

Resurrection City: One Crisis after Another

By JOHN R. SULLIVAN
(NC News Service)

Washington — Behind the table, three Little Sisters of the Poor ladle chili onto paper plates.

In the corner a group of Indians drink coffee in another corner Mexican-American leader Reis Tijerina holds an impromptu press conference.

And at a table in the Hawthorne cafeteria, mustachioed Rudolfo Gonzalez of Denver talks rapidly to two clergymen, Father Geno Baroni, director of the Washington Archdiocesan Office of Urban Affairs, and the Rev. Philip Newell of the National Council of Churches.

Two hours later, the scene is a tent in the sea of mud called Resurrection City.

This time, Father Baroni is dressed in mud-caked boots. His parishers are the Rev. John Adams, a Methodist on loan to the Council of Churches, and Brant Coopersmith of the American Jewish Committee.

Their notes tell the story of the poor, and a good part of the story of the Poor People's Campaign.

A refrigerator for Hawthorne school, so the Mexican-Americans and Indians can keep milk for their children; a bus so they can get to demonstrations and meetings on time; a road scraper to clear the mud from Resurrection City; a hundred tons of cinders or gravel to keep the paths and roads there dry; a guitar for Hawthorne School, because the man with the guitar must go home to Denver. ("A guitar is very important to our life," says Gonzalez.)

When the meetings are over — they occur almost daily — the priests and ministers return to their offices and the telephone — some seminarists must have a guitar he'll lend, some-



A relief truck from Seventh-day Adventist Welfare Service distributes clothing to Poor People's campaigners at "Resurrection City" in Washington, D.C. (Religious News Service)

body must have a school bus; come on, Father can't you spare a small refrigerator for a couple of weeks?

The requests tell the story of the poor because they come from those who must have outside help to meet their needs.

They tell the story, too, because the needs are sudden and unanticipated — emergencies all, and all of them must be met.

If the difference is not one of life or death, it is often one of decency or squalor, sustenance or hunger.

The Poor People's Campaign has been "one emergency after another, especially since the rains came," said Father Baroni after one day of meet-

ings and telephone calls.

It rained for eight out of eleven days during the second and third weeks of the Campaign. Resurrection City became a mud flat, relieved only by occasional deep pools of water.

The manager, the Rev. Jesse Jackson, contracted pneumonia and returned home to Chicago. Families were flooded out and had to seek emergency shelter in churches and private homes.

And even before the rains, there were emergencies. Bathing facilities are non-existent at Resurrection City; medical care must be provided; construction at the camp site lagged behind the arrival schedule and new contingents had to be housed tempo-

rarily; food had to be sought.

Emergencies began soon after:

• More than 100 persons arrived from Danville, Va., at 2:30 one morning. Father Baroni's telephone rang and the voice asked him where the group could put up until the camp site was ready. Father Baroni arranged for them to stay at Queen of Peace church in Arlington, Va.

• The 400 leaderless Chicago campaigners arrived at St. Paul and Augustine church in downtown Washington on 12 hours' notice. Cots had to be commandeered, food found. Four churches agreed to house them.

• The last group to arrive en masse was the Southern contingent of 300 marchers who were housed overnight in some 16 northern Virginia churches before moving onto the camp site.

As each group came, the suburban churches and their parishioners bore the brunt of the work. When the rains came — and even before — it was up to the Washington churches to house soaked families, to care for the elderly and the very young, and to fill in the inevitable gaps left in SCLC organization. More than 30 — among them a half-dozen Catholic churches — responded.

In addition, the Red Cross and Civil Defense Organization provided 2,000 cots and 2,000 blankets; the Washington Association of Food Distributors agreed to provide food for 4,000 persons for 30 days. The Health and Welfare Council produced surplus food for use at temporary shelters.

Howard University and Archbishop Carroll High School agreed to lend kitchen facilities for food preparation — volunteers put in a total of six hours each day cooking and packing breakfast and dinner for shipment to the camp site.

Three Nazareth Faculty Members Get Ph.D. Degrees

Three Sisters of St. Joseph and members of the faculty of Nazareth College have been awarded Doctor of Philosophy degrees from Boston College, Fordham and the University of Rochester.

Sister Bonaventure, assistant professor of English at the college, obtained her BA from Nazareth and her MA at Fordham. Just recently, she completed requirements for a Ph.D. in English from Fordham.

Assistant professor of speech, Sister Clare Regina, obtained both her BA and MA from Nazareth and was awarded a Ph.D. in speech therapy from Boston University in May.

The third doctorate award winner from the Nazareth faculty is Sister Joan, instructor in biology, who was awarded her BA at Nazareth and an MS at the University of Rochester. She received a Ph.D. in biology from the University of Rochester June 2.

