

Waging War On Hunger

"Meals on Wheels," a program to bring hot, well-balanced, nutritious meals each day to the homes of the aged and the ill, is ready to roll nationally following a successful start in Cincinnati this summer.

The program, an ecumenical project which was supervised in Cincinnati by Sister Elizabeth Kaercher, O.P., a nutritionist of the Dominican Sisters of the Sick Poor, will this September become part of a massive "War on Hunger" campaign co-sponsored by the food-service industry and the Food Research Center for Catholic Institutions.

"We hope to start programs like the one here in all areas of the country," said Brother Herman E. Zaccarelli, C.S.C., director of the center. "Foods supplied by food manufacturers will be going directly to the needy without any red tape."

Cincinnati's "Meals on Wheels" project, expected to be a prototype, was described in detail by Sister Elizabeth.

To start, "Meals on Wheels" obtained the daily use of kitchen facilities from a pastor, of one of Cincinnati's inner-city parishes. It was there that each day meals would be prepared for delivery to the aged and disabled within a six-block radius.

"The only criteria we set was that the persons had to be unable to prepare their own meals and had no one who could prepare meals for them," Sister Elizabeth noted.

The names of such persons were obtained from several sources: the case list of the Dominican Sisters of the Sick Poor, various community health agencies, the local YWCA's Senior Services Project, whose director had volunteered to help, and from an assistant pastor of a Lutheran Church, who had been working among the poor of the area.

Those on the list were visited and asked if they were interest-

ed in "Meals on Wheels" service, which would include a noon and evening meal. Those who were able were asked to pay 50 cents if they wanted both meals, 35 cents if they wanted only one.

'So Much Food'

"We can only make one delivery a day, now and then, but the other is for heating up later," Sister Elizabeth explained. "A few clients do receive only one meal, either because they have no refrigerator in their apartments or because they are not yet used to 'so much food,' as one of them said."

Shortly after outlining the "Meals on Wheels" idea to members of the St. Vincent de Paul Society, Sister Elizabeth had a used station wagon, a volunteer driver and some working capital.

"Since funds would be limited, we hoped to be able to use volunteers for the kitchen and delivery," Sister Elizabeth said. "We decided, however, from the outset that we should hire a cook rather than depend on volunteers for this very important job."

A woman who had just retired from the Cincinnati General Hospital diet kitchen was hired as cook. Next the Neighborhood Youth Corps was asked for help and they provided three girls to help in the kitchen and two boys to help with deliveries, and the Lutheran minister volunteered to help with deliveries on weekends, using his own car.

After all the proper health clearances had been obtained, Cincinnati's "Meals on Wheels" started to roll in mid-June, starting out slow with eight clients,

working up to a total of 17 at last report. Six days a week, Mondays through Saturdays, the cook arrives at 8:30 a.m., followed at 9 a.m. by the Youth Corps girls who assist her. Following menus prepared by Sister Elizabeth, who has accounted for special diets, the cook prepares two meals:

(1) The main meal of the day, which is sent out hot and ready to be eaten at time of delivery (a sample: Meat loaf, mashed potatoes, frozen spinach, green salad with dressing, canned apple sauce, cookies, milk, bread, butter).

(2) The second meal to be stored in the client's refrigerator and which can be eaten cold or after heating (a sample: chicken and rice casserole, corn bread, fresh fruit, milk).

At 11:15 a.m., the second meal is placed in the client's thermo baskets, which are actually portable ice chests, measuring about 14"x11"x12". A divider is placed over this meal and at about 11:30 a.m. the hot dinner is dished up in 3-sectioned, disposable tin-foil plates. The plates are covered with tin foil, placed in the client's thermo basket and shortly afterward the "Meals on Wheels" are on their way.

At the client's home, the hot meal is laid out, the second meal is placed in the refrigerator (on Saturdays, extra frozen meals are also delivered for Sunday), and the empty thermo basket is returned to the kitchen, which usually closes by 1 p.m.

"In the past years there have been many occasions when one of our nursing sisters would say how she wished there were a program in existence which would deliver a hot prepared meal to one of her patients who was unable to cook for herself and had no one available to prepare her meals for her," Sister Elizabeth remarked. "There's one in existence now." (Catholic Press Features).



