



Bishop Visits Riot District

NEWARK, N. J. — (RNS) — Archbishop Thomas A. Boland of Newark visits the city's predominantly Negro Central Ward to comfort parishioners and others following racial riots there. Left: Archbishop Boland hears Mrs. Rose Rodburg, a local store owner, tell of the loss of about \$20,000 in merchandise during looting. With them is Msgr. Thomas J. Carey, pastor of Our Lady Queen of Angels church, which has conducted Summer programs in the ghetto. Right: Archbishop Boland talks with Mrs. Josie Johnson at the Stella Wright Homes in the Central Ward.

'Only One True God'

Explosive Minority Triggered Riots

Kinshasa, Congo — (NC) — References to God as "the God of the whites" or the "God of the blacks" were deplored by Archbishop Joseph A. Malula of Kinshasa in a pastoral letter read in all churches in three languages.

The archbishop criticized speaking of God as if He were "the God of the West, the God of our ancestors, the God of the whites" and the use of the phrase, the "Christianity of the Western people."

"There is only one true God," the archbishop said, "the Creator of all people. This is the first article of the creed of our Christian Faith."

"The true Africans, that means to say those who in their mentality never were colonized by Western people, believe in only one God. For indeed our own ancestors have bequeathed to us this belief in one God, Creator of all things visible or invisible. They called Him: Nzakomba, Mvdi Mukulu, Nzambi a Pungu, Zapa, Oni, Schongo."

"Christ has come in order to reveal to us that this God is also our Father. He is a Father of all people, whether they are white or black. That's why all people are brethren. That's why the fundamental law of the religion of Christ is charity. Love so destroys peace."

one another. He said to us. That's why there is no Christianity of the whites.

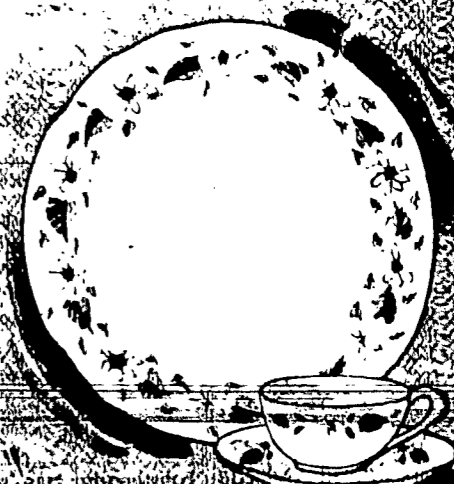
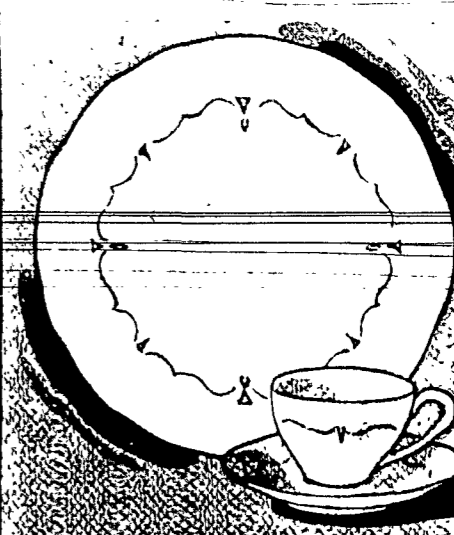
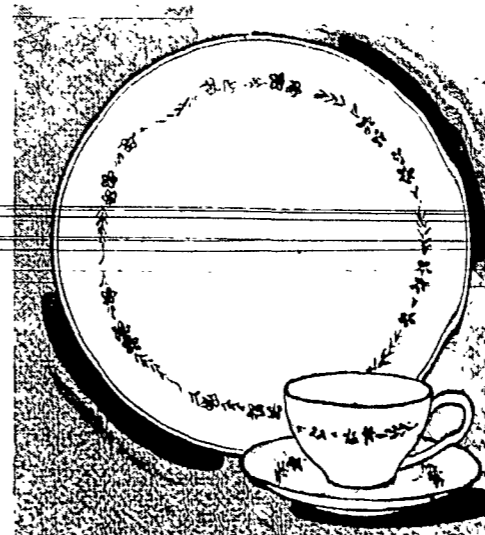
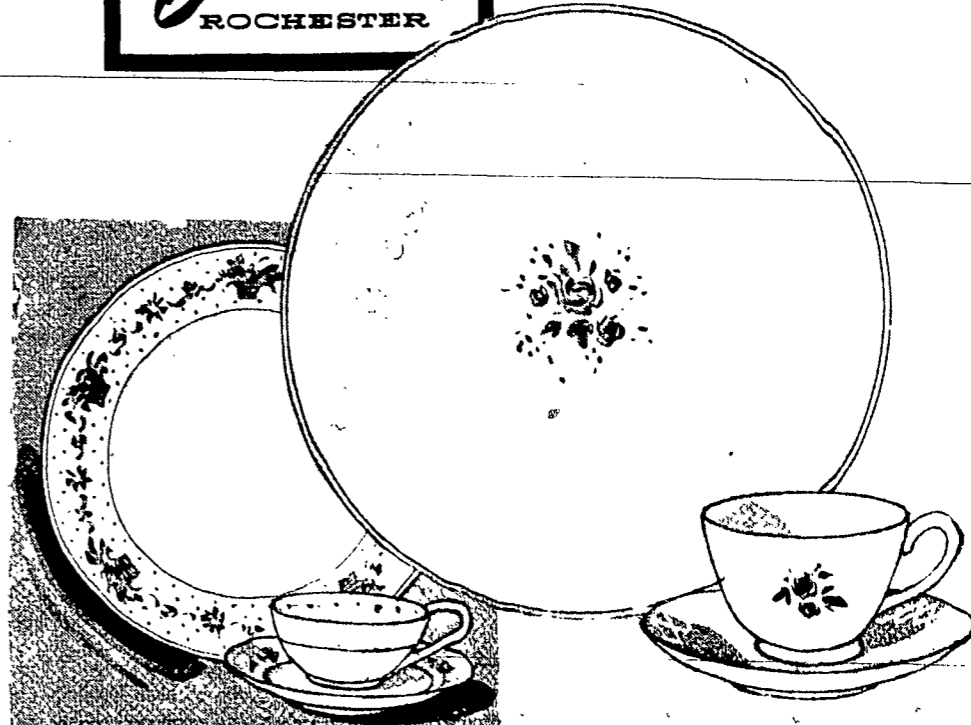
"Christianity is universal, because there is only one Saviour of all men, today as well as yesterday, Jesus Christ."

