



**SAN FRANCISCO** — Joseph A. Brieg of the Catholic University Bulletin, Cleveland, Ohio, receives congratulations from Archbishop Joseph T. McGucken of San Francisco on winning the Catholic Press Association's St. Francis de Sales award for "the outstanding contribution to Catholic journalism in 1965." At right is William Holub, who was re-elected president of the CPA. (RNS Photo)

## Joe Brieg, Man of Year In Catholic Journalism

San Francisco (NC) — Joseph A. Brieg, associate editor of the Catholic University Bulletin, Cleveland, and a veteran author and columnist, received the annual Catholic Press Association special award for the "outstanding contribution to Catholic journalism in 1965."

Brieg, 61, received a bronze statuette of St. Francis de Sales, patron of journalists, at a banquet (May 12) during the press association's annual convention, in the Fairmount Hotel.

The citation accompanying his nomination for the CPA award said he has "consistently informed the public, through news stories, columns and straightforward, precise, clear, of events Catholic in and unmistakable language as

well as the Catholic viewpoint on public events."

Brieg was born in Vandergrift, Pa., on Feb. 28, 1905. He studied at St. Vincent College in Latrobe, Pa. and at the University of Notre Dame. In 1930 he married Mary Agnes Hoffman. They are the parents of four daughters and three sons.

Author of numerous books and of a syndicated column, Brieg has been with the University Bulletin, newspaper of the Cleveland diocese, since 1945.

His books include "The Mysteries of Marriage," "Life with My Mary," and "The Family and the Cross." His syndicated column appears in a number of Catholic papers, and he also writes a weekly column for Ave Maria.

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## Pastoral Workshop

# Over 100 Priests Enroll

Priests of Rochester and neighboring dioceses will hear practical suggestions for putting into action the decrees of Vatican Council II.

Over 100 priests have already made reservations to attend a Pastoral Workshop June 20 to 23 at St. John Fisher College.

One of the timely subjects will be "Pastoral Counseling, Psychology and Guidance," presented by Brother John Egan, Iona College. He has conducted seminars in counseling psychology for the U.S. Air Force chaplains overseas.

Other speakers will be Monsignor Marvin Bordelon, Shreveport, Louisiana; Father Charles Keating, Camden, New Jersey, and Mr. Donald Gray, Manhattanville College. They will discuss new approaches to religious education, sacramental

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## Press Meet Highlights

San Francisco (NC) — William Holub, general manager of America Press, New York, was re-elected president of the Catholic Press Association of the United States and Canada at the close of its 56th national convention here (May 10-13).

At this first meeting of the CPA since the Second Vatican Council ended last December, 500 editors, publishers and writers sought out the opportunities and challenges facing the Catholic press in the post-council era. The conclusion had to be that there is no death of either.

**THE KEYNOTER**, Philip J. Sharper urged the Catholic press to "restore theology to a position of operative rather than merely nominal importance." "There will be need," he said, "of more deeply theological editorials and columns, with a consequent imperative to pare away from the valuable pages of the Catholic press much of the trivia and ecclesiastical doodling which, prior to the council, had been seriously presented by too many sectors of the Catholic press."

The speaker at the convention awards banquet, **MSGR. JOHN TRACY ELLIS**, called upon the Catholic press to afford a "rendezvous" where clergy and laity "may still meet to their mutual profit and to the lasting gain of the Church they both love."

The professor of Church history at the University of San Francisco said "the image of clerical-lay relations in the United States" has been "something of a model for the Catholic world." But, he said, "a constant need" for the laity and the clergy "to meet, to learn to understand each other."

**BISHOP ROBERT J. DWYER** of Reno, Nev., said it behooves the Catholic journalist to see with "the fresh eye."

"The problem of the Catholic journalist today," even more acute than yesterday, he said, is that of restating the eternal truths of faith in a language which conveys meaning to the modern mind and "in a manner which will at least convince that mind that the Church is quite in earnest."

**Press and the Parish**  
A panel outlining the relationship of the Catholic press

with its clients—the people in a parish—told the editors that they need to know more about the parish, because it has taken on a new relevance; that they are not giving Catholic women a proper break in their reporting of the news; and that the editors themselves are responsible for the apprehension among some Catholics over the changes that have taken place in the Church.

**A SOCIOLOGIST**, Ralph Lane, Jr., of the University of San Francisco, said the parish which provided "an emotional cushion" in the "American ghetto experience" still plays an important role for those Catholics "who have left the ghetto and, surprisingly, not those who remain behind."

Margaret Mealey said women should be given more responsibility in the Catholic press field, and that their achievements should be given the same press importance as those of men.

The executive director of the National Council of Catholic Women questioned the wisdom of special pages for women in newspapers. She said she does not read them "and I don't think I know anybody who does."

Clayton Barbeau, managing editor of Way-Catholic Viewpoints, San Francisco, said, "The misgivings and misunderstandings among parishioners over changes taking place in the Church, because they did not prepare them for the possibility of changes."

