Archimishop to meet with U.S. Orthodox leader



AT POPE'S REQUEST

World day of prayer for vocations slated

VATICAN CITY — Response to a world day of prayer for vocations has been "enthusiastic and widespread," according to Father Godfrey Poage, C.P., director of the Pontifical Office for Religious Vocations.

for Religious Vocations.

Father Posare, who is responsible for the organization of the
profect, said it was the decision
of Pope Paul VI to Institute a
world prayer day for vocations.
The event will be annual and will
be held on the foast of the Good
Skepherd, the second Sanday
throughout the second Sanday
throughout the support of the foat of the
date is April 12.

the date is April 12.
"On January 23rd of this year,"
Father Poace said, "the Pope sent a directive to the vocation offices of the Sacred Congregations of Seminaries and Universities and of the Religious establishing the new observance.

"The directive said the day was to be called a universal day of prayer for vocations, without any distinction between diocessan or religious vocations to the priesthood, but therhood or sisterhood."

"The directive said the day was any distinction between diocessan or religious vocations to the priesthood, but the priesthood of the pr

THE PASSIONIST priest, who was a well-known vocations director in the United States until he was chosen to head the vocations office in Rome, said the papal

of vecations in general, rather than types or varieties of voca-tion.

tating Christ and close ploty to God the Father. Whatever type God the Father. Whatever type God the Father. Whatever type Churchs to the growth of the Church of the Chur "When a youth responds to a vocation, he is responding to the prompting of the Holy Spirit," Father Poage said, "He is imi-tating Christ and gives globy to God the Father, Whatever type of service he chooses, he con-tributes to the growth of the Charch,

dicial to the youth's liberty."

Since the papal directive, a number of meetings have been bedding directions, a number of meetings have been bedding directions. In addition to the two convergations mentioned earlier, the project has been given the support and ecoperation of the Sacred Congregations of the Oriental Clinical of the Propagation of the Firith,

"This means that every diocese of the world is involved." Father Poage said, "not only Europe and North America, but all the dioceses in the mission countries and all those of the Oriental or Eastern Catholies."

Plans are announced for Liturgical Day

Sponsored by the Archdiocesan Liturgical Commission, the day-long conference will feature talks



Registration will be held at 9:30 a.m. at the college, with the first conference by Father Maur slated at 10 a.m. His topic will be "The Meaning of the Mystical Body."

Body."

A DIALOGUE Mass with full congregational participation will congregational participation will be a seen as a seen of the seen of t

St. Mary-of-Woods to be host to event

Archbishop Schulte will meet with the North American primate of the Syrian Antiochian Orthodox Church "in the fraternal spirit of ecumenism on the national level" at St. Mary-of-the-Woods College on April 15.

His Eminence Antony Bashir, who is also Metropolitan of New York, will later address a convocation at the col-lege. His subject will be: "Possibilities of Reunion Between Catholicism and Orthodoxy."

The event, which symbolizes the meeting earlier this year between Pope Paul VI and Athenagoras I, Orthodox Patriarch of Istanbul, is believed to be the first of its kind in the Midwest. It is being sponsored by the host college.

THE TWO PRELATES will meet privately before a formal reception and dinner in their honor. Metropolitan Archishop Bashir's address will follow, before an audience consisting of members of the college community and special

Both Archbishop Schulte and the Metropolitan stressed the "gracious and fraternal" spirit of their forthcoming meeting and said they planned no official discussion on the possibilities of religious reunion.

Archbishop Bashir, well-known to Catholic, Jewish and Protestant leaders, has been hailed as the "most articulate" Orthodox spokesman in America. He was consecrated Arch-bishop of the North American Syrian Antiochian Church in 1936.

He has spearheaded public recognition of Orthodoxy as the fourth major religion in America and has led the Ameri-canization of Orthodox liturgy, music and education.

PRIOR TO HIS appointment as Archibishop, he served as a special Representative of the Patriarch of Antioch to America, Inaght at the American University of Beirut, and authored several scholarly and journalistic works.

For the St. Mary's meeting of the two prelates, invited guests include: Catholic and Orthodox clergy, presidents of neighboring colleges and universities, Terre Haute members of the SMW board of lay trustees, special guests of the College, its faculty and student representatives.

The April 15 meeting is the climax to a long-standing interest in ecumenism at St. Mary-of-the-Woods College.

An active student interfaith dialogue, now in its fourth year, includes participants from seven faiths. The dialogue was cited at the 1961 congress of the National Federation of Catholic College Students for its outstanding contribution to the ecumenical movement.



INDIANAPOLIS, INDIANA, MARCH 27, 1964

MAR 27 1964

Holy Week with Pope

ROME—The first Holy Week and Easter of the reign of Pope Paul VI saw the new Pope at the center of all major ceremonies, a Pope praying with the world and the Bishop of Rome praying with his people.

Like Pope John, his predecessor, Pope Paul chose to observe Holy Thursday, Good Friday and the great churches of orme sus the great churches of orme sus of thousands of his people and thou-sands of others from all parts of the world.

the world.

UNLIKE Pope John, however,
Pope Paul chose not to deliver a
radio message to the world on
the will celebrate Mass at a temporary altar on the steps of St.
Peter's at 11:39 a.m. Easter sonday
in the presence of his own
people, and will speak to the
and to millions of others watching
to the presence of the sonday
to the proper of the promise of peace which the feat
(Continued on page 9)

HATTANK HOWE Archbishop's Easter Letter

TO THE CLERGY, RELIGIOUS AND LAITY OF THE ARCHDIOCESE OF INDIANAPOLIS



You are now in the closing days of Lent and, no doubt, are looking forward in happy anticipation to the joys of Easter. Those joys will be for you what you will have made them by your Lenten works, and in the measure that you will have prepared yourselves by your observance of the Holy Scason. As the glorious triumph of Christ's Easter followed and was enhanced by His sufferings and sacrifices of the days preceding it, so will your Easter happiness be enhanced by the prayers, statings, and almsgiving that you are bringing lo its celebration. So use well the few days of clent that still remain.

Our wish and prayer is that

Our wish and prayer is that your souls may drink to their full-inces of the joys that the Resurrection of Christ is capable of engeniening the redemption of falls. We know now that Christ was indeed God in the flesh, visiting, teaching, and dying for the redemption of fallen mankind. We know too that our destiny is not one of this world, but of eternity. We not only know, but we have been given the means of attaining that eternal destiny.

know, but we have been given the means of attaining that eternal desting.

Grave sin alone can keep us from reaching Heaven; but Christ by His death has conquered sin and through Him we too can conquer sin. Through His death on Calvary, He has atomed for our sins, and through His death on Calvary, He has atomed for our sins, and through His Applies the merits of the control of the has founded, the applies the merits of our sins does not mean that every son of Adam regardless of whether he knows God or not, or not every son of Adam regardless of the His he lives or the sins he may commit, will automatically be ushered into the eternal bealfic vision of heaven. Only those to whom have been applied the fruits of the Redemption will regar eternally with God. And Christ has so ordained that for the most part, the fruits of His Redemption will regar eternally with God. And Christ has so ordained that for the most part, the fruits of His Redemption will be applied through the priesthood which He has established. The instruction of our hearts unto justice, he cleansing of our souls from sin, and the sanctifying them with God's graces and blessings, through the Sacraments, are the office of the priesthood, Now, since in the very designs of Almighty God Himself, the priesthood plays such an important part in the salvation of our souls, it behooves not only the Bishops, the Priests, and the Religious, but above all, the laity to be concerned with the fostering of vocations in numbers sufficient to bring the fruits of Christ's redemptive work to all mankind. In fact, he laity should be the ones most concerned, for without priests the spiritual vacuum in their midst soon takes on frightening proportions as is evidenced by the situation now prevailing m most Laith American countries. As small portion of the elevant of priests in these countries can be altributed to the leaved the proportion of the elevant of the priest of Christ's life which were just how commenograms are entwined the institu-

lack of inferest in vocations by the laily.

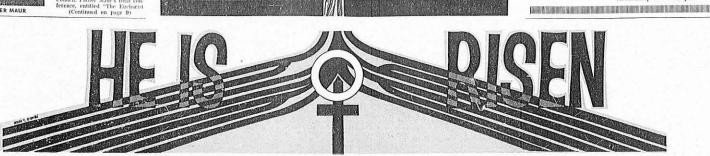
Since among the sacred events of Christ's life which we are just now commemorating are entwined the institution by Christ of His priesthood and the ordination of His first priests, it behooves all of us to rededicate ourselves today to the perpetuation of that saccrdotal heritage given in the Upper Chamber Room in Jerusalem. "The harvest is indeed great, but the laborers are few. Pray ye therefore the Lord of the harvest that He send laborers into His harvest." Luke 10:2 Eurourage and help those who show the marks of God's call to labor as priests or to assist as Brothers or Sisters. God forbid that we should ever discourage or thwart those whom He has closen.

In closing, we remind you that your offerings at all the

In closing, we remind you that your offerings at all the Masses on Easter Sunday will be used for the education of the young men who will one day represent you at God's Holy Altar.

Begging God to bless you most bountifully and bestow-ing upon you our own humble benediction, we remain in the service of Jesus and His Immaculate Mother,

Paul Chehuele
Archbishop of Indianapolis





By JOHN COGLEY

Gyrish, 194

Last month, interrupting a sabhatical year in Rome, I flew home for a brief stay. In California I met Miss L, a Catholic lady of advanced years who has been following the news of the Ecumenical Council and other developments in the Church with something close to dismay.

"If you run across the Pope or any of those bishops when you or any of those bishops when you will be to be something close to dismay."
"If you run across the Pope will be something close to dismay."
If you run across the Pope will be something to the same than the partie with the council says, I'm going to stay Catholic, and I'm just going to have to die a Catholic and I'm just going to have to die a Catholic.

Editor's Note—This is one of a series of 20 articles on the role of the layman in the Church and his relationship to the ecumenical councit. The Church and his relationship to the ecumenical council. The authors are four of America's leading lay spokesmen: Donald Thorman, Daniel Callahan, Mar-tin Work and John Cogley.

lie. It's too late for me to change now," Miss L did not include her own Ordinary among these bishops, She knows he is a rock of conservatism, and she is convinced that her decision would please him.

You can explain to Miss L until you are blue in the face that the council will not altempt "change the unchangeable or touch the essentials of faith, but it does no good. For her, everything is unchangeable, every dear, familiar things is essential.

Throughout a lifetime of devot-ed service to the Church and steady fulfillment of what she calls her "duties," Miss L has

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always equated the accustomed with the eternal, the familiar with the unbanagable, the traditional with the infallible. There has been little discrimination in the register of the properties of things Catholic, and it is only fair to the for recognize that she was rarely it ever one correged to make any

that she was rarely if ever en-couraged to make any.

It all seemed to po together at the same level of certifued—the method of the control of the control to the control of the control of an event control chapet, the soleran definition of a new dogma in Saint Peter's and the pious belief recounted on the back of a holy card, obetience and simple acceptance of the fit-erary or political judgment of the youngest curate, faith in the di-vine founding of the Church and fortiless loyalty to the policies pursued by the discreas paper, for Miss L. Generally speaking, her spiritual mentors preferred to keep her life and her faith as simple as possible.

To Miss L it was as if all these

keep her life and her faith as simple as possible.

To Miss Lit was as if all these things, the driven and the hundred and the ephemeral, the products of history, the products of history the products

The conservative Catholic

cellbacy seemed as sure a thing was "thinking with the Church" as the Institution of the Christian priesthood.

NOWADAYS, when Miss I reads about nuns adapting their garb to contemporary fashion. Communist crusade. Her straight-laced through the control of the introduced into the Mass, or reads that last full the bishon and though the community of those who challenged in the Catholic world seems to be falling apart. Happly for her. Miss The work of the control of the priesthood.

NOWADAYS, when Miss L.
reads about nuns adapting their
garb to contemporary fashion, or
learns that verrascular is about to
learns that verrascular is about to
learns that verrascular is about or
learns that least fall the bishops or
reads that last fall the bishops of
catholic world scems to be falling apart. Happily for her, but
L knows nothing about some of
the offter proposals and speculations that are bruited about in
1f she did, the shock might be
almost too much. As It is, the
her happing the special proposes of
the scementcism has almost done her in.
Miss L is not an unintelligent

working from within, fomenters of Catholic dissension.

Those who knew better than the control of the Catholic were distinct of the Catholic working and ceuments in the universal Church. She was hererising any critical faculty where the Church was concerned and advised to take a dim view where the Church was concerned and advised to take a dim view where the Church was concerned and advised to take a dim view ware expectally of those pravia against L was put on her guard against L was put on the guard against Catholic conformity, induleged in Catholic conformity, induleged in Catholic conformity, induleged in Catholic self-criticism, or ven-

Such counsel was hardly necessary, for activity of this kind among Catholics — espe-cially priests or religious—pro-

foundly shocked Miss L. Priests, Brothers, or nuns who expressed unconventional or critical views upset her might-ily. She prayed for them.

lly. She prayed for them.

Lay initiative she took to be insufferable brashness and the expression of a maleious anti-catholic schools, bureaueratic methods, or elerical training, she simply deemed as disloyal. It served no good but only provided comfort to the enemies of the Church at a time of siege, she believed. Bresking ranks — as lishop Sheil did when it rejected Cardinal Spellman's position in "The Miracle" case—was no less than treason.

In a diractic case—was no tess than treason.

IN MISS L's view, the "good Catholie" valued obedience, loyalty to the group, and carnest diea of the Clurch in fact was unexperomisingly military. At the thing the paper of the control of the control

Miss L. will be heavily decorated after she gets there.

But the question facing those entrusted with the future of the Church is whether they want aniother generation of Miss L's.

To be sure, Miss I, benefitted from the comfort of knowing precisely where she stood in what side took to be the Christian battle-array. She was generally decision-making, and that was a burden lifted from her. Those who did have to make those decisions could count absolutely on the properties of the control of the co

few demands on the intellectual resources of the Church.

She was as docile as a child where the Church was concerned and accepted shoddy sermons, kitsely art, an unprofessional collectuation without complaint, the Ready Answer pamphlets in the vestibule rack satisfied the few theological needs she ever suffered. Her liturgical needs were met by the sheer performance of the Sacred Mysteries. For ther, micro presence was for the same of the sacred Mysteries, professional Masses, fingering a rosary, a silent speciator, fighting boredom and trying desperate, by to achieve a level of mental participation that would do credit to the contemplative powers of a cloistered Carmelite.

Miss L, in short, was so unde-

of the consenipative powers of a cloistered Carmeilte.

Miss L., in short, was so undermanding, so utterly dependable—so secure in her faith and sure of the realization—so conforting in her docitity and uncritical in her could be consenied to the control of the

modalgically.

The good old days of Miss L.

IT MAY BE, though, that Miss L.

L's very merits detract from the goodness of the ald days. For Miss L deserved better from the terred a richer, more venture-some, more intelligent, more personally fulfilled Christian life than she was led to believe was possible. She deserved a more trivial to the modern of the more personally fulfilled Christian life than she was led to believe was possible. She deserved a more rewith the warpons of out-moded apologeties and the rhealth of the more than the warpons of out-moded apologeties and the rhealth of the more than the warpons of the than she ever had, cut off as she was from active participation in the great common prayer of the Catholic synthesis. She deserved a more lively sense of "belonging," a more clear-cut sense of Christian identity than she was ever able to achieve.

mever dawned on her to offer them.

Most of all, Miss I, was de-prived of a freedom that was her Christian inheritance but which she feared as a permanent threat to the lifetime assignment to military service which she be-tian lot. Her faith, establing catechields formulas, went fer-ever uniavestigated and unprobed. Their meaning was never ex-plored nor their mystery savored, their meaning was never ex-plored nor their mystery savored, lest orthodoxy be endangered or loyalty shaken. In fact, Miss Live exercise of freedom manifested by the bishops of the Ecumenical freedom. It still its. Even the exercise of freedom manifested by the bishops of the Ecumenical forcedoing—to her.

forecoming—to mer.

AND MISS L HAS not been alone. Speaking to fellow Catholic journalists last year, Robert Hoyt, editor of The Catholic Reporter (Kansas City) admitted ruefully: "It seems very sad to me that in 16 years of strictly

JAMES H. DREW

Corporation

For Miss t. the Church was always an "other," a clerical body, a hierarchical structure and remote command which regulated her spiritual life and controlled her beliefs from star. Her opinious were never sught on how the Church should fulfill mever dawned on her to effect them.

mitted harveilt.

With even the glimmering of what a "free, personal response to the Triune God" can mean, there is no possibility of ever again being satisfied with Miss L's notion of the Christian vocation. From Pope John and his L's notion of the Christian vocation. From Pope John and his being the Christian vocation. From Pope John and his characteristic with the brilliant theologians attending them—from the liturgical movement, the Biblical revival, and the ecumenical experience which have re-invigorated Catholic Bite lions of laymen wherever they long the property of the control of the property of the propert

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EUROPEAN SKETCHBOOK

Catholicity in Greece

By REV. CHARLES FRAZEE

Article One of the Constitution of Greece establishes the Ortho of Greece establishes the Orthodox Church as the efficial religion of the country. It also says that all other known religions are tolerated a nate of the project of the p

Greece must Fr. Fraiee operate.
The story of the Catholic Church in Greece is a long one. We like to think of it as begin-

AFTER CHURCH ON

EASTER how about

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(We'd like to see your new bonnet)

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ning with St. Paul himself and continuing to this very day. In the ancient church the bishopries which he established in Thes-salonica and Corinth fell directly under the jurisdiction of the Pope in Rome, since the area of medern Greece was politically at-tached to the Province of Illyria.

Only in the eighth century was there a change. The iconclast emperor of Byzantium, Leo the Isaurian, transferred these diocesses to the jurisdiction of the Patriarchate of Constantinople. The Pope protested, but his efforts did not change the situation.

It was natural then that the Greeks followed the Patriarchate of Constantionople when the great schism of 1054 took place. A strong anti-Lain feeling began to develop after this event and was solidified when the armies of the West during the fourth crussed the strong of the west during the fourth crussed the strong of the west during the fourth crussed the strong of the strong

Greek in 1204.

ALL OVER THE areas where
the Eastern church once had compiete authority, the Crusaders
outself the Greeks and set up
Latti bislupries and parishes,
deeply seems and course,
tern power diminished ever the
centuries, the Lattin hierarchy
tended to disappear with it.

centuries, the Latin hierarchy tended to disappear with it.

In several areas, however, the tended to disappear with it.

In several areas, however, the Catholic powers held on long cnough for significant numbers of the Greek population to become Latins. This was true in three islands of the Cychaltes, Nawos, Syros and Tinos. Only in three islands of the Cychaltes, Nawos, Syros and Tinos. Only in 1773 were the Venetians forced out of the latter.

As a result, the Latin Catholics of Greece still have their greatest strength in the Aegean. Both Tinos and Syros have resident bishops, and the churches are well supplied with clergy and schools. The Catholic population on the mainland of Greece is overwhelmingly made up of people with have come from the unitary and the country.

