Mideast Turmoil

A large group of Arabs are guarded by Israeli soldiers at an identification center in Nablus in Israeli-occupied Jordan. The center was set up after an Israeli army's pre-dawn raid successfully took over the town. Tight security measures are being enforced to crack down on Arab guerilla activities. (Religious News Service)

And It Leads Them to Jail

Amish Stick to Horse and Buggy

Paoli, Ind. — (RNS) — Thanks to a neighbor, Amishman Henry M. Miller's stay in the Orange County Jail was considerably shorter than the expected 20 days.

Mr. Miller, 46, an Amish bishop, went to jail on July 26 to sit out a $100 fine at the rate of $5 a day. He was found guilty of failure to display Indiana's required slow-moving-vehicle emblem on his horse-drawn buggy.

However, he was released July 28 when his fine was paid by a neighbor, Ermal Dillard.

Dillard was unavailable for comment, but his mother-in-law said he paid the fine because "we think they (the Amish) are wonderful people."

"They were going to lose their wheat crop if Mr. Miller wasn't there to help with it," Mrs. Lizzie Hopper said. So we decided we ought to do what we could for them."

Six other Orange County Amishmen previously had been found guilty on the same charge. The Amish have refused to display the emblem because they say it is a matter of religious belief.

The Amish also refuse to pay the fines. Instead they go to jail. Simon Gingerich, a clergyman for the Orange County group, said they feel that paying the fines would constitute admission that they are wrong.

After the previous Amish convictions last year, Orange County Sheriff Ferrell Fields gave the Amishmen special treatment at the jail. He allowed them to have individual cells and go outside to eat homemade ice cream when other members of the community came here on visiting days.

But when Mr. Miller was jailed July 26, he was put in the "hold" with six other men being held for various offenses, including armed robbery. The "hold" is a large sunken cell that holds 27 prisoners.

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'Liberal' Masses Suspended

St. Louis, Mo. — (RNS)— Sunday Masses for reform-minded Roman Catholics which have been drawing an average of 2,500 have been ordered stopped by the pastor of St. Francis Xavier Church here.

Two Sunday Masses have been offered each week in the basement of the parish church. The congregations have come to be referred to as the "lower church" group. Catholics have been coming to the Masses from throughout the archdiocese, some from as far as 25 miles away.

Father Louis J. Hanlon, S.J., pastor of St. Francis Xavier Parish, maintained that a "parish within a parish" could not exist.

"We find that they (the extra Masses) have created managerial, theological, liturgical and financial tensions and conflicts which are not for the well being of the total parish," he said.

He admitted that the Masses in the upper church, traditionally conservative, will not have the same appeal for those who have been attending the lower church services, but he asked them "to come and tolerate the Masses in the upper church."

The lower church group offered services with guitar music, the chance to make one's own petitions during the offertory part of the Mass and a relaxed atmosphere with space for children to wander.

Lay participants at the lower church Masses regularly receive both bread and wine at communion. The "kiss of peace" has been another standard practice at the lower church Masses. This generally takes the form of a handshake, started by the priests at the altar and passed to the congregation.

Use of guitars and folk music has drawn many to the lower church services and some participants cite the "intelligent homilies" as a major reason for attending the lower church. Sermons are preached by Jesuits on the St. Louis University faculty.

Vermont 'Parochiaid' Opposed by ACLU

Montpelier, Vt. (RNS) — State officials have asked voters in St. Albans to try for a fourth time to approve a school tax increase which is required because the public school enrollment has been expanded by the closing of two Roman Catholic schools.

At the same time, the Vermont Chapter of the American Civil Liberties Union said that it was prepared to take legal action if the 1970 legislature passes a law which would give financial aid to parochial schools in the state.

Unless the special school tax, rejected three times by the St. Albans voters, is approved, the schools in that city will not be able to open on Sept. 2. The current tax rate in St. Albans is $2.74 per $100 of assessed property value. The new rate would be a school tax of $5.44 and a combined city-school tax of $8.54.

There are two bills which are being prepared for the legislature. One would give direct aid to the parochial school system, while the other would give tax credit to parents of children in private or parochial schools.

Brazil:

Will Sword Outduel Pen?

Sao Paulo, Brazil — (RNS) — Journalists who duel with the Brazilian government on issues such as Church implementation of social justice are engaged in a perilous fencing match where the odds heavily favor the sword to be mightier than the pen.

