

Direct  
the  
work  
of  
our  
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Oh  
Lord

## Lunar Bible 'readings' defended

NEW YORK — Bible reading in space is not forbidden by the U.S. Constitution, according to astronaut Michael Collins, pilot of the Apollo 11 command capsule.

Speaking on the Columbia Broadcasting System's television program, "Face the Nation," Lt. Col. Collins defended the reading of the Bible by Col. Edwin E. Aldrin during the moon flight. Aldrin disclosed recently in Life magazine that he read the Bible and celebrated communion before stepping out onto the moon.

Aldrin, who followed Neil A. Armstrong onto the lunar surface July 20, said that after the lunar module landed, "when we knew we were going to be on the moon for a while, I unstowed these (bread and wine) elements and put them on a little table I had in front of the abort guidance-system computer." He then requested air-to-ground silence and "read some passages from the Bible and celebrated communion."

CONTRASTING over religious expressions in space, began after Air Force Col. Frank Borman read the opening verses of Genesis while he and fellow Apollo 8 astronaut circled the moon on Christmas Eve.

Mrs. Madelyn Murray O'Hair objected to the Borman reading, stating it was an attempt to link Christianity with a space flight sponsored by the U.S. government. This, according to Mrs. O'Hair, is a violation of the constitutional separation of church and state. It was Mrs. O'Hair's complaint against the U.S. Supreme Court in 1962 that resulted in the U.S. Supreme Court's ban on compulsory prayers in public schools.

FOLLOWING the Apollo 11 mission, Mrs. O'Hair filed suit in federal court in Austin, Texas, asking for an injunction that would prevent U.S. astronauts from reading the Bible in space. The U.S. Supreme Court, in Aldrin's celebration of communion had not been published when Mrs. O'Hair asked for the injunction.

Aldrin said the miniature chalice he used for the lunar communion was given to him by his pastor, Rev. Dean Woodruff of the Webster Presbyterian Church in Houston. He stored the chalice in the lunar module with a small amount of bread and wine to prepare for the space communion.

McDevitt said he was "not trying to predict the end of fraternal societies or even their decline."

"But I am stating that to continue their growth, their vitality and their relevance to society they must re-align their programs and even their structures to make sure that they answer the needs of today and tomorrow," he stated.

McDevitt said two phases of society need special attention today: the community and the family. He noted that both had been given added emphasis in the activities of the Knights of Columbus in recent years.

But going beyond programs he said it is time to examine the structure of the organization "to see whether some basic adjustments should be made to attune our society more keenly to the needs of the day."

He declared that the social work which needs special "strengthening, emphasis and help today is the family."

McDevitt said it is easy "to imagine changes in both our programs and structure which would place more stress on our members as family men." (Continued on page 7)

**Pledge aid**  
NEW YORK—The Ancient Order of Hibernians, the largest American-Irish organization, has pledged \$1 million to aid the victims of the rioting in Belfast, Londonderry, and other cities in Northern Ireland.

Reilly and Silbergeld are members of the Center for Christian Renewal, a headquarters for priests disciplined by Cardinal O'Boyle last year in a controversy over interpretation of the papal encyclical on artificial contraception. In recent months the Center has become the focal point for a group of dissident Catholics who accuse the archdiocese of "racist" policies.

THE SUBPOENA, signed by Landen G. Dowdley, counsel for the center, also instructs Cardinal O'Boyle to produce "tangible objects . . . pertaining to preparations made or instructions given in anticipation of . . . demonstrations . . ."

Dowdley could not be reached for comment, but presumably this request refers to such things as a directive which the



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## ALSO THANKSGIVING DAY MASS

# Interim 1970 liturgy calendar is published

WASHINGTON — An interim 1970 liturgical calendar for the United States, including the special feasts observed in all the dioceses of the country, has been issued by the Bishops' Committee on the Liturgy of the National Conference of Catholic Bishops.

The committee also published the Mass for Thanksgiving Day which was approved by the NCCB on November 12, 1968, and which was approved and confirmed for experimental use by the Sacred Congregation for Divine Worship on June 1, 1969.

One feature of the Thanksgiving Day Mass is that it permits people to carry gifts of food, and food for the poor to the altar in the offertory procession "as a reminder to the faithful of our obligation to share the goods of our stewardship."

THE COMPLETE revision of the General Roman calendar, published by decree of March 21, 1969, will not go into effect until the entire reform of the Roman missal and breviary is completed. For 1970, however, an interim revision of the liturgical calendar was published by the Holy See, incorporating the features of the general revision which do not involve the publication of new liturgical texts. Norms were also issued by the Congregation for Divine Worship for the interim adaptation of particular or local calendars.

The interim calendar provides information needed for the celebration of the liturgical books chiefly affected (missal and breviary) are not yet completely revised. Thus any adjustments necessary in the choice of Offices and Masses in the period after Epiphany and after Pentecost are determined exclusively.

The Roman calendar does not fix the date for the celebration of the Rogations or Ember Days, leaving the choice of such days or periods to the episcopal conference, so that the texts of these Masses, which are appropriate may be used for petition, penance, prayer for the fruits of the earth, prayer for

human labor, thanksgiving and so forth.

It is not possible to indicate at this time, it was stated, what determination the NCCB may make concerning such celebrations. The interim calendar does indicate the observance of Labor Day with the celebration of the Mass in honor of St. Joseph the Worker as well as the celebration of the Thanksgiving Day Mass.

AN INTRODUCTION to the Thanksgiving Day Mass notes that "From earliest times the Church has crowned many non-Christian feasts with Christian fulfillment by instituting its own liturgical festivals. Thus Christmas Day replaced the Roman winter solstice festival."

"Catholics attending Mass in the United States on Thanksgiving Day have found that no official liturgical text exists for this civil holiday, which is religious both in origin and in meaning."

The texts of the Thanksgiving Day Mass, besides expressing Thanksgiving, are appropriate to the liturgical action they accompany. The entrance song is a psalm of entrance into the theme of thanksgiving sacrifice. The prayer recalls the Protestant notion of America populated by a covenanted society. In accord with the new Ordinary of the Mass, provision is made for three scriptural readings.

Thirteen selections, six from the Old Testament, four from the epistles of St. Paul, three from the Gospels, suitable to the theme of thanksgiving are given in the text. Variants are proposed for both offertory and communion songs. The post-communion recalls appreciation for God's goodness and responsibility to fellow man.

Interviewed for a television program here, the cardinal noted that such a step would be contrary to the Church's present discipline, but he said that there had been precedents. He cited the ordination of married Protestant ministers who were converts to Catholicism. Such precedents occurred, he said, even in the time of Pope Pius XII.

Cardinal Suenens, who recently criticized the manner in which authority is exercised in the Church, observed that, in his view, the Church of St. Paul or of John is like a large family in which one must be able to engage in dialogue freely.

CARDINAL Suenens said the point at issue in the Church is due to the fact that the Church is living in a world that is changing radically and that there is inevitably interaction between the Church and the world. Furthermore, he said, the Church must translate into practice the decisions of the Second Vatican Council, and it is difficult to do so in the same way in all the countries of the world.

"Structures must be put in place," the cardinal said. "The fundamental structure has been fixed by the Lord, and for it, there is no evolution. But the functioning of this structure can be discussed. The manner of exercising authority must be adapted. All the baptized must collaborate actively in the realization of the necessary transformations."

**3 clergy shifts are announced**

The Chancery Office this week announced the appointments of three parish priests, including a new pastor at St. Meinrad's parish.

Father Ambrose Frey, O.S.B., will replace Father Peter Behrmann, O.S.B., as pastor of St. Meinrad's on September 1. New assistant there will be Father Rembert Gehant, O.S.B. Father Ambrose had formerly served as assistant pastor there.

New assistant pastor at St. Joseph's parish, Clark County, is Father Philip Bond. He had served since his ordination in 1967 as assistant pastor of St. Paul's parish, Tell City. His appointment was effective on August 15.

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## School aid study set in Illinois

SPRINGFIELD, Ill. — Gov. Richard B. Ogilvie has approved legislation creating a commission to study the problem of aid to private and parochial schools.

Under the terms of House Bill 1177, the 11-member Elementary and Secondary Non-Public Schools Study Commission will study the role and financial needs of private and parochial schools, their relation to public schools, and the constitutional means by which the state can assist them.

The bill carries an appropriation of \$50,000 to finance the commission during its two-year existence.

Ogilvie said the failure of the General Assembly to provide any assistance to private and parochial schools was a "major disappointment."

IN HIS APRIL 1 budget message to the legislature, he had recommended appropriating \$32 million to non-public elementary and secondary schools and \$14 million to private colleges and universities. (Continued on page 7)

## Pope pleads for peace in Ireland

CASTELGANDOLFO, Italy — Pope Paul VI has pleaded with rebellious factions in Northern Ireland to avoid the "fatal necessity" of civil war in the modern world.

Speaking to pilgrims and visitors gathered at his summer residence here for his usual Sunday noon blessing, the Pope told of the anguish he felt for "most beloved Ireland."

Saying that his soul was filled with "an immense sadness," the Pope lamented the outbreaks of trouble and strife in so many parts of the world and particularly in Ireland, where the conflict assumes a character that we would not have imagined and that we would not have wished to see ever again as a basis for conflict between human relationships; that of religion."

He immediately noted that although the religious differences exist "in reality there are interrelated other reasons, historical, social and political."

Pope Paul appealed to the ideals of justice and peace and urged that these ideals be sought to avoid the scandal of Christians fighting among themselves.

The near civil war that has hit Northern Ireland and resulted in British troops being called in to maintain law and order followed about 10 months of intermittent strife over the Catholic minority's contention that it is discriminated against in housing, jobs, and voting.



VIOLENCE IN IRELAND—Helmeted police, carrying shields, face a mob of rock-throwing demonstrators in a narrow street in Londonderry. The Prime Minister of Northern Ireland has announced a ban on all parades and outdoor meetings in this country following this violent conflict which injured more than 300 persons. He also appealed for an end to hostilities in the six-county area where religious differences have divided Catholics and Protestants for more than three centuries. This incident broke out following an annual Protestant parade that commemorates the defeat of Catholic King James II by the Protestant William of Orange in the 17th Century. (RNS photo)

## 'QUALIFIED' MEMBERSHIP

# Chief K of C officer suggests order open its doors to women

NEW HAVEN, Conn. — The chief officer of the Knights of Columbus, 1.2-million-member fraternal society of Catholic men, has proposed that consideration be given to granting women "qualified" membership in the organization.

Supreme Knight John W. McDevitt proposed the establishment of a special committee to examine the idea as he made his official report to the delegates at the 87th annual meeting of the K. of C. supreme council on July 19-20 at the University of Notre Dame.

McDevitt noted that practically no fraternal groups have been formed since the end of World War I and the growth in fraternal membership has tapered off in the past decade. He said, "there is little need today, for the average American man to have an evening away from his crowded household for a little relaxation and peace of mind."

