

High school subsidy hits \$717,000.00

By PAUL G. FOX

The Archdiocesan Board of Education, at its meeting next Thursday, July 10, will be told that the seven diocesan-supported high schools were subsidized \$717,000 during the 1968-69 term. The amount includes \$385,000 for support of the five Marion County diocesan schools.

Parishes served by the high schools will be assessed varying amounts, based primarily upon ordinary parish income and the number of students attending the diocesan schools. Marion County parish assessments are expected to range from a minimum of \$3,000 to a maximum of \$31,900.

FOR THE FIRST time a committee appointed by the Archdiocesan Board was given the responsibility of determining the parish assessments. Headed by Msgr. Richard Kavanagh, V.P., pastor of St. Michael's parish, Indianapolis, the Committee on Parish Sharing also will present a formula for collecting funds for the teachers' salary pool in Marion County.

The committee was formed after inner-city pastors requested financial assistance to meet their payrolls next year in light of a 15 per cent increase in teachers' salaries.

It is expected that the committee report will include a salary formula which will benefit financially pressed inner-city parishes and others heavily in debt.

MEMBERS OF THE committee, in addition to Msgr. Kavanagh, are: Mrs. Thomas Maxwell, board secretary, and the following non-board members: Msgr. James P. Galvin, Richard Zink, William Mooney, John Huser, William S. Sahm, Grant Hawkins and Msgr. Victor L. Goossens.

Another matter on the agenda of the July 10 meeting, to be held at 7:30 p.m. at St. Mary's Cathedral, is a discussion of a proposed policy statement on the enrollment of non-Catholic students in parish schools. The subject was originally on last month's agenda but tabled.

A slate of new board officers is also expected to be made by a nominating committee headed by Father Patrick Gleason, pastor of St. Columba parish, Columbus. Serving as president during the past year has been Frank James.

Bishop Shannon takes college vice-presidency

SANTE FE, N.M. — Bishop James P. Shannon, who has submitted his resignation as auxiliary bishop of St. Paul and Minneapolis, has been appointed vice-president of St. John's College, a non-denominational institution here.

The appointment was announced (June 30) by Dr. Richard D. Weigle, president of the college and longtime friend of the bishop.

DR. WEIGLE'S announcement of the bishop's appointment stated: "Bishop Shannon said he has held extensive consultations, both in person and by mail, with Archbishop Leo Binz of the St. Paul-Minneapolis archdiocese during the past fortnight. These discussions were concluded by a letter from Shannon to Archbishop Binz on June 23, informing the archbishop of his decision to accept the position outside of the archdiocese of St. Paul-Minneapolis." (Continued on page 6)

SCENE OF OUTDOOR CARMELITE SERVICES—The familiar monastery of the Carmel of the Resurrection, located on Cold Spring Road, Indianapolis, will be the scene of the July Outdoor Services in honor of Our Lady of Mt. Carmel, starting Thursday, July 18, and continuing through Wednesday, July 24, the nightly services will feature a sermon on the general theme "Prayer in the Life of the Modern Day Christian." Special buses will be run from Monument Circle each night at 6:40 and 7:30 p.m. The services will begin at 8 p.m.



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PARENTS OF NINE

See education crisis evoking awareness

By ELLEN DUGAN

An Indianapolis couple who have nine children in Catholic schools emphasized recently that the crisis in Catholic education must awaken a new spirit of awareness, a commitment advocated by Christ when he said: "Thou art neither cold nor hot, I would that thou wert cold or hot, but because thou art lukewarm, and neither cold nor hot, I am about to vomit thee out of my mouth."

Mr. and Mrs. Charles Fleetwood, members of St. Michael's parish, voiced their opinions from a long-time association with the Catholic school system. Three of their children—Mary Ann, Kay, and James—attend Marian College. Elders have been graduated in June. Other members of the Fleetwood family—Michael and Charles—attend Cathedral High School, while Maureen, Stephen, and Joan are enrolled at St. Michael's parish grade school.

Fleetwood, one-time president of the Archdiocesan Board of Education who remains a board member, feels that some of the monetary problems plaguing the high schools are not insoluble.

"We've always had private education in our country. I think we will continue to have it for those who can afford it. But the people are not meeting the responsibility in financing schools. Frankly, we've gotten Catholic education too cheap for too long," he stated.

MRS. FLEETWOOD, herself

a product of 16 years of Catholic schools and a Marian College alumna, supported this view.

"Too many of the kids these days are spoiled. I don't feel it's impossible for them to pay their own tuition. Besides, they appreciate it more."

Mrs. Fleetwood supported her statement with an example from her own family. "All of our children at Marian College work and pay their tuition themselves. I'm not saying this to brag about them, but to show that it can be done," she explained.

Both the Fleetwoods agree that many Catholic parents have a valid argument that the sacrifices incurred to send their children to Catholic schools are great.

"I suggest that the tuition be raised for each student until there is no deficit," said Fleetwood. "Those who can pay will pay. Those whose case is justified will have expenses met. As it is now we are subsidizing two groups by parish assessments. Those who can't pay and those who can pay." Charge.

ing proper tuition will relieve some of the pressure from the parishes who cannot meet their assessment," he theorized.

Fleetwood continued: "Education in itself is a sacrifice met in bringing up children. You feed, shelter, clothe and educate them. Too many people turn them over to the Church for the last requirement."

Margaret Ann Fleetwood cited the proper use of facilities to expand Catholic education.

"I am in favor of consolidation of two neighboring schools with a declining enrollment. Both sides would benefit. Then put the empty facilities to use for community service," she said.

Her husband pinpointed another particular alternative for waning high school enrollments and increasing deficits. "The time will come when we must resolve the choice between a religious academic program or an athletic program. It is not a popular reality, but we must decide if keeping up with public schools is worth the cost." (Continued on page 7)

Rev. Paul Gootee dies; pastor at Sellersburg

SELLERSBURG, Ind.—Archbishop Schulte will offer a Pontifical Funeral Mass in St. Paul's Church here Friday, July 4, for Father Paul B. Gootee, founding pastor of the parish. Father Gootee died early Wednesday (July 2) in Norton infirmary, Louisville, following a stroke and a massive cerebral hemorrhage. He was 57.



REV. PAUL B. GOOTEE

pastor of St. Paul's parish in 1949.

Survivors include three sisters—Sister Mary Justin, S.P., Indianapolis; Mrs. Mary Esther Jackson, New Albany; and Mrs. Erni Matheis, Jasper; and five brothers—Glenn J. Gootee, Indianapolis; Albert G. Gootee and Norbert C. Gootee, Louisville; Patrick G. Gootee, Jasper; and Carroll Gootee, Butlerville.

He was appointed founding

Seeks \$100 per pupil in U.S. aid

By WILLIAM RYAN

WASHINGTON — The chief spokesman for the nation's Catholic schools called here for federal aid to help public and private vocation children reaching a level of \$100 a pupil per year over the next four years.

"Anything less threatens the stability and growth of the total education effort," Msgr. James C. Donohue, director of the Division of Elementary and Secondary Education, United States Catholic Conference (USCC) said (June 25).

In a statement before the subcommittee on education of the Senate Committee on Labor and Public Welfare, Msgr. Donohue said "unless the federal government and the state government come forward with more aid than is presently available," then the private sector of education—including the parochial schools—will enroll more than 85% of all students in private schools—"cannot survive."

THE PRIEST told the subcommittee that the enrollment of Catholic elementary and secondary schools decreased by more than half a million students in the past two years and that more than 250 Catholic schools will not open their doors this September. He said that was due to the rising costs of education and the shortage of adequate teaching personnel.

"But the crisis facing private education is a crisis for public education as well," Msgr. Donohue warned. "It is becoming increasingly clear that the failure of the Federal and state legislatures to provide help to the financially hard pressed parents of non-public school children will spell not only the end of the private school system as we now know it, but financial chaos in the public schools as well."

"As a specific example," he said, "the closing of any 350-pupil private school would increase state and local taxes by a quarter of a million dollars a year."

MSGR. DONOHUE expressed support for a bill pending extension of the Elementary and Secondary Education Act (ESEA) of 1965, but asserted "there has been a breakdown in the achievement of the intent of Congress to improve the education of all children."

While the benefits of this act are "educationally and culturally significant" in terms of disadvantaged children, school library resources, and innovative supplementary centers and services, Msgr. Donohue said, "I am sorry to report that the effective participation of children in Catholic schools leaves much to be desired in many areas of the country."

ESEA was hailed upon passage as a major breakthrough in the field of providing equitable federal assistance to youngsters in both public and private schools.

Funds for ESEA programs are administered in the states by public school officials but they are supposed to involve non-public school officials in the planning and implementation of projects, Msgr. Donohue introduced in the record several recent studies, including a January, 1969 report by the National Advisory Council on the Education of Disadvantaged Children, indicating that this has not always been the case.

He recommended that Congress enact a withholding authority. (Continued on page 7)



ST. FRANCIS OF THE GUNS—Sculptor Beniamino Bufano used some of the guns turned in by San Franciscans after the assassination of Sen. Robert Kennedy to fashion this 12-foot statue of St. Francis. He embellished the gentle figure with a colorful mosaic depicting Sen. Kennedy, President John F. Kennedy, Dr. Martin Luther King, Jr., and President Abraham Lincoln. At the base of the cross-shaped statue Bufano placed a singing chorus of the poor children of the world. The statue, called "St. Francis of the Guns," was dedicated on the first anniversary of Sen. Kennedy's assassination. (RNS photo)

'WORK AND SACRIFICE'

Living a Christian life is not always easy, Pope Paul says

By PATRICK RILEY

VATICAN CITY—Pope Paul VI has posed the paradox that the Christian life is at once easy and far from easy.

While putting off a solution to that problem "for the moment," he pointed out that the ability to do worthwhile things easily is purchased with work and sacrifice.

Paraphrasing, he asked whether resistance to his encyclical against contraception might not be prompted by the hope of making it easier with the abolition of "a hard law."

He asked: "But if it is a law, which has its foundation

in God, how can that be done?"

He opened his discourse at a general audience (June 25) by observing that one of the basic convictions of the postconciliar mentality is that Christianity is easy.

"Easiness: the word is seductive. It is also, in a certain sense, acceptable, but it can be ambiguous."

"It can constitute a very lovely apology for the Christian life, if understood as it should be understood."

"And it could be a distortion, a convenient notion, a 'minimalism.'"

SORTING OUT the elements of the paradox, the Pope first touched on the positive:

- That Christ had called His yoke sweet and His burden light;

- That Christ reproached the Pharisees for imposing heavy burden on men;

- That one of St. Paul's "master ideas" was to relieve new Christians "of the difficult, complicated and therefore superfluous observance" of the Old Testament.

- That Christ Himself "condemned" all the law and the prophets into the highest precept of love of God and into what follows from it, love of neighbor."

But gradually his tone shifted.

"To simplify and spiritualize, in other words to make it easy to adhere to Christianity, that is the outlook that seems to spring from the council. No jurisdiction, no dogmatism, no asceticism, no authoritarianism, it is said too off-handedly."

"In that way it is hoped to emancipate Christian life from the so-called structures. It is hoped to give to the mysterious truths of the faith a dimension containable in current language and comprehensible to the modern mentality, unchaining them from the traditional scholastic formulations sanctioned by the Church's authoritative magistracy. It is hoped to dissolve the bonds vulgarly styled 'tabus.'"

"What is wanted, we repeat, (Continued on page 7)

July 'Interchurch' just off the press

The second (July) issue of INTERCHURCH, the new Indiana ecumenical monthly newspaper being published by the Criterion Press, Inc., came off the presses this week with a Fourth of July bang. John G. Ackelmeier, editor, reported.

More than 27,000 copies were mailed to subscribers. Another 12,500 copies were printed for sales and promotion use at church doors, and sent elsewhere throughout the state and nation, according to Ackelmeier, who also is associate editor of The Criterion.

Among the key features in the July issue is a text-and-photo survey of hunger and poverty in Indiana, with separate in-depth reports from the Lake

films; a two-page book review section; an analysis by Congressman Andy Jacobs, Jr. (D-Ind.) of the startling Westinghouse report on Head Start; a "Personalities in Ecumenism" column, a page of responses to the Black Manifesto; an article by an Indianapolis authority on anti-Semitism, and 2½ pages of letters to the editor.

