

Inside WASHINGTON

MARCH OF EVENTS

REARMING OF EGYPT BY RUSSIA NO SURPRISE
PODGORNY'S CAIRO TRIP PROVED TIPOFF TO MOST

By HENRY CATHCART
Central Press Washington Correspondent

WASHINGTON—The Soviet rearming of Egypt and her Arab partners has come as no surprise to official Washington, although some unofficial observers in Congress and in the United Nations apparently were caught unawares.

The tipoff to the rearming of Egypt came when Nikolai Podgorny, the third ranking individual in the Soviet hierarchy, hastened to Cairo to confer with Gamal Abdel Nasser. Until that incident, there had been speculation that Moscow might elect to discard the Egyptian strongman and support a new leader in that country. But intelligence reports indicated that Podgorny was under instructions not only to prop up Nasser but to ascertain what his shopping list of new arms were and their order of priority.

President Johnson obviously learned of Moscow's intentions at the Glassboro summit meeting with Alexei Kosygin when he brought up the matter of an arms limitation agreement for the Middle East. Kosygin, it has now been learned, reacted suspiciously to the proposal on the grounds that any quick agreement would leave the Arab nations at a decided disadvantage. Johnson had to explain that he was discussing a long range matter, but Kosygin's reaction was sufficient to notify him of Russian intentions to restore at least a semblance of military balance in that area before considering any limitations on arms shipments.

The most vocal congressional bloc in the Middle East matters is made up of representatives who have large concentrations of Jewish people in their election districts. Most of these representatives were surprised at the news of the Soviet arms shipments to Egypt. If they had been aware of the movement before Congress recessed for its traditional Fourth of July holiday, there would have been indignant floor speeches and an effort to influence the White House and the United Nations to stop the shipments. As it was, the arms, tanks and planes were moved with a minimum of diplomatic discussion and little fanfare.

NEUTRAL FOR THE GOP—One of the problems of the Democratic and Republican National Committees is to maintain strict neutrality in election years when their party's candidate is not already in the White House and in line to succeed himself. Key potential candidates try endlessly to "plant" their own men in National Committee headquarters as one way of influencing their own selection and blocking that of their rivals.

Ray Bliss
Lays Down
Some Rules

Bliss has been pretty blunt about the whole thing. He has told his top aides that they must stay out of Republican partisan politics or give up their jobs. And Bliss means it.

The High Cost Of Religion

New Orleans—(RNS)—To offset increasing costs in the operation of church school facilities in the Roman Catholic Archdiocese of New Orleans, Archbishop Philip M. Hannan has announced a program of economies and new efforts to increase parish revenues.

Archbishop Hannan appointed an advisory committee of diocesan and religious priests to work on fund-raising efforts with Joseph McSweeney, director of the Archdiocesan Fund Development office. The committee will work toward a program designed to increase regular parish revenue through a titling type plan.

Members also will recommend the dates for a coordinated parish program to put forward the new plan for increasing offertory gifts. Offertory collections last year amounted to \$8.2 million in churches of the archdiocese. This was an increase of \$400,000 over the previous year but it was far short of the increase in operating expenses.

Mr. McSweeney said the amount spent on fund-raising efforts will be reduced, saving the archdiocese an estimated \$100,000 annually.

Sex Study Links Three Teachers

Washington—(NC)—The Family Life Bureau of the United States Catholic Conference announced here that it is developing a sex education program involving the home, school and parish.

Father James McHugh, bureau director, said the program was being developed in cooperation with the USCC Education Department, the National Catholic Educational Association, and the National Center of the Confraternity of Christian Doctrine. All have headquarters here.

"The Second Vatican Council," said Father McHugh, "has strongly urged that every child be given a positive education in sexuality as a part of the formative process whereby he becomes increasingly aware of his personal identity and Christian responsibility.

This insightful training in human sexuality is certainly the prerogative of parents and family, but as the child goes through the process of socialization, he can profit greatly from the influences of the school and parish community.

"We feel that a total program of education in human sexuality necessarily requires the contribution of the school and its teachers, and the leadership of pastors of souls who will point out the value of such a program for the entire community."

During the past year the Family Life Bureau has sought to identify existing programs in



Lee Marvin, as an Army major, tries to persuade a group of hardened criminals to take on a dangerous military assignment.

'Dirty Dozen' War Film Stirs Debate

New York—The "Dirty Dozen," a brutal war film that is setting box-office records, has stirred a major debate among both secular and religious film critics as to the moral and social impact of modern films.

The film, in fact, has prompted Moira Walsh—one of the country's most well-known Catholic critics and a long-time consultant with the Catholic film office—to publicly repudiate "the prissy notion that 'common folk' should be protected from 'bad' and 'dangerous' ideas in films."

Critic for the Jesuit weekly review, "America," she made the statement in disagreeing with "The New York Times" critic, Bosley Crowther, who called the film "a raw and preposterous glorification of criminal soldiers intended to delight and stimulate the easily moved."