Sister Elizabeth Kaercher, left, and Brother Herman Zaccarelli talk over "Meals on Wheels" program with one of their shut-in clients.

Who's Youngest Bishop?

By J. M. GILLIGAN

New York — (RNS) — As of mid-October 1967, for the first time in modern history and undoubtedly in the history of Christianity, the number of consecrated Roman Catholic bishops living passed the total of 3,000. The average age of these prelates is approximately 62.

Many factors have contributed to a rapid increase in the number of bishops in recent years. Probably the chief reason for the speed of the increase is the rapid pace at which new dioceses have been erected and old ones divided.

Of the total number of consecrated Catholic prelates in the world, including retired and exiled bishops, 386 are over 75. Their age, in the light of Pope Paul's suggestion that bishops retire at age 75, is one of the more controversial subjects in the Church today, but a survey reveals that relatively few of these bishops are presently occupying crucial positions. Only 10 per cent of the bishops over 75 (39 to be exact) are presently heads of sees without the aid of an auxiliary bishop, coadjutor or administrator. Another 25 are cardinals residing in Rome and members of the Roman Curia—some with functions that are almost nominal.

Put together, the heads of sees with only one bishop and the Curial cardinals who are over 75 years of age add up to 64. Just over two per cent of the total number of bishops while the number of bishops continues to grow, the number over age 75 is going down rapidly. At the beginning of September, there were 399 bishops in this category, compared to 386 in mid-October.

(Bishops who oppose compulsory retirement at 75 like to point out that such a rule would probably have prevented the election of Pope John

XXIII, who was nearly 77 when he was elected. They also cite an anecdote about Pope Leo XIII, who is often hailed for pioneering the modern social concerns of the Church. When at 92, he heard a well-wisher exclaim, "May you live to be 100," the Pope replied, "Why put limits on God's mercy?"

The number of bishops has increased more than 500 in the last decade, but the prospect, according to statistical projections, is that the increase will continue to accelerate. The Church will undoubtedly have its 4,000th living bishop within the next ten years.

At present, the oldest living bishop is a Spaniard, Bishop Matthew Mugica y Urretraranzu, titular Bishop of Cinnia, who observed his 77th birthday on Sept. 21. Others, in order of age, are titular Bishop John R. MacGinley of Croc, 96 (Irish); titular Bishop Adam Hefter of Massimianopolis in Rhodope, 95 (German); titular Bishop Franjo Salis-Seewis of Corcyus, 95 (Yugoslav); and Francesco Cardinal Moranò, 95 (Italian).

Of the 108 nations in which a Catholic hierarchy has been established, Italy is the one with the largest number of bishops, 16 per cent of the total. The U.S. with 10 per cent, ranks second in the number of bishops. Other nations with relatively large percentages include France (9 per cent), Brazil (6 per cent), Spain (4 per cent) and Canada (3 per cent).

The world's youngest bishop was born in 1932, but one is sure who he is. There are two 35-year-old prelates, either of whom may hold the distinction but it is impossible to say whether the younger of the two is Bishop Henry van Lieshout of Lae, New Guinea, or Bishop Emmanuel Kataliko of Beni in the Congo.



Tiara Taken from Statue

Jerusalem — (RNS) — An American priest, Father Kevin Mooney of Philadelphia, points to statue of Virgin Mary in the Church of the Holy Sepulchre, from which a priceless tiara was stolen Aug. 2. Thieves also took a large heart, said to be made of solid gold, which had been affixed to statue. A golden candlestick from a nearby Greek Orthodox altar was also taken. Items have since been recovered and restored as before.

New 'Marks' of Church

San Francisco — (RNS) — The place of the Christian marks in the metropolis is basically an "ecological problem," and it awaits the discovery or appearance of the "New Catholic Church."

This appraisal was presented by Episcopal Bishop C. Kilmer Myers of California, in an address before the 53rd annual meeting of the National Conference of Catholic Charities here.

"What are the marks of the New Catholic Church?" Bishop Myers asked. "I do not know the answer to this question. My mind is haunted only by hints, by bits and pieces, by faint glimmerings."

"And the reason for this, I think, is because the New Catholic Church still is hidden, still is secret. It is, at this point, the clandestine church. Some belong to it without knowing that they do. Some are desperately afraid of it — we bishops, chiefly. Some are threatened by it. Some are caught up in an enthusiasm of the Spirit for it but are quite unable to find the right words to describe the reasons for the quickening."