McDevitt said the idea is to mark the first time that women have been granted membership in the society of Catholic men, founded here 87 years ago and restricted to men who are practicing Catholics and at least 18 years of age.

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At the same time, sentiment among clergymen and members of religious orders seems to be in favor of some change, he said.

THE BISHOP emphasized this was only his impression from a preliminary study of findings. "It appears that the majority opinion is that they don't want any more changes, just now," said Bishop Aloysius J. Wycislo of Green Bay, Wis., chairman of the committee conducting the poll.

The survey is on whether Catholics want to continue, modify or drop the present requirement for participation in Mass on five annual holy days.

DIOCESES were permitted to devise their own way of gathering opinions. Bishop Wycislo said methods varied considerably, ranging from popular ballots for entire parishes to samplings by pastors and diocesan liturgical commissions. He said this was giving the bishops "a real cross-section."

"This time, we thought we'd like to consult the people about it, instead of the decision coming out on high," Bishop Wycislo said. "The response has been remarkable, and marvelously thorough."

"It's a kind of test," he said. "I don't know if the same method can be used in other matters, but it could be used an example."

## List Deanery Conferences

The full schedule of Deanery Conferences was released this week by the Chancery Office. Priests in all nine deaneries are required to attend the meetings unless excused.

Dates and times follow: North Indianapolis Deanery—2 p.m., Tuesday, Sept. 16; South Indianapolis Deanery—2 p.m., Wednesday, Sept. 17; Richmond Deanery—10 a.m., Thursday, Sept. 18; Lawrenceburg Deanery—2 p.m., Thursday, Sept. 18.

Terre Haute Deanery—2 p.m., Saturday, Sept. 20; New Albany Deanery—10 a.m., Monday, Sept. 22; North Vernon Deanery—2 p.m., Monday, Sept. 22; Bedford Deanery—10 a.m., Friday, Sept. 26; and Tell City Deanery—3 p.m., Friday, Sept. 26.

Workshop for new teachers

INDIANAPOLIS—The Catholic School Office will sponsor a Beginning Teachers' Workshop on Monday, Aug. 25, at Ladywood School, 5555 Emerson way. Registration starts at 9 a.m.

Father George Eiford, Archdiocesan Superintendent of Schools, will speak on "The Teacher in a Catholic School."

Other speakers will include: Sister Ann Doherty, S.P., "The Beginning Teacher as a Model for Social Learning;" Sister Mary Sherry, S.P., "Presence and Presentation;" Sister Mary Patrick O'Connell, O.S.F., "New Horizons in Teaching."

Workshop resource personnel are: Sister Ann Louise Rossi, O.S.F., primary; Mrs. Lois Zeph, intermediate; and Sister Melanie Fleming, S.P., junior high.



## BIG ORGANIC UNIONS SEEN LESS IMPORTANT

# Ecumenism is thriving at the grass roots

By MARJORIE HYER

(Copyright, 1969)

(Second of a series)

NEW YORK—Ask an average group of church members for a definition of the ecumenical movement and somebody is bound to say: "It means getting the churches all together." It may have been true, even as recently as a year ago, that actual union of churches was high on the priority list of the ecumenical movement. Merger talks involving nearly a dozen groupings of Protestant denominations—including most of the major ones—were under way in this country alone. Some of the more daring theologians on both sides of the Reformation were even spinning intricate schemes that would bring Protestants and Catholics into one fold within the foreseeable future.

But some of the Protestant unity plans have been rejected by their constituencies or have been quietly dropped. In England, the Anglicans voted down a plan of union with British Methodists—though by a narrow margin. And Pope Paul has publicly stated that the time is not right for the Catholic Church to consider membership in the World Council of Churches.

DOES THIS indicate that the ecumenical movement has had it? Not necessarily, in the view

of one of the American churchmen most knowledgeable about such things. But ecumenism has entered a "new phase," according to the Rev. Dr. Robert C. Dodds, ecumenical affairs officer of the National Council of Churches, a phase in which "plans for organic unions are less important."

As Dr. Dodds sees it, the ecumenical movement today is less a matter of getting churches together than getting Christians together—to tackle a problem or share a common concern.

"I think the ecumenical movement is becoming decentralized so that national impulses are not having as great an effect on localities as they did 10 years ago," said Dr. Dodds.

But what is happening, he went on, is that an issue will come up and Protestants and Catholics will work together on it—as Christians. "The grape pickers' strike is an example," he pointed out. "In hundreds of communities they've worked together, doing what needs to be done, to support the strikers."

The war in Vietnam, race problems, local issues such as public school or welfare problems are other areas he cited as examples of task-oriented ecumenism.

"Often it will start with a group of clergy who are meeting ecumenically in a city and they become aware of a particular issue," he said. Such a group organizes for action locally and may in addition "call on the national people for assistance in dealing with the problem."

BUT AS FAR as initiatives are concerned, Dr. Dodds believes that "both national and international bodies may have gone about as far as they could go and are now consolidating the gains they have made."

Those gains are considerable. Dr. Dodds "opposite number" in American ecumenism, Msgr. Bernard Law, executive director of the U.S. Bishop's Committee for Ecumenical and Interreligious Affairs, talked about some of them.

"We are involved in seven different bilateral dialogues which involve a total of 14 Churches," he said. The dialogues are between Roman Catholics and Protestant or Orthodox confessional bodies which may include several distinct but related denominations such as the three Lutheran Churches which cluster together for the dialogues. Others involved are the Episcopal, American Baptist, and United Methodist Churches; the Christian Churches (Disciples of Christ), the Standing Confer-

ence of Orthodox Bishops of America and the North American branch of the World Presbyterian and Reformed Alliance.

"Each dialogue group generates its own program; they vary according to the Churches involved and the extent to which they share some of the same background," Msgr. Law explained. "They touch on areas of faith and order; some have produced publications out of their discussions."

THE CATHOLIC ecumenical officer expressed particular enthusiasm for conversations held this spring between Catholic and Southern Baptist churchmen. The two groups were brought together by the Ecumenical Institute at Wake Forest, N.C.

"It was a very significant ecumenical event with ramifications going far beyond Roman Catholic and Southern Baptist Churches," Msgr. Law said. "It was not insignificant that a good bit of time was spent on discussion of the interior life. This was not an escape from controversial issues, but as a happy discussion revealing shared insights which at the superficial level might not be expected."

Msgr. Law listed as one of the high-water marks of U.S. ecumenical effort the visit to the Vatican last spring of six

top Protestant leaders. The visitors included officials from four denominations, plus the general secretary of the National Council of Churches and Dr. Dodds.

"Six leading Protestant churchmen from this country met with representatives of nine different Civil offices and spent an hour with the Holy Father. There was a frank and open and loving exchange of opinion and a sense of mutual respect," recalled Msgr. Law, who had accompanied his fellow-countrymen on the visit.

For U.S. Catholics, he said, the visit "was of value ecumenically to have our ecumenists come to know better the brother Christians with whom we work and pray. At the same time, it was helpful for our brother Christians in this country to come to know better the Church of Rome."

THERE ARE many indications of ecumenical roots firmly planted in this country. For instance, at national meetings of main line Protestant denominations, an address by the Roman Catholic prelate in whose jurisdiction they are denominated has become as traditional as the opening prayer.

Articles by Catholic theologians and other churchmen appear regularly in Protestant publications and vice versa. Joint Catholic-Protestant publications, particularly in the fields of Christian education and Christian unity, appear with increasing frequency.

Protestants, Catholics and Jews have co-operated nationally and locally to raise funds for victims of the Nigerian civil war.

Church Women United, originally a solidly Protestant group, now has four Catholic women on its board of managers and growing Catholic participation in its programs—local, regional and national. Recently the staff of the interdenominational Protestant staff agency joined with the staff of the National Council of Catholic Women for a retreat.

At a more formal level a joint study commission to consider the question of Roman Catholic membership in the National Council of Churches has been organized and held its first meeting. Dr. R. H. Edwin Espy, NCC general secretary, has stated publicly his willingness to see the National Council dissolve, if necessary, in order to make way for a new ecumenical body that would en-

able all Christian churches to work together effectively.

IN SPITE of this record of past achievements, Dr. Dodds sees "very severe limitations on what the ecumenical movement can expect to do nationally" in the years ahead. But on the local level, he believes "all kinds of significant ecumenical things will happen."

Dr. Dodds sees the churches too much identified with the culture of which they are a part and consequently, like universities, vulnerable to the challenges being hurled at the culture by many groups today. "I see a whole cultural system in flux. I see the established institutions being unable to continue along the lines they're used to and still evoke a solid response from their people."

While much of the challenge to established institutions comes from young people, he continued, they trigger other critics.

"When you develop such a large batch of critics of the establishment, the probability is that they've got some basis for criticism," he observed.

Dr. Dodds offered two methods of responding to criticism: "You can get stiff and say 'You people are all wrong and we are all right.' And that is the way some of our people are behaving in relation to James Forman."

"The other way is to say: 'There are issues of justice and injustice here. We do have to improve our life. We can't allow you to destroy these institutions that have been built up over so many centuries and which have been given into our care. Therefore, we will make those accommodations which will make us more just.'"

HE POINTED OUT that the second course of action "re-

moves from the genuine radical or Revolutionary opportunity to get the kind of following he would need to destroy the institution."

Dr. Dodds sees small, local ecumenically ventures as more likely to accept the second method of dealing with the challenge to the churches than large institutions.

Nevertheless, he is not yet ready to write off the national efforts. "Nationally, we continue our dialogues, we continue our efforts at union, but we also look for ways in which the credibility (of the Churches)

can be re-established—if it can be re-established. Or we probe on an ecumenical basis to find where we can give support to a culture system which will increase the humanness and the spirituality of the people within it."

Church ecumenical officers, he believes, still have a job to do. "But it will be very different from the functions we used to perform. Just to talk theology at each other; it seems to me, isn't really going to improve the amount of difference we can make in Cedar Rapids, Iowa—or any other place in the country."

## SUMMER SCHOOL PROGRAM PUTS KIDS BACK ON STREET

BALTIMORE — A summer school program here has reversed a time honored tradition and put kids back on the street.

Some 400 inner-city youngsters are taking part in the program sponsored by St. Peter Claver parish.

They sit in narrow streets lined with row houses and listen to record players and other ear eye catching devices—the basics of Christian doctrine. Some 75 per cent of the children are not Catholics. Many just join the classes spontaneously, as Sisters move from block to block in the inner city.

A different block is the scene of the summer school on each of three weeks.

ST. PETER Claver parishioners—at times aided by hospit-

able non-Catholic neighbors—provide electric outlets for audiovisual devices and the always-needed bathroom facilities.

Father John Harfmann, S.S.J., associate pastor of St. Peter's said the parish's approach to teaching religion may be unusual but it is also realistic.