World Revolution Seen Alternative To Aiding Indigent

London—(NC)—Unless more aid is given to relieve poverty in the developing nations, there will be a world revolution, John Cardinal Heenan of Westminster said here.

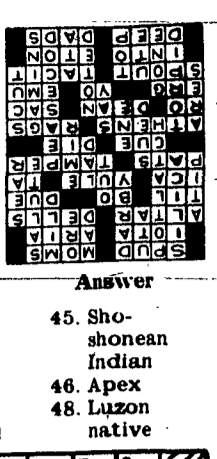
Speaking to participants in the triennial conference of the International Council of Voluntary Agencies (June 3), Cardinal Heenan said: "You cannot have so many millions of people living in misery while so many other people are living in near-luxury, with out an explosion. It is not so much a question of us living next door to each other. We are living in one house—it is one world in that sense."

"We have got to act charitably, full of self-sacrifice, determined in our attack on politicians, statesmen who won't do their duty. Otherwise we shall have a world revolution."

He urged the members of voluntary agencies to become involved in political activity and to use their influence on politicians to attain their goals.

WEEKLY CROSSWORD

- ACROSS**
- Potato
 - Companions of 52
 - across
 - Particle
 - Solo
 - Shy
 - Small valleys
 - Sesame
 - Tramp
 - On
 - Owl
 - River
 - into the Amazon
 - Christmas
 - Tantalum
 - Strokes
 - Interfere
 - Hint
 - Succumb
 - Greek city
 - Shreds
 - Foster's language
 - College official
 - Cavity
 - Unit of work
 - Excitement
 - Ostrich-like bird
 - Gush
 - Silent
 - Inside
 - Jackpot
 - Profound
 - Fathers
- DOWN**
- Dioxide
 - Indian festival
 - Lizard
 - Pod of the sea
 - Compass
 - God of war
 - Apalachee
 - Shoemaker
 - Shoeless Indian
 - Apex
 - Lazoo
 - Departed
 - Shoemaker
 - Urchin
 - Rabbit's tail
 - Famed
 - Lazoo
 - Departed



THE PRO Lack of Un

By Barbara Wa

Behind the recent fall in support for economic assistance grants lie a number of standstillings. They are widespread come up in all aid-giving. And they are undoubtedly the reason for the present standstill in the transfer of resources to poor nations. This last column pointed out, maintained at about \$8,000 million the early 1960s and has a proportion of Atlantic income 0.7 per cent to less than 0.5 this year.

Let's look at some of the and disappointments and see they add up to really val for less aid. I suppose the most widespread disillusion from the belief that economic aid is simply not producing. Stories of failure, waste, are quickly quoted by the

But consider the facts. 1918 and 1939—the last two years of colonial control of what we now call the d lands—there was virtually a at all. Whatever gains were the 1920s were wiped out the Great Depression of the late 1940s when, not incidentally, economic assistance began to gather momentum. The average rate of growth poorer countries has been 4. a year and this rate is higher than the average achieved by nations in the 19th century.

Since savings are the gr

A LAYM

Moral 'Bub

By Joseph Breig

Almost unbelievable business about moral matter around us nowadays. Three examples are illustrative.

1. The Diocesan Council of Episcopal Bishops of California urge Pope Paul to declare contraception "mortal" horrors and condemn population."

2. The student congress University of Dayton, a Catholic institution conducted by the Pri Brothers of the Society proposed that contraceptive such as "the pill" be made at the campus health center student government sponsor talk by Dr. John Rock, ier of "the pill" and author saying that the Church reverse itself on the contraception.

3. A priest, a moral theologian at a Catholic university quoted in a speech as saying ing abortion: "I hope that Catholic Church do not ana this question before it is cussed. I don't think answers to it have been e I don't know the truth in e of abortion. God gave us mandment not to kill. But exceptions, such as war, self-defense."

Let us examine, with tience we may, this sort of "The Episcopal diocesan asking Pope Paul to declare ception moral rather than showed its utter innocence

Father Kueg Refuses Bid Discuss Bo

New York — (RNS) — gregation for the Doctrin Faith (formerly the Holy O requested Father Hans K rnos Catholic theologian, i Rome to answer questi his recent book.

Father Kueng has decline vitation, it was learned b to a lack of time."

The long, scholarly book tion is titled simply "The The Congregation for the l issued a monition (warning it after the book first app year in a German edition, that it not be translated o ed in other languages.

"The Church" has since l ished in several languages been widely hailed as a ti classic.