What is true of the Catholic.

What is true of the Catholic population is also true of the clergy. Of the five priests stationed at the Cathodral of Saint Dionysius in Athens, all are from the Islands, except one. The Archbishop is also an islander.

The present preservation of the Catholic Church in Greece is due in great measure to the religious orders that came to

ST. AUGUSTINE, Fla.—The St. Augustine diocese will open nine new grade schools, a new high school and add rooms to ten other schools to accommodate 5,000 new pupils next year.

Father Mortimer D an a h e r, school board chairman, in making the amountment, criticized the amountment, criticized try to cut hack Catholic schooling. "Our forefathers built our Catholic schools out of sacrifices much greater proportionately much greater proportionately than those asked of us today," said Father Danaher. The dio-cese's elementary and secondary schools enroll about 28,000 pupils.

French monarchs.

THE ACTIVITY of the religious orders continues today. Seven different religious orders of men, six of women, work in the Archicese of Athens alone. They have schools and homes for the aged as well as two hospitals and three orphanages. Among and the United States, who conduct a school which enrolls 550 students,

Greece in the seventeenth century. The most important of these were the Jesuits and Capuchins. Since most were French, they enjoyed great liberty during the Turkish period being protected by trealise entered into between the Sultans and the French monarchs.

a school which enrolls, \$50 students,
The importance of the education and social work of these groups cannot be coverestimated, the population that the average Greek comes to know about the population that the average Greek comes to know about the population that the average Greek comes to know about the statistic of the statis

It is another story when one looks at the Catholics of the Eastern Rite in Greece. The number only two thousands in the whole country, yet their presence is considered by the Orthodox as an intolerable situation.

Orlhodox as an intolerable studien.

The Uniste Church was not even to be found in Greece until 1822. Its members all lived with 1822. Its members all lived with 1822. Its members of Turkey before then—mostly around Smyrm and the theorem of the t

aibly due to Western pressure.

THE TRAGEDY of the situation is that the Uniate church consideres itself and has been considered by the Popes as the bridge between Latin Catholicism of the West and Eastern Orthodoxy. But from the Orthodox of the West and Eastern Orthodoxy. But from the Orthodox of the West and Eastern Orthodoxy. But from the Orthodox of the Western of the Support of the Orthodox Church of Greece to the Orthodox Church of Greece to Come to the Valical Council's Council of the Valical Council of the Valical

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THE CHURCH AND THE WORLD

Pope addresses doctors - Anti-poverty bill

♦ Pope Paul VI wished a happy Easter in advance to the throng gathered below his apartment window in St. Peter's square at noontime on Palm Sunday, Among the thousands in the square was former Queen Vic-toria of Spain.

square was former queen Victoria of Spain.

• The Holy Father told a group
of visiting doctors that their concern is with the whole man, body
and soul. Speaking in French to
200 participants in the seventh
congress of the Latin Medical
Union, he commented on the live
he deseropment of medical
science. The Pope said: "Man is
one, Distinctions must be made,
of course, but what God has
joined together cannot he sundered. The doctor who looks after
the body cannot help taking list
account moral and psychological
factors in the patient, just as the
Church, in caring for the souls of
the raons, cannot ignore their
physical and badily condition."

• Archibishop Salvatore, Asta,
• Archibishop Salvatore, Asta,
• Archibishop Salvatore, Asta,
• Archibishop Salvatore, Asta,

♦ Archbishop Salvatore Asta, Apostolic Delegate in Vietnam since the fall of 1962, has been

an ecumenical purpose," the question of whether or not to per-mit it in an actual case "would still remain open."

"Since this is not the kind of emergency which arises on a battlefield, far away from any competent Church authority, the judgment is not one to be made by private individuals," he de-clares,

Father O'Hanlon emphasizes the importance of joint worship for the progress of ecumenism on the grass roots level and says ways must be found to remove the present obstacles to such wor-ship.

ship.

Among concrete possibilities he
lists joint prayer at meals takens,
together by separated Christian,
together by separated Christian,
joint opening prayers and Bible
devotions at Catholic-Protean
dialogue meetings; and public
choral performances where Catholic and Protestant choirs would
sing hymns which are common to
all Christian traditions,

"We must begin as soon as possible," Father O'Hanlon says, "to find ways in which the ordinary faithful can take con-crete steps loward unity.

"We cannot go on forever say-ing that God will bring unity in His own way and in His own time, yet steadfastly refuse to devise specific means of acting as His instruments," he declares.

At home

*UNITED NATIONS—The Holy See has made a token contribution of \$1,000 each to the United Nations Training and Research Institute and the International School. The Training and Research Institute, scheduled to search Institute, scheduled will provide and train high calibrate personnel, particularly from the developing countries, for national service and for service with the United Nations and the special service and for service with the United Nations and the special service and for service with the United Nations and the diplomatical services and the services of th

♦ A United Nations body has drawn up a proposed treaty strongly condemning all forms of racial discrimination. The docu-ment adopted by the Human Chell Commission bow goes to the commission by the con-trol of the commission by proval. If it is approved, all na-tions will be asked to sign it.

tions will be asked to sign it.

- WASHINGTON — The chief
sponsor in the House of President
chousen's proposals to fight percerly has indicated he will offer
amendments to spell out limitations on participation of church
groups, Rep. Phil M. Landrum
of Gorgia made the statement
during hearings before the House
Education and Labor Committee.
The President's bill (HR. 1013)
would involve both public and
groups in several programs, especially those aimed at
youth.

Abroad

**CAPE TONN—South Africa's
Bishops have condensed a hull
that will further extrict Negro
residence and employment in this
assion—which the government is
seeking to push through Parliament—as an "invasion of primary
human rights." The Bishops'
statement was issued less than a
statement was issued less than of
their opposition to the government's policy of apartheid, or
strict racial segregation.

EXMINIA I Fanada—The hold.

♦ KAMPALA, Uganda—The half-million Christians in the south-ern Sudan fear that massacres are not far off for them, now that

sion.

• GAUHATI, India — From 400 to 500 refugee families are enterial military and the following a wist to he refugee camp here. The Archebshop, who earlier visited on the plant of the following t

many of whom are Catholics.

• BUENOS AIRES — President Arturo Illia said the Argentine Arturo Illia said the Argentine Arturo Illia said the Argentine Dishops to take an eath of require the control of the control of

SATY,

& SANTIAGO, Chile—The housing cooperative inspired by Candinal Raul Silva, S.D.B., of Santiago, started only four years ago, now has over 2,000 dwelling units under construction. Known as INVICA, it parallels the rural development cooperative project which has already made lands which has already made Lands on the Church into model cooper communities.

model co-op communities.

4. LONDON — The people of Malla will be asked to decide in a special referendum how much in-fluence the Catholic Church will hold in Mallat's independent government. According to an agreement announced here by Mallese Prime Minister Glorgio Borg Giver and Brishs Colonial Secretics of the Colonial Secret

declared that the "social sins" of Spanish Catholics cause scannol of Spanish Catholics cause scannol of Spanish Catholics cause scannol of Spanish prelate said this cause of Spanish prelate said this cause of Spanish prelate said this cause of Spanish prelate said the Spanish prelate said the Spanish prelate said the Faith we profess, have a special lings of seandal that non-Combolic Christians can despecial lings of seandal sean

have been eased in recent years.

**Author of the management of the market of the murder of 75,000 sick and feeble murder of 75,000 sick and feeble murder of 75,000 sick and feeble help of the murder of 75,000 sick and feeble help of the murder of 75,000 sick and feeble help of the feeble of the

loo young?

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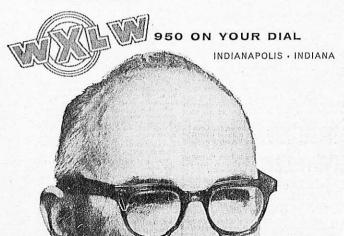
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MEXICAN FOOD AND THE BEST IN

♦ SEVILLE — Cardinal Jose ME 2-4482 CARRY-OUTS AVAILABLE—39 W. MICH. Bueno y Monreal of Seville, has mak it a good morning

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JESUIT'S CONTENTION

Communion for non-Catholics seen 'theologically possible'

NEW YORK — A Catholic practical aspect—whether comtheologian has suggested that it might be "theological-possible" for non-Catholic Christians to receive Holy Communion at a Catholic Mass in special circum-stances.

He also admits that other theological special circum-stances, why such a practice is not even why such a practice is not even stances.

HE STRESSES that he is considering only the theological assect of the question, which precedes and is separate from the egal aspect—whether such reception of Communion might be permitted under Canon Law—and the

He also admits that other theo-logians might show "good reason why such a practice is not even theologically possible."

But. Father O'Hanton notes, exceptions to the rule that non-Catholics may not receive Com-munion at a Catholic Mass al-ready exist.

"There are parts of the world," he says, "where, be-cause of the emergency situation, Orthodox Christians, not yet in full communion with the Catholic Church, are rather easily admitted to Communion at Catholic Masses."

He also says he has heard "an eminent Catholic moral theologian" describe how at a moment of great danger during world War II he celebrated the Eucharist and invited all Christians present — including Protestants—to communicate.

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Sees challenge to West in developing nations

occurrence it would surely be dishonest....
"(But) suppose that, apart from the emergency of war and imminent death, but in the equality real emergency situation equality real emergency situation varied on rare coastons to Communion at a Catholic Mass?
"Suppose that on the last day of the Church Unity Octave, for instance, these Christians, who could in conscience accept, would be invited to join with Catholics with the comparison of the comparison of the comparison of the property of the comparison of the property of the property of the comparison of the property of the property of the comparison of the property of

FATHER O'HANLON adds that even if further theological investi-gation should show that such a practice is "theologically possible in exceptional circumstances for

WASHINGTON—A British economist and political scientists abooks on political affairs, economist and political scientists abooks on political affairs, economics and the underdeveloped antions, said the result of abandonical control of the political affairs, economics and the underdeveloped antions, said the result of abandonical control of the political control of the po indifference,"
"We face a world in which our
"We face a world in which our
wealth and others' destitution live
side by side," said Barbara Ward.
"We can help them or we can
pass them by. But if we do, what
faintest justification will be left to
us to prate of our Christian eividization and our free way of life?"

Washington given two auxiliaries

WASHINGTON—Pope Paul VI has named two Auxiliaries to Archbishon Paurick A. O'Boyle of Washington. Msgr. William J. McDonabl, 59, rector of the Catholic University of America here, has been named Titular Bishop of Aquae Regias and Auxiliary Bishop of Washing-ton.

Miscr. John S. Spence, 54, pas-lor of the Church of the Sareta lear here and Director of Edu-cation in the Archdiocese of Washington, has been named Ti-ular Bishop of Washington. The appointments were an-liary Bishop of Washington. The appointments were an-point of the Church of the Church Egidio Vagere by Archishiop Egidio Vagere by Archishiop Egidio Vagere by Archishiop Egidio Vagere by Archishiop

SHE SAID IT is "absurd" to expect foreign aid to work dramatic changes overnight.

"We scan the skies for economics in orbit, and when we find none we pull up the launching pads that are still only half up to the said.

"E" when the said.

huilt," she said.

"Even the most successful takeoff in the world—Japan's—look eleast 40 years," she noted. The
Anglo-Saxons were nearer 80,
Parts of the Russian economy are
still on the ground, in spite of
Sputnik. We have to have some
historical sense of perspective in
our expectations and not blame
nations for not accomplishing
our expectations and not blame
nations for not accomplishing
resources, simply could not accompilsh in the time."

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Comment

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

On target

The "active" Christian, in his enthuslasm for putting the teachings of Christ to work in the sorry world he finds around him, faces one subtle darger which Holy Week and Easter should spotlight for him.

The danger lies in the temptation to forget what Christianity is all about, namely, not this world, but the next. It was not for social reform that Christ died, but for salvation. It was not the material abundance of this world that His Resurrection heralded, but the glory of life everlasting in

In defending Christ's Church against the attacks of Her enemies, in pointing out the practical corollaries of Her dectrine in daily life, and in attempting to build a society in which the practice of Christianity is reasonably possible, we run the danger of letting our opponents lead us off our true course. Unless we are alert, we will find ourselves battling the materialists and the secularists solely on their own grounds and forgetting our own.

own grounds and lorgetting our own.

While the Christian obviously has a legitimate and, indeed, a necessary concern for the conditions of society in
which he is expected to work out his salvation, he cannot
afford to forget for one moment that it is salvation—in the
spiritual and not the temporal sphere—that he is striving for.

One could paraphrase the Biblical question: "What doth it profit a man if he reforms the whole world and suffers the loss of his own soul?"

Good Friday and Easter Sunday, if we catch the least hint of their meaning, should save us from mistaking the grounds of our faith and of our struggle. They are very stark and powerful reminders that our real task is salvation, and our real goal is not heaven on earth, but far above.

War on poverty

In the second of a hard-hitting series of stories on poverty in Indianapolis, Criterion News Editor Paul G. Fox last week told of his interview with a second priest who is an authority on the subject.

He is Father Bernard Strange, pastor of St. Rita's par-ish. St. Rita's is in the heart of a large and economically disadvantaged Negro ghetto. The parish area is only three per cent Catholic. But in nearly three decades Father Strange has learned all about its miseries.

And in talking to Fox, the priest issued a stirring chal-lenge to those who either want to go on hiding the grim truths of poverty or who sincerely are unaware of them.

"People who say Indianapolis has adequate housing are either dishonest or ignorant of the facts," Father Strange said, "I would gladly take them on a personally-conducted lour to open their eyes."

Here is an invitation not to be missed by the likes of Edwin P. Neilan, president of the United States Chamber of Commerce, who twice has spoken here in recent months on the glories of "local initiative" without mentioning how his home town of Wilmington, Del., is getting its full share of federal housing aid.

We fear, though, that the full enormity of the problem remains too much unappreciated. Greater speed and a more massive attack on all aspects of poverty are needed.

This seems particularly true in Washington. There the talk is of a "compromise package" of, say, \$500 million, when a meaningful program would cost perhaps 10 times that much.

We realize President Johnson's political dilemma, and we share the general feeling that a leaf-raking, something-tor-mothing approach would fail, and therefore destroy the hopes of compassionate men and women working on the program.

But, as we said last week, the circumstances are bound to get worse, not better. The chief reason for this is that high and mounting unemployment of young people between 16 and 24 has become the most formidable job puzzle since the depression of the 1890s.

It simply has to be solved. Let's don't say we cannot afford to solve it. If we surrender, we virtually will have consigned our nation to a permanent culture of misery, about which neither Father Strange nor Ed Neilan nor anybody else can do much of anything.

Lacinnandla of sond

Columbus, Ind., has outgrown self-pity about such transient matters as the failure of its fine high-school basebtall team to win the state tournament. Among the city's credentials of maturity is its revolt against mediocrity in architecture.

The Saturday Evening Post is the most recent of several major national publications to hail Columbus as a potential gem in an age distressingly content with drabness or five-and-dime modernism in building design.

The Post and other periodicals point with particular respect to the late Eero Saarinen's North Christian Church in Columbus. This was the final architectural triumph of the great Finnish immigrant's foreshortened life.

Many other structures in Columbus, too, are daring far beyond the ordinary, yet wholly tasteful and functional. Among these is the Tabernacte Church of Christ, created in 1942 by the late Eliel Saarinen, father of Eero Saarinen.

Within our own modest means, we are proud to note that the new parish church of St. Columba is in keeping with the fine architectural standards being set by the computity munity.

The Post properly credits J. Irwin Miller, Columbus in-dustrialist and recent president of the National Council of Churches, as the driving force behind the city's aesthetic revolution.

revolution.

Not all cities are so fortunate as to have "establishment" leaders so gifted as the modest Miller. Nor has Columbus by any means yet become a total wonder.

But it has become enough of a wonder to fire a rather unusual degree of excitement throughout a nation where many citizens are sickened by the affluent hodge-podge and second-rate in its architecture. Perhaps it will refuel flames of excellence in Indianapolis, where the gratifying integrity of Clowes Hall collides with the Riley Center syndrome.

Columbus should also inspire more of our Catholic leaders to encourage architects to extend their boldness in combining new and ardent poetry with technology in order to arrive at artistic richness. Let is be remembered that the men who designed Chartres 800 years ago lvad to fight off fogies who found change an irritant,

QUESTION BOX

'Demonstrations' and the clergy By MSGR. J. D. CONWAY

Q. We have been reading a great deal recently about Protestant ministers and Jewish Rabbis and even some Protestant Bishops participating in civil rights demonstrations. Many have been thrown in [ail, Isn't it a public scandal that the Catholic Church is not more directly involved in this causes

Chorch is not more access; involved in miss cause:
It would seem that priests should be standing
shoulder to shoulder with their brothers of other
faiths, I personally know that many priests would
like to participate. Some have been explicitly forbidden to do so by their Bishops, What can be done
in the future to remove this public scandal?



in the foture to remove this public scandal?

A. Certainly most bishops have not forbidden their priests to take part in demonstrations for racial justice. Our bishops as a group, and many of them individually, have spoken clearly and foreibly in favor of the rights of the Negro. And they know as well as we that words are cheap; they fail to impress unless they are put into action. They know that it is the duty of the Church of Christ, in these times of crisis, to hear clear witness to the truths of justice and charity taught by our Master.

charity taught by our Master.

Of course, a priest owes obedience to his Bishop and may not violate a clear and definite precept given by the Bishop. He can, however, try to convince the Bishop to change his mind. Most of those who forbid demonstrations are worried about trouble, worried about that the "nice people" will say and think, concerned about the "dignity" of the priesthood. They may recall unfavorable reactions of some of the "nice Catholice" in one of our eastern dioceses some time ago when priests book part in demonstrations, "Better not to stick your neck out."

Priests are moral leaders. How can they teach the virtues of justice and charity if they are unwill-ing to stand up and be counted on the side of thea-virtues in a practical way? They are teachers of truth. Will their teaching of the equality of all men before God have real meaning if they do nothing to demonstrate their own conviction of it?

demonstrate their own conviction of it?

In these days of ecumentsm will we shift the burden of witnessing to Christ to our Protestant brethren, or let our Jewish brethren outdo us in proclaiming truths which we hold as Christian? And in own own self-interest we may ask ourselves: once these problems have been solved who is going to get credit for the freedom, equality, justice and charity which may prevail in our land? And who will be blamed for sitting out the crisis—instead of sit-

Q. Please give me the new order in which the Divine Office is to be said. I understand it is much shorter, I have been saying it in English for many years.

A. Following the Constitution on the Sacred Liturgy adopted during the second session of Vatican Council II, and in accordance with a recent letter of Pope Paul VI, called a mole prepris and entitled Pope Paul VI, called a mole prepris and entitled of choir (as your do, and most of us part of the control of the second part of the part of th

Pope Paul says that these changes have been Pope Paul says that these changes have been made not to detract from the piety of the elergy, but rather to permit them to carry out their daily duties in closer union with God throughout the day. Because there is less to say we are expected to say it with more attention and understanding.