"We are fooling ourselves when we think that we are coming up with programs to help the child get off the street," he said. "The child we're working with lives most of his life on the street."

The street is the playground, the scene of freedom and excitement for poor youngsters and they don't really want to be taken from it and placed in classrooms for a standard summer Bible school, he declared.

So, Father Harfmann and Debra Helley, a parishioner who goes to Coppin State College, developed a religious education program that utilizes the streets.

They wrote a manual for the program and called it a "summer program for Lively Learning." It is designed primarily for teaching youngsters who have had little or no religious training.

The manual cautions teachers that they will be able to teach little formal Catholic doctrine but they will be able to begin to form Christian attitudes in the children.

"With a child who goes to a Catholic school," Father Harfmann said, "if you want to talk

about the love of God, you can speak of the Eucharist. "But with the children in the summer school you can't even begin to explain this great mystery of the Eucharist."

CHILDREN in the early grades of elementary school learn that "The World is God's Gift to His Children" and that "Christians Care and Share with Each Other." These are the themes of the two units of their program.

Teenagers will learn about unity, love, life, renewal and celebration "in our city."

And the school will end with a day of celebration, the Christian celebration of the Mass will be the center of that day's activities.

## Religious education flexibility advised

WASHINGTON—Religious education should be flexible enough to meet the challenge of modern times while at the same time communicating the authentic teachings of the Church, according to a statement issued by the directors of religious education for Catholic schools.

"Religious education represents the highest challenge and the greatest opportunity facing Catholic education today," the statement says.

"In the current complex and changing situation," it continues, "prudence and caution are called for—but so, too, are courage and willingness to adapt to the new needs of modern times."

THE STATEMENT was drafted at a recent meeting at the

OTHER KEY points made in the statement include:

- "The bishop is the first catechist in a diocese."
- "The essence of catechetical instruction lies neither in its initial identification with 'memorized doctrinal formulation' nor in an approach 'which denies any doctrinal content as belonging to catechesis.'"

- There should be a unified organizational structure of religious education in a diocese, one which includes the schools, the Confraternity of Christian Doctrine, campus ministries, and the continuing education of adults.

- "The religion teacher is the single most important factor in the religion program of the school. His priority should be given, therefore, to the recruitment, selection, and training of religion teachers, and the in-service development of such teachers should be encouraged."

DETROIT—Two independent church groups here—one Catholic and one Protestant—have contributed \$500 each to the Black Economic Development Conference. A city-wide group of Presbyterians have made a \$500 contribution to the BEDC and 30 members of a Catholic parish have given another \$500.

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## AT DAYTON CONFERENCE

## Need for black independence pointed out to black Sisters

By GEORGE BARMANN

DAYTON—The issue for the black man in America can be summed up in the word "independence," the Rev. C. T. Vivian of Chicago, said in the keynote talk at the second convention of the National Black Sisters' Conference at the University of Dayton.

Director of the Urban Fellowship and Internship program in Chicago and a former executive committee member of the National Christian Leadership Conference, Mr. Vivian said blacks must have "an independence that allows for maximum fulfillment of black humanity." That cannot be achieved "when others are in charge" of the destiny of blacks, he added.

He rejected integration as a

tool to achieve black rights. Integration is a "dead concept," he said, adding that it was killed by whites, not blacks.

IN 10 YEARS, the civil rights movement has changed and "we are now in another kind of revolution," he asserted.

"We believed that men of good will would band together and that real change would come," he said. Men of good will "make no decisions" in America and are a part of the "niggerdom" of this country, he charged.

He claimed that American society has only two alternatives, "to destroy us or to let us deliver ourselves."

The speaker attacked the National Association for the Advancement of Colored People, declaring it "has lost its pur-

pose and hasn't yet come into the 20th Century. The NAACP, which he termed the "National Association of Certain People," opposes racial separatism.

BLACK UNITY is essential, if the black is to achieve independence, he told the nuns. Blacks have been so separated, he said, that "we have despised each other and tried to imitate everything that was not us. . . . The new community will not evolve out of the middle class white community."

The effort for black unity can't be effective "with white people around," he claimed. Vivian praised the black nuns for forming a separate black organization to strive for unity.

In addition to unity, the immediate need of blacks is "control . . . control of our institutions on our terms." This suggests not only control of programs, but black ownership, he added.

The blacks must lift themselves out of their present condition, he said, declaring that "nobody programs somebody else out of subservience." Control means that blacks must be able to set their own priorities and spend available financial resources in ways blacks themselves decide, he stressed.

"If he (the white man) doesn't want to give us his money on our terms, let him keep his money and we will keep our soul," he said.

According to Mr. Vivian, a poll has indicated that racism is stronger "in the church than outside." He added that the black revolution itself "may be the means for the survival of Christianity."

PROTEST ALLEGED DISCRIMINATION—Father James Groppi, controversial Milwaukee civil rights leader, locks arms with fellow demonstrators as they try to block an entrance to protest alleged discrimination in hiring practices. Police arrested Father Groppi and two youths. (RNS photo)

## POPE PAUL ASKS

## Are people praying less?

CASTELGANDOLFO, Italy—Are people praying less today than before the Second Vatican Council?

This was the question Pope Paul VI raised at his weekly general audience here (Aug. 13th).

Speaking to a jammed audience in the Pauline Chapel, the Pope said that today even the good people, even the faithful and even those who have consecrated themselves to the Lord pray less than they did in the past," he said.

That many of the more traditional forms of personal, non-liturgical prayers, such as the Rosary, the Stations of the Cross and others seem to be less in use than in the past.

"WE HAVE come to the opinion, which we would like to see denied by facts (at it fortunately is in many cases), that today even the good people, even the faithful and even those who have consecrated themselves to the Lord pray less than they did in the past," he said.

THE POPE said: "We are extroverts. Even theology often makes way for sociology and the moral conscience itself is overpowered by the psychological and claims a freedom which, by abandoning it to

In analyzing reasons for the decline in prayer, the Pope said it may be explained by the fact that men of today "are educated to the exterior life, which has acquired a wonderful development and attraction."

When speaking, by all means continue to say Amen; but when singing, always use Amen. You may find it a trifle difficult at first to use this double standard, but this will become easier, with practice. This has been my personal experience.

I would tolerate the singing of Amen, if only the first syllable (ay) were given a short note. Instead, this weak syllable is invariably and wrongly sung to a long note: the result is a musical travesty.

SOME MONTHS ago the writer addressed a representative group of organists and music directors of our diocese. The question of Amen and Ay-men came up. When I answered that when singing we should always use Amen and not Ay-men, there was a 100% consensus and a sigh of relief among the audience, all expert musicians.

I don't think pastors will object to the organist and music director encouraging the congregation to sing Amen. But the people need guidance, musical guidance, that is. They will cooperate, if given correct guidelines.

There will be special occasions when the above remarks need not apply. For instance, at a Folk Mass, when the great Amen is sung to the melody of the spiritual popularized in the movie, "Lilies of the Field." We are dealing here with a specific type of music. To sing Amen in this case would sound incongruous.

THE CONCLUSION should be fairly obvious to anyone with a modicum of musical sense. In singing the word Amen, in 99 cases out of 100 it is always better and safer to pronounce the word Amen and not Ay-men. I deliberately stated "in singing" there are times when we sing the word Amen and other times when we speak it.

The ideal situation would be to use the same pronunciation, Amen, both for the spoken and sung word. This is, happily, the normal practice, I believe, in many parts of the country. Here, on the other hand, we have a problem.

The second pronunciation, Ay-men, is simply considered by too many as the vernacular of Amen and is so embedded in our tradition that it will probably never change. Therefore, for practical purposes, I would suggest the following compromise: use both pronunciations.

Bearing in mind the two examples, Morning and Arise, let us now examine the two words, Amen and Ay-men.

Amen: We are quite used to the Roman pronunciation of this Hebrew word, and correctly place the accent on the first syllable. I would then, without hesitation, consider Amen as a word like Morning. Hum again for yourself: "Oh, what a beautiful morning!" But this time, substitute the word Amen for Morning and you will notice how well it sounds.

Ay-men: Since here we correctly accent the second syllable, I would again without hesitation place the word in a category like Arise. In setting the word to music I would make sure that the first syllable (Arise) is given a short note. This is right; important; it is the very crux of our discussion.

Try humming again, for the fun of it, "Oh, what a beautiful morning!" This time substitute the word Ay-men (with accent on the second syllable) for Morning and you will be horrified at the result. For two reasons: 1) placing the accent on the wrong (weak) syllable, and 2) making this weak syllable long, an unpardonable offense.

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## Catholic schools ask for aid in Kentucky

LOUISVILLE, Ky.—Financial aid from the state of Kentucky will be sought for the 70,000 elementary and secondary Catholic school pupils in the state.

The attempt to secure aid, announced here is expected to come at the next session of the General Assembly, which convenes in January.

While details remain to be worked out, school officials indicate the effort will take the form of a bill that would allow the state to purchase secular educational services from nonpublic schools or individual school teachers. The bill would presumably be patterned after recent law passed in Pennsylvania and Ohio.

ANNOUNCEMENT of the aid drive was made at a Catholic school board meeting here by Father Thomas P. Casper, Louisville archdiocesan superintendent of schools.

He made the announcement on behalf of the education commission of the Kentucky Catholic Conference and said he was joined in the announcement by Catholic educators in Covington, Ky., and Owensboro, Ky.

THE STATEMENT on state aid was restrained in tone and itself, makes it look outside itself for its orientation which often is only fashionable conformism.

But the Pope insisted on the need for personal prayer, saying: "It is the indispensable condition for authentic and conscious participation. It is indeed the fruit, the consequence of this participation which is intended precisely to sanctify souls and to anchor within them the sense of union with God, with Christ, with the Church and with all mankind's brothers."

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## 'Floating parish' worships on lawn

ST. LOUIS—Worshippers who have been "locked out" of the basement church in St. Francis Xavier parish have pledged to continue Sunday prayer services outside the church. Carl Gaertner, a lay leader of the congregation, told the first prayer service held on the St. Louis University campus adjacent to the church, "We will continue meeting at this closed door Sunday after Sunday until it is opened."

Some 500 people joined in the prayer service which followed the order of the Mass without the Eucharist. University officials granted the group permission to use the campus for the service after Masses were halted the week before by Father Louis J. Hanlon, S.J., pastor of the university parish. However, diocesan officials refused permission for Mass.

Referring to the absence of the Eucharist, Father Patrick D. McAnany, S.J., one of six priests participating in the service, said, "Today we are suffering, today we are deprived, today we are sad."

He called Father Hanlon's halting of the Masses "very, very arbitrary" and said archdiocesan officials should intervene to settle the matter.

Father Hanlon announced that he was stopping the modern Masses celebrated in the basement church for the past two years because they were "creating a parish within a parish." He later described as "rank calamity" reports that Cardinal John Joseph Carberry had been responsible for stopping the Masses. The pastor said the decision was "totally" his and was final.

