

COURIER-JOURNAL

EDITORIAL PAGE

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Afraid of Debate?

In these days of instant communication it is unbelievably tragic that the American electorate should have to depend upon brief and haphazard quotes in the daily news media to discover the views of the candidates for the Presidency. Long before the convention we should have been demanding that the contenders face each other in lengthy debate.

For nearly six months a field of hopeful and sincere men have spoken all over the land to sell themselves to their parties as worthy of nomination. But their expressions of policy and promised action about the crises facing us have come to average Americans (who are not whole-speech readers of the NEW YORK TIMES) in brief catch-phrases or fractured excerpts of quotation carried briefly in the papers or news broadcasts. There has been only one face-to-face confrontation of candidates and pitifully few national television appearances of the others.

Americans appreciate that peril confronts us at home and abroad and that the wisdom and strength of the man we send to the White House may alter the course of national history within days after his inaugural. The man we need for President must have competence, but also courage and confidence in his own abilities. Yet the candidates who seek the world's most demanding position of power apparently lack the courage for the battlefield of debate. When the networks have offered time for face-to-face discussion the candidates have hedged with petty conditions. When some candidates have demanded TV confrontation their opponents have coyly avoided the scrimmage. The citizenry, and the whole democratic system, are hurt by this side-stepping.

It's long past time for embarrassment over the oft-cited contrast between the polls and the polls,—the difference between the John Citizen who wants the man he believes can best solve the nation's troubles and the political worker who wants only the man who can win for the party. This is a travesty in our democratic society. Quite rightly intelligent men every four years question the accuracy and efficacy of the primaries and the party conventions to put in running the man most of the people will want. Why doesn't the voice of the people sound loudly enough to catch the ear of the political parties in choosing their nominees? And what is going to happen to us if voter discontent over the candidates chosen continues to deepen?

This is the final weekend for candidates of the Democratic party to go before the people in a no-holds barred debate to tell where they stand, how they see the issues, how they intend to meet them if chosen. At this writing it seems that the candidates will deprive the delegates to the convention and the entire viewing nation of such an opportunity to evaluate their minds under questioning. It is shameful that they have put off such debate for so long while issues and crises were mounting. How pathetic that men who seek to direct a nation cannot agree on simple ground rules for talking across a table! There could have been immense public gain in such an exchange of views. When the convention closes and the general public will have to accept the political decision of the delegates, if voter-discontent is clearly strong, let us hope that the candidate chosen will sensibly agree to many TV confrontations with his Republican rival. In forcing themselves to accept debate they, and the nation, will clarify the major issues affecting our present and future.

—Father Richard Torney

The Pilgrim Paul

How would you like to follow Pope Paul around this weekend? On Thursday the 22nd he left Rome at dawn and arrived in Bogota, Colombia, around 10 A.M. (plus a 5-hour time difference). After a medical checkup to insure his adaptability to the high altitude of Bogota and a long triumphal parade into the city, he celebrated Mass in the newly-decorated, ancient cathedral and ordained 138 new priests plus 33 permanent deacons (the first for Latin America). After the ordination ceremonies he preached a major address on religious vocations. In the afternoon there was some rest but that evening he celebrated Mass on the Eucharistic Congress grounds with a throng of South American prelates and priests and delivered another long major address on Latin America's yearning for development.

Today (Friday) the Holy Father was to drive into the country to visit several small towns and be feted by the poor. He stopped at many farms and preached to farmer-congregation at an outdoor Mass. He inspected a new radio-station totally dedicated to educational broadcasts for improving the literacy of adults as well as children. Later he was the center of protocol at a ceremonial meeting with the President of Colombia.

Tomorrow morning the Pope will walk through a slum-section of Bogota, celebrate Mass in St. Cecilia's poor parish there, return to the Cathedral and make a major address at the formal opening of the national assembly of all Latin American Bishops. In the early afternoon he will preside over the marriage ceremonies of 25 couples from different social and cultural groups. Saturday night he will fly off toward Rome making only one brief stop for refueling in Bermuda.