Q. Can one receive Holy Communion twice in loss than 12 hours? Suppose that one receives at a 7:45 evening Mass, and again at 7 next morning.

When I studied my catechism we were told one could not receive more than once in 24 hours?

I understand one must fast from solid food three hours. If I am finished eating at 5 p.m. and go to 7:45 Mass can I receive or can't I receive at that Mass?

Mass?

A Yes, you may receive Holy Communion late one day and early the next, even though less than 12 hours has intervened. Your catechism told you that you could not receive twice in the same day; and that is still true. The day is counted from midnight to midnight. Even in cariler days you might have gone to Communion at the 12 noon Mass on have gone to Communion at the 12 noon Sunday and the 5 a.m. Mass on Monday.

Also, you may receive Communion at the 7:45 ass if you have been fasting from food since 5, would surely be after 8 by Communion time.

Q. I have always felt the lack of appreciation which we Catholics have of the Third Person of the Trinity. Most 10 years ago, while reciting the Divine Praises as part of my morning and evening prayers, I found myself inserting three additional ejaculations automatically, without any previous thought of the matter. They came right after, "Glessed be Jesus in the Most Holy Sacrifice of the Mass":

"Blessed be the Holy Trinity, one God in three Divine Persons,"

"Blessed be the Holy Ghost, Third Person of the "Blessed be the Holy Spirit, imparter of wisdom, owledge, strength and hope."

A. Very fine for private prayer, but we would need approval of the Holy See to insert them into the Divine Praises said publicly after Benediction.

Q. I have heard it is a sin for a bride to wear a while veil for her wedding unless she is a virgin. I personally think this is a matter of tradition rather than of virginity. Am I right?

A. You are right,



HE HAS RISEN - FOR ONE AND ALL

SOCIAL REFORM

It is not a sin to be a Teamster

By WILLIAM J. SMITH, S.J.

One of the risks you run One of the risks you run in writing a weekly column is that you are sometimes praised or blamed for bings you never wrote. Your ideas are sometimes interpreted according to the mood of the reader. Recent like the article on the Telephone.

gaining agent and re-electing the Communications Workers Union to represent them.

17:0

We made the point that more than 8,000 out of 23,000 Telephone Workers had voted for Jumy Hoffax union and that if Hoffa was not in plane to the point was not in plane to the point of the

I did not call Hoffa a thug or a gangster. I simply assumed what every informed labor observer knows. The Teamsters under Hoffa have been expelled from the AFLCIO, while the Communications Workers Union enjoy a rejudation for clean unservery informed union observer knows is this: the real crus of the expulsion of the Teamsters International from the AFLCIO

Opinions

Martin Luther

the Editor:

To the Editor:

I would like a little clarification on an article in your newspaper several weeks ago, by Mggr. J. D. Convay regarding were not counseled we might call him a heretic: but since we are now inbused with the charity of Christ we will term him a brother in the Lord, who in his ferror of reform encountered his papist brethren on common grounds of interesting the month of the control of the control

pant of late.

It might be interesting to remind the good Monsignor that his words would be considered heresy 20 years ago. Apparently the word ecumenism means compromising our beliefs with our so-called separated brethren.

I am sick unto death of some of the liberal crackpots who are willing to play "footsy" with the Prolestants and rewrite history to suit their tastes. I also wonder (Continued on page 9)

was and has been the leadership of Jimmy Hoffa. If the Teamsters could have or were willing to oust Hoffa, they would not have been expelled from AFL-CIO.

In matters of this kind, aside from the records of the Mc-Clellan Committee hearings, I think the findings of the Execu-tive Council of the AFL-ClO and its decision on the subject can be taken as a substantial norm and judgment for the outsider.

outsider.

In other words, Hoffa's peers in the labor movement felt that the Teamsters International or at least the rough spots in the Teamsters International, could have been cleaned up and the drastic action of expulsion from the parent organization avoided if Hoffa could have been removed from his position of power.

These few remarks are occasioned by a letter from an irate correspondent in Cedar Rapids, lowa, who perhaps expressed the sentiment of other Catholic members of the Teamsters Union, He wrote:

"After reading your article con-cerning Jimmy Hoffa and the Teamsters Union I would like to get a few things off my chest. To begin with I have been a Teamster for seven years and I am proud of it. I have benefited by it and so have my family and yet we have done nothing I feel yet we have done nothing I feel yet we have done nothing I feel and the service of the service of the longing to the Teamsters Union.

longing to the Teamsters Union.

"Nothing makes more hostile than to read something like produced and the street of the street o get him convicted and sent to jail. They have not succeeded as of yet and I hope to God they don't."

LI'L SISTERS

My own friendly critic goes on to tell me "there is dishonesty in any organization where there is large sums of money involved; and seems to assume that he only difference between the only difference between the sources in the Teamsters Union and those of any other organization, including the Church, is the organization of the other organization of the other offenders is put on the back page.

STATE OF THE PARTY OF

Schweiger

It always amazes me when a correspondent writes in the vein this man does when he says "It seems to me that you and a few other priests should tend more to religious matters than to matters you know nothing about if you've never been a Teamster."

Teamster."

My interest and written commons on Jimmy Hoffa and the Commons of Jimmy Hoffa and the Commons of the McClellan Committee state the McClellan Committee state of the McClellan Committee of the McCl

The point I think I should draw from the hit of correspondence I have been commenting upon is this: It is not a sin to be a Teamster or a member of the a Teamster or a member of the control to the cont

H and when Hoffa goes to jail, the Teamsters will certainly lose a genius in the field of trans-portation. Hoffa knows that field. He is legally entitled to an ap-peal. If he is finally convicted and sent to jail, than that's where he belongs.

I would say to Catholic mem-bers of the Teamsters Union that to be a good Teamster and a good member of the Teamsters Union you don't have to be pro-Jimmy Hoffa. By Bill O'Malle

 YOUR WORLD AND MINE Anti-Semitism

is strong in Iraq

By DR. GARY MacEOIN

Christian confers certain benefits, I discovered, when I applied for a visa to enter covereo, when I applied for a visa to eater Iraq.
Among the documents required was a baptismal cerlificate. Not having one available, I had to make
a declaration before an American consul that I "belong to the Christian faith," The
curious formula satisfied Iraqui
officialdom.

The motive behind the condition is, however, not love of Christians, but hatred of Jews. It is impossible to exaggerate the bitterness of this case of the case of

together to concert a common front against Israel.

The international propaganda of the Arabs insists The international propagants of the Araos insists that they are not anti-Jew but anti-Zionist, that they have no quarrel with the Jewish religion, but only with the political elements who have created Israel as a Jewish state, dispossessing in the process about a million Arabs.

The distinction is a valid one, but it is not ob-served in practice. I did not have to establish that I was not a Zionist, but that I was not a Jew. Indeed, it is a difficult distinction for people of the Near East to make, especially for those living in a Moslem culture, because religion and political allegiance have here been traditionally identified.

The so-called modern Arab states, the military dictatorships which seek salvation in socialism, have made no effort to end the identification of religior make no eigort to end the identification of religion and politics. On the contrary, they have embarked on a common policy of creating unity through the monolithic imposition of Islam in their territories. There is not bloody persecution, as at various period ols of history, but persistent social and economic pressures are applied in order to isolate the non-Moslem groups and then either to absorb them or force them into exile.

Here in Iraq, as in other Moslem-dominated states, one is immediately conscious of the massive public support received by Islam. From the minarets of the numerous mosques the call to prayer is now blared from loudspeakers, and they also earry to the entire population the entiles haranques of the priests of the various Moslem seets. The state-controlled radio, a monopoly, is heavily weighted with programs in the same vein.

It would be unthinkable for any other religion to attempt a reply in kind. Only Islam has rights, while the others are grudgingly tolerated so long as they keep quiet.

For a Moslem to become a Christian would en-tail social ostracism and economic ruin, while ex-posing him as well to the likelihood of assassina-tion. Even those who have always been Christians avoid any parade of the fact.

At Sunday Mass in Baghdad I was struck by the number of women draped in the traditional black garment covering them from head to foot. I was told they deliberately retain this kind of clothing, because more modern dress may raise suspicion of being thristian and provoke a challenge at mo-ments of tension.

The government leaders make no bones about the identification of Islam and patriotism. I was in Baghdad for the first anniversary of the IRB and the group to power, Policy statements of the head state and ministers during the celebrations repeatedly insisted on the duty of the state and the army to protect and expand Islam.

Ironically, the same government officials sond their children to a high school and a university in Baghdad operated by Jesuit Fathers from the United States.

Not less ironically, Iraq is threatened neither by Jews nor Christians. The endless succession of revo-lutions is a factor of the economic chaos resulting from a protracted civil war,

This guerrilla conflict against the dominant Arabs is waged by the Moslem Kurds in the northern moun-tains. They seek cultural and linguistic autonomy and a fair share of government spending, which has been concentrated in the Arab south.

Shortly after I left Baghdad, the government announced that it was accepting the Kurd demands, But the Arabs have previously capitulated at the verhal level and failed to deliver. It remains to be seen how long the new agreement will hold.

(Question Box Continued)

Q, If I am tempted to commit a certain mortal sin in both thought and deed, what have I gained if I resist the temptation reparding the deed, but commit the mortal sin in thought? I am as dead with one sin as with two.

A. You love God less if you deliberately offend Him twice, just because you have done it once.

There may well be elements of scandal which make the external sin worse. It is surely a worse sin because it is more voluntary and deliberate.

We should not admit too quickly that we have committed deliberate mortal sin in thought; we may still be dallying with temptation in a weak, uncertain

True religious conviction should take us beyond the stage of merely worrying about our own skin and how much it will be singed. There isn't much love in such selfish concern.

Q. Is it required that one strike his breast at the words, "Oh clement, Oh loving, Oh sweet Virgin Mary" in the prayers after Mass?

A. No. it does not seem appropriate.



"WOULD YOU DIRECT US TO THE KINDERGARTEN PLEASE?"

By MSGR, GEORGE HIGGINS

One of the few incidental advantages—if there are any advantages at all—of spending as much time in airports and railroad stations as this writer is required to do in the performance of his duties is that one has an opportunity to sample a wide variety of local newspapers are sufficiently to be attended to the control of the

this one takes the cake.

WHEN I SAW the headline, "Excessive Pay
Called a Charily Operation." I immediately assumed that some economist or politician or rabble-rossing labor leader must have said
to receive the control of the cont

ity operation."

It seems that the economist in question—Dr. Yale Brozen, Pro-

THE YARDSTICK

Economic anarchy

Business Administration-had given a speech that day at a meeting of the American Newspaper Publishers' Association.

He told the assembled publishers that those firms that pay more than necessary to obtain the work force they require are not businesses but charitable operations.

Never having had any experience with charitable operations of this description—and, for that matter, never having heard of the existence of such strange phenomena—I could hardly wait to find out how they can be recognized by the average uninitiated clitten. It's as simple as pie. As I get it, they include a large, but unspecified percentage of those companies in the United States whose workers are protected by minimum wage laws and/or belong to unions,

PROFESSOR Brozen was quoted by the News as having estimated that 10 per cent of the workers in the U.S. labor force receive wage rates about 15 per cent higher than they would if there were no wage

laws and if there were no governmental support of unions, Presumably, then, the Professor would be in favor of correcting this dreadful situation by repealing all of our minimum wage laws which protect the right of labor to organize.

This would seem to be a reasonable presumption, for later on in the course of his speech to the publishers, Professor Brozen explicitly urged the repeal of the Federal Walsh-Healy and Davis-Bacon Acts.

Dr. Brozen described these two prevailing wage statutes as "pernicious acts which, on the one hand, increase costs to the government
and increase our taxes, and, on the other hand, prevent people from
getting jobs." He has substantially the same objection to wages set
under minimum wage statutes or by means of collective bargaining.

under minimum wage statutes or by means of collective bargaining,
The result of minimum wage legislation and collective bargaining,
he says, is that "90 per cent of the U.S. labor force receives wage
rates about 5 per cent lower than they would otherwise obtain. The

net result is greater inequality in the division of income and about 3 per cent less total wage income for U.S. wage earners—or about 510 billion less than they would otherwise carn as a group, including those whose wage rate is excessive."

those whose wage rate is excessive."

AS A Ph.D. in economics, I must frankly confess that Dr. Brozer's reasoning escapes me completely. Perhaps my dectoral training was deficient or perhaps it is hopelessly out of date, but, with all due respect to the learned Professor, I find myself clinging to the elementary and almost self-evident tethical notion of the living wage as the starting point in any discussion of wage justice.

And all the king's horses and all the professors of neo-liberal economics and all the publishers in the United States will never be able to convince me—or, thanks be to God, the majority of the American people—that the poor devils whose earning are no higher than the miserably low scale provided under federal and State minimum wage laws are receiving anything like a living wage.

The professor might be able to demonstrate, if he seriously put

laws are receiving anything like a living wage.

The professor might be able to demonstrate, if he seriously positive middle is mind to it, that a few collective bargaining contracts, here and there, provide excessively high wage rates, but to argue, on whatever grounds, that the government should not protect the right of labor to organize and engage in collective bargaining is to say, in effect, that the free exercise of the law of supply and demand is the one and only way of establishing wage justice,

I suspect that mest of the publishers who listened to Dr. Brozen at their recent meeting in Chicago know better than that or, in any event, are sufficiently experienced in the practical ways of the world as to realize that the Professor's suphistizated brand of economic anarchy could never possibly be implemented in the United States, at this stage of our national history, short of a revolution, and perhaps a bloody one at that.

• WHAT OF THE DAY

Death of an archbishop

By REV. JOHN DORAN

Just a few hours ago a little Just a few hours age a little part of many a priest died. It was the death of our old Archishop Gerke, who for 37 years served as Bishop of Tueson. We, the priests who had served under him, felt un his death the chilling of a warm part of our heat at iny in second or third grade when I first met he Archishop.

sweet morning in March nineteen years ago, he placed his hands over my bowed head and gave me the treasure of my life, my priesthood.

me the treasure of my irre, my priesthood.

It was he, too, who moved me through several assistantships, sent me to my first parish at Tombstone, and fin all ysaid:
"There are ten acres of alfalfa land in the outskirts of Phoenix which I want you to change into a parish." As I was coming here to take over this parish, I wrote would be stopping at the Chancery with my hat in my hand to borrow some money. He wrote back: "You'd better put your hat back on, or you'll catch cold. I haven't any money."

These memories of him, and

haven't any money."

These memories of him, and
These memories of him,
The him him him
The hast time I saw the Archbishop, a couple of menths ago,

CORFU: Towards Christian Unity?

Her title, Mystical Rose, seems so appropriate for Holy Week and the Spring! Mary shared in Christ's thorns as in His glory . . Why not now enroll yourself in MARY'S BANK, the dollar-amenth club through which people like you train native Sixtes tother Marys! in the Middle East! A mission club is the easy, simple way to help the missions recularly:
MARY'S BANK: For training other Marys, Sisters
WARY'S BANK: For training other Marys, Sisters
CHRYSORTOM CLUB: For the lepton lepers, of course CHRYSORTOM CLUB: The Course of the Christis ORPHANS' BREAD: Feeding abandoned children

THE FLOWER SHOW. When we visit it each year we remember the Bibbe texts about nature. Nature's resurrection to acaster all its sown ... The morning mail, which brings now STHINGLESS GIFTS, belos plant new seeds in our Near East missions. These seeds blowen into chaptes and convents, need and the seed of the seed of the seed of the seed of the seeds blower in the seed of the s

FIRST HOLY COMMUNION. A little girl in INDIA is won-dering. Next month she will, please God, receive her First Holy Communion. Unlike some of the other girls, however, she has no white dress to wear on this great day... You can provide a complete FIRST COMMUNION OUTFIT for only 510. Can't you imagine the remembrance this little girl will give you in her prayers?

SHAKESPEARE SPOKE of the praise nature gives to God: Fongues in trees, books in the running brooks, sermons in toness and good in everything.". The praise God receives when the priest offers Mass is all of this and more... Why not skx a missionary priest to offer Mass for your intention. The fifering you make will support him for at least one day.

MAKING A WILL? REMEMBER THE MISSIONS . . . Our gal title: THE CATHOLIC NEAR EAST WELFARE ASSO-

Mear East Missions

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Migr. Joseph T. Rýza, Hai'l Sac'y
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Dear Monsigner Ryans

he told me as I was leaving. "I have very happy memories of the priests of my diocese." I amave very happy memories of the priests of my diocese." I amavered, "And we of you, of your fatherliness and of your justice," I shall treasure that exchange; it was one of those "moments of truth" which illumine certain stages of our lives.

Others will write the story of Archbishop Gerecke's life, his years as a missionary in the Philippines, his years as Missionary stores as a missionary of structured into years of struggling to make a diocese expand to meet the fast pace of growing Artrona. All his what he gave to God. But he was never just a worker, he applied to his priests the subtle was never just a worker, he applied to his priests the subtle was never just a worker, he applied to his priests the subtle was never just a worker, he applied to his priests the subtle was never just a worker, he applied to his priests the subtle course of the was never just a worker, he applied to his priests the subtle was never just a worker, he applied to his priests the subtle was never just a worker, he applied to his priests the subtle was never just a worker, he applied to his priests the subtle was never just a worker, he applied to his priests the subtle with the work of the wore of the work of

both.
"Death comes for the Arch-bishop" to close those nearly ninety ears of living. It we judge the fullness of a man's life, and I think perhaps emight, by and I think perhaps we might, by the perhaps of the perhaps in the heart of the perhaps of the time, we must see him fulfilled him, we must see him fulfilled indeed on his heaven-bound course today.

Liturgy texts are published

Are published

VATICAN CITY—The official publication of the Holy See, Acta Apostolicae Sedis, has now carried the Latin test of the published to the Latin L

Named editor

Named editor

ST. LOUIS—Father Thomas J.
Hederman has been appointed
editor of the St. Louis Review,
archdiscesan newspaper, to succeed
Msgr. Daniel Moore who
died March 3, Father Hederma,
who is pastor of St. Luke's parish in Richmond Heights, is the
fourth editor in the paper's 23vear history.

The Criterion

Official Newspaper of the Archdiocese of Indianapolis 124 W. Georgia, P.O. Box 174 Indianapolis 6, Ind. MElrose 5-4531





Entered at Second Class matter at EDITOR, Rev. Raymond T.
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Rev. Paul J. Courtney; MANAGING EDITOR, Fred W.
Fries; NEWS EDITOR, Paul G.
Fox; ADVERTISING MANAGER, James T. Brady.

