

# Historic meeting enlarges Rome, Canterbury dialog

By PATRICK RILEY  
VATICAN CITY — In an atmosphere carefully compounded of friendliness and formality a pope and an Anglican archbishop of Canterbury met officially for the first time since the Reformation.

Archbishop Michael Ramsey, spiritual leader of the worldwide Anglican Communion of 17 independent churches and 45 million members, arrived at Rome's Fiumicino airport (March 22) for his historic three-day visit.

The overworked word "historic" rings clear and strong in this case for several reasons. The previous visit of the then archbishop of Canterbury, Dr. Geoffrey Fisher, to Pope John XXIII, symbolized a new era of good feelings, but was strictly personal and unofficial.

Archbishop Ramsey's visit was formal and official. The archbishop himself said he would get down to business with the Pope, speaking to him of the relations between the two churches and the impact of these relations upon feelings and consciences.

AND THIS time the Pope and the archbishop of Canterbury, who is primate of the state Church of England, prayed together in public.

Throughout the visit the Pope and his subordinate took every care to render Archbishop Ramsey the honor considered due to the spiritual leader of so many of the world's Christians. At the public prayer ceremony in the basilica of St. Paul's outside the Walls on the third and final day of the archbishop's visit, Pope Paul and Archbishop Ramsey entered the church side by side.

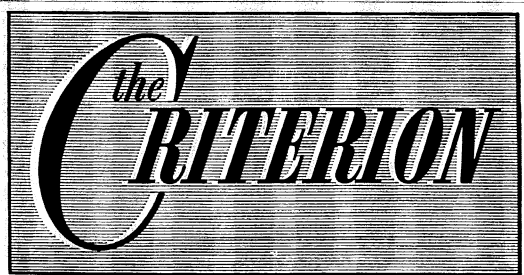
Archbishop Ramsey was the Holy See's guest at the English College, where generations of Englishmen have studied for the priesthood since the final breakaway of the Church of England from Rome in the 16th century.

Besides this hour of common prayer, Pope Paul and Archbishop Ramsey met twice. The first official encounter was solemn one on March 23, the second of the archbishop's three days in Rome, on March 25. The archbishop, however, immediately before this formal meeting, they were able to greet one another briefly in a small room of the college.

TOGETHER they stepped out into the splendor of the chapel beneath the history of salvation from the creation to the last judgment as evoked by the brush of Michelangelo. They sat next to one another in armchairs. The Pope read his prayer, the archbishop responded. Archbishop Ramsey read his prayer, the Pope responded.

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## THEOLOGIANS AGREE

### 'People of God' concept seen as major council contribution

By RUSSELL SHAW

NOTRE DAME, Ind.—In rediscovering the idea of the people of God, the Second Vatican Council made a major contribution to the Church's self-understanding, two European theologians agreed here.

This point was made by Father Henri de Lubac, S.J., of France and Canon Charles Moeller of Belgium in addresses (March 21) to the international conference on "Theological Issues of Vatican II." Both men discussed the council's Constitution on the Church.

Some 400 theologians and religious leaders attended the conference, which was sponsored by the University of Notre Dame. Participants included Catholics, Protestants, Orthodox, and Jews and came from the United States, Europe and Latin America.

FATHER DE LUBAC, an emeritus professor of the Faculte de Theologie Catholique, Lyons, France, also declared "the reality of the Church" and other works, called the concept of the people of God "one of the major original approaches, not merely of the Constitution (on the Church), but of the entire council."

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"They are thus opposed to any radical and basic distinction between categories of Christians, to any favoring of one caste, as also to any in-

sistence on the esoteric," he said. "Thus," he added, "they put us on our guard even today against the dangers of any one-sided presentation in explaining the relationship between the laity and the hierarchy, between pastors and their flock."

IN THIS connection he quoted St. Augustine's statement to his people in one of his sermons: "For you I am a bishop and with you I am a Christian."

Canon Moeller, who was recently named undersecretary of the Vatican's Doctrinal Congregation—the former Holy Office of God, for it constitutes it—emphasized that the idea of the Church as the people of God includes the clergy as well as its service," he said.

"The sacrament of baptism is the royal gate," he commented. "The most important day in the life of the Holy Father and Orthodox thought, he added himself. His Eminence Cardinal Leo Suenens (of Malines-Brussels, Belgium) recently remarked in an address, was not that of his conservation but of his baptism."

The idea of the people of God also explains the idea of the "universal priesthood" of the faithful, he said.

