

Church tax exemption probe set

WASHINGTON—The claim of New York City taxpayers that real estate tax exemptions granted to religious organizations are unconstitutional will be considered by the U.S. Supreme Court.

In agreeing to consider the case, the court will schedule arguments next fall or winter and will then issue a written opinion.

The appeal was brought against the New York City Tax Commission by Frederick Wall, acting as his own attorney.

Wall, who owns property on Staten Island, contends that tax exemptions for religious organizations constitute an involuntary payment by him to the religious groups in violation of his First Amendment right to religious freedom.

HE ALSO claims the exemptions represent a confiscation of his property "without due process of law in violation of the 14th Amendment."

Church-owned property amounting to billions of dollars is presently exempted from taxation by laws in every state. Although the tax exemption of Church-owned business has been under critical examination recently, the exemption for church buildings rarely has been questioned.

The suit made little progress in New York courts, where the trial court dismissed it without a trial and the highest court affirmed that the tax exemption is "firmly imbedded in the law of this state."

THE SUPREME COURT, in agreeing to consider the case, declared it had "probable jurisdiction" to review the appeal. (Continued on page 6)



VOL. IX, NO. 37

INDIANAPOLIS, INDIANA, JUNE 20, 1969

INDUSTRY FRONT BROKEN

Major grape growers offer Chavez contract

By GERARD E. SHERRY

FRESNO, Calif. — A break came in the four-year-old solid front of California grape growers against Cesar Chavez's United Farm Workers Organizing Committee, AFL-CIO, when 10 leading growers offered to negotiate a contract with the union, which accepted the offer.

The growers involved produce almost a third of the grapes grown in the Coachella Valley and the Arvin areas of California, which in turn produce about 25% of the total state grape harvest.

Co-chairmen of the growers group are Lionel Steinberg of the David Freeman Co., in

Coachella, and John Kovovich, a major grower from Arvin, who has the papal knight of St. Gregory decoration.

They called upon President Nixon, Labor Secretary George Shultz, and U.S. Senators Edward M. Kennedy of Massachusetts, and George Murphy and Alan Cranston of California to use their good offices to assist in bringing about an early and equitable solution to the dispute.

"WE ARE AWARE of the efforts being made by other segments of the grape industry," Steinberg said, "but we feel this move on our part may provide a more positive immediate breakthrough. We fully support national farm legislation which will provide a basis for a long-range solution to farm labor problems."

The action by the growers is the first time either side actively plunged for federal mediation, Steinberg said. The announcement does not mean that the group is recognizing the Chavez-led union.

"That would be one of the topics of discussion if federal mediators get talks going," he said.

The AFL-CIO United Farm Workers Organizing Committee of Delano obviously was elated by the breakthrough. It sent Larry Hlong, assistant director, and Dolores Huerta, union vice-president, to Los Angeles, where they held a press conference.

In a joint statement they said that the UFWOC would join the growers in asking for help from the federal mediation service.

"We stand ready to meet immediately. We intend to bend every effort in the very best of good faith to reach a quick agreement. Protracted negotiations are not necessary. The issues in disagreement are neither great in number, nor complexity. If both sides wish a settlement, then little time needs to be consumed reaching it," they said.

Illness emphasized the strike of grape pickers and the consumer boycott of table grapes will continue until a settlement is reached. He said the subject of the proposed negotiations will be working conditions, grievance procedures and wages. He admitted that the union does not yet know what specific wage demands will be made.

THE UNION official praised the 10 growers for taking the first steps toward ending the bitter struggle, giving farm workers a measure of dignity on the job and developing industrial peace on the farms of this state.

"They have demonstrated," he said, "courage because they will be subject to scorn from (Continued on page 6)

Cuernavaca ban lifted by Holy See

VATICAN CITY — The Holy See, withdrawing its ban on the training center for missionaries in Latin America founded in Cuernavaca, Mexico, by Msgr. Ivan Illich, has authorized priests to attend it.

The permission has been given on an experimental basis.

It was also given on condition that the bishops of Latin America and Bishop Sergio Mendez Arceo of Cuernavaca supervise the teaching at the Intercontinental Center of Documentation (CIDOC) and that the center "be led back to the spirit and the purpose that presided at its foundation."

The Holy See also asked Msgr. Illich to leave the center and to put it under the direction of CELAM, the Latin American Bishops' Council.

This was ordered in a note sent to Bishop Mendez of Cuernavaca.

Pope Paul gave the note directly to Bishop Mendez (May 24) at an audience, according to Le Monde.

BISHOP MENDEZ had asked the Holy See to re-examine its prohibition, which had been delivered to him and Msgr. Illich on January 18. The note withdrawing the prohibition said the Holy See had taken into consideration not only Bishop Mendez's appeal but also a report from Bishop Guy Marie Riobe of Orleans, France, and Bishop Albert Sanchagrin of St. Hyacinthe, Quebec.

An official of the Holy See emphasized that the reversal of the ban was neither an admission nor that the ban was a mistake nor that the reasons for the ban were faulty.

THE NOTE said: "The Holy See, having duly taken into consideration the appeal of Msgr. Sergio Mendez Arceo, bishop of Cuernavaca, and the report of Msgrs. Guy Marie Riobe, bishop of Orleans, and Albert Sanchagrin, bishop of St. Hyacinthe, does not oppose attendance on an experimental basis, by priests and Religious courses organized by CIDOC, on condition:

"A) That this teaching be given under the supervision of the Mexican Bishops' Conference, CELAM and of the Ordinary of Cuernavaca;

"B) That the afore said center be led back to the spirit and the purpose that presided at its foundation. The Holy See also allows that the Franco-Canadian House (CHIRELO) of Cuernavaca remain open on an experimental basis, with the facility of accepting new enrollments, under the responsibility of Msgrs. Riobe and Sanchagrin and of their respective episcopal conferences, and asks them to refer to it if necessary.

"Besides, recalling the declaration of loyalty and of submission to the Holy Father manifested several times by Msgr. Illich, it is necessary to urge him earnestly to remain faithful to the Church and to his priestly engagement, to invite him to leave CIDOC within a reasonable time and to place this center, under conditions to be determined, under the competence of CELAM.

"Msgr. Illich must indicate where he proposes to go in the future.

"The Holy See also takes note of the declarations and assurances of Msgr. Mendez Arceo and earnestly hopes that the present arrangements will help re-establish the desired tranquility."

Msgr. Illich had declared after the ban was imposed on his center that he had decided to leave the priesthood.

PARISH SHARING PLAN OUTLINED

Formula approved to finance Religious Education Center

By PAUL G. FOX

A formula for funding the newly-created Archdiocesan Religious Education Center was approved Thursday, June 12, by the Archdiocesan Board of Education. The \$30,000 budget for the operation was previously approved by the board.

Parishes who presently contribute to the subsidy of Catholic secondary schools will be assessed one-half of one percent of their annual ordinary income, while parishes not served by a Catholic high school will be assessed seven-tenths of one percent. Those parishes which do not operate any Catholic school will be asked to pay one percent.

The action was the first of three "formulas" for financing Catholic schools discussed by the board at its June 12th meeting, held at Msgr. Downey Council Knights of Columbus.

The board also heard preliminary reports from a Committee on Parish Sharing, regarding the financing of elementary school salaries and the equitable assessment of high school deficit payments by Marion County parishes.

MSGR. RICHARD Kavanagh, V.F., pastor of St. Michael's parish, Indianapolis, heads the nine-member committee appointed to study parish sharing by board president Frank James. Also serving on the committee is another board member, Mrs. Thomas Maxwell.

Seven committee members are non-board members. They include: Msgr. James P. Galvin, pastor of St. Patrick's parish and former Archdiocesan Superintendent.

Editor of Irish Times of Dublin writes of life in Cuba 10 years after Castro revolution. Page 2

Brazilian priests' document protests against persecution. Page 3

Catholic publications voice strong reactions to resignation of Bishop James P. Shannon. Page 5

intendent of Schools: Richard Zink, William Mooney, John Huser, William S. Salm, Grant Hawkins and James Mann.

Serving in an ex-officio capacity on the committee are Msgr. Victor L. Gossens, pastor of St. Mary's parish, and Archdiocesan Director of Home and Foreign Missions, and Father John Kahle, Archdiocesan Treasurer.

The parish sharing committee resulted from a recent appeal from inner-city pastors for financial assistance in meeting school obligations, especially in light of increased teachers' salaries.

Two meetings of the group have been held on June 3 and 9. It was pointed out at the meeting that both elementary and high school assessment formulas must be considered along the same line. Otherwise it would result that the inner-city parishes which might receive relief on the teachers' salaries would be assessed a substantial amount on the high schools' assessment, in effect cancelling out the aid.

The Archdiocesan Board of Education did approve a policy statement on parish sharing "to preserve an opportunity for Catholic schooling" in inner-city parishes.

Five norms were included in the policy statement to be used as determinants: 1) the estimate of neighborhood family income; 2) the relationship between school salary cost and total parish income; 3) the degree of indebtedness and the rate of debt reduction; 4) the ratio of Sisters to lay teachers on the school staff; and 5) necessary parish building or major improvement plans.

IN OTHER action, the board turned down a request by St. Anthony's parish, Morris, to continue its seventh and eighth grade next fall. The board asked that the parish secure the services of a lay teacher to fill a vacancy on the school's staff.

The vote followed lengthy discussion about the possible consolidation of the junior high grades at Morris with St. Louis School, Batesville. St. Anthony's School has an enrollment of 135 pupils, including 20 in the seventh and eighth grades. It is located three

miles from Batesville in Ripley County.

A similar request to discontinue seventh and eighth grades at St. Vincent's School, Shelby County, by next fall was tabled until further discussion with all parties involved. (Neighboring St. Joseph's School, Shelbyville, recently received permission to review the appeal. (Continued on page 7)

Sparked by determination and financial support of college students—the supposed unconcerned generation—Operation Upbeat has begun its second year of activity at Marian College.

Designed to provide inner-city high school youths with the motivation and academic and cultural stimulation to pursue higher education opportunities, Operation Upbeat is an eight-week, residential program on the Marian campus.

This past Sunday afternoon, 24 high school students who have completed the nine or tenth grade and who show promise as potential college students, moved into Marian's Doyle Hall. Included in the group are 12 "pioneers" from last year's summer program and 12 new recruits. There are approximately the same number of boys and girls, with a slight numerical majority of blacks.

ACCORDING to program director William Pedtke, assistant professor of philosophy and a four-year faculty member at the college, these young people were chosen at an early age "before they become bitter with life."

"We are attempting to take them from their culturally deprived environment to show them that we are sincerely concerned about their welfare and their ability to succeed in college—the opening to economic opportunity for later life."

By PAUL G. FOX

The 23-year-old professor is assisted by a staff of Marian students and recent graduates. Serving as co-director is John O'Kane, of Dayton, a June graduate who majored in sociology.

Heading a group of five counselors-in-residence is Paul Kuzmick, of Indianapolis, another recent graduate who worked in the program last summer.

Counselors include: Dick Gardner and Susan Mailoux, both graduates, and Kenny Rogers, Valerie Geather and Ann Carr, all Marian students.

The counsellors and a corps of Marian students serve as weekly contacts throughout the school year, tutoring the Upbeat participants or merely offering friendship and encouragement.

Twelve of the 14 first-year participants in Upbeat have returned to the second year of the program, along with 12 new students. The majority attend Wood and Attucks High Schools, but a few represent Shortridge, North Central and Southport High Schools.

COST OF THE year-round program for the second stage is estimated by Pedtke at \$14,500, of which about \$7,500 is now in

hand. No federal funds are available and Indianapolis poverty funds were denied by other commitments.

"It was the news that no grants would be forthcoming that really stimulated the Marian student body into coming to our aid," related Pedtke. "The Student Government Association contributed \$1,000, while several classes, clubs, and individuals offered various amounts of financial assistance. One coed contributed the \$25 she earned in tips on Mother's Day serving as a waitress. It is this kind of support that is comforting."

Indianapolis business men have come to the partial rescue, however, with contributions and the promise of securing additional help from friends and business acquaintances. Major support has been offered by William Mooney, president of Mooney-Mueller-Ward Drug Co., Carroll Kahn, of Consolidated Sales, and Ed Joseph, of Hoosier Coal and Oil Co.

The housing, classroom and dining facilities of the college are being made available at cost, Pedtke said. Many individuals are contributing their time to conduct classes and workshops, including faculty members and their wives.

Daily classes are conducted for the 24 Upbeat participants in mathematics, English, current events, chemistry, biology. (Continued on page 6)

New Communion mode reportedly approved

PARIS — The Vatican has given the Belgian hierarchy permission to have Communion placed in the hands of communicants rather than on their tongues, the Paris daily newspaper Le Monde reported.

The new system will be formally announced on June 22, according to Le Monde's religion editor, Henri Fresquet. He said that several other hierarchies, including that of France, have requested similar permission and that the practice has already become customary in some experimental parishes.

"There is every reason," he

said, "to believe that the distribution of the host in the hand will sooner or later become the general practice."

During the open air Mass celebrated by the Pope at Geneva, he noted, "the crowd was sometimes so thick that the priests giving Communion were not able to go to each of the faithful as had been planned. At the spontaneous request of the congregation, where arms were raised to show the desire to receive the host, some priests had the hosts passed from hand to hand. One nun gave Communion to those around her."



SCENES AT MARIAN'S OPERATION UPBEAT—Virginia England, of Crispus Attucks, and Renis Henderson, of Wood, are among the first to sign in last Sunday for the second phase of Operation Upbeat at Marian College. Shown at the



reception desk are John O'Kane, co-director of the program, and Valerie Geather, a resident counsellor. In the second photo, three youths take advantage of a break in the schedule for some relaxation. From left are: Mark Eley, of At-



tucks; Charles Hicks, of North Central; and Billy Council, of Attucks. A current events class, third photo, is conducted by Tom Wilson, a 1964 Marian graduate. William Pedtke, second from right last photo, and John O'Kane, left, outline the Oper-



ation Upbeat program to Thomas Binford, second from left, president of D-A Lubricants, and William Mooney, president of Mooney-Mueller-Ward Drug Co., businessmen sponsors. Pedtke and O'Kane are serving as co-directors of the program.