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PLAN WHITE ELEPHANT SALE—The Alter Society of St. Mark's parish, Indianapolis, will spensor a White Elephant Sale and Supper in the church hall on Saturday, April 4, from 4 to 8 p.m. Items still needed for the sale include household items, clothing and toys. Sandwiches will be served. Chairman of the event is Mrs. Earl Dooley, above center. Also shown are Mrs. Joseph Pilom, left, co-chairman, and Mrs. Joseph Miller, Allar Society vice president. Not present was committee member Mrs. Henry Brinkman, (Staff photo)

Pope Paul emphasizes the role of the worker

VATICAN CITY—Pope Paul VI, evelopment of the modern world speaking at a Mass in St. Peter's lestifies to the point and confirms it. each workers everywhere to "bring Christ back to . . . the world and the world of social controversies."

The Pope celebrated the Mass for employees of the Fiat automo-bile works in Turin, who were in Rome on a pilgrimage.

Home on a pilgrimage.

Noting that St. Joseph was the patron of workers, he said the mission of "the silent and zealous carpenter, the foster father of Jesus" had been to give Christ "a civil status, a social level, an economic condition of life, professional training and an education."

tion."
"Do you," he asked his congregation, "feel the same mission, that of protecting Christ? St. Joseph protected Christ in the conditions, the adventures and conditions, the adventures and conditions, the adventures and conditions, the adventures and conditions, the protection of the condition of the conditi

"PERHAPS YOU do not think that the feast of St. Joseph could bring such an unexpected chal-tering such an unexpected chal-bring such an unexpected chal-tering such an unexpected chal-tering the such as the such as the such as the such as the would delegate to you a role which is entirely his, or more his than yours, namely, that of de-fending and earing for the inter-ests of Christ in present day so-ciety?"

However, "the world of labor has the necessity and the right to have the such as the such as the such as the unexpected of the such as the such as the such as the unexpected of the such as th

themselves, the Pope stressed.
"This," he said, "is the fundamental point which might call for
a lengthy debate. But you, since
you have come here, are already
persuaded. An impartial and sincere judgment on the evolutional

pervaded by the spirit of Christ or we or it will be tormented by the same progress to the point of reaching the worst consequences of conflicts and tyrannies and ruin. More than ever before, Christ is needed today.

Christ is needed today.

"On the other hand, who will bring back Christ or, better still, who will bring Darks to the world of labor? We are convinced, as were our venerable predecessors, that none better than the workers themselves can accomplish this great and healthy mission.

great and healthy mission,
"External aid, the conditions of
the surroundings, the aid of teachers and so forth are most certainly useful factors, even necessary under certain aspects. But
the indispensable and decisive
coefficient to render the world of
labor Christian, and therefore to
save it, must be the worker himself."

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Frank E. Johns

Pope Paul gives advice to those in teaching acquiescing to fashion, for fearing to be different from others, and for being prone to imitation. "What you are doing is good. You are awakening in the youthful soul the capacity of judging, of freeing, and of affirming himself, of being a person and not a number in a mass,"

VATICAN CITY—Holding that young people tend to be conform-ists, Pope Paul VI said that teachers ought to try to develop their individual personalities and

their individual personalities and soll-affirmation. He remarked to a delegation of teachers active in the youth movement of Italian Catholic Ac-tion that an educator should not be "a passive observer of the phenomena of the life of young people."

people."

RATHER, he said, the educator
"must be a friend, a teacher, a
tracer, a construction of the construction of the construction of the construction of the pupil in given
circumstances as with preserving
him from harm and training him
to understand, to desire, to enjoy and to profit from his expericircumstances as minimal to the construction
poy and to profit from his expericircumstance, but said that it "does not
make men" of itself.

THEN HE told the teachers:

THEN HE told the teachers:
"There is nothing like young
people-impatient and rebellious
toward principles of the past, and
particularly the recent past-for

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Nuns in dresses



amer cottons advertised in the gazines I readly arranged, he hair is neatly arranged, rage length; and unless I re-mber wrongly from having ob-seed my sister at work some een years ago, it took some ge. Nothing ratted, of course, Chengolara on-the-vile-barge; the course, and the course, the course of the course, of the course, the course, and the course of the course, the properties of the course, the properties of the course, the properties of the course of the properties of the course of the properties of the course of the course, the course of the cou

bill mair doesn't pes grow may they wear theirs. Care has way they wear theirs. Care has way they wear a small Sacred Heart badge, simple and a bit stylized, over their own hearts. Otherwise, there's just that pleasant white—maybe it's pastel at that; the pictures before me are not in color. In chapel these girls heads; that's all, no bobushise street, and nebling like a long black yeil. The picture shows them praying. They look like they mean it, doilles or not. No makeup, of course, just that when they mean it, doilles or not. No makeup, of course, just that or require Pend's or some such. (I don't believe it; soap, water, and clean living are the ticket.)

Who are they? They are nuns. They are Sisters in the modern work of the property o

They teach others how to teach catechism—that's one of their specialties. They go on foreign missions, they study medicine if need be, and other things, too, I am sure

I am sure.

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God and help others to love Him

more.

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Their model is "the Good

Their model is "the Good Shepherd, Who came to save not not have been to save not be save to save the week and to find the lost the week and to find the lost the week and to find the lost that it does not be the save that it is not save to be fold to be the save to be fold. The save the fold to be the save to be to be the s

That's the name: Sacred Heart Sister, or: Society Devoted to the Sacred Heart. Address: 728 South Hudson Avenue, Los Angeles, California, 90005.

The thing is, I think a girl might be interested in knowing about Sisters who dress like most other people and who help people who wouldn't otherwise be helped, like public-school children.

dren. This is an ecumenical-form. This is an ecumenical-to me. This is an ecumenical-to me. This is an ecumenical-to the me. This is an ecumenical-to the me. This is more and more looking outside herself to the world. Contacts are being made that wouldn't have been dreamed of even five years ago. And even before Pope John append the win-before Pope John append the win-before Pope John append the win-fered Popend John appendix the good John append the win-pod manners, etc., but the out-fits they scoar. You don't read books by looking

good manners, etc, but the outfits they uccover.

You don't read books by looking
at their covers. Sisters in white
dresses and doilies could be less
twentieth-century, less apostolically effective than the blackestgarbed, most completely bonneted
nun you ever laid eyes on. So
much the more rasson for dressing that zealous, hard-working
bonneted nun in something out
off the Soaring Sister.

O

The other night I talked to
some Quaker teen-agers. They
had met a nun recently and were
surprised, in a way I could never
be, to find her friendly and outgoing. One of my definitions of
a mun is that she is friendly and
outgoing. One of my definitions
of a mun is that she is friendly and
outgoing. One of my definitions
can be supposed to the season of the county
can be deserted that way to
be gloomy. Wouldn't they be amazde to meet some of our Sacred
Heart Sisters at the wheel of a
station wagon?

Pope Pius called for a change,

station wagon?

Pope Pins called for a change,
Pope John opened the windows,
Pope Paul speaks
usage. The Church is looking outusage. The Church is looking outusage. The church is looking outwards with open arms and mind
and a willing heart. Let girls interested in Sisters' life cast a vote
for opennmess by looking into
these Sacred Heart Sisters. If
enough did it, these ma. "clous
lack-garbed, full-bonneted nums
that most of us know might
quickly declied it was time to get
the candle out from under the
bushel.





CYO INSTRUMENTAL SOLO MEDALISTS—These talented youngsters were named the outstanding soloists in the instrumental compelition at the recent CYO Cadet Instrumental Music Centest at Cathedras High School. They are, front row, left to right: Terry Loeler, St. Plus X, trumpet (co-medalist); Curis Conningham, Annunciation, Brazil, percussion; Charles McGernick, St. Andrew, trumpet (co-medalist); Bill Ossryra, St. Ambross of Seymour, cornet, Back row, left to right: Stew Baughman, Holly Name, saspohone; Pathy Kaperak, St. Ann of Terre Haule, accordion; Elaine Lykins, St. Pius X. clarinet; Wayne Morris, St. Joan of Arc, violin-viola, Not present for the picture were Mike Eagan of Holy Name Beech Grove, trombone, and Carole Goebs of Sacred Heart, Indianapalis, flute. (Another photo on Page 9)

high the Class-Steve Jose, immediate Heart Seferated Icon York, St. Jean of Arc, 7-5 Championshiply Joe Tohin, \$1, Jean of Arc

Saint Catherine's, St. Margaret Mary share play honors

St. Catherine, of Indianapolis, and St. Margaret Mary, Terre Haute, took top honors in the 14th annual CVO One-Act Play Contest, which wound up last week-end at Chatrand Iligh School.

St. Catherine's winning entry in the Comedy Division was considered to the Comedy Division was leading to the Money' and the third spot to St. Rohlip North's "Pour for the Money" and the third spot to St. Rohlip North's "Pour for the Money" and the third spot to St. Rohlip North's "Pour for the Money" and the third spot to St. Rohlip North's "Division Was Priville Wilson. The Triumph of S. Margaret Mary in the Serious Division was the Catherine's directors were Mary in the Serious Division was captured by St. Margaret Mary in the Serious Division was captured by St. Margaret Mary in the Serious Division was captured by St. Margaret Mary in the Serious Division was captured by St. Margaret Mary in the Serious Division was captured by St. Margaret Mary in the Serious Division was captured by St. Margaret Mary in the Serious Division was captured by St. Margaret Mary in the Serious Division was captured by St. Margaret Mary in the Serious Division was captured by St. Margaret Mary in the Serious Division was captured by St. Margaret Mary in the Serious Division was captured by St. Margaret Mary in the Serious Division was captured by St. Margaret Mary in the Serious Division was captured by St. Margaret Mary in the Serious Division was captured by St. Margaret Margaret Mary in the Serious Division was captured by St. Margaret Mar

IN THE COMEDY Division, St. Catherine's won both the heat actor and best actress award in the persons of Damy Faly and the persons of Damy Faly and the persons of Damy Faly and plaque in the Serious Division went to Mary White, of St. Margaret Mary, Terre Haute (she won a similar award in 1982). The award for the best actor was won by Bob Heineman, of St. Gabriel's, Comeraville, The award for the best actor was won by Bob Heineman, of St. Gabriel's, Comeraville, address in the Comedy and Jahachet, Lawrence Bowman, William Green (plays), and Frank Wilson, William Matheny and Clint Myor (William Matheny and Clint Myor (Dest actor and actress). In the Serious Division, judging the plays were Dale Ross, Lloyd Eden and Gerald Matheny. For the individual awards the Judges IN THE COMEDY Division, St

Wrestling tourney

draws 96 entries

Ninety-six youngsters participated in the fifth annual CVO
Cadet Boy's Wrestling Tournament at the Little Flower gym on
Sonday, March 22.

Little Flower gym on
Sonday, March 22.

Flower feam
walked off with the most individual championships (3), while St.
Joan of Arc won the most ribbons
with nine. St. Roch and Immaculate Heart each garnered three
Heart's eight ribbons took runnerup honors in this category.

The meet was handled by Bill
Sylvester and Bill Kuniz, of the
CVO staff, assisted by the high
school wrestling coaches and
school wrestling coaches and
who helped the cause included:
Carol Purichia, Cathedral; John
Meredith, Seceina; and James
O'Brien, Chartrand.

ENTRY DEADLINE REMIND-ERS — Junior Girls' Kickball, March 27 (seasons opens April 19); Caded Girls' Kickball, April 1 (season opens April 24); Cadet Boys' Spring Bascball, April 1 (season opens first week in May).

The CVO Office announced this week that reservations for the 2th CVO Jubilee Ball for adults are point of the 2th CVO Jubilee Ball for adults are point of the 2th CVO Jubilee Ball for adults are point of the 1th CVO Jubilee Ball for 1th CVO Jubilee Ball for 1th CVO Jubilee Ball for Friday, April 3, at the 1th CVO Jubilee Ball for Friday, April 3, at the Pariman George Schnieders (ME 5-1726)

Rex Mundi's title bid fouled up by Lafayette



A SUPER-OXYGENATED Jef-ferson of Lafayette learn spelied the Monarch's hopes of becoming the first Catholic team in history, The Pocket City five was elim-inated, 74 to 61, by a Marion Crawley squad that went on to annex the title that evening by edging the Huntington Vikings, \$\$ to 55.

Rex Mundi had the experts tot-tering on their ivory thrones, how-ever, as late as the third quar-ter when they spurted into a brief lead over the favored Bronchos, but the advantage was short-lived. Another whiff of oxygen, and Lafayette Jeff was off and running.

off and running.

THOUGH naturally disappointed, Coach Jerry Alstadt was pleased with the Monarch's showing in the 1964 sweepstakes. By capturing their semi-state, the six-year-old Evansville s c h o o finished two plateaus higher than any Catholic team had been able to do previously in 21 years of competition.

Rex Mundi's heroics may have

CYO parley plans jell

Plans are going forward this week for the annual CVO Convention, to be held at Seceina High School, April 10, 11 and 12. GVO officials expressed the hope that all parishes in the Archidiocase will be represented at this year's narley.

parley.

Registrations from all deaneries except the Indianapolis
define respective Deanery Directors with a \$2 deposit by Friday,
April 3, so that they can be in
the CVO Office by April 6. The
balance of the \$6 registration fee
is payable at the convention.

Those who register after the April 6th deadline will be charged a fee of \$6.50, the CYO Office

Also to be returned with regis-tration blanks from deaneries outside of Indianapolis are the request-for-housing eards.

The convention will open with registration at 4:30 p.m., Friday, April 10, and will close at 6 p.m., Sunday, April 12.

and CL 3-6715) or at the CYO Office (ME 2-9311),

The Ted Weems Orchestra will play for the dance. Tickets have been pegged at \$10 per couple. Special silver favors will be given to ladies in attendance.

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draws 96 entries

Cy Cipher

Dance ducats

'going fast'

Stepmother laments husband's attitude

By JOHN J. KANE, Ph.D.
How should a man treat his
second wife? I married a widower with three young children
and am quite willing to raise
them. But my husband places
the children and his interfaces
state before me. If I disch pline them, he upholds them,
and now they realize it. I am

Here is a situation compounded Here is a situation compounded with two dangerous mixtures: In-law trouble and an unsatisfactory stepmother relationship. There's really no problem about how a widower should treat his second wife. He should love and cherish her just as he hopefully did his

MEEKNESS

By ABP. EMILE GUERRY

Blessed are the meek, for they shall possess the land.
(Matt., V, 5)

Meekness is one of the master-virtues of Christianity, and one of the most necessary in community life, while also being one of the most misunderstood virtues, and among those most threatened today by the cult of power. There is a strong tendency to look upon this virtue as a sign of weakness. The modern world admires the "ough," the violent, the strong, and contrasts them to their advantage with the "meek" of the Gospel. But this is a complete misunderstanding of the virtues; for meekness is strength, violence, conquest and domination.

The nature of meekness

Meckness is the respecting, in others, of their vocation and of their personality as members of Christ. Each member has his personal place in the Mystical Body, as also his gifts of nature and of grace, and his own mission in rela-tion to the good of the Whole Body. In the ordinary intercourse between man and man, respect for this plan of God is a rare thing

Estired.

The conventions of modern social life impose, of course, a certain tolerance of one another, an attitude of amilability, and the respecting of certain rules of politeness. But, in the depths of our souls, there is opposition. We are unwilling that others should differ from us, that they should think, feel and judge otherwise than we ourselves do. We grow testy and cool towards others, as soon as anything shows itself in them which threatens our own selfishness, our tastes, our opinions, our preferences and our rights. We may even become dowaright angry with what clearly contradicts our own selfish self-centerdness.

requess. Jeckness is a virtue which ensures self-mastery to the Christian,

centeredness.

Meckness is a virtue which ensures self-mastery to the Christian, by helping him to curb his instinctive anger and his resentment. Meckness is a participation in the meckness of the Christ-Head. It fits in perfectly with the plan of the Head, Who has willed that there should be a diversity of members, of functions and of gifts, in the unity of the Body and for the sake of that unity. He has willed this diversity, in order that all the members should be complementary, one of another; that they should all assist one another, collaborating in the same task; that no one should look upon himself as sufficient unto himself; that, in completing one another, the members of the Mystical Body should together tend towards the porsession of a higher good.

Meckness, therefore, is not limited to the fact of our accepting that others are different from ourselves. This virtue has more than this negative aspect; it makes us positively wish, with sincere benevolence and good will, that each of the members should have his distinctive marky and it cause up to tiple at this diversity. For, by tentified the state of the Mystical Body, Butt meckness condertary variety of members of the Mystical Body. But meckness condertary that the state of the theorem of the state of the state

The conditions of meekness

a contidence, a gesture, a hidden action.

The contilitions of meckness
The virtue of meckness is a synthesis of two efforts which appear contradictory; on the one hand, submission; on the other, domination. In the first place, it is submission to recity—reality in ourselves, in others, and in the events and circumstances of life. Every virtue is in listed a submission to reality, because, in the last analysis, reality for the Christian is the expression of the Divine Will. Patience, humility and self-oblation are submissions to reality, sensus, in the last analysis, reality for the Christian is the expression of the Divine Will. Patience, humility and self-oblation are submissions to reality, as meckness is a submission, but each has its own character. Thus, patience is a resigned acceptance of reality; humility is the logic of truth; and self-oblation is an offering of love. Meckness is characterized by a cheerful and radiant screnity. It does not upremit itself to be dominated or crushed by reality: it rises superior to, and dominates, every circumstance of life.

For, although it is a submission, meckness is also a domination of base self in order to put that self to the service of others, and to facilitate contacts and relationships. It is his aspect of mostery, which Christ, it would seem, desired to stress very particularly in the proclaiming of this Realitude: "Blessed are the meck, for they shall possess the land." This is the symbol of the authority acquired by the meck, and of the enrichment brought by neckness. It does not mean simply that they, personally, shall always have perfect self-possession. They shall possess the land." In all circumstance, and wherever they may be, they will impose themselves on the siluation and will dominate it. An angry person is a vanquished But the metaphor of combines to falsify the perspective of the virtue of meckness; for that meckness implies is the generous effort by which two people, which being apparently vanquished.

But the metaphor of combine to the authori

dominating their passions, by the grace and the virtue of Christ.

O Jesus, honeever meritorious and necessary our personal efforts may be to acquire the virtue of mechenes, it is not by these efforts that we succeed in doing so. It is You, and You alone, Who enables us to acquire this virtue, by allowing us to participate in the mechanes of Your Sacred Hoart. Grant that we may enter more and more into this Heart, which burns with desire for the waity of all You'm rembers in You. For it is through Your Sacred Heart that we must enter into relations with the other members, it is this Direct Heart Which will open to others our poor hearts, shut as they are in their own selfishness: it is this Heart Which will enable us to neclowe others, to understand them, to help them to be themselves and to fulfill their mission as members of Your Mysticell Endy.

Cutry, "In the Whole Christ," 31. Faul Publications, 2187 Victory Bird., Staten teland, Rew York.

binding you togetner. The "imterfering" sister-indaw also poses
a litreat to you.