INTERCHURCH is published by the Criterion Press in collaboration with an Advisory Commission and an Editorial Board composed of clergymen and laymen of several denominations and faiths. It is believed to be the only newspaper of its kind being published in the world at this time. Subscriptions are \$2 a year.

Subscribe now

A subscription form for INTERCHURCH is on Page 8.

Michigan region, Northeast Indiana, Central Indiana, and the Ohio River country.

ANOTHER mind-and-eye-catching feature is an authoritative pro-and-con Center Spread article by Dr. Harold E. Fey, former long-time editor of Christian Century, the internationally famous ecumenical weekly. It deals with the newly hot though perennial issue of church property taxation. The timely debate results from the June 18 decision by the U.S. Supreme Court to hear a case involving a sliver of Staten Island property on which a Bronx (New York) reclus pays \$5.24 a year in taxes.

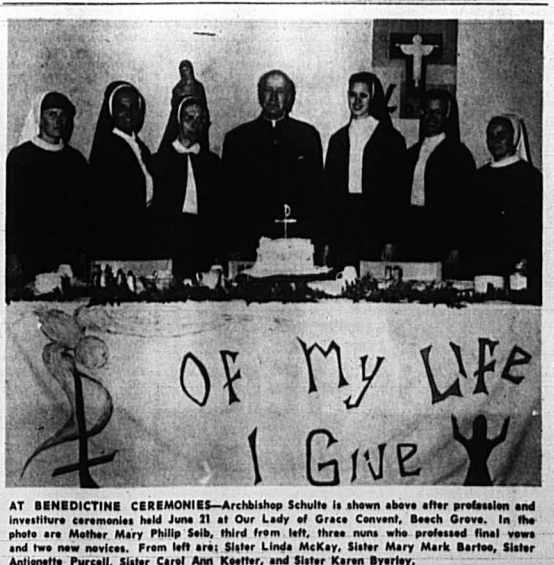
The July issue of the two-color, 24-page, tabloid-size newspaper is sectionalized into reviews of the month's religious news of state, national, and international events.



SCENE OF OUTDOOR CARMELITE SERVICES—The familiar monastery of the Carmel of the Resurrection, located on Cold Spring Road, Indianapolis, will be the scene of the July Outdoor Services in honor of Our Lady of Mt. Carmel, starting Thursday, July 18, and continuing through Wednesday, July 24, the nightly services will feature a sermon on the general theme "Prayer in the Life of the Modern Day Christian." Special buses will be run from Monument Circle each night at 6:40 and 7:30 p.m. The services will begin at 8 p.m.

On the Inside

Church moving toward more active role in Cuba... Last of an eye-witness series by John Morgan... Page 3
Cardinal O'Shea's cleric letter from Pope, urges dissent priests to recant... Page 3
Does charity still begin at home?... Question Box... Page 5



AT BENEDICTINE CEREMONIES—Archbishop Schulte is shown above professing and investing ceremonies held June 21 at Our Lady of Grace Convent, Beech Grove, Ind. In the photo are Mother Mary Philip Seib, third from left, three nuns who professed final vows and two new novices. From left are: Sister Linda McKay, Sister Mary Mark Bartoo, Sister Antionette Purcell, Sister Carol Ann Koetter, and Sister Karen Byerley.

CUBA: TEN YEARS LATER

Church moving toward more active role

By JOHN MORGAN
(Last of a series)

HAVANA, Cuba — Since hundreds of schools formerly operated by the Catholic Church in Cuba are involved in the new Cuban education, one would expect the Church to take more than a passing interest in education. But it does not seem to, and the Church has a relatively minor voice in education. The reason is obvious, though complex. The Church's position has been an unhappy one, not only in terms of its relationship with itself. Important changes are taking place, it is true; but until these have been accomplished, the discomfort and the sense of dispossession will remain.

In the years after the Revolution—and especially after the Bay of Pigs invasion and Castro's famous "Marxist-Leninist" speech of the same year—the Cuban Church became, willy-nilly, a kind of haven for the discontented, for people who did not like the idea of the government meddling in their lives, for people who were waiting for their places on the emigrant plane. The priests who served this

community, it is safe to assume, shared many, if not all, their preoccupations, and the hierarchy tended to keep quiet and hope silently that Castro would go away.

THE TENSION was increased by the fact that so many Catholics, and especially practicing Catholics, had already left the country. From their new homes in Miami or elsewhere in the United States or Canada, they acted as a powerful magnet for those who had remained behind, fueling their sense of martyrdom and injustice and increasing their alienation from the new Cuban government and everything it was, attempting to do.

In spite of the able and experienced role played by Bishop Ceceare Zarechi, the Vatican's tall, sophisticated and highly intelligent Nuncio in Havana, the Church seemed doomed to a ghetto existence.

This state of affairs, however, could not last indefinitely. Some time ago—several Cubans suggested that it was about two years ago—many Cuban Catholics, not excluding the bishops, began to wake up to the realization that Castro was not going to go away, and that the Christian witness demanded something more positive than an attitude of sullen hostility.

The first fruit of this realization has been the pastoral which burst like a bomb over the heads of thousands of unsuspecting Cuban Catholics on April 20, having been teaching firmly on the Vatican Council, in Populorum Progressio and on the Medellin conference, it underlined the duty of Catholics to work with all men of good will to further human development, stressed the importance of work, and—in a sentence which no one could have expected even a year ago—unambiguously denounced the U.S. blockade for the misery and hardship it was causing to the Cuban nation as a whole.

This letter has had some extraordinary effects. It aroused a tremendous wave of opposition among the rank and file of Cuban Catholics who still attend church, and especially among those who want to leave the country; they can no longer leave as martyrs.

More importantly, perhaps, it provided really positive guidelines for the small but valuable nucleus of Cuban Catholics who have already decided that they must stay, and who are frequently accused by their fellow Catholics of being Communists, and by the Communists of being

gusanos (worms) who do not really support the government.

Finally, it has laid the ground, however partially, for an eventual reintegration of a shattered Church in the life and work of a government which, in spite of the savage restrictions it imposes, in spite of the political prisoners it holds, and in spite of the lack of a free press, is arguably one of the fairest and most humane in Latin America.

The Cubans have lost some of their freedoms—notably the freedom to buy what they want with their now almost useless salaries, and the freedom to read what they want. In the meantime, they have been at least to some extent compensated by the new freedom from, hunger and from the human degradation and misery that characterized large sections of the population prior to 1959.

IF THE CHURCH in Cuba eventually comes to a new understanding with the Cuban government, Marxist thought it may be, it will be not primarily through diplomacy or bargaining, but through a humble realization on the part of Cuban Catholics that they must accept the new reality if they are to be authentic Cubans—that by sharing fully in the life of the country.

A man who knows this is Bishop Pedro Enrique Estiu, the 32-year-old bishop administrator of Santiago de Cuba, who last year, without making the slightest fuss about it, spent 45 days in the blackbreaking work of the cane fields.

There is, after all, no better way of identifying with the people than by sharing their most basic activity: work. There are signs, too, that the government is responding to gestures of commitment like these with a much more flexible attitude, modifying the mistrust it has frequently exhibited in the past.

That a Catholic bishop could have identified himself so closely with what is happening today in Cuba is a measure of the human dimension of the Revolution, Marxist or not.

For Marxism in Cuba is essentially Castro's Marxism, not Breznev's, nor even Dubcek's Marxism. And it is informed by a humane quality and a sense of fairness, backed up by an unrelenting discipline, which is rare in any country in the world, and all the more so in Latin America.

It is, admittedly, rather unnerving to walk into a school classroom and see 30 seven-year-olds rise to their feet to greet you, proclaiming with one voice their overwhelming desire to be good Communists. But other observations (including the realization that older children do not behave like this, but simply stand around looking awkward as adolescents anywhere else in the world) makes me suspect that the "new man" is not as close at hand as these enthusiastic seven-year-olds think he is.

ENTHUSIASM, in fact, is one of the keys to the Cuban situation today. It is probably not inaccurate to say that even Cuban Marxism is, for many people, as much an enthusiasm as a creed. This is not to say that it is an empty enthusiasm (although some Cuban Marxist apologues are as unimaginative and as uncritical as the Catholic apologues of a decade or so ago); its greatest single achievement has been to give millions of Cubans, for the first time, a positive idea of their Government.

This operates at all levels of society. University students, for instance, answer with grave

condescension questions about student participation in university government. It just isn't relevant to them—or to anyone else in a generation which believes that the Party can do no wrong, not least because so many of them belong to it.

For a temporary immigrant from a society in which university autonomy is sacred, in which student representation at the highest level is often sought but seldom obtained, and in which the most anti-social gesture is often the most revolutionary one, the discovery of a society in which to be anti-social is to be counter-revolutionary can be very revealing.

THIS INTENSE socialization can and probably does paper over many of the cracks, and hide some of the dissent. But against that, artistic life in general is unusually free, and many artists—poets as well as painters—have experienced a genuine sense of personal liberation since the Revolution. For the first time, they feel that they can identify themselves more or less fully with society and its aims, and work to help it achieve them.

Two other factors help to differentiate Cuban Marxism from Marxism anywhere else in the world. One is its sense of history—as shown, for instance, in the reverence shown by Gromyko, the official Party newspaper, to Jose Marti, one of the founding fathers of Cuban nationalism, who was most certainly not a Marxist. This nationalism enables them to keep a healthy psychological distance from Russia while, at the same time, and for obvious reasons, strengthening a genuinely popular feeling of solidarity with North Vietnam and the NFL.

Finally, there is the enigmatic personality of Castro himself, who warned more than once that Marxism must not be considered either as a dogma or as a catechism. The dangers of one-man rule (for this is still more or less what it is) are obvious, but Castro is still young and still anti-bureaucratic. He is pushing his people very hard—almost to the limit, some people say—but they will accept an enormous amount of pushing from him. The Cuban Revolution will

have to be saved from a great many things if it is to prove itself a truly humane one—and not only from the United States. It will have to be saved from dogmatism, from a type of Caribbean inefficiency, and from a mechanistic determinism which, in its attempt to suppress anti-social individualism, suppresses genuinely personal values as well.

In this sense it is probably still too early to speak of "Cuban Marxism" or even "Cuban Socialism" as a distinct and well-rounded entity. The Cuban revolution could easily go either way, but for Cuba's sake, and for the sake of so many other Latin American countries struggling toward development, it is vital that the strong strand of

deep humanity which characterizes it should be supported, and that it should flourish. For a revolution without humanity is ultimately no revolution at all.

(End of series)

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What is the role of religion in the Middle East war?

By ROBERT HOLTON
Copyright, 1969
Second of two articles

JERUSALEM — It is as much a gross over-simplification to call the Middle East conflict exclusively a Holy War as it is sheer folly to claim religious feelings play no part in it.

It can perhaps best be described—depending on the viewer's sentiments—as a war of survival or aggression with deep religious overtones.

The world's three great monotheistic religions have their tap roots sunk deep into the ancient soil of the city and its environs, making the area the spiritual center of the earth from a historical standpoint.

The city has stood as a sacred monument to the Jews since David chose it as his royal capital 3,000 years ago.

To the Christians it is the place where Christ was tried, crucified, died and later rose up again to fulfill prophecy and save mankind.

To the Muslim it is a shrine sanctified by their great ruler—Mohammed.

Living atop such a treasure trove of religious history, it is little wonder that the inhabitants of this land treat their beliefs with something more than casual interest.

BECAUSE of that same proximity to their religious foundations, it is just as logical that men, women and children of each persuasion would tend to

regard the land as exclusively theirs.

History shows that for the most part, the Jews, Muslims and Christians managed to live together in Jerusalem and other parts of Palestine for centuries without too much friction.

But it would be less than honest to say that all was tranquility, especially since the turn of the century when the Jews began to earnest to set the stage for a return to the promised land under the banner of Zionism.

Over the centuries after the great events of Christian religious history had taken place in the area, Palestine hosted many peoples of many religious persuasions.

The Jews were driven out. The Arabs were driven out. The Christians were forced to leave.

EACH TIME, after an interval, members of the three sects would return. But sandwiched between those takers and the West Wall of David's once almost uninhabited for long periods.

Palestine was slowly becoming a barren wasteland, scorched and bone dry as the Sinai desert moved in to claim it.

"The Arab claims this as his homeland," said one Israeli recently. "But he has no claim on the land. He spent little time here. He was always running away. For centuries Palestine was sadly depopulated."