"Third Man" The me

Editorials are traditionally supposed to reflect insight on current issues, analysis of their meanings and sometimes project a prophecy. The following from a new book, "The Credibility of the Church", by Father Gregory Baum, the theologian and editor of St. Michael's College, Toronto, shows insight and prophecy on a phenomenon he sees rising in the Church:

"There are in the Church progressive Catholics who wish to renew Catholic life according to Vatican II. Then there are conservative Catholics who prefer the preconciliar Church. And finally there is the 'third man'. Who is this third man?"

The third man believes that God has acted in Jesus Christ on behalf of all men and that this divine salvation is available in the Spirit in the celebration of the Catholic Church. The third man is a Catholic. He regards the Church as his spiritual home. He is deeply attached to the Catholic tradition. At the same time he takes the institutional Church with a grain of salt. He loves Catholic teaching when it makes sense to him, when it gives him access to new life and enables him to respond to the demands the world makes on him; but if the teaching does not make sense to him he does not bother with it. It would not occur to him to argue with the bishops or the pope. If these teachings make sense to other Catholics, the third man thinks they should accept them wholeheartedly.

"The third man, moreover, acknowledges the law of the Church. He is no rebel. He believes in law and order. At the same time he realizes that human life is complex and that there are situations in which ecclesiastical law does not promote the spiritual well-being of persons. In those cases he feels free to act apart from canon law, and if necessary, move to the margin of the ecclesiastical institution."

CHURCH HUMOR



'Critic' Columnist Sees Need for Vatican III

Chicago—(RNS)—A third Vatican Council is a "must" according to Dan Herr, publisher of the Critic, national Catholic bimonthly published here.

Mr. Herr's call for a new council, in reaction to Pope Paul's encyclical banning artificial contraception, was made in his Critic column, "Stop Pushing," prepared for the magazine's Oct.-Nov. issue.

"I believe that Humanae Vitae (the encyclical) may well be one of the most important documents in the history of the Church," he said, "not because of its stand on birth control, but because it has brought to a head issues that must be resolved if the Church is to renew herself and to flower in the 21st Century."

"Having reveled in a new sense of freedom befitting mature people, we cannot return to the Church before the Council no matter how much we share the Pope's nostalgia for the good old days."

"I suggest that perhaps Pope Paul's Credo and Humanae Vitae taken together might well be a symbol of the Pope's desire to control the turbulent currents of progress and to seek a return to normalcy. If so, I fear that the Pope has misread the temper of his people."

Mr. Herr goes on to point out an issue which he feels should be considered among others by a third Vatican Council, "the imbalance of Italian representation both in the College of Cardinals and the Curia."

"We submit," he said, "that the almost complete domination by Italians of the Curia from top to bottom, and almost half of the College of Cardinals, is not befitting for a universal Church."

He said man's smashing of the atom is also related to the death wish. Then isn't his construction of the largest buildings, the longest bridges, the production of the most food, a counter wish for life?

I think nuclear studies are just a branch of science and engineering that has nothing to do with death wishes or birth control. It may turn out that nuclear studies will benefit mankind to make life fuller and better in the future.

On the primary question of planned parenthood, I believe this planning has a place in a person's life. We have tampered with the "natural" life cycle in many ways. We have prolonged life with science, medicine, and engineering achievements. We have ended life with injuries and wars (these methods have been approved by the Christian world).

Birth control can result in a fuller life for those who age born—in spiritual terms, as well as healthier and dignified lives—no matter how one defines "a good life." There must be a higher purpose for man than quantity reproduction, which has been our history to date.

—John J. Geier
3 Dogwood Glen, Rochester.

As a Catholic I accept without reservation the Pope's decision that contraception is sinful. As a priest and confessor I also am convinced that persons who practice contraception are not professionally committing a serious sin. They may seem contradictory but it is not.

Three conditions are required to commit a mortal sin: serious matter, sufficient reflection, full consent. Pope Paul's decision in his encyclical that the first condition, serious matter, is had in contraceptive acts.

But to be sinful such acts must also be done with a DELIBERATENESS, i.e. with an awareness of the evilness of their acts and a willingness nevertheless to perform such evil acts.

If it happens that a married couple's awareness of the sinfulness of their acts or their ability to refrain from such acts is hampered (through ignorance of its sinfulness, extraneous complications and extenuating circumstances that confuse and convince a married couple that sinfulness in their acts is no longer present, unavoidable and uncontrollable passion, impulsive reactions to gestures of affection, their guilt very often will be diminished and perhaps entirely absent.

