

Inner City Church Transfer May Set Pattern

Cleveland — (RNS) — Predominantly white inner city churches will probably follow the lead of a Unitarian congregation which decided here to turn over its property to black members for black community use, according to the chairman of a national black caucus.

Hayward Henry Jr., head of the Black Unitarian Universalist Caucus, referred to the action of the Unitarian Society of Cleveland. The church voted to give its \$400,000 building and maintenance funds to 30 black members.

The decision, unusual but not unprecedented, spotlights

a thorny problem facing many churches. While the Unitarian faith — which has 1,300 churches — has few inner city situations, scores of congregations in other denominations, are encountering dilemmas similar to that in Cleveland.

The issues go back more than a decade to a time when large city churches began to lose members in the shift of middle class whites to the suburbs. Numerous churches decided to sell city property and relocate. Others, finding this alternative too easy and perhaps disloyal to urban needs, elected to integrate as local neighborhoods became predominantly black.

To some, black strides to

gain control of the urban church facilities is an indication of a separatist philosophy which strikes at the roots of the integration movement.

Raymond A. Woffard, a black Cleveland Unitarian, said the drive of the black caucus was "not separatist, but our asserting that we want to be on our own."

The possibility that attainment of genuine black power necessitates a period of temporary withdrawal of blacks from the integration path has been recognized by a few church groups. Need for solidification of the black community before a real unity and wholeness can come to

Nanoseconds to Spare? Then Unpack Your Program

The language spoken every day in the business world is one that even businessmen do not understand clearly. The reason is the computer and the growing influence of electronic data processing on the American scene.

If you think you understand today's business language, here is a test prepared by the International Accountants Society of Chicago, using 10 common computer words. To businessmen, they should be as familiar as the contents of their wallet.

1. Bit
2. Program
3. Dump
4. Hardware
5. Terminal
6. Baud
7. Run
8. Unpack
9. Nanosecond
10. Routine

According to Jay Herrett, Director of IAS' Business Electronics Division, "If an executive knows only six or less of these terms, he is in danger of becoming a computer dropout. In fact, these are basic words used every day in many companies. And they are not too far removed from the daily conversation in homes across the country.

"We know from the number of students enrolling in our home study course in Business Data Processing how many businessmen are beginning to learn the importance of learning to live with electronic data processing.

"The revolution in space travel has brought new words into our vocabulary, and so has the computer revolution.

Here are the definitions, taken from the concise Dictionary of EDP Terms published by IAS.

BIT — A contraction meaning a binary digit; a single



hole in a punched computer tape or card. Bits comprise a character; characters comprise a word.

PROGRAM — A computer plan for the solution of a problem.

DUMP — To transfer all or part of the contents of one section of computer memory into another section.

HARDWARE — A term used to describe the mechanical, electrical, and electronic ele-

NANOSECOND — A billionth of a second. A time measurement used to measure the operating speed of a computer.

English Bishops Tackle Race Relations Problem

By JOHN A. GREAVES (NC News Service)

London—The bishops of England and Wales have begun to set up a special council to deal with the urgent problem of race relations.

Named to an organization committee are representatives of the Laity and the Social Welfare commissions, plus two experts in the field.

The latter are Father Lewis Donnelly, O.F.M., the Church's only full-time official worker on race relations in London, and Miss Anne Dummett, a colleague in the Catholic Institute for International Relations (CIIR).

Father Donnelly had sent a memorandum to John Cardinal Heenan of Westminster pointing out that formal commitment to the work of fostering racial harmony was long overdue.

Britain today has between a million and 2 million citizens who emigrated from the West Indies, Africa and Asia, following the breakup of the old British Empire. Many eventually go back to their homelands with their acquired savings and skills, but the majority stay. With their families, they comprise about two per cent of the total population.

Most have moved into industrial areas, congregating together by nationality. Though recognized officially by the government and by the majority of the

ROUTINE — A sequence of instructions which perform a definite function within a larger computer program.

How well did you do?

English Bishops Tackle Race Relations Problem

people as equals, their ever-increasing pressure on housing and schooling has led to discrimination and is beginning to produce racial tensions of serious import.

The Catholic Church, which in this country owes its present strength essentially to Irish immigration and which generally, of course, rejects all racial discrimination, had been content until now to let the matter ride.

Father Donnelly, who is 30 years old, has, since joining the CIIR, sat on various race relations committees, lobbied with members of parliament on legislation, advised teacher-training colleges and schools and stumped the country giving lectures.

He considers this activity "playing about" with the problem, insisting that "racial justice must be seen as an essential part of the Gospel message."

YMCA EJECTS COMMUNIST GROUP

Chicago — (RNS) — The YMCA Hotel has sent the Communist Party into the streets, not to launch a revolution but to wonder where to meet.

For some months, a group called The Press Club (unrelated to the Chicago Press Club) had rented "Y" space for meetings. It was learned that the sponsors were the Communist Party of Illinois and the Daily World Forum.

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Each time we celebrate this meal our Lord gave us, we express our thanksgiving as God's People freed from the slavery of sin to live in peace and brotherhood with all men in every land.

When we receive the Eucharist we accept all others as brothers-in-Christ. Is not Holy Communion a sharing of our Christ-life with the community of men? To receive the Eucharist is to thank God for the blessings of our life by sharing with those in need.

As Catholics and Americans we have much to be thankful for. We have, when needed, our doctors, dentists, hospitals, and drug stores. We have good food and water, supermarkets, and cooking appliances. We have clothes, shoes, warm homes, and sanitation. We have education, career opportunities, the theater, arts, and television. We have the means to live Christian lives and the freedom and personal dignity that America provides. We reap the good things of America from automobiles, highways, and space pioneering to welfare, insurance, and social security. And on and on...

Thank God for the good life He has provided you and your family. Receive the Eucharist and accept in your heart those of our world who are illiterate, diseased, homeless, hungry, and naked. Those imprisoned by inhuman poverty.

Thank God for the goodness you have received by sharing some good with the missionaries bringing to underdeveloped peoples food, homes, medicine, education... the Eucharist.

Send a donation to the missions with a real Eucharistic spirit... with Thanksgiving. Can we truly break bread together... and not?

11/28/69

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Deaths

Sr. Michella

Sr. M. Michella Weltzer, 83, a Rochester native who devoted about half a century to the religious life, died Nov. 19, 1969, in the Towson, Md., Motherhouse of the Mission Helpers of the Sacred Heart.

The requiem Mass was celebrated there last Saturday by her nephew, Father Arthur Weltzer, formerly of Rochester, who is pastor of Holy Family Church in Columbus, Ga.

Sister Michella was in the initial cadre her order sent to this area to teach catechetics. She taught at Fairport from 1957 to 1959.

She was brought up in St. Andrew's and Holy Redeemer

parishes and had a dressmaking business before entering the convent. She was in her 45th year with the Mission Helpers.

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Like the Christ ministerial priest embodied in men and within a given moment it is not of trinal aspects which... The challenge of that the Gospel of life is viable in new age which i... It must also be despite recent cha many factors in priests which lea of their human tions. For many, the key problem rather a joyful a life and work. Th ple, remains full faithful response bacy must be sim realization of his Basic human r abilities must find tion in the liv which isolate the ple he serves to growth in pastoral policies which ur sumption of majo

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By Sarah

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