## Jesuit raps obscenity commission

NEW YORK—Father Morton A. Hill, S.J., said that if the Presidential Commission on Obscenity and Pornography continues in the direction in which its chairman, William B. Lockhart, is leading it, "it will wind up merely applying a bandaid to the festering, cancerous sore of obscenity in this country."

Father Hill said the chairman, "together with a staff which reflects his ideas, is leading the commission down a path which will bring it around in a complete circle and leave us where we were when we began—in the midst of an avalanche of obscenity and pornography, brought about by United States Supreme Court decisions."

FATHER HILL is a member of the 18-man commission appointed by President Johnson. Early in June, President Nixon named Cincinnati lawyer Charles H. Keating, founder of Citizens for Decent Literature, to succeed Ambassador Kenneth Keating on the commission. Father Hill called the appointment "heartening."

Father Hill reported that he had expressed his concern to the commission on at least two occasions. "The chairman is making of this an 'effects' commission, concentrating the largest proportion of commission effort and funds on studies of effects, which will be undoubtedly incomplete and inconclusive." Because of this, studies in other areas—particularly in the all important legal area—are suffering, he said.

"WE ARE spending great sums on effects studies when this is primarily a legal problem."

"In addition, spending such sums is unnecessary since proof of a 'clear and present danger' of anti-social behavior is unnecessary under the Supreme Court. Roth decision because 'obscenity is not protected speech.'" Father Hill added.

Catholic press decline noted

NEW YORK—Total circulation of Catholic newspapers and magazines in the United States and Canada—and the number of publications as well—declined by about 1 per cent during 1968, the Catholic Press Association reported as it released the 1969-70 edition of its Catholic Press Directory, the annual reference guide to the American Catholic press.

Circulation of all newspapers and magazines listed in this year's directory totaled 26,661,706, compared with 26,772,000 the year before—a drop of 7.3 per cent—it was reported by James A. Doyle, CPA executive director. The total number of publications declined from 499 to 466, Doyle also said.

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By MSGR. R. T. BOSLER

Q. The Lord tells us in Matthew: "Ask and it will be given to you. . . . If two of you on earth agree to ask anything at all, it will be granted to you by my Father in heaven." I've been confined to a wheelchair for over 20 years. I've asked to walk, to once again become able-bodied. I asked but I wasn't given to me. Why not? Our Lord didn't say you have to ask in a certain way or if it's his will.

A. The Bible is the best interpreter of the Bible. The First Letter of John says "We are quite confident that if we ask him for anything, and it is in accordance with his will, he will hear us." (5:14)

And our Blessed Lord interpreted his own words for us in his great prayer during

the agony in the garden. He begged the Father to be spared the sufferings of arrest and death as a criminal on the cross, but he qualified the prayer with "not my will but thine be done."

The early Christians learned the lesson well. The Letter to the Hebrews draws this conclusion from the prayer of the Lord in his agony: "During his life on earth, he offered up prayer and entreaty, loud and in silent tears, to the one who had the power to save him out of death, and he submitted humbly that his prayer was heard. Although he was Son, he learnt to obey through suffering." (Heb. 5:7-8)

His prayer was heard, therefore, when he was given the ability to submit totally to the will of the Father. In this sense our prayers are always answered. Even though we do not explicitly qualify our requests by wanting them to conform with the will of God, if we continue and ask over and over with faith and confidence, we

will certainly receive the answer Jesus received in the garden and learn to obey through suffering. But this will not be the final answer. God gives us more than we ask for. The Father's final answer to the prayer of the Son is the glory of the resurrection. You can confidently expect something similar.

Q. I have been praying daily for two years or more, saying novenas to many saints for a certain thing which would give my husband and me peace of mind. I promise the Lord and the saints to go to church daily

for one year and to keep helping the poor the rest of my life if our request is granted. Do you think we are going about this matter the wrong way?

A. It appears to me you may be doing more haggling than praying. The only thing that will give you peace of mind is your willingness to accept what God wants. I suggest that in your prayers for this particular favor you specifically qualify your request with "Thy will be done," or "if it is in accordance with your will." And whether the request is granted or not, wouldn't it be a good idea to

keep on helping the poor the rest of your life?

Q. I have a leaflet that the nuns gave our daughter at school to bring home. The heading is "A Secret." It said if we say the name of Jesus and offered it up for every Mass that's said in the whole world, it was a most powerful prayer. Have you ever heard of it and is it really such a powerful prayer? Please answer soon. I need a powerful prayer.

A. I fear you are looking for a magic formula. The name of Jesus is powerful in itself, for

it is the name of the Father's only Son. Anything asked for in his name the Father in heaven will give us, Jesus Himself assures us. There is nothing secret about this. It is in the Bible for anyone to read.

What is a powerful prayer? Any prayer made in union with Jesus Christ with the help of the Holy Spirit. It need not be any set form of prayer. In fact the spontaneous prayer we utter is more likely to be powerful before God than a formal prayer, for it is more apt to come from the heart. The closer we are in union with Christ, the more love for God

we express, the more dependence we feel upon his mercy and love, the more powerful our prayer will be. This is all that counts. If a favorite prepared prayer helps us express this, then it will help us to pray with power, but in itself such a prayer has no power. To think it has is to reduce prayer to mumbo jumbo, to be superstitious.

Q. I'm writing to you in desperation. I've been unfaithful to my husband; I feel real well. If I could tell him the truth, but I can't. I can't show him to him, but still we have to stay together. I'm not being fair to him. In a sense I may love him; I don't know. But I know if I told him I was unfaithful I feel better. I have nothing to lose. Do you think I should tell him? I believe he suspects something is wrong.

A. Tell the confessor in the sacrament of penance what you have done and resolve that you will never do it again. But keep your mouth shut at home. Work hard at reviving your love for your husband, let him know you need him; that's the only way you will ever dispel the suspicions.

Q. Can I be granted a dispensation to marry a person who does not attend any church and has never been baptized? My boy friend is quite willing to bring our children up as Catholics.

A. Of course you may. No problem here at all. You need a dispensation from the church for the impediment of disparity of cult, as distinguished from a dispensation from the impediment of mixed religion which you would need to marry a baptized member of some other Christian church. The one is as readily granted today as the other.

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## ● YOUR WORLD AND MINE

## What did Pontiff's trip accomplish?

By GARY MACCOIN

What did Pope Paul hope to accomplish by his trip to Africa? Such is the question posed to me on a television discussion in New York. My fellow panelists were two black Protestants, one an African, the other an American, and one can with specialization involved in African culture.

In that context, one is forced to discard all the purple-silk and red-carpet assumptions we are accustomed to inject into such discussions when conducted within the dignified confines of intra-

mural Catholicism. In a small but real way, this television program showed the world interrogating the Church, asking it to reveal the ways in which it is a light and a sign to all men.

I was quickly made aware of the very real sympathy which my colleagues had for Pope Paul. They were totally satisfied that his intentions are above suspicion and grateful for his efforts to direct attention to the needy areas and peoples of the continent. They were happy because of the impressive flurry of favorable news exposure, satellite-flash instantaneously to the ends of the earth.

But beyond this, could we expect any continuing objective impact? Here, I regret to record, the consensus was distinct-

ly negative. Some of the reasons had to do with the conditions in Africa, the economic stagnation, the rivalries, the linguistic and cultural barriers.

Deeper than all these, however, would seem to be the nature or quality of the Christianity which is present in Africa. The Christian presence on the continent is far from negligible, some 20 per cent. But it is gravely compromised by the legacy of its close co-operation with the foreign rulers during the colonial period. Although the new ruling elites received their education in Christian schools, most of them have rejected Christianity. Its main strength is among the rural peasants. Its impact is minimal in the rapidly growing cities.

An African priest, Father Nkomo, recently explained the reason. "We have not Christianized any form of African thought or any expression of our way of life. Instead, a Christianity has been imposed which is cut off socially and psychologically from the main activities of the African community."

Italian, by contrast, is moving south from the solid base in the northern third of the continent, in a totally African dress and with far fewer negative colonial legacies. It is currently growing twice as fast as Christianity. Its adherents in Uganda have doubled since 1960.

It is, of course, true that Rome has at some time been pushing the africanization of the Catholic clergy, a policy carried forward vigorously by Pope Paul. There are three black cardinals and more than a hundred black bishops. Three hundred of Uganda's 800 priests are black. Congo (Kinshasa) has more than 600; Tanzania, more than 400.

The changeover is, unfortunately, not achieved simply by ordaining black priests and consecrating black bishops. The entire system in Africa has involved the isolation of candidates from childhood, before their tribal initiations, in a totally European climate. The result is that the black priest is often farther removed from his people emotionally and more ignorant of their ways than the foreign missionary.

The result, as George MacInnes, an American missionary in Uganda, recently wrote in *Ave Maria*, is a system consisting of elements utterly foreign to the African mind: "Aristotelian philosophy and a logic, the scholastic theology of the catechisms, Roman law, the cold-as-marble rituals of the Roman liturgy, along with European administrative techniques." About the only Africans competent in this system, he suspects, are the clergy "who have had 13 years' seminary training in European philosophy and a European value judgments."

Most of the agenda of the symposium of African bishops attended by Pope Paul bore in one way or another on this basic problem, and undoubtedly the Pope has brought back to Rome a clearer understanding of its depth and urgency. That is important, because Rome has recently been showing a growing resistance to liturgical and theological experimentation. And here the immediate needs include a specifically African liturgy and a specifically African theology.

One may also hope that the visit will produce a more vigorous papal leadership against the racial discrimination still institutionalized in so much of Southern Africa. Many of the

# WHY CAN'T I WALK?

## THE FIRE GOES OUT; NO TALEBEARER THE QUARRELLING DIES DOWN

PROVERBS 26:20

## The Proverbs

## 'Bitter? Hell, yes'

To the Editor:

The headlines of your 8/8/69 issue were impressive and a positive step on your part to begin to re-educate the Indianapolis white Catholic populace in regard to Christian social teaching.

The papal trip to Africa is certainly timely, and Paul's words to the black brothers are also true and applicable in the United States, e.g. racist-paternalistic attitudes and the dire necessity for massive socio-economic development and, lastly, the birth of a vibrant Black Church.

Contemporary society has witnessed the realization and the development of a new Africa and likewise a deeply identity-aware black community within the U.S. (Note that I have used "community" singularly).

Possibly the white man will eventually open his eyes to the fact that: "If America (the entire system in Africa has not come around, after we don't come around, we'll burn it down!" (H. Rap Brown). The black man intends to "cast fire upon the earth." The white man has no other choice because we are guiding our own destiny and have no need of his "charity." And when he drew near and saw the city he wept over it. . . . (Luke 19:41).

Bitter? Hell yes, I'm bitter!