The Arabs — Muslims and Christians alike — deny this claim.

"We worked this land, we brought it into bloom. We made our homes here. We lived with the Original Jew. We were Arab Muslims and Arab Christians," one Arab refugee said, adding:

"Now these Zionists bring Western Jews from all over the world here and shove us out. We all have our Holy Places here and we all have a claim on the land. Let the new Jew get out and we can live in peace here—the Jew at the Walling Wall. The Muslim in his temple."

The Christian with his traditions of Christ."

According to official statistics generally accepted by both sides, roughly 98 per cent of the Palestine population was Arab before the Balfour Declaration of 1917 in which Great Britain ended that country's mandated rule and decreed that "His Majesty's government view with favor the establishment in Palestine of a national home for the Jewish people."

The die was cast—and from that point on, the Jewish population began to grow—slowly at first, but it grew.

By 1948, the population was predominantly Jewish. This came the first round of war and the Arabs—depending on the viewer—fled or were driven out of the area in large numbers.

By the close of the June war of two years ago, the population of Israel and the Israel-occupied area stood at 2,400,000 Jews and 300,000 Arabs. Of this number it is estimated that 60,000 are Christians.

THE PRESENT statistics graphically illustrate the change of population balance from Arabs to Jews over a 50-year period. But what it also demonstrates is the second rate position the Christian has always held in that Holy land of lands in his religious evolution.

The Jew, because of the armistice lines set following the 1948 war found himself cut off from that section of Jerusalem known as the Old City until he blitzed his way across the land 10 years later.

Thus, for those intervening years, the Jew was kept from visiting his most revered spiritual monument, the remains of the West Wall of David's once fabulous temple. This today is known as the Walling Wall.

That sector of the city of Jerusalem was held under Jordanian rule.

Nor did many Christian and Muslim Arabs fare any better under the original cease-fire lines. If they happened to have been cut off from their Christian and Muslim places of historic worship.

For two decades the religious implications of the situation held considerable sway in the minds of Jews, Christians and Arabs.

The religious friction which for centuries had been hidden under a thin veneer of tolerance, suddenly flared into open intolerance and the term Holy War became a common descriptive in many circles.

The walls and barbwire barbed and sentinel boxes that once kept the Jew from His shrine in the Old City have been removed. There is free movement for all between New and Old Jerusalem.

But for the estimated more than 1.5 million Arab refugees living outside Israel today, the walls, barbwire and sentinel boxes might just as well be there.

SO TO HAS the situation created some almost amusing paradoxes.

As one Christian Arab tour guide told this reporter:

"The Israelis have by various means been driving all non-Jew tour guides out of business. Any way, most of the guides have left as refugees."

"So picture what you have here today: A Jewish guide taking a group of Catholics or other Christians on a tour of the Holy Land. Here he must stand talking about the Holy Sepulcher where Christ was buried. He must show people how to put their hand into the hole where Christ's cross was believed to have been sunk. He must walk the path Christ took on his way to die and explain all these things as he goes."

"Doesn't this strike you as something of a sham?"

For their part, the Israelis deny any economic or other pressure is being exerted to drive the Arab tour guide out of business.

"And you might also consider this," said one Israeli guide. "I don't deny that a man was tried, condemned and crucified here. I just don't believe he was the Messiah."

"But this does not keep me from explaining the events as the Christians see them. I reject the theory of Christ. But I will not deny you your right to believe it if you choose."

As another Israeli merchant in the area said:

"We know only too well what religious prejudice can do to people. We experienced it all our lives. Didn't we go through it under Hitler?"

"So, do you think we would be silly enough to start planting the same seeds of hatred here. We are all for religious freedom."

DESPITE persistent reports that the Israeli are conducting an planned persecution of Muslims, there can be found little evidence of it on the outside. No such claims are made by the Christians.

Muslim mosques are plentiful and from their slim, graceful minarets they look out over the city. They are free to come and go into the huge basilica built over what is regarded as the cave site in which the infant Jesus was born on that first Christmas Day.

But the hard feelings continue to seethe under the surface. There is the matter of the Israeli takeover of a piece of property belonging to the World Labor Federation Hospital in the New City.

The Israeli officials say now the property was annexed under the right of eminent domain to become part of a "green belt" to beautify the city. They also promised that compensation will be paid for the property.

But they fumble when asked to explain why, shortly after the (Continued on page 3)

The Hoosier Energy generating plant is not for sale

BEHIND CLOSED DOORS
REA May Sell Part Of Plant To Private Power Company

By Star City Staff
Nothing is written in stone so far, but the Rural Electrification Administration is looking into the possibility of selling part of the Hoosier Energy generating plant to a private power company.

This story is officially contradicted

The Indianapolis Star featured this headline followed by a story on Sunday, May 4, 1969. Four days later, on May 8, David A. Hamil, Administrator of the Rural Electrification Administration released this statement to all news media:

"Busy Building a Better Indiana"

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DIVISION OF INDIANA STATEWIDE RURAL ELECTRIC COOPERATIVE, INC.

"The facilities already constructed by the Hoosier Energy Division of the Indiana Statewide Rural Electric Cooperative, Inc., and those still to be constructed, are not for sale by the Rural Electrification Administration. REA is not now in a legal position to dispose of them. REA came into possession of the property by mutual agreement between the Indiana Statewide REC and Rural Electrification Administration."

The Star would do well to take the position of the highly respected St. Louis Post-Dispatch whose editorial of April 8, 1969 said:

"Last-ditchers among the private companies ought to be realizing by now that one way or another the facilities in this country for generating and transmitting electricity are going to be maximized by unification. They would best give up their inflexible position and support the reasonable legislation set forth in the electric power reliability bill which has been stymied for two years in Congress."

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APPEALS TO DISSIDENTS

Cardinal O'Boyle cites papal letter, asks priests to recant

WASHINGTON—Cardinal Patrick O'Boyle revealed at a news conference (June 28) that he had offered 41 dissident Washington priests a new chance to return to the exercise of their priestly ministry if they would reconsider their position and accept the Pope's encyclical on artificial contraception.

Cardinal O'Boyle also made public a letter he received from Pope Paul VI expressing encouragement and support for the cardinal in the long standing controversy over the encyclical and exhorting the dissidents to "reconsider" their position.

But the dissident priests led by Father John E. Corrigan, followed the cardinal's new

conference with one of their own, held on the steps of St. Matthew's Cathedral here, and announced they would not accept the cardinal's "conditions" for an end to the dispute.

The separate news conferences followed a meeting held the previous evening at the initiative of Cardinal O'Boyle. At that meeting the cardinal read the Pope's letter and proposed once again to the priests that they accept the Church's teaching.

AT THE news conference, Cardinal O'Boyle said that while in Rome this spring he had sought an audience with the Pope to seek his "advice and guidance" on the dispute in Washington. He said the letter was Pope Paul's response to that request.

We have had occasion to appreciate and admire your self-dedication and devotion in defending the truth of Christ taught and proclaimed by the Church," Pope Paul wrote the cardinal.

"Of his fidelity we have had particular proof on the occasion of the publication of the encyclical which we deemed it our grave duty to address to the Church and to mankind, in defense of the supreme values of life and conjugal life."

"Not only did you give immediate acceptance to the teaching of the magisterium, but you also strove with exemplary apostolic and pastoral concern, that all the priests and laity should give the same acceptance," Pope Paul wrote.

"We know the instructions you have issued for that purpose and the wise directives you have given the clergy. We are familiar with the firm, but pastoral approaches you have made to those priests who have found it difficult to give assent to the teachings of Humane Vitae."

"We wish to testify to all this," Pope Paul told Cardinal O'Boyle, "for your comfort and for the encouragement of all who, with you and like you, strive at a situation that is a cause of disturbance for the conscience of God Catholics."

THE POPE asked Cardinal O'Boyle to convey to his "direct and faithful" collaborators, "as well as to the priests who give cause for some anxiety, our fatherly greeting and the assurance of our constant prayer and our sincere affection."

"To the latter in particular," said Pope Paul, "we wish to send, through you, a cordial, sincere word of exhortation to reconsider their position, to reflect on their responsibilities, and generously to provide their collaboration in order to reach at last, and speedily, the solution that all so ardently desire."

"We trust that these words of ours will not be in vain, and that the priests in question, animated, as we like to think, by a sincere desire of absolute fidelity to Christian truth, will seek a meeting with their own bishop to re-establish full communion of sentiment and of aims with him, in the supreme interest of the Church and of souls."

Cardinal O'Boyle told newsmen that his meeting with the dissidents had been "friendly," and that he had hopes of settlement. He said the priests could have as much time as they need to think the matter over.

Asked why he was optimistic of a settlement in light of the "riots" apparent rejection, Cardinal O'Boyle said, "There was free and open discussion, back and forth, for two hours, and I thought that was good."

A SOURCE in the Washington chancery said Cardinal O'Boyle had offered the dissidents an opportunity to avoid having to sign a statement of retraction if the priests could agree to it, Cardinal O'Boyle is reported to have said, then he, the cardinal, would make the statement say-

ing they accepted the encyclical and their priestly faculties were restored to them. The case would be closed provided the priests did not contradict the Cardinal further.

Father Corrigan and some of the other dissidents told newsmen that they could not accept a personal condition, which he said, Cardinal O'Boyle had mentioned at the meeting. He said this condition was that "no alternate view (to the papal teaching on artificial contraception) is ever to be presented in the pulpit or confessional."

The dispute between the cardinal and the dissenters has revolved around the question of whether the priests may join actively with some theologians in promoting the notion that the papal teaching is wrong.

FATHER CORRIGAN said the dissenters were prepared to accept a statement on the encyclical which would be drafted by the American hierarchy in the pastoral letter "Human Life in Our Day." The pastoral letter, while praising and supporting the teaching of the encyclical, said it "does not discuss the question of the good faith of those who make practical decisions in conscience against what the Church considers to be divine law and the will of God."

"The encyclical does not undertake to judge the consciences of individuals but to set forth the authentic teaching of the Church which Catholics believe interprets the divine law to which conscience should be conformed," the pastoral stated.

The dissenters, who have argued for their "right to respect" the consciences of those who disagree with the encyclical, said they could live with the pastoral, which they claimed, supports their stand on the matter.

NCEA receives \$25,000 grant

WASHINGTON—The National Catholic Educational Association (NCEA) has received a \$25,000 grant from the Ford Foundation to develop plans for a series of programs to help meet the current needs of Catholic education.

The announcement of the Ford Foundation grant was made by Father C. Albert Koob, O. Praem, NCEA president, and Father Kenneth H. Bredeweg, the association's director of service and expansion.

They said the \$25,000 will be used to carry on programs and projects on the problems of Catholic educators and the non-public sector of education.

"Unfortunately Bishop Shannon was under the impression

Statement is issued on Bishop Shannon

ST. PAUL—A statement has been issued here to clear up "misunderstandings" concerning the status of Bishop James P. Shannon, who has submitted his resignation as auxiliary bishop of St. Paul-Minneapolis.

The statement, issued by Coadjutor Archbishop Leo C. Byrne of St. Paul-Minneapolis (June 30), is as follows:

"Bishop James P. Shannon was asked to clear up

"This subject was broached in a letter of Bishop Shannon of November 23, 1968 to the Most Reverend Leo Binz, Archbishop of St. Paul-Minneapolis. In his letter Bishop Shannon asked to be relieved of his offices as pastor of the Church of St. Helena, as auxiliary bishop of St. Paul-Minneapolis, and as titular bishop of Laubach."

"On receipt of this letter there were further discussions of the resignation by Bishop Shannon and Archbishop Binz and

"His Holiness has taken keen interest in this subject. It was at the request of the Holy Father that the Apostolic Delegate met with Bishop Shannon. At one of these meetings the Apostolic Delegate transmitted to the Bishop an autographed letter from the Sovereign Pontiff in which His Holiness warmly expressed his great concern and understanding for the problem of Bishop Shannon."

"This personal interest of His Holiness continues, and Bishop Shannon is keenly aware of it and is most appreciative."

"The Apostolic Delegate met with Bishop Shannon on June 10, 1969. The Apostolic Delegate met with Bishop Shannon on June 10, 1969. The Apostolic Delegate met with Bishop Shannon on June 10, 1969."

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Ordain part-time priest

MUENSTER, West Germany—One of 27 new priests just ordained here will continue as a business executive and serve as a priest in his spare time. He is a 32-year-old widower, with two children, who has already worked as a deacon.