Perhaps the first problem you
face, Mary, is the distorted idea
that society lends to have about
hat one control of the cruel stepmoher
seems to be taken for a fact,
rhousands of stepmothers, a word
that really ought to be thrown out
of the American vocabulary because of its invidious undertones,
have been warm, loving kind
some of its invidious undertones,
have been warm, loving kind
proved the control of the seems
have been warm, loving kind
proved the control of the seems
have been warm, loving the
warm of the seems
when the seems
have the possibility that the
image of the first spouse persists
as a measuring stick. The seems
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image of the first spouse persist
as a measuring stick. The seems
have she possibility that the
image of the first spouse persist
as a measuring stick. The seemd
husband or wife is unconsciously
compared with the first. Furthercompared with the first. Furtherspouse lends to assure the
spouse the seems
have th

does lend enchantment.

Sometimes the children of the first marriage are cherished as a living bond with the past. A daughter may be the living image of the mother and a reprimand to the construed as a reprimand to the deceased wife. This is especially true for the highly romantic husband.

Yet any good mother must at times discipline children. Disputes between spouses over the disciplining of children are not disciplining of children are not uncommon. The case of a step-mother, however, complicates it a bit.

disciplining of children are not a uncommon. The case of a stepmother, however, complicates it a
hit.

Active content there may be a content of the conten

Youngsters quickly size up this type of situation and learn to take advantage of it. They ask the "right" parent the "right" question. They even acquire skill in playing one par-ent off against another,

But parents must also agree on the severity of disciplinary measures to be used. A stepmother used to be used. A stepmother used to be used. A stepmother which this was already decided which this was already decided by the father and deceased mother. But her standards are different. The new mother must play it by ear until she and her hustand can reach a mutual agreement of the production of the productio

alarm.

It would be unfair to claim that either adults in the home that behave this way. Many the property of the property of



Patroness of Mexico

MOTHER OF AMERICAS... On the summit of a hill near Mexico City, Our Lady of Guadalupe first made herself known to Juan Diego, a poor Asice Indian, in December, 1531. Roses guthered by Juan on the arid hillside left the image of Our Lady of Guadalupe on his foughly woven closk. Devolion in her honor helped to consolidate ravious peoples of Mexico into a single nation. Her shrine remained open even in periods of Church-state tensions there. Catholics took to the today to foster a sense of Christian solidarity and all peoples in the Americas. Cardinal Cushing is raising funds to erect a chapel in her honor in the National Shrine of the Immaculate Conception, Washington, D.C.

THIS IS CATHOLICISM (1990)

A sinless creature

By REV. JOHN WALSH, S.J.

Q. Did Mary ever commit any ersonal sins?

personal sins?

Since she had been chosen to be God's mother, Mary was filled with God's grace and was utterly pure and holy (I.k. 1:29). Throughout her entire life she never offended God by committing the slightest sin.

Q. Did Mary inherit original in from Adam?

sin from Adam?
Again because she was destined to be the mother of God, Mary, by a unique favor and privilege, was preserved free from even original sin. From the very first moment of her existence her soul was filled with sanctifying grace. This privilege of Mary's is called her Immaculate Conception.

Q. Is Mary the only human per-on who was conceived without

Yes, she is the one exception. Christ, of course, was also con-ceived without original sin, but He is a divine, not a human, Per-

over?

Her immaculate soul, of course, went instantly to heaven. Nor was this all, for her body also was lifted up into heaven. This event is known as the Assumption.

Q. Why was Mary's body assumed into heaven?

sumed into hearen?
Mary's Assumption, like her
Immaculate Conception, stems
from the fact that she brought
God into this world. For it is unthinkable that God would permit
the body of His mother to rot
and decay in the grave.

Q. Is Mary the only human person whose body was assumed into heaven?

So far as we know, Mary is the only human person present body and soul in the glory of heaven. Christ, of course, ascended with His body and soul into heaven, but He is a divine Person.

Q. How can one be certain that the Immaculate Conception and the Assumption actually hap-pened?

pened?
One is certain because God, speaking through His infallible Church, has revealed that these privileges were given to the Blessed Virgin.

Dessey Virgin.

Q. Now that she is in heaven, does the Blessed Mother pay any attention to men on earth?

Since her Son died for all men, Mary is keenly interested in the welfare of every man and woman on earth. She regards us all as her children and continually prays for us.

From "This is Catholicism" by John J. Walsh, S.J. Capyright 1939 by Western Cal-lege. Published by Doubleday and Company,

WORKING TO BEAT HELL

Poor, maligned P.T.A.

By JOSEPH T. McGLOIN, S.J.

Sometimes. It's almost Impessible to tell whether to 'address yourself to teens or their parents. Most of the things teens do, right or wrong, have some relationship to their parents. Support of the parents of their parents do, right or wrong, cert a in 1 y, have some effect on their teen-agers. When you discharge the some effect on their parents do, right on the teens, since their parents are largely responsible for dating on 1 y to the teens, since their parents are largely responsible for dating patterns, right or wrong. Or take the P.T.A. for in-dating the proposed to consist solely of women.) While this is an organization for adults, still its purposed to consist solely of women, while this is an organization for adults, after the parents of t

When teen-agers think of the P.T.A., they seem to regard it with mixed emotions. Often cough, they four and ashaned when their preceded with their preceded with the other hand, they may act like other hand, they may act like they think their parents and teachers are plotting against them in P.T.A. meetings. But usually is an act and often a defense.

usually is an act and often a de-fense.

To a teacher, these meetings are usually pretty revealing— when he sees the same old parish standbys at every meeting and standbys at every meeting and meet if their child is to be helped of), accasionally he will encounter a mother or father who came to assign all the blame for a child's difficulties on the school or the church (anywhere but on the home), but in general the P.T.A. is composed of mothers (and a mind meeting the teachers at all since their children are doing quite well.

Sometimes you wonder when

since their children are doing quite well.

Sometimes you wonder when the whole responsibility for education was taken from father can be considered to the constant of the co

pepclish uniforms, for instance, Now all these things—the ath-letic program, the earl parties and all the rest—are necessary and good. But it is always the same old group at each meeting, nowhere near the number of par-ents one would expect from that unmber of children. Besides, you would think that the education



If must be admitted that P.T.A. meetings, like any other meetings, can be unbrastly boring or even useless. But the people who complain meat shout this boredom and useless must be used to be used to

of their boring, useless rot.
If they are horing, it is the fault
of those who are not doing their
part to make them otherwise,
And if they are useless, it is because the people who could make
them valuable are, like Achilles,
sitting home protecting their
heel, maybe for some reason as
earth-baking as that othoushous
arth-baking as that othoushous
president.

Mrs. Flapjaw's being elected president.

The P.T.A. is supposed to be an association of both parents and teachers, which would seem to mean that these two groups are working logether for a common properties of the proper and complete control of the proper and the proper and teachers can accomplish far more than can separated, and seemitimes multidying offorts, no matter how sincere. The experiments of the proper seems of the proper

Imancial or athlete or both.

Despite the fact that education has drifted far from home today (with some practical justification), it is still true that the primary responsibility and right of education lies with the parents. And if, for practical reasons, that does not mean that the duty and right of parents cease. No, parents are still supposed to coperate with teachers in the education of their children, just as teachers are supposed to ecoperate with teachers in the additional transfer of their children, just as teachers are supposed to ecoperate with part of the children of the children of the children in the children of the children in the children of the children in the children of the

are supposed to cooperate with parents.

I hasten to add that this does not mean that parents should try to run the school. They have encounted the support of the school that the support of the support

with parents screaming that teachers are responsible for Junior's stupidity, and the teachers yelling back that if the parents want a silk purse they'd best send them some dif-

ferent material.

II, instead of automatically blaming teachers, parents would need and talk with them (not have a many them to be a made and talk with them (not handleapping them, and so help, instead of handleapping their children, on the other hand, if teachers, instead of excussing their own failures with the child's home, would get all the information they could in discussions with parents, they would be in a much better position to counsel and help the student.

There are—and this in rather amazing abundance — children who are might a substantial the substantial that are also those who are might always a substantial that are also those who operate just the other way around. Most children (as most analus) are a mixture of both, and allois are a mixture of both analus, are a mixture of both the substantial that are mixtured to both the substantial that are mixtured to both the substantial that are mixtured to both the substantial that are substant

And the funny thing is that ever And the funny thing is that even as the kids sometimes suspect the P.T.A. of being a local C.L.A. they still feel ashamed and resentful and on the defensive filter parents don't show any interest in 11-and hence, they fig. surprised that a child has preference to the surprised to

Use of pep pills by athletes hit

VATICAN CITY — The use of pep pills by athletes "must be condemned not only from the viewpoint of Catholic morality, but also from the viewpoint of sport," a Vatican official declared here.

sport," a Vatican official de-clared here.

Archibishop Pietro Palazzini, Scerrelary of the Sacred Congre-gation of the Council, spoke in an article in the Vatican City week-ly. L'Osservatore della Domen-cia. One of the dutile of the Con-gregation of the Council is to see to the observance of the precepts of the observance of the precepts of the observance of the precepts of the observance of the precept and the council of the counc

Radio & TV Apostolate

ROSARY RADIO PROGRAM

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FRIDAY, March 27—(Tape) Rev. Paul Landwerlen.
MONDAY, March 30—Tape) Rev. Kenny C, Sweeney and members of the Yeung Catholic Adults.
TUESDAY, March 31—(Tape) Rt. Rev. Edward Bockhold and members of Holy Trinity parish.
WEDNESDAY, April 1—(Tape) Rev. William Cleary and members of the Easthide Senior CYO.
THURSDAY, April 2—(Live) Rev. James Moriarry and members of the Fiorian Cuba and their families.



The Above Schedule Presented as a Sernice by Abdon • O'Riley • Hurt

Funeral Homes

THE WEEK IN LITURGY

March 30 EASTER MONDAY. This week of Masses whose texts have been chosen with special regard to the newly-bapticed begins (Entrance Hymn) with "a land that flows with milk and honey." Heaven, of course, but also the Church as sacrament of heaven, The First Rending exposes the preaching of the essential good news and

Murch 31 EASTER TUESDAY, Again the Entrance Hymn (as well as Gradual, Offertory and Communion) is baptismat: "They have drunk dep to the water that Wisdom provided." And in the Collect the whole Church prays that our lives may be in keeping with that scarament of Faith. Both readings impress on our minds the central

By REV. ROBERT W. HOVDA

Marrelt 29 EASTER DAY. Light and life, the twin Gospel themes and accomplishments of the Saviour, overwhelm us in this holy night. For the Saviour, overwhelm us in this holy night. For the Saviour, overwhelm us in this holy night. For the Saviour, overwhelm us in this holy night. For the Saviour, overwhelm us in this holy night. For the Saviour, overwhelm us in this holy night of the Saviour, overwhelm us in this holy night of the Saviour, overwhelm us in the Saviour of t

ower, should like to estolle who sail tear it.

April 3 EASTER FRIDAY. The baptized can say all this is true of them because they can say they are the church: the Church in which the Gospel is preached and the sacraments mistered (Gospel); the Church of which Noal's ark was a symbol; the Church which is the corporate emboliment of the "covenant of reconciliation" (Collect),

tion" (Collect),
April 4 EASTER SATURDAY, "You are a
chosen race, a royal priesthood, a consecrated
nation," is the Word of God to the baptized (Frist
Reading). And our modern discovery of the layman in the Church is clothing this Gospel to
the shand blood, as Christian life should do,
The Council, too, in its Constitution on Sacred Lilurgy, has expressed the emphatic voice of the
Catholic world on the priestly character (and
therefore rights and duties) of all baptized men
wat womens.

Elia Kazan produces another masterpiece



to Go.

Fascinating for a time, this sort of fanalisism scan becomes relieves, And when success comes, the triumph is dimmed by the memory of what has been lost in the getting of it.

Producers witter-director Kazan, for the first time complete creator of his own film, shares these mixed feelings. But a note of gratitude predominates, a gradeing acknowledgement of the survival of the fitteet. For a rule of the fitteet, for a rule least, then neither he nor his relatives would have excaped the physical and moral morass of the Middle East, in the family his-

More involvement by Catholies asked in rights movement

in rights movement

PORTLAND, Ore.—There is an argent need "for more direct acceptance of the more direct acceptance of the more direct acceptance of the civil rights movement, a crisis in which we must use Mraordinary means," a missomer-priest said here. Father John Laffauve, S.V.D., ho spoke at the annual convenience of the spoke at the annual convenience of the spoke at the annual convenience of the spoke at the auth. Negroes and whites as ted at Mass, catechetical and convenience of the spoke at the auth. Negroes and whites as ted at Mass, catechetical and scan conferences together force the "open hostlithy began" in a parish work in Louisian and sissippi, the Society of Divine rd priest said: "Recent events be civil rights movement disted that beginning. But they come the spoke of t

it out."
r Lallauve, who is doing
ry work in Indianapolis
ged priests to "show a
sense of civic responsiall events taking place
localities" rather than to
nostrich role." He also
or an upsurge in encouregro religious vocations.



FATHER LABAUVE

But the heat is psychological: with a hoppose when Stavros beromes engaged to the homely stand to the common of the common of the common of the cutting. A common of the cutting the cutti

'Mediterranean Holiday' for 'young of all ages'

By FRED W. FRIES "Mediterranean Holiday" is a ovic for the young of all ages— om eight to eighty.

movie for the young of all ages-from eight to eighty.

The European-produced film, done in a glorious new color process called Cincrision, is holding a full-blown premiere build (Friday) at the Lyre Theatre in milianapolis. The new process, which is the process of the proces

AT MONACCO, the camera incrally "puts you in the driver's
seal" in the world famous Grand Holy
Pirk. A camel fight in Turkey
and a recarda in the harbor of
Alhens are but two of the [artilit
which theatz-epers will share
with the young adventurers. The

BURL IVES serves as narra

Blames schools for lack of religious vocations

vecations,

Father Colman J, Majchrzak,

O.F.M., professor of philosophy
at St. Francis College, Burlington,
Wis., made the point at the meeting of the National Catholic Guidance Conference at San Francisco
(March 22),

(Mareh 22).

Many Callolie schools, said Falher Majchtrak are "at base secularistic, displaying and attended the secularistic of the secularistic form of the secularistic

"THE INSTRUCTION of reli-gion," he said, "is left to 'any priest or Sister' who is unable or unwilling to distinguish between Church doctrine and theological opinion, who becomes a figure of authoritarianism instead of au-

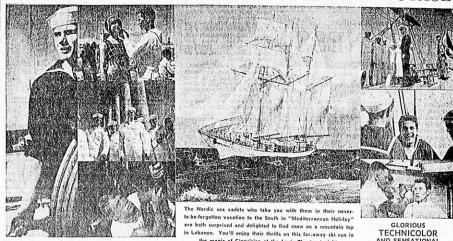
Papal film booked

INDIANAPOLIS — "Pope Paul in the Holy Land," a color documentary on the Pontiff's historic trip last January, is being shown at the Circle Theatre here beginning on Wednesday, March 25, The run will continue through Tuesday, March 31.

Father Majchrzak said that re

WORLD PREMIERE STARTS TONIGHT 8:15 Come Sail With Us To The World's Most Colorful Lands In "Mediterranean Holiday"!

TWENTY HANDSOME TEEN-AGE CADETS INVITE YOU THEM ON THIS THRILLING SEA VOYAGE



are both surprised and delighted to find snow on a mountain top in Lebanon. You'll enjoy their thrills on this far-away ski run in the magic of Cinevision at the Lyric Theatre lonight.

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YOU'LL JUMP FOR SAFETY AT CAMEL FIGHT



rally jump for safety when these huge beasts of the desert seem to come hurtling you when they fight. The magic of Cinevision puts you right in the crowd of spectators on the Turkish beach on the giant screen at the Lyric.

YOU TOO CAN STEP ON THE TOES OF RAMESES II

Spectacular scene in "Mediterranean Holiday" which will have its World Premiere at the Lyric Theatre in Indianpaolis tonight.



One of the cadets of The Flying Clipper treads on the toes of Rameses
II at the massive 3,000-year-old temple at Abu Simbel in Egypt,
Cinevision puts you right in the action with him on the giant screen,
"Mediterranean Holiday" will be shown twice daily at the Lyric.

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Tic Tacker

NAMES IN THE NEWS—Father Jovian Weigel, O.F.M., son of Mr. and Mrs. F. H. Weigel of Italesville, has been appointed a member of the board of consultants of the Thomas E, Murray Training Center, in Three Rivers, Mich. Father Weigel is director of the Third Order of St. Francis for the Cheinmail Trovince of the Franciscan Order. The new center was established to develop testile teadership of the Commission of the Commission

eavorting college students in the Claypool Hotel here.

HERE AND THERE—Priests of the Archdolecese are reminded that the next scheduled retreat at Alvens Retreat House for them is not during the week immediately following Easter, but rather starting on April 6. (The change was made hecause of First Friday). . . The National Players will give two plays at the Latin School of Indianapis on April 12th, and 13th. Stakespeare's "Taming of the Shrew" will be presented on Sunday, April 12th, while Sophicle's "Octipus Rex" will be presented the next inglift. Both performances are at 8 p.m. All scals are reserved. Tickels are available at the school. . At 15th. Both performances are at 8 p.m. All scals are reserved. Tickels are available at the school. Solid proposed the greatest number of perfect scores in the recent Alusic National Control of the Shrew of th

SEMINARY PROJECT

Jewish Passover Meal is held at St. Meinrad

ST. MEINRAD, Ind.—A Jewish
Passover Meal—with the traditional passover menu of rosat
Jamb, matzos, harouses, bitter and
green herbs and wine—was celebrated here by the students
of M. Meinrad's college of Linday evening.
At this past Monthay evening.
At this past Monthay evening.
At the meal to commemorate the
crodus of the chosen people from
Egypt.

EDI LOWING the perish thiral.

FOI LOWING the perish thiral.

Egypt.

FOLLOWING the Jewish ritual as closely as possible, the one and one-half ceromony included a reading of the terminoy included a reading of the 12th chapter of the 18th chapter of the 18th chapter of the 18th chapter of the yardius prayers and blessings to gether to concelebrate the meal. The "eldest som" at each table began the ceremony with the lighting of the festive lights, while the "youngest son" a sked

Opinions

(Continued from page 4)

If Msgr. Conway has read any of

Dr. Luther's writings in the unexpurgated editions.

L also read in a pamphlet pub-lished by the Anglican Church several years ago commenting at length on how the alars were removed from the churches, re-placed with communion tables, and with great rejoicing the an-cient Latin Rites were replaced by the new English Service. His-tory must be repeating itself.

Prairie Creek, Ind. Bob Brown

and gladiatorial fights.

Again the ecremonies were captured by the television cameras of Eurovision. Candle light and television lights filled the immense ruins, shadowing the tiers of arches from which 2,600 years ago Romans had watched the savage pursuit of pleasure.

After the first threads the care of the care o over is;

• To obtain a better under-standing of Jewish traditions and the Judaeo-Christian heritage.