Other strongly opposing views have been expressed by critics for "Newsweek" (attacking "an orgy of unrestrained violence that turns the whole film sour") and "Life" ("one of the most interesting films about the brutalizing effects of war we have had from American film makers in the last decade") as well as by critics for other leading publications.

In a review syndicated to about 20 Catholic newspapers, Marquette University professor James Arnold argued that "The Dirty Dozen" lacks the necessary "framework" to give the violence and brutality any moral value. He thereby appeared to question the moral classification given to the film by the National Catholic Office for Motion Pictures, which is "A" or "morally objectionable" for adults, with reservations.

Similarly, Daniel Mattimore, critic for "The Magnificat" of the Buffalo diocese, wrote that "The Dirty Dozen" is "a low moral tone." Essentially, however, the film trafficks in the tested idea that

war and killing are exciting, suspenseful, thrilling, fun-to-watch things. And that raises a question. Can we afford to indulge that fantasy-luxury any longer?

Center of the controversy is the film's fictional story, set during World War II, just before the D-Day invasion. Key officers of the Nazi high command are known to be vacationing at a French chateau, and a special U.S. Commando squad can be dropped behind the enemy lines to wipe out the officers, the D-Day invasion's success will be assured.

Since it's conceded that this amounts to a "suicide" mission, the squad that is selected to do the job is made up of criminals who already face execution or long prison terms for various crimes of violence. The movie promises amnesty if they survive the mission, are trained by a sadistic major (Lee Marvin), and both the training period and the attack on the chateau make for what "Life" terms "a grisly film."

But the issue is "The Dirty Dozen's" impact on the so-called "average" moviegoer and what he is likely to take away from the film—particularly as regards the use of hardened criminals in a heroic context.

"If one could find in the structure of this picture or in the way it was angled and staged," wrote Crowther, "the slightest hint of intentional, sardonic comment upon the fundamental nature of war—the slightest glimmer of revelation that all killing is essentially criminal—then the hideous brutality of it might be regarded as subtle irony, and the glorifying of its foibles as a tragic travesty. But there are no such hints or glimmers in it."

"Life" critic Richard Schickel contends there are, that the "true worth of 'The Dirty Dozen' is as a cautionary tale, warning us of what can happen to conventional morality in time of stress." But he does admit that "the slim-bang action" has the effect of almost drowning out moral issues under the rat-tat-tat of small arms fire, and that he is "very dubious about encouraging any young

people, or those without much experience in defusing moral and esthetic booby traps, to fool around with 'The Dirty Dozen.'"

However, Miss Walsh, who found the film "containing, at least implicitly, the most uncompromising attack on the 'typical military mind' and explosion of the insanity and hell of war that I have ever encountered in a potentially popular 'mass audience' movie," questioned the need for qualms over the kind of audiences that will see it.

"Am I naive in thinking that 'The Dirty Dozen' and pictures like it will not leave the 'easily moved' she worse off than before?" she asked. "Might it not even impart a little insight into the need for properly used authority and discipline and into the capacity of the desperate and debased to rise to a challenge?"

"When I started looking at movies in a quasi-fictitious capacity more than 25 years ago," she said, referring to her work as a reviewer for the Legion of Decency (NCOMP). "I was thoroughly indoctrinated with the prissy notion that 'common folk' should be protected from 'bad' and 'dangerous' ideas in films. By slow and painful steps I was disabused of this outlook. It simply cannot be squared with any coherent view of the

realities of mid-20th-century life. "This is not to suggest that movies cannot do harm. In practice, however, I think that most expressions of alarm over films are triggered by idealized wishful thinking about the status quo and/or the past rather than by any real comprehension of either the what, how or why of film communication, or of the view of life which the average man brings with him to the theater."

"Without being dogmatic about it, I tend to the opinion that the hardest thing for a film to do is to change anyone's point of view; that films reflect the realities of the age far more than they influence them; also that 'dangerous ideas' are common currency among 'common folk,' especially those with the fewest advantages, and that many a film that we would deplore as a bad influence might actually be a good one, in that it imparted at least the beginnings of a constructive point of view to a dangerously oriented spectator." — Catholic Press Features

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Freedom In Cuba?
Rio De Janeiro—(NC)—A Brazilian bishop who returned from a week-long official visit to Cuba claims that religious liberty exists in that communist-ruled country.

The prelate is Bishop Eugenio de Araujo Sales, apostolic administrator of Sao Salvador da Bahia and chairman of the social action department of the Latin American Bishops' Council (CELAM).

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Gap Between Churches Studied

London—(RNS)—Relations with the Roman Catholic Church, including the question of the papacy and the episcopate, will be a dominant aspect of the work of subcommittees of the decennial Lambeth Conference of Anglican bishops, to be held here in 1968.

Discussions at the assembly will be carried on in 32 subcommittees dealing with three main areas of the church's renewal—in unity, in ministry, and in faith.

The Lambeth Conference is a purely deliberative body, which meets in private and has no synodical authority or legislative powers. But as its decisions represent the considered opinions of a majority of Anglican bishops from all over the world, they carry great weight.