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CUBA: TEN YEARS LATER

Entering Havana like 'slap in the face'

By JOHN HORGAN

HAVANA, Cuba—Flying from Mexico City to Havana is like undertaking a journey across the Styx. At the point of departure there is life, light and movement; at the point of arrival quietness, gloom and emptiness. It is easy to say that Cuba's capital is in a state of siege, but to experience the reality for the first time is like a slap in the face.

It is probably safe to say, in fact, that Cuba is the only Latin American capital in which you

Editor's Note: John Horgan is an editor of the Irish Times of Dublin. He recently spent several weeks in Cuba for an on-the-spot report of what Cuban life is like ten years after the Castro revolution. This is one of an exclusive series of articles for The Criterion and the Catholic Features Co-operative.

can cross the street without taking your life in your hands.

Cars are few and far between, and many of them are American models still churning out

the miles at an age at which most of their brothers and sisters in the United States have been consigned to the scrapheap. This is chiefly because no new cars have been imported for personal use for almost a decade (although there is a sprinkling of relatively new European cars available for embassies and some government departments).

If something breaks on a 1956 Buick, for instance, the Cubans simply make a new part—or cannibalize a sister vehicle which has passed the point of no return.

THIS IMPRESSION of emptiness is reinforced by the storefronts. It is possible to walk for a mile or more without seeing an open store: the empty windows gaze back at you like sightless eyes.

And everywhere there are queues—for bread, for books, for meat, for restaurants—even for the famous Coppelia ice-cream parlor just across the street from the Habana Libre Hotel (formerly, it will be remembered, the Habana Hilton, but that was before Fidel).

The impression, in fact, is of a great clock that has been allowed to run down and stop. It is an impression which is reinforced by the hotels themselves, some of which are visibly frag-



ing at the edges owing to the difficulty in obtaining replacement parts for their (mostly) American machinery, and to the perennial difficulty of finding suitably trained and qualified staff.

The mass exodus which, especially since 1961, has claimed upwards of half a million Cubans, has made itself felt principally in the sectors in which Cuba could least afford to lose personnel. The people who emigrated were not the illiterate campesinos, but the people who made the cities tick.

The moral of the story is that although the novelty and

the enthusiasm and the youth of the Cuban Revolution still exist, so does the unrelenting discipline which has made it possible. The hope which it has generated and the radical social and political changes which it is attempting to bring about are real—but so is the continuing struggle and the means being used to wage it.

The immediate temptation is to begin to make comparisons—especially comparisons between Cuba and the United States, or between Havana and almost any other capital city in the northern hemisphere. If the visitor succumbs to this temptation, he

is likely to agree with Schlesinger's famous description of Cuba as "a mendicant Communist regime in the Caribbean."

But to do this would be to miss the point—or most of the point. There is no reason why the realities of life for millions of Cubans today should be ignored; equally, there is no excuse for romanticizing them. They must be considered primarily in their own context.

IT TAKES quite a few days for the initial feeling of shock, of isolation and of depression to wear off. It is replaced gradually by a realization of the magnitude of what has already been accomplished (with the help of massive Soviet aid, it is true), and if the enormity of the task which still lies ahead of the Cuban people.

This is not an analysis which can be carried out from the side of the swimming pool at the Habana Libre, or even from any other base within the capital city itself; this is because the Cuban Revolution, today as it was in the beginning, is overwhelmingly a national phenomenon rather than an urban one.

This, together with the fact that so many of the discontented people have left or have been pressured into leaving (the first category is by far the larger of the two), alone can explain the fact that so many Cubans are still willing to live under present-day conditions of tension and shortages.

More positively, it helps to explain the unity and the enthusiasm which are still the most impressive characteristics of this small and extremely isolated island, years after many pundits predicted that popular discontent would have toppled from his throne the charismatic leader who is subjecting his people to such an extraordinary trial of strength.

It is clear that the U.S. blockade has hurt Cuba badly, not only insofar as relations between Cuba and the U.S. are concerned, but, just as importantly, those between Cuba and the other Latin American countries. Mexico alone has benefited slightly, but the debilitating effects of the blockade on such mundane things as transportation and mail are obvious even there.

Some of Cuba's economic problems, therefore, stem from the fact that its major trading partner, Soviet Russia, is several thousand miles away on the other side of the Atlantic.

Just as serious is the lack of suitably qualified planners, for effective planning in Cuba can only be done, in the last analysis, by Cubans themselves. This was made clear in the early years of the Revolutionary Government's work, when planners from various Iron Curtain countries were imported but found themselves unable to translate their experience effectively into terms of the Cuban economy—Czechoslovakia to take only one example, has no seaports: in Cuba's economy they play a vital role.

EVEN TODAY, it cannot be

Form conservative group in Germany

FRANKFURT, Germany—A conservative Catholic group has been founded here to defend the Church and the Pope against attempted changes in the fundamentals of the Church's life and dogmas which, it claims, is a result of some post-conciliar Church renewal efforts.

Called For Pope and Church, the new movement's first action was to issue a manifesto, signed by 19,000 persons, which professed adherence to the Church's basic teachings and opposed "new interpretations of the faith and unkind and destructive criticism of the Church and her traditions."

The manifesto also rejected so-called democratization of the Church which, it said, directly affects its hierarchical composition.

said that Cuba has a coherent, long-term development plan. It has a strategy within which a number of different programs can and do co-exist.

This is a strategy aimed first at increasing agricultural production to satisfy home needs and ultimately to launch an export market, and, secondly, at an industrialization based at least in part in the exploitation of the island's substantial nickel resources. Finally, there is hope for the expansion of tourism. The snag is that not all the programs are necessarily viable ones, and, for the Cubans, bitter experience is often the only way of finding out.

Underpinning this development is one of the most massive—comparatively speaking—in investment programs in the world today, amounting to over 30 per cent of the country's gross national product, or three times the percentage devoted to investment in the United States.

This figure bears an astonishing resemblance (all the more so in that it appears to be genuinely coincidental) to the equi-

valent figure in the first Soviet Five-Year Plan. The other side of the coin, of course, is that this massive investment, if it is to be constant and productive, must be matched by drastically reduced consumption. This is why the iron fist of restriction has descended on Cuba today, as Fidel constantly explains to the people. This is part of the war.

It is a war, not unnaturally, in which the United States—even in its absence—plays a major role. And the question is often asked whether, in spite of the various declarations of Fidel and his ministers expressing their opposition to U.S. foreign policy, especially in the rest of Latin America, and their willingness to re-establish diplomatic relations for as long as this foreign policy remains in force, the Cubans would be willing to consider some kind of commercial rapprochement with their large and powerful neighbor.

It is impossible to answer this question categorically either in the affirmative or in the negative, but one can safely say that the situation is very much more flexible than it appears to be at first sight, and that—especially if the Vietnam question were to be satisfactorily resolved—there would be room for distinct developments in the state-made which at present characterizes Cuban-U.S. relationships.

(To be continued)

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Chilean bishops urge end to Cuba embargo

LA SERENA, Chile—The Chilean bishops have announced their support for the Cuban bishops to appeal to hemisphere leaders to lift the blockade clamped on their island five years ago.

A letter addressed by the Chilean Bishops Conference (CBC) to the bishops of Cuba, said Chile's hierarchy wants to show its solidarity with the Church in Cuba by joining the appeal that the embargo, "so damaging to the Cuban population," be discontinued.

The letter, issued at the end of the CBC meeting here,

added that by backing the Cuban appeal the Chilean bishops are not passing political judgment, but simply following a Christian tradition of helping the needy.

Even the Holy See, the Chilean bishops said, has followed the practice of lending spiritual and material aid to nations within the communist block when there is a hunger crisis.

By supporting this appeal to help the blockaded Caribbean nation, the ones directly benefitted will be children, youth, workers and families now separated, the Chilean prelates said.

the binding faith of the Church. But it also calls for measures to safeguard "the legitimate freedom in theological teaching and research which is necessary for the development of a healthy theology."

Among the document's concrete proposals, Father Rahner cited its requests for:

- "A more thorough internationalization of the Roman Curia, especially in the Congregation of the Faith, so that the Congregation can reflect in the composition of its personnel the legitimate plurality of current theological schools and mentalities."

- "A retirement age of 75... for members of the Congregation."
- "The choice of 'only theologians whose competence is proven and generally recognized' as consultants to the Congregation."
- "The formation of an international theological commission representing a variety of schools of theological thought, to aid the congregation."
- "The establishment of rules of procedure to insure due process in the examination of a theologian's work."
- Except in extraordinary cases, the avoidance of such measures as removing a theologian from a teaching position or the condemnation of a book—measures which Father Rahner (Continued on page 3)

FATHER KARL RAHNER

Emphasizes need to balance freedom, authority claims

NEW YORK—New adjustments are needed in the Catholic Church to preserve the delicate, necessary balance between academic freedom and teaching authority, the eminent German theologian, Father Karl Rahner, said here.

Speaking in German at New York's Goethe House, the Jesuit scholar hailed the establishment of a new theological commission to aid the Congregation for the Doctrine of the Faith as a hopeful sign, if this commission is given primarily positive rather than negative functions.

SURVEYING the present crisis in Catholic doctrine, the theologian addressed cited two points that often come into conflict: the right of any individual, including theologians, not to be "forced or coerced into holding certain convictions or certain beliefs," and the right of the Church, as "a community which professes a single confession of faith," to exclude members who violate constitutive Church

teachings "in a fundamental way."

The Church may exclude a dissenting member, on a sufficiently basic issue, "even when his dissent is theoretical," Father Rahner said.

But while he insisted on this right "in principle," he noted that it can be and has been "poorly exercised and poorly put into practice in the Church."

"How can misuse be prevented," he said, is a question which "must constantly be raised anew."

"No one, of course, can seriously dispute the fact that in the course of Church history Popes and bishops and the Holy Office and other Roman tribunals have time and again made serious mistakes in their efforts to preserve the orthodoxy of our confession of faith," he said.

He attributed these mistakes not only to "the slowness that is inevitable in any collective process of thought," but also to

the fact that Church tribunals have been insufficiently "broad-minded" and to a "paternalistic mentality which is unwilling to listen seriously to the research theologian and his problems."

HE SUMMARIZED a statement issued last December by a group of leading theologians, originating with the board of Concilium magazine, which called for reform of the processes by which the Church evaluates theological developments. By the beginning of April 1969, he said, the 39 theologians who originally signed the document had grown to 1,360 from 53 countries, "a very large part, perhaps even the majority of professional theologians in the Catholic world."

The statement expresses the loyalty of the signers to Church teaching and acknowledges the right of the Doctrinal Congregation to enter theological questions and "in certain circumstances" declare that a particular theologian's teaching contradicts

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7:30 P.M. - 8:00 P.M.
8:00 P.M. - 9:00 P.M.
9:00 P.M. - 9:30 P.M.
9:30 P.M. - 10:30 P.M.
10:30 P.M. - 11:00 P.M.
11:00 P.M. - 1:00 A.M.

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Hoosier Lads
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Hoosier Lads
PRIZE BEARD JUDGING
Hoosier Lads

June 28, Saturday—(Time E.D.T.)

1:00 P.M. - 4:00 P.M.
4:00 P.M. - 5:30 P.M.
5:30 P.M. - 7:30 P.M.
7:30 P.M. - 9:00 P.M.
9:00 P.M. - 9:15 P.M.
9:15 P.M. - 10:30 P.M.
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FR. NETO MURDER CITED

Brazilian priests' document protests against persecution

RIO DE JANEIRO—Priests in Brazil are being persecuted because they refuse to defend the established order by which a small class dominates the people," a document released by Rio de Janeiro priests said.

Father Enrique Pereira Neto of Recife "was killed not for the fact that he was a priest, but because he had the courage to protest against the existing oppression in Brazil," the document added.

The Rio de Janeiro archdiocese has 573 priests, Religious and deacons.

Their document endorsed a statement by Archbishop Helder

Emphasizes (Continued from page 2) described as "useless and even harmful."

"I am convinced that these proposals will become reality," he said, "for they are simply taken for granted in our age, although they were not taken for granted by the paternalistic mentality of an earlier age."

He noted that a theological commission similar to the one suggested has already been established and indicated that when new rules of procedure are promulgated for the Doctrinal Commission, as Pope Paul promised they would be in December 1968, they cannot very well be too different from the proposals of last December's statement.

THE THEOLOGICALS who issued the statement "do not expect that it will be explicitly approved by Rome," he said, "although such an approval would be sign of that spirit of brotherhood that must exist in the Church. But approval or no approval, the theologians hope that justice will be done, and this as soon as possible."

"It is clear," he said, "that even the best and most subtle legal attempt to reach a balance between two different legitimate rights can never completely prevent conflicts from arising in concrete questions. But a good rule of procedure can considerably lessen the number of such cases."

Camara of Olinda and Recife that "as a Church, we must pledge our loyalty to the struggle for the total liberation of our people."

"To be a Christian," the priests said, "is not to be satisfied with mere almsgiving or Sunday Mass; to be a Christian is to join all men of good will in the fight for a new, better society."

"A Christian cannot serve two masters, God and gold."

THE DOCUMENT protested against the government-imposed blackout on news regarding the killing in May of Father Neto, 28, a youth moderator, by an ultrarightist terrorist organization called the Anti-Communist Hunt Commandos. It also listed other instances of persecution of priests.

"The murder of Father Pereira Neto comes at a difficult time for the Church," the priests said.

They also cited the case of a Fortaleza priest "Fr. Geraldo," recently condemned to one year in prison.

"Not long ago," they added, "a Dominican priest, Father Manuel Artur de Sao Paulo was forced into exile in Uruguay in order to avoid another prison sentence. We recall the imprisonment of several French priests at Belo Horizonte, and the expulsion last year of Father Pierre Wauthier."

Father Wauthier, a worker-priest and French citizen, was expelled in August, 1968, the first in a series which includes three American missionaries. Some 10 priests and several seminarians, as well as many laymen, have been jailed under a security law against "subversives."

IN THIS regard, the Rio de Janeiro clergy's document said: "However, the progressive leaders within the Church are not persecuted for the fact that they are members of this religious body. They are persecuted because they refuse to defend the established order by which a small class dominates

the people. They are persecuted because they seek to bring the Gospel to the poor, to gladden the sad, to bring redemption to the captive and freedom to the oppressed."

After citing these as reasons for the killing of Father Neto, the priests added: "He died at the hand of violence of a dominating class which already has brought death and mourning to this country, by the extermination of students and popular leaders."