"When it is considered in the theme people of God," he said, "before consideration of sacerdotal priesthood, it appears as rooted directly in Christ, linked to the sacraments of Christian initiation—Baptism, Confirmation, Eucharist—and establishing the threefold dignity, sacerdotal, royal and prophetic, in which all Christians, lay and clerical, share."

"The ministerial priesthood then appears as a 'ministry' in the exact sense of the term, that is, as a service of the people of God," he continued.

"No doubt in one sense the hierarchy precedes the people of God, for it constitutes it through the sacramental order. But in another sense it presupposes the people of God and its service," he said.

NOTING THAT the idea of the people of God should appeal to elements of both Protestant and Orthodox thought, he added: "It is good to recall, however, that it was not first of all a concern for ecumenical dialogue that this modification was introduced. It was done quite simply by the rediscovery by the council of one of the oldest realities of ecclesiology from the Biblical point of view."

## Bible 'no longer barrier' among Catholics, others

NOTRE DAME, Ind.—The Vatican Council declaration on divine revelation "removes forever the wall of separation which has kept Catholics and Protestants apart in their reading of the Bible, an international conference on "Theological Issues of Vatican II" was told here.

It returns the Bible to Catholics, thus showing an awareness at an ecumenical value. Further it strengthens ecumenicity by endorsing collaboration between Catholics and non-Catholics, in translating the Scriptures.

These statements were made by Father Barnabas Ahern, C.P., who was an adviser to the mixed commission for the drafting of the document, promulgated by the Council at its final session in 1965.

FATHER AHERN, a permanent consultant to the Pontifical Biblical Commission in Rome, said that the spirit of renewal engendered by the document "will forge a new bond with Catholic and non-Catholic alike, though not members of the Church, have always cherished the sacred Scriptures and have

often expressed wonderment that Catholics in general have so little familiarity with its pages."

An important result of the document, he said, is that methods used by Scripture scholars, Catholic and non-Catholic, and consistently followed, were approved and the Scripture exegete is now in the very forefront of the Church's living tradition.

"NEVER AGAIN will there be any reason for heightened fundamentalism in the Church," Father Ahern declared. "There will be more excuse for those unjust criticisms which have so often belighted the lives and labors of the Church's devoted scholars."

The speaker emphasized that while the document affirms that God is the author of the Bible and speaks to men through the inspired text, it "does not raise much less attempt to answer, the question as to how God used men in the writing of His book. This theological uncertainty of the past is still too many for a definitive pronouncement by the church."

### Reminder

The third annual 'Pop' Concert, sponsored by the Indianapolis District Council of Catholic Men, will be held at 2 p.m. Sunday, March 27, in Clowes Memorial Hall, Indianapolis. Featuring the Indianapolis Symphony Orchestra, directed by Renato Pacini, the concert will aid the major projects of the DCCM — the Talbot House, Latin School Foundation, St. Dismas Society and Inter-Faith Visits. Tickets are available at the Clowes box office.

REV. COLMAN BARRY, O.S.B. RABBI ARTHUR GILBERT



FATIMA DIRECTOR AND STAFF—Father James D. Moriarty, director of Our Lady of Fatima Retreat House, Indianapolis, welcomes three new Dominican Sisters above. Sister Alvina recently to assist in the operation of the Archdiocesan retreat house for women. Sister Mary Reginald, second from left, is superior of the friars from the Dominican Congregation of St. Catherine de Ricci, whose motherhouse is located in Media, Pa. Sister Mary Albert, left, and Sister Mary Giovanni will greet Fatima supporters during a reception from 4 to 6 p.m. Sunday, April 3, at the retreat house.

## ECUMENICAL OVERTONES

# Vatican revises rules for 'mixed' marriages

By FR. JOHN P. DONNELLY

VATICAN CITY — The Holy See has issued new rules on mixed marriages, softening some restrictions and dropping the penalty of excommunication for Catholics who are married before a non-Catholic priest or minister.

However, the document says nothing that would validate marriages for Catholics outside the Church. Although no longer excommunicated, Catholics married in civil or non-Catholic ceremonies are still regarded as being unmarried.

The document on mixed marriages was published (March 18) under the signature of Cardinal Alfredo Ottaviani, prefect of the Doctrinal Congregation. However, it explicitly states that the regulations are set down "by authority of His Holiness Pope Paul VI."

THE NEW regulations still require both parties in a mixed marriage to promise that children of the marriage will be baptized and raised as Catholics. The language of the document, however, seems designed to soften the impact of such promises in the conscience of the non-Catholic party.

Should the non-Catholic spouse object to the promises, the matter must be referred to the Holy See for further consideration.