"The Congolese people have no need of xenophobia (fear of strangers); they are in need of peace. That's why we reject all piracy, all unjust attack on our country, which is the destruction of peace. Just as much, we reject all xenophobia, because it opposes men, it divides them, sets up one against another and so destroys peace."

Detroit — (RNS) — Detroit's churches have done much to alleviate the civil rights problem of the city's more than 500,000 Negroes.

But following the outbreak of violence which ripped Detroit, church leaders admitted they had been unable to accomplish one crucial task — reaching a small minority of the black community which now appears to have no means or desire for communication.

When rioting first broke out in this fifth largest city in the United States, churchmen active



White Hall Wellesley

Taiwan Takes Care of Itself

BY FATHER IVAR McGRATH, S.S.C.

Taipei — (NC) — The United States Catholic Relief Services has supported 272 projects here in the past two years under its new self-help or food-for-work program.

In the some 15 years previous to the inception of the new program, CRS in Taiwan distributed surplus food received from the U. S. Department of Agriculture to the needy without asking that work be performed in return for the donated food. That was in accord with regulations of the department and applied to all voluntary agencies.

However, as rapid economic progress took place here and the national income and the per-capita income rose regularly, the need for direct relief lessened.

"As the need for relief became less, naturally it was less appreciated even by the poor who received it," said Father Paul J. Duchesne, M.M., CRS program director here. "And so some of the programs, especially the one which was the largest and known as family-feeding, became obsolete. About two years ago it was decided to dis-

continue the family-feeding altogether."

CRS still donates food to institutions such as hospitals, homes for the aged, orphanages, kindergartens and leprosariums. Two years ago, however, CRS suggested that self-help projects that would help villages or townships be submitted and that those who volunteered to work on these projects should receive food in lieu of wages. It was stressed that the work was voluntary and that really needy persons could receive food with no questions asked.

"We asked that priests should write up meaningful, imaginative projects that would benefit a number of people," said Father Duchesne, who hails from Cohoes, N. Y. "We suggested that a project should be described in size by the man-days required for the performance, and that four and a half pounds of flour and four ounces of vegetable oil be paid the worker per man-day."

"Projects began to come in immediately, and after two years we are now underwriting from 275 to 277 projects. The total amount of food supplies used shows that this is actually the very best way to distribute even to the poor. We do not question the person who shows up ready for work. It may be an old granny of 70, or a child of 15. They all receive the same food supply as an able-bodied man of 25."

An average project involves about 2,000 man-days, which means that it requires 180 one-pound bags of flour and 28 of the 38-pound cans of oil. The grand total distributed over two years for 272 projects was slightly more than 2,000 tons of oil, bulgar wheat and flour.

Projects range from building roads and fish ponds, digging wells, leveling playgrounds, building dispensaries and houses and constructing dikes and dams to building stone shelters to protect the fishing boats on the small islands off Taiwan, which Father Duchesne considers one of the most important projects.

"Off the southwest of Taiwan about opposite Kaohsiung and Tainan, are the Pescadore Islands," Father Duchesne said.

"There are 84 islands, with a population of about 105,000 civilians. The Italian Camillian Fathers out there found the people had very small fishing boats. Therefore the fishing harvest was very small because the people could not get out far enough. The islands suffer continual winds from April to October, so that the crops cannot grow unless six feet high walls of stone from the beaches are built, when some crops will grow for 12 to 20 feet next to the wall on the protected side. Likewise for the fishing fleet—they cannot have decent-sized boats unless they are protected and this is quite another story."

"These walls can be from 100 to 300 feet long, 15 to 20 feet high, from 15 to 20 feet broad at the bottom, and some 14 feet at the top. This requires thousands of tons of stone. Under our project, hundreds of people, who benefit from these shelters, gather the stones from the beach, or from hills on the nearby islands, and with small boats or wheelbarrows or shoulder

poles, bring the stones to build a shelter. These shelters have proven so successful, the priest said, that when you travel through the Pescadore Islands, it is easy to recognize a village that has had long-range plans.

"I am convinced of the need for long-range goals to help us avoid these things in the future," he said.

Instead of trying to reason with a looting, burning, rioting mob, Father Sheehan began setting up plans for an interreligious meeting the next day with Protestant, Catholic, Orthodox and Jewish leaders to prepare long-range plans.

"I am convinced of the need for long-range goals to help us avoid these things in the future," he said.

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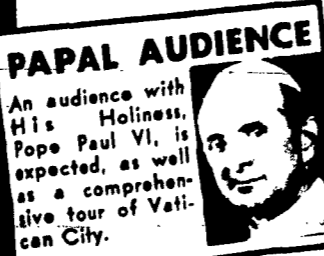
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