Members of the planning com-nitee from the Archdiocsee in-cluded: Ronald Ashmor, Jeffrey Godecker, Charles Johnson and Robert Scheidler. Benedictine Fathers Marcian Strange, Rupert Ostdiek and Aureitus Boberek served as addisers.

savage pursuit of pleasure.

After the first three stations, the Pope crossed the street in front of the Arch of Constantine and took his place at a temporary altar erected on the Pataline Hill site of the palaces of the Homan emperors. There he followed devotedly the prayers for the remaining stations.

The grey columns of the background formed a fasciniting pattern of light and dark. They are the proof the properties of the proof temple of Venus and of Home. Way of the Cross slated in plaza

The 28th annual Outdoor Way of the Cross will be held in the War Memorial Plaza in downtown Indianapolis beginning at 1 p.m. today, Good Friday. The observ-ance is being symmotred by the Indianapolis Chapter, Knights of Chimbias.

The Catiolic Information Bu-reau is sponsoring a special reau is sponsoring a special

That night Pope Paul drove to the Coliseum to take part in the traditional way of the cross which pilgrims in Rome perform each

The Pope, surrounded by thou-sands of pilgrims carrying can-dles, made the lirst three stations inside the ancient Flavian Am-phitheatre which had been the site of many pagan Roman games and gladiatorial fights.

Calendar

WEDNESDAY, APRIL 1
aster Card Party at 1:30 p.m.
again at 8 p.m. in St. Philip
i Auditorium, 535 Eastern
Table prizes, door prizes
refreshments between sess. Adm. \$1.

THURSDAY, APRIL 2

Holy Angels Social begins at 6:30 p.m. in the school hall, 28th and Northwestern Ave. FRIDAY, APRIL 3 St. Rita's Social begins at 6:30 p.m. in the church hall, 19th and Arsenal.

SATURDAY, APRIL 4
The Saturday Social at II
Cross begins at 6:30 p.m. in
parish hall, 125 N. Oriental St.

Holy Week

(Continued from page 1) Holy Week 1961 in Rome opened a the splendor of the Basilica of t, Paul Outside the Walls where the Pope celebrated Palm Sun-

nee proon tempte of vertas and of the proof tempte of vertas and state of the color The Catholic Information Bureau is sponsoring a special broadcast of the Way of the Cross from 2:39 p.m. to 3 p.m. over Radio Station WIRE (1330), Indianapolis, It is presented particularly for the sick and shut-ins who are unable to attend religious services.

INDIANAPOLIS—Sacred Heart Kindergarten Mothers will spon-sor a benefit card party on Sun-day, April 12, in the annex, 1501 S. Meridian St. All card games will be played beginning at 2:30 p.m. The public is invited.

Four scholarships given by St. Agnes

FATHER ALBERT Ajamie,

Brotherhood dorm'

Heads see in third different nation

\$4,000 is raised for Little Sisters

INDIANAPOLIS-The St. Jo-INDIANAPOLIS—The St. Jo-seph Auxiliary has raised \$4,000 for the Little Sisters of the Poor from Its membership, it was re-ported last Sunday afternoon at the organization's Annual Tea. About 150 persons attended the affair at the Little Sisters' Home for the Aged.

Bishop Henry Pinger, O.F.M., Little Sisters' chaplain, and Msgr. Cornellus B. Sweeney, Archidecesan chancellor, were in atten-dance.

dance.

John L. Valente, Building Frogram Director for the Little Frogram Director for the Little Stetze, addressed the group. Entertainment was provided by the Columbians, Knights of Columbians, Knights of Columbians men's choir.

Officers of the Auxiliary include: Mrs. Robert Moyuahan, president; Mrs. John J. Heidt, vice-president; Mrs. Francis Moore, treasurer; Miss Mary Marley, recording secretary; and Mrs. Blanche Polovich, corresponding

Easter party set

INDIANAPOLIS — On Monday, March 30, the Marydale Guild of the Sisters of the Good Shepherd will hold an Easter party for the girls of Marydale school beginning at 1:15 p.m. in the auditorium, 111 W. Raymond St. Mrs. Sylvester Hill is chairman.

THE JESUITS at WEST BADEN COLLEGE

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Stread Outside the Walls who are to a construct of the walls who are to the basilica. On Holy Thursday Pope Paul went to the Basilica of St. John Lateran, There he followed the precedent set by Pope John by performing the mandatum, or washing of the feet. The Pope Manual Construction of each in humble imitation of Christ, who on the first Holy Thursday washed the feet of his own disciples.

Gives qualified support to Hartke aid proposal

WASHINGTON—The Asso-ciation of American Colleges has supported with some qualification a new four-point proposal for Federal aid to college students.

Father Edward B. Bunn, S.J., president of Georgetown Univer-sity here, expressed the associa-tion's view in testimony befor-the Senate education subcommit-

own disciples.

THE FOLLOWING day the Pope again officiated at ceremonies, this time these of code Friday in St. Peter's. Pope John, in the first year of his reize, had taken part in the Good Friday ceremonies at the stational church of the day which is the Rasilica of The Holy Cross. However list church is small and the property of the Company of the Pope St. Pop St. tee.

The bill (S. 2490), sponsored by
Sen. Vance Hartke of Indiana,
would cost \$650 million annually,
It would offer undergraduate
scholarships, extend the amount
a student could borrow under the
National Defense Education Act,
set up a fund to guarantee commercial loans to students and mercial loans to students and give colleges money to help pay needy students for part-time, on-campus jobs. The association for which Fa-

The association for which Fa-ther Bunn spoke represents more than 90% of all U.S. four-year liberal arts colelges. Most of its 848 members are church related institutions of higher education, including most Catholic colleges.

THE ASSOCIATION, said Father Bunn, is concerned that high costs may "scriously breach" the principle that no student of ability should be denied an opportunity for higher education because the cannot pay for it, "alls danger," he added, "calls for action on the part of our na-

tional government, not to inhibit and supplant, but to encourage and supplement the efforts of state and local governments, pri-vate henefactors and educational institutions themselves to furnish financial assistance adequate to the growing needs of American youth."

needs and existing programs and not to take the weight off state-supported, private or institutional scholarship programs."
Of the four parts of the Hartke bill, he said, the "least favorable response" came to the proposed work-study program.

"The relative lack of enthusi-asm," he said, "was largely due to the fear that the meas-ure would foster more or less sterile, 'make-work' activities."

Vocations

(Continued from page 1 tions in all parish churches, reli-gious houses and institutes; ser-mons on the theme of vocations at all such Masses, and a holy hour in the afternoon, wherever possible, to pray for vocations,

Specific details are left to the hishops in charge, Father Poage said.

said,

By instituting this day of prayer, Father Poage continued,

"It is hoped it will become the principal celebration for vocations throughout the world, so it can be truly said that the universal Church, East and West, celebrates together on a specific date and prays together for a specific object—vocations."

Lay leaders map

diocesan projects

Father Bunn said a "rather rough and ready" postal card survey of the association's membership showed "strong support" of the bill, with some qualifications.

sterile, 'moke-work' activilies.''
In other testimony, Son. Edward M. Kennedy of Massachusetts strongly endorsed the program, saying the growth of the
educational system 'demands'
continued serutine and improvemental system 'demands'
The Hartke bill was introduced
in the Senate as a substitute for
a proposal by Sen Alarham Ribicoff of Connecticut. Ribiooff had
proposed that persons paying for
a college education he permitted
to subtract part of the cost from
their Federal income tax.

The Ribioff bill was defeated
on the Senate floor February 4,
by a vote of 8 to 65. The Hartke
bill was introduced February 3, qualifications.

He added that a survey by the council of Protestant Colleges and Universities, whose 2st members are nearly all in the association, showed the same results. Among reservations, he said, was an "apprehension" about proposed extension of the student loans program to two-year colleges, lies said the amount availstutions might be cut down by the extension of those in two-part colleges where, he said, the financial need is "much less."

HE ALSO SAID that although the association believes a Fedne acts0 satu that among the association believes a Federal scholarship program lindispensable. It foresees a "real danger" that states may cut back their scholarship programs. It is said that the Hartke bill should "make it indisputably clear that it is intended simply to close the gap between total

(Continued from page 1) and the Mystical Body," is sched-uled at 2:45 p.m. Bible Devotions will conclude the Liturgical Day at 3:15 p.m. Father Maur will serve as

Liturgical

FATHER ALBERT Ajamic, chairman of the theology department al Startan College and direction of the commission, is chairman of the planning committee. Other committee members include: Sister Carmelita, O.S.B., Sister Man Delores, S.P., Sister Laurette, S.P., Sister Margaret Ann, O.S.F., and Sister Doma Maria, O.S.F. A native of Nebraska, Father Marr was ordinated in 1980, 100 terminated by the committee of the College of the

ADELAIDE, Australia—A college dormitory occupied by Australian and foreign students on a 50-50 ratio has been opened by the Aquinas Society at the University of Adelaide.

Four eighth grade pupils have

en awarded scholarships to St Agnes Academy for the coming year, according to Sister Miriam Joseph, S.P., principal,

Joseph, S.P., principal.
Scholarship recipients a re:
Susan Ann Kinley, daughter of
Mr. and Mrs. Charles Kinley, of
SI. Michael's parish; Mary Alice
Pogue, daughter of Mr. and Mrs.
Edwin Pogue, of Little Flower
parish; Jeanne Elizabeth Sage,
daughter of Mr. and Mrs. John
Sale, of SI. Philip Neri parish;
and Jennifer Ann Spiegel, daught
er of Mr. and Mrs. Allen Spiegel,
of SI. Joan of Are parish.
Basis of the scholarship solerBasis of the scholarship soler-

Basis of the scholarship selec-tion was the recent placement test given at the school, St. Agnes Academy, founded in 1893, is conducted by the Sisters of Providence.

Cross for Fair
NEWARK, NJ. — The Knights
of Lilhuania have inaugurated
a \$1,000 fund drive for the
erection of a Wayside Cross at
the New York World's Fair
grounds. According to the plan,
the cross would be placed near
the Unisphere, the fair symbol,
and would be a permanent and
ture in the city pak which is 56
be developed after the fair closes,

diocesan projects

WASHINGTON—Presidents of diocesan Coursies of Catholic Men pledged their groups to work for evid rights, federal aid to education and the elimination of power to be considered to the result of the result of

VATICAN CITY—Dutch-born Bishop Andrew van den Brook, S.M.A., who was harried out of Ghana two years ago, has been appointed Ordinary of a new diocese in Dahomey, giving him the distinction of having been bishop of Sees in three different African nations.

The 56-year-old prelate has served as an African missionary for 30 years. In 1918, Pope Pius XII made blin a bishop and appointed him Viear Apostolic of the Nie Delta, a See in northern Egyet under the pirtsdiction of the Sacred Congregation for the Orlenial Church.

In 1852 be was transferred to be Bishop of Kirth Cordinary, As Bishop of Parakou he is shepherd of some 335,600 persons, of whom 4,731 are mast, under the Congregation for the Propagation of the Faith. Political leaders in that inland of the Faith. Political leaders in that inland

Edwin O'Connor's latest novel draws critic's fire

By D. B. THEALL, O.S.B.
Edwin O'Connor's latest novel, his bilird, is also the least satisfactory to date. It is called "I Was Dancing" (Little Brown, \$4.75), and it is the story of the declining days of a once very successful va ut de villian, kn own profession at 11 y as Watting Daniel Considine.

Watting Daniel Considine.
Considine day, and the considered and as played theaters all 1 over the

In his day, played theaters worth, but he has finally had to accept the end or vaudeville and the fact of his aging. And so he thinks to end his days in the home of his only son, at whose front door he appears late one night, after the son has not even seen him for more than a down course. In the son has not even seen him for more than a down course, and his wife are quite willing to exercise fillal piety and charity by giving Daniel a room and meals; the wife even finds the old man and his stories a source of great

entertalament; he is, she says, not a burden, but "an old sweetlie" Tom, the son, is not so sure.
He remembers his father's freremembers his father's frefrem home, his neglect of wife
and son, his complete refusal to
accept the responsibilities of husband and father—except that he
does send checks home, often
does send checks home, often
enough, among other things, to
put Tom through college and law
school.

AFTER DANIEL moves in with

AFTER DANIEL moves in with his son and daughter-in-law, the begins to bring his three educates begins to bring his three educates and the second of the second long visits in his room—mostly he spends the time reminiscing about himself and his show-business triumphs. One of these is a fake doctor cand it is never made quite clear how he manages, while treating people quite openly, to avoid the age who has been descried by his wife and rejected by his wealthy and successful Holywood son; the hird is an old Irish priest. In his case, it is difficult for the reader

to see what might be the bond between him and Daniel, who has absolutely no religious feeling at all. He is, in short, a measurement of the control of the c ternately cluttering up the house with his cronice or sulking in his room—they ask him to leave. At first, Walting Daniel tries a fake heart attack to evade ejection, when this falls, there ensues a long and bitter verteen him and from.

The state of t

home. He scores a point when he reminds Tom that, as a college lad supported by his vandevillian fabler, he had always and visibly been astamed of his father and his slow-business life. But the slow-business life. But the last his slow-business life. But the same that he was a standard of his slow-business life. But the last his score, old Daniel, surrounded by his cronles, is walting around his room, reliving past triumphs, but resigned to setting out for the chromeplated, Tv-equipped old-folks' home.

THOUGH THERE are flashes here of the ability to re-create fascinatingly monotonous dialogue; and though some minor characters come through beautifully: notably the old parish priest who meets Tom on the street and lectures him boully and resoundingly on the evils of

birth control (Tom and his wife have no children), the fact re-mains that this is a dull book. Maybe it is just that one can no

The horsey set

CHOLCHOL, Chile — Horses wear necklies in this Chilean agricultural village to keep them from getting lost.

The necklies were dreamed up by Maryknoll Brother Harvey Essy of Akron, Ohlo, who grew weary of continually sort-

longer believe that audiences went wild about a man who walti-cd about the stage with a pillow for a partner, taking comic falis, and singing in a cracked voice; so the stage with a pillow of a partner, taking comic falis, and singing in a cracked voice; so that for the stage of the stage of the stage of the stage of the characters do not hold us. There is a strange cpisode of what looks to be the beginnings of a sub-plot, arising out of a what looks to be the beginning takes on—but nothing out or sub-plot, arising out of a divorce case that Ton's firm takes on—but nothing out of the sub-plot, and one is left wondering when the sub-plot, and one is left wondering when the sub-plot is plot to the sub-plot is plot to the sub-plot in the sub-p

The book is aircany scaedined for dramatic production on Broadway; maybe it will do well there, but I doubt it. Perhaps the best thing to do is to re-read "The Last Hurrah" and "The Edge of Sadness," and to forget Waltzing Daniel quickly.

A little hard to gift-wrap

MANCHESTER, Vt.—A retired industrialist has donated a nountain to the austere Carthusians.

Joseph G. Davidson, retired vice president of Union Carbide Corp., has specified that all land on Mount Equinox, an area of 11 square miles, will become the property of the Carthusian Foundation of America within nine years.

All 4,000 acres of his holdings at Sandgate, Vt., already have heen transferred to the Carthusians, Davidson said, and construction of a permanent monastery to accommodate 25 Brothers and 25 priests is planned there.

Oldenburg priest named Visitator.

OLDENBURG, Ind.—The Very
Rev. Vincent Kroger, O.F.M., in Rome, Father Kroger will visit
superior of Holy Family Friary
superior of Holy Family Friary
superior of Holy Family Friary
leve, has been appointed Visit
Province of the Franciscan Order,
He was the Minister Provincial
to Rome, Father Kroger will visit
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He was the Minister General to Rome, Father Kroger will be a supported to the Franciscan Order,
He was the Minister General to Rome of the Fr

Dr. Kane

(Continued from page 7) inate it. Above all, they should never be permitted to come be-tween husband and life.

tween husband and life.

The role of the stepmother, like that of the policeman, is not a happy one in American society. Even when her husband deeply loves her, acceptance by children and incluses is not an analysis of the police of the pol

NY diocese plans 'rhythm' center

ROCKVILLE CENTRE, N.Y.—
The Diocese of Rockville Centre is launching a "Family Planning Information Center" to give married couples information about "the morally acceptable use of the rhythm system."

use of the rhythm system."

Bishop Walter P. Kellenberg of
Rockville-Centre said the new
facility will be established as a
pilot project at Marcy Hospital
here. If it proves a success other
centers will be established
throughout the diocese.

The center will be staffed by priests and doctors on a volun-teer basis. The priests will provide information about Church doctrine on moral aspects of family planning, while the doctors will counsel on medical aspects of the rhythm system.

Archbishop Gercke dies at age of 89

TUCSON, Ariz.—Death severed a link with Arizona's pioneer statehood days when it claimed 89-year-old Archbishop Daniel J. Gercke here.

Gercke here.

Solemn Requiem Mass for the prelate who served 37 years as the third Bishop of Tucson before his retirement in 1969 was offered (March 24) in St. Augustine's cathedral here.

Heads new see

Heads new see

VATICAN CITY—Bishop Marco
McGrath, C.S.C., former Auxiliary of Panama City, has been
named Ordinary of the new Panannand an discess of Santiago de
Veraguas, whose territory has
been taken from the Panama
telly archidocese. He is a Notre
City archidocese. He is a Notre
Dame University graduate.



Vacation schools in religion set by Benedictines

by Benedictines

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10:30 a.mtook Up and Live	i
2:00 p.mDirection '64	
friday Radio-Good Friday	
2:30 p.mWay of the Cross	
Sunday Radio	
6:15 a.mSecred Heart	
6:30 a.mHour of Crutified	
8:30 p.mAve Marie Hour	

9:30 p.m.-Cathelle Hour WIRE 10:45 p.m.-Hour of 5t. FrancisWEN Friday Radio
6:00 a.m.-Sacred Heart
Needay thu friday
7:45 pm.-Sacred Heart
CONNERSYMILE AREA
Radio-Sunday
12:00 pm.-Sacred Heart

Radio-Sunday
12:00 p.m.-Secred Heart
EVANSVILLE AREA
Sunday Pelevisien
11:30 a.m.-Christophen
Saturday

Religious News ... Secred Heart NEW ALBANY AREA Television-Sunday

11:30 p.m.—Christophers
4:30 p.m.—Christophers
4:30 p.m.—Carbolle E.ur
4:30 p.m.—Lambelle E.ur
4:30 p.m.—Lamb Undo My Feet
6:15 p.m.—Hour of St. Francis
7:45 p.m.—Sared Heart Hour
7:45 p.m.—Sared Heart Hour
7:30 p.m.—Carbolle Hour
7:30 p.m.—Carbolle Hour
7:30 p.m.—Carbolle Hour
6:45 p.m.—Sared Hour
6:45 p.m.—Rosary Hour
6:45 p.m .WKYN

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SALEM AREA Radio-Sunday 9:30 a.m.-Hour of St. Franci Tuesday Radio 9:50 a.m.-West Beden Colleg Words and Music . . . SHELBYVILLE AREA Sunday Radio 12:15 p.m.-Hour of St. Francis

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7:15 a.m.—The Christophers WIL.