"The assassins of Father Enrique will remain free, this we know, as we cannot have trust in the 'justice' of courts placed in the service of established injustice."

Because of the censorship, "many may not know about the killing of Father Enrique," but we know the motives of this crime, and the reasons for hiding the truth," the priests stated.

It is our duty to denounce the real reasons for the tragic death of our brother, as Dom Helder (Archbishop Camara) has said: "The cruel murder of Father Pereira is the doing of those who think they are saving Christian civilization by eliminating priests and student leaders; the worst part is the certainty that this is not the last crime! Father Enrique was one in a list of 32 names marked for death."

AFTER DESCRIBING how Father Neto's body was found near the State University in Recife, where he taught social sciences, and giving details of the evidence showing he had been tortured, the priests said:

"Peace is the fruit of justice. In Brazil, where a minority rules all political and economic power, there is no justice, there is no peace. All possibility of fulfilling the greatest commandment, 'love thy neighbor,' is gone, and there remains only recourse to struggle in order to transform Brazilian society."

"We feel we must condemn the neurosis of anti-Communism taking grip of the country."

The document was read during Sunday Masses in the Rio de Janeiro archdiocese.



FIRST MARRIED DEACON—The Rev. Michael George Cole, first married deacon in the Roman Catholic Church in the United States, distributes communion to his wife, who is holding their 15-day-old baby. Mr. Cole, 34-year-old father of four, was ordained by Bishop Fulton J. Sheen of Rochester. The deacon is a former Anglican priest from England. He is director of the Family Life Bureau in Rochester and will assist in his parish church part-time. As a deacon, Mr. Cole will be able to preach, teach, distribute Holy Communion and officiate at baptisms, weddings, and funerals. (RNS photo)

Common Easter date proposed

ATHENS — A proposal has been made that "all Christians the Second European Symposium on the planet" celebrate a fixed um on the Common Easter of Easter on the same day, the Christianity held here (June 11), second Sunday of April, by Orthodox. Ecumenical Patriarch aimed at ending the celebration Athenagoras I of Constantinople of Easter by the Western and Eastern Christian churches on The proposal of the Orthodox different dates.

'One man-one vote' principle supported

SAIGON—A Catholic citizens' group here has urged the application of the "one man-one vote" principle in international supervised elections in South Vietnam.

The liaison of the Catholic Citizens Bloc in their statement issued here, also advocated an early cease-fire.

Their statement said in part: "To help achieve a quick and rational agreement on a settle-

ment of the differences between the parties concerned and at the same time reach an early cease-fire to spare the Vietnamese people from further bloodshed, we who are Catholic citizens of Vietnam think it necessary to make our just and loyal voice known."

THE STATEMENT then deals with the problem of general elections when it says: "The institutional regime and the form of government of South Vietnam must be decided by the people of South Vietnam themselves on a one man-one vote basis and under the control of a broadly based international commission which must be efficient and have full authority to prevent subsequent disputes."

"The form of any future regime must be determined on that basis," it said, and continued: "So that the national referendum be achieved in an adequate manner free from pressure and interference, all foreign forces and infiltrating troops shall first withdraw in accordance with a mutually agreed formula approved by both sides."

While saying nothing new, the statement places emphasis on the role of an international commission in supervising elections. It does not state whether the elections should be held before or after the constitutional term of the present government expires in 1971. Neither does it say anything about the vital question of who will be in charge of running the elections.

IN 1964, the Catholic Citizens' Bloc was a powerful organization at the time of the "Buddhist crisis" when the militant Buddhists were trying to bring down the government. Since the elections of September, 1966, for a constituent assembly and the subsequent elections in September, 1967, for a National Assembly, the bloc has not been much in the news. Its role as a Catholic voice lessened and was less necessary with the election of Catholic representation in the Senate and Lower House.

However, the bloc remains, potentially, the most powerful of the politically oriented Catholic organizations, despite the fact that it is loosely organized and has no nationally known political leaders in its ranks.

NY archdiocese issues statement on its finances

NEW YORK—The New York archdiocese spent a total of \$20,953,000 from its central funds on charitable, educational and pastoral activities in 1968, according to an official report released here.

Cardinal Terence Cooke appeared on the archdiocese's instructional Television System for a detailed discussion of the report, which was also issued as a supplement to the Catholic News, archdiocesan newspaper.

The report revealed that although income was \$14,263,000 and special gifts and bequests totaled \$5,468,000, expenses exceeded revenues in 1968 by \$1,222,000. Chief cause of the deficit, the report indicated, was rising cost of education, especially in the 12 archdiocesan high schools which suffered operating losses of \$2,160,000. In addition, \$1,279,000 of archdiocesan funds was used to meet the operating deficits of parish schools in the inner city.

The report does not cover the financial activities of the individual parishes of the archdiocese, which are reported separately by their pastors.

The public report was the first of its kind for New York. Some 22 other archdioceses and dioceses have published similar reports of income and expenditures, reflecting the growing trend toward informing the public of the services rendered by the Church and details of financial operations.

Black priests get pastoral posts

CHICAGO — Three black priests have been appointed to administrative posts in the Chicago archdiocese, the chancery office announced.

Father George J. Clements was named pastor of Holy Angels church here. The former pastor, Father Joseph G. Richards, has resigned to become pastor emeritus of the same parish. Father Clements was formerly assistant pastor at St. Dorothy's church in Chicago.

Father Kenneth M. Brigham has been named administrator of Our Lady of Perpetual Help, Vicariate, parish in Chicago. He was formerly an assistant pastor at St. Clotilde parish.

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Comment

The opinions expressed in these editorial columns represent a Catholic viewpoint—not necessarily the Catholic viewpoint. They are efforts of the editors to serve public opinion within the Church and within the Nation.

We agree but —

A letter to the editor in this issue of The Criterion takes us to task for supporting sex education in the schools. Sex education, the writer argues, belongs in the home and is the right of the parent.

We agree. The primacy of parents in this matter is not a subject for debate. The role of the schools is to supplement, not usurp, parental responsibility. Nor is it to sabotage at-home efforts to instruct, guide, and inspire.

But the average parent is woefully negligent and often deliberately so in the matter of sex education. Precisely because this is true, a recent national poll showed that 78% of parents vigorously support help from the schools. Precisely because so many parents felt themselves inadequate and prodded school boards into adopting sex education classes, the courses were quickly introduced beginning three years ago. An estimated 60% of all the nation's schools, public and non-public, now have some kind of program that goes beyond the elementary discussion of the reproductive system long included in biology and science classes.

Courses in public and parochial schools have received general approval of churches. The 1968 pastoral of the American Bishops, as noted in an earlier editorial, affirms "the value and necessity of wisely planned education of children in human sexuality," including "systematic provision of such education in the diocesan school curriculum."

The Criterion does not blindly support all courses in sex education in America. We have no idea what many of them may contain. They must carry a great deal, since curriculum remains largely a prerogative of a local school district or diocesan board.

But we know this: The courses offered in diocesan schools of Indiana are worthy of support. And we believe the same can be said for the courses in Indiana public schools. We have yet to hear any credible, respected authority speak against them.

Whether this is true in other states we do not know. There are bound to be errors in content, theory and handling in any experimental program. No doubt courses have been taught by ill-equipped teachers, some perhaps with sexual hang-ups of their own, some insensitive to the emotional and physical immaturity of their classes.

Where mistakes have been made they should be corrected. But dynamiting a structure to get rid of a few bugs is ridiculous. And that's exactly what the extremist enemies of the program want to do.

Father James T. McHugh, director of the Family Life Division, United States Catholic Conference, tagged the John Birch Society and other ultra-rightist groups as "gravely irresponsible" in their smear attacks on sex education in the schools. He was right a few weeks ago and he is still right. Only more so. The continuing, virulent tirades from those groups, the exposure of many of their "facts" as blatant lies, and the reasoned response of reputable churchmen, educators, sociologists and psychologists confirm Father McHugh's warnings.

Thoughtful parents, such as the letter writer mentioned above, have every right to their belief that sex education is the exclusive province of the home. But they are unrealistic if they believe the average parent does or will—even under the most ideal circumstances—assume this obligation. The parent who gives his child adequate, wholesome, enlightened sex instruction and guidance is the exception to the rule. This may be debated until the polar ice-cap melts, but it remains a starkly simple fact of life. And nobody knows it better than a confused teen-ager.

Triumph in Geneva

Those who tend to think of ecumenism, or ecumenicity, as a gung-ho, right-not-same-Church-for-everybody something or other may be disappointed in Pope Paul's statement at Geneva that the question of Catholic membership in the World Council of Churches has not ripened to the point "that a positive answer could or should be given."

However, others with a more perceptive understanding of ecumenism as a gradual but persistent push toward eventual Christian unity through vigorous cooperation on matters of mutual concern are not at all downhearted. Just the opposite. In fact, the pontiff's visit to Geneva and the WCC headquarters was a religious, diplomatic, and social triumph for all concerned.

"The question (of Catholic membership in the WCC) contains serious theological and pastoral implications," Pope Paul said. "It thus requires a profound study and commits us to a way honestly recognizes could be long and difficult."

This certainly was a far cry from the outright rejection of WCC membership that would have been the only possible response of a pope as recently as a decade ago. And it was in no way a diplomatic dodge. It was, in the vernacular of the young, telling it like it is.

Furthermore, WCC dignitaries accepted the Pope's statement at face value and saluted his visit as another historic step toward unity. "Your visit here further signifies the growth of the ecumenical movement through which Christ is gathering His church in our century," Dr. Eugene Carson Blake, WCC general secretary, told the Pope in warmly hailing the extensive cooperation already under way between the Catholic Church and the World Council.

In saying all of this, we do not dismiss for a minute the likelihood of the right-not-same-Church-for-everybody within a matter of a relatively few years. But some things still need ironing out, and nobody knows that better than Pope Paul and Dr. Blake.

Moreover, sight should not be lost of the fact that the primary purpose of Pope Paul's visit to Geneva was to address the International Labor Organization, where he made a stirring, eloquent appeal to "hear the cry of sorrow which still rises up from suffering humanity."

All in all, Pope Paul's 12 hours in Geneva added up to another joyous, triumphant visit by a pontiff who will be long remembered as a remarkably able ambassador of good will. Had he been an American he would have been an Ideal Secretary of State.

No law needed

The National Commission on the Causes of Prevention of Violence last week released a lengthy statement on campus disorders in which it said legislation punishing students would only abet the activities and enhance the appeal of the radical minority.

"Those who would punish colleges and universities by reducing financial support, by passing restrictive legislation, or by political intervention," the statement said, would be unwittingly helping those whose objective is to destroy present institutions of higher education.

Coinciding with the commission release is a movement in the House of Representatives to gain support

• GEORGE SHUSTER'S VIEW

Today's college student is new breed

By DR. GEORGE M. SHUSTER

Let's look at a typical youngster whose parents can somehow manage to pay the bill for college. He arrives on the scene and, having endured four years of secondary school discipline, supposes that he will now be very much on his own.

In loco parentis — instead of parents — is a phrase which he will come to loathe at the beginning of his sophomore year. The college or university is, he maintains, to impose no restrictions on his conduct. He must be allowed to go to bed when he wants to, have cocktails or highballs when that seems a good idea, invite girls to his room, profit by unlimited cuts, and, of course, be subject to no accurate grading. The institution is supposed to be permitted to tell anybody else what he has done or failed to do.

Yet critics say that when he is in trouble, there is another story to tell. Then there may well be groaning and weeping for mamma and papa. Psychiatrists are requested almost with abandon. I heard a hard-boiled nurse say to a strapping teen-ager who thought that he should be hospitalized for a cold, say, "What you need, my boy, is a Mediterranean cruise with all expenses paid." And we betide us all if a student comes a cropper insofar as the law is concerned. He literally grants to the institution, but if the institution in which he is meretriciously confined makes an heroic effort to do so he will write an editorial next day explaining how badly the president let him down.

This is the situation in which all of us now find ourselves. Let me add that in a Catholic college or university many still happen to believe that it has a religious mission. But it cannot suggest that maybe you as a student would like to take some interest in a Catholic attitude toward life. To tell any-

for a bill which would require colleges to establish codes of conduct before they or their students could receive government aid. The Nixon administration has publicly opposed any such legislation. But that certainly has not dampened the ardor of House supporters of both Mr. Nixon and the legislation.

Laws requiring universities and their students to meet certain norms of conduct as a condition of federal aid is tantamount to federal control of higher education. Strangely, many of those who in the past have fought such control, usually as a bogeyman excuse for withholding federal aid, are now eager to apply the screws in the name of order and quietude.

Such legislation not only would be ineffectual but it would be grossly unfair. Any university—no matter how peaceable its record—would be cut off if it did not

submit a code. So would its students. Any strife-torn university could file a code, continue its riotous ways and still not fear losing a penny of federal money for itself or its students.

Campus disorders and how to deal with them are the responsibility of the universities, not Congress. Father Theodore Hesburgh's statement of policy for the University of Notre Dame remains the classic affirmation in this field. Father Hesburgh has flatly disavowed the need for any legislative intervention or imposition. He has maintained that it is the exclusive right and duty of the university to handle its own affairs—turbulent and otherwise. No one yet, inside or outside Congress, has forwarded any logical civil or social reason to refute that position.

body that it might be a good idea if he went to Mass and received Holy Communion frequently is to indicate you are of an older generation. To induce youngsters who must meet a requirement in Religion or Philosophy to do so with any zest—unless the course is ultra-existentialist—is like asking them to swallow castor oil with a grin.

One must, however, not conclude that students have turned anti-religious. This is by no means true. As Father Howard Kenna has said at Notre Dame: "Of course, we can and must continue to provide ample opportunity for instruction in religion and ethics. But we cannot any longer compel young people to be religious or moral." On some campuses

to say about perishing by the sword, a kingdom not of this world, and being anti-establishment—all of which send him. But God is after all thought of as a lawyer and the designer of laws governing Nature and Human Nature. All that such a student wishes to have to do with laws is to formulate ways for doing without them.

Another comforting thing about the New Testament to his mind is that Jesus may be thought of as one who dismisses rather lightly guilt feelings about everything except hypocrisy and not giving a cup of cold water to the thirsty. He did prevent the woman taken in adultery from being stoned to death. He did pay a tremendous compliment to Mary Magdalen who wiped His feet with

her hair. It is accordingly very, very easy to ignore the other side of the Christian dialectic—that He was born of a virgin mother, that he denounced the perversities of children, that he said that looking at a woman to lust after her is to commit adultery in one's heart.