The "recommendations" made by Brazil's Minister of Justice concerning what can and cannot be published or broadcast by the nation's news media leave little doubt that censorship is indeed a condition of life: —

"Do not publish news, information or interviews that involve the political attitudes of religious people and which may create tensions of a political nature.

"Do not publish any news, commentaries, interviews or statements that may endanger the economic policy of the government.

"Do not publish news relating to subversive movements in foreign countries, plans of violent actions, guerrilla warfare or television films of such movements.

"Do not print news relating to imprisonments of a political nature or censure except if furnished by competent authority.

"No reference to political activities or extra-curricular activities of students such as protests, demonstrations and conflicts between them and professors or agents of the government."

Brazilian editorial pages often speak of "outside agitation" as the cause of civil unrest within Brazil, which is reminiscent of some U.S. newspapers which claimed that ghetto riots, student demonstrations and other symptoms of social unrest were only "outside agitation" or "Communist influences" to be resolved by large doses of law and order.

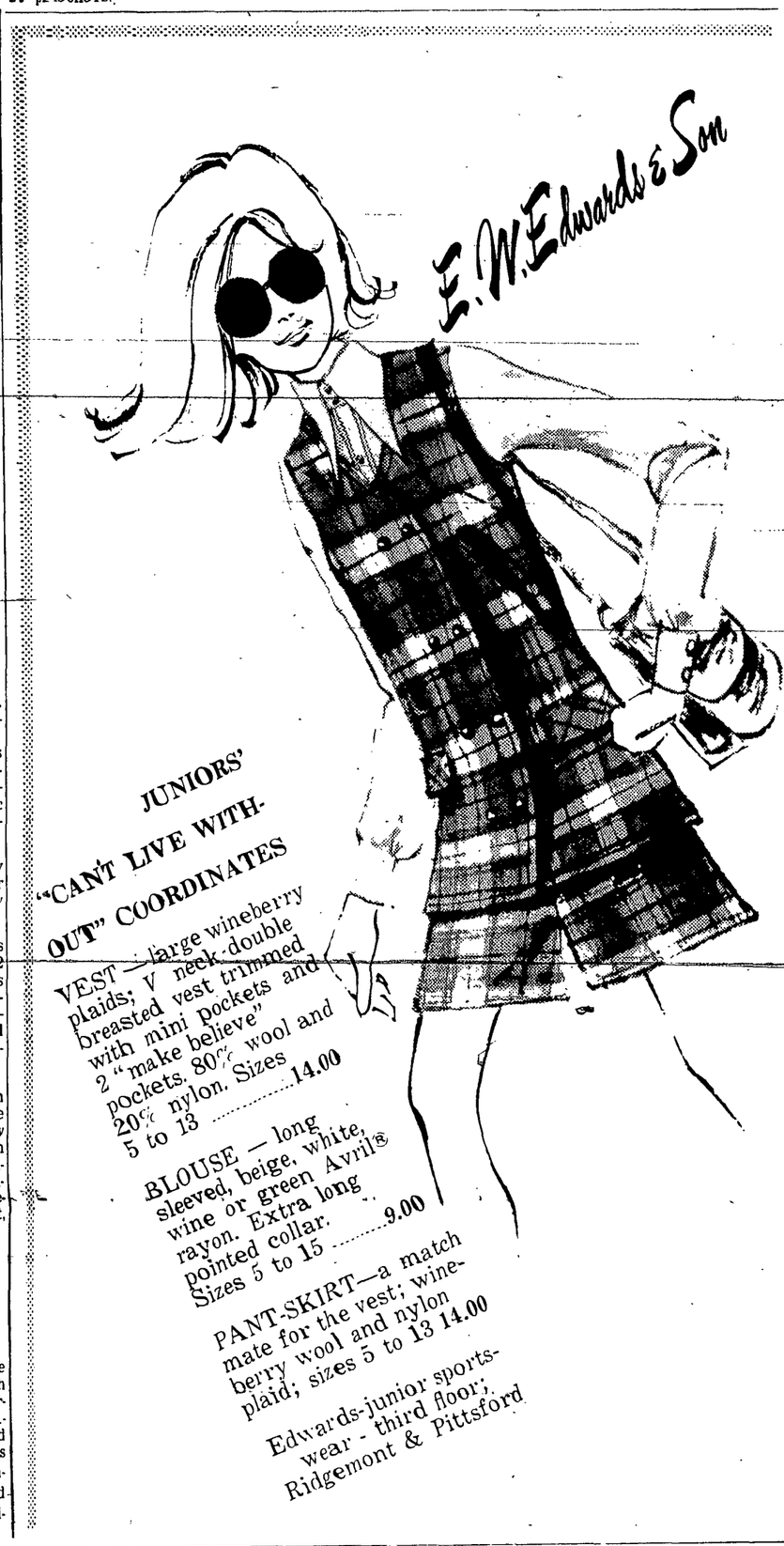
St. Louis Review At Top of 'Best'

St. Louis (NC) — The **St. Louis Review**, St. Louis archdiocesan newspaper, was ranked first among 10 publications chosen as "elite" Catholic newspapers in a recent national survey conducted among Catholic journalists, writers and educators.