Even for the Catholic party, the promises need no longer be made in writing if local Ordinaries decide otherwise. Formerly such dispensations from signing written documents were rare.

The new document, entitled Matrimonial Sacramentum (The Sacrament of Matrimony), states that mixed marriages may be held in a Catholic church with Mass and a nuptial blessing.

A non-Catholic minister may assist at the ceremony, but he may not take part in it. After the service he may offer words of consolation and exhortation. The participants may recite prayers in common.

A SEPARATE ceremony held in a church other than Catholic, either before or after the Catholic ceremony, is forbidden as well.

it has been the practice in the past to allow only the barest minimum of ceremony for mixed marriages. Many dioceses forbade music or flowers and did not allow the bridal couple to enter the sanctuary. Some dioceses insisted that mixed marriages be performed in the parish rectory.

Although there has been a lessening of these rules in recent years, the lessening was by way of exception. The regulations state that excommunications incurred by Catholics for having been married outside the Church are lifted. The effect of the law is automatic and retroactive. It covers all cases in the past as well as in the future.

Although the lifting of excommunication may have little practical effect, it is expected to help the ecumenical climate. Previously, the excommunication applied to non-Catholic church ceremonies only.

Regardless of the new regulation, Catholics are still bound by canon law to be married by a priest before two witnesses. (Continued on page 9)

## CARDINAL EUGENE TISSERANT

# Top prelate once aspired to military

By DESMOND O'GRADY

ROME—Anyone seeking an image of the Church militant could find it there. Cardinal Eugene Tisserant marches at the head of the college of cardinals.

The former French Ambassador to the Holy See, Cardinal Tisserant well welcoming him to the French Academy in 1962: "When you

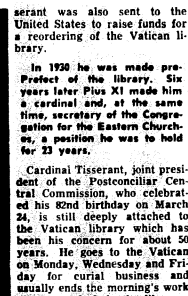
Desmond O'Grady is an Australian journalist working in Rome, and is a correspondent for several newspapers in Australia, Europe and for the Criterion.

house in Nancy, Eugene Tisserant chose the priesthood. However, he was later to fulfill his early wish to be a soldier. As a seminarian he studied not only theology but also Hebrew, Syriac and Assyrian to which he later added Arabic and Ethiopian. He was so expert in ancient languages that in the same year that he was ordained a priest, he occupied the chair of Assyriology at the pontifical Apollinare college in Rome and shared responsibility for the Oriental manuscripts section of the Vatican Library.

IT WAS IN THIS latter capacity that the young French priest made frequent trips to the Middle East to increase the patrimony of the library. He had already spent a year at the school of the famous Dominican Father Lagrange in Palestine but now, growing a beard and wearing a military dress, he travelled as far as the East in search of manuscripts.

On one of his first trips, in 1909, he met the severe and taciturn prefect of the Ambrosian library in Milan. Monsignor Achille Ratti, Monsignor Ratti found that Father Tisserant shared his passion for ancient texts, and invited the Frenchman home to eat the local specialty: risotto alla milanese.

During the first World War Godfather had been but, perhaps inspired by the Biblical scenes of the which decorated the family Ardennes region, and decorated



CARDINAL TISSERANT

for valor. He concluded the war as a lieutenant of the Algerian fusiliers, but, in its later stages, served as interpreter for the French High Command in Palestine, Syria and Mesopotamia, and the diocese whose incumbent is always dean of the college of cardinals.

ON his return to Rome, Tisserant met Monsignor Achille Ratti once again, but he was now Pope Pius XI. He saw Tisserant, dressed in civilian clothes, to Lubljana, Sofia, Istanbul, Athens, Damascus and Alexandria in Egypt in search of rare books and manuscripts which had come onto the market because of the war and he attended the exodus of Russian nobles after the revolution. Tis-

serant was also sent to the United States to raise funds for a reordering of the Vatican Library.

In 1926 he was made prefect of the library. Six years later Pius XI made him a cardinal and, at the same time, secretary of the Congregation for the Eastern Churches. He was promoted to cardinal in 1930, a position he was to hold for 23 years.

Cardinal Tisserant, joint president of the Postconclavarian Commission, who celebrated his 80th birthday on March 24, is still deeply attached to the Vatican library which has been his concern for about 50 years. He goes to the Vatican on Monday, Wednesday and Friday for curial business and usually, the second after March 24, is about 2 o'clock in the library.

On the other days of the week he attends the Congregations of which he is member, sees to the work connected with them at home, or provides for the pastoral needs of the seaside diocese of Ostia, Porto and Santa Rufina, the second after March 24, is still deeply attached to the Vatican library which has been his concern for about 50 years. He goes to the Vatican on Monday, Wednesday and Friday for curial business and usually, the second after March 24, is about 2 o'clock in the library.