This truncating of the message of Jesus is, of course, supported by much in contemporary pastoral practice. The "cult" of Mary is almost as unpopular as it was in the twelfth century, in spite of St. Bernard.

Of course, one does not have to be a Christian atheist to feel like this. To live in this world as a Christian is not easy to do. Yet in spite of the bursting of the dikes against obscene literature by the Supreme Court (which I consider the most important delirious of its decisions from the moral point of view), the emphasis on co-education and feminine styles, I do not believe that sexual immorality is more widespread today than it was in a rural society which knew all about cows and horses and cultivated a fancy for acting like them. But it must, alas, be added very frankly that women may be downgrading themselves as much as they did in ancient Rome and Athens, so that homosexuality is becoming the rule for those who no longer see marriage the end of all desire.

This is the kind of thing the Church must be thinking about.

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• THE BLACK VOICE

Response to the Forman Manifesto

By REV. LAWRENCE LUCAS

After the dramatic presentation of the so-called "Black Manifesto" in New York's Riverside Church by James Forman, there have been oodles of reactions, pro and con, from every area and source. This is not a discussion of the eleven page document. If you have not read it—read it in a newspaper reports a day or so ago. If you have not read it, of course—then you are really in no position to discuss it. What I would like to do is to give my observations on the Catholic responses I have seen.

Basically, the Manifesto is an official document of the first National Black Economic Development Conference. The gist of it was the call for \$500 million in "reparations" for the enslavement of black people. The money would be used to establish a Southern Land Bank; a "research-skills" Center to deal with problems of black people; black communication centers and publishing houses; a black university and an international black fund-raising effort; a national Black Labor Strike and Defense Fund.

There was a six-page introduction giving the rationale behind the Manifesto or demands. This has been variously criticized as "revolutionary, destructive, radical, and, of course, Communist." I am not discussing that now either. For the record, think it is by and large a beautiful Christian document.

to "ideological stunt men" while Camden's Catholic Star Herald dismissed it as a "vile effort at blackmail." Then the New York Archdiocese issued its four-page statement of May 22nd. Most now seem willing to hide behind this monstrosity.

In rejecting the Manifesto, the New York statement denounced the rhetoric of the Manifesto as "closely joined to political concepts which are completely contrary to the American way of life." That is quite true in that this "way of life" is quite racist.

The statement held that Mr. Forman's "pronouncement" "have caused all of us to reflect deeply upon some of the frustrations and aspirations of the black people." However, in view

Catholic "leaders" seem reluctant to discuss it while the Catholic press is reacting—when it does—mildly. The Catholic Review of Baltimore referred

• A VIEW AT WEEK'S END

Say yes to all of outer space

By JOHN G. ACKELMIRE

In an editorial calling for a halt to further space exploration, the grand old ecumenical weekly, Christian Century, has fallen into a trap set by men of small vision. The god Mars must be seen as a double symbol of a nation's scale of values which has gotten badly out of balance: the symbol of an escapist space program and as the symbol of the appalling amount of treasure we continue, to lay before the gods of war."

In linking "an escapist space program" with Pentagon war spending, Christian Century is employing the McCarthyite guilt-by-association technique it so valiantly fought 15 years ago. NASA has done everything humanly possible to keep the Pentagon off its back. So far it has succeeded. One dramatic consequence: At 10 minutes past midnight July 21 a civilian named Neil Armstrong will be the incomparable honor of being the first human to set foot on the moon.

Not to be too hard on Christian Century, though, one supposes it was ever like this. The Phenicians and Etruscans seeking money to build ships to reconnoiter nearby seas probably were told to stay home and brighten the corners where they were. It is well-known that Columbus and other explorers of the broad Atlantic had a time of it raising funds from disolute monarchs. Stay-at-home Easterners in early America looked with contempt on those who insisted on pushing westward to see what they could see. Many a Hoosier pioneer doubtless heard himself called a "wilderness escapist" before shoving off from Philadelphia or Richmond.

Does Christian Century really believe the money saved by suspending the greatest adventure ever undertaken by the human race automatically would find its way into the pockets of the world's poor? Well, that didn't happen to the money saved by ending the Korean War. It never has happened in any cut-off of any government program. Government just doesn't operate that way.

But suppose the designer the space program were to become an historic exception and actually went to the world's poor? It still wouldn't significantly improve the quality of life on earth. The expenditures from the day the first American satellite was launched 12 years ago on through the most ambitious projections for deep-space probes during the next 15 years simply represent far too small a sum for that.

The Wright brothers were considered insane by some of their

peers. The Army court-martial-ed Billy Mitchell. And Lindbergh's friends begged him not to do it. The dreamers-become-dreamers always have had to fight off the doubting Thomases and the homespun, snap-your-own-backyard-first philosophers in changing the course of human history for the better.

Wehrner von Braun, Hitler's gift to America and one of the great men of our century, has been right about the space program at every turn. Today he is right in insisting that the conquest of the moon is merely prelude, that man must push forward into the cosmos if he is not to betray his destiny. Let's stick with Von Braun and let the God-ait-things-a-wful-in-Ruritania set go on wringing its hands.

And let's remember the eloquent warning of Arthur C. Clarke, one of the great men in the astral quest:

"If we fail to meet the challenge of the great spaces between the worlds, the story of our race will be drawing to its close. Humanity will have turned its back upon the still untrodden heights and will be descending the long slope that stretches, across a thousand million years of time, down to the shores of the primeval sea."



Sullivan

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By MSGR. R. T. BOSLER

Q. What do we mean when we say "Thy kingdom come" in the Lord's Prayer? Did not Jesus say the kingdom of God is already here? Is not the Church the kingdom of God?

A. The kingdom of God or the kingdom of heaven is at the heart of the preaching of Jesus; it is the central idea of both the Old Testament and the New. The kingdom was not understood as a region or institution, but as a place where God is king, but as God's kingship or sovereignty. Hence, the kingship or lordship of God would be a good translation.

The Old Testament describes how the lordship of God was challenged by the sins of men and foretells that it will be reasserted by a mighty act of intervention on the part of God and of his Messiah. When, therefore, Jesus announced: "Repent, for the kingdom of heaven is close at hand" (Mt. 4:17) he was saying that the Messianic age had begun.

"Asked by the Pharisees when the kingdom of God was to come, he gave them this an-

swer, "The coming of the kingdom of God does not admit of observation and there will be no one to say, 'Look here! Look there!'" For you must know, the kingdom of God is among you." (Lk. 17:20-21)

And yet there were some who did observe the coming of the kingdom. In the Gospel of Mark Jesus foretold: "I tell you solemnly, there are some standing here who will not taste death before they see the kingdom of God come with power." This is followed by the account of the transfiguration witnessed by Peter, James and John. But more than likely, the promise referred to the great demonstration of God's lordship at the resurrection of Jesus and the giving of the Spirit to men at Pentecost.

The parables of Jesus explain how the kingdom begins humbly, as a tiny mustard seed that grows into a tree. The growth of God's lordship will be modest; it will go on until the second coming of Christ when the kingdom will reach its completion. The Church is not the kingdom, but as the Constitution on the Church of Vatican Council II explains: "She becomes on earth the initial budding forth of that kingdom. While she slowly grows, the Church strains toward the consummation of the kingdom and, with

all her strength, hopes and desires to be united in glory with her King."

The kingdom of God, therefore, has not yet been completely established. So in the Lord's Prayer when we say "Thy kingdom come" we are asking that God's lordship be ever more recognized by men and that His Church be ever more effective in promoting it.

Q. The Church has surely messaged us up this time. For hundreds of years she teaches that there is a St. Barbara, and now she suddenly admits she was wrong and that no such

person ever existed. You guessed it. My name is Barbara. What do I do now? Am I without a heavenly patron?

A. Barbara has for centuries been a popular Christian name. Barbara, therefore, is crowded with saints named Barbara. Everybody in heaven is a saint, remember? Saints Day commemorates all those in heaven who are one with us in the communion of saints and can pray for us just as effectively as St. Anthony or a St. Jude.

It is not accurate to say that the Church taught that there was a St. Barbara. The Church

QUESTION BOX

Barbara's Prayer

Masses at Our Catholic center. At Communion time the communicants are encouraged to give themselves the Holy Eucharist. I am told that this practice is to eradicate the fear of the Eucharist. Something new was added today. We had no choice but to give it to ourselves. The pater noster was passed around the room; this was followed by the chalice with the Precious Blood. This seemed to me to show a great lack of the reverence that we are supposed to have for the Holy Eucharist.

A. It seems to me rather to show a lack of respect for authority. The early Christians received Communion this way and there are many in our Church today who would like to see a return to this practice. But for the present, at least, Church authorities forbid it. There are some places, however, where permission for experiment with these "new" ways of distributing Communion has been granted and it is the advance of this fact, I suspect, that has led to considerable experimentation with the Mass in university campuses all over the world.

It is understandable that authorities are disturbed by these

unauthorized experiments, for they don't have to be historians to know that the early Protestants experienced so much with new ways of celebrating the Eucharist that many of them lost all belief in the importance of the Communion service.

But, the very fact that what you have experienced is becoming so common in the Church today—and not only in Holland—seems to indicate that Church authorities might well reconsider their reluctance to grant or obtain permission for more experimentation. Religious centers on university campuses would be ideal places for such experiments.

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Cardinal projects showdown on Synod

By GARY MACCOIN

For those interested in history-making dates in the life of the Church, I suggest last May 15 as a candidate for the most select list. That was the day on which *Informations Catholiques Internationales* published in French (Paris), Spanish (Mexico City) and Dutch (Bruges and Utrecht) a 13,000-word interview with Cardinal Leo Su-

enens of Belgium. A full text in English followed quickly in the *London Tablet* and in the *National Catholic Reporter*.

Cardinal Suenens was one of the great men of Vatican Council II. He is an outgoing yet gentle man of dress. He has pursued his progressive goals with a modesty and moderation which disarmed those opposed to his views. Always open to the press, I have time and again seen him deflect a bitter question with a wholly Christian answer. Even when arguing with the questioner on the sub-

stance, he never accepted a formulation that might wound charity.

All of this background makes more surprising the polarized position now adopted by Cardinal in his appeal for sweeping reforms in Church thinking and structures to end the "present tension between the Roman center" of the Church and the "periphery." It is clear that he has reached the decision that his years of patient behind-the-scenes mediation have failed, and that the moment of showdown is on us.

"What is wanted is to liberate everyone, including the Holy Father himself, from the system." It is not the authority of the Pope which is in doubt among faithful sons of the Church, but the "system" which holds him prisoner and involves him in the smallest decisions made by the Roman congregations.

Commentators on the Suenens statement associate it immediately with the Synod of Bishops scheduled for October. The purpose of the Synod is to formulate more fully the relationship between Rome and the national conferences of bishops, and the belief is that the Cardinal had information indicating the majority of the council Fathers would restore the situation which prevailed before the recent council.

It is significant that Suenens chose to speak a few weeks before a symposium of European bishops was scheduled to be held in Switzerland. As he pointedly noted in the interview, it was a coalition of national hierarchies of European countries which achieved the first decisive opening at the Vatican Council. The Cardinal's formulation of the issues will facilitate discussion at the meeting in Switzerland of strategy for the Synod.

"The history of the council," he recalled, "was, in large part, the history of a tenacious and skillful struggle by the curial majority at the striving of the majority of the council Fathers toward greater openness. That history opened with the intervention of Cardinal Lienart on behalf of the French bishops, and of Cardinal Frings for the Germans. From the very outset, they refused to accept the packed commissions which the bishops were being asked to approve."

Unlike the 1967 Synod, where each national hierarchy elected a weighted number of representatives up to a maximum of four, this year's meetings will bring together only the chairman of each conference, plus some 15 members of the "center" and the "periphery" which would follow the code of canon law in putting the Curia before the bishops, thereby negating the whole of the teaching of Vatican Council II on collegiality.

That is what Cardinal Suenens seeks to prevent. While agreeing that the council did not spell out all the implications of the

Shannon Tragedy

(AN EDITORIAL)

When Adlai Stevenson gamely faced the television cameras in 1952 and conceded the presidential election to Gen. Eisenhower he recalled Abraham Lincoln's story about the boy who stubbed his toe in the dark. "He was too big to cry, but, oh, how it hurt!" We have that same feeling about the resignation of Bishop James P. Shannon as auxiliary bishop of the Archdiocese of St. Paul-Minneapolis.

Bishop Shannon's resignation and the events leading up to it, none of them reflecting in any way on his honor, integrity, and superb competence, constitute an unrelieved tragedy.

The loss of leadership to the Church represented in the resignation cannot be overstated. It is a devastating one. The fact that two Minnesota Lutheran Church conventions expressed concern over his future and that at one of them he received four votes for an American Lutheran Church district presidency says volumes about the man.

America magazine editorially asked last week: "What is happening in the Church when it can be deprived of the official services of a man who would easily find himself the popular choice for bishop by the laity and clergy of almost any diocese in the country?"

At this moment we have no tidy answer to that rhetorical question. But we can say this: Like John L. Lewis, the great labor leader who died last week, Bishop Shannon is entitled to proclaim (but, of course, won't): "I—am—something—of—a—man!"

Journals lose loss of Bishop Shannon

NEW YORK—Strong reaction to the resignation of Bishop James P. Shannon, especially that of the offer that he accept a post in "exile"—has been voiced by several Catholic publications.

They generally held that the Catholic Church in the U.S. must be allowed to lose the services of this "honorable, intelligent and devoted churchman."

"Whether or not we agree with the conclusion he came to after nearly two months of anguished study and prayer, we must respect the man himself," said an editorial in the *Pittsburgh Courier*.

"Still a relatively young man," the editorial continues, "Bishop Shannon was, in a mind and a large heart, those who know him personally attest to his love of the Church and his unremitting commitment to her salvific mission."

"It would be a pity if he were to be denied the opportunity to serve the Church to the full extent of his talents," the editorial concludes.

IN CONFIRMING that he had written to Pope Paul VI asking to resign because he could not accept the principles expressed in the encyclical on birth control, Bishop Shannon revealed that the Apostolic Delegate in the U.S., Archbishop Luigi Bommarito, suggested that he agree to move to another country and live there without any pastoral assignment.