7:15 a.m.—The Mark Body WIL.

11:00 a.m.—Shudents of W. Baden WIL.

11:00 a.m.—Shudents of W. Baden WIL.

11:15 a.m.—Nour of 31. Francis WIL.

9:30 a.m.-Leck Up and Live ... 9:30 a.m.-l ... Unto My Feet

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KENNY SLIFER

The council - a new Easter

N JANUARY, Pope Paul VI prayed at the shrine of the Holy Sepulchre, site of the miracle of the Resurrection, was there at daybreak on the t Easter that an earthquake of the town of the t

Father Sheerin attended both of the sessions of the Second Vatican Council already held in Rome. He is the editor of The Catholic World and has written for numerous other publications.

forming it so radically that only a blind man could fail to see the light. The good news of the Resurrection radiated out from Jerusalem and transformed the whole ancient world with its nessage of hope.

The Second Vatican Council like another Easter. It has lready given to the Church a

MY CROSS

Help me carry my cross today,

O blood-stained Saviour; may I say

I tealk teeds-willed in the service of God,
The path the saints and marriyar trod.
The proad is dark, the hill is steep,
And I have been so long asleep,
Full of self and stubborn pride,
Where others wolked I wished to ride.
Trists are hard to understand;
Blessed Jesus, toke my hand,
Listen to my heart-felt prayer;
Son of God, moke me aware

Of others in their dire need,
Victims of a worldwide greed.

Strip me of my letharpy,
That I may follow Thee,
And having reached that sacred hill,
Nail me to Thy holy will.

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BY REV. JOHN B. SHEERIN, C.S.P.

burst of illustration and to the world a promise of hope. On the opening day of the first session, the bishops fell that suddenly a great weight had been lifted.

lifted.

Last September Pope Paul reminded the bishops of the prominded the bishops of the progone in hearing Pope John open
the council, how they felt aglow,
"felt the need of opening, as it
were, the doors of this assembly
and of suddenly shouting to the
provide the second of the probrotherhood and of lope."

The council has given a large
share of its attention to the problem of the relation between
cripture and Tradition, and to
the question of the primacy of
the question of the primacy of
the question of the primacy of
the question to the task
devoted long months to the task
of reforming the Church. It has
devoted long months to the task
of reforming the liturg, the heart
and center of Catholic life.

But the most dramatic develop-

and center of Catholic life.
But the most dramatic development of the council has been the
enthusiasm for Christian Unity
manifested by the overwhelming
majority of the council Fathers.
They have been anxious to extend
a welcoming hand to those Protestants and Orthodox who are

-by Annamae Kelly St. Margaret Mary parish Terre Haute, Ind.

marked with the sign of the cross but whom history has separated from the Roman Catholic Church,

present among their brethren.

At the very beginning of Christianity, the followers of Christianity, the followers of Christianity, the followers of Christianity and the control of the christians of Christianity and the christianis of Christianis of Corinth, "Now I beseech you, better, that you all say the same thing; and that there be no dissensions among you but that one mind and in one judgment."

Centuries passed and human antaganism developed between the Christians in the East and those in the West. In 1054 Car-dinal Humber! Islaid on the altar of St, Sophia's in Constantingothe the tragic document excom-municating the leader of the Eastern Christians.

A beginning

ters as a basis of discussion.

The document says that God is
to be admired in all His works
and therefore it is necessary to
recognize with joy the Christian
realities that are found among
our separated brethren. These
realities are bonds that unite us
realities are bonds that unite us
differences that separate us.

Our religious orders have their origin in Eastern monasti-cism and in Orthodox monas-teries today there is a flourish-ing spiritual life. Their theology is firmly and uncompromisingly rooted in the Scriptures.

mits sadly the existence of a wall of separation between Catho-lies and Orthodox but asserts that "we intend to remove the wall so that there may be but one dwelling-place whose cornerstone

by Christ are quite unneces-

This Easter morning, midway between sessions of the Second Valican Council, the Church is budding and budding and flowering in a new era of grace. As Ronald Knox once wrote of her, "Her vitality is profound, witnessed from age to age not prevalintous or new deals but by revolutions or new feath but the continually, age after age." But to brigg the question closer to home, is there any visible indication of a great outburst of Christian charity among the Catholics of America? Is coumenism dying here before it is born?

Optimism

I believe we have many reasons for optimism about the progress of the Christian Unity movement in Catholic America. It is true that we have been slow to catholic about the cause we Catholics have not been such that we have been slow to catholic successful together with Protestants would together with Protestants which together with Protestants when the cause we catholics and persecution, as hot of persecution, as hot of persecution, as hot of persecution, as hot of persecution, and persecution. It is also true the work of the persecution of the per

Protestants under Hitler.

It is also true that we can shake off our anti-Protestantism more easily than can the European Catholics who still possess the scars left by long years of religious wars. Actualishe ceutrolic wars, Actual thas made giant strides in Catholic America

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these last three years: innumer-able dioceses have established ecumenical commissions and the Baltimore archdiocese has an-nounced a national workshop for ecumenists in June.

ecumenists in June.

The election of a Catholic to the Presidency has given us a mew confidence in our Protestant brethrea and the dawn of Easter, 1964, finds us ready to assure them, in the words of Pope John: in the words of Pope John: election of the protestant brethream of the



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That bistory has been a sed and at times a scandalous story and at times a scandalous story desired the sed of the sed o

Eastern Christians.

As Pope Pius XI said in his
Rerum Orientalium, it was "mutual ignorance and contempt"
that severed the Orthodox from
the Catholies. Then in the 16th
century, the Reformation divided
Catholie Europe into two armed
camps. Both sides were at fault;
neither saw Christ in the other,

The document on Ecumenism presented at the second session of the Second Vatiean Council was a radical innovation. Never before had Ecumenism been discussed at a council, The council Pathers have not finally and formally approved this remarkable document but they have approved it substantially by voting 1996 to Se to accept the first three chapters as a basis of discussion.

The document says that God is

differences that separate us,
To promote Catholic-Orthodox
unity, the document gives special
acknowledgement to the good
things the Orthodox Churches can
trace their descent back to the
Apostles, They share with us a
great heritage of martys and
saints. In their liturgy they give
fitting worship to God and is
beautiful hymns to Mary Ever
Virgin.

is Christ Jesus who will make us one." The section devoted to the Orthodox is a terse and inspiring restatement of Christ's prayer for unity at the Last Supper. That longing we have seen vividly portugate the control of the control Protestants

Protestants

The Ecumenism document also points out the Christian realities in those churches that have broken away from Catholic unity since the 16th century. "They are bound to us by such dear and sacred bonds, that is, by the very mane of Jesus Christ and the sacrament of Baptism." It goes no lo land them for openly promote the control of the protection of the protec

While they do not enjoy per-fect communion with the Catho-lic Church, they are neverthe-less joined to her in some way, "Having been baptized in Christ, they are rightly honored with the name of Christian and the Church recognizes them as her children."

her children."

As we read these tributes to all the good things in Protestantism, we might be tempted to wonder what Protestants would gain from full membership in the Catholic Church. What they would gain would depend on what means of would generate the control of the contr

Means of grace

Unity with the Catholic Church would mean for all Protestants an increase in grace but for some, it might mean eternal salvation. As Father Kevin McKamara As, Father Kevin McKamara Church Chu

One may be saved even though he is not a full member of the Catholic Church but it would be preposterous for a Catholic to believe that some of the means of grace instituted

Resurrection

Come back, white lilies, Rising from your death-bed Of mossy earth. Your Lord, your love is risen

For your rebirth.
Rise up, sweet streams
and fountains

and Jountains From winter gloom. Break out and laught Your Maker Has left the tomb. All nature rises with Him To life ariew, And our heart-tombs break oppo-break oppo-To let Joy through.

-Sister M. Albertina, C.D.P.



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THE STORY OF NICODEMUS

The Timid Soul

He was the kind of man who could be counted on not to stick his neck out.

Some Jewish and Christian scholars identify him with Nagdimon ben Gurion mentioned in the Talmud. If the identification is correct, he with bought to be so rich the could feed the entire population of Jerusalem for the Christian writers call him Nicodemus.

St. John and other Christian writers call him Nicodemus.

St. John corroborates the story

writers call him Nicodemus.

St. John corroborates the story of his riches and informs us the was a member of the Pharisees, a pillar of his community, a teacher of the Law, and a Sanhedrin official. Nowadays Nicomus might be called a "lypo" or, in ecclesiastical circles, a "prominent layman." A person of wealth, influence, and status, his outstanding trait seems to have been discretion.

THE TALMUD pictures Naq-dimon as a virtuous man gifted with miraculous powers, Except for the miraculous powers, this is not completely out of keeping with the Nicodemus of the Gospel, In the eyes of the world the latter

Easter

Sun arising,
sucet buds breaking,
Christ is rising,
Earth is quaking,
Death is fleeting,
all Heaven waits.
Now Jesus opens wide the gotes
mankind seeing,
knops the way
now leading to Eternal Day!

-Constance Greytan

Elio Gasperetti has a mas-ter's degree in history from Co-lumbia University, In addition to his own magazine and new-super article, he does consider-able rescarch work for other authors. He is also a talend artist and frequently illustrates his own and other writers' articles and stories.

Perhaps the boldest thing he ever did was show an interest in one who passed for a crack-pot troublemaker. It is a tribute to Our Lord that He shook Nico-

pot troublemaker. It is a tribute to Dur Lord that He shook Nico-demus' complacency-but only a minor tribute. For Nicodemus was careful to hid his interview may be not be



But the memory of that night left an impression on him. When the state of the state

AN APOCRYPHAL work known variously as The Acts of Pilete and The Gospel of Nicodemus depicts our man intervening with

By F. C. PRICE

"Hot cross-buns, hot cross-buns, One a penny, two a penny, hot cross-buns; Smoking hot, piping hot, Just come out of the baker's

shop; One a penny, two a penny

tongs,
Three a penny fire shovel, hot
cross-buns."

It seems a long time now since the streets of England echoed this ery of the hot cross-bun sel-lers on Good Friday morning al-though the bun itself still retains much of its former popularity. The symbolism of the cross needs no explanation. The origin of the tradition of hot cross, however, is far more difficult to trace.

Two loaves marked with cross-es have been found in the exeave-es thave been found in the exeave-ted ruins of Herudaneum, a Ro-man city destroyed by the lava of Mount Vesswiss in AD. 79. This may indicate that the custom pre-sailed in Roman times and so be vailed in Roman times and so to while the control of the control self. On the other hand the lower found there might have had no-thing to do with Good Friday cus-toms.

GOOD FRIDAY BUNS



codemus . . . bringing a n aloes . . ." (John 19:39)

Nicodemus is accompanied by a servant carrying the box of spices. Silhouette at right is Joseph of Arimathee, the feminine silhouette is one of the women performing the burial tasks.

Ponlius Pilate against the sen-tencing of Our Lord. The sup-posed speech of Nicodemus is an unlikely one. Even if he had dared to, Nicodemus would have known better than to appeal to Pilate with allusions to the Old Testament, which the Roman procurator neither gnew nor re-spected.

In his speech Nicodemus is

Each person who visted the Ab-bey on Good Friday was handed one in addition to the usual bowl of soup.

So popular were the sweet cakes that ordinary people in the neighborhood imitated them and gradually the practice became almost hationwide. The island of

not cross-buns were unknown there at the beginning of this Father Rocliff's recipe was kept a closely guarded secret until it fell into the hands of G. Collier, who certainly had an eye to businesss. In 1851 he circulated with the warring that many had failed to taste such delicious buns he previous year because they had not placed their order in good time. In order second time, he engaged extra assistants and his buns issued from the oven all hourly intervals from four o'clock on the morning of Manhourly intervals from four o'clock on the working of God Friday.

HOT CROSS-BUNS, however,

quoted as saying, "If he comes

quoted as saying, "If he comes from God his miracles will continue, but if from man they will continue, but if from man they will come to nothing," The words are reminiscent of a New Testament ext in which the famous Jewish leader Gamaliel warns the Sanderin not to attack Christianity, "For if this plan is the work of men it will be overthrown, but if it is of God you will not be able to the same of the similarity of the two declarations, and the same of the similarity of the two declarations, that Christian legend makes Nicodemus a kinsman to Gamaliel,

The speech at the trial of Jesus may be aprocryphal, but the participation of Nicodemus in the burial of Our Lord is recorded by St. John (John 19:39-40).

Perhaps it was the example of another timid soul that roused Nicodemus. For Joseph of Ari-mathea, his fellow Sanhedrite, had also been too frightened to declare openly his belief in the

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teachings of Christ. But at the death of Jesus he had somehow conquered his fear, asked Pilate for Our Lord's body, and ar-ranged to bury it in the tomb he ranged to bury it in the tomb he had prepared for himself. Perhaps Nicodemus envied his new-found bravery and felt he could do no less than offer his help. He brought along a hundred pounds of myrth and aloes, often used as moturusy preservatives, used as the bady of the hundred weight were used on the bady or were even intended for such use. More likely they served, as flowers do today, as a gesture

such use. More likely they served, as flowers do today, as a gesture of respect for the departed. As usuch it was a costly offering, but length of the departed of the departe

triumph over death wh to come two days later.

Perhaps with that triumphesus triumphed also over the rectaps with that triumph class triumphed also over the appreheasions of Nicodems, Legend tells us the latter was eventually converted by St. Peter, in doing so he suffered below and confiscation of his hedrin. It is said it was only through the intervention of his powerful kinsman Gamaliel that he escaped with his life. For the rest of his life he practiced his new faith in peace, thanks to the protection and hospitality of Gamaliel (who, no doubt, was satisfied that Christianly would not be overthrown).

EVEN WITHOUT benefit of

not be overthrown).

EVEN WITHOUT benefit of legend, the internal evidence of legend, the internal evidence of St. John's Gospel is all in favor of Nicodemus' eventual accept ance of Christanity. It is doubt ful St. John could have learned the details he relates shout life demus from any but the man himself. It is also doubtful Nicodemus would have risked having

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his testimony publicized unless he had overcome his timidity and be-come a Christian.

Do not all of us, even pro-fessed Christians, need to over-come our timidity? Most of us, rich or not-so-rich, VIP or not-so-well-known, are counted fair-ty intelligent, decest, live-and-let-live people ("useful citizens" is the word):

We lead a comfortable life and are more or less content with our lot. It is not toe close to home and there are not too many risks involved. We would help the poor —If we could be sure their pov-erty were not their own fault. We might see Christ in all men—If we were not afraid of the conse-quences. In fact, if we took a



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toms. A MORE credible version was publicised by G. Collier, a London Baker, and the colling of the colling of

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a light,
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fear?
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were not made only for eating.
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farm collages of Vorkshite, buns
were suspended from the ceilings
where they were kept dry.
In cases of sickness a piece of
bun was finely grated, mixed
with water, milk and brandy, and
used as a cure for several complaints such as diarrhea and dyused as a cure for several complaints such as diarrhea and dyin this remedy that if patients
did not respond immediately they
were given up as beyond cure.
Sailors from many ports believed that if they carried a piece
of a hot cross-bun with them they
would be immune from ship-

of a hot cross-bun with them they would be immune from ship-would be immune from ship-wreck. In the county of Sussex they were preserved in the boxes to bring luck to the house, and one undertaker is on record as having changed his every Good Friday for several years to make (Continued on page 13)

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Missing cross believed early Christian symbol

HERCULANEUM, Italy— ne mystery of the missing oss in a city that has been and for almost 1,900 years

tiend for nimost 1,900 years is one of the absorbing problems which delights Autonio Maggi, director of the Naples Archeological Museum. Does the cross prove that there were Christians living in the form it was destroyed, along with the control of the control o

OF SPECIAL interest to the archeologist is the "House of the Bleentenary" on one of whose walls is to be found a cross, 18 by 13 inches, carved deeply in the plaster.

He admits several other theories have been advanced to discredit the idea that there were Christians in Herculaneum as early as 79 A.D., less than 50 years after Christ was crucified in Jerusalem.

SOME SCHOLARS maintain the hole was left not by a cross but by a hatchet connected with religious practices of the Romans. Others maintain that though it was definitely a cross, it was not connected with Christianity but with some other religion and had a mystical significance.

a mystical significance. To the first, Maggi objects by noling that Romans did not have hatchest in the form of a Latin cross. To the second, he objects that no one can explain the nature of this symbol nor say to which religion it belonged. Why not Christian? Maggi points out that when SN Maggi points ou

Isaneum,
Still other scholars maintain that the hole was not left by a Christian cross but by a coat rack. To this Maggi replies by asking several questions: Why was the item in question placed with such plaster used for a coat rack no plaster used for a coat rack no plaster used for a coat rack no bappen that such a useful thing as a coat rack was violently forn off without anyone bothering to repair the wall in a house that is admittedly that of a well-to-do family?

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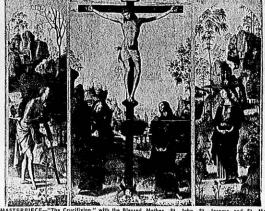
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MASTERPIECE—"The Crucilixion," with the Blessed Mother, St. John, St. Jerome and St. Mary Magdalen, by Perugino, Umbrian (1445-1523). Courtesy of National Gallery of Art, Washington, D.C.

that there are no valid arguments against the Christian interpretation of the Horculaneum discovery but only prejudiced deniels. To the objection that the very early Christians did not venerate the cross, he answers that previous beliefs concerning Christion practices may be in need or evision. He cites a Jesuit priest withing in the Rome province magazine Civilta Cattolica, who declared:

declared:

"It is perfectly conocivable, that a small family of new Christians may have felt that they were rendering homage to the Lord by practicing toward the symbol of Redemption those same east of worship which they previously had rendered to the house they had rendered to the house possible for modern scholars to admit that, ever since the earliest days, the worship given to Jacksec could abstract from His person and be applied to the instruments and be applied to the instruments and be applied to the instruments nevertheless remember that the ancient preaching never separated Christ from His Cross."

sure his business prospered. Another belief, popular in many areas, was that hot crossbuns never became mouldy, it is not surprising for when special care was taken in the baking and the preservation of the Good Friday bun, as it used to be, a mount of moisture left in them would be so small that no mould or fungus could develop on them. "When Good Friday comes, an old woman runs With one-penny, two-a-penny hot cross-buns, Whose virtue is, if you believe what's said, They'll not grow mouldy like common bread." Jaster Greetings

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Italian villagers elect new pastor

to elect their new pastor. It was the first time they had done so in the provide of the provide for the provide for the propose to the provide propose to the provide propose to the provide propose to the propose to t

THE REASON for the 40-year spec in exercising the franchise one of longevity. The last pas-or. Father Stefano Porzio, died lis past January after serving

META. Italy—Catholics of this mall lown across the bay from aples went to the polls recently elect their new pastor. It was terified in the polls tecently the first time they had done so The ancient privilege for the ropol to cleet their parish priests called the right of patronage—ill exists in a few localities in als. Meta's parish of Santa aria del Lauro is onosing the trained by the popular and better the privilege for the privilege for the popular and better the privilege for the privilege for the privilege for the privilege for the popular and for the privilege for the privilege

shop and the smithy.