The survey was conducted by Alfred N. Delhaye, instructor of journalism at the University of Missouri, Columbia, Mo.

The **St. Louis Review** was placed among the top 10 by 42 out of 62 respondents. It was followed by the **National Catholic Reporter**, with 31 placements, and the **Long Island Catholic**, Rockville Centre diocesan newspaper, with 28.

Also placing in the top 10 on the basis of survey scores were the Clarion Herald, New Orleans; the Monitor, San Francisco; the Catholic Messenger, Davenport, Iowa; the Catholic Universe Bulletin, Cleveland; the Catholic Transcript, Hartford, Conn.



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Poor Are 'Visiting Royalty' at Lourdes

By FATHER JOHN P. FOLEY
(NC News Service)

Lourdes, France — This city is one of the most popular pilgrimage spots in the world — and, like all cities where crowds gather, it can be expensive.

To guarantee that poor pilgrims would not be prevented from coming to Lourdes, leaders of the French Catholic Aid Society vowed more than a decade ago to provide a place where impoverished pilgrims would be lodged and fed at no charge so that they might visit the grotto where the Blessed Virgin Mary appeared to St. Bernadette.

Today, 600 pilgrims can be housed and fed — at no cost to themselves — at the beautiful Cite Secours Saint-Pierre. For five days, poor pilgrims are lodged in an ultramodern facility in a rustic setting less than a mile from the world-famous shrine.

The 11-building city is an answer to a wish expressed by St. Bernadette herself that some form of lodging be provided for the poor who came to pray at the grotto made holy by the apparitions of the Blessed Mother.

All the needy pilgrim requires for admission to the City of St. Peter is a letter from his pastor or from a local branch of Catholic Action asking that the hospitality of the center be extended to him.

Since May 1, 1956, when the "city" first opened its doors, more than 130,000 pilgrims have been treated like "visiting royalty" by the staff — largely made up of volunteers —who have pledged themselves to serve the poor with dignity and devotion.

Those who make use of the city's facilities might be pensioners, large families or sick persons whose greatest desire is to visit the shrine of Our Lady but whose finances have been depleted by medical bills.

Financial support for the Cite Secours St.-Pierre comes from donations made directly to the "city" and through assistance from French charitable organizations, such as the St. Vincent de Paul Society and the Ladies of Charity. Costs are kept at a minimum because of the large number of volunteer workers who include Little Sisters of Jesus of Charles de Foucauld, seminarians and lay men and women.

The architecture of the City of St. Peter is an effective blend of the modern and rustic. Several buildings are retained from the farm which once occupied the spot. The cow shed is now a conference hall; the hay loft is a dormitory for priests; and the pig sties are now apartments for staff members.

The pavilions and dining halls are a modern combination of glass and fieldstone, tastefully designed to conform to the farm surroundings.

The chapel — an exact model of the sheep fold where Bernadette tended her flock up to 15 days before the apparitions of the Blessed Virgin — provides a setting reminiscent of both the poverty and devotion of the simple farm girl who was destined to converse with the Mother of God. The roof is thatched — and, to preserve the rustic setting, the seats are milking stools draped with sheep skin.

It is the inscription in the dining hall, however, which perhaps best captures the spirit of the Cite Secours St.-Pierre. "Christ is bread shared," it reads — and scores of volunteers labor each to insure that the poor will indeed find Christ in the City sanctified by His Mother.

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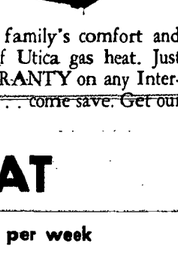

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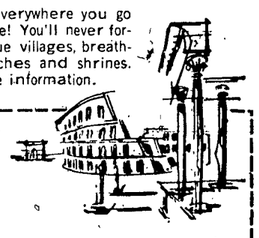

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