The recent pastoral council of the Muenster diocese recommended that the employment of part-time priests be examined.

2. Suggestions to Bishop Shannon

"The several discussions between Bishop Shannon and the Apostolic Delegate were on a most friendly and cordial plane. The Apostolic Delegate was most anxious to help the Bishop in any possible manner. He spoke to Bishop Shannon of an ecclesiastical institution as a more fitting atmosphere in which he might reflect on the problem. Foreign possibilities were mentioned only with the idea that they might offer an opportunity for the Bishop to be freer and more detached. The emphasis was not on "place" as such and the idea of exile was never broached. Bishop Shannon was invited to consider alternate solutions and was assured that his suggestions would be given the utmost consideration and assistance."

"If there was a misunderstanding on this point it would be due to citation of the broad as constructive to the reflection that was necessary for Bishop Shannon."

3. The Holy Father

"His Holiness has taken keen interest in this subject. It was at the request of the Holy Father that the Apostolic Delegate met with Bishop Shannon. At one of these meetings the Apostolic Delegate transmitted to the Bishop an autographed letter from the Sovereign Pontiff in which His Holiness warmly expressed his great concern and understanding for the problem of Bishop Shannon."

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DEFENDS BLACK PANTHERS

Priest strikes back at Senate charge on 'pig' coloring book

SAN FRANCISCO—A Catholic priest issued a statement here defending himself and the militant Black Panther organization against charges made by a San Francisco police inspector at a Senate subcommittee hearing in Washington.

The police inspector, Ben Lashkoff, told the Senate investigating subcommittee that a "Black Panther Coloring Book" showing black youngsters slaying police depicted as "pigs" was distributed by the Panthers along with free breakfasts in three churches, including Sacred Heart church in San Francisco.

IN A LENGTHY statement of rebuttal given to the press here, the Sacred Heart pastor, Father Eugene J. Boyle said:

"That the Black Panthers themselves had repudiated the book which apparently was printed up by an expelled member of the party."

"That he (Father Boyle) had made a 'strong and unequivocal' objection to the book and asked that it not be given out."

"That far more copies of the book have been reproduced and distributed by the police than by any Black Panthers."

"That to pretend the Black Panthers are at the root of the community tensions is 'escapism of the rank and file.'"

"That the Black Panthers had been busy feeding hungry children through their breakfast program while another Senate committee merely investigated malnutrition."

Father Boyle charged that Inspector Lashkoff has implied in his Senate testimony that the coloring books were handed out during the entire period of the Black Panther Breakfast for Children operation at Sacred Heart, from early March to the close of the school year.

"The priest said, 'atribution' of the books ended almost as soon as it began after it was discovered."

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ered and objected to by him and by Black Panther officials.

A MEMBER of the Senate subcommittee, Senator Karl Mundt of South Dakota, called the coloring book "a blueprint for the murder of policemen in the hands of children," and charged that "when you teach murder in the basement of our churches, you begin to see where some of the fault lies."

In his statement, Father Boyle said "I have always strongly repudiated this type of literature. . . I feel it is arrogant hypocrisy to say this type of literature was initiated by the Panthers. I refer to literature throughout our history: literature to further anti-Catholicism produced by some Protestants, to further anti-Protestantism by some Catholics, to further anti-Semitism by some Americans."

"In this connection," Father Boyle said, "I would like to point out one of the cartoon captions in the coloring book referred to by Inspector Lashkoff, 'the only good pig is a dead pig.' This is but a reversal of the frontier slogan of early pioneers, 'the only good Indian is a dead Indian.'"

"In recent years it has been changed by too many Americans and too many policemen into the curse, 'the only good nigger is a dead nigger.'"

"I would like to point out that the coloring book does not square with the total experience with the Black Panther Party, nor with their own philosophy. The breakfast program and the discipline of issue involved in it gave black youth a sense of self-worth and an opportunity to serve their community."

THE PRIEST said he also had witnessed first-hand the

efforts of Black Panthers to prevent civil disturbances.

Father Boyle said the Black Panther party has grown with in the black community only because the grievances to which it gives voice—including "police brutality and the deteriorating relationship between police and black communities"—are shared by large numbers of ghetto residents.

"To pretend now that the Panthers or an unfortunate coloring book is at the root of these escalating tensions is escapism of the rank and file," Father Boyle charged.

Despite Inspector Lashkoff's accusations, "Sacred Heart will continue to seek a solution to the problem of police-community relations—a goal which we believe will benefit not only the black community but also the police," the priest pledged.

"In providing space for the Black Panther Breakfast for Children, we are doing no more than Christ would have done."

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What

(Continued from page 2)

close of the Six Day War, they had offered 41 dissident Washington priests a new chance to return to the exercise of their priestly ministry if they would reconsider their position and accept the Pope's encyclical on artificial contraception.

Then there are claims and counter-claims of desecrations of sacred places. Some Arabs, both Christian and Muslim, contend such violations were common-place by Israeli troops during and shortly after the six-day battle.

The Israelis deny the charge and counter with claims that some of their holy places had been desecrated by Arabs while in their possession.

"I really have no axe to grind," said one Christian Arab residing in the Old City. "We are the poor little fellows in the squeeze. But I can only hope that the religious friction and animosity . . . here doesn't flare up into a real fire. If it does, I am going to be the real loser."

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BEST: Best remedy is to consult your professional rug cleaner or tiled carpet dealer for advice. But you attempt the job yourself, proceed as follows: First, sponge spot with clear water, using blotting paper to dry. Then sponge with solution of one part of Ammonium Bifluoride in 1 gallon of water, and let dry. Ammonium Bifluoride is available in small quantities from your drug store. It is effective, but safe (on cottons). Use sparingly, seek professional aid. CAUTION: Rug removal procedures should be used on your drug or specialty store. Do not use on your own rug.

(A Weekly Service to Criterion Readers)

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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.

Church taxation

Next autumn the Supreme Court will hear arguments on the constitutionality of tax exemptions for church properties. The subject has been a matter of much debate and discussion for some time.

As taxpayers groan under ever-increasing local, state and federal levies, officials look more and more longingly at the mass of tax-exempt properties, most of which are not church-owned. Though there are no solid figures, it is estimated that roughly one-third of all property in this country is tax-exempt for one reason or another.

But, curiously, the tax-exempt designation most frequently, sometimes exclusively, conjures up visions of grandly-built and extravagantly-maintained churches, whose status allegedly places an unseemly and unwarranted burden on the total population.

The fact is that church property proper—not including schools, hospitals, etc., maintained by churches—constitutes only a tiny fraction of the total tax-exempt picture. In the city of Philadelphia, for example, church land and buildings make up only 9% of all tax-exempt assessments.

We have no intention of arguing for a complete preservation of the status quo. There are areas in which churches and religious institutions are vulnerable.

Private enterprise has a right to complain when it has to compete with church-owned businesses whose profits are not taxed. It has a right to complain about lease-back arrangements by which churches are able to buy a business, lease it to a manager and pay off the cost of purchase in less than 20 years with non-taxable profits.

It is clear such inequities must be resolved.

It is just as clear that placing all church properties on the tax rolls is no fair solution either for the churches or for the taxpayers.

If church structures themselves and the schools, hospitals, orphanages, homes for the aged, and all other such social service properties owned by the churches were taxed, then the government would be obliged to place all such kindred operations on the tax rolls.

What would be the consequences of such drastic action? Most non-profit institutions would fold in no time. They just could not meet their tax bills.

The government itself then would be forced to take over the institutions and operate them—at considerably greater cost to the taxpayer than now.

Is there the slightest doubt that such a move would be the death of Catholic schools already in perilous financial straits? Where else would the millions of Catholic children go but to public schools and who else but the taxpayers would have to assume the incalculably greater cost imposed by such a mass exodus from the parochial system?

Whenever churches have become too wealthy, government has intervened and confiscated assets and properties. History has recorded this time and again. In the United States, there are abuses of the tax-exempt status and the churches are responsible for some of them. They must co-operate in legislative correction. The U.S. Catholic Conference and the National Council of Churches already have expressed their willingness to do so in a joint proposal to Congress.

But reason and good judgment must attend public debate in this matter. The fever that lately has seized some public officials for wholesale toppling of church tax exemptions is dangerous. It could bring on consequences which the public does not expect and certainly is not prepared to pay for.

Reform or not?

Peru's revolutionary government has announced it will nationalize all major landholdings in that country, ending "once and for all the unfair social order that has kept peasants in poverty and inequity."

It is much too soon to know what the action will mean to Peru's poor and to present landowners, domestic and foreign.

True land reform is sorely needed in Latin America. It is the key to any decent future for the miserable masses caught in a rigid economic structure which defies democratization and a just distribution of wealth and resources.

But whether the Peruvians will get land reform under President Juan Velasco or whether the nationalization is a gigantic bid for power remains to be seen.

Certainly the move will have reverberations in this country. It involves the expropriation of United States-owned sugar and paper interests. Relations between Lima and Washington have been tense since Velasco expropriated, without payment, a giant refinery owned by Standard Oil of New Jersey.

The United States always has recognized the right of nationalization with fair compensation. But just plain stealing is something else. After the refinery business, Washington halted arms sales to Peru and has threatened to cut off all aid.

If the Velasco regime does not open negotiations to pay for the U.S. properties, so much the worse. Dedicated reformers do not run roughshod over anybody's rights, even those of the rich.

Space credo

As the United States makes 11th-hour preparations to put the first man on the moon, one of the world's most famous space scientists has made a statement of faith that may help quiet the fears of those who question the spiritual wisdom of probing the universe.

Dr. Wehrner von Braun, the German-born physicist who has played a major role in the American space program, sees no reason why God cannot retain the same position in our modern world that He held before we began exploring creation with telescope and cyclotron.

Man's limited intelligence and vision, Von Braun says, has created a caricature of the real Being.

"Any effort to visualize God, to reduce Him to our

comprehension, to describe Him in our language, beggars His greatness."

But as man's capacity for understanding grows, so does his concept of God. In the age of space exploration and travel, the immensity of creation and of God himself is dramatized. So man must expand his concept of God and accept the fact that He is not some earth-bound deity, but "the creator and master of everything."

Space flight so far has opened "only a tiny door for viewing the awesome reaches of space," Von Braun said. "Our outlook through this peephole at the vast mysteries of the universe only confirms our belief in its Creator."

A belief in the afterlife of the soul, he contends, can be arrived at by essentially scientific reasoning. Nature does not know extinction. Nothing disappears without a trace.

• GEORGE SHUSTER'S VIEW

Nuncio from North Dakota

By DR. GEORGE M. SHUSTER

Father Colman J. Barry's American Nuncio, the life-story of Cardinal Aloysius Muench, has been a most interesting and revealing book. It is a book that anyone who wishes to find out what life in the Church was like in the days before the "revolution." Since this is not a review, I shall make only one remark to the effect that the author is a wise and learned Benedictine historian who writes unusually well.

The last of the great scholars among the American bishops was Cardinal Meyer, likewise trained abroad to teach in the same seminary. There has been, so far as I know, no other prelate with that kind of doctorate, namely in the social sciences. More recently the emphasis has been placed on administration.

Fargo, as Bishop Muench came to know it, lay under the cloud of the Great Depression. Prices for farm produce fell to near the point of extinction, mortgages were foreclosed, taxes remained unpaid. He who had been reared in the city and in educational institutions lived himself into the climate and mood of the prairie. No economic problem—the price of land tumbled to \$12 in

1940—escaped his attention, but he was above all concerned with the parishes and families whom he was commissioned to serve. Meanwhile his writings on rural problems had given him national stature.

Then came the great leap into a diplomatic career after World War II. Appointed Apostolic Nuncio to a Germany truncated, in ruins, hungry and on the verge of despair, he drew out a very shabby handkerchief and remarked rather ruefully that it was not only difficult to get laundry done, but impossible to buy a handkerchief. The next morning he sent me eight as a gift, one of them neatly hemstitched and bearing his initials.

That good deed symbolized his work done that very trying year. Most of the German bishops and their flocks had had to contend with the insults and pillaging suffered at the hands of the troops who, as General Eisenhauer had said, came not as conquerors, but as conquerors. Accordingly, an "American" Nuncio was at first far from popular.