THE POLLS opened in a room
adjacent to the church at 9 a.m.
—after Mass on the third Sunday
of Lent. Officials appointed by
Archbishop Carlo Serena of Sorrenio sat as poll watchers.

Til out of the eligible 1,300, with
Til out of the eligible 1,300 with
Til out of the eligible 1,300 with
Archbishop's office announced the
winner—Father Russo, with 437
votes. Father laccarino polled
and which Corcervable came
in hird with 53.

Reds sponsor 'naming' rite

MUNICH—Communist Bulgaria has established a "naming of the baby" ceremony designed to replace baptismal rites among its predominantly Orthodox population.

Radio Free Europe reported here that it had monitored a broad-cast from Sofia describing the new rite, which is "purged of reli-gious delusions."

The cermony, with special musical accompaniments, took place on the "flower-decked and gift-laden" stage of the "House of Culture of the Trade Union of Commercial Workers."



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TO APPEAR IN CONCERT—The Michigan State University State Singers, nationally known choral group, will be heard in a concert in the Marian College Auditorium at 8 p.m. Monday, March 30, under the direction of Richard E. Klausli. The concert is being sponsored by Our Lady of Grace Academy, Beech Grove, in cooperation with the MSU Alumni Gentral Indians.

'Open occupancy' program urged

TUCSON, Ariz.—Bishop Frans J. Green has called on Cathcis J. Green has called on Cath-olics to support a campaign to end racial discrimination here. In a letter read (March 15) in alre-churches, he advocated an open occupancy program.

The latty was asked to pledge voluntarity to welcome new

The laty was asked to pledge voluntarily; to welcome new neighbors in the community re-gardless of race, creed or na-tional origin; support others seek-ing an integrated society; work to prevent discrimination; and decline to sell homes or move to another dwelling to escape racial integration in the event of panic selline.

Denied passport

Negro Catholics seen font of future priests Clubs to help the cause, "TOO OFTEN in the struggle to win converts while keeping an aged and outmoded physical plant solvent, the parish priest in a Negro community has little time for such long-range projects as the development of vocations," he writes. "Serra Chabases"

he writes.

"Serra Clubs and all Catholies interested in vocations can help greatly with vocation days, sponsorship of seminarians with secompanying tuloring and guidance where necessary—and, the biggest job—rooting out racial intolerance among whites."

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CHICAGO — The million U.S. Negro Catholies are an untapped source of future priests, accord-ing to a Chicago curate who says there is "great need for a sub-stantial increase" in colored

stantial increase in colored priests.
Father Daniel J. Mallette, assistant pastor of St. Agatha church here, writes in the current issue of the Serran magazine, publication of Serra International, an organization of lagmen who encourage religious vocations.

ell or santidation religious vocations.

FATHER MALLETTE indicates that a major obstacle to conversion of Negroes is that the Catholic Church is 91% white, a Catholic Church is 91% white, a catholicity of the faith.

According to Father Mallette, there are now 121 U.S. Negro priests, with only 61 Negro semi-arians studying in the nation's teries and houses of study.

The priest, who serves in a predominantally Negro parish, writes that one reason for a lack of vocation consciousness among priests in coloried parables is a



EASTER CARD PARTY—The annual Easter Card Party at St.
Philip Neri parish, Indianapalis, will be held on Wednesday, April 1,
at 1:20 and 8 p.m. Embreidered pillow cases will be featured as
table priese, while other door priese will also be available. Committer members above, from left, are: Mrs. Thomas Sullivan,
chairman; Mrs. James Hurley, president of the parish Council of
Catholic Women; Mrs. Raymend Laker, publicity; and Mrs. Virgil
Bornborst, co-chairman. Ticket chairman Mrs. Eugene Sonderman was not present for the photo. (Staff photo)



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LITTLE ROCK, Ark.—Perm sion for Nuptial Masses and ma

riage ceremonies up to 8 p.m., has been granted to parishes in the Little Rock diocese by Bishop Albert L. Fletcher. Previously the deadline for such services had been noon.

been noon.

The Bisloop, acting under faculties granted by Pope Paul VI allowing local Ordinaries to fix the time for Masses, also an nounced that for a just cause a priest may now offer a Mass at any hour of the day between 4 am. and 8 p.m., and my distribute loly Communion in the evening provided other canon was provided other canon the proceedings of the process of the proces

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Pieta will be loaded at special drydock

NAPLES, Italy—The priceless Pieta which will be the principal exhibit in the Vatican Pavilion at the New York World's Fair will be loaded aboard the Italian luxury liner, the Cristofero Colom-bo, on April 5 at a special dry-dock in this port city almost two hundred miles south of Rome.

hundred miles south of Rome.

The Pieta, carved by Michaelangelo four centuries ago, and a
companion statue of the Good
companion statue of the Good
the Companion statue of the Good
the State of the Control of the Control
the second century, will be transported from Rome to Naples and
taken to a drydock, the largest
in the Mediterranean. The liner
mornally berths at the Stazione
Marittima. However, its sehedule
Marittima. However its sehedule
thas been changed because the
Stazione does not have a sufficiently large floating cras utlifetiently large floating cras utlifetiently large floating cras utlifetiently large floating cras utlifeting cases,

-AT THE DRYDOCK a crane with a 50-foot arm will swing the precious cargo aboard the ship

St. Roch's parish plans spring ball

INDIANAPOLIS—The Spring Fantasy Ball, sponsored annually by St. Roch's parish Altar So-ciety, will be held Saturday, April 4, in the school hall, 3603 S. Meridian St., from 9 p.m. to mid-night.

Mrs. Paul Koerner, Mrs. Harry Richardson and Mrs. John Wuen-sch are co-chairmen. Reservations may be made by calling ST. 4-3140 or ST 6-0544.

Meantime, the "Council Bell," another feature of the Vatican Pavilion, has already left Italy aboard the Leonardo da Vinci, The 830-pound hell was east by the Pontifical Marinelli Foundry at Agnone, near Campobasso in the center of Italy.

RECEIVES SCHOLARSHIP — John Nurnberger, senior at Ca-thedral High School, has received

Remember them

in your prayers

† MARY HANNIAN, 79, 51. Francis de Sales Church, March 25. Hoje Cress Cemeters, bruviers, 1875, Joseph, Raymond, Francis, Chard and Father Javes Hannigan, of San-ind, dauptien, Star Frances Ellen, 0.3.1., un Kottmay, H.chon.

GERTRUDE E. SWEANY, 62. Holy Na-Church, March 18. Holy Cross Cometes artifycras sister, Beatrice M. Sweany; brot

† LORRAINE J. KITCHEN, 30, St. Fra.

T VICTOR ZIMMERMAN, 71, 51

#EKRYVILLE
† CASIMIRO BERTORELLI, 69, 51,
Church, Warch 18, Church Cemet

EMMA TROBAUGH, 62, Holy Trinity C

brother, Albert Cotners sister, Mrs. Beat Dee, all of New Albany

SELLEPSBURG

f ELIZABETH J. KOERNER, 79. St. Faul's
Church, March 19. Survivors husband.

† RENRY 1: BILLER, Holy Family Chu March 19,

MARTIN J. RACEN, 73, 5t. Mary's (t. March 24, Survivers: wife, Florecta, atles, of Centerville; Richard of A.

JOSEPH GLAUB, GOSTAN

vivores wife, Dalays son, Joseph, deughters, Mrs. Paul Baker, of Mrs. Ernest Beach, of Greenville.

the center of Italy.

On the central portion of the bell there is a representation of the Second Vatican Council which shows a long procession of council Fathers arriving at St. Peter's from all parts of the world. In the center of the bas rellef the figure of a pope is enthroned with the background of the dome of St. Peter's aurmounted by the Italy Ghost.

Ghost.

THE BASE OF the hell is a series of decorations of laured leaves and vines, symbolozing the leaves and vines, symbolozing the youth of the Church, and ears of cora and olive leaves, representing peace and fruitful labor. The coals of arms of Pope John XXIII, Pope Paul VI and the Italian Center of Artisans, who did the engraving, complete the work.

work.

The foundry which cast the bell is more than 300 years old and also cast the seven bells which Pope John ordered for the Basilica of St. Paul's Outside the Walls in Rome to commemorate

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St. Gabriel's plans school expansion

A nine-classroom addition will be constructed this summer at St. Gabriel's School, 6000 W. 45th Street, Indianapolis to accommo-date a mushrooming enrollment

ther Victor F. Wright.

Expected to be completed for September occupancy, the new addition will also include administration offices and restrooms. William Jyach is serving as engineer on the \$155,000 project. The construction contract has not yet been awarded. St. Gabriels, where the serving and the s

The teaching faculty at St. Gabriel's is composed of Sisters of St. Francis, Oldenburg, and lay teachers. Principal is Sister Mary Edwin, O.S.F.

Sr. M. Dionysia, Franciscan, dies

OLDENBURG, Ind. — Funeral services were held here Wednes-day, March 25, for Sister M. Dionysia Koesters, O.S.F., who died on Sunday, March 22.

A native of Sacred Heart par-ish, Indianapolis, Sister Dionysia entered the Franciscan commun-ity in 1914. She would have cele-brated her 50th anniversary in the order this July.

Indianapolis teaching assign-ments included: St. Bridget, Holy Frinity, St. Rita and Holy Rosary,

sunty, St. Rita and Holy Rosary, Surviving are two sisters, Miss sephine Koesters, of Indianapo-s and Mrs. Antoinette Sturm, of larion; and two brothers, Henry, and Frank J. Koesters, both of dianapolis.

High schools set registration for freshman class

Registration for incoming fresh-men and transfer students will be held at Catholic high schools throughout the Archdiocese on

Registration fee varies with the different schools, but the charge at all Archdiocesan schools is \$10, to be applied toward tuition and fees.

Registration has been pleted or is being completed by mail at Cathedral, Brebeuf and Latin School,

Latin School.

The following Indianapolis high schools will begin registration at 9 a.m. Tuesday: Chatard, Chartrand, Seceina, St. Mary, St. Agnes and Our Lady of Grace. Others include: Ritter, 10 a.m. until 2 p.m.; Sacred Heart, 10 a.m. and Ladywood, 12:39 to 4 p.m.

Benefit dance set at Assumption

INDIANAPOLIS—The P.T.O. of Assumption schools will sponsor their first benefit dance Friday, April 3, at the Westside Knights of Columbus hall, 220 Country Club Read. This "Spring Swing" will feature dance tunes by "The Profiles," starting at 2.30 p.m. Tirkets are \$3 per couple. All Assumption alumni with old friends. The public is invited.

Chairmen in charge are Mrs. Francis Hanley, Mrs. Thomas Padgett and Mr. and Mrs. Joseph Mervar. All proceeds will be used for Assumption school

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preparing for a career in profes sional nursing.

will be held at St. Vincents school of Nirraige on Truedays School of Nirraige on Truedays School of Nirraige of Truedays School of Nirraige of Nirrai

Encore

SAGINAW, Mich.—Joseph S. Popecki, 70, knows how to fill was elected treasurer of the Joseph Young Men's Soc here. Today, a half cent later, he holds the same phas never missed a mon meeting.

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AT WOODS CHORALE FESTIVAL—Shown above are the directors of the four Indiana Calbidic college singing groups who participated in the recent Chorale Festival at 5t, Mary-of-the-Woods College, Seat-of, left to right: Sister Marie Berndan, S.P., S.J. Mary-of-Woods College; Sister Vivian Rose, O.S.F. Marian College, Indianapolis; and Faither Lawrence Heiman, C.P.P.S., St. Joseph's College, Rensselaer, Standings Jamas McCaslin, Marian College, (et it, and John Yonkman, St. Francis College, Ft. Wayne, Mr. McCaslin, a member of the music faculty at Park School, Indianapolis, is in charge of the men's chorus at Marian College, and Marian College.

THE BARING OF A SOUL

Diaries of Pope John released in book form

VATICAN CITY—The late Pope John XXIII has re-vealed in his private writings that when he first expressed his idea to summon an ecu-menical council "the first person to be surprised by this proposal of mine was myself."

myself."

Excerpts from the recently published "Diary of a Soul." made up of spiritual notes the Pontiff kept throughout his life, have been repetited in Osservatore Romano, the semi-official Vatican newspaper, and other Italian journals.

After his election as Pope in 1958, the former Cardinal Angelo Roncalli put down his thoughts on the event and listed two great

Funeral Mass held for Brendan Behan

DUBLIN — Irish playwright Brendan Behan, who was often a blist critic of the Catholic Church role is plays and stories, the control of the catholic con-ference of the catholic con-trol of the catholic con-cluded in the catholic con-trol of the catholic con-trol con-trol con-trol con-trol con-con-trol con-con-con-con

uenan died March 20 from in-ternal aliments aggravated by his world-famous drinking sprees. He had received the last rites of the Church four days earlier. The multiple of the control of the con-traction of the control of the unbappy nemotives of his Dublin school years under the Sisters of Charity and the Christian Broth-ers, but he remembered them to the end of his life with annual donations. He was the author of the control of the control of the been seen in the United States, and three books.

graces granted to one "who has little esteem for himself, but who receives good inspirations and implements them with humility and trust."

implements them with humility and trust."

"First—to accept with simplified the home and burden of the postflicate, with the joy of being the home and burden of the postflicate, with the joy of being the home and the home and

SUCH AN IDEA was summoning the Vatican council. The pope wrote: "The first to be surprised by this proposal of mine was myself, without anyone having suggested it to me. And to think that everything afterward seemed to me so natural..."

The late Pope's desire for Christian unity was forming before he came to the throne of Peter. The diary proves this in one entry written in 1903 when King Edward VII of England visited Pope Leo XIII in the Valican.

the Vatican.

Young Roncalli, then a seminarian in Rome, bated that the King, "though a Protestant, has done something really good here in Rome. Rising above certain tendentious desires of Ralian and rendentious desires of Ralian and rendentious desires of Ralian and tendentious desires of Ralian and tendentious desires of Ralian and tendentious desires of the Ralian Ralian and the Ralian Ra

ARCHDIOCESAN

RONCALLI called the visit "a RONCALLI called the visit "a sign of the times that after a stormy night there should be a new light rising from the Vatican, a slow but vital and real return of the nations to the arms of the common Father . . , who has been waiting for them a long time."

waiting for them a long time."
Pope John's diary, which will
appear soon in many languages,
traces his spiritual life from his years in the seminary until one
year before his death in 1983. It
was assembled and edited by
Magr. Loris Capovilla, his former
secretary.
On July 9, 1961, the Pope told
Msgr. Capovilla that he could
publish the diary, but only after
his death.
"We soul is in these papers." he
"We soul is in these papers."

"My soul is in these pages," he

Msgr. Capovilla recalls in the preface to the book that the Pope, leafing through the pages of the diary, said:

"I was a goed bay, innecent, a little timid. I wanted to lave God at all cests, and I didn't think of anything but being a priest. . . And meanwhile. I struggled against an enemy in myself, the love of myself, . . . I took everything seriously, and the examinations of conscience were detailed and severe."

At the age of 14, in 1895, when he was in the seminary in Ber-game in northern Italy, he summed up himself with this note:

wear the yoke of adolescence."

Three years later, following a
week in which he complained of
"continuous distraction in
prayer," the future Pope wrote:
"I would like to think of myself
as a saint already, and instead
I am nothing but a miserable
credure as before. Up until now
the continuous properties of the properties
that Gal is not to be played
with."

After being orderined Esting

with."

After being ordained, Father Romealli was drafted into the army where he served in the medical corps. Noting the condition of the army barracks, he wrote: "How unly the world is, what dirt, what filth!"

New pact reassures Church in Venezuela

By MSGR. J. M. PELLIN

By MSGR, J. M. PELLIN
CARACAS yenezuela — A now
agreement entered into between
the outgoing sovernment of President Romulo Betancourt and the
Holy See would guarantee the
Church the full exercise of her
spiritual power and eliminate
claims of the state to nominate
bishops and other high Church
dignitaries.

BOSTON, Mass. — Shared-time programs may be the answer to America's problems centering on religion and education, a Harvard professor told an interfaith group or religious leaders meeting at the Harvard Club here. dignitaries.

The new modus vivendi would replace the "Patronato"—the law of patronage which Venceale claimed as her heritage from the rights of the Kings of Spain, President Raul Leoni in his naugural address (March 11) reliterated former President Betancourt's appeal to Congress to ratify it. the Harvard Club here.

"Practically," said Herold C.
Hunt, who holds the Elia Chair of
Hunt, who have the Hunt, who have
Hunt of the Hunt, who have
Hunt, who

Following the signing of the modus vivendi—by the Apostolic Nuncio, Archibishop Luigh Dadaglio, for the Itoly See, and by Foreign Minister Marcos Falcon Pricens, for Venezuela—the agreement—by the agreement of the properties of

ity.

Public schools would benefit from "increased common interest" resulting in "increased line and interest" resulting in "increased line and interest" resulting in "increased line and interest in the state of t ALTHOUGH MANY of the provisions of the old Patronato were simply left unclaimed by the State, the former system if fully enforced would have provided for lection of bishops by the national Congress simply on presentation of a three-anne list by the President of Venezuela.

dent of Vencauela.

In practice, however, the state authorities consulted the Holy See as to candidates proposed on the list prior to submitting them for election. According to Foreign Minister Falcon Briceno, controversy was held to a minimum most of the time because and the control of the maintained an additude of the maintained and the Church one of patience." and church school students."

He maintained that "public school opportunities for Federal aid would be enhanced; present opponents to Federal aid for public schools only would find that they would be benefiting and would lessen their opposition." ADVANTAGES to church-relat-ed education would include a chance to improve the quality of religious training, lessen finan-cial burdens and increase the overall number of students while rectage the size of classes, he said,

The new agreement says that the state recognizes, assures and guarantees the full exercise of the spiritual power of the Church, as well as the free and public exer-cise of, the Catholic worship throughout Venezuela.

Furthermore it recognizes the Church as having juridical status caree, cathedral chapters, seminaries, parishes, religious orders and congregations.

At the seminaries, parishes, religious orders and congregations.

At the same time the election of new church jurisdictions—dioceses, vicariates or prelatures—will come from the Holy See, by prior agreement with the government.

ment.

ANOTHER ARTICLE recognizes the right of the Holy See itself to appoint archibisphiships, bishops and prelates, by prior consultation with the government, in the event that it might have objections of political character. Other provisions include:

The archibishops and bishops must be native-born citizens of Venezuela.

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