 of the copy of LEAVEN I felt I was once again living the glorious days of the Spiritual Renewal.

We are grateful for the beautiful tribute you gave to the School Sisters of St. Francis. Being a member of the community I have always thought we are the best, but it is wonderful seeing in print that someone else thinks so.

Sister M. Roselyn, O.S.F.
Milwaukee 13, Wisconsin



letter from links

We are all fine and healthy now. I had a bout with dysentary a couple weeks ago, but now am back to normal. No one else caught it, and I haven't yet figured out where I picked it up. But they say that it is easy to do. Jack has lost about 10 pounds since we came, but it was really 10 pounds that he could stand to take off. David and Jeffrey have grown a lots taller. David is 42 inches high, and Jeffrey is 33 inches. Jeffrey hasn't lost any of his weight yet. He's a great rice-and-bean eater.

At school we are considered to be part of a group called the Institute. There are 40 persons taking the course--10 priests, 12 nuns, and 18 lay persons. Of these 18, there are three married couples. The people come from all parts of the United States, and their destinations will be scattered all over Central and South America. Some will be going to Peru, Chile, Ecuador, Colombia, Venezuela, Guatemala, while others will be staying here in Puerto Rico. They are all marvelous people, and it is a real privilege to know them.

Maria, a girl 19 years old, keeps house for us while we are at school. I think that this is probably her first job. She was in the States and lived in Chicago for two years. She comes from a lower class family. They live in government housing, which here in Puerto Rico is quite prevalent. The government housing has taken care of some of the slum problems. Buildings are constructed and separate apartments are made. Then the shacks are taken down. People are charged rent according to what they make for income. I don't know if it's on a monthly or yearly basis.

We live on a very busy street. There are some children on the street, but because of the traffic,

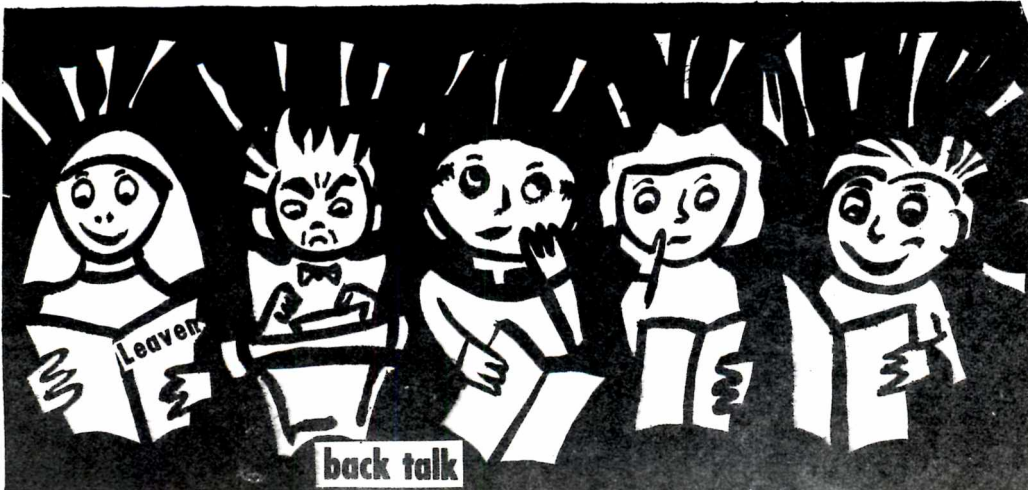
everyone stays in his own yard to play. Consequently David doesn't find too many playmates. He and Jeffrey play together a lot more now than they did (fight more too.)

David is learning a little Spanish, but Jeffrey seems to be the one that is picking it up the fastest. Perhaps this is because he hasn't started to speak much English yet. He sure knows "Adios." He starts waving right away. David can count to 10 in Spanish, but that is about the extent of it. Maria and I have quite a system. I talk to her in Spanish and she talks to me in English. We both can speak much more than we understand of the languages.

Dogs are very plentiful here. The Puerto Ricans look upon them as creatures from God, and being people who are very friendly to animals, do not kill them. However, they don't usually keep the dogs in their yards. Thus the town is full of dogs. At times they run in packs, and we've seen as many as 15 dogs go tearing down the street. I'm sure there is no such thing as a dog-catcher here.

We got the chance to go to a wedding last Saturday night. One of the teachers at the Institute was married here in Ponce, and she invited all of us to come. The wedding was in the evening. There was no Mass, just the ceremony. Here in Puerto Rico and also in Latin America it is customary to have the God-parents be the witnesses rather than a bridesmaid and bestman. However, she had five girls plus a flower girl and a ring bearer to walk her down the aisle. Then the padrino and madrina came out of the sacristy with the groom. The ceremony was very short and simple, but the picture-taking was tremendous. It took much longer than the ceremony. These people are very picture-conscious and love to have pictures taken. Later we went to the reception. It was held in a club called the Spanish Club. At the reception everyone had Cuba Libres (the popular drink here), danced to the music of a record player (the higher class have their own orchestras), and had wedding cake.

We finally got the boys' hair cut again. They were beginning to look like shaggy dogs. I didn't bring my clippers so had just been putting off cutting their hair. I found that it isn't really too bad cutting hair with the scissors. Jeff didn't want to sit still, and David jerked his head around. Really I thought they looked pretty chewed up. Then the next day David got ahold of the scissors and cut three nice big hunks out of the top of his hair. Now he really does look chewed.



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On January 20, 1961, President John Fitzgerald Kennedy, proclaimed in his inaugural address: "To those people in the huts and villages of half the globe struggling to break the bonds of mass misery, we pledge our best efforts to help them help themselves, for whatever period is required—not because the communists may be doing it, not because we seek their votes, but because it is right. If a free society cannot help the many who are poor, it can not save the few who are rich.

"To our sister republics south of our border we offer a special pledge — to convert our good words into good deeds — in a new alliance for progress — to assist free men and free governments in casting off the chains of poverty."

On November 18, 1963, just four days before he died, President Kennedy renewed this special pledge in a speech to the Inter-American Press association, in which he said: "It is on the Alliance for Progress that we base our common hope for the future. That hope is for a hemisphere where every man has enough to eat and a chance to work; where every child can learn and every family can find decent shelter. It is for a hemisphere where every man, from the American Negro to the Indian of the Altiplano, can be liberated from the bonds of social injustice, free to pursue his talents as far as they will take him."

*h*ave you never been told a little leaven is enough to leaven the whole batch? Rid yourselves of the leaven which remains over, so that you may be a new mixture, still uncontaminated, as you are. Has not Christ been sacrificed for us, our paschal victim? Let us keep the feast, then, not with the leaven of yesterday, that was all vice and mischief, but with unleavened bread, with purity and honesty of intent.