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Letters to the Editor

Editor:
I wish to endorse Father Cuddy's exhortation (CJ, 7/28) that the diocese develop an air apostolate. As a teacher, I am keenly aware of the impact of audio-visual media. It is regrettable that we who have the greatest product in the world—the Divine Message—are taking so little advantage of the modern devices for selling it.

However, I feel that whether the program is developed by the Courier-Journal or by the Pastoral Office, attention should be given to several areas of the diocese in addition to the see city. Radio stations in many other cities will undoubtedly be most anxious to cooperate in airing local religious events as well as transcribed materials.

Perhaps the Diocesan Office of Religious Education should be the agency to help implement this teaching arm of the Church?
—(Miss) Virginia Hussong,
53 Jane St.
Hornell, N.Y.

Editor:
An article I read in today's (August 11) edition of the Democrat and Chronicle both alarmed and aroused me. It was entitled "The Try For Mass Appeal."

I believe since our priests are now allowed to say Mass in English, people who attend Mass get a lot more out of it than they did when Mass was said in Latin. Moreover, in my opinion most of our Catholic churches are very helpful to devout attendance at Mass, whereas in private homes the right atmosphere is not always present for devout attendance.

I have great regard for the Mass and consider it very sacred. The way Mass was celebrated as reported in the article, in the Sunday paper is sacrilegious.

I hope our Bishop will withdraw his permission to allow Mass to be celebrated in private homes and exhort his people to attend Mass devoutly and frequently in their parish churches.
—Bernard Johnson
19 Phelps Road, Rochester.

Editor:
With all due respect for Father Cuddy I take exception to his article of Aug. 18, 1968. He is trying to say that all or most laymen are too stupid to form any conclusions on the Pope's Encyclical? Is it impossible for him to accept as honest Father Curran's statement "we have to follow the inspirations of the Holy Spirit?"

Perhaps Father Curran felt that he was inspired by the Holy Spirit to inform laymen about the principles of Moral Theology which lay behind the teaching of the church on this issue so that we could form our consciences accordingly.

Is Father Cuddy suggesting that no

layman could possibly enjoy "competence" on the Encyclical? May I suggest to Father Cuddy the possibility that we have quite a few laymen in the Rochester Diocese who might have some insights to give on the Encyclical both pro and con?

If we are to become adult Catholic men and women living out our lives in the world as witnesses of Christ's love, then we must stop living out our lives simply because Father says so or Sister says so. We must live with deep convictions of what is right.
—At Strong,
Benson Road, Victor

Editor:
I am writing this letter on the Feast of the Assumption of Our Lady to offer recompense in some way for the outrages we are experiencing in our City against the Mass and Holy Communion.

After reading the article in Sunday D.&C. Aug. 11 Page 1 Sec. M called "The Try For Mass Appeal" I felt I could no longer remain silent.

This so called Mass was celebrated in Rochester by a Priest in a pale green sport shirt, on a shipping carton. What is wrong with vestments and since when do we use shipping cartons? I was of the opinion that an altar stone with relics of saints was necessary.

The hostess was dressed in pink and gold colottes and she told her guests we have to go to the Arts for theology. In the darkened room, things such as a bullet, stone, doll, nail watch, ring, etc. were passed. I didn't notice such things as Prayer book, rosary, medal or Scapular being passed, or are we to understand that such things are now taboo in our "outdated church"? What is wrong with going to the Church for theology?

Further to quote the article the "Priest lying on the floor spoke up." What was he doing on the floor? Did he have to make a mockery of Mass and then advertise it?

Songs by Simon and Garfunkle and building an Altar including pictures of rats, food ads, and other unholy things, it certainly must have been very elevating. How come we have to go underground to say Mass? We are not being persecuted. If these people are so anxious to go to Mass why not go to their parish church where there is a Mass every day? But that would be too easy and no one would know about the pink and gold colottes and the other shenanigans and it would not be in the paper.

It is no wonder that Bishop Sheen has to go to Ireland for priests. If that is all we have to offer in Rochester, and if our religion has lost so much of the basics we were taught we might just as well go to the nearest Protestant Church. At least they still have dignity.