Thereafter, once he had taken up residence in Bonn, he did everything he could to mitigate the rigors of the Denazification process. Perhaps no one else could have succeeded in righting so many wrongs. But he would not have thought this a personal achievement. It was the Church—which was acting through him. Father Barry says at the end of his book: "He considered his own life to be simply a part of the providence of God." That he should have been so involved in a "secular context" never seemed strange to him. He quite definitely never thought about it.

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• THE BLACK VOICE

Exercise of mercy can be costly

By REV. LAWRENCE LUCAS

One of the things we have to realize is that if we are going to do more than simply talk about the Beatitudes or sing of love is that very often the exercise of them costs money. In our sophisticated and advanced society, it can cost a great deal.

Take the Beatitude, "Blessed are the merciful for they shall obtain mercy." Certainly we would like to think of our Catholic hospitals as concrete expressions of that Beatitude. We feel, and often rightly, that they are the visible extension of Jesus Christ in our world exercising his concern and care for the sick; particularly the sick who are also poor.

On the other hand, we know these hospitals do not exist and carry on just because we wish them well. Like the other hospitals, the operation of Catholic hospitals is an expensive one.

Well, you hear about such things but they don't make the impression they do when they strike close to home. A good friend of mine named Claudette who works for the New York City Health Department was set upon on her way to work, knocked to the ground and her purse snatched. Her assailant was quickly caught while she was taken by ambulance to the nearest hospital, a Catholic one. A few days later she got a bill from the hospital's "Liability Department"—well named—as follows:

Injury—6/4/69—Services rendered:	
Emergency Room	\$12.50
Ambulance	25.00
X-Rays	25.00
Left hand	25.00
Medication	1.00
	\$88.50

Let me describe the bill in terms of what happened. No doubt you can top it. On arriving at the hospital, the ambulance attendant ushered her into a small room where, with shades up, she was instructed to remove her stockings and sweater and lie on a stretcher near the window and covered with an obviously used sheet.

"Make yourself comfortable," she was told, "the doctor will be right in."

Half an hour later an aide came in, perhaps to prepare the way for the doc. She inquired about the "accident" while proceeding to wash the victim's wounds with soap solution and swab them with mercurochrome. That was the one dollar medication.

Fifteen minutes later, a nurse came in and sweetly inquired if my friend had a recent tetanus shot. When told "no," she

said it would be a good idea and left. I know what you'd expect, but no. Nurse came back twenty minutes later to say she had to take Claudette's blood pressure to return again; no shot, no blood pressure and no doctor yet.

Ten minutes more and the attendant came in to have her repeat the story and asked her about pain. When told it was unbearable, she left. Returning 18 minutes later, she put on two band-aids and inquired if she could walk to the X-Ray room or needed a wheel chair. When the patient almost collapsed, the aide made the momentous decision for the chair.

One hour and thirty-three minutes after first arrival, two X-Rays were taken for fifty dollars. She was told she could wait for the results. By now she was in the waiting room and out of the \$12.50 emergency room to which she had been brought seven blocks for twenty-five bucks ambulance charge.

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• THE YARDSTICK

'Warren Court': end of an era

By JOHN G. ACKELMIRE

After 16 years as Chief Justice of the United States, Earl Warren has retired. Warren Earl Burger now holds that position, which so often in our national history has proved far more significant than the Presidency itself.

President Nixon described the new Chief Justice as a "strict constructionist," one who favors long-established precedent and shies from arbitrary interpretation. Mr. Nixon further made it clear that others he names to the court will be of the same bent. Quite soon now he will be making an appointment for the Burger vacancy. And at least two more retirements are almost certain within the next year or so.

Whatever maligning the Warren Court had to withstand—and it has been considerable, some of it almost unspoken—it was a product of its times. It responded to the moral, political, and social climate of the day. It had to endure sling and arrow because it did respond. By contrast, federal and state legislative bodies either have fled from acclimation or have fought it with sluggish, tortuous bitterness.

The accent throughout the past 16 years has been on the rights of the individual. Recently former Chief Justice Warren was asked what he considered the three most important cases decided during his tenure. He named Baker v. Carr, which established the one-man, one-vote principle; Brown v. Board of Education, the school desegregation ruling; and Gideon v. Wainwright, which recognized the right to legal representation during a criminal trial.

Those, indeed, were bold, far-reaching, tradition-shattering decisions. The first two have precipitated massive political and social upheavals in every state of the Union. Yet they remain only three decisions out of dozens which, if less spectacular, nonetheless also are historic (or "landmark," as the right-wing press would write men for the press services invariably label them).

Other rulings—on criminal justice, church-state relations, religious liberty and the free exercise principle, the rights of

the poor, open housing, collective bargaining, libel, censorship, and obscenity, to name only the ones that come immediately to mind—have reshaped the nation's thinking and way of doing things in almost every field of human endeavor.

The Warren Court was a court that wrote in broad strokes, not in the thin, fine line of technicalities pursued by many of its predecessors. What its successor will do is necessarily only a matter of conjecture. For one thing, a seat on the Supreme Court bench often has a way of reshaping a man's thinking.

But it is scarcely conceivable that a time of wholesale reversal is at hand, as so many arch-reactionaries keep telling one another. Too many of the decisions of the past 16 years were long overdue recognition of what the Constitution really is about. Restriction, not over-turming, is the most that, in justice, can be done.



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By MSGR. R. T. BOSLER

Q. I long for an old-time sermon about Christian family life. The young priests these days are doing their best to make us neglect our family obligations. They want us to be interested in the poor of the inner city; they preach about international obligations. I was taught that charity begins at home. Is that too old fashioned?

A. No, but be sure you understand the meaning of the phrase. There are priorities in love. We must love God first of all. A man must love his wife and children and place them before any obligations to neighbors or strangers. But how do we know our love is true, is not



selfish? Some people who think they love God love only themselves and God for what he can do for them. Some parents who think they are devoted to their children are fundamentally selfish; they are possessive; they are seeking their own gratification in their children without realizing it.

Love is expansive, not restrictive. The more you truly love a person, the more you want to extend that love to include many others. So the test of love is how expansive it is. If the love of God is true, it impels us to love our fellow man. If a man truly loves his family, he will be a loving man; he will be interested in his neighbors, in the poor of his city, in the needy of the whole world. If he is not, because his family is absorbing all his time, then he had better have doubts about the validity of his love for his family.

Suburban man is the great offender here. He thinks of himself as a great family man, but so frequently he has no other interest than his family. He is not even aware of the horrible conditions of the inner city, let alone the poverty of South

Americans. Perhaps this is the problem the young priests are talking to. They may be doing more for the Christian family than you realize.

Q. At the time I became a convert it was stressed that one

owed a supreme duty to his own parish, the parish in which he resided. Now I find parishioners do not seem to regard it as a sacred duty to attend their own parish church. Rather they attend where they "like the priests" or "enjoy the homily" or "feel their efforts are appreciated." Ideally, I suppose, one should attend the church where one is happiest, without decreasing one's normal contribution to one's own parish, but we are not all rich enough to do this. Is there any church law on this?

A. No matter how I answer this one I am going to get into trouble. There is an obligation to give one's fair share to support the Church. This means the universal Church with its missionary activities, the diocese and the parish to which one belongs. But what parish? There's the rub.

I am pastor of a city parish. I know there are people living within the parish boundaries who don't like the way we sing and receive Communion standing. They prefer what they call a more "traditional" Mass and parish. So they go to one of the neighboring parishes. On the other hand, there are some living within the boundaries of other parishes who prefer our way of doing things. So they ask to join our parish. Why quibble about it? Why should such people be obliged to belong to a

parish where they are not happy or at home? The people of God should be free. Thank God they are going somewhere to Mass these days. That's the way I look at it, and I think most city pastors would agree. This may be stretching canon law a bit; but laws are interpreted by customs, and church-going customs are changing these days.

Q. For years now when making my morning offering I also offer the prayer, works, joys and sufferings of my children (I can never be sure they remembered to make their offering) and everyone in the world who will not make their morning offering, and I am wondering if there is any merit in this practice.

A. Well, it shows you are not thinking of yourself alone when you pray. However, I do not see how you can make an act of the offering of your day to God is that we make an intention, an act of the will, to offer all that

we do during the day to God. We make an act of the will which we want to continue to affect our actions throughout the day even though we are not consciously aware of our intention. We can offer only that over which our will has control, not reflex actions over which we have no control. There is no point in offering all the breaths we take or all our heart beats. Over this our will has no control. Since we have no control over the will of others, we cannot make an intention for them.

I suggest that in your morning offering you pray that God look favorably upon the prayers and works of your children.

Q. Could you please explain to us parents of future brides or grooms why some churches or priests will marry a couple at an evening Mass and others in the same diocese refuse completely with no explanation?

A. Yours is a local problem. Write to your bishop and ask him for help.

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YOUR WORLD AND MINE

Theology seen vital to updated liturgy

By GARY MacEON

The decision to give definitive approval to a series of previously experimental innovations in the prayers and formulas of the Mass has stirred up an impressive storm of conflicting opinion. It is at least clear that the Mass still matters for many Catholics.

Some commentators insist that the door remains wide open for further experimentation. Others believe, as one periodical has expressed it, that the Pope "thus wrote from the legal point of view to experimentation in the ritual of the Mass and in the verbal prayers of the Mass."

The wording of the decree certainly favors the latter interpretation. And I do not doubt that such was the intention of the Roman canonists who formulated it. We are unlikely to see official approval in the near future for additional canons or for other significant changes in the structure of the Eucharistic celebration.

But I think it would be a total misunderstanding of the dynamics of the situation to conclude, as some seem to be doing, that we are now to settle down to centuries of passive repetition of frozen formulations, as happened after the 16th century reform of Pope Pius V.

A few months ago, for example, the committee on the Litur-

gy of the American bishops issued an instruction on the translation of liturgical texts. One of its basic principles is that there is no such thing as a final or definitive translation.

The reason is that it is not enough for a translation to reproduce the expressions and ideas of the original. It must "faithfully communicate to a given people." Intelligibility takes precedence over verbal fidelity, and in consequence the mode of expression must adapt continually to changes of audience, mood, cultural convention and techniques of communication.

Some people may think that these principles, even interpreted in the most liberal manner, confine liturgical experimentation within very narrow limits. That may be so. I wonder, nevertheless, whether it can fruitfully go much farther at the present time.

It is instructive to reflect on the liturgical renewal of the past six or seven years. The decree on liturgy was the first breakthrough of Vatican Council II. The cracking of the old legalistic molds and the re-involvement of the whole worshipping community in the act of worship brought home dramatically the lesson that the Church had committed itself to change, to reform, to updating, to renewal.

It has, however, not taken long for a let-down to follow the elation. For all too many people, putting the Mass in English soon brought an awareness that

these ceremonies didn't really mean much to them. Or, as Douglas Roche expressed it in his recent book, *The Catholic Revolution*, "the guitars will bring them, but the guitars won't hold them." If a change is only a gimmick, the novelty will quickly wear off.

The point I am trying to make is that our present liturgy is the expression, the incarnation of a culture quite different from that in which we live. It has grown out of a philosophy and a theology that long since ceased to be relevant to our understanding of the human condition and of its relationship to the divine.

The experimentation with the liturgy in recent years has established that we have effectively exhausted its ability to restore relevance. The next step must be taken in the area of philosophy and theology. In particular, we have to re-examine our ecclesiology, our understanding of the nature and function of the Church.

In a book just published (*Do We Need the Church?*), Richard McBrien has argued very persuasively that Vatican Council II brought to an end the "Ptolemaic" notion of the Church as the center of the human universe. If the Church is now seen in "Copernican" terms as yielding the center of the stage to man, its prayer life must be adjusted accordingly. But the first steps have to be taken in theology. Until it is updated, we cannot hope to make the liturgy truly meaningful.

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QUESTION BOX

Does charity still begin at home?



The Parables

THE JUDGE... Jesus told them this parable, to teach them that they should always pray and never become discouraged. "There was a judge in a certain town who neither feared God nor respected men. And there was a widow in that same town who kept coming to him and pleading for her rights: 'Help me against my opponent!' For a long time the judge was not willing, but at last he said to himself, 'Even though I don't fear God or respect men, yet because of all the trouble this widow is giving me, I will see to it that she gets her rights; or else she will keep on coming and finally wear me out!' And the Lord continued: 'Listen to what that corrupt judge said. Now, will God not judge in favor of his own people who cry to him for help day and night? Will He be slow to help them? I tell you, he will judge in their favor, and do it quickly. But will the Son of Man find faith on earth when He comes?'"

18 Luke 1-8

OPINIONS

Sex education

To the Editor:

The recent comments regarding the modern and scientific methods of instruction on the moral and sexual attitudes, and/or practices are interesting, and the letter from Mrs. John Miesel in my opinion was very well stated.

Twelve of us teachers of science have just completed a two-year study of science textbooks for our elementary schools, and during this time each of us reviewed some 60 or 70 volumes, detailing much information before submitting our recommendations to the school administrators. I have read many texts that deal with sex information questions, and have been teaching this subject along with general science for many years. There was a time when this was given on a segregated basis, but at the suggestion of principles and pastors of schools where I have served for some time, this is now presented on a co-ed basis.

We combine the biological with the sociological and moral aspects and treat every detail with respect and dignity, enriching our presentations with knowledge of God's divine creation of such a beautiful system as His plan for procreation and we elevate womanhood in presenting her as one equipped at birth with the basic material out of which human life is produced, emphasizing the tremendous responsibility that lies upon the male to shield and protect her in her virginity until that time arrives when she will participate in motherhood.

The impact on our society imposed by crime, drug addiction, alcoholism and promiscuity results in more than 250,000 illegitimate children each year. I point out the human life value based on projected earnings of such unfortunate and the struggles of the mothers to provide for the thoughtlessness of degenerate males.

It is regrettable that prudish agitators are so little informed on realities. They for the most part are poorly educated persons, and are not aware that (Continued on page 7)

In recent years I have been giving my best to the training and education of our youth. I have been associated with thousands of boys and girls, and while it is not possible to keep in touch with all former students, I think I can say that I know of none that became involved in problems concerning promiscuity, and I can add that I have had the commendations of hundreds of parents, and never yet one who criticized my methods.

It is regrettable that prudish agitators are so little informed on realities. They for the most part are poorly educated persons, and are not aware that (Continued on page 7)



RECEIVES AWARD — Dr. Roger P. Maickel, co-director of the Indiana University Laboratory of Psychosomatic Science, has received a Research Scientist Development award of the National Institute of Mental Health. A member of St. Charles parish, Bloomington, Dr. Maickel also is associate professor of pharmacology at IU. The award, which benefits the University by paying Dr. Maickel's salary for five years, will permit him to expand his research program of psychosomatic drugs, which are used in the treatment of abnormal mental states.

Bishop consecrated in barn

GRONINGEN, The Netherlands—Without a miter and using a real shepherd's crook instead of the traditional bishop's crosier, Bishop John B. Moeller, 45, was consecrated bishop of Groningen (June 29) in a huge barn on a farm in the nearby village of Zuidlaren.

Bishop Moeller was consecrated by Cardinal Bernard Alfrink of Utrecht, assisted by retiring Bishop Petrus A. Nierman of Groningen, 68.

The papal nuncio in The Netherlands, Archbishop Angelo Felici, also took part in the ceremony.

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CYO swim meets on youth calendar



Sister Rita Kough joins the staff of Social Services

Calendar of Events

Catholic Delegate in the United States.

BOYS' WINNERS AT GOLF OUTING—These are the winners in the Boys' and Adult divisions of competition at the 1969 Junior CYO Golf Outing, which was held June 21 at the Oregon Country Club Center. More than 160 participated in the one-day affair, with awards including "Blind Par" medals for the sufferers of the Left to Right syndrome. Boys' winners: Dave Mark, Junior-Senior Champion; Charlie Stevens, St. Christopher, Junior-Senior Second Place; Jim Kaiser, St. Jude, Junior Second Place; Max Tifflord, Little Flower, Freshman-Sophomore Champion; Dick Jones, Holy Spirit; Freshman-Sophomores Second Place; Dave Ringham, Holy Name, Freshman-Sophomores Third Place; Mark Roberts, St. Roch, Adult Champion.

Seminary holding summer institute

Sisters


Oldenburg Sisters hold Chapter meeting

next Chapter of Affairs be convened in 1971. The present chapter is scheduled to end July 18.

The vacancies occurred when a separate board was created

The new members are: Mrs. Thomas Diehl, 7803 Clarendon Rd., mother of five who is active in Catholic Youth Organization work; Mrs. Jerry Harkness, 2078 E. 39th Pl. who par-

chairman of the department of psychiatry at Indiana University School of Medicine.



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TIC TACKER

School budgets 'shaping up'

By PAUL G. FOX

The "missing pieces" will soon be fitting together for many Archdiocesan parishes, particularly in Marion County, interested in completing their three-year budget for operation of the parish school.

Many parish planning committees have completed their work to the point of filling out the proposed budget of operating the parish school and other parish educational expenses over a three-year period. The "hangup" came because the Marion County parishes do not as yet know what they will be assessed for the teachers' payroll pool and the high school deficit for next year. And it's pretty difficult to estimate beyond that for the following two years.

By July 20, however, the Indianapolis parishes will be informed what their shares will be of the \$585,000 high school deficit incurred this past year, payable in 10 installments during the coming year. They should also be informed this month about the "parish sharing formula" to be used to fund the teachers' payroll pool.

One thing appears certain at this writing: all parishes will receive an increase in the high school assessment to cover the \$163,000 increase over last year's deficit of \$422,538. Most inner-city parishes, however, are expected to receive assistance on meeting the elementary school salaries. Some marginal parishes will pay the exact "costs" of their payrolls, while others will be taxed a small percentage for parish-sharing purposes.

School officials are looking for a decrease in the Marion County deficit next year because of the consolidation of Chartrand and Kennedy Memorial High Schools, which should result in an initial savings of \$100,000.

The individual high school deficits reported last year included:

Chartrand, \$162,500; Chafard, \$123,200; Kennedy Memorial, \$114,400; Ritter, \$105,000; and Secenia Memorial, \$101,000. Schulte High School, Terre Haute, reported a subsidy of \$110,000, and Shawe Memorial, Madison operated at a loss of \$22,000.

Parishes served by the latter two diocesan high schools will share the deficits.

NAMES IN THE NEWS—Father James Dooley, pastor of St. Mary's parish, Rushville, has been elected president of the Rush County Ministerial Association. His associate pastor, Father Henry Herpel, was recently elected president of the Rush County Association for Mental Health. Best wishes to Mr. and Mrs. John Schmidt, members of St. Mary's parish, Navilleton, who observed their 50th Wedding Anniversary on June 29. Also to Mr. and Mrs. John K. Scott, members of St. Jude's parish, Indianapolis, on the occasion of their 50th Wedding Anniversary on July 4. . . . Sister Mary Gregory, S.P., president of St. Mary-of-the-Woods College, has returned to her baptismal name. She is now Sister Jeanne Knoerle, S.P.

TALBOT BOARD LENDS AN ASSIST-

Several members of the Talbot House board of directors recently attended a meeting of Citizens Committee on Alcoholism, Inc., an organization concerned with the formation of a half-way house in Lafayette. The Talbot board members included: David J. Fox, Gene H. Lerner, Sr., Alfred J. Teare and Daniel J. Crews, an adviser. Since its establishment in 1962 at 1424 Central Ave., Talbot House board members have been instrumental in counseling rapid projects in Gary, South Bend, Grand Rapids, Cleveland and Louisville. Talbot House is a residence for male alcoholics who are trying to overcome drinking problems.



UNFORGETTABLE SIGHT—The vista of St. Peter's Square bathed in autumn sunlight will be one of the unforgettable sights in store for those who join The Criterion's Holy Land Tour next October. It is not too early to plan for the experience of a lifetime. Interested persons may write to: The Criterion, P.O. Box 174, Indianapolis, 46206, for a free descriptive brochure. Total cost of the 15-day trip via Scandinavian Airlines is less than \$1,000.

Parents Cardinal Suenens chided by prelate

(Continued from page 1)

schools means channeling monies into athletic departments," he asserted.

THE SOMETIME truth that Catholic education is as good as the parish finances will allow drew critical comment from the Board of Education member, who said: "Catholic education should be the same throughout the diocese. It doesn't follow that one parish drops one or two grades because they don't have the money and inner city parishes have rooms empty. Take it away from the parish and equalize the system."

His wife added, "Anyone who quarrels with the quality of Catholic education doesn't know the facts. The question is how long can we keep up."

The couple agreed that the outlook for Catholic education is unclear, but that doesn't mean they have no room for optimism. The value of Catholic schooling can be seen in the young people they are producing, according to Mrs. Fleetwood.

"Their road maps for life are presented in a much clearer way than ours were. They have an overall goal of the wholeness and whys of life. It's refreshing, I like it," she added.

In encompassing the whole view of the Catholic school system, the religious welfare of the large number of Catholics who are out of school or who do not attend parochial schools must be considered, testified the couple. They feel that much of the religious education takes place in the home.

"We experience no generation gap," Mrs. Fleetwood said, "it is an education gap. We haven't kept up with our religion but our children have brought us in on the new approach. For us the emphasis was on memorization. There was no reality in it, no relevance to everyday problems."

Her husband feels more adult education is needed so that Catholic students can "implement what they have learned at home."

FLEETWOOD believes there will always be Catholic education "at some levels." Mrs. Fleetwood suggests the CCD may fill some of these gaps. "CCD has little funding, but it can develop as a valuable supplement to the school system. It must, however, be seen in its proper perspective. This is not the total answer. Too much of the religion was placed upon the young children years before they were capable of understanding. Religion is for adults. Catholics feel pretty smug in their religion after 16 years in Catholic schools. Actually, religion is just beginning to become effective."

In the final analysis, there can be no final analysis of where the confidence of the Catholic parents lies. In responding to Sister Eileen Rose's statement (The Criterion, June 27) that Catholic schools are "needed more than ever," Fleetwood made an interesting observation: "All this is happening through the Providence of God. Perhaps it is meant for our children to go out into the marketplace and make courses felt in public education. After all, religion is dealing with others."

New priests

BONN—In six dioceses of Czechoslovakia, 25 new priests have been ordained.

MILAN, Italy—Cardinal Paul Leger, who resigned as archbishop of Montreal to work in the missions, has taken Cardinal Leo Suenens of Malines-Brussels to task for the manner in which the Belgian cardinal expressed his criticisms of Church structures.

In an interview with the Milan daily, Corriere della Sera, the 65-year-old Canadian cardinal, who is now stationed in Yaounde, the Cameroonian, said: "I don't find it right that the archbishop of Malines, Cardinal Suenens, should broadcast in newspapers and public conferences his opinions on the best way of choosing the Pope, on the legitimacy of apostolic nuncios."

"I would find it more respectful if these things had been discussed first with other bishops and cardinals and that the group then present them to the Pope."

In the May 15 issue of the French magazine Informations Catholiques Internationales, Cardinal Suenens, 64, described the prevalent tendency in the Church's central government as formalistic and juridical. He also proposed reconsideration of the manner in which bishops and the pope are elected.

IN THE ARTICLE, the Belgian cardinal criticized the election of popes by the college of cardinals, and criticized the college of cardinals itself. He said all who are affected by a decision of the Church should be involved in what he called the "decision-making," though not necessarily in the "decision-taking."

In the Corriere della Sera interview, Cardinal Leger said: "The Church is certainly in a state of grave distress. There is too much talk, too much writing; there is no longer any time to meditate, to pray. A pact should be concluded on ecclesiastical levels to limit talking and writing—better yet abolish them completely—for at least a year; afterwards things would be seen more clearly."

Then, after his criticism of Cardinal Suenens, Cardinal Leger continued: "Let us not forget that a Church as highly institutionalized as that of Pius XII enlightened the world in the shadows of war, and that, with a Church just as highly institutionalized, John XXIII stimulated joy and hope in the world. It is not institutions more or less transformed that will save the Church, but the spirit that will animate the new structures."

"Today public opinion is very shrewd, and it understands perfectly that there is a desire to reduce the pope to a club president and the Church to an immense Rotary—that being said with all respect for that meritorious institution—where people would meet to air their opinions and 'do a bit of good.'"

MEANWHILE, Cardinal Suenens has issued a statement defending his views in the French magazine. There have been press reports of a letter to Cardinal Suenens from Cardinal Eugene Tisserant, dean of the college of cardinals, criticizing him for the views he expressed in the article.

The Belgian cardinal said press reports had spoken of complaints of "a man who is lacking in respect, of calumny with regard to the members of the Curia, and of the necessity of a public retraction."

"Divergences of views," he said, "are perfectly normal in the Church. What I cannot accept is casting doubt on my intentions, nor that a debate is situated and must remain on the level of structures should be brought to the level of persons."

"Discussing the manner in which authority is exercised," he went on, "is not at all equivalent to challenging that authority."

"As I understand it," he said, "the acceptance at the heart of the Church of a frank, open, constructive dialogue inspired by love of the Church and of its head is a sign of vitality and strength."

CONCLUDING, Cardinal Suenens quoted a talk that Pope Paul VI had given to members of the Curia in 1963 in which the Pope urged them to welcome criticisms "with humility, reflection and even gratitude."

In another comment on the structure of the Church, cardinal Bernard Alfrink of

Utrecht said in a sermon: "It is necessary to study the task of the college of bishops. It would diminish the significance of the Synod of Bishops that will meet in Rome to think that for us, bishops, it will amount merely to hearing decisions and then putting them into practice."

Named to Curia
VATICAN CITY—Pope Paul VI has named Bishop Brian C. Foley of Lancaster, England, a member of the Congregation for the Evangelization of Peoples.

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Permission given to use new mode of Communion

(Continued from page 5)

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J. Earl Owens
Indianapolis

Seeks

(Continued from page 1)

thority and bypass provision for ESSEA Title I, which provides educational programs for environmentally handicapped children. If this were done, he said, then the U.S. Commissioner of Education would have authority to make whatever arrangements were necessary to implement Title I whenever state or local public educational agencies were unable or unwilling to provide for equitable participation of non-public school children.

Cardinals meet

VATICAN CITY—Cardinals who head the offices of the Church's central administration met (June 28) to discuss ecclesiastical affairs under the chairmanship of the Papal Secretary of State, Cardinal Jean Villot.

(Continued from page 1)

is a Christianity that is easy in faith and in morals."

AT THIS POINT Pope Paul recalled some other basic teachings Christ gave to warn or action: that the gate is narrow, that he who is faithful in a very little thing is faithful in much, that redemption lies in the mystery of the cross.

He commented: "Here the lesson becomes long and difficult. The question arises: but then Christianity is not easy? Then it is not acceptable to us moderns, and is no longer presentable to the contemporary world?"

"For the moment we waive duly answering this serious but not very deep difficulty. Let us only remember that the price of easy things is always high if they are beautiful and perfect and are rendered such by overcoming formidable obstacles."

He asked whether fewer persons are entering the priesthood and the religious life because of "the superficial presentation of a sweetened Christianity, without heroism and without sacrifice, without the cross."

Then he spoke of his encyclical condemning artificial contraception.

"And we ask ourselves also whether, among the motives of the objections raised against the encyclical 'Humanae Vitae'

Permission given to use new mode of Communion

MUNICH—The bishops of France and Germany have been empowered to use their discretion in permitting Catholics to receive Communion in their hands.

The only condition, according to the announcement made by the secretariat of the German Bishops' Conference, is that the traditional manner of distribution not be excluded. On May 29, the Vatican Congregation for Divine Worship issued an instruction on the manner of administering Communion. Even though an overwhelming majority of all bishops questioned by the congregation rejected distribution of Communion into the hands of the faithful, the instruction permitted individual bishops' conferences to petition the Holy See for the introduction of this practice.

The statement issued by the permanent council of the French Bishops' Conference cautioned against any irreverence toward the Eucharist.

The statement also stressed that Catholics who wished to receive Communion in the traditional manner should be allowed to do so.

There was not also that of a secret thought: abolish a hard law to make life easier."

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IU Student Center slates busy summer

BLOOMINGTON, Ind.—Social activities for the summer session at the St. Paul Catholic Student Center at Indiana University will begin Friday, July 4, with a picnic open to all parishioners.

In announcing the schedule of events for the summer, Father James P. Higgins, director of the center, said a theater play is scheduled for Friday, July 11. Refreshments will be served at 6 p.m. at the center, following the play. Those attending will drive to Nashville in Brown County for a performance of "Waltz of the Toreador" by the Indiana University Theatre.

Later on in the summer there

will be softball games—students vs. faculty and staff, and nuns vs. laywomen.

ON THE serious side, four discussion meetings will be held. The first of these was Sunday, June 29, with "IU 1968-69—What Really Happened?" as the topic for discussion. Panelists included Leo Dowling, associate dean of students, representing the university administration, and Dr. Patricia Riesenman, assistant professor of Germanic languages, speaking for the faculty.

With Richard Vorwerk, a doctoral student in library science at IU and a former member of the University of Notre Dame faculty, as the leader, a discussion on "Situation Ethics" will be conducted Sunday, July 13, at 7:30 p.m.

"PARISH LIFE Today" will be explored Sunday, July 20, at 7:30 p.m., with the panel to be composed of a layman, parish priest, and a Religious. "At this discussion we plan to determine how students may participate in their home parishes after finishing their education," Father Higgins said.

The final discussion will be Sunday, July 27, at 7:30 p.m. with "Revolution in Religious Life" as the subject. A priest, Sister, Brother, and layman will make up the discussion panel. What the layman expects from those in religious life will be brought out, Father Higgins explained.

The St. Paul Catholic Center and St. Charles Parish will conduct a co-operative pre-marriage course beginning Sunday, July 6, at 2 p.m. Students planning to be married before September 15 and intending to receive marriage instructions while in Bloomington during the summer school period are asked to notify the priests immediately.

Back director

VATICAN CITY — Franco Zeffirelli, well-known director of films, the theater and opera, has received a strong endorsement from L'Osservatore Romano for his outspoken criticism of indecent films. Zeffirelli was expelled from the Italian Film Writers Association because of his criticism of the industry.

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Summer program in theology opens

ST. MEINRAD, Ind.—The first accredited summer theology program in the history of St. Meinrad's School of Theology began on June 23. The 74 students enrolled will complete the six-week program on August 1.

A bachelor of arts degree was required for all students, thus indicating an ability to work at a serious level of instruction. By virtue of accreditation by the American Association of Theological Schools, credits are granted for courses completed and a maximum of eight credits are transferable toward the degree of M.A. in religion at Indiana University. Nineteen priests will receive their master's of divinity degrees upon completion of this program.

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Vatican library gets ancient text

VATICAN CITY—Pope Paul VI has personally handed to the Vatican librarian, Cardinal Eugenio Tisserant, an ancient papyrus text of St. Peter's two epistles which was given him by the discoverer of the manuscript, Swiss Protestant Martin Bodmer.

The text, known as "Papyrus Bodmer VIII," dates from the third century and is the most ancient known Greek text of St. Peter's epistles. The text is of special interest to scholars because its early date and the fact that it contains both epistles tend to confirm the authenticity of the second epistle, which has been disputed.

Bodmer gave the papyrus to Pope Paul, June 10, during the papal visit to Tunisia. He had discovered it in Tunisia.

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BATESVILLE, IND.

Marian College planning to play host to blind students

INDIANAPOLIS—Fifteen juniors and seniors at the Indiana School for the Blind will be day-long guests at Marian College on July 9 in the first excursion of its kind.

Principal James Haralson and Harold Hodges, elementary supervisor, will accompany the high school students to the college. They will be met by five "buddies" from their choices

of the six classes they will attend during the morning.

Each of the teen-agers will attend two classes during the morning—one at 8:30 and the other at 10. They will choose from Ecology, Education in America and Literary Types for the first session and for the second from Biology, Recent Europe and Sacred Scripture.

Following luncheon, a new group of "buddies," these from Marian's summer "Operation Uplift" program, will host the group. They will go on a campus tour and visit residence halls, the library and music buildings.

Hit hiring of nuns
TORONTO, Ont. — Two suburban North York school trustees charged here that the hiring of four nuns to teach in Metro Toronto's first all-French high school is "bringing religion in the back door of the public school system."

Corydon area picnic slated

CORYDON, Ind. — The 20th annual Picnic and Chicken Dinner sponsored by three Harrison County parishes will be held Sunday, July 13, at the Harrison County Fairgrounds here.

Dinners will be served under shelter from 10:30 a.m. to 7 p.m. Children's rides will be featured along with several booths.

Proceeds of the event will benefit St. Joseph's School here and is sponsored by St. Joseph's, Most Precious Blood and St. Peter's parishes.

St. Joseph's pastor is Father Ernest Strahl, assisted by Father Edmund Banet.

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VIEWING WITH ARNOLD

Secrets to see this one

By JAMES W. ARNOLD

Everyone talks about the need for family films—movies that are equally fascinating for children, teenagers, and adults of all ages—as if they were easy to do. As a family man, I can tell you that's not true. The truth is that such films are hard to make, much harder than films aimed at a specific age group, and in a case in point is Robert Radnitz's new production, "My Side of the Mountain."

Radnitz is a young ex-documentarist who over the last decade or so has teamed with director James Clark to make a series of intelligent films ("Mist of the Mountains," "Hill of the Mountains," "The Mountains of the Mountains"). They have general avoided gimmicks but exploit the natural combination of children, animals, and the outdoors. They have had some good nature photography, and they cannot be said to "Love the Mountains" (Chitty Bang Bang). As for teenagers, and those natural rebels who find it most if they are forbidden to see it.

You can make a family film, but it's still a lot to say. It would be a mistake to let adults that "Mountain" is artistic in the mature sense and that they ought to see it. But they ought to let the children go. If they don't, they are in trouble, because theater managers every-

where are using "Mountain" as a test case to see if parents are sincere about box-office support for good films for pre-adolescents.

"Mountain" is a variation on the Robinson Crusoe theme, adapted from Jean George's prize-winning children's novel, "A Canadian Boy Scout-type" (Teddy Eccles), impressed by the philosophy of Thoreau, runs away from home with his pet raccoon to live for a year by his own wits in the wilderness. He makes his own shelter and clothing from materials at hand, trains a falcon to hunt for him, experiments with algae, and befriends various wild creatures, as well as a wandering folk-singer (Theodore Bikel).

While the movie makes a strong case for the joys of living alone-with-nature, its hero learns that even the most self-reliant human needs other people. It's as simple as that. The chief assets are the lovely color visuals, shot in Quebec's Laurentian mountains, and the instructive nature lore.

Young Eccles is attractive and physically convincing, but the movie has him lecturing us, in a forest ranger tone, too often for credit. He is an adequate guide for the story, but not really interesting or deep as a person. Incidentally, it doesn't rain on his mountain for the first 85 minutes of the movie, and then only for about 10 seconds. If it had been your vacation and mine, the precipitation would have been the exact opposite. (Rating: A-1—unobjectionable for all.)

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12:30 p.m.—Hour of the Crucified... WFTU

6:00 a.m.—Hour of the Crucified... WFTU

7:00 a.m.—Hour of the Crucified... WFTU

TERRY HAUPT AREA

Saturday Radio

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12:30 p.m.—Hour of the Crucified... WFTU

6:00 a.m.—Hour of the Crucified... WFTU

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FESTIVAL CALENDAR

For the convenience of

Criterion readers, the following is

a listing of summer festival and

picnic dates throughout Arch-

diocesan parishes. We suggest

that you take the family, see

Indiana, and support the

activities of these parishes.

Croyden-St. Joseph's, Sun-

day, July 13, at Harrison County

Fairgrounds, Chicken dinner.

Indianapolis—Holy Angels,

28th and Northwestern Aves.,

July 12, 13, Fish fry, short

orders, chicken dinner.

Osgood—St. John's, July 20,

Hamburg—St. Anne's, July 27.

Sellersburg—St. Paul, July

27.

Jennings County—St. Anne's,

Sunday, August 24—chicken

and ham dinners.

Remember them in your prayers

MARY LOUISE EMMETT, 67, St. Michael's,

July 2, 1969. Mother of Louis

village, Owen E. Emmett of Louisville,

and Mrs. Joseph Fisher of Louisville.

A sister also survives.

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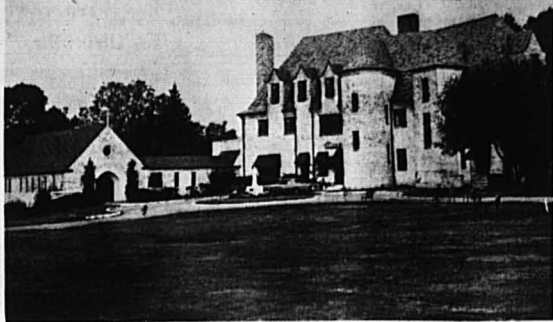
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A

'NEW LOOK' AT ALVERNA AND FATIMA

Retreat movement is being updated for the post-Vatican II Christian



Alverna Retreat House, conducted by the Franciscan Fathers, is updating its offerings of spiritual programs.