Bill Jones  
A young black Christian Indianapolis

## School proposal

To the Editor:

Your article last week concerning "semi-public" schools as proposed in Rhode Island is a concrete and practical solution to the problems plaguing Catholic education in America. It is obvious that the rising costs of teacher salaries and the unavailability of building finances could bring about the demise of the Catholic school system in America as we know it.

The concentration of Catholic educational resources strictly in non-secular subjects, as the article suggested, would fulfill the aim of a parochial curriculum, yet the most would be lessened tremendously.

Public aid to students who Christian churches, even when they protest verbally, continue to support the discrimination in practice and to benefit from it in the same ways as in central Catholic schools during the 1960s. The long-term result can be disastrous for Christianity in all of Africa.

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## ● WHAT OF THE DAY

By REV. JOHN DORAN

If television had covered the landing of Columbus in the New World, it would have presented the only comparable coverage to that which it gave us recently when it carried us to the moon to watch the first foothold of man in outer space. It was easy to forgive TV for not excluding the usual mish-mash which it hands us, when it brought us

along in that journey to the moon and told us "you are there," while man began this step into new worlds to investigate.

It was a strange feeling, wasn't it, watching this step toward making the unknown known? It took hold of a person to see that man, so often called a creature of the stars, could force his way through all those barriers of space, heat and cold, and land precisely where he would in the Sea of Tranquility. It reminded me of a story I once read of how one man was telling another, he looked out into the star-filled sky, how insignificant man was in comparison to the vastness of space. The other answered, "But who is doing the looking?"

Man is a strange creature—so capable of accomplishment, so often equipped for his abilities; so equipped for high adventure, so often stuck in the mud. When we thrill at man's accomplishments, as we did so often during "moon week," we can marvel and rejoice; we do not need at that moment to be little ourselves for the things we have not done. We can, however, carry over to other fields this power of ours to concentrate on a problem until it is solved, and move from this success to others.

There are days for feeling like a man, days for rejoicing that

God put together this strange being with flesh and spirit unite, not as oil and water in uneasy compound, but as elements which hydrogen and oxygen—separate—are something else, but which put together form life-sustaining water. These are the days for remembering that God, so many billion years ago, started this whole process which would converge upwards toward man and his accomplishments. These are days to remember the phenomenon of man!

The hymns of thanksgiving aimed toward God for the success of this moon trip should bear a double weight; first, that the trip was successfully accomplished, but even more that God has made man capable of such great things. Like young adolescents standing before our Father we can, indeed, stretch our

young muscles with pride, and hear the Father's gentle reminder: "Such power, son, should always be used well." So be it that it will.

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**BOYS' SOFTBALL CHAMPIONS**—Nativity parish, Indianapolis, walked off with the CYO Boys' softball championship eliminating Sacred Heart in the final game, 9 to 5. In winning, the champions compiled their third consecutive undefeated season. The coaches are Bob Hoffman, far left, back row, and Dick Kattau, right.



**GIRLS' SOFTBALL CHAMPIONS**—St. Catharine's team are the new queens of the CYO girls' softball world. They defeated St. Mark's, 17 to 7, to win the crown. Shown with the team are Coaches Ed Gallagher, left, and Lyle Wilder, right, and Father John Ryan, priest-moderator.

## HOLY NAME BAND 'BEST OF SHOW'

# CYO Talent Show draws 2,500 'fans'

An outdoor audience of money and trophies in the 2,500 witnessed the 16th contest's three divisions, annual Junior CYO Talent "Classical Gas," a 20-piece Show last Sunday evening band and string ensemble from in the Garfield Park Amphitheater. Holy Name parish took the philtre. "Twenty-eight" "Best of Show" honors, \$15 acts participated for prize prize money and top trophy.

## Spiritual Activity set

INDIANAPOLIS—Sides and dates have been announced for the annual Junior CYO Summer Spiritual Activity. The event is scheduled August 26 at St. Pius X Council Knights of Columbus, 2100 E. 71st Street, and August 27 at Msgr. Downey Council Knights of Columbus, 511 E. Thompson Road. Father Laurence Lynch, of the Latin School faculty, is in charge of the program. Included will be supper, movie, questionnaire, discussion and Folk Mass. A fee of \$1.25 will be charged each CYO member.

## Saint Anne Picnic

JENNINGS COUNTY, IND.

Sunday, Aug. 24

(Follow Arrows From North Vernon)

Ham & Chicken Dinners

11 A.M. to 4 P.M.

Booths Games  
German music

Top division winners included: Vocal Division—The Boys' Chorus, Holy Name; Instrumental Division—Mary Siener, St. John of Arc, piano; and Variety Division—Terry Morrow and Robin Roesech, Christ the King, acrobatic dance. Other prizes were taken by: Vocal Division—Sheila Duell, Holy Name, second; Susan Robinson, St. Roch's, third; Instrumental Division—Paul Walker, Holy Family, Richmond, piano, second; David and Mary Muller, Immaculate Heart of Mary, piano duo, third; Variety Division—"The Sweet Rhythms," St. Barnabas, song and dance group, second; Karen Adams, St. Philip Neri, acrobatics, third (tie); Cassy Luckett and Kathy Quinkert, Our Lady of Perpetual Help, New Albany, acrobatics duo, third (tie). Master of ceremonies chores were handled by Bill Newman and Ned Miller, president and vice-president respectively, of the Indianapolis Deane's Junior Youth Council. Prizes were presented by Father Donald Schneider, Archdiocesan Youth Director. Winners were announced by William S. Sahn, Executive Director of the CYO.

## CYO NOTES

Information blanks will be mailed next week for the 1969-70 Physical Education Program sponsored by the CYO in conjunction with the parish schools.

Members of the Indianapolis Deane's Youth Council are reminded of its meeting at 7:30 p.m. Monday, Aug. 25, in the CYO Office.

Forty-two Cadet and 35 Junior teams are expected to compete in the Fall Kickball Leagues. It was announced this week. Tentative meeting for all coaches will be held September 8 at the CYO Office. The Juniors will begin play about September 10, while the Cadets will start about September 12.

**State reunion**  
CONNERSVILLE, Ind.—The annual Franklin County Rural Youth Reunion will be held at Roberts Park here on Sunday, Sept. 14. A pitch-in dinner is set for 1:30 p.m. Details may be obtained from Betty Dwyer, Star Route Box 25, Oldenburg, Ind.

## That time again! Two CYO leagues open grid practice

The season of aching muscles has begun with the start of football practice August 20 for "56" and Cadet League entries.

Coaches of both leagues will meet at 8 p.m. Wednesday, Aug. 27, in the Ritter High School cafeteria. A session on rule changes will be handled by Harry Caskey. Catholic high school coaches will be on hand to offer guidelines.

Refreshments will conclude the evening at 11 p.m.

Cadet football coaches were reminded this week to turn in Jamboree rosters by Saturday, Aug. 30, the absolute deadline. The Jamboree will be held Sunday, Sept. 7, at the CYO Stadium, starting at 1:30 p.m. Team photos will also be taken at this time.

The Jamboree will feature an East-West match between the "Colts" and the "Jets" with parish teams playing essentially within their own divisions.

Regular season play begins September 14. All games will be played on Sundays. Five divisions and 36 teams are scheduled in the Cadet League, while there will be 31 "56" teams in four divisions.

## CYO schedules ice cream social

INDIANAPOLIS—The Junior CYO of St. Gabriel's parish will sponsor an Ice Cream Social on Sunday, Aug. 24, from 7 to 10:30 p.m. on the parish grounds, 6000 W. 34th Street.

Refreshments will include cones, sundae cake, punch and soft drinks. Games will be provided for the children. The event is open to the public.



**SUMMER CAMP FOLK MASS**—Bishop Francis J. Mugavero, far right, of Brooklyn joins in the singing at a folk Mass he offered at the St. Vincent de Paul Society's Bishop McDonnell Camp for Children at Commack, N.Y. The Mass was offered for the safe return of the Apollo 11 astronauts from their historic Moon-landing journey. Bob Herbst, playing the guitar, a seminarian at Cathedral College, is shown leading a choir of Dominican nuns from Sparkill, N.Y. (RNS photo)

## Diocese backs housing project

PONTIAC, Mich.—A grant of \$66,640 allocated by the Detroit Archdiocese Development Fund in August, 1968, to Harabee of Oakland County has developed into a multimillion dollar housing project. Harabee is a Swahili word meaning "Let us work together."

Harabee, representing the black and Latin American community of the Pontiac area, has announced that the General Motors Corp. of Pontiac has agreed to provide interest-free loans in amounts up to \$1.1 million for land acquisition that will soon provide more than 500 new housing units.

AUXILIARY Bishop Thomas J. Gumbleton, at a meeting attended by state and local government officials and Pontiac community leaders, spoke of the ADF's contribution.

"The criteria in allocating archdiocesan funds for such projects usually includes: 1) that the group receiving funds have self-determination; and 2) that its members are working for solutions to urban crises, not just treating symptoms; and 3) that the recipients be able to stimulate, to tap further resources such as labor, industry and government," he said.

SPEAKING FOR the archdiocese, he continued: "We are thankful that ADF funds provide helpful, and we congratulate the citizens of Pontiac for their money was utilized to provide such an effective bridge, to be the adequate catalyst for further action."

In explaining Harabee, its president, Charles M. Tucker, Jr., said: "It was begun by black community leaders of Pontiac, individuals of widely varying philosophical persuasions coming together in the hope and determination to do something for the physical and social rehabilitation of a large section of Pontiac's ghetto, rather than endeavoring to achieve this by fragmented or individual efforts."

# Indianapolis Parish Shopping List

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## TIC TACKER

## Attending CFM parley at ND

By PAUL G. FOX

CFM NATIONAL CONVENTION — More than a score of Archdiocesan representatives are attending the 16th National Convention of the Christian Family Movement this week-end at the University of Notre Dame. The list includes: Mr. and Mrs. Lee McNulty, Mr. and Mrs. John Clegg, Mr. and Mrs. William Reuter, Mr. and Mrs. Joseph Paurzas, Mr. and Mrs. Carol Jones, Mr. and Mrs. George Crossland, Mr. and Mrs. Art Gadbury, Mr. and Mrs. Robert Smith, Mr. and Mrs. Wayne Tolan, Father Herman Briggsman, Father Francis Eckstein, Mr. and Mrs. Robert Trendwell, Father David Lawler, Father Paul Volpi, Pat McNulty, James Rosner, Terry Early, Van Leidolf, Sister Betty Lechner, Sister Mary Ann Lechner, Marilyn Nelson and Judy Helfrich. The program of the 27-year-old organization reflects the increasingly ecumenical nature of CFM in its concern about family life and social problems.

HERE AND THERE—Another bus driver is needed by Holy Spirit School, located at 7300 E. 10th St., Indianapolis. Anyone interested in 15-18 hours of work per week for \$40 is asked to contact Mrs. John Ryan, 898-6694, or Mrs. Thomas Padgett, 897-1651. Training will be provided, if needed, by a Warren Township bus driver.