Of the nine subcommittees dealing with renewal in unity, one will deal with the papacy and episcopate, another with the Principles of Union, a third directly with Roman Catholic relations, and a fourth with relations between Anglicans and the Eastern Orthodox Church.

Topics for the nine subcommittees on ministry include the diaconate, women and the priesthood, and laymen in mission, society and church. The largest number of subcommittees will deal with the church's renewal in faith, and will include a Christian appraisal of the secular society and the theological and social aspects of the topics.

Author of preparatory papers for the conference include the Archbishop of Canterbury, Sir Kenneth Brubuck, chairman of the House of Laity of the Church Assembly (the Anglican "parliament"); Canon Bernard Pawley, acting chairman of the ecumenical commission of the Commission on Roman-Catholic Relations; Canon Eric James, director of the modernist "Parish and People" group; and the Scottish Episcopal Bishop of St. Andrews, Dr. John Howe.

Archbishop Ramsey will open the assembly in Canterbury Cathedral July 25, 1968. Other preachers at the Lambeth Conference—which is expected to draw 500 bishops—include Archbishop Leonard James Beecher of East Africa, and Metropolitan Hymenidius Lakshmana Jaob De Mel of India.

A few features of the 1968 gathering will be the presence of 24 prominent churchmen to advise the bishops in their deliberations, and the attendance of observers from other Churches.

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THE HOLY FATHER'S MISSION AID TO THE ORIENTAL CHURCH
A 17-year-old boy in Indiana writes:
Dear Monsignor Nolan,
I am 17, still in school, and I don't have to ask myself questions like: Can my child see? Hear? Learn? Grow?—But I think I can understand such poverty and I wish there were more I could do.

This summer I didn't get a chance to work or the amount I send would be larger. I must admit that I wish for a refugee child for a month is well worth \$1.
I am the oldest of 17 children so I guess I'm saying thanks for their health as well as my own.
I now end by saying you have my prayers for your work in Christ.
Signed: Jerry H.

WISH THIS BOY WERE YOURS!
The days are hot in Jordan, the nights are cold, but the Holy Land's new refugees have no way to escape. More than that, they're hungry. . . .
"Where is God?" a Catholic Arab asks Monsignor Gartland. "The birds have nests. Doesn't God care at all about my children?" . . . God cares, but you are His hands and feet. . . . Infants will freeze to death this winter, or die of disease, unless we do something now. Find a stamp and envelope, and walk to your corner mailbox:
\$1,000 will buy tents enough (\$300 per tent) to shelter 240 babies. Will you give one tent, or more?
\$750 will give three families huts to live in this winter. Refugees will build the huts if we can provide materials.
\$500 is nearly enough to set up a small clinic for babies. We'll tell you where it is.
\$100 will replace for ten families the pots, pans, knives, forks, etc.,—as well as a small "camp stove." Take care of one family (\$10) at least?
\$10 gives a family one month's supply of food. Give \$10 every month during this emergency?
\$2 for a blanket keeps a baby warm. Can you refuse?

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Teacher 'Open Mind'

Vatican City—been sent to the World meeting in Berlin, with the generations of every formalism in t

The message was al Ciognani, Vatican Union's sixth intern place in Berlin.

The Pope told "to a sense of value real contact with the own liberty and a stre human being."

The Pope said t poses an open-mind Church, based on de Church authority.

New-Type Order

Austin, Texas—(NC)—kind of nun is facing among the people of the diocese after more th years of groundwork and ration.

The new Sisters belong diocese. They work only the many needs of the S are subject to Austin's Louis J. Reicher.

Looked upon as the part of diocesan priest new Sisters have no house, rigid rules or stemming from any r order.

They live in a home the poor on Austin's ea wear contemporary garb not take the vow of pove live on a stipend fr diocese.

The contemporary ten Sisterhood—which is engaged chiefly in broa social work—is exempli a stress on personal ment of skills, intere abilities in virtual an The apostolate of the n is as diversified as th of the diocese and th tackle any task to wh bishop assigns them—ju would his priests.

The creation of this cept of religious life fo is the outgrowth of a planning and serious c tion by the Sisters, th and his advisors.

"I had worked with th formation program in Sister Mary Agnes, Z later, "and had becom of this special need fo of religious women wh mitted to the diocese than to a particular nity."

At that time, Bishop extended an invitation Mary Agnes and to Fa tor Goertz, then secreta bishop, to establish a n esan Sisterhood.

Among the early de c the formation faculty concerning the garb. Th chose contemporary cl looking much like the airline stewardess—for Sisters.

'Reverence For Life'

Baltimore—(RNS) Catholic bishops have maintenance of "the of reverence for lif statement issued here posed revision of M abortion law.

Hearings on a prop to liberalize the abo ute are underway in A

In their statement Cardinal Shehan, Arch Baltimore; Patrick O'Boyle, Archbishop ington; and Bishop M Hyle of Wilmington, the principle of reve life could lead "logi inexorably" to such lies" as Dachu and A

All three Catholic j jurisdiction over areas land.