Nevertheless, the first two marks of the "New Catholic Church," said Bishop Myers, are "unity and humanity."

"The searchers after the New Israel — new, that is, for this age — literally circle the earth," he said. "They own no nation or tribe save the family of man. Without the words to say it, they know that when they eat Christ's Body they become His Body."

There are three other marks, the Episcopal prelate said: "the moving around, the bypassing, of those marks whatever they are of the Old Church which ensured its triumphalism; servanthood ('the New Catholic Church shall be the Lord washing the Apostle's feet, not the proud mitre I wear in my cathedral church'); and personalism.

crossing the content of the five marks of the New Catholic Church, Christian education, 'not nurture,' is a factor.

"In a word," he said, "it is a question of involvement in the multi-leveled life of metropolis and theological reflection on the meaning, present and future, of the action taken."

The education process, Bishop Myers said, requires three steps:

1. "We cannot learn the tricky business of 'finding the Word' in the event (i.e., reflecting theologically) unless we are involved in, immersed in, the action of the movement. The more isolated from modern society the Anglican bishops are, the more they are given, perhaps from guilt, to pondering our pronouncements."

2. "There is virtue in 'listening' quietly to the voices of modern men who live, move and breathe in the urban-technological age. Just as the pastor seeks to know something of the parishioner he counsels, so the church must know something about the society in which it moves in mission."

3. "The whole Body of the Church must use the services of what, for lack of a better term, we might call the 'Action-Theologians.' . . . I regard serious dialogue between bishops and theologians (especially those of the 'liberated variety') a crucial matter. . . . I myself have three such experts — an Anglican, a Presbyterian and a Roman Catholic."

Bishop Myers concluded his address to the Catholic Charities delegates by discussing Black Power. The prelate insisted that the power-holding groups should give up some power to those presently powerless. Conceding that the "content of this action will threaten and frighten many," he said:

"But unless there are fairly massive transfers of power so that in some sense power may

be shared there will be no unity of the human family in metropolis. And the Church will not be the servant of her first children, the poor and the dispossessed. And the personhood, the dignity, of those who cannot by virtue of their powerlessness sit about the Table of Democracy will continue to be denied.

"But when the poor gather, fully conscious of their dignity and worth as human beings; when they break the bread of fellowship together; when, quite simply, they move together; then a form of the New Church appears. May God grant us the grace to perceive it!"

Site Readied for Eucharist Rite

Bogota, Colombia — (NC) — An area west of here known as El Salitre is being readied to accommodate pilgrims for the international Eucharistic congress to be held Aug. 18-25, 1968.

In addition to rows of benches the facilities include two heliports, 40 first-aid stations and three clinics. There will be special installations for press, radio and television.

El Salitre covers about 2.7 million square feet. At the center a small temple will hold the altar that will serve for the main liturgical ceremonies.

Around it there will be six "rings" with 36 smaller altars to be used for distribution of Communion. These "stations" will also have confessionals.

The congress committee on liturgy has appealed to all Catholic institutions in the country to furnish vestments for the priests attending the event. Some 4,000 priests and bishops are expected to attend, as well as Pope Paul VI.

Serving Mankind Better Together

Indianapolis — (RNS) — The "combined bureaucracies" of the World Council of Churches and the Roman Catholic Church will work to bring the whole weight of Christian goodwill and conviction to "bear upon the great social, economic and political issues of our world," Dr. Eugene Carson Blake said here.

The general secretary of the WCC, discussed the relationship of the Council and the Roman Church in an address at Christian Theological Seminary.

"From one point of view," Dr. Blake said, "there is hardly anything that the World Council does that could not be better done if the Roman Catholic Church were fully and intimately involved in it."

"But equally from another point of view the price that must be paid for such cooperation by both the WCC and the Roman Church is so great that in every instance both of us must decide whether it is really worth making the attempt."

The area of cooperation most feasible, he declared, is that of service to mankind.

A joint study group composed of representatives of the WCC and the Vatican proposed at the August meeting of the General Committee of the Council in Crete that at this time no efforts be made to bring the Roman Catholic Church into membership. Areas of cooperative effort, however, were outlined and planned, especially in the areas of international justice, peace and development.