NAMES IN THE NEWS — Miss Dorothy Mack, daughter of Mrs. Joseph Mack of St. Philip Meri parish, Indianapolis, will leave August 29 for ten months' duty as a medical transcriptionist aboard the S.S. Hope, American hospital ship. A graduate of Marian College, she had been employed at the Indiana University Medical Center as a medical sec-

retary. Her sister, Miss Eileen Mack, a graduate of St. Vincent's School of Nursing, is serving in Vietnam as a surgical nurse with the U.S. Army. . . . Father Clarence Weber, S.V.D., Indianapolis native serving as pastor of a rural parish in Franklin, La., will spend a week of vacation in Indianapolis starting Friday, Aug. 22. He may be contacted through St. Bernadette's parish or at the home of a sister, 357-3600. . . . Very Rev. Carl E. Melrose, S.J., president of Brebeuf Preparatory School, Indianapolis, pronounced his final solemn vows as a member of the Society of Jesus during ceremonies held at the school on August 15. Also pronouncing final solemn vows was Father William P. Hagerty, S.J., a member of the Society for 53 years. . . . Two Spanish teachers at Chafard High School will conduct portions of a language workshop this week-end to be held at Baldwin-Wallace College in Berea, O. Steve Neone and Richard Powell, who team-teach the La Familia Fernandez Approach developed by the Encyclopedia Britannica Educational Corporation, will give demonstrations in the audio-lingual-visual method of teaching Spanish.

RELIGION TEACHERS' WORKSHOP — Mrs. Eileen Anderson, a religious education consultant with Sadlier Publishing Co., will be featured at a Religion Workshop to be held Wednesday, Aug. 27, at Ladywood School. She is a specialist in both school and CCD religious education. Both content and methods for the teaching of religion at the elementary level will be discussed. All teachers of religion, including CCD teachers, are invited and encouraged to attend. Workshop fee is \$2. Box lunches will be available. More information may be obtained from Sister Mary Evelyn Eckert, O.S.B., 634-4453.

## Hits 'double standard' of some of hierarchy

SAN DIEGO, Calif.—Much of the dissent in the Church is engendered by a constant application of a double standard by some Church leaders, Gerard E. Sherry, managing editor of the Central California Register, charged here.

"While many bishops rush to condemn liberal extremists within the Church," Sherry said, "they appear unwilling to tackle the equally dangerous extremist conservatives in parishes and diocesan organizations."

"Those extremists, who oppose the legitimate reform and renewal approved by the (Second Vatican) Council Fathers," he declared, "seem to be able to do so with impunity."

SHERRY, who was addressing a meeting of Catholics participating in a Franciscan Week of Community at San Diego University, said this lack of censure is clearly seen in relation to the Church's social teachings.

He said some ultra-conservative leaders have sought loyalty oaths from Catholics to Pope Paul VI since he issued his encyclical Humanae Vitae condemning all forms of artificial contraception.

"YET THESE ultras were not talking about loyalty oaths when Paeon in Terris and Mater et Magistra were issued by Pope John; or when Pope Paul issued his encyclical on the Progress of Peoples," Sherry said.

"And it should be sadly noted that while some clergy and laity have been publicly castigated for their difficulty in accepting the teaching of Humanae Vitae," Sherry emphasized, "I know of none who have been publicly disciplined for their refusal to accept papal teaching on racial justice, social justice, or illicit warfare."



TO ENTER CONVENT—Miss Patricia Murray, daughter of Mr. and Mrs. Paul Murray of Holy Spirit parish, Indianapolis, will enter the convent of the Sisters of St. Francis, Oldenburg, on September 8. She is a graduate of Immaculate Conception Academy, Oldenburg. An open house will be held for friends and relatives at 1221 Charleston, East Drive, at 2 p.m. Sunday, Aug. 24.

ON YMCA board — ALBANY, N.Y. — Father J. Thomas Going, assistant pastor at the Church of St. Pius X, Loudonville, has been named to the board of directors of the Albany YMCA.

## School aid

(Continued from page 1)  
universities. The measures died during the legislative session.

"Despite this disappointment, the overwhelming support for our proposal in the House of Representatives constitutes a significant breakthrough in this important area," the governor said.

"The state cannot escape its responsibility for the education of a half-million children who attend non-public schools," he pointed out, adding:

"If inadequate revenues force these schools to close and students to enroll in public institutions, hundreds of millions of dollars could be added to the already heavy burden on taxpayers financing local school districts."

"Thus, from a simple economic standpoint, it makes sense for the state to act to guarantee the preservation of the private and parochial school system of Illinois."

"But there is a far more compelling reason for such action. The private school system has been an integral part of American life throughout our history as a nation. That system has produced many of our greatest leaders."

"THE GUARANTEE of first-class and equal educational opportunities for all our children must be the first priority of state government. It is and will continue to be the first priority of this administration."

"The preservation of quality education in our non-public schools can only serve to assure the excellence of the public school system."

"I am confident this new commission will give serious study and thought to the question of the nature and the extent of the aid which the state can render to our private schools."

"I am hopeful they will also give serious attention to the solutions to this problem effected in other states, such as Ohio where the legislature recently enacted a program similar to the one which we have proposed," Ogilvie said.

The Commission will include five House members, five Senate members, and four public members appointed by legislative leaders. All will serve without pay.

## K of C

(Continued from page 1)  
and which would bolster family togetherness."

He said that "more stress should be placed on family activities in our council programs. Likewise I believe that serious consideration should be given to modifying our basic structure so that some form of qualified membership can be given to the wives, daughters, mothers and sisters of our members."

"I CAN envision a form of membership which would entitle them to participate in many of the activities of our councils — an involvement which would bring new zest and vitality to the councils, new fulfillment and satisfaction to our members and their families, and new strength, purpose and achievement to the order."

McDevitt proposed establishment of a "blue-ribbon committee which will be given the task of making a thorough study of the whole question of a new form of qualified membership for wives, daughters, mothers and sisters of our Knights and to report back to the supreme council at an appropriate date in the future."



TO ENTER CONVENT—Miss Therese Marie Gillman, daughter of Mr. and Mrs. Carl H. Gillman of St. Michael's parish, Brookville, will enter the convent of the Sisters of St. Francis, Oldenburg, on September 8. She is a recent graduate of Immaculate Conception Academy, Oldenburg. A reception will be held at the Gillman home in Hidden Valley Acres, Brookville, from 2 to 5 p.m. Sunday, Aug. 24. Friends and relatives are invited.



FAMED AUTHOR SCHEDULED AT CLOWES—Famed author-psychologist Dr. Haim Ginott will appear at Clowes Hall on October 14 under the auspices of the Guardian Angel Guild. Shown in front of the Clowes poster advertising the event are, left to right: Mrs. Jack Bugher, St. Matthew's, vice-president; Mrs. Alfred J. Hoffman, Holy Spirit, vice-president; Mrs. H. J. Baker, St. Luke's, president; and Mrs. Norman Wolf, St. Pius X, Northeast chairman. (Staff photo by Fries)

## Guild to sponsor Clowes appearance of Dr. Haim Ginott

INDIANAPOLIS — Dr. Haim G. Ginott, world renowned author and expert on parent-child relationships, will speak at Clowes Hall on Tuesday, Oct. 14, at 1 p.m., under the sponsorship of the Guardian Angel Guild. Proceeds will be used for the benefit of the St. Mary's Child Center.

Dr. Ginott's most recent book, "Between Parent and Teenager," has achieved best-seller status. He appears regularly on NBC's "Today" show, writes a column for McCall's magazine, and has lectured and led seminars on child psychology and parent guidance throughout the U.S. and Europe.

Dr. Ginott is associate professor on the Graduate Department of Psychology at New York Uni-

## Memorial rite

LONDON—A memorial service was held in Westminster Cathedral here to mark the 24th anniversary of the dropping of the first atomic bomb on Hiroshima. It was arranged by Christian Non-Violent Action, which arranged similar services at two principal London Anglican churches.

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## Polish cardinal plans U.S. visit

DETROIT — Poland's newest cardinal is scheduled to visit Detroit and 11 other U.S. cities in September.

Cardinal Karol Wojtyla is expected to arrive in Buffalo, N.Y., September 16 from Canada and to proceed with visits to other U.S. cities. He is expected in Detroit September 22.

His visit will mark a historic first of a Polish cardinal to the United States.

Three years ago Cardinal Stefan Wyszyński, primate of Poland, was scheduled to visit Detroit and other U.S. cities during the 1,000th anniversary of the Church in Poland. He was scheduled to arrive in Detroit on September 22, but his visit was cancelled.

## Opinions

(Continued from page 5)  
very likely be observed by the nation with interest. Catholics in particular should open their eyes and ears to the outcome of the semi-public school proposal.

William Hayes

Indianapolis

## Speakers offered

To the Editor:

We of the Indianapolis Jewish Community Relations Council are also deeply concerned by the unfortunate "communications gap" (pointed out in your editorial of August 8) that exists between Christians and Jews on the subject of Israel.

Therefore, we would like to remind Criterion readers that we would be happy to provide a speaker on this subject for any interested church group.

Norman Sider  
Executive Director  
Indianapolis

## INDIANAPOLIS

## Calendar of Events

FRIDAY, AUG. 22  
Assumption Parish Festival opens a 2-day stand on the grounds at 1105 S. Blaine Ave., beginning at 4 p.m.

SATURDAY, AUG. 23  
Rummage Sale, sponsored by the Young Catholic Adults, from 9:30 a.m. until 3 p.m. at St. Bridget's church, 813 N. West St.

FRIDAY, AUG. 29  
St. Maur's Festival today and tomorrow on the grounds at 4615 N. Michigan Road. Chicken dinners and fish dinners served daily. Serving begins at 5 p.m. on Friday and at 2 p.m. on Saturday.

SOCIALS  
Thursday: St. Catherine's parish hall at 6:30 p.m.; Secelina High School cafeteria, 5 p.m.  
Friday: St. Bernadette school auditorium, 6:30 p.m.; St. Rita's parish hall, at 6:30 p.m.; St. Joseph K of C Club rooms, at 8:30 p.m.  
Saturday: St. Bridget parish hall at 6:30 p.m. Sunday: Cardinal Ritter High School at 7 p.m.; two Card Parties at Assumption parish hall, 2 p.m.

## FESTIVAL CALENDAR

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

Jennings County—St. Anne's, Sunday, August 24—chicken and ham dinners.

Yorkville—St. Martin's Picnic, August 24.

Enochsburg—St. John's Picnic, Aug. 31.

Morris—St. Anthony, Labor Day, Sept. 1.

## Seminary Festival

FUN - PRIZES - RIDES - FOOD

FRIDAY  
AUG. 29

5:00-11:00 P.M.

SATURDAY  
AUG. 30

2:00-11:00 P.M.