EACH DAY He rises at 4:15 in his apartment in the Eastern Church of the building which is a mile or so from the Vatican in the Roman suburb Monte Verde.

After reading the breviary, Cardinal Tisserant says Mass

and then eats the breakfast prepared for him by his niece who acts as his secretary as well as his housekeeper. He nearly always eats lunch at home, has a nap, then handles correspondence or visits his parishes.

He goes to bed about 11:30, but never watches television during the night. He finds them a waste of time, and through his long life he has been almost pursuing multi-form interests.

There is at least one story about each cardinal. That concerning Tisserant is rather weak, but it has a point. Rooting about in a Vatican cupboard, the French cardinal came across a venerable manuscript in an ancient Oriental language. Employing all his skills, he deciphered it and then rushed to Pope Paul to announce his discovery.

"Your Holiness!" said Cardinal Tisserant, "at last I have discovered the name of the Thief who ignored Christ on the cross." He then announced the name. Paul said he would see if the manuscript was still alive and operating. Tisserant had named, in fact, one of the major figures in Vatican finances.

## St. Meinrad will host conference

ST. MEINRAD, Ind.—"Ecumenism in American Catholic Education" is the theme of a three-day conference featuring 22 Catholic, Protestant and Jewish scholars and educators at St. Meinrad Archabbey here March 28-30.

The conference is the third sponsored since 1960 by the American Benedictine Academy and is designed to prepare a summary statement of relations between Catholics, Protestants and Jews as they affect Catholic education on all levels.

Principal papers will be delivered by Very Rev. Colman Barry, O.S.B., president of St. John's University, Collegeville, Minn.; Rev. William A. Norgren, executive director of the Department of Faith and Order, National Council of the Churches of Christ, U.S.A., of New York; and Rabbi Arthur Gilbert, director of Religious Curriculum Resources, Anti-Defamation League of B'nai B'rith, of New York.

PREVIOUS ecumenical meetings under the Academy's sponsorship were held at St. John's University, Collegeville, Minn., in 1960 featuring five Catholic and five Protestant theologians, and last year at St. Vincent's Archdiocesan Seminary, Indianapolis, 12 Catholic theologians and 12 Jewish rabbis participated.

Conference participants will include:

Mrs. Carman St. John Hunter, director of the Department of Christian Education, Executive Council of the Episcopal Church, New York; Prof. Lester G. McAllister, professor of modern church history, Christian Theological Seminary, Indianapolis; Rev. William A. Morrison, general secretary of the Board of Christian Education, United Methodist Church, of the United States of America, Philadelphia.

PROF. ARTHUR Piepkorn, Concordia Seminary, St. Louis; Dr. Thomas Van Loon, secretary for Ecumenical Affairs, Division of the Local Church of the Methodist Church, Nashville; Rev. Herman E. Wormon, general secretary, Religious Education Association, New York; Rabbi Jacob Agus, Beth El Congregation, Baltimore; Rabbi Bal four Brickner, director of Interfaith Activities, Union of American Hebrew Congregations, New York.

Rabbi Ira Eisenstat, president of Jewish Reconstructionist Foundation, New York; Rabbi Arthur Hertzberg, Temple Emanuel, Englewood, N.Y.; Rabbi Israel Moskowitz, chairman of Interreligious Committee, Anti-Defamation League of B'nai B'rith, New York; Rabbi Seymour Siegel, Jewish Theological Seminary, N.Y.; Father Barnas has Mary Ahern, C.P., professor (Continued on page 9)



REV. WILLIAM NORGRN



REV. COLMAN BARRY, O.S.B. RABBI ARTHUR GILBERT

# Text of Church in Modern World schema

## SECTION 7. CERTAIN PRINCIPLES GOVERNING SOCIO-ECONOMIC LIFE AS A WHOLE.

67. Human labor which is expended in the production and exchange of goods or in the performance of economic services is superior to the other elements of economic life, for the latter have only the nature of tools.

This labor, whether it is engaged in independently or hired by someone else, comes immediately from the person, who as nature with his soul and body submits them to his will. By his labor a man ordinarily supports himself and his family and serves his fellow men and joined

The English translation of the text of the Second Vatican Council's Pastoral Constitution on the Church in the Modern World will be continued in future issues.

them, and can exercise genuine charity and be a partner in the work of bringing divine creation to perfection. Indeed, we hold that through labor offered to God man is associated with the redemptive work of Jesus Christ. Who conferred an eminent dignity on labor when at Nazareth He worked with His own hands.