Dr. Blake was in Indianapolis to deliver one of the Hugh Th. Miller Lectures, an endowed lectureship at the seminary affiliated with the Christian Churches (Disciples of Christ).

The former stated clerk of the United Presbyterian Church raised the question of how the WCC can become a "truly important instrument" serving the new world-wide community which is coming into existence.

Dr. Blake stated that in the attempt to create a world community (that the church is not promised success. "We are not called upon to be successful, but we are called upon to be faithful."

"The question today before the church is how to formulate the eternal truth of the Gospel in new and fresh ways that are understandable and persuasive to modern men."

The efforts of the World Council as an ecumenical movement, the general secretary said, must be based on four principles:

• "All decisions should arise out of the Gospel . . . specifically they ought to be based on love, on hope, on faith and not upon hate or despair or syncretism."

• "The purpose and functioning of an institution must always remain more important . . . than the survival of the institution."

• "Compromise in the sense of a half a loaf is better than no bread is legitimate and necessary; compromise in the sense of forsaking convictions is illegitimate and disastrous."

• "Success is never promised to a Christian, but loyalty to God's purpose as (it is understood) never leads to real failure."

On the basis of such principles, Dr. Blake said that the WCC could press forward "as fast as the constituency lets it."

Papal Gems For Auction

United Nations — (RNS) — A diamond cross and ring set by Pope Paul VI to the United Nations to help fight world poverty went on public display here in the lobby of the General Assembly building.

Several thousand visitors the U.N. headquarters admire the gems before they will go on public display at the Park Hotel Galleries, in New York City where they will be auctioned to the highest bidder on Nov. 1.

Pope Paul sent the diamond-studded cross and ring to the U.N. in appreciation for U.N. hospitality the Pontiff received during his visit here Oct. 4, 1965. He offered gifts as a demonstration of esteem for the United Nations.

As a result, U.N. Thant has decided that the proceeds of the sale will be distributed equally parts to the United Nations Children's Fund (UNICEF); the United Nations High Commissioner for Refugees, and the United Nations Relief and Works Agency (UNRWA) for Palestine Refugees in the Near East; and Freedom from Hunger Campaign of United Nations and Agricultural Organization (FAO).

'Gu' By HAROLD SCHACHE Special Correspondent

Vatican City — (RNS) — Americans will stick to ground rules of the Synod Bishop John J. Wright ofburgh said here.

The bishop's statement, press conference in the Va Press office, indicated that despite requests to the contrary the American bishops (incl Bishop Sheen of Rochester) not introduce such controversial topics as birth control, clerical celibacy to the agenda of the Synod.

"We are guests here and continue to act like gu Bishop Wright said.

The "ground rules" limitation on items on a pre-arranged agenda which was to the bishops, but their continued speculation birth control and other would be introduced from floor.

Bishop Wright also defended Synod rules as the quiring secrecy and the sin of "penit" (theologic visers, such as were admit the Second Vatican Council from Synod sessions.

His remarks came after bishops of the Synod had preliminary discussions of reform of seminaries to combat the drop in vocations.

In the voting for a man commission to syn and interpret the historic cent discussion on doctrinal matters, no bishop in the

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By Dr. F. President

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One gets the definite impression that much of the advertisement about the proposed New York State Constitution is based on misinformation and lack of information. This is fortunate to many governmental experts because to see the new Constitution balance — as a significant progressive social document that deserves the support "yes" vote of every citizen to the polls on November 6 — there is general agreement that the proposed charter represents a vast improvement over the existing charter has been showing its age past twenty years or more.

Actually, the new Constitution can rightly be called "rights for the poor" because it seeks — in a forward-looking way — to reach out and to the needs of the poor and disadvantaged of the State. The new education article especially shows the way for Empire State to solve man's serious problems in areas of human rights, housing and urban development, health and welfare.

Running through the Constitution like a muscle theme is the principle of creation between the State and private agencies. This is expected to open a new era of social progress in New State.

The delegates to the current long Constitutional Convention did a particularly masterful job in framing the provisions relating to schools and colleges. The new education article provides for the continuing creation of public and non-public education under the Board of Regents to meet the State educational needs, while serving and guaranteeing traditional separate Church and State through federal First Amendment will allow — and encourage the future development of non-public schools, side by side with the State's public schools.

This partnership, the mark of New York's excellent system from its