## MEALS

CHICKEN DINNER — Adults \$1.50; Children 75c

FISH DINNER — Adults \$1.25; Children 65c

Sandwiches 30c Beverages 10c

The Catholic Seminary Foundation  
of Indianapolis, Inc.

4615 N. Michigan Road, Indianapolis

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Enclosed is a share of my vacation money:

\$ 5 to feed some of the several million children now starving.  
\$ 10 to change the course of a leper's life with sulphone.  
\$ 25 to buy medicine for a mobile clinic in Latin America which treats 20,000 people a year.  
\$100 to help a crowded Asian orphanage add new beds.  
\$250 to train a young man for the priesthood.

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RT. REV. VICTOR L. GOOSSENS, DIRECTOR  
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## ABOLITION OF SYSTEM WEIGHED

West Germany's church taxes  
in forefront of public debate

By REINHOLD LEHMAN

BONN—Germany's continuing economic boom and the resulting increase in living standards have served to put the question of the West German church tax system into the forefront of public discussion.

The system has been under close scrutiny for some time by various groups, including the churches. Under the present setup, church taxes are collected by the federal government and returned to the churches for their use as they see fit. The taxes are collected only from officially registered members of a denomination. Most West Germans for one reason or another, are, at least nominally, registered members of some church.

Amid the nation-wide affluence, church income from the tax system has mushroomed and a rich harvest is expected

from the forthcoming collection. This has caused many, even within the churches, to consider seriously whether some revision in the tax rate or even abolition of the system itself should not be undertaken, because of the possibility that church income from taxes may exceed that of other segments of the country's national life. Even the churches themselves are viewing the situation in this light.

In a TELEVISION interview, Bishop Franz Hengsbach of Essen, head of the German Bishops' Conference's commission for finances, declared that there should be at least changes in the tax system. The bishop pointed out that under the present tax structure the church tax amounts to an average 10% of the total taxes the German citizen with a job pays the government. That means he is paying between 1.5 and 1.6% of his total earnings to a church.

Bishop Hengsbach noted that discussions on changes in the system are naturally spreading. However, he said that if the system were eliminated, only 45% of German Catholics would give the same amount voluntarily as they do by paying taxes. He said this prospect was based on a public opinion poll. The Protestant figures were lower, only 35% of the Protestants interviewed saying they would continue their payments at the same level as now in the form of taxes.

The survey also revealed that the more educated people are, the more they object to the church tax. Only 30% of those in the more highly educated brackets said they would donate funds to the church voluntarily. This group, because of their position in the country's economy, are the largest contributors to church income. So the churches would stand to lose a substantial part of their pay-

ments for church purposes if the tax were repealed.

UNDER THE present system the churches profit by the fact that 90% of Germans are registered members of the larger denominations. Only a small percentage of the population takes advantage of the provision whereby they can escape the church tax if they declare themselves unaffiliated with a church body. Despite this official figure of church membership, in the large cities only 15 to 20% of the Catholics go to Mass regularly on Sunday. The Protestant percentage of Sunday churchgoers is even smaller. In rural areas, the figure is higher. Many Germans attend church only for baptisms of their children, marriage, and funerals.

The present church tax system has many defenders. They argue that it makes the church independent of the rich and also independent of the state. The historic reason for the present system is the fact that it is compensation in the 20th century for the 19th-century confiscations of church property.

Opponents say the system violates the fundamental law of Germany which requires separation of church and state.

Opposition to the existing system is unquestionably growing. In the face of this, both the Protestant and Catholic churches are seeking to confront the problem without arousing this opposition any more than necessary.

Bishop Hengsbach's interview on television was an example of this. In it, he sought to "smooth the waves," so to speak, not by categorically defending the tax system, but more by proposing revisions that would avoid an abolition of the tax and at the same time eliminate some objections. For instance, he urged a proposal which he indicated would be discussed at the next meeting of the bishops' conference. It would involve a decrease in the church tax, with richer dioceses assisting the poorer ones.

## Return to work

CLEVELAND—Nurses at St. Vincent Charity Hospital are seeking to return to work while a contract is being negotiated. The nurses have been on strike since March 31.

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## CLARKSVILLE

+ GENEVIEVE HOLLOWELL DODSON, 54, St. Anthony's, Aug. 16. Daughter of Mr. and Mrs. Claude F. Hollowell of Clarksville. A brother also survives.

## INDIANAPOLIS

+ MARIE E. LACK, 82, Sacred Heart, Aug. 16. Mother of Father Anthony J. Lack, CSC. Marie was the wife of the late Col. John M. Lack, and Mrs. Anna Dorcas; sister of Father Urban Hubbs CSC.

+ MINNIE JOSEPHINE HODGINS, 54, St. Rita's, Aug. 16. Wife of Joseph; sister of Joseph and Edward; daughter of the late Mrs. Bessie.

+ JOEY McNEEL, 57, St. Peter and Paul, Aug. 16. Brother of Mrs. Mary McNeel.

+ JENNIFER SHERMAN, 79, St. Peter and Paul, Aug. 16. Wife of William Sherman; sister of Mary Sherman and James.

+ ANN RICE, 82, Little Flower, Aug. 16. Sister of Mrs. Margaret Rice; daughter of the late Mr. and Mrs. Edward Rapp.

+ MARY EDNA FLECK, 78, St. Thomas, Aug. 16. Mother of Mary Jane Fleck; sister of Joseph Fleck; daughter of the late Mr. and Mrs. John Fleck.

+ DONALD F. WILSON, 62, Our Lady of Greenwald, Aug. 16. Husband of Betty Wilson; brother of Katherine and Elizabeth; daughter of the late Mr. and Mrs. Eugene Wilson.

+ EDWARD J. WELLS, 72, St. Mary's, Aug. 16. Husband of Mrs. Mary Wells; father of Mrs. Anna Brock of Louisville.

+ EDWARD P. BRATTON, 60, Holy Trinity, Aug. 16. Husband of Mrs. Mary Bratton; father of Mrs. Mary Jane Bratton of Indianapolis; son of the late Mr. and Mrs. Eugene Bratton.

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O'Donnell appointed  
Monroe clinic aide

BLOOMINGTON, Ind.—James T. O'Donnell, a graduate of Marian College and a member of St. Matthew's Church in Indianapolis, has been appointed chief psychiatric social worker and business administrator of the Monroe County Mental Health Clinic in Bloomington.

For the past four years he has been with the Marion County Child Guidance Clinic and prior to that was with the Indianapolis public school system.

A NATIVE of Indianapolis, O'Donnell attended parochial schools there and spent two years at St. Meinrad College. Following graduation from Marian College, he received the master's degree from the Indiana University Graduate School of Social Service in Indianapolis in 1961.

He is past president of the Central Indiana Chapter of the National Association of Social Workers and is a past president of the Marian College Alumni Association. Currently he is vice president of the Alumni Association of the IU Graduate School of Social Service.

In 1960, he was named one of the Outstanding Young Men of America.

O'DONNELL and his wife Mary are the parents of three

children, Michael, Milly, and Shannon. They plan to move to Bloomington within the next month. O'Donnell is tentatively scheduled to begin his new duties at the outpatient psychiatric clinic on September 8.

The Monroe County Mental Health Foundation operates the clinic, and is expanding the staff there to accommodate the increasing case load in Monroe County and an anticipated increase in referrals from Lawrence County.



MR. O'DONNELL

Perpetual vows  
taken at Woods

ST. MARY-OF-THE WOODS, Ind.—Archbishop Schulte received the perpetual vows of 11 Sisters of Providence here during ceremonies held August 15.

Seven of the group are natives of Indiana. The class includes: Sister Susan Dinnin, Sister David Mary Moran, Sister Angela Paul Raymond and Sister John Michele Monaghan, all of Indianapolis; Sister Lawrence Ann Liston, of Terre Haute; Sister Regina Clare Norris, of Crane; Sister Marilyn Yeranko, of Fort Wayne.

Also, Sister Camille Neubauer and Sister Mary Catherine Guilbert, both of Washington, D.C., and Sister Laura Ann McLaughlin, of Somerville, Mass.

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Also, Sister Cam



## VIEWING WITH ARNOLD

## Laughing with a Roman

By JAMES W. ARNOLD

After "Rosemary's Baby," it may be hard to take another pregnant lady in distress. But "Daddy's Gone A-Hunting" is a stylish thriller with rich rewards for those who enjoy dark souls who enjoy a neat mixture of the visual, frightening and bizarre.

The film appears to be a kind of penance for producers or director Mark Robson, who after "Valley of the Dolls" may have wanted to prove he could still make movies. So he took a script by Lorenzo Semple ("Pretty Poison") with a lesser known cast and an Oscar-winning cameraman (Ernie Lazlo, "Ship of Fools") to San Francisco, where it is impossible to make dark mystery movies (cf. "Experiment in Terror," "Bullitt").

The result is unpredictable, if not always credible, and jangles the nerves for two solid hours.

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Robson and Lazlo shoot at, and in practically every object in the city, and there is a climax. The Mark Hopkins that recalls nothing less than "King Kong." "Daddy" is obviously more than satisfying, granted the condition that any thriller dealing with a maniac these days is bound to be a bit stomach-turning.

The premise, grim but sternly moralistic, is simply a stupid heroine (Carol White), who clearly never listened to Mama and pays for a full repertoire of mistakes. Minutes after arriving from England to make her fortune, she lets herself be picked up by a handsome stranger (Scott Hylands), and an unweary affair, lands her in a cad and a little mad, add has an abortion. So much for the first 15 minutes.

Still moving at breakneck speed, Miss White reforms, marries an upright politician (Paul Burke), and again gets very pregnant. Suddenly the old beau turns up, lurking in the shadows, determined to avenge his aborted child. Eerily, he plans to fix it so that Miss White is again being the agent of the infant's death.

Director Robson is magnificent at building suspense, turning the most ordinary material into splendid instruments of fright: a cat, an elegant modern home, a doctor's examining room, a photo studio, a toy department at Christmas. Little is left to chance: the final chase involves a theater production of "Medea," the most famous child-killer in literature.

Some sequences are remarkable. The villain is a photo-

grapher, and Burke unwittingly lets him into the nursery, where he snaps stills through a lens. The marks suddenly reveal a terrible, a gunship, while a nurse gently babbles baby-talk on the soundtrack. In another scene, he is photographing a police testimonial, and the cops seem to be singing "For He's a Jolly Good Fellow" directly to him.

The film is tinged with adult irony and reversal: infant life devalued and then valued; the abortionist as killer and then victim; the heroine haunted by real guilt; the bad guy as lover and then hater, and as moral fanatic. "Daddy" may not be great art, and its subject matter, bordering on the offensive, is saved only by restraint in both playing and directing. But it is the sick cinematic suspense of it close to the edge, and also to "destruct" him, as if he were a space shot to Mars. But the hardware is strictly Woolworth.