"In blunt terms," said an editorial in the *Washington Post*, "collegiality it defined, he insists that its intention is clear and must be implemented. That means, he says, that 'the individual Churches—through their bishops assembled in episcopal conferences—should be openly and collectively consulted' on matters of vital concern for the whole Church. It also means, he adds, that the bishops should have similar help from theologians and lay experts."

The upcoming Synod will thus have to choose between two theologies, two visions of the nature of the Church. Unless this issue is faced and resolved, we can anticipate only an increase in current tensions and conflicts.

accepted a devotion that had grown up among the people. Barbara was not a canonized saint. The Church never formally declared her to be a saint.

By placing the feast of St. Barbara in the calendar, the Church approved the devotion to her and the stories about her as something spiritually helpful for the people. It would be comparable to what the Church has done in our own times with the Lourdes and Fatima devotions. By establishing the feast of Our Lady of Lourdes and Fatima, the Church does not formally teach that Our Lady surely did appear and leave a

message at Lourdes and Fatima, but merely that the messages are spiritually helpful and in conformity with revelation and that the two shrines promote a devotion that is sound. Doubtless the popes who approved the feasts were themselves convinced that the apparitions were real, but by giving approval to the devotions they did not commit the Church to teaching that Our Lady did appear.

Q. I am a freshman at a non-Catholic university. I am greatly disturbed over a practice used every day in the folk

'Parents' job'

To the Editor:

You ask in your recent editorial: "If children are getting adequate education in human sexuality in the home, what is causing the rise of syphilis and gonorrhea and the increase of illegitimate children born to teenagers?"

The answer to that is the moral decline of our society today, where a person of strong convictions is labeled a "narrow moralist," where situation ethics is advocated even in Catholic schools, where sacrifice and prayer are hardly ever mentioned and pleasure-seeking has become the god to people who are supposed to be following Christ.

You advocate sex education in the schools as a solution to society's ills. Did you know this has been tried in the Scandinavian countries? For 20 years, Sweden has had compulsory sex education in the schools with the results of widespread V.D. to the point that it exceeds any other civilized country in the world. Illegitimate abortions are as commonplace in Sweden as the street corner vending machines for contraceptives. In short, sex education has destroyed family life and the sweetness of youth as well as modesty, chastity and marital trust.

However, there is an admitted need for sex instruction for all children in this sex-saturated society, so why not educate the parents as to their responsibilities. This could be done in the following manner:

1. Pastors could advise the parents to accept their God-given duty as to the instruction of their children in the subject of the child by the parent.

2. Pamphlets and books on sex instruction could be made available to the parents at a nominal cost and distributed through the parishes. Good examples of these are Rev. P. J. Bruckner, "How To Give Sex Instruction, A Guide for Parents, Teachers" (Liguori Pamphlets, Redemptionist Fathers, Liguori, Mo. 25c). Also excellent material on the subject can be obtained from the Archconfraternity of Christian Mothers (229 Thirty-Seventh St., Pittsburgh, Pa.).

3. Films could be borrowed from the public health department for adult education along the biological, physiological and terminological lines.

4. Parents could be instructed in the spiritual approach and how to integrate this with the biological.

The advantages of this alternative to sex education in the

'Friendship meal' idea supported

LONDON—The Ecumenical Commission for England and Wales has urged Catholics and other Christians to express their friendship for each other by sometimes taking a part in an agape or "friendship meal."

The commission, which was set up by the English bishops, defines such a meal as an ordinary meal shared by divided Christians or by a family group. It is informal and can take a variety of different forms by the introduction of Scripture readings, prayer, thanksgiving and blessing, breaking and sharing of bread and sometimes also by the blessing and passing round of a cup.

It should be a "type of pass-over meal."

But the commission emphasizes that such an agape must under no circumstances be identified with the Eucharist or intercommunion.

schools are as follows:

1. A greater family unity would be promoted.
2. Parents would be encouraged to involve themselves properly, eliminating the conflict between family and school over sex education.
3. A reluctant or inept teacher would be relieved of a parent's duty.
4. The child would receive the individual private instruction (which is his God-given right) given in the measure in which.

(Continued on page 7)

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Give a child a chance. In India, Ethiopia, and the Holy Land you can "adopt" a blind girl, a deaf mute girl, or a needy orphan for only \$10 a month (\$120 a year). You'll send her the youngster's photo, tell you about him (or her).

Send us your Mass intentions. The offering you make, when a missionary priest offers Mass for your intention, supports him for one day. Mass intentions are his only means of support.

Feed a refugee family for a month. It costs only \$10. We'll send you an Olive Wood Rosary from the Holy Land.

Somewhere in our 18 country mission world you can build a complete parish plant (church, school, rectory, and convent) for \$10,000. Name it for your favorite saint, in your loved ones' memory.

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Marian

(Continued from page 1)

problem sessions and a humanities workshop. The latter has proven very popular with the young people because it offers concentrated attention on films, music, drama and choral work.

ACADEMIC pursuits are supplemented with a sports program and field trips. Twice weekly the young people are transported to Noble School for Retarded Children and Central State Hospital for an afternoon of volunteer assistance to them in need.

Reviewing the first year's operation, Peddie noted that while all the participants are under-achievers academically, six returned to high school last fall and merited honor roll status for the first time in their lives.

"But perhaps more important," he continued, "is that these young people learn to respect the values of others and learn to share. The key to the program's success is the building of confidence in these boys and girls. As their confidence in themselves as human beings increases, other values also are improved."

The ultimate goal of Operation Upbeat is to insure that the participants aspire to higher education, without prematurely dismissing the thought because of economic circumstances.

OPERATION Upbeat staffers endeavor to secure enrollment in colleges, universities or training schools through existing Upward Bound programs now operated by about 285 colleges nationally. The Marian program is modeled closely on Upward Bound.

The maximum number of participants in Operation Upbeat will be between 40 and 50, although not reached until next summer. Peddie believes that 50 is the optimum number for effectiveness and year-round follow-through.

clearly bluntly, when announcing the offer to negotiate, that the grape boycott is "definitely hurting us. We do want to work this thing out in a fair and equitable manner."

The grape harvest is presently underway in the Coaches Valley. And the union has brought in pickets and declared strikes at several ranches.

Some growers admit they are selling Coaches Valley grapes at below production costs. One leader of the growers explained that this season grape production is costing between \$5.50 and \$6 a lug (22-pound basket), but he is selling the lug for only \$5 or \$5.50.

It is for this reason that some of the more prominent growers have broken ranks with members of the various grower associations. They feel that the longer the strike lasts, the longer the boycott will last. Most growers admit that grapes are a luxury, that being an unessential food they can easily be forgotten when absent from the markets for any length of time.

Former prisoner of Reds is named to Vatican post.

VATICAN CITY — Bishop Aaron Martin of Alba Julia, a prisoner of the Romanian communist regime for nearly 20 years, has been named a consultant of the Vatican Secretariat for Non-Believers.

In 1967, restrictions on his ministry as a bishop were lifted in a softening of the government's attitude toward the Church.

The communist regime in Rumania kept Bishop Martin in prison from 1948 to 1953 and in house confinement until August, 1967, when he was permitted to take part in an anniversary celebration at an Orthodox monastery.

Grape

(Continued from page 1)

certain fellow growers who are determined to destroy the union at all costs.

It was also lauded the growers' offer as "a victory for the farm workers in the field."

"Without their strikes and sit-ins, their boycotts and demonstrations, their organization of trade union support and community friendships, it would never have happened," he said.

Two major grower groups are not party to the current attempts toward a settlement. They are the Coaches Valley Desert Grape Growers League and the South Central Farmers Committee of Delano, where the dispute originally began in 1965.

One leading Delano grower, Jack Pandol, said that many of his workers had called to tell him that they did not want a union to represent them.

"It is unusual, un-Christian and un-American to sell the workers against their will," Pandol declared. "If the American people buy this boycott, they are likening themselves to those who engage in campus disorders and the country will go to hell."

Pandol's opposition to union organization is of long standing. He is also treasurer of the California Committee for Right to Work.

MUCH CONTROVERSY has been engendered over whether the international boycott of table grapes sponsored by the farm workers union has been effective. It is all a question of who does the talking. The union claims the boycott has been effective. The grower groups claim it has been a failure. And hundreds of thousands of dollars have been spent by both sides to bolster their claims in newspaper advertising, television programs and the like.

Still, Lionel Steinberg de-



GIRLS' CYO CADET TRACK CHAMPIONS—The smiling youngsters above are members of the Holy Name, Beech Grove, and St. Mary's CYO Cadet track teams. They walked off with the trophy in the recent meet at CYO Stadium. The girls chalked up 69 points to take overall honors. With the girls are their coaches: Steve Coffman, left, and Waring Lynch, right.



GIRLS' TRACK RUNNERS-UP—These attractive young ladies from Holy Spirit, Indianapolis, won the runner-up trophy in the annual track meet at CYO Stadium. They chalked up a solid 57 points to finish behind Holy Name's champions. Mrs. Robert Andrews, far right, is the coach.

CYO SPORTS

JUNIOR BOYS' FOOTBALL
Games of Sunday, June 15:
Division 1: St. Joseph 14, St. Luke 0; St. Anthony 2, St. Malachy 0 (forfeit); Immaculate Heart 12, St. Michael 0.
Division 2: St. Simon 9, St. Philip 9; St. Joseph 12, St. Andrew 2; St. John 10, St. Barnabas 13; Greenwood 14.

Games of Sunday, June 15:
Division 3: St. Joseph 18, St. Christopher 8; St. Michael 18, St. Anthony 7; Division 4: Christ the King 2, Holy Cross 1; St. Matthew 35, Lourdes 18; St. Matthew 13, Christ the King 14; Greenwood 14.

Standings:
Division 1: St. Joseph 2-0; St. Anthony 1-1; Immaculate Heart 1-1; St. Luke 0-1; St. Malachy 0-1; St. Christopher 0-1.
Division 2: St. Andrew 2-0; St. Matthew 2-0; Christ the King 1-1; St. Simon 1-1; Little Flower 1-0; St. Philip 0-1; Holy Cross 0-2; Lourdes 0-2.

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Division 2: St. Andrew 2-0; St. Matthew 2-0; Christ the King 1-1; St. Simon 1-1; Little Flower 1-0; St. Philip 0-1; Holy Cross 0-2; Lourdes 0-2.

Church
(Continued from page 1)
Such action is taken only when in review the case, but the orders never say which justifies favor the action.

The United States Catholic Conference and the National Council of Churches recently issued a statement agreeing that the churches should pay taxes on unrelated business incomes. But no church has suggested that its churches should be taxed.

The Walz case will not be argued until the Supreme Court's next term, which begins in October.

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Still, Lionel Steinberg de-



NEW ARCHDIOCESAN CYO YOUTH COUNCIL OFFICERS—Above are the new officers of the Junior CYO Archdiocesan Youth Council elected at the recent CYO Convention at St. John's High School. Left to right, the new officers are: Rick Pandyo, Immaculate Heart, Treasurer; Jeff Hill, Madison CYO, Vice-President; Ann Fischer, St. Patrick, Terre Haute, Secretary; Diane Martin, Sacred Heart, Jeffersonville, Secretary. President Pandyo and his fellow officers will begin planning immediately for the participation by the Archdiocesan Youth Council in the 1969 National CYO Convention at Denver, Colorado.

CYO CAMPING PROGRAM

Camp Rancho Francisco—for girls eight to 11:
June 22-Full
July 6-Full (Eight to 10)
July 12-Full
July 20-Full
August 3-Full
August 10-Open (Eight to 10)
Camp Rancho Francisco—for boys eight to 12:
June 22-Full
July 6-Full (Eight to 10)
July 12-Full
July 20-Full
August 3-Full
August 10-Open (Eight to 10)
Camp Christmas—for girls 10 to 15:
June 22-Full
July 6-Full
July 12-Full
July 20-Full
August 3-Full
August 10-Open (Eight to 10)

Sr. Clementiana dies at age 69

MISHAWAKA, Ind. — Funeral services for Sister M. Clementiana Roth, O.S.F., were held at the motherhouse of the Sisters of St. Francis here Tuesday, June 17. She died (June 13) in the motherhouse infirmary at the age of 69.

A native of Indianapolis, Sister Clementiana entered the convent in 1925. After several years of nursing, her health became impaired and was placed in semi-retirement while working on medical records and other duties. She resided at the motherhouse the past several years.

Survivors include a sister, Sister Joan Roth, a member of the same religious community. Other survivors are: Mrs. Emma Koesters, Mrs. Mildred Taylor and Leo Roth, all of Indianapolis.

Back relief hike

HARRISBURG, Pa. — The Pennsylvania Catholic Conference has endorsed budget proposals of Gov. Raymond P. Shafer calling for an increase in relief payments to the more than 500,000 persons on cash assistance in the state.

125 are expected at Golf Outing

INDIANAPOLIS — About 125 Junior CYOers are expected at the Boys' and Girls' Golf Outing, otherwise known as "Duffer's Delite," at the Orchard Golf Center on Saturday, June 21. The Orchard is located at 9600 S. Meridian St.

Time is from 10 a.m. to 1 p.m. Boys will play 18 holes while the girls will play only nine. Greens fee for boys is \$2.25 and \$1.25 for girls.

Awards will be presented at the conclusion to top golfers in Junior-Senior and Freshman-Sophomore Divisions for both boys and girls. Blind par medals will also be given among the 25 awards to be made.

4 named to CYO Advisory Board

INDIANAPOLIS—Four priests were elected to the CYO Priests' Advisory Board last week, according to William S. Sahm, executive director of the CYO.

Named were: Father Wilfred Day, of Our Lady of Lourdes parish; Father Francis Eckstein, of St. Ann's parish; Father John Hartger, of St. Christopher's parish; and Father William Hubbs, of St. Monica's parish. All are in Indianapolis.

CYO NOTES

Entry blanks have been mailed for the Sub Novice Swim Meet, to be held at Brookside Park pool on July 7. Deadline for entries is July 2.

Archdiocesan Swim Meet deadline is July 10. The event will be held July 14-15 at Broad Ripple Park pool.

Entries will be mailed next week for the 100 and Cadet Football Leagues.