—Mrs. H. Pikuat,
460 Chestnut Ridge Road
Rochester.

Readers Continue to Express Views on Encyclical

Editor:
In reference to the Papal Announcement and Bishop Sheen's discussion of world reaction:

As a layman I am not well equipped to argue philosophical points with Bishop Sheen. But his relating of birth control to "violence" and the "death wish" do not seem to be good arguments.

He said man's smashing of the atom is also related to the death wish. Then isn't his construction of the largest buildings, the longest bridges, the production of the most food, a counter wish for life?

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voles a serious digression from God's design for the use of sex. Those persons have reasoned erroneously when they say that although one natural function of the marital act (procreation of children) is violated, another natural function of the act (expressing and fostering love) is kept intact.

If it is permissible to alter the sexual act so that it is no longer procreative in design, then to restrict the use of sex only to contraceptive acts of intercourse between spouses as a natural, God-designed expression and fostering of love is arbitrary.

For if sex is permissible in this way, it logically follows that sex can be used to complete satisfaction in ways other than intercourse—done in the name of expressing and fostering their mutual love. Even the use of sex by husband or wife alone, adulterous acts, homosexual acts, can be construed as expressing and fostering love towards one's spouse.

It is against such perverse misuses of sex that the Catholic Church insists that sex must be used between male and female in the married state

in such a way that procreation is possible should other natural, physical conditions be present. In this way, God's primary purpose of marriage, the procreation of children, is fulfilled and also importantly a true expression and fostering of love between husband and wife is achieved.

—(Rev. William J. Cosgrove,
Assistant Pastor, St. Michael's
Church, Penn Yan, N.Y.

Editor:
Peter has spoken through Paul! Perhaps we can have no better proof of the infallibility and indefectibility of the Church than this latest pronouncement of the Holy Father.

How easy it would have been to have gone along with the secular world, the non-Catholic churches, the "liberal" Catholic theologians, and the editors of the "liberal" Catholic press. To have done this would have been to contradict an established and authoritative teaching on basic Christian morality. The Church no longer would have the right to be regarded by her children as the unchanging teacher of mankind.

Word for Sunday

Parable Exemplifies 3 Rules

By Father Albert Shamora

In the parable of the Good Samaritan there are three actors: the pitiable robbers, the pitiless priest and the Levite, and the plying Samaritan. Each exemplifies a rule that often governs men's lives.

The robbers illustrate the Iron Rule: "Might is right." The road from Jerusalem to Jericho is a wild, dreary, mountainous one—a good place for robbers.

Many of the 40,000 men whom Herod had dismissed after rebuilding the Temple became robbers for want of employment and haunted the Jericho road. They lived by the rule: "What is yours is mine. I'll take it." Satan and all the wicked who rob men of life, liberty and all that is precious live by the robbers' rule.

The priest and Levite exemplify the Silver Rule: "Do not do to others what you would not have them do to you." It is the negative religion of doubts: don't hurt anyone, don't wound, don't rob. The priest and Levite didn't do anything to the wounded men, but neither did they do anything for him. Had the wounded man been able to cry out, perhaps the priest and Levite might have stopped. How often misery has been unrelieved, because it was not clamorous.

Some would justify riots on the grounds that without them little would have been done for the downtrodden. That is not true. There are

the indifferent, like the priest and Levite, those who say, "What is mine is my own, I'll keep it." But there are the good Samaritans, too.

The Samaritan exemplified the Golden Rule: "Do to others what you wish them to do to you" (Lk. 6:31). He wasn't rich, just an ordinary person, for he had only one beast and no servants. But his was the spirit of Christ: "What is mine is yours, we'll share it."

An old peasant was bringing a heavy sack of grain to market. On the way his horse bolted and the bag fell to the ground. The old man could not lift the sack back on his horse. Just then he saw a horseman coming.

That there will be heresies and schisms as the result of the Pope's pronouncement is quite probable. The heretic always appeals to the Pope for his authority and then when his erroneous teachings are condemned, he in turn condemns the Pope and the Church.