It was not known what Father Kueng's book were to be by the Vatican Congrega there are several theolog cepts in the work which, h have been widely discusse theologians, had not been prior to Father Kueng's bo

One such concept is c with the question of minis ther Kueng distinguishes charism-inspired ministry appointed ministry. The li been traditionally called th ed ministry.

Brazil Archdiocese Aids Housing Plan

Brasilia, Brazil — (NC) — An archdiocesan collection has been donated to a government housing project here as a token of Church involvement in community affairs.

Some \$3,000—a sizeable contribution by local standards—went to NOVACAP, a government agency that encourages families to build

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To Dismantle Racial Prejudice

Nuns are Getting to the Opinion Makers

Chicago—The Kerner Report made it respectable to describe this society's major ailment as white racism—a term viewed as too militant and inflammatory only a few months ago.

But nearly three years before the report was issued, a group of Roman Catholic nuns, each holding a doctoral degree, were working to combat white racism—and calling it by name.

This summer the team begins its fourth year of work. The method: education of teachers, civic leaders and clergy in the white community.

The means: a three- or five-day "traveling workshop" institute in human relations.

Conducting the seminars are five religious sisters whose doctorates are in education, sociology, history, clinical psychology and theology. The workshops are a tightly compressed interdisciplinary course in the anatomy of racial prejudice and how it can be dismantled.

Woven into the course are small group-therapy sessions where participants can bring out their own hostilities and prejudice.

Sessions are kept alive by questions—sometimes shocking and upsetting—planted in the audience.

A group of black or brown people from the local community is brought in to "tell it like it is" to the participants.

Other educational techniques include a bold use of audio-visual devices such as motion pictures, tape recordings and overhead transparencies.

The traveling workshop was born in 1965, under the sponsorship of the Chicago-based National Catholic Conference for Interracial Justice.

The agency's executive director, Mathew Ahmann, notes that the sisters chalked up 10,000 road miles in bringing their curriculum to six cities that first year.

The next year, three teams with 15 sisters on loan from their respective colleges, traveled a total of 50,000 miles to conduct 45 institutes all over the nation.

Sister Mary Peter Traxler, SSND, director of the NCCIJ department of educational services, heads the traveling workshop program, which is also affiliated with Loyola University.

She points out that the program has had a measurable effect on its participants.

"We went back to test," she says, "by seeking to learn whether we changed attitudes. The only real measurement of attitudinal change is the extent to which actions change, so we drew up 21 possible actions that a person might have undertaken 6, 12 or 18 months after participating."

The actions include items such as joining a human relations group, participating in a civil rights demonstration, etc.

"We found that 93 per cent of the participants had undertaken at least two of these," says Sister Mary Peter. "This is clearest evidence of our effect."

The no-nonsense approach to testing results is typical of the "new nuns" who make up the workshops. Each is a competent professional with credentials to teach almost anywhere—or to perform in the secular world.

Ironically, they must at times fight another kind of prejudice: the myth that a nun is only a religious woman without roots and grounding in the events of the real world.

The basic lecture at the institute deals with the dynamics of prejudice and is given by a sociologist or psychologist.

The group, which has been described as a "college faculty on wheels" then presents its lectures on race, poverty and the origins of man.

The curriculum goes into history, economics, psychology and sociology—anthropology—on a practical level, relating

the subjects to everyday life in the black and white ghettos.

Participants in a single year include 3,200 teachers and lay leaders, 950 clergymen of all faiths, 940 religious sisters, 60 brothers and 1,100 minority-group citizens.

This summer, nine cities are on the itinerary between mid-June and August. The sisters will travel from Chicago to Mount Kisco, N.Y. and from Kalamazoo, Mich. to Louisville, Ky., setting up shop at colleges and religious communities.

Again the participants will include archdiocesan teachers, civic leaders, clergymen of various faiths, nurses and private-school teachers.

"As the sisters travel the nation this summer," says Ahmann, "they represent only a tiny but highly effective portion of the work the white church must do to combat racism at its heart, right in the white community."

"Before the clock runs out there must be hundreds of such teams working full-time in all the ethnic pockets of urban America. We are reaching the opinion shapers and the 'multipliers' now through these workshops in the hope that they will bring the message down to the grass roots."

George M. Clancy Jr.

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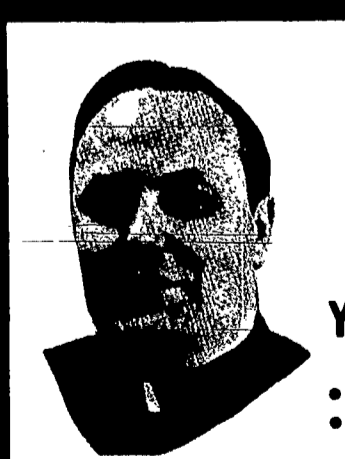
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