From this there follows for every man the duty of working faithfully and also the right to work. It is the duty of society, moreover, according to the circumstances prevailing in it, and in keeping with its role, to help the citizens to find sufficient employment.

Finally, remuneration for labor is to be such that man may be furnished the means to cultivate worthily his own material, social, cultural, and spiritual life and that of his dependents, in view of the function and productivity of each one, the conditions of the factory or workshop, and the common good.

Since economic activity for the most part implies the associated work of human beings, any way of organizing and directing it which may be detrimental to any working men and women would be wrong and inhuman.

It happens too often, however, even in our days, that workers are reduced to the level of being slaves to their own work. This is by no means justified by the so-called economic laws. The entire process of productive work, therefore, must be adapted to the needs of the person and to his way of life, above all to his domestic life, especially in respect to mothers of families, always with due regard for sex and age.

The opportunity, moreover, should be granted to workers to unfold their own abilities and personality through the performance of their work. Applying their time and strength to their employment with a due sense

of responsibility, they should also all enjoy sufficient rest and leisure to cultivate their familial, cultural, social and religious life. They should also have the opportunity freely to develop the energies and potentialities which perhaps they cannot bring to much fruition in their professional work.

68. IN ECONOMIC enterprises it is persons who are joined together, that is, free and independent human beings created to the image of God. Therefore, with attention to the functions of each—owners or employers, management or labor—and without doing harm to the necessary unity of management, the active sharing of all in the administration and profits of these enterprises in ways to be properly determined is to be promoted. Since more often, however, decisions concerning economic and social conditions, on which the future lot of the workers and of their children depends, are made not within the business itself but by institutions on a higher level, the workers themselves should have a share also in determining these conditions—in person or through freely elected delegates.

Among the basic rights of the human person is to be numbered the right of freely founding unions for working people. These should be able truly to represent them and to contribute to the organizing of economic life in the right way. Included is the right of freely taking part in the activity of these unions without risk of reprisal.

Through this orderly participation joined to progressive economic and social formation, all will grow day by day in the awareness of their own function and responsibility, and thus they will be brought to feel that they are comrades in the whole task of economic development and in the attainment of the universal common good according to their capacities and aptitudes.

When, however, socio-economic disputes arise, efforts must be made to come to a peaceful settlement. Although recourse must always be had first to a sincere dialogue between the parties, a strike, nevertheless, can remain even in present-day circumstances a necessary, though ultimate, aid for the defense of the workers' own rights and the fulfillment of their just desires. As soon as possible, however, ways should be sought to resume negotiation and the discussion of reconciliation.

69. GOD INTENDED the earth with everything contained in it for the use of all human beings and peoples. Thus, under the leadership of justice and in the company of charity, created goods should be in abundance for all in like manner.

Whatever the forms of property may be, as adapted to the legitimate institutions of society, according to diverse and changeable circumstances, attention must always be paid to this universal destination of

earthly goods. In using them, therefore, man should regard the external things that he legitimately possesses not only as his own, but also as common in the sense that they should be able to benefit not only him but also others.

On the other hand, the right of having a share of earthly goods suffices for oneself and one's family belongs to every one. The Fathers and Doctors of the Church held this opinion, teaching that men are obliged to come to the relief of the poor and to do so not merely out of their superfluous goods. If one is in extreme necessity, he has the right to procure for himself what he needs out of the riches of others.

Since there are so many people prostrate with hunger in the world, this sacred council urges all, both individuals and governments, to remember the apostrophe of the prophet: "Feed the man dying of hunger, but if you have not fed him, you have killed him," and really to take their responsibility for the goods, according to the ability of each, especially by supporting individuals or peoples with whom they may be able to help and develop themselves.

In economically less advanced societies the common destination of earthly goods is partly satisfied by means of the customs and traditions proper to the community, by which the absolutely necessary goods are furnished to each member. An effort must be made, however, to avoid regarding certain customs as unchangeable, if they no longer answer the needs of this age.

On the other hand, imprudent action should not be taken against respectable customs which have been gradually adapted to present-day circumstances, do not cease to be useful. Similarly, in highly developed nations, a body of external institutions dealing with goods be fostered.

Private property or some ownership of external goods confers on everyone a sphere of necessary for the autonomy of the person and the family, and it should be regarded as an extension of human freedom. Lastly, since it adds incentives for carrying on one's function and charge, it constitutes one of the conditions for civil liberties.

The forms of such ownership or property are varied today and are becoming increasingly diversified. They all remain, however, