

Archbishop to meet with U.S. Orthodox leader



METROPOLITAN BASHIR

ARCHBISHOP SCHULTE

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 college. 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 Archbishop Bashir's address will follow, before an audience consisting of members of the college community and special guests.

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 Archbishop 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 Americanization of Orthodox liturgy, music and education.

PRIOR TO HIS appointment as Archbishop, he served as a special Representative of the Patriarch of Antioch to America, taught 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 of 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.



VOL. IV, NO. 25

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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 Easter Sunday in the great churches of Rome surrounded by thousands of his people and thousands of others from all parts of the world.

UNLIKE Pope John, however, Pope Paul chose not to deliver a radio message to the world on the occasion of Easter. Instead he will celebrate Mass at a temporary altar on the steps of St. Peter's at 11:30 a.m. Easter Sunday in the presence of his own people, and will speak to them and to millions of others watching over Eurovision of the triumph of Christ's Resurrection and the promise of peace which the feast of Easter holds for the world. (Continued on page 9)

Archbishop's Easter Letter

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

Greetings:

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 Season. 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, fastings, and almsgiving that you are bringing to its celebration. So use well the few days of Lent that still remain.

Our wish and prayer is that your souls may drink to their fullness of the joys that the Resurrection of Christ is capable of engendering in the hearts of men of faith. 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.

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 atoned for our sins, and through His Mystical Body, the Church, which He has founded, He applies the merits of that atonement to our souls. The fact that Christ died for 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 life he lives or the sins he may commit, will automatically be ushered into the eternal beatific vision of heaven. Only those to whom have been applied the fruits of the Redemption will reign 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, the 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, the 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 in most Latin American countries. No small portion of the dearth of priests in these countries can be attributed to the lack of interest in vocations by the laity.

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 dedicate ourselves today to the perpetuation of that sacerdotal 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 Encourage and help those who show the marks of God's call to labor as priests or as Brothers or Sisters. God forbid that we should ever discourage or thwart those whom He has chosen.

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 bestowing upon you our own humble benediction, we remain in the service of Jesus and His Immaculate Mother.

Faithfully yours,
+ Paul C. Schulte
Archbishop of Indianapolis

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.

Father Poage, who is responsible for the organization of the project, 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 feast of the Good Shepherd, the second Sunday after Easter, in every diocese throughout the world. This year the date is April 12.

"On January 23rd of this year," Father Poage 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 diocesan or religious vocations or between vocations to the priesthood, brotherhood or sisterhood."

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

directive stressed the importance of vocations in general, rather than types or varieties of vocation.

"When a youth responds to a vocation, he is responding to the prompting of the Holy Spirit," Father Poage said. "He is imitating Christ and gives glory to the Father. Whatever type of service he chooses, he contributes to the growth of the Church.

"Accordingly, there should be no competition among recruiters, for any form of audience prejudicial to the youth's liberty."

Since the papal directive, a number of meetings have been held by officials concerned with vocational problems. In addition to the two congregations mentioned earlier, the project has been given the support and cooperation of the Sacred Congregations of the Oriental Church and for the Propagation of the Faith.

"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 Churches."

FATHER POAGE said the second Sunday after Lent was chosen because it normally comes at a

time when youth all over the world are in schools rather than on vacation, as they are in parts of Africa or Oceania earlier or later in the year. The date also accommodates the customs of the Eastern churches, he said.

Letters of instruction on the observance of the world prayer day have been sent by the vocations offices in Rome to all nuncios and apostolic delegates. They will be transmitted, in turn, to all bishops and major superiors of religious institutes in their area.

The essential features of the day are three: a Mass for vocations. (Continued on page 9)

Plans are announced for Liturgical Day

An estimated 200 Sisters and lay teachers from the Archdiocese are expected to attend the annual Liturgical Day program at Marian College on Saturday, April 4.

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

by two prominent priests—Very Rev. Maur Burbach, O.S.B., president and rector of Immaculate Conception Benedictine Seminary, Conception, Mo., and Father Raymond T. Bosler, pastor of St. Thomas Aquinas parish and editor of The Criterion.

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."

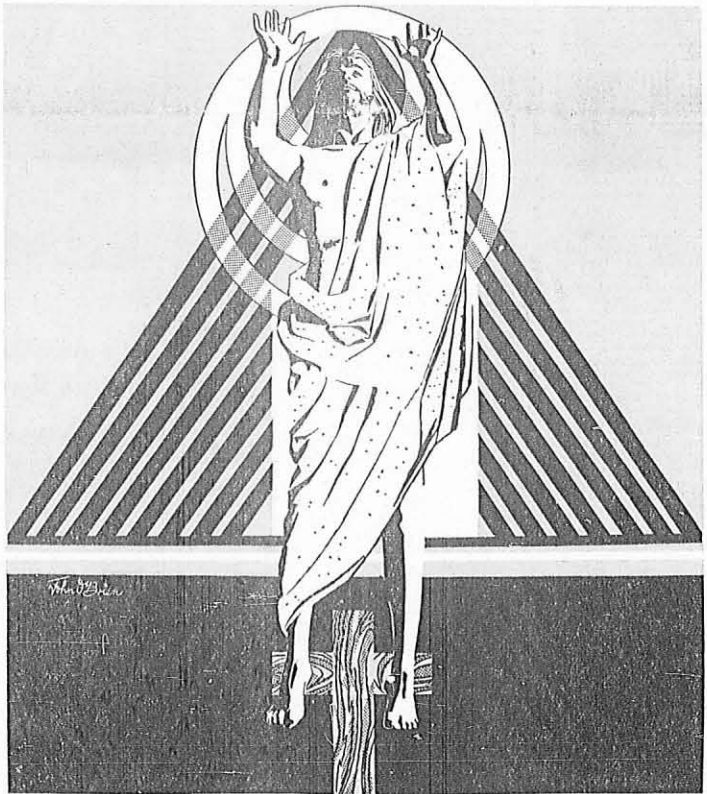
A DIALOGUE Mass with full congregational participation will be celebrated in the college chapel at 11 a.m. Retired Archbishop Ignatius Esser, O.S.B., chaplain of Our Lady of Grace Convent, Beech Grove, will be celebrant and homilist. Commentator will be Father Randolph Marshall, assistant pastor of Holy Angels parish.

Group discussions and lunch will follow the morning's program.

Father Bosler will address the entire group at 1:45 p.m. His topic will be the Ecumenical Council. Father Maur's final conference, entitled "The Eucharist" (Continued on page 9)



FATHER MAUR



By JOHN COGLEY
Copyright, 1964
Last month, interrupting a sabbatical 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.

Editor's Note—This is one of a series of 20 articles in the Church and its relationship to the ecumenical council. The authors are four of America's leading lay spokesmen: Donald Thorman, Daniel Callahan, Martin Work and John Cogley.

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.

There was a wicked glint in Miss L.'s eye as she spoke, letting me know that her statement was not as naive as it sounded. She was smiling me, but there was a note of absolute seriousness there, too. Miss L. feels that the council Fathers have been carried along on a wave of mindless enthusiasm to alienate those who are going, and she doubts that they do, either. But wherever it is, it is not the safe, familiar comfort that Miss L. has always identified as Catholicism.

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

Throughout a lifetime of devoted service to the Church and steady fulfillment of what she calls her "duties," Miss L. has always equated the accustomed with the eternal, the familiar with the unchangeable, the traditional with the inflexible.

It all seemed to go together at the same level of certitude—the doctrine of the Mass and the latest private revelation in a convent chapel, the solemn definition of a new dogma in Saint Peter's and the pious belief recounted on the back of a holy card, obedience to the authority of the Bishop and simple acceptance of the literary or political judgment of the youngest curate, faith in the divine founding of the Church and effortless loyalty to the policies pursued by the diocesan paper. And life was that much simpler 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 these things, the divine and the human, the eternal and the ephemeral, the products of Revelation as well as the products of history, the fruits of Grace as well as the results of prejudice, as long as they were labeled Catholic, must have been handed down from on high, to go unquestioned, unevaluated, and untested for the rest of time. That must should wear medieval halos for example, was as sure as the evangelical invitation to pursue perfection by the observance of poverty, chastity, and obedience. That Mass should be offered in the Latin tongue, with the priest's back to the people, was as certain as that the Lord's Supper should be celebrated at all. That all grades of the clergy should be dedicated to

THE CLERGY AND THE COUNCIL
The conservative Catholic

was "thinking with the Church" on everything from the doctrine of the Trinity to the worthwhile of Senator McCarthy's anti-Communist crusade. Her straight-laced theological and liturgical conservatism was commended again and again, even to the point of thinking of those who challenged it not only as her own opponents but as enemies of the Church working from within, fomenters of Catholic dissension.

Those who knew better than Miss L. the range of freedom allowed and again commended encouraged from upstating her by acquainting her with developments in the intellectual, theological, and scriptural and ecumenical movements in the universal Church. She was herself subtly discouraged from exercising any critical faculty where the Church was concerned and advised to take a dim view of those who did. For years Miss L. was put on her guard against "radicals" and was told to beware especially of those persons among publicists which challenged Catholic conformity, indulged in Catholic self-criticism, or ventured to express opinions contrary to the party-in-the-moment.

Such counsel was hardly necessary, for actively of this kind among Catholics—especially priests or religious—profoundly shocked Miss L. Priests, Brothers, or nuns who expressed unconventional or radical views on her mightily. She prayed for them.

Lay initiative she took to be insufferable brashness and the expression of a malicious anti-clericalism. In fact, she was a Bishop Shell did when he denounced McCarthyism or as the Communist did when it rejected the United Nations' Resolution "The Miracle" case—was no less than treason.

IN MISS L.'s view, the "good Catholic" valued obedience, loyalty to the group, and earnest conformity above all else. Her idea of the Church in fact was uncompromisingly military. At the top of the hierarchy was the leading embattled trophy in last-ditch fight; below the Italy Father, the bishops—executing the line; below them, the officers working in a perfect manner according to a master plan; below them, the clergy and religious—harried N.P.'s keeping order and discipline in the ranks; finally, the lay—tough, disciplined battalions of subservient Christians who responded for anything but unquestioning obedience. Theirs not to reason why...

When the subject of the place of the laity in the Church came up, it is helpful to think of Miss L. Miss L. never won a Catholic Action award or was given an honorary membership in a college but persons much less worthy than she have received these distinctions. If honors are given, Miss L. is never far from the image of the Church and devotion to the Catholic cause. Miss L. did not heavily decorated before she gets there.

After the question facing those entrusted with the future of the Church is whether they want another generation of Miss L.'s. To be sure, Miss L. has benefited from the comfort of knowing precisely where she stood in what she took to be the Christian hierarchy. She was generally relieved of the responsibility for decision-making, and that was a burden lifted from her. Those who did have to make those decisions could count absolutely on her loyal support and unquestioning acceptance of their judgment. She stood ready at all times to back up the decisions they made unerringly.

The Church in America, rich as it is in busy parishes, parochial schools, efficient hospitals, and houses of charity, is a monument to Miss L.'s humble, unselfish devotion to the Church. If her personal accomplishments are not matched by a comparable intellectual achievements, it may be because Miss L. made so few demands on the intellectual resources of the Church. She was as docile as a child where the Church was concerned and accepted criticism, kindly art, an unprofessional press, and barely adequate Catholic education with a grateful heart. The Ready Answer pamphlets in the vestiture rack satisfied the few theological needs she ever suffered. Her intellectual demands were met by the sheer performance of the Sacred Mysteries. Here, her mere presence was enough and she sat through a thousand Masses, fingering a rosary, a silent spectator, fighting boredom and trying to achieve a level of participation that would credit to the contemplative powers of a cloistered Carmelite.

Miss L., so short, was so undemanding, so utterly dependable—so secure in her faith and sure of her salvation—so comforting in her docility and uncritical in her acceptance of whatever the Church offered, I can see how lay directors and priests, by her, however, the clergy are forbidden to dress exactly the same as the orthodox priests, so that Latin cassocks are worn outside the church. Another difference is that none of the twelve priests serving in the parishes is possibly due to Western pressure.

THE TRAGEDY of the situation is that the United Church considers itself and has been considered by the Popes as the bridge between Latin Catholicism of the West and Eastern Orthodoxy. But from the Orthodox point of view, these people are all "directors" and their continued existence and the support they derive from Rome are more like a wall between the two churches. When Pope Paul visited the Orthodox Church of Greece to inaugurate the Vatican Council's second session, Metropolitan Stryssos of Athens replied that his church would never come into contact with the United Church existed in Greece.

It is not so much dogma, as it is the historical separateness of the churches of the West and Orthodoxy. The United Church unfortunately is a constant reminder of an unhappy past to Orthodox Greece.

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Catholic education, followed by 10 years or so of life as a "professional Catholic," I never really encountered the notion of faith as a free, personal response to the Triune God. No doubt I was taught the proper formulas, but whatever definition of faith I might have been given, I actually thought of it as the end product of a series of syllogisms, each conclusion flowing from its premises with iron necessity, so that my faith asked neither gift nor risk of self.

Mr. Hoyt in the same speech expressed concern about "unfreedom" in the Church—a word he took from the writings of Father Hans Kueing. This "unfreedom" Miss L. has always taken to be the glory of Catholic certitude. Between the two, Mr. Hoyt and Miss L., there cannot be a meeting of minds for a long time. In all probability, Miss L. will die a "Catholic" (as she understands the word), no matter what is decided at the Ecumenical Council. But I suspect that Robert Hoyt more accurately expresses the expectations of the younger laity.

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 successor, from the venerated Fathers of the council and the brilliant theologians attending them—from the liturgical movement, the Biblical revival, and the ecumenical experience which have re-invigorated Catholic life lions of laymen wherever they flourish, millions of laymen have now been given such a glimmering. There can be no turning back now. We can praise Miss L., who deserves praise, but we need not repeat her history for yet another generation in order to do her honor.

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THE CHURCH AND THE WORLD

Pope addresses doctors - Anti-poverty bill

The Vatican

◆ Pope Paul VI wished a happy Easter in advance to the throng gathered below his apartment window in St. Peter's square at noon on Palm Sunday.

◆ Among the thousands in the 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 International Union, he commented on the lively interest the Church shows in the development of medical science.

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

appointed Apostolic Nuncio to Iran by Pope Paul. The 49-year-old Sicilian-born prelate goes to the Tehran post made vacant by the naming of Archbishop Vittorio Ugo Right to be Papal Nuncio to Paraguay.

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 open in New York in September, will provide and train high caliber personnel, particularly from the developing countries, for national service and for service with the United Nations and the specialized agencies.

◆ A United Nations body has drawn up a proposal for a treaty strongly condemning all forms of racial discrimination. The document adopted by the Human Rights Commission now goes to the General Assembly for approval.

◆ WASHINGTON — The chief sponsor in the House of President Johnson's proposals to fight poverty has indicated he will offer amendments to spell out limitations on participation of church groups. Rep. Phil M. Landrum of Georgia made the statement during hearings before the House Education and Labor Committee.

◆ SANTIAGO, Chile—The housing cooperative inspired by Cardinal Raul Silva, S.D.B., of Santiago, started only four years ago, now has over 2,000 dwelling units under construction.

◆ KAMPALA, Uganda—The half-million Christians in the southern Sudan fear that massacres are not far off for them, now that all their missionaries from abroad

have been forced out by the Moslem Influx. This widespread apprehension is reported by refugees arriving in this neighboring capital. They brought another report that may indicate a new pattern in Sudan's drive against Christians. It is that missionaries will soon be expelled from northern Sudan, where the tiny Christian body has not yet been touched by government repression.

◆ GAUJATI, India — From 400 to 500 refugee families are entering India daily from predominantly Moslem East Pakistan, Archbishop James Knox, Apostolic Internuncio to India, told newsmen during a visit to the refugee camp here. The Archbishop, who earlier visited other camps here in the eastern Indian state of Assam, said he will send a detailed report to Pope Paul on the plight of the refugees, many of whom are Catholics.

◆ BUENOS AIRES — President Arturo Illia said the Argentine government decided not to require bishops to take an oath of loyalty to the state any longer as proof of their respect for members of the hierarchy. The loyalty oath, a part of the government's exercise of the so-called "patronato," was set aside in a presidential decree.

◆ SANTIAGO, Chile—The housing cooperative inspired by Cardinal Raul Silva, S.D.B., of Santiago, started only four years ago, now has over 2,000 dwelling units under construction.

◆ LONDON — The people of Malta will be asked to decide in a special referendum how much influence the Catholic Church will have in the island's independent government. According to an agreement announced here by Maltese Prime Minister Giorgio Borger, the referendum will be held in the summer.

◆ SEVILLE — Cardinal Jose Bueno y Monreal of Seville, has

declared that the "social sins" of Spanish Catholics cause scandal among non-Catholic groups and injure the cause of Christian unity. Writing in a pastoral letter, the Spanish prelate said his country "is known throughout the world as a Catholic nation."

◆ LIMBURG, Germany—A high Nazi official on trial here for the murder of 75,000 sick and feeble-minded persons has testified that he helped prevent the arrest of Catholic and Protestant church leaders who had protested the killings. Dr. Hans Heilmann, who was in charge of the "mercy killing" program, said that after his arguments Hitler overruled SS chief Heinrich Himmler and his deputy Reinhard Heydrich who wanted to arrest the churchmen.

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GUILD MAKES EASTER BASKETS—The Ave Maria Guild members have made Easter baskets for residents of the St. Paul's Hermitage, Beech Grove. Shown above admiring the colorful baskets are guild members Mrs. Amanda Stephens, standing left, and Mrs. Vincent Kavanagh. Seated from left are Mrs. William Greenwell and Mrs. Max Greenwood. At right is Sister M. Bernice, O.S.B., administrator of the Hermitage. (Staff photo)

JESUIT'S CONTENTION

Communion for non-Catholics seen 'theologically possible'

NEW YORK — A Catholic theologian has suggested that it might be "theologically possible" for non-Catholic Christians to receive Holy Communion at a Catholic Mass in special circumstances.

Father Daniel J. O'Hanlon, S.J., says that where such reception of Communion was a "most sign" — expressing the reality of both Christian separation and the desire for unity — it might be a theological possibility.

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

practical aspect—whether competent Church authorities would consider it desirable in particular circumstances.

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

But, Father O'Hanlon notes, exceptions to the rule that non-Catholics may not receive Communion at a Catholic Mass already exist.

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

EXPLAINING his test for the theological possibility of non-Catholic reception of Communion, he says:

"The test, as always, is whether such an act would be an honest sign, faithfully expressing the reality of both separation and unity or whether it would be acting out a lie. . . . If such an event were frequent or normal occurrence it would surely be dishonest. . . ."

Among concrete possibilities he lists joint prayer at meals taken together by separated Christians; joint devotions and Bible readings at Catholic-Protestant dialogue meetings; and public choral performances where Catholic and Protestant choirs would sing hymns which are common to both Christian traditions.

an ecumenical purpose," the question of whether or not to permit 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 to be made by private individuals," he declares.

Father O'Hanlon emphasizes the importance of joint worship for the progress of ecumenism on the grass roots level and says such a step would remove the present obstacles to such worship.

Among concrete possibilities he lists joint prayer at meals taken together by separated Christians; joint devotions and Bible readings at Catholic-Protestant dialogue meetings; and public choral performances where Catholic and Protestant choirs would sing hymns which are common to both Christian traditions.

Abroad

◆ CAPE TOWN—South Africa's Bishops have condemned a bill that will further restrict Negro residence and employment in this nation—which the government is seeking to push through Parliament on participation of church human rights. The Bishops' statement was issued less than a month after their reaffirmation of their opposition to the government's policy of apartheid, or strict racial segregation.

◆ KAMPALA, Uganda—The half-million Christians in the southern Sudan fear that massacres are not far off for them, now that all their missionaries from abroad

Sees challenge to West in developing nations

WASHINGTON—A British economist and political scientist said here that the western world faces a choice "between generosity and indifference."

"We face a world in which our wealth and others' destitution live side by side," said Barbara Ward.

"Little that is said about poor nations today was not said of poor nations some 80 years ago, and it took decades of patience and education to change these same shillies people into fine upstanding members of the consuming public," she said in a lecture at Georgetown University (March 20).

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

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

"Even the most successful take-off in the world—Japan's—look at least 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 something which we, with our resources, simply could not accomplish in the time."

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

"We cannot go on forever saying 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.

MISS WARD, author of many books on political affairs, economics and the underdeveloped nations, said the result of abandonment or drastic cuts of western—particularly American—foreign aid to the underdeveloped countries would be "starring."

WASHINGTON—Pope Paul VI has named two Auxiliaries to Archbishop Patrick A. O'Boyle of Washington.

Msr. William J. McDonald, 59, rector of the Catholic University of America here, has been named Titular Bishop of Aquae Regiae and Auxiliary Bishop of Washington.

Msr. John S. Spence, 54, pastor of the Church of the Sacred Heart here and Director of Education in the Archdiocese of Washington, has been named Titular Bishop of Aggersel and Auxiliary Bishop of Washington.

The appointments were announced here by Archbishop Egidio Vagnoni, Apostolic Delegate in the United States.

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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 that otherwise might not come to his attention. To be sure, what the transient passenger reads in these local papers is not always to his liking but, then you can't win them all. Recently, for example, as I was waiting for a plane in a mid-Western airport, I picked up a copy of the Chicago Daily News to white away the time. And there, as big as life, on the front page of the financial section, was a two or three-column story headed "Excessive Pay Called a Charity Operation." Of all the recent newspaper stories not to my liking, this one takes the cake.



essor of Economics at the University of Chicago Graduate School of Business Administration—had given a speech that day at a meeting of the American Newspaper Publishers' Association.

WHEN I SAW the headline, "Excessive Pay Called a Charity Operation," I immediately assumed that some economist or politician or rabble-rousing labor leader must have said something that morning about the high salaries which are paid to certain corporation executives, movie stars, or what have you. But that merely goes to show that I am probably too innocent and too naive to be traveling around the country all the time without a keeper, for the headline in question referred not to people in the upper income brackets, but rather to average American citizens at the bottom or near the bottom of the national economic totem pole. It's their "excessive pay" that the headline—quoting a distinguished economist from the University of Chicago—characterized as a "charity operation."

WHAT OF THE DAY

Death of an archbishop

By REV. JOHN DORAN

Just a few hours ago a little part of many a priest died. It was the death of our old Archbishop Gerecke, who for 37 years served as Bishop of Tucson. We, the priests who had served under him, felt in his death the chilling of a warm hand on our hearts. I was a tiny child in second grade when I first met the Archbishop. I had played the part of a priest in some silly play to which he was exposed as he made his first official visitation of his new diocese of Tucson. Later, when he would come to our little town for Confirmation, he would always ask me if I were still going to be confirmed. He would send me to the seminary and finally, one 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. It was he, too, who moved me through several assistantships, sent me to my first parish at Tombstone, and finally said: "There are ten acres of alfalfa land in the outskirts of Phoenix which I want you to change into a parish. It was assigned here to take over this parish, I wrote and told the Archbishop that I 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 many others, fill my mind. And yet, I am but one of the little ones of many priests in this diocese who have loved and been loved by him. Archbishop Davis of Santa Fe and Bishop Green, who were his immediate successors, and two of them whom he ordained and later consecrated into the Episcopate. The last time I saw the Archbishop, a couple of months ago,

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



PLAN WHITE ELEPHANT SALE—The Altar Society of St. Mark's parish, Indianapolis, will sponsor 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 Plium, left, co-chairman, and Mrs. Joseph Miller, Altar Society vice president. Not present was committee member Mrs. Henry Brinkman, (Staff photo)

CORFU: Towards Christian Unity?

CORFU, an island off the coast of Greece, was famed in legend as the place Ulysses was entertained. Not long ago a modern traveler stopped there, the Greek Orthodox Patriarch of Constantinople. The Catholic Bishop, Bishop Vathalhis of Tucson, is en route to meet him. Said the Orthodox Patriarch: "Let's not look at the past. Let's look at the future and work for unity." Bishop Vathalhis is hopeful that, in the years ahead, Catholics and Orthodox will work closely together as Christians should. Bishop Vathalhis' problem, however, is that his Cathedral is bombed during World War II. The Catholic school and the rectory. On Sunday his offices Mass in the cemetery chapel—and this chapel accommodates only 50 people. . . . To rebuild the Cathedral will cost only \$10,000. Will you help? Our Catholics in CORFU can give much money, but they will contribute the labor. . . . The fresh air of unity is blowing in CORFU. Your gift, large or small, will help it along.

MARY, OUR MOTHER Her title, Mystical Rose, seems so appropriate for Holy Week and the Spring. Mary shared in Christ's throne as in His glory. . . . Why not now enroll yourself in MARY'S BANK, the dollar-a-month club through which people who train native Sisters Marys in the Middle East? A mission club is the easiest, simplest way to help the mission. MARY'S BANK: For training other Marys, Sisters THE DAMEN LEPPER CLUB: Helping lepers, of course CHRISTIANITY CLUB: For training native Christians ORPHANS' BREAD: Feeding abandoned children

THE FLOWER SHOW: When we visit it each year we remember the Bible verse about nature's resurrection as it awakes after its own. . . . The morning mail, which brings your STRINGLESS GIFTS, helps plant new seeds in our Near East missions. These seeds blossom into chapels and convents, medical care for the sick, bread for the hungry. . . . Is there a better Easter gift for God? . . . Tell us, with your gift, to "use it where it's needed most."

FIRST HOLY COMMUNION. A little girl in INDIA is wondering. Next month she will, please God, receive her First Holy Communion. Unlike someone 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 \$10. Can't you imagine the remembrance this little girl will give you in her prayers?

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THE YARDSTICK

Economic anarchy

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 citizen. 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. 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

Pope Paul gives advice to those in teaching

VATICAN CITY—Holding that young people tend to be conformists, Pope Paul VI said that teachers ought to try to develop their individual personalities and self-affirmation. He remarked to a delegation of teachers active in the youth movement of Italian Catholic action that an educator should not be a passive observer of the phenomena of the life of young people.

RATHER, he said, the educator "must be a friend, a teacher, a trainer, a doctor, a father, who is not so concerned with observing the behavior of his pupil in given circumstances as with preserving him from harm and training him to understand, to desire, to enjoy and to profit from his experience."

Pope Paul admitted that environment is an important influence, but said that it "does not make men" of itself. 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

acquiescing to fashion, for fearing to be different from others, and for giving up too easily. "What you are doing is good. You are awakening in the youth-ful soul the capacity of judging, of freeing, and of affirming himself, of being a person and not a number in a mass." The Pope warned the educators against mistaking action for thought, and "making experience the fount of truth." The teacher's goal, he said, must be to train a man to act as he thinks.

COUGHS OUT TO COLDS FATHER JOHN'S Medicine Gives QUICK RELIEF by its soothing effect on the throat

Pope Paul emphasizes the role of the worker

VATICAN CITY—Pope Paul VI, speaking at a Mass in St. Peter's Basilica on the feast of St. Joseph, urged workers everywhere to "bring Christ back to . . . the world of labor, the industrial world and the world of social controversies."

The Pope celebrated the Mass for employees of the Fiat automobile works in Turin, who were in Rome 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."

"Do you," he asked his congregation, "feel the same mission, that of protecting Christ? St. Joseph protected Christ in the conditions, the adventures and difficulties described in the eventful history. Do you feel you could protect Him in the modern world, in the industrial world, in the world of social controversies?"

"PERHAPS YOU do not think that the feast of St. Joseph could bring such an unexpected challenge aimed so directly at you. Nor did you expect that the Pope would delegate to you a role which is entirely his, or more his than yours, namely that of defending and caring for the interests of Christ in present day society?"

"However," the world of labor has the necessity and the right to be penetrated, to be regenerated by the Christian spirit, and this must be done chiefly by workers themselves," the Pope stressed. "This," he said, "is the fundamental point which might call for a lengthy debate. But since you have come here, are already persuaded. An impartial and sincere judgment on the evolutionary

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VIEWING WITH ARNOLD

Elia Kazan produces another masterpiece

By JAMES W. ARNOLD

Against "America, America," Elia Kazan's sprawling masterpiece of gratitude to an aggressive ancestor, one can raise a host of petty objections. The film has almost everything: freshness; a real vitality; pictorial splendor and subtlety; characterization of literary quality, an imploding sense of the variety, dignity and tragedy of the human condition.



Yet it runs too long (nearly three hours), and much before the end the film has said it all. Part of the problem is the lead part of the young Greek (Stathis Ghalalis) with an appealing, handsome face but only two or three expressions. The boy lacks the versatility and skill to carry us the full distance.

Perhaps a more important negative factor is the theme itself: the obsession of a boy to escape the decadent Turkey of the 1800's and begin a new life in America, which he idealizes as a substitute for Heaven. This is far from the familiar will-the-noble-immigrant-make-it film. The boy's motivation is not rational, but neurotic and full of fantasy.

When honest methods fail, he uses dishonest and degrading ones. He has learned it is that kind of world. The important thing is to Get Where He Wants to Go.

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

Producer-writer-director Kazan, for the first time complete creator of his own film, shares these mixed feelings. But a note of gratitude predominates, a genuine acknowledgement of the survival of the fittest. For if the boy Stavros had not been so ruthless, then neither he nor his relatives would have escaped the physical and moral morass of the Middle East. In the family history of the real-life Kazan (born in Constantinople), the act was magnificently crucial.

Despite its imperfections, this is a brilliant film. Kazan, whose productive career spans less than 29 years, has the unique distinction of having been critically acclaimed best film director three times, best stage director four times. At least three of his movies belong on any all-time list—"Viva Zapata!," "East of Eden," "Wa-

terfont." As his first "original," "America, America" is a major cinematic achievement. The film bristles with Kazan-patented realism and tension. Much of it is physical—the conflict between Turk oppressor and Greek and Armenian minorities, set in the rugged rural wilderness of the actual locales. But the best is psychological: what happens when Stavros becomes engaged to the homely daughter of a wealthy family so he can use her dowry for passage to America.

Acting honors in this episode are usurped by the girl (Linda Marsh), a frail creature whose inner vitality all but burns holes through the screen, and her father (Paul Mann), a stock bourgeois merchant turned into a complicated, delightful human being. (Miss Marsh will soon be on Broadway as Ophelia to Richard Burton's Hamlet.)

The more memorable sequences: the arrival of the sailor in the merchant's parlor, surrounded by Victorian decor and three fat, meddling uncles, while the women fuss and clatter in the kitchen; actor Mann's recounting of the joys of Old World family life; the horseplay between father and favorite, over-protected daughter; the family's stuffed stupor after an elaborate meal.

Kazan displays his virtuoso skills in film narrative. Sometimes it is in worthless montage of images (of the family gathering their treasures for the boy's journey, or of his struggles on the docks to earn his money). Sometimes it is in the shots alone: of the awesome Anatolian mountains, rained with whips of cloud; of people scurrying from the marauding Turkish cavalry; of the tiny figure of Stavros clambering over the fast face of a plateau, or (shot from above) winding through village streets pursued by the scolding voice of his mother.

Cutting is used imaginatively to telescope time, even within a scene, thus omitting extraneous dialog and tedious changes in mood. The sound of the next scene often intrudes on the last moments of the previous scene. When Stavros is tempted by an evil traveling companion, a speedup in the rhythm of the cuts (from girls to boy to tempter) produces excitement and tension.

A more remarkable example occurs when the boy, taunted beyond endurance, finally attacks and kills his tormenter. This is violence purely by indirection: in the tempo of the cutting, the sounds of the fight, the glimpse of a hand or head below the risky hilltop where the camera is stationed.

The movie captures fragments of humanity indescribable in any other medium. While Stavros' father describes for the family how one day the boy will set up his younger brothers in business, there is a lovingly poignant exchange of smiles between Stavros and a chubby young sibling. There is the heart-tearing shriek of a prostitute, threatened with eviction, echoing "I'm only a shabby apartment. I'm only an animal without a bed and a room!" And at Ellis Island, as the immigrants await the customs inspectors, the soundtrack changes from utter silence to a crescendo of expectant noise (as the inspectors arrive) to silence again (as they settle down to question each arrival).

These are only samples of the film's richness. It may well be another instance in which the parts outshine the whole. But few movies in recent years match the emotional pull of Kazan's climax: the camera sweeps over the faces of the hopeless persecuted in a Turkish village, as Stavros' off-camera voice calls from America: "Come to America, son. Let's go, you!" (Legion of Decency: A-3—morally unobjectionable for adults)

'Mediterranean Holiday' for 'young of all ages'

By FRED W. FRIES

"Mediterranean Holiday" is a movie for the young of all ages—from eight to eighty.

The European-produced film, done in a glorious new color process called Cinevision, is holding a fall-blown premiere tonight (Friday) at the Lyric Theatre in Indianapolis. The new process, which employs only one camera, has all the impact of Cinema without the annoying split screen. The movie plot, if it can be called that, traces the adventures of 20 Nordic teen-age cadets on a three-month clipper ship cruise of the Mediterranean. If you discount a storm at sea, the adventures are centered in exotic ports-of-call like Istanbul, Port Said, Granada, Athens and Monaco.

AT MONACO, the camera literally "puts you in the driver's seat" in the world famous Grand Prix. A camel fight in Turkey and a regatta in the harbor of Athens are but two of the thrills which theatre-goers will share with the young adventurers. The photography is the most spectacular you have seen.

One of the highlights of the film for this reviewer was the episode involving the transfer of one of the young seamen by helicopter to a U.S. aircraft carrier, the Shantara, for an emergency appendectomy. While "aboard," viewers are treated to an inspection tour of the carrier (the excursions are reversible), including some spectacular shots of jet aircraft taking off and landing.

BURL IVES serves as narrator, giving the audience a background on the historic spots visited and interspersing the narrative with soothing sea chanteys, sung in the incognito style. The Good Friday opening scenes unfortunate timing, but may have been dictated by one of the closing sequences—the traditional Holy Week procession in Seville, Spain.

"Mediterranean Holiday" will be talked about for weeks to come. It is a movie that shouldn't be missed.

Blames schools for lack of religious vocations

SAN FRANCISCO — A priest charged here that many Catholic schools have become too secularistic and un-Christian to produce a substantial number of religious vocations.

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).

Many Catholic schools, said Father Majchrzak are "at base secularistic, displaying and almost flaunting religion, but ridden with selfishness in the administration, overt acts of uncharity among faculty members, and a policy of inverted hierarchy of values. The air is almost thoroughly un-Christian."

"THE INSTRUCTION of religion," 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 follower of authoritarianism instead of authority, who moralizes instead of instructing informally and inspirationally, who demands parroted recitation of formulas instead of understanding and assimilated responses, who himself clearly is not committed to his own instruction."

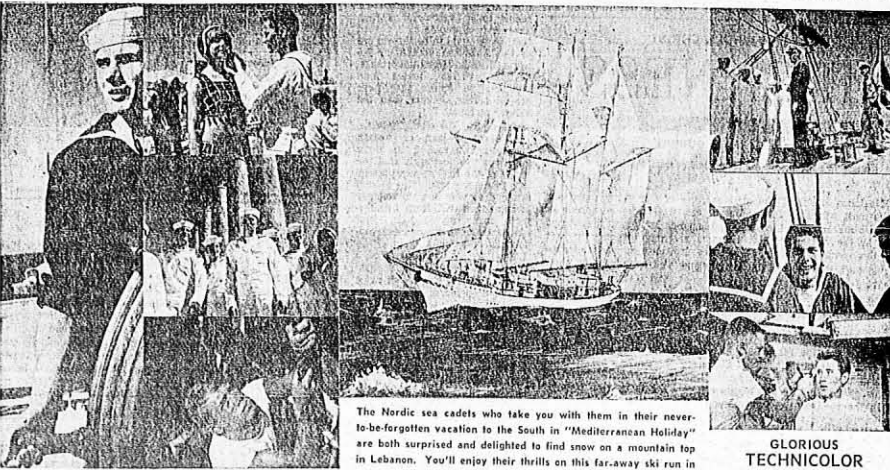
One of several speakers who discussed the decline of vocations in Catholic schools, Father Majchrzak also placed blame on Catholic families which "rest complacently on the contradictory horns of Catholic theory" and become a "caricature of the Mystical Body of Christ." He said, through "an aloofness of the rectory from the parsonic, the neglect of the priest, the standing and appreciation in the pulpit, the 'officialism, the altar, the classroom, and an obvious lack of commitment to the things of God."

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



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You'll literally jump for safety when these huge beasts of the desert seem to come hurtling right at 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.

Advertisement for the movie 'Mediterranean Holiday' featuring Burl Ives. It includes showtimes (8:15 P.M. and 10:15 P.M.), prices, and a student discount. The ad also lists the Lyric Theatre address and contact information for mail orders.

More involvement by Catholics asked in rights movement

PORTLAND, Ore.—There is an urgent need "for more direct action and involvement" by Catholics in the civil rights movement, a crisis in which we must use "extraordinary means," a missionary priest said here.

Father John LaBauve, S.V.D., who spoke at the annual convention of the Archdiocesan Council of Catholic Women here, said in a number of localities in the South, Negroes and whites assisted at Mass, catechetical and pre-Cana conferences together before the "open hostility began" in the civil rights field.

A veteran of 10 years of mission parish work in Louisiana and Mississippi, the Society of Divine Word priest said: "Recent events in the civil rights movement disturbed the beginning. But they have only upset it so we can get to the ultimate solution. It is like treating cancer. You don't cover it with 'Vaseline' and band-aids. The only way to attack it is to cut it out."

Father LaBauve, who is doing missionary work in Indianapolis now, urged priests to "show a greater sense of civic responsibility in all events taking place in their localities" rather than "play an ostrich role." He also called for an upsurge in encouraging Negro religious vocations.



FATHER LABAUVE

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 Lyric Theatre here beginning on Wednesday, March 25. The run will continue through Tuesday, March 31.

The council - a new Easter

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

IN JANUARY, Pope Paul VI prayed at the shrine of the Holy Sepulchre, site of the miracle of the Resurrection. It was there at daybreak on the first Easter that an earthquake shook the tomb, the stone was rolled away and Christ walked out into the world of the living.

As St. Athanasius noted, by His Incarnation and Resurrection Christ brought a new power and a new light into the world, trans-

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 message of hope.

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

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

Last September Pope Paul reminded the bishops of the profound experience they had undergone 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 world a message of greeting, of brotherhood and of hope.

The council has given a large share of its attention to the problem of the relation between Scripture and Tradition, and to the question of the primacy of the Pope to the role of the bishops in governing the Church. It has devoted long months to the task of reforming the liturgy, the heart 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

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

Sad story

That history has been a sad and at times a scandalous story of dissension. I often think of the fact that Mary Magdalen had difficulty recognizing Christ in the garden on the morning of the resurrection. The disciples on the way to Emmaus also had difficulty in discovering the identity of the mysterious stranger until He broke bread and then suddenly disappeared. Down the centuries, Christians have had great difficulty in recognizing Christ present among their brethren.

At the very beginning of Christianity, the followers of Christ were all of one mind and one heart but all too soon they fell to quarrel among themselves. St. Paul undoubtedly saw the shadow of disunity approaching the Christians of Corinth. "Now I beseech you brethren, that you all say the same thing; and that there be no divisions among you but that you be perfectly united in one mind and in one judgment."

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 portrayed in recent newspapers of Pope Paul embracing the Orthodox leader, Patriarch Athanasios, in Jerusalem.

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 name of Jesus Christ and the sacrament of Baptism. It goes on to laud them for openly professing Our Lord Jesus Christ as Lord and Saviour, praise their practical charity to the neighbor, their courageous Christian lives, their reverence for the Word of God in Scripture, their manifestation of faith in Christ in their worship.

While they do not enjoy perfect communion with the Catholic Church, they are nevertheless 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."

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 holiness their particular church lost at the time of the Reformation. We share the blame for that Reformation and we regret that it ever happened not only because it severed European Christian unity but also because it deprived our Christian confessions of invaluable sources of grace.

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 McNamara writes in Christian Unity (The Furrow Trust), "It is difficult to escape the conclusion that there are dissident Christians who fall to reach their salvation because they do not possess the fullness of means of holiness which they would have enjoyed in the Catholic Church."

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,
For your rebirth.
Rise up, sweet streams
and fountains
From winter gloom.
Break out and laugh! Your
Maker
Has left the tomb.
All nature rises with Him
To life anew,
And our heart-tombs
break open
To let joy through.
—Sister M. Albertina, C.D.P.

by Christ are quite unnecessary. This Easter morning, midway between sessions of the Second Vatican Council, the Church is bidding 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 by revolutions or new deities but by the fresh shoots of devotion and by, finally, age after age." But to bring the question closer to home, is there any visible indication of a great outpouring of Christian charity among the Catholics of America? Is ecumenism 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 catch on to the movement, probably because we Catholics have not been welded together with Protestants in Christian fellowship under the lash of persecution, as has been true of European Catholics and 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. Actually, the ecumenical movement has made Catholicism more friendly to Protestants than ever before in the history of the Church.

these last three years: innumerable dioceses have established ecumenical commissions and the Baltimore archdiocese has announced a national workshop for ecumenists in June. The election of a Catholic to the Presidency has given us a new confidence in our Protestant brethren and the dawn of Easter, 1964, finds us ready to assure them, in the words of Pope John: "We do not intend to conduct a trial of the past; we do not want to prove who was right and who was wrong. All we want to say is, 'Let us come together. Let us make and end of our divisions.'"



FAMOUS CANVAS — "La Doloresa," by Bariloeme Murillo, Spanish (1474-1621), Prado Museum, Madrid.



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MY CROSS

Help me carry my cross today,
O blood-stained Saviour; may I say
I walk need-satisfied in the service of God,
The path the saints and martyrs trod.
The road is dark, the hill is steep,
And I have been so long asleep,
Full of self and stubborn pride,
Where others walked I wished to ride.
Trials are hard to understand;
Blessed Jesus, take my hand.
Listen to my heart-felt prayer;
Son of God, make me aware
Of others in their dire need,
Victims of a world-wide greed.
Strip me of my lethargy,
That I may follow Thee,
And having reached that sacred hill,
Nail me to Thy holy will.

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



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ANCIENT PRIVILEGE

Italian villagers elect new pastor

META, Italy—Catholics of this small town across the bay from Naples went to the polls recently to elect their new pastor. It was the first time they had done so in 40 years.

The ancient privilege for the people to elect their parish priests—called the right of patronage—still exists in a few localities in Italy. Meta's parish of Santa Maria del Lauro is one.

The privilege of choosing the parish priest here by secret ballot traces back to 1545. That was when two citizens, Nardiello del Pulo and Raffaele Falifani, gave the land for the new basilica of St. Mary of the Laurel. Their donation of the land was made on the condition that the faithful would have the right to elect their pastor from a list compiled by authorities of the Sorrento archdiocese.

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 broadcast from Sofia describing the new rite, which is "purged of religious delusions."

The ceremony, 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 of Central Indiana.

'Open occupancy' program urged

TUCSON, Ariz.—Bishop Francis J. Green has called on Catholics to support a campaign to end racial discrimination here. In a letter read (March 15) in all churches, he advocated an open occupancy program.

Negro Catholics seen font of future priests

CHICAGO — The million U.S. Negro Catholics are an untapped source of future priests, according to a Chicago curate who says there is "great need for a substantial increase" in colored priests.

Permits evening nuptial Masses

LITTLE ROCK, Ark.—Permission for Nuptial Masses and marriage ceremonies up to 8 p.m., has been granted to parishes in the Little Rock diocese by Bishop Albert L. Fleeter. Previously the deadline for such services had been noon.

Denied passport

ROME — Archbishop Dole-law Kominek for Wroclaw, Poland, was not able to attend the meeting of an ecumenical council commission here because his country's communist government did not give him a passport. The Archbishop was also denied a passport to attend the council's second session last year.

Denial of passport

According to Father Mallette, there are now 131 U.S. Negro priests, with only 64 Negro seminarians studying in the nation's 263 major seminaries, monasteries and houses of study.



EASTER CARD PARTY—The annual Easter Card Party at St. Philip Neri parish, Indianapolis, will be held on Wednesday, April 1, at 1:30 and 8 p.m. Embroidered pillow cases will be featured as table prizes, while other door prizes will also be available.

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AT WOODS CHORALE FESTIVAL—Shown above are the directors of the four Indiana Catholic college singing groups who participated in the recent Choral Festival at St. Mary-of-the-Woods College. Seated, left to right: Sister Maria Brendan, S.P., St. Mary-of-the-Woods College; Sister Vivian Rose, O.S.F. Marian College, Indianapolis; and Father Lawrence Holman, C.P.P.S., St. Joseph's College, Rensselaer. Standing: James McCaslin, Marian College, left, 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.

THE BARING OF A SOUL

Diaries of Pope John released in book form

VATICAN CITY—The late Pope John XXIII has revealed in his private diaries that when he first expressed his idea to summon an ecumenical council "the first person to be surprised by this proposal of mine was myself."

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

than himself, before the Pope, the Vicar of Christ."

Funeral Mass held for Brendan Behan

DUBLIN — Irish playwright Brendan Behan, who was often a bitter critic of the Catholic Church in his plays and stories, was buried (March 23) after a funeral Mass at Sacred Heart church in the Dublin suburb of Donnybrook.

Such an idea was summoned in 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. . . ."

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

ARCHDIOCESAN Bulletin

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS
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Marian College Auditorium
Adm.: \$2.00 Students: \$1.00
UNIVERSAL NOTRE DAME NIGHT
Monday, March 30
Indianapolis Athletic Club
Reception: 8 P.M., 7:30 P.M.
ANNUAL EASTER CARD PARTY
St. Philip Neri Council of Catholic Women
Wednesday, April 1 — 1:30 P.M. and 8 P.M.
School Auditorium
"SPRING SWING" Assumption P.T.O. Dance
Friday, April 3 — 8 P.M. 'til Midnight
Westside K. of C. Hall \$3.00 Per Couple
ST. CATHERINE MONTHLY CARD PARTY
Sunday, April 5 — 2 P.M.
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Shared-time advantages emphasized

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 of religious leaders, meeting at the Harvard Club here.

Public schools would benefit from "increased common interest" resulting in "increased financial support at the local level," Hunt said. They also would encounter less "outside pressures for religious observances in public schools," and they would become a "service institution for all students," thus providing more common ground for both public and church school students."

ADVANTAGES to church-related education would include a chance to improve the quality of religious training, lessen financial burdens and increase the overall number of students while reducing the size of classes, he said.

He cited four objectives he said would benefit society in general: "1. Greater social and cultural assimilation resulting from increased religious interrelations."

"4. Home, church and school would be enabled to cooperate more fully in the education of children.

New pact reassures Church in Venezuela

By MSGR. J. M. PELLIN
CARACAS, Venezuela — A new agreement entered into by the outgoing government of President Romulo Betancourt and the Church has guaranteed the Church the full exercise of the Catholic worship throughout Venezuela.

Furthermore it recognizes the Church as having juridical status with authority extending to dioceses, cathedral chapters, seminaries, parishes, religious orders and congregations.

Following the signing of the agreement by the Apostolic Nuncio, Archbishop Luigi Dadaglio, for the Holy See, and by Foreign Minister Marcos Falcon Briceño, for Venezuela—the Nuncio declared that the agreement "paves the way for increasingly more harmonious relations and cooperation, for the benefit of all Venezuelans."

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 election of bishops by the national Congress simply on presentation of a three-name list by the President of Venezuela.

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 Briceño, controversy was held to a minimum most of the time because "the governments maintained an attitude of tolerance and the Church one of patience."

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 exercise of the Catholic worship throughout Venezuela.

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.

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

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

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• A fund for Church subsidies continues to be carried in the national budget.
• The bishops can now freely establish new parishes and appoint their own pastors.
• Members of the foreign clergy—Religious or diocesan—once having fulfilled the Immigration requirements, can establish and direct seminaries and novitiates.
• The Catholic laity is free to promote and spread the principles of the morals and doctrine of the Church.

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