TO LEAD CATHOLIC YOUNG ADULTS—New officers were elected to head Region V of the Catholic Young Adults at the group's annual conference last week-end at Stouffer's Indianapolis Inn. Miss Karen Sheehan, of Indianapolis, was named secretary. Other officers include: Father Lawrence Ziegler, of Cincinnati, regional moderator; Raymond Darr, of the Toledo diocese, president; Michael Wirsch, of the Fort Wayne-South Bend diocese, vice president; and James Whelan, of the Cincinnati archdiocese, treasurer. About 150 persons attended the two-day party. Principal speaker Sunday was Monsignor Thomas J. Leonard, national director of the Youth Department, United States Catholic Conference.

38 from Archdiocese on Marian Dean's List

INDIANAPOLIS—Thirty-eight students from the Indianapolis area appear on the latest Dean's List at Marian College. It has been announced by Sister Adele Zahn, O.S.F., dean of academic affairs.

The Dean's List, made up of students who compile at least a 3.50 grade average on a 4.0 scale, is for the second semester of the 1968-69 school year.

In all, 100 Marian students were listed, including eight Sisters of St. Francis, Oldenburg.

Indianapolis area students are: Suzanne, Karen Hering, Paula Lett, Rose Anne Madel, Sister Kathleen Paul, Kathleen Austin.

Other students from the Archdiocese are: Sister Judith Albright, Laneville; Sister David Mary Bonner, Fountain City; Larry DeBoa, Bedford; Jane Hummer, Shelbyville; Marlene Knecht, Brookville; Leonard Knecht, Guilford; Sister Marcella Stier and Carl Zapfe, Carmel; Sister Mary Margaret, Richmond; Sister Mary Margaret, Richmond; Sister Mary Margaret, Richmond; Sister Mary Margaret, Richmond.

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TIC TACKER

Workshop for urban teachers

By PAUL G. FOX

An Urban Education Workshop for elementary school teachers in inner-city and newly integrated schools is scheduled for June 23-August 1, at Marian College, Holy Angels School, at 29th and Northwestern, will serve as a laboratory school.

Earmarked for classroom and on-the-spot study during the first three weeks are the urban setting, the child and his world, urban poverty and the resultant educational and psychological problems. The final three weeks will be spent observing and assisting the laboratory school teachers, a team of experienced inner-city teachers from major mid-west cities.

Associate directors of the workshop will be: Dr. Everett Sauter, principal, Indianapolis Public School No. 1, staff member of NDEA Institute for Teachers of Disadvantaged Youth, at Ball State University for three summers; Sister Jane Edwards Schilling, C.S.J., principal of Holy Angels school; and Sister Dolores Wright, O.S.F., principal of St. Joseph School, Cincinnati.

Field experience consultant will be Ray Guest, health education consultant, Indiana State Board of Health, former VISTA volunteer.

Sessions are scheduled 9:00-11:45 a.m., Monday through Friday. The workshop carries four semester hours of undergraduate credit.

AROUND AND ABOUT—Best wishes to Mr. and Mrs. Daniel A. Gearn, members of Little Flower parish, Indianapolis, on the occasion of their 50th Wedding Anniversary on June 22. . . . A principal pioneer in the CVO camping program for the Archdiocese passed away last Sunday, William L. Boucher, a member of St. Philip Neri parish, Indianapolis, was one of the first volunteer workers for Boy Scout Troop 125, one of the oldest active Scout units in Indianapolis. According to J. Earl Owens, a long-time friend and co-worker, Boucher was one of the first volunteer workers to help in the construction of Camp Rancho Framosa in Brown County, continuing in the efforts more than 10 years. . . . Brother Philip Udzawinis, O.M.I., son of Dr. and Mrs. W. F. Udzawinis of St. Monica's parish, Indianapolis, was recently ordained to the diaconate at the Oblate College in Washington, D.C. He has been assigned to Holy Angels parish in Buffalo, N.Y., for the summer. He is a graduate of the Latin School of Indianapolis. . . . Sacred Heart parish, Indianapolis, has recently organized a Senior Citizens group. Chairman of the project will be Mrs. Betty Thorne. The group will meet on the second and fourth Tuesdays of the month, starting at 11 a.m. Tuesday, June 24. A pitch-in dinner is planned for the kick-off meeting. . . . The founder of the "Marylike" movement for decency in dress and devotion to the Mother of God died recently in Bartlesville, Ill. Father Bernard A. Kunkel made the entire seminary studies at St. Meinrad's, which was the originator of the "Marylike Crusade" which attracted national attention about 18-20 years ago. He started a Marylike dress label program and fostered the manufacture of modest gowns, particularly for brides and graduates. Among the survivors are Father Gregory Kunkel, O.S.B., formerly of St. Meinrad Archabbey now of Blue Cloud Abbey, and Sister Meinrad Kunkel, O.S.B., of Ferdinand.

HERE AND THERE—The 45-member Drum and Bugle Corps from Holy Angels parish, Indianapolis, were one of the top units in the recent convention of the Indiana State Association of Elks, held in Richmond. . . . James O. Brennan, executive secretary of the Indiana Catholic Conference, was among 30 Indiana participants in this week's meeting of citizen leaders, community organizers and social planners in Chicago. Purpose of the session, attended by 75 persons from 16 states,

was to stimulate increased efforts for social action to re-focus and re-direct health and welfare services in the states. . . . Sister Ellen Mary Duffy, S.P., principal the past six years at St. Mary's School, Richmond, will begin employment next fall at Northview Junior High School in the Washington Township Metropolitan School District, Marion County, where she will teach mathematics. She was chosen by her community as one of five nuns who will teach in public schools during the coming year on an experimental basis. Purpose of the program is "to see if a Catholic teacher can adapt and find personal fulfillment in a public school and still feel she has a Christian impact on students who meet." She will resume her baptismal name, Miss Margaret Duffy, for the new assignment and reside at Ladywood School. . . . Sister Marguerite Hunter, O.S.B., language teacher at Our Lady of Grace Academy, Beech Grove, will leave Sunday, June 22, with eight students to study French at Montpellier, France, for 40 days. Another group of eight students will leave July 5, accompanied by Sister Eileen Price, O.S.B., music teacher at St. Paul's School, Tell City, for 40 days' study of music in Vienna and other European centers. Both study tours were arranged through the World Academy. . . . Father David Kahle, pastor of the Latin School, will spend six weeks this summer at the University of San Francisco studying "Theology of the Sciences." In the fall Father Kahle will join the St. Meinrad College staff, serving as administrator, counselor and teacher. . . . Miss Mary Jane Bittle, a member of Christ the King parish, Indianapolis, leaves for Europe on June 24 for six weeks of art study in Florence and Rome. She is a recent graduate of Edgely College, Cincinnati.

SUMMER SESSION TO BEGIN—Ten classes will be taught at four parish school sites this summer under sponsorship of the Catholic School Office and Marian College. The five-week session will begin next Monday, June 22. Sites, number of registrants and teachers are: Holy Trinity, 28 children in two classes, taught by Sister Aloysia, O.S.F., and Sister Lydia, O.S.F.; Our Lady of Lourdes, 40 children in three classes, taught by Sister Patricia Clare, O.S.F., Sister Bertha Rose, O.S.F., and Sister Marie Therese, O.S.F.; St. James, 33 children in two classes, taught by Sister Fidelia, O.S.F., and Sister Rosina, O.S.F.; and St. Matthew's, 40 children in three classes, taught by Sister Carol Jean, S.P., Sister Rose Maureen, S.P., and Sister Melanie, S.P. The classes, in addition to remedial and enrichment opportunities for the pupils, provides teaching opportunities for participants in the teacher internship program sponsored by Marian College and the School Office.

MARIAN FACULTY HAVE BUSY SUMMER—Sister Marie Pierre Buttl, O.S.F., professor of German and department chairwoman at Marian College, recently began a three-month study and travel program in Germany. She was one of 30 teachers of German from countries across the world to receive a grant from the Goethe Institute in Nuremberg, where she will spend the month of July attending lectures, studying and participating in tours designed to acquaint the participants with the social and cultural life of the German people. . . . Sister Miriam Clare Heskamp, professor of home economics, department chairman and head of the division of social sciences at Marian, will attend the American Home Economics Association national meeting in Boston, June 23-27. . . . Sister Mary Patrick O'Connell, assistant professor of education at Marian, will attend the national convention of the Student Education Association in Washington, June 18-25. She is president of the Indiana Student Education Association and Indiana Future Teachers of America Co-ordinating Board, whose members are the faculty advisers of college and high school student chapters.

DOUBTS INCREASING

Vatican circles weigh value of Pope's World Council visit

By PATRICK RILEY

VATICAN CITY — Doubts in Vatican circles about Pope Paul VI's trip to Geneva, far from being cleared up by the event, have grown deeper and more pressing as the trip takes its place in history.

Few, if any, Vatican officials contest the value or, at least, the harmlessness of his visit to the International Labor Organization (ILO), the announced goal of his trip to Geneva. The doubts focus on his visit to the World Council of Churches (WCC).

"There was something very ambiguous from the outset about his visit to the World Council," remarked one Vatican official who is deeply involved in the ecumenical movement, especially with Eastern Orthodox Christians. "Everybody knew he was visiting the World Council of Churches, but he kept quiet about it for weeks," the official said. "He was obviously uncomfortable about the affair."

The official, a bishop, was referring to the fact that Pope Paul announced only his intention to visit the International Labor Organization.

On the eve of the Pope's visit to the World Council of Churches, a pseudonymous columnist in the right-wing weekly, *Il Borghese*, wrote: "It is nothing but a further step toward the creation of a sort of ecclesiastical United Nations where the Roman Catholic Apostolic Church will sit as equal among equals with a microscopic group of Anabaptists, and with other confessional entities of the same ilk."

Beneath the gratuitously insulting language there stirred an honest problem. The secretary general of the World Council of Churches, Dr. Eugene Carson Blake, has at least twice in the weeks preceding the Pope's visit said that the WCC would open the door wide to the Catholic Church come knocking for admission. But could the Catholic Church, with its claim to uniqueness, become just another church-member of the World Council?

But were not the Pope's words more emphatic, less optimistic? Did not the Pope warn

that the required study of the problem "could be long and difficult?"

Father Long's reply is that the Pope was speaking principally to the world at large, and was replying to the expectations of the world rather than any expectations of the WCC.

CARDINAL Jan Willebrands, president of the Vatican Secretariat for Promoting Christian Unity, wrote after the trip to the Vatican City newspaper, *L'Osservatore Romano*:

"For many who are engaged in the ecumenical effort, the Catholic Church's participation as a member of the World Council of Churches seems to be the evolution and the ideal solution of our relations. But for others no less dedicated to the cause of Christian Unity, such an evolution now would serve progress toward that unity."

"The theological and pastoral problems here posed for the Catholic Church, but also for the other churches and, therefore, for this organism itself,

"What can we answer at this moment?" he asked.

"In fraternal frankness we do not consider that the question of the Catholic Church's membership in the World Council is so mature that a positive answer could or should be given."

This was not so negative a reply as it might seem, the Holy See's Secretariat for Promoting Christian Unity is insisting.

"Don't forget that he said 'at this moment,'" said Father John Long, an American Jesuit at the secretariat.

For Father Long, the Pope was simply echoing a judgment made the previous month by the joint working group of the WCC and the Catholic Church. Of the big question of Catholic membership in the World Council, the group stated:

"This question was asked, but the problem remains open. A restricted commission will study such a hypothesis under its theological, pastoral and administrative aspects and will present a report to the next meeting of the mixed working group which will be held May 25-30, 1970."

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Formula

(Continued from page 1)

sion to discontinue its seventh grade this coming year and the eighth grade the following year.) St. Vincent's has an eight-grade enrollment of 87 pupils, with 16 pupils in the junior high grades.

SIX MEMBERS of the 18-member Archdiocesan Board of Education will have their terms of office expire at the July meeting, to be held Thursday, July 10. The six are: Father Robert Hartman, pastor of Holy Name parish, Beech Grove; Msgr. James Hickey, pastor of Our Lady of Lourdes parish, Indianapolis; Father Ernest Strahl, pastor of St. Joseph's parish, Corydon; Charles Fleetwood and Dr. John Courtney, both of Indianapolis; and Raymond Zaleski, of Richmond.

While all are eligible for reelection, Father Hartman has declined to be nominated. His replacement for the South Indianapolis District Board of Education will be Father William Morley, pastor of St. Jude's parish.

New board officers will also be nominated and elected at the July meeting. There will be no August meeting.

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Mrs. G. E. Cobb Indianapolis

Plan study week

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INDIANAPOLIS

Calendar of Events

SATURDAY, JUNE 21

Rummage Sale at St. Philip Neri School, 345 Eastern Ave. Begins at 9 a.m. Sponsored by the Women's Auxiliary, Troop 125.

SOCIALS

Thursday: St. Catherine's parish hall at 6:30 p.m.; Secunia High School cafeteria at 5 p.m.

Friday: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall, at 6:30 p.m.; St. Joseph K of C Club rooms, at 8:30 p.m.

Saturday: St. Bridget's parish hall at 6:30 p.m. Sunday: Cardinal Ritter High School at 7 p.m.; two Card Parties at Assumption parish hall, 2 p.m.

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Community Fest
CELESTINE, Ind. — Entertainment for young and old is being planned for the Community Fest to be held on St. Celestine's church grounds, July 24. Proceeds will be used to finance community projects in Dubois County.

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PETE CENTENARIAN—Edmund U. Doran marked his 100th birthday last Sunday with a special party at St. Augustine's Home for the Aged, where he has been a resident since 1958. The residents of the home and Bishop Henry Pinger, chaplain, joined in the festivities. Many of his relatives also were present including two great-granddaughters: Elizabeth Doran Hammond, left and Gretchen Wahl. (Staff photo)

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Fuller elected head of Richmond's YMI

RICHMOND, Ind. — Robert Fuller has been elected president of the Young Men's Institute (YMI) here.

Other new officers of the YMI are: Joseph Baumer, first vice-president; Robert Miller, second vice president; Donald Martin, recording secretary; Joseph Vogelgesang, financial secretary; and Ben Habing, treasurer.

Officers and executive committee members will be installed at a joint meeting with the YMI Auxiliary at 8 p.m. Wednesday, June 25.

Little Flower Circle, Daughters of Isabella, will sponsor its annual Day of Prayer at St. Mary's Church on Sunday, June 29.