It is the duty of every Catholic to lay aside private judgment and to raise the cry, "PETRUS HIAS SPOKEN THROUGH PAUL!" When Jesus said to the Apostles, "Will you also go away?" at the time that so many of his disciples turned away and walked no more with Him because He had told them that He would give them His flesh to eat and His blood to drink, Peter, answering for the rest, said: "Lord, to whom shall we go, you have the words of eternal life."

There were disciples who left Christ then; there will be disciples who will leave Christ now. But where will they go to whom will they go? Now, as then, the faithful disciple will say of Peter's successor, as Peter said of Christ, "You have the words of eternal life."

—Rev. G. Stuart Hogan,
769 East Ave., Rochester.



His hope for help, however, vanished when he saw the man was a nobleman. "How could he ask him?" He didn't have to, for the nobleman volunteered his help. When the sack was back across the horse, the peasant doffed his cap and said, "Your worship, how can I ever thank you?"

"Very easily," replied the nobleman. "Whenever you see anyone in need, as you now were, help him. This will be thanking me."

In like manner we thank the Good Samaritan—Christ—for all he has done for us whenever we help another in need.

The lawyer asked, "Who is my neighbor?" Christ reversed the question and asked, "To whom are you neighbor?"

By PATRICIA ROESCH

A new year of religious education is on the launching pad at the Confraternity of Christian Doctrine (CCD) office, and the curricula is scheduled for Sept. 23 throughout the diocese.

Rev. Daniel F. Holland, assistant director of CCD, is enthusiastic about the enlarged, enriched Adult Theology Program for the coming year.

The program will operate in 18 locations, Sept. 23 to May 18, with special added courses and new educational techniques. Father Holland anticipates an increase in registration of close to 200 over last year. The total finishing courses last

Rochester To Be 19 SCLCR

By CARMEN VIGLUCCI

Rochester will be host city of Eastern Regional Conference of Southern Christian Leadership Conference in 1969. It was decided at a national meeting which ended Memphis this week.

The Rev. Bennie Brass, president of the local chapter, said that at least 100 chapters will be represented at the conference here, hopefully including the national president, Rev. Ralph Abernathy.

"This is definitely a sign that the chapter is gaining in strength," said Mr. Brass, "and that we have a definite home here."

"We are operating under the slogan 'social power—not black power or white power' but 'social power.' We need the support of all to reach we to alleviate the nation's racial crisis and I mean of all black and white."

The local chapter had proposed

PAT A

Do you have questions about the new PAT ANSWERS? But do write in your concerns and have them answered. Address: PAT ANSWERS, answers will not necessarily be of the Diocese.

Q—In the liturgy of the publicity given to the liturgy used in some recent home-Masses criticized by Bishop Sheen last week, please review guidelines he set down for legitimate home-Masses.

A—Bishop Sheen's permission home-Masses was announced July 1967. He laid down the following guidelines to be observed by priests and the laity participating in this privileged kind of worship:

1. Home-Mass may not be offered on a Sunday or holy day.

2. The prescriptions called "ritual" and "servant" (including all Mass vestments, use of proper altar vessels, linens, cloth, stone or antemensium (cloth with relics sewn into it) must be strictly observed by each priest.

3. A homily must be preached at each home-Mass.

4. There must be at least 15 people in attendance.

5. Communion may not be given under two species.

6. Each pastor must report to Pastoral Office the frequency of home-Masses, attendance, effectiveness, influence on the community and personal observations.

7. No Mass may be said in a private home for the benefit of a particular society, group or age.

8. No eating or drinking other than the Eucharist may take place.

9. Mass in a given home may be repeated until the whole area of parish has been covered.

Q—Are there any standard rules about the style and quality of Mass vestments? It seems there are varied materials and designs (some of them too-modern for my taste) used.

A—The style and designs of vestments, and the materials used are not rigidly ordered. It is much up to the taste of the priest (who usually purchases vestments for his church) how conventional or inventive they are. Because vestments are expensive, their quality depends on the financial ability of the parish. Some parish boards have liturgical committees who have some say about continuing to use old vestments and purchasing new ones. Strange as it may seem, there has been very little agitation about dropping or changing these garments dating from the earliest centuries of the Church.

Q—Has the Catholic Church ever designated women as "deacons"?

—M. J. K., Genoa

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