**On War and Peace**  
A Jesuit biblical scholar told the editors that neither the hawks nor the doves can find unequivocal support for their position in the Bible, but he indicated the latter clearly have the better of it.

**FATHER JOHN L. MCKENZIE**, S.J., visiting professor of Old Testament at the University of Chicago, said discussions have recently shifted from whether a particular war is just, to determining whether

any war can ever be a legitimate means of executing national policy.

He called it an obvious fact "that the Gospel ethic of human relations is an ethic of love, and that love is shown to one's enemies by forgiveness and non-resistance." He noted that "the Christian community historically and at present, has been substantially unwilling to live by this ethic."

The moral issues involved in modern warfare should provide the Catholic press with material for a "great debate," William V. O'Brien, chairman of the Institute of World Polity at Georgetown University, Washington, D.C., told the convention.

He said it is necessary to talk this matter out because until now "Catholic reaction—official, semi-official and lay—to the moral dilemmas of nuclear war has been on the whole uneven, inconclusive and unsatisfactory."

**Ecumenical Views**  
Father Daniel O'Hanlon, S.J., of Alma College, Los Gatos, Calif., suggested that Catholic journalists join with other religious journalists in forming a "Christian Press Association" and a "Christian newspaper." He said the association would afford a place where "all Christian journalists could meet regularly to learn and plan together," and that the newspaper's staff and contributors would be from various denominations.

A priest-editor charged that anti-Semitism still is widespread among Catholics even though generally "unrecognized and denied."

Father Edward H. Flannery of the Providence (R.I.) Visitor said the problem of Jewish-Christian relations should be given "the first priority on the ecumenical agenda," as it "will be the touchstone of our success in all others."

The delegates, during the four days of the convention, met in workshops and small groups to discuss particular aspects of Catholic newspaper and magazine publishing. They met in general sessions to receive reports of several standing committees, and the "position paper" of a group appointed specially to study the purpose and policies of the CPA.

have experienced occasions in our lives when we have found ourselves doing a good deed (or skipping a bad one) when we really hadn't planned it that way at all.

However, God's normal procedure is to leave us at least a narrow margin of liberty. It is only by our freely made choices that we are able to give meaning to the assertion, "I love You, God." In heaven, our love for God will be forever fixed and irrevocable. Once we see and know God as He is, we cannot do otherwise than love Him. But before our love can be made everlastingly immutable in heaven, it must freely be given here and now.

It is a basic and an essential prayer to ask God for the grace to love Him and to do His will. However, we must give some sincerity to that prayer by making at least a reasonable effort to do God's will in those areas where it already is plainly marked out for us.

God has very clearly indicated His will in most of life's activities. We know, for example, that it is His will that we be patient under stress, that we be quick to forgive injuries, that we be consistently kind and unselfish in our treatment of others, that we be generous toward those in need, that we make constructive use of our time and talents, that we be conscientious about our work and family duties, that we be temperate in our eating and drinking and that we be charitable, just and chaste.

It would seem rather ridiculous to pray, "Please, God, help me to know and do Your will," if we are not even trying, for example, to curb our temper or our appetite for gossip.

Not many of us are going to be called upon to do heroic things for God. Perhaps that is just as well, since we seem to have our hands full doing the little things He asks.

## God's World

# When God's Will Is Plain

By FATHER LEO J. TRESE

Illness has one great compensation. When we are sick we know that we are doing God's will.

No one wants or seeks illness, not if he is in his right mind. Consequently when suffering does strike, coming out of nowhere and through no fault of our own, it cannot be otherwise than God's will for us. Whatever the end-result of our sickness may be, we know that it is not without purpose, is not being wasted.

It would be comforting if, in all that we do, we could have this same certainty that God is at work in us. We probably would be quite willing to surrender our freedom completely and allow God to take over, if we could persuade Him to do so. We would be willing to go through life as volitional automatons if only we could be sure that God was in control at all time. Since God is infinitely wise, we could know with absolute certainty that what even might happen to us would have to be for the best.

God, of course, is not going to take possession of our will in any such way. Our free will is the essential tool with which we express our love for God. If God substituted His own will for ours and forced us to do what He wants done, the whole point of our existence would be lost. God might as well not have made us in the first place.

So, we have to be content to pray, "Please, God, give me the light to know Your will, and the strength to do it." Well aware of our weakness and of our genius for making compromises with self, we hope that God will not limit His help to a gentle

nudge. We hope that He will give us a hard push in the right direction.

In all likelihood God will do just that. Because of the incredible love which He has for us, God does rather tend to make a fool of Himself over us. In His colossal eagerness to have us with Himself forever, He seems unable to limit Himself to a "fair share" participation in promoting our best interests.

In fact, in the excess of His love for us, there probably are times when God does forget to leave us any margin of freedom, times when He does march us off, willy-nilly, in the direction He wants us to go. Most of us

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