By ELLEN DUGAN

Revamping and rejuvenating the post-Vatican II Christian's view and interest in a retreat is the aim of the head and staff of the two major retreat houses serving the Archdiocese—Alverna and Our Lady of Fatima, both in Indianapolis.

Located on the spacious grounds of the former Landon estate on Spring Mill Road, Alverna is in the midst of a new trend of spiritual renewal begun this year. According to Father Maury Smith, O.F.M., spiritual director there, even the name of a week-end at Alverna has been changed to help update old-fashioned views of a retreat.

"When a person thinks of a retreat, they automatically remember boring talks, silences, penances, time on their hands, nothing that will help them in their life today. They will picture only the didactic lecture format. We want to alter that image of what a retreat is all about," he explained.

The word Father Maury has chosen—Advance—has a part in the theme of his work. He expands it as a Dynamic Viewpoint. Announcing the Good News of Christ and His Eucharist.

THE FOUR-FOLD Advance program is geared to fill the needs of the retreatant. The Dialogue Advance is a week-end specifically fashioned for the Catholic who would like to be updated in terms of Vatican II. Bible vigils, community

celebration of penance, and the liturgy of the Mass in its fullest participation are its characteristics.

"In the beginning of an Advance of this kind, I group the retreatants together and present to them a three-point proposition to their relation to self, others and God. I give them the idea, and they brainstorm, tossing out ideas until we come up with topics that they are interested in. In this way, each retreatant has a tailor-made," the Franciscan said.

Those who prefer the older format of sermons, meditation, silence, and who are confused about the changes in the Church may choose part of what is called the Traditional Advance. A positive approach, according to the retreat master, will dispel many of their problems.

A Creative Community Experience offers the most flexible structural basis of any of Alverna's Advances. This is styled for both men and women "to grow in the love of Christ and others through community experience." Spontaneous planning, discussion and praying together as a group comprise this week-end activity.

Father Maury believes that this format is suited to a particular group of Catholics. "It is for the avant-garde and young people who like to fully participate and create," he commented.

SENSITIVITY training is the fourth aspect of the Alverna Advance program. An Encounter with Others is primarily for people who deal directly with other people and who need to communicate and understand them. This week-end is open to married couples. In addition, it is designed for professional people in social work, personnel management, foremen, counselors, ministers, priests, and all people who serve others.

"This is a basic course in communication," he explained. "There are no religious strings attached. Alverna is offering this as a public service." Although the retreat house has a capacity for nearly 100 guests, this particular workshop is limited to 20 and is conducted by a team of leaders who offer a specialized viewpoint.

Other activities at Alverna that nourish spiritual growth

include the Curialle, a five-year-old movement in Indianapolis. Although monitored by Alverna staff members, the Curialle is strictly lay-directed.

"We conduct the leader school which is a training program for lay leaders who offer to serve as team members to continue the movement," he noted that once a Curialle is experienced, many of the participants will return to Alverna as part of a Creative Community Experience or other retreat programs.

Evenings of Renewal are held monthly to give the retreatants and the general public an opportunity for continuous spiritual rejuvenation.

"We have found that these evenings give Catholics an opportunity to ask questions that arise from the things they read and hear talked about. The birth control controversy and recent turmoil over the election of certain saints from the Church calendar are examples of the questions puzzling the everyday Catholic," he stated.

Father Maury calls this type of inquiry as necessary from individual growth. "We believe that our job is in adult education. Continuing adult education is aided by Evenings of Renewal."

LOOKING AHEAD at the trends of the retreat movement,

Same Day Service Between Indianapolis, Anderson, Muncie, Hartford City, Bluffton, Ft. Wayne and Auburn

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the young retreat master believes that searching for the "one guideline" again is unnecessary.

"I don't think there will be another 'one mode' or standard in retreat planning. In order to be aware of the local needs, we are going to create a variety of programs," he suggested.

"Even though many people still think all retreats are boring, the newer approaches make the same clarification of spiritual values. Audio-visuals and group discussions are just more effective means for our time."

Although the potential retreatant chooses his type of Advance through his respective

parish retreat captain or by contacting the retreat house, Father Maury believes that each experience will offer a beneficial message. "In cooperation with parish work, the retreatant will learn to communicate with other persons, learning what Christianity is like and advancing religious education and spiritual growth."

(Next week: Our Lady of Fatima Retreat House.)

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Optometrist
Dr. Leonard Kernel
Dr. Blanche Kernel
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Hurry! Hurry! Hurry!
There's Fun for the Whole Family at the
Holy Angels Festival
Fri.-Sat. & Sun.
July 11-12 & 13
28th and Northwestern
Indianapolis
GRAND PRIZE
\$1000 Cash
2nd Prize
TRIP FOR TWO
To Nassau, Bahamas
Plus \$100 CASH
To Be Given Away
on Sunday, July 13
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A look at the history of tax exemption on Church property

By MSGR. FRANCES HURLEY

WASHINGTON—Tax exemption for Church property? The rash of publicity on the churches and taxes has made many speculate that it would be only a matter of time for this issue to reach the Supreme Court. No one, however, guessed it would originate with an almost phantom figure, a reclusive New York lawyer, who made his challenge not by a flamboyant courtroom appearance but by mail. Not only that but this time-honored exemption involving land valued at many millions of dollars is contested by a man owning 638 square feet of Staten Island, bought for \$100 and presently taxed at \$5.24 a year.

Such is the case that is prop-

Heads lay board at home for aged

INDIANAPOLIS — Arthur J. Sullivan, attorney, has been elected chairman of the 16-man Lay Board of Advisers for the St. Augustine's Home for the Aged, operated by the Little Sisters of the Poor at 2345 W. 86th St. Sullivan succeeds Frank P. McGrath, who has served as chairman since January, 1967. Other new officers named are Karl F. Johnson, vice-chairman, and John B. Lanagan, secretary. John D. Harrington was re-elected treasurer. Sister Angela de St. Therese is Mother Superior of the home which currently houses 153 aged poor.

erly known as Walz v. The Tax Commission of New York. Frederick Walz contends that the exemption enjoyed by religious organizations—increases his property taxes and thereby forces him to support churches in violation of the First Amendment of the U.S. Constitution. Walz's arguments were rejected by the state courts of New York but the U.S. Supreme Court has agreed to review the issue.

Under challenge in the Walz case is the constitutionality of state laws exempting Church property used for religious purposes from state taxes. At issue is a tradition dating from colonial times, actually antedating the Federal Constitution.

THE BASIC issue centers on the following question: Is there a contradiction between federal constitutional provisions against the establishment of a religion or the use of public funds for religious purposes—and state statutes exempting church property from taxation?

The federal Constitution makes no reference to tax exemption. There was no discussion of the issue in the Constitutional Convention nor in the debates on the Bill of Rights. The historical fact is that at the time of the founding of our country churches were not taxed. After the ratification of the Constitution, tax support for established churches was discontinued but specific tax exemptions were promptly enacted by individual states, for example, Maryland in 1786, Virginia in 1800 and North Carolina in 1806. During the early 1800's when

Congress imposed direct taxes, it specifically exempted from federal taxes the properties which were exempt by the laws of the states. After the Civil War by law the Southern states were obliged to rewrite their constitutions and have them approved by Congress. In the constitutions of five states there was provision for the exemption of church properties.

The first major challenge to church property exemptions was initiated by the so-called Liberal League in the 1870's. It reached the point that President Grant included the recommendation in a State of the Union address in 1875, stating that church property should bear its own proportion of taxes. The plea failed on deaf ears in Congress, but there was some support for the idea at state levels. The exemptions, however, continued to survive various challenges.

Today 36 state constitutions contain either mandatory or permissive provisions for church exemption. In all other states there are statutes providing the exemption.

There has been much litigation through the decades challenging this special exemption but most of it has focused on whether a particular property satisfied statutory requirements. Few have focused on the strictly constitutional question, whether directly under the First Amendment or indirectly under the Fourteenth Amendment. And these few cases would probably be interpreted as an affirmation of the constitutionality of the church property exemptions.

THE WALZ case again calls the church exemption into question. As is their custom, the Supreme Court justices gave no explanation for accepting the case.

The history of the United States demonstrates a common accord on the question of property tax exemption for religious organizations. From the beginning a long-standing attitude that such an exemption is consistent not only with the thinking of the majority of the people but has had the endorsement of all state legislatures and on occasion from Congress.

Neither the consensus of the majority nor the approbation of legislators, however, is a guarantee against a countermand by the U.S. Supreme Court. The famous New York prayer case left no doubt of that. This is why there will be much concern over how large in history might become a tiny speck of Staten Island.

Exiled prelate back in Portugal

LISBON—Bishop Antonio Ferreira Gomes Oporto, exiled from Portugal for the past 10 years, has returned to this country and is expected to resume activity in his See within the near future.

The bishop was banished by former Portuguese Premier Antonio de Oliveira Salazar after he had sent the premier a letter criticizing his policies. After re-entering the country he was a guest of the Portuguese Dominicans at Fatima and was to attend the annual general meeting of Portuguese bishops there starting June 25. He celebrated a Mass of thanksgiving at the Dominican chapel at Fatima.

The 63-year-old bishop had been staying at the Spanish frontier town of Alba de Tormes prior to his arrival in his native land.

The bishop's return after 10 years' absence followed a letter from new Premier Marcello Caetano telling him that there was no longer any political impediment to his return.

FR. MAURY SMITH

'Understand renewal,' Serrans cautioned

HOUSTON — Members of Serra International were criticized here for not having formed closer relationships with the Priests' Senates in their home dioceses.

Msgr. Colin A. MacDonald, vice-president of the National Federation of Priests' Councils (NFPC), made the charge at the group's 27th annual convention here. The lay organization, which has 13,000 members in 23 nations, is devoted to fostering priestly vocations.

"SERRA JUST can't continue a program of awards and luncheons," declared the Manchester, N.H., pastor. "They must begin to understand what renewal in Vatican II means. Serra members must be more than affluent Catholic laymen."

At another session of the convention, the Serra International president, Louis A. Arru of Louisville, Ky., announced the formation of an interreligious project to encourage religious vocations.

The pilot project, according to Mr. Arru, will be launched in Chicago, where it will be known as the "Interfaith Council for Religious Careers." He said that the effort will be supported by the National Council of Churches and various Jewish organizations which were not identified.

Serrans elect Milwaukee man

HOUSTON — Paul Noelke, a Milwaukee attorney, was elected president of Serra International at the 27th annual convention here. Other officers named by the worldwide Catholic lay organization dedicated to encouraging vocations to the priesthood are: Dr. Charles J. Weigel of River Forest, Ill., vice-president for quality control; Peter F. Pugliese of Wayne, Pa., vice-president for extension; Frank C. Byrd of Memphis, Tenn., vice-president for program; Francis C. Doyle of New Orleans, secretary; and Vincent V. De Marco of Toronto, treasurer.

Other activities at Alverna that nourish spiritual growth

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ARCHDIOCESAN Bulletin
OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS
\$7,000.00 in Prizes — Holy Spirit ANNUAL SUMMER FESTIVAL
Friday, Saturday, Sunday — July 11-12-13
Friday—3rd Prize—8" Sony TV
Saturday—2nd Prize—Jenn-A-Jam Indoor Barbecue
SUNDAY—GRAND PRIZE—1969 White Cadillac (Air Conditioned)
Games — Booths — Rides — Food
ANNUAL SUMMER FESTIVAL
HOLY ANGELS — 28th and Northwestern Avenue
July 11-12-13
Friday-Saturday—Fish Fry and Short Orders
1 P.M.-11 P.M.
Sunday—Chicken Dinners—12:30 P.M.-5 P.M.
Booths — Rides — Prizes — Entertainment
CARD PARTY
Little Flower Auxiliary Knights of St. John
Little Flower Church, 14th and Bosart
Sunday, July 13 — 2 P.M.
Benefit: Organ Fund Public Invented
These announcements are available without charge. To have your event listed, phone or bring the notice to the Mortuary at least 2 weeks before the event is scheduled.
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