A group of 25 clergy and lay members of Catholic, Protes-

Ladywood sets

Polo benefit

INDIANAPOLIS — Ladywood School will sponsor its annual benefit Polo match on Sunday, June 22. The game—pitting two professional teams, the Cleveland Shamrocks and the Cleveland Lancers—will begin at 2 p.m. on the Fort Harrison parade ground.

A half-time program will feature the Arabian Horse Patrol. Tickets, at \$2 for adults and \$1 for students, may be purchased from Ladywood School or at the Polo grounds on the day of the event.

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tant and Jewish congregations from Richmond, Connersville and Hagerstown met last week with Rev. Vern Rossman, executive director of the Indiana Commission on Human Equality.

Rossman told the meeting, held at the Yokefellow Institute, that the goal of the organization is to involve 50,000 church and community leaders throughout the state over the next two years with a confrontation of the realities of racial prejudice and its effect on their communities. The technique employed is an intensive eight-week course of weekly presentations followed by small group discussions.

An executive committee will be appointed from the area to make plans for the course next fall.

Mr. and Mrs. Ted G. Roell, members of St. Andrew's parish, Richmond, will host their 60th Wedding Anniversary last Saturday evening with a family dinner in their home. They were married in 1909 in St. Andrew's Church and continued their residence there.

The Roells are the parents of five children.

Urges support of war objectives

KREFELD, Germany — The German branch of Pax Christi, the international Catholic peace movement, has urged the Church to give stronger support to conscientious objectors.

At their annual convention here, the Pax Christi delegates, by a vote of 36 to 27, adopted a resolution regretting that not all West German dioceses had followed the recommendation of the German Bishops' Conference to set up boards to advise conscientious objectors.

Bishop installs advisory council

CAMDEN, N.J.—A 49-member Pastoral Council for the Camden diocese was formally installed here at ceremonies in Immaculate Conception Cathedral by Bishop George H. Guilfoyle.

Priests, nuns and laity on the Council will serve as a consultative body to the New Jersey prelate. They were elected on an "area" basis from the six-county diocese.

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CONFER ON RELIGIOUS EDUCATION—Bishop Ernest Primeau was a recent visitor to Bloomington where a discussion was in progress concerning the religious education program at the proposed St. John the Apostle parish there. He is shown above reviewing the program with Dr. Clarence Flaten, parish co-ordinator of religious education, and two Sisters of Providence who will staff the religious education program in the fall of 1970. The nuns are Sister Barbara Ann Linton, left, and Sister Kathleen Desautels. (Photo by Robert Easter)

IN NEW BLOOMINGTON PARISH

Two Sisters named to direct religious education program

By HENRIETTA THORNTON

BLOOMINGTON, Ind. — Two Sisters of Providence — Sister Kathleen Desautels and Sister Barbara Ann Linton—have been assigned as directors of religious education for the proposed St. John the Apostle parish here.

In announcing the assignments, Sister Mary Raymond, provincial, and Father Francis Buck, co-ordinator of the new parish, said the two nuns will begin their work early in the fall of 1970.

Construction on the new parish facilities is expected to be within the next few months. St. John's will not have a traditional parish school.

While in Bloomington last Saturday to meet with the parish's education committee, the newly-assigned nuns and the committee had an opportunity to talk with Bishop Ernest Primeau, of Manchester, N.H., na-

tionally known authority in Catholic education. Bishop Primeau was here to officiate at the wedding of a nephew.

According to Bishop Primeau, the crying need of Catholic education today is the education of adults. He emphasized the importance of this coming from the pulpit where there is a "captive audience." Bishop Primeau feels this is the only contact most parishioners have with the Church.

In discussing the need for adult education, he explained that this is of prime importance as adults must be educated in their religion so that they may be equipped to teach their children.

Bishop Primeau stated further that the CCD programs have been more or less a failure due to lack of funds and lack of qualified teachers. He explained that perspective teachers in CCD

programs must be given more adequate training.

The education committee of the St. John the Apostle parish is headed by Dr. Clarence Flaten, superintendent of photography for the Indiana University Division of Audio-Visual Education. Dr. Robert Klausmeier, Robert Ensmann, Mrs. Jack Seubert, Mrs. John Matson, Mrs. Mark Stone, and Mrs. Flaten.

SISTER Barbara Ann is a native of Louisville, but was reared in Indianapolis, where she was a member of the Holy Spirit parish. She received the A.B. degree in social studies from St. Mary-of-the-Woods College in 1960, and during the coming summer will be studying for a master's degree in theology at Catherine Spalding College, Louisville. During the past year she taught chemistry, mathematics, and civics at the Washington (Ind.) Catholic High School.

A native of Indianapolis where she was a member of St. Joan of Arc parish, Sister Kathleen presently is stationed at St. Peter's parish in Linton, where she is co-ordinator of the religious

Banned procession held in French town

MONTJAVOULT, France—Despite a warning by the French bishops, some 3,000 persons participated (June 8) in a Mass and procession organized here by the local pastor, Father Coache, who had been forbidden to hold the demonstration by Bishop Etienne Desmarziers of Beauvais.

Tracts distributed at the ceremonies presented the demonstration as "an international rendezvous of all Catholics faithful to the true faith and meeting to pray in a spirit of reparation for the errors and perversions of the new religion."

Swiss, Belgian and German delegates participated in the demonstration.

IN HIS SERMON, Father Coache declared that the Catholic Church is "cruelly divided as in the time of the great heresies."

On May 24, Bishop Desmarziers, in a communiqué, had forbidden the Montjavoault pastor to publish and spread his writings and had ordered the cancellation of the procession.

The bishop had based his decision on the fact that on what he called the priest's defamatory accusations of "collective perversion," made against the French bishops. The bishop's communiqué said that Father Coache had also accused the bishops of supporting "heresy" and "schism in separating themselves visibly from the Holy See."

THE BISHOP stated: "Let

education program in the Greene County area. She was graduated in 1950 from St. Mary-of-the-Woods.

Until July 17 this summer, Sister Kathleen will serve as a member of the Chapter of Affairs for the Sisters of Providence at St. Mary-of-the-Woods and after that will be working with the Summer Satisfaction Program in St. Patrick's parish of Indianapolis.

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Closed down

RIO DE JANEIRO — Officials of the Pontifical Catholic University here decided to close down all facilities indefinitely because of the student agitation and disturbances of the past several weeks. The university is conducted by the Jesuits under the leadership of Father Lacerda de Moura.

Abortion bill

OTTAWA—The Canadian Senate has given its third and final reading to a bill which permits both abortion and homosexuality under certain circumstances.

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CADET SPRING BASEBALL CHAMPIONS—This team from Holy Name, Beech Grove, achieved a big breakthrough for the parish when they won the 1969 CYO Cadet Spring Baseball League. The Beech Groves defeated St. Michael, 11-7, in the title game after posting an 8-0 record to win the Division Three crown in regular season competition. The win gave Holy Name its first baseball championship, to go along with the parish's many other athletic honors. Standing behind the boys, at left, is Head Coach John Bailey. At the right is Assistant Coach Norman Zernicke.

Elected to head

Marian alumni

INDIANAPOLIS—Two alumni each from Indianapolis and Cincinnati will head the Marian College Alumni Association during 1969-1970. Elected in balloting just completed and to take office in September are: Steve McCracken, president, a 1964 graduate from Indianapolis; Tom Ego, first vice president, 1965, also from Indianapolis; Rudy Jansen, second vice-president, 1961, and Mary Jane (Ponter) Carroll, recording secretary, 1949, both of Cincinnati.

Ballots from 30 states, Japan and South America were tabulated in this year's election, according to alumni secretary Alberta Hensley.

St. Roch's plans

Fish Fry, Fiesta

INDIANAPOLIS—The Youth Activities Board of St. Roch parish will sponsor a Fish Fry and Fiesta on Saturday, June 21, from 2 p.m. until 10 p.m. Carry-out service will be available.

Homemade pies and cakes will be included in the menu. A color television set will be given away as part of the festivities.



BIRTH OF FAITH

This inspirational baptismal font by Knud Knudsen is called "Birth of Faith." It is in the Church of the Holy Spirit in Frankfurt, Germany. (RNS photo)

THE YARDSTICK

Don't saddle unions with housing crisis

By MSGR. GEORGE HIGGINS

Housing Secretary George Romney recently stirred up a bit of a rumpus with an all-out attack on the alleged selfishness and/or shortsightedness of the so-called craft unions in the building industry.

Stomping in rather awkwardly where angels and even Cabinet members normally fear to tread, he bluntly told a convention of several thousand business agents and other craft representatives that their organizations were largely responsible for the critical shortage of housing in this country. He accused them of gouging the public by demanding exorbitant wage rates and by saddling the building industry with all sorts of restrictive practices. He also charged that some of them are guilty of racial discrimination in their recruiting and apprenticeship programs.

I was disappointed, but not surprised, to learn that the convention delegates repeatedly booed the secretary. There must be a better way than that for grown men to show their disagreement with an invited speaker who happens at the same time to be a member of the President's Cabinet. They could have sat on their hands, for example, and given him the silent treatment. On the other hand, I am afraid that the secretary got just about the kind of reception he was asking for. It would appear from the record that he was deliberately baiting his audience. If so, he shouldn't have been the least bit surprised that they more or less instinctively responded in kind.

Neither the convention delegates nor the secretary won any points, then, in terms of etiquette and public relations. But that's of relatively minor importance. The more important question is whether or not the secretary's all-out criticism of the building trades was warranted by the facts. The New York Times and a number of other papers have answered this question with a resounding "yes."

In other words, they share the secretary's opinion that the craft unions in the building industry are largely responsible for the current housing crisis.

My own reading of the available facts leads me to conclude that they and the secretary are badly mistaken. The building trades are admittedly open to criticism on a number of counts, but to leave the impression that they are chiefly responsible for the high cost of housing is to oversimplify a very complicated problem—and, incidentally, to do them a grave injustice.

The so-called Kaiser Committee Report, "A Decent Home," which was issued on December 11, 1968, discloses, for example, that the on-site labor cost amounts to 19% of the development and construction cost of the conventional single-family house and 22% of the cost of the elevator apartment unit. It is hard to escape the conclusion, therefore, that a one-sided emphasis on the labor cost issue (a la Secretary Romney and The New York Times, for example) seriously distorts the nature of the current housing problem, which is actually a series of problems,

largely involving land costs and money costs rather than the cost of on-site labor.

Moreover, an exaggerated emphasis on improved technology—aimed at reducing the cost of on-site labor—can only lead to utterly false promises of vast reductions in the price of homes. If technological improvements were to reduce the cost of on-site labor from 19% and 22% to 15% and 18% (a substantial achievement, if it were actually to be attained in the brief period of time anticipated by Secretary Romney) the impact on the price of a home and on monthly payments or rents would hardly be more than minimal.

The latter points are very closely indicated on Page 119 of the Kaiser Committee report. The committee points out, for example, that roughly 50% of the monthly occupancy cost in involved in debt retirement—payments of interest and on principal. For a unit in an elevator apartment house, the debt retirement is 42% of the monthly rent, while the on-site labor cost amounts to 22% of the original development and construction costs.

Therefore the Kaiser Committee concludes that the on-site labor cost for such an apartment amounts to 9.2% of the monthly rent. Allowing for a small increase to account for architect's fees and other miscellaneous costs, the committee estimates that "approximately 10% of monthly rents are attributable to the cost of on-site labor." It follows, then, that a 20% cut in building trades wages—or a 20% cut in the cost of on-site labor—through a substantial technological breakthrough—would permit merely a 2% reduction in rents. This would mean a reduction from \$100 a month, for example, to \$98 a month.

In the light of these and other findings of the Kaiser Committee—which findings, to the best of my knowledge, have not been successfully challenged—I am forced to conclude that Secretary Romney's criticism of the building trades was grossly exaggerated. This being the case, his stock in the labor (Continued on page 12)



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'MOON' ON TV CASE IN POINT

Reasons cited for film office not re-rating altered movies

NEW YORK—Why doesn't the National Catholic Office for Motion Pictures re-classify films, particularly after cuts have been made or, more importantly, when the film office no longer objects to certain elements in films rated earlier?

The question is certain to be asked more frequently, as NCMP's "competitor"—the Motion Picture Association of America—is showing no qualms about re-rating films after appropriate cuts have been made.

In addition, the MPAA has just awarded an "M" rating (suggested for mature audiences) to the Otto Preminger film, "The Moon Is Blue," which in 1953 could not get a Production Code seal because it contained the word "virgin."

Now Preminger is planning to sell "The Moon Is Blue" to television, and unless NCMP changes its long-standing policy of not re-rating films, the film will carry the "G" (General Audiences) rating awarded by the Legion of Decency, even though the film office has given "A" ratings (morally objectionable) to hundreds of films since then that are many times more "adult" than was "The Moon Is Blue."

IN RECENT weeks, too, the MPAA has re-rated the new film, "If," from "K" to "R" (from: no one under 16 permitted at all, to no one under 16 admitted unless accompanied by parent or guardian) after the film's distributor cut several

fleeting scenes of male and female nudity.

The MPAA also changed the rating of John Wayne's new Western, "True Grit," from "M" to "G" (for general audiences) after the distributor agreed to delete several objectionable scenes. Conversely, the MPAA changed the rating of "Winning" from "G" to "M" after Universal Pictures consented to a reconsideration of the rating.

According to the MPAA, "the sudden realization that the treatment of adultery in the Paul Newman-Joanne Woodward film about auto racing was not exactly family fare."

But through the years, the Catholic film office has refused to alter its ratings for any reason—the one notable exception being "The Pawnbroker," after several nudity scenes had been deleted.

But even then, the rating was changed, from "C" to "A-3" (for adults), on a technicality: the film had changed hands, from one company to another.

This reason may seem plausible, but underlying it is the Catholic film office's prime argument against re-rating films, especially those that were originally condemned.

IF NCMP gives a "lighter" rating to a film after cuts have been made, the reasoning goes, the film's distributor can capitalize on the notoriety and publicity brought to a film by a "C" rating. Then, after the distributor makes some cuts and gives a lighter rating, the reasoning continues, he can then sell it to more theaters, or to television stations that won't take a "C" film. Thus, he would have the best of both worlds: an initial "C" rating that helps publicize his film, then a lesser rating that enables his film to get wider distribution.

For this reason, NCMP adamantly opposes its policy of not re-rating films.

A strong example of the movie industry's "exploitation" policies that further entrenches NCMP in its non-re-rate stance is the recently popular "Romeo and Juliet."

The film office has come under strong fire for its heavy "A-4" rating (unobjectionable for adults, with reservations), which the film office gave for a fleeting nudity scene that it considered unnecessary and particularly offensive because the film was being aimed at a young audience.

ALTHOUGH NCMP later gave an enthusiastic review to the film and even recommended it for older teen-agers, NCMP has refused to modify its "A-4" rating because, it is understood, the film company was planning to use the nudity sequence in advertising to sell the picture.

(Nevertheless, NCMP's position has led to some confusion: in one major archdiocese, at least, the Catholic superintendent of schools criticized Catholic high school teachers who were taking their students to see "Romeo and Juliet." The teachers were reacting to the rave reviews, among them the Catholic Film Newsletter's. The superintendent was reacting to the "A-4" rating published in his archdiocesan Catholic newspaper.)

The Catholic film office also presents another reason for not re-rating films, particularly those that are cut for TV showing and those rated many years ago: NCMP's staff doesn't have the time to see them all again.

Charles Luecke heads Tell City K of C Council

TELL CITY, Ind.—Charles Luecke has been elected Grand Knight of Bishop Chartrand Council Knights of Columbus here. He succeeds Al Faulkner, who held the office the past two years.

Other new officers include: Bernard Kessans, deputy Grand Knight; Bill May, recording secretary; Kenneth Rowe, treasurer; Charles Dauby, chancellor; William F. Ball, advocate; Chester Boogs, warden; Arthur Meunier, trustee.

The annual picnic sponsored by the Bishop Chartrand Council will be held Saturday, July 26. Grand Knight-elect Charles Luecke will serve as general chairman.

Two thousand gallons of home-made turtle soup will be featured as the highlight of the picnic, along with a biergarten, dinner and children's rides.

The used furniture drive being conducted by the Bishop Chartrand Council has been extended several weeks. The campaign is in response to an appeal by Sister Vivian Mary Sabehaus, of Bardonia, Ky., for assistance to poor families needing furniture to move into new housing facilities being erected in that city.

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ACADEMY WINS PRESS DAY AWARDS—Several plaques and certificates were awarded St. Mary Academy publications and journalists at the recent Wabash Valley Press Conference held at Indiana State University, Terre Haute. Twenty high schools entered competition there. The St. Mary Academy yearbook, Vistas, received a first place in layout, use of photos and cover design. Crosier, the academy's newspaper, received first place recognition for feature writing and best column writing. Ellen Dugan, second from right, received a first place trophy in the speech writing contest. She served as editor of the newspaper. Also shown above, from left, are: Barbara Quier, Vistas editor; Sister Mary de Paul, O.S.F., Vistas moderator; and Sister Mary Anselm, O.S.F., Crosier moderator.

250 teens to attend Marian youth camp

INDIANAPOLIS—For six weeks, 250 Indianapolis inner-city teen-agers will attend Marian College to learn how to play and swim.

A \$25,000 federal grant under the Community Action Against Poverty program has been awarded the college to conduct the summer youth camp under the guidance of the National Collegiate Athletic Association. George Dickson of Marian's

physical education department will head the program at Marian, which will run from June 30 to August 7.

FOR the Marian program, Metropolitan Transit Authority buses will pick up youngsters twice daily at four inner-city assembly points—Broadway, Hillside, Midtown and Northwest. In the morning there will be 125 youngsters from 12 through 15, with 92 boys and 32 girls. Afternoons there will be the same number but ages 16 through 18.

The morning group will arrive at the College at 9:45, the afternoon group at 12:15—just in time for their common lunch with the morning group in the college cafeteria.

DICKSON said his instructional staff will group and classify all youngsters according to age, experience and capability. Programs will include instruction, practice and competition in basketball, swimming, softball, volleyball, tumbling and touch football.

The staff for boys will include Larry Humes, basketball; John Harkin, softball; Jean Ancelet, touch football and swimming; and Steve Noone, volleyball and tumbling. The girls staff will be headed by Elizabeth Stanfield, girls athletic director, and Linda Summers.

FESTIVAL CALENDAR

For the convenience of Criterion readers, the following is a listing of summer festival and picnic dates throughout Archdiocesan parishes. May we suggest that you take the family, see Indiana, and support the activities of these parishes.

Napoleon, St. Maurice—Sun day, June 22.

Osgood—St. John's, July 20.

Back liturgy Hinduization

BANGALORE, India — The Holy See has approved a 12-point plan of the Indian bishops for adaptation of Hindu rites in the Church's liturgy.

The approval means that the Mass in India will begin to look more and more like Hindu temple ceremonies in its externals, and celebrants will be less distinguishable from pujaris (Hindu priests).

Seek to end strike

CHICAGO, Peru—The labor ministry has begun negotiations with owners of the sugar plantation Cayall, 60 miles from here, for the rehiring of dismissed workers in seeking an end to a strike of 3,200 other workers over the firings.

Remember them in your prayers

* ANTHONY KRAMER, 74, St. Louis, June 2. Husband of Cordelia. Father of Elyse, Eustace, and Eleanor. Sister, Elyse. Sister, Elyse.

* ANNA M. WHELAN, 80, St. Louis, June 2. Mother of Michael and Raymond. Marie Miller and Rita Ersk. At St. Louis, and Martha Robinson of Harris.

* ANTHONY B. RIESE, 66, St. Louis, June 2. Brother of Lawrence, William, Herbert and Louis.

* EDWARD BRUNS, 74, St. Louis, June 9. Husband of Helen. Father of Edward and Louis. Brother of Edward. Father of Edward. Father of Edward.

* THOMAS A. MCDONAGH, 25, St. Anthony's, June 16. Son of Mr. and Mrs. John A. McDonagh of Louisville. Brother of John A. McDonagh Jr., Mary McDonagh, Mrs. Constance McDonagh, all of Louisville, and Mrs. Patricia Grant of Jeffersonville.

* J. WILLARD PARRIS, 70, St. Augustine, June 17. Husband of Marie. Father of John B. and William T. Place of Jeffersonville. Mrs. Robert Graham of Louisville. Two sisters and a brother also survive.

* JOHN C. MASON, 44, Holy Trinity, June 18. Husband of Mrs. Nancy Mason. Father of Patrick J. Mason. Brother of Margaret Mason of New Albany. Two brothers and three sisters also survive.

* LORETTA BROWN, 67, St. Simon's, June 11. Aunt of Richard Schmitt.

* FANNY C. LAMER, 83, Sacred Heart, June 12. Mother of George R. and Lillian Langer, Anna C. Cross and Marian Langer.

* LEO F. WOLF, 57, Little River, June 12. Father of John F. Wolf and Mrs. Charles Wise. Brother of Robert and Theodore Wolf and Elva Rowe. Mrs. Theodore and Mamie Wolf.

* JOSEPH L. BICCONI, 19, Sacred Heart, June 13. Son of Angelo J. and Pasqualina J. Biccioni. Brother of Peter and J. and Tony L.

* IRMA HERMAN, 74, St. James the Greater, June 14. Mother of Richard W. Herman and Mrs. Joseph R. Herman. Sister of Roman and Edward Berger, and Rosalind Kitch.

* FRANCES E. KANE, 74, St. Basil, June 16. Husband of Ruth. Father of Mrs. Roland Conway. Brother of John Kane.

* MARGARET M. LYONS, 42, former resident of Indianapolis, died in Kalamazoo, Mich. Burial was on June 16. Sister of Edward Lyons.

* FRANCIS BRODERICK, 81, Holy Trinity, June 17. Brother-in-law of Pauline Broderick.

* WILLIAM DOUGHER, 67, St. Philip, June 18. Husband of Mabel. Father of John A. and Jean Dougherty.

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VIEWING WITH ARNOLD

Hard Contract a very strange movie

By JAMES W. ARNOLD

"Hard Contract" tries to explore both the psyche of a professional murderer and the timely subject of human violence. While it falls in most important respects — there is no conceivable audience it could satisfy — it is a sincere and provocative, indeed, a very strange film.

The hired killer, who destroys for profit only, is a puzzling specimen, and in serious fiction (e.g., Graham Greene's "This Gun for Hire") he is often seen as the ultimate Alienated Man, dead in every sense but the physical. It is then a logical plot device to

place him in a situation where his humanity is touched, but he is still obliged to kill, and see what happens.

"Contract" is very much of 1969 in suggesting that person-to-person love, even the sexual thing that passes for love in movies, will change and soften such a man. It also pushes

hard on allegory, implying that the professional can be "cured" precisely because he has no emotional or ideological commitments, and that the worst murderer is the amateur "true believer" in righteous causes, who have in fact already made killing "humane."

Perhaps idealists are a

greater menace than paid assassins, and perhaps the antidote is loving persons rather than causes. The trouble is that to work its way to this point (most confused viewers will think it is a tough thriller with the last reel missing), "Contract" is often trying and pretentious.

We know the hero (James Coburn) is a cold cookie because we see him interact with a prostitute and later with a jaded divorcee (Lee Remick) pretending to be a prostitute. Sex for him is wholly without feeling, a joyless physical need, a business arrangement. The central irony, and it is pretty ridiculous, is that his performance turns on Miss Remick, who has presumably not been turned on before.

This variation on the Domino Theory then proceeds: sex makes her love him, and this makes him love her, and this context makes his previous habits, in both violence and sex, increasingly difficult. All that remains is intellectual per-

sual, a battle for Coburn's soul between his suave (syndicate CIA?) boss (Burgess Meredith) and his intended victim (Sterling Hayden), himself a retired and domesticated killer.

"Contract" is writer S. Lee Pogoda's first directing job, and the film talks your ears off. It's the sort of movie in which people discuss God, good and evil, and the moral future of humanity in front of all the photogenic locales in Spain, Tangier and Brussels. The talk is interesting enough, but the visuals don't reinforce the message, the crucial climax lines are often lost in sound-track mumbles. There are also ludicrous symbolic moments: thrills-seeking Miss Remick, having been raped, on all fours barking back at a vagabond dog.

While its whole subject is violence, "Contract" to its credit shows very little. It gets into sex rather enthusiastically, and although it's done with adult taste, the effort is compromised by using such attractive ladies

Bradford parish women elect

BRADFORD, Ind. — Mrs. Nancy Seipp has been elected president of the St. Ann's Altar Society at St. Michael's parish here.

Other new officers include: Mrs. Sharon Senn, vice-president; Mrs. Shirley Whitaker, secretary; and Mrs. Pat Wise, treasurer. They will be installed on July 27.

Upcoming parish activities will include a garden party on June 28, covered dish supper on July 20, and an ice cream social and card party on August 3.

Special Mass

INDIANAPOLIS — The St. Jude Guild of Holy Angels have scheduled a special Mass of Thanksgiving for 9:30 a.m. Sunday, June 22. Members and friends of the Guild are cordially invited.

that the spectator's focus keeps shifting from the moral point.

A line by one of the call girls, however, is as chillingly moral as any ever uttered in movies: "Do you want me to say I love you?" she asks Coburn. "I never know if people want me to say 'I love you.'" (Rating: A—unacceptable for adults, with reservations.)

Note Jubilee

INDIANAPOLIS — An open house will be held from 10:00 to 5:30 p.m. Sunday, June 22, to mark the 50th Wedding Anniversary of Mr. and Mrs. Daniel A. Gearin, members of Little Flower parish. The open house will be held at 818 N. Riley Ave. No invitations have been issued. They are the parents of Thomas A. Gearin and Mrs. Mary Ann Pappas.

Meeting slated by Third Order

INDIANAPOLIS — The Fraternity of the Third Order of St. Francis will meet at 3 p.m. Sunday, June 22, in Sacred Heart Church, 1530 Union St. Men and women members of the fraternity are invited to register for an annual retreat at Alverna Retreat House the week-end of June 27-29. Registration may be made by calling 631-1895 or at the meeting of June 22.

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Schedule antique and rummage sale

INDIANAPOLIS — The St. Maur's Seminary Guild will sponsor a sale of antiques, bouquies, rummage and furniture at St. Thomas Aquinas gymnasium, 40th and Illinois, Friday, June 27, from 7 to 9 p.m. and on Saturday, June 28, from 8 a.m. to 2 p.m.

Refreshments will be available during the sale. Mrs. Carl Sackenheim is Guild president.

Radio and Television

BLOOMINGTON AREA	
Monday-Friday Radio	11:30 a.m.—Night Club.....WFIU
6:00 a.m.—Sacred Heart.....WTTT	
CONVENEVILLE AREA	
Sunday Radio	11:30 a.m.—The Crucified.....WNCB
7:00 a.m.—Sacred Heart.....WNCB	
INDIANAPOLIS AREA	
Saturday TV	7:30 a.m.—Lesson for Living.....(4)
6:30 a.m.—This is the Answer.....(8)	
7:15 a.m.—This is the Life.....(12)	
8:00 a.m.—The Christophers.....(12)	
9:00 a.m.—The Christophers.....(12)	
9:30 a.m.—Hour of Discovery.....(4)	
10:00 a.m.—Challenge.....(12)	
10:30 a.m.—Lamp Unto My Feet.....(12)	
11:00 a.m.—Camera Three.....(12)	
12:00 a.m.—Hour of Decision.....(12)	
12:30 a.m.—Hour of Faith.....(12)	
12:45 a.m.—Directions '69.....(12)	
Monday TV	1:00 a.m.—Cross the Line.....(12)
Thursday TV	1:00 a.m.—Cross the Line.....(12)
MADISON AREA	
Sunday Radio	6:00 a.m.—Hour of Faith.....WIBC
6:30 a.m.—Hour of Faith.....WIBC	
7:15 a.m.—Hour of Faith.....WIBC	
8:00 a.m.—Hour of Faith.....WIBC	
9:00 a.m.—Hour of Faith.....WIBC	
10:00 a.m.—Hour of Faith.....WIBC	
11:00 a.m.—Hour of Faith.....WIBC	
12:00 a.m.—Hour of Faith.....WIBC	
12:45 a.m.—Hour of Faith.....WIBC	
NEW ALBANY AREA	
Sunday Radio	7:15 a.m.—Hour of Faith.....WIBC
8:00 a.m.—Hour of Faith.....WIBC	
9:00 a.m.—Hour of Faith.....WIBC	
10:00 a.m.—Hour of Faith.....WIBC	
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