"The Chairman" is one of the worst of the worst. It is a ridiculous spy film whose sole distinction is that the "impossible mission" is inside Red China, instead of Nazi Germany or Eastern Europe. It doesn't matter, because the Chinese heavies have only slanted eyes and copies of Chairman Mao's little red book to set them apart from predecessors.

A liberal scientist (Gregory Peck) is sent in to get a secret formula for an enzyme that will grow crops anywhere (perhaps even inside the heads of movie scriptwriters). The chief question is whether he will get out before he is blown up by the Chinese fuzz or his ruthless superiors in the Pentagon. Since this is not a Stanley Kubrick exercise, you know how it comes out.

Every spy movie cliché is faithfully recorded. There is the tour of the House of Elegant Pleasure in Hong Kong, a kind of permanent floating Roman orgy provided for decadent westerners by the people's republic, at the end of which a dish named Ting Ling tries to subvert Peck the easy way. There is the visit to the pad of the Big Boss (here Mao himself), who proves to be no Fu Manchu, but a charming rascal who discusses philosophy while beating Peck at ping pong.

## Radio and TV

## BLOOMINGTON AREA

Monday-Friday Radio  
11:30 p.m.—Night Call . . . . . WFL  
6:00 a.m.—Sacred Heart . . . . . WTT  
CONOVERVILLE AREA  
11:30 a.m.—Hour of the Crucified . . . . . WNCB  
7:00 a.m.—Sacred Heart . . . . . WNCB  
INDIANAPOLIS AREA  
Saturday TV  
7:30 a.m.—Living with Love . . . . . (1)  
8:00 a.m.—The 11th Hour . . . . . (1)  
9:00 a.m.—This is the Answer . . . . . (1)  
10:00 a.m.—The Christian . . . . . (1)  
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## TAX REFORM BILL

# Would end Church business privileges

By KIM LARSEN

WASHINGTON — Major legislation awaiting Congress on its return from summer recess includes the tax reform bill of 1969, which calls for an end to churches' tax exemptions on unrelated business income.

The tax reform bill was drawn up by the House Ways and Means Committee after extensive hearings and several closed door sessions. Its conclusions are contained in a 226-page report.

Its proposals concerning church activities are in general in agreement with those issued jointly by the United States

Catholic Conference and the National Council of Churches of Christ in the U.S.A. But some differences on specifics are evident in the sweeping tax reform proposals.

Both Ways and Means and the two church bodies favor elimination of the so-called "Clay-Brown loophole," which imposes, according to the committee report, "an unrelated business income tax on income from the active conduct of a business as well as on debt-financed business lease income (that is, rentals from real property)."

"However," it points out, "this provision does not apply to all tax-exempt organizations, and there is an important exception from business lease in-

come which excludes real property subject to a lease of five years or less."

THE USCC-NCC, statement called use of this loophole "ingenious tax planning on the part of some exempt organizations which are subject to the unrelated business tax."

It enables them to purchase a business on credit, lease its assets to an operator for five years or less, receive the business profits as rent and use such rent to pay the purchase price.

As a result, USCC-NCC said in its statement, "the operator pays little or no tax, the exempt organization pays no tax, and the seller reports his profit at capital gain rates."

"Being exempt from the unrelated business tax, a church desiring to engage in commercial activity has not needed to resort to this technique," the USCC-NCC statement pointed out.

Ways and Means, in order to close this loophole, would have all exempt organizations, including churches, subject to taxation upon rents, dividends, interest, royalties, and capital gains to the extent that such income is derived from debt-financed property.

USCC-NCC believe this proposal "goes far beyond a cure of the abuse involved," they ask that only debt-financed rents be taxed. This marks the only major difference of opinion on specifics between Ways and Means and the two church groups.

Both agree that present exemptions give churches advantages over tax-paying organizations in commercial enterprises. The proposed law would eliminate these advantages.

USCC-NCC asked for four provisions in affecting a change in the present law:

• "Provide adequate procedural safeguards to prevent governmental involvement in the internal and financial affairs of churches." The Ways and Means proposals include a provision that would protect churches from unnecessary tax audits.

• "Preserve the present exemption of churches from taxation upon passive or investment income, including royalties, dividends, interest, gains from the disposition of property, and rents (but rents to be taxable to the extent necessary to eliminate the Clay-Brown loophole)." Ways and Means agrees, except in the case of debt-financing.

• "Protect from taxation the traditional functions of churches, including, among others, the printing and distribution of religious publications with or without advertising, and customary fund-raising activities." Ways and Means has again complied, but it has made no provision on advertising in religious publications. This advertising will be taxed if the publications make any profits. Such a regulation has applied to most tax-exempt organizations, but the proposed new law would include church organizations for the first time. Most observers believe, however, that religious publications have little to worry about because many are not showing any profits.

• "Provide a five-year grace period for the divestiture of existing unrelated business activities. If it wishes not to be taxed, it must get rid of its business before the five-year period expires."

The series will be scheduled monthly from October through May with the exception of December. All programs will be at 1:30 p.m. on the second Monday of the month, except for Kerr's which will be on the first Monday.

The series will open October 13 with Mrs. Margaret Brown Klapthor, associate curator of the division of political history at the Smithsonian Institution in charge of White House history.

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Switzerland, The Netherlands—Catholics and Protestants are building a joint church in this village on part of the Zuyder Zee that has been reclaimed from the clutches of the North Sea. The same building will serve the Catholic parish, the local congregation of the Dutch Reformed Church and that of the Reformed Churches of The Netherlands.



PEACHES OFFERED NEW TEXAS ARCHBISHOP—A basket of peaches is presented during the offertory of a Pontifical Mass marking the installation of Archbishop Francis J. Furey as seventh archbishop of San Antonio. The Apostolic Delegate to the United States, Archbishop Luigi Raimondi, accepts the gift from a young boy while Archbishop Furey looks on. The new archbishop, who formerly headed the diocese of San Diego, was named to the Texas see following the retirement of Archbishop Robert E. Lucy. (RNS photo)



DRAMATIC PROTEST—Mugr. Bruce Kent, who is chaplain to London University and secretary of the Co-ordinating Committee for Action on Nigeria/Biafra, jumps off an armored car hired to draw attention to Britain's supply of arms to Nigeria. The Monsignor and a student called at London newspaper offices and handed in letters of protest, and then made a similar call to the British Prime Minister at his residence. (RNS photo)

## Contemporary Lecture series set at Woods

ST. MARY-OF-THE-WOODS, Ind.—Walter Kerr, drama critic of the New York Times, will headline the second annual Woods Contemporary Lecture Series announced this week by St. Mary-of-the-Woods College.

Kerr will speak Monday, April 6, to subscribers of the series. As Sunday critic of The Times, Kerr is one of the most respected and controversial figures on Broadway. In addition to reviewing Mr. Kerr has also written plays and books himself and has collaborated with his playwright wife Jean on other plays.

Mrs. Kerr will be one of seven speakers in the subscription series for women, according to Mrs. Arnold Kunkler of Terre Haute, volunteer co-ordinator of the series.

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She is an authority on the First Ladies of the United States. Mrs. Charlotte Sutliff, the only woman dressmaker in any of the country's men's federal penitentiaries, will speak on November 10. Her topic will concern the rehabilitation of convicts and preparation for a return to society.

In January the group will meet at the Swope Art Gallery in Terre Haute to hear Richard Rush explain art and antiquities as an investment. He is the author of a book on the subject and a noted collector himself.

Mrs. Julia Walsh, an investment broker, will return to the series on February 9. Her witty approach to investing was well-received by members of the series last year.

MISS JURATE Kazickas, an Associated Press correspondent, is on the program for Monday, March 9. Miss Kazickas, 26, has spent more than a year in Vietnam and has also reported from Africa and the Soviet Union.

The final speaker on May 11 will be Mother Mary Plus, S.P., superior-general of the Sisters of Providence. Membership in the series is open to women in Western Indiana and Eastern Illinois. Admission will be by season ticket only. No single tickets will be sold. Further information is available by writing to the Woods Contemporary Lecture Series, St. Mary-of-the-Woods College, St. Mary-of-the-Woods, Ind., 47876.

he said, and convinced the hierarchy of the diocese that the committee was "not some isolated group that would go away."

ACCORDING to Father McCloskey, the committee is faced with several large obstacles to its goal of lay and religious participation in the selection of bishops.

He cited domination of "the pre-conciliar mentality" of many of the hierarchy and clergy, "the shroud of secrecy" which surrounds the appointment of bishops, and the problem of setting up a workable procedure for participation that will allow flexibility.

A study conducted by the committee asked 34 bishops throughout the country to respond to the idea of greater participation in the selection of spiritual leaders. Seventeen replied.

## Seminarians will seek 'talks' with bishops

CHICAGO—A national organization of Catholic seminarians has sent letters to the head of each diocese in the United States requesting a series of meetings in the coming year to discuss ways of better implementing renewal of the Church in America.

The national group, Seminarians for Ministerial Renewal (SMR), also issued a statement of purpose outlining its goals and intentions.

SMR, a national organization of seminarians on the college and graduate level, was formed at a meeting last year in St. Louis of seminarians from the Archdioceses of Chicago, St. Louis and Boston and San Diego. A national headquarters was established here last December. In the interim, the organization has acquired 500 members in 54 seminaries and houses of study representing 44 dioceses and 14 religious congregations across the country.

In the letter sent to each U.S. bishop, SMR said "the welfare

of the people of God demands that we begin to engage in dialogue on . . . issues that will determine our future ministry and the future of the Church. In the coming year some seminarians from your diocese and from our national board would like to meet with you and begin discussion of these issues. In the meantime we hope that you will communicate your thoughts and suggestions to us, and we look forward to discussing our ideas with you in person."

A spokesman for SMR said a copy of the letter was sent to the National Conference of Catholic Bishops as well as to each head of a diocese individually.

Some of the issues which the seminarians' organization will be "confronting," according to their statement of purpose, include improved seminary education, "imposed clerical celibacy," and "seminarians' rights especially as related to social action involvement."



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## ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

RUMMAGE SALE  
2510 N. Capitol 9 A.M. to 5 P.M.  
Tuesday and Saturday, Aug. 19 and 23  
Sponsored by Ladies of Charity, St. Vincent de Paul and St. Maur's Seminary

ANNUAL FISH FRY FESTIVAL  
Assumption School Grounds—1105 Blaine  
Friday and Saturday, Aug. 22 and 23  
Serving 4 P.M. to 8 P.M.—Hot Pizza after 6 P.M.  
Games and Entertainment for All

RUMMAGE SALE  
Friday, Aug. 22—9 A.M. to 5 P.M.  
Saturday, Aug. 23—9 A.M. to 2 P.M.  
St. Michael's School Basement—3354 West 30th St.

These announcements are available without charge. To have your event listed, please bring the notice to the Mortuary at least 2 weeks before the event is scheduled.

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