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How We Look to Our Friends Abroad

By GARY MacDOEN

Santo Tome, Venezuela—Eduardo Lanz Capriles is a good example of something new in Venezuelan youth. I do not say that he is typical of his generation, but neither is he unique. He and those like him are a hope and a promise of a better Venezuela.

Eduardo had a good job in Caracas, the kind of job that is the traditional goal of the ambitious young Latin American, a government post close to deputies and cabinet ministers, bringing not only prestige but usually quick wealth. He left it to come out here to a relatively modest position as camp superintendent in the new industrial city of Santo Tome de Guayana.

Santo Tome is still largely on the drawing boards. It was two villages at the junction of the Orinoco and the Caroni, hundreds of miles from anywhere, 20 years ago. Today it is a hydroelectric project, a steel mill, an oil pipeline terminal, an iron-ore transshipment port, a good hotel and a few housing projects.

Soon it will have a modern business center and an industrial complex, aluminum smelting, paper, petrochemicals,

steel fabrication. It will have 250,000 inhabitants by 1970, 600,000 by 1980.

Young men like Eduardo are providing the dynamism and the know-how to open this new frontier. A significant and growing number of them are, like him, products of Catholic education, increasingly conscious of the need to make their society both more productive and more just. Eduardo is active in the "Cursillo" movement.

He wants to strengthen Christian living both in his own social group and among the new arrivals from the country who are building themselves homes on lots supplied by the city. He reads the monthly review "Sic," published by the Jesuits in Caracas, and "Informaciones Catholicas Internacionales," a Spanish version produced in Mexico City of the excellent Paris news weekly.

Eduardo is totally dedicated to the support of the free world in the present East-West conflict. In fact, his allegiance is so unambiguous that only a sheer accident disclosed that his affection and respect for the United States co-exist with many misgivings about our conduct of the leadership role entrusted to us.

We were making a tour of Santo Tome, and he mentioned that our next stop would be "in Caracas." I confessed that "Caracas" was a Spanish word I hadn't heard before. He laughed and explained that this was how they commonly referred to the Ironmines of Venezuela Co., the word "Ironmines" being a big mouthful for Spanish speakers.

"Why not a Spanish name for the company?" I asked.

"Why not," he answered, "except that big U.S. companies can be extraordinarily stupid. Here are two of your giants, U.S. Steel and Bethlehem Steel. They form subsidiaries to exploit our ore deposits, and both choose English language names, Orinoco Mining Co., and Ironmines of Venezuela. Apart from the lack of sensitivity, these names proclaim that foreign ownership and facilitate the work of Communist propagandists."

Once the barriers were down, further examples spewed out. "I once worked as a buyer in a medium-sized company in Caracas," he told me. "Most of the United States salesmen spoke little or no Spanish. They expected us to learn their language and adjust our requirements to the goods they had to offer. The German and Japa-

nese salesmen complimented us by speaking our language. They offered us products geared to the market."

Nor did U.S. officialdom come out much better. "For a year I worked in Caracas as secretary to the president of Congress. Members of the Yugoslav and Russian embassy staffs would stop by regularly for a chat, but I was never once visited by anyone from the U.S. Embassy. I was so inundated with literature from the Russian and Chinese that I telephoned your Embassy for some material about the United States. They promised to send it but never did. In addition, on my desk on every desk in the Congress building was placed each morning a typed summary of the day's news as slanted by Tass, the Russian news agency."

Mention of Tass brought up another point. "I have a very powerful radio, and I listen regularly to the Voice of America. Out here on the frontier, the radio is our contact with the world. Unfortunately, very few people can hear the Voice on the standard transistors. So they listen to Moscow It comes in perfectly in Spanish."

The speaker, I repeat, is both intellectually and emotionally committed to our side.

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More Questions than Answers

Dialogue with Marxists

By BARBARA STIGLMAYER

Salsburg — (NC) — The dramatic confrontation of Christian and Marxist thinkers in this city concluded with considerably fewer sparks than had been predicted.

Yet during the four-day meeting, about 250 delegates asked some hard questions of each other — questions that might eventually bear fruit if allowed to mature in an atmosphere of mutual sincerity.

The Salsburg meeting was sponsored by the Paulus Society, a Catholic group that had invited participants from both sides of the Iron Curtain.

As it turned out, those from Eastern Europe declined at the last minute to attend, perhaps due to the misunderstanding that the meeting was being sponsored by the new Vatican Secretariat for Non-Believers. Only a delegation from Yugoslavia and one person from Bulgaria were here to represent Eastern European communists.

The first question posed here

was whether Marxism is atheistic by its very nature. An Austrian Catholic argued that it is not, for he observed that Marxists refer to their ideology as an exact science, and science, he said, is not concerned with the existence or non-existence of God.

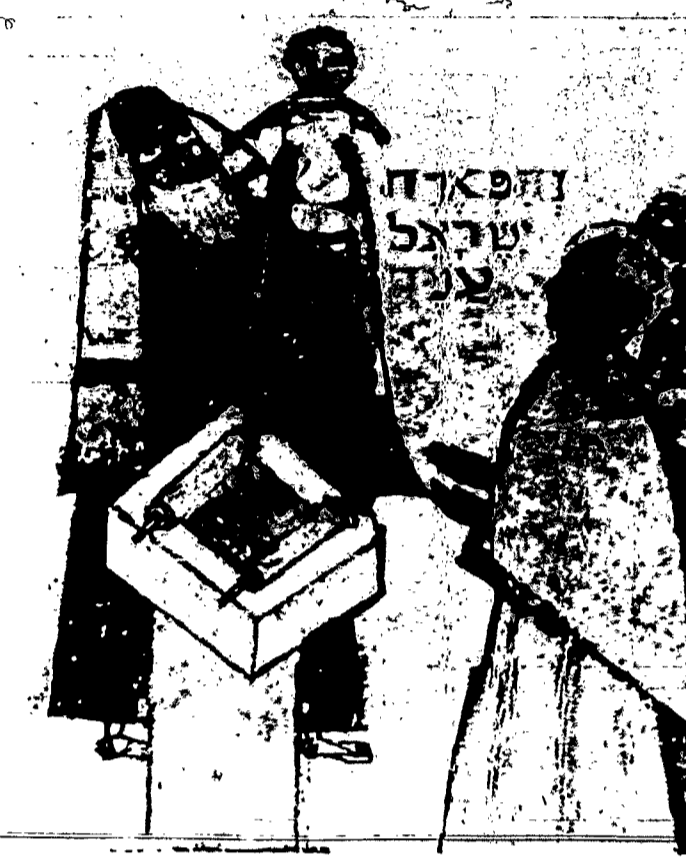
Roger Garaudy, a member of the French Communist party, disagreed. Marxist atheism, he said, proceeds not from a denial of God but from an affirmation of man. The Marxist, he continued, understands history by analyzing the totality of humanity and sees human progress as a movement which formally negates a God-created world.

At the same time, Garaudy, like many of the Marxists here, argued that religious feelings are a part of that "totality of humanity" which Marxism subscribes to. Thus, he said, Marxist humanism does not impoverish man by renouncing any human dimension, such as religion.

One of the most stimulating discussions was started by Father Karl Rahner, S.J., the famed German theologian, in his exposition of "a theology of the future." Since the "future" is the one form of transcendence accepted by the Marxists, he listened closely as Father Rahner defined Christianity as "the religion of the absolute future," insofar as it can only be understood from the future.

This future, said Father Rahner, approaches each man on earth as an absolute, and thus it is essentially different from any planned or manipulated future. Because of this fact, Christianity shuns all future models of society, and in fact looks upon all such human projections at utopian idealism.

Federal Loan
Winnona, Minn. — (NC) — St. Mary's College here has received a \$360,000 college housing loan from the Community Facilities Administration to convert a two-story gymnasium to dormitory use.



Wings for the Faith

St. Louis — (NC) — A shiny six-place red and white Cessna 206 Skywagon took off from Lambert-St. Louis field bearing on its tail a dove, an ancient symbol of peace, and the letters UMATT, a brand new symbol of brotherhood.

UMATT stands for United Missionary Air Training and Transport, a newly launched venture aimed at putting the miracle of flight to work in the service of humanity in far-flung mission territories.

Piloted by Max Conrad, 63-year-old "flying grandfather" and holder of the world's long distance flight record, the Cessna left here on the first lap of a 9,000-mile flight to Nairobi, Kenya.

There it will be the backbone of the first regularly scheduled air-line service in the vast Northern Frontier District which includes some 200,000 famine stricken nomads living in the Turkhiana District region northwest of Nairobi.

The plane will carry food and medicine, doctors, nurses, agricultural advisors, radio, television directors and others on their appointed rounds in the region. It would provide air service for persons of all faiths working to help the Africans.

The UMATT program—a cooperative effort of the priests and Brothers of the Society of Mary, the St. Patrick's Missionary Society and the Medical Missionaries of Mary—will be directed in the U.S. by Brother Thomas Dwyer, S.M., with headquarters at the University of Dayton.

At the Nairobi end, the program will be headed by Brother Michael Stinson, S.M., a veteran pilot and former teacher in Cleveland, who will serve as UMATT's fulltime pilot and administrator in Kenya.

Catholic, Protestant and Jewish leaders were on hand at the St. Louis airport for the plane's departure, representing the interfaith effort that led to its purchase. Well over half of the \$30,000 to buy the Cessna came from non-Catholic sources.

Emphasis on Jewish Heritage

New York — (RNS) — This is one of the color illustrations in a 12-volume Biblical series, prepared under Catholic auspices for school children, which emphasize Christianity's Jewish heritage. From "The Lord Jesus," first volume of the extensive Bible, Life and Worship series, this picture shows the Child Jesus held up to daughters of Jerusalem by an elderly Palestinian Jew. Setting is obviously Biblical, with traditional Jewish Torah scrolls in background. The series is being prepared by the Pope Pius XII Religious Education Center at Monroe, Mich. Illustrations were released at the 58th annual meeting in New York of the American Jewish Committee, pioneer human relations agency.

'Massive Immorality'

Chicago — (RNS) — Condemning segregated housing as "massive institutionalized immorality," the Catholic Interracial Council of Chicago has strongly supported proposed fair housing state legislation.

The Council said that housing discrimination is "man-made and the community is responsible for it. It is maintained by the practices of our housing industry, real estate agents, builders, mortgage lenders, but it also has the support of very large numbers of white people."

A "good community," the council said, must be open to all economically able to live there. For the good community racial integration is a desirable goal because it is the condition of justice. For the good citizen, therefore, there is a clear duty to help his community desegregate.

The statement emphasized that a Christian has a deeper obligation to work for desegregated housing "because his faith pledges him not only to justice but to the far deeper commitment of love for his fellowman. You cannot love your fellowman and at the same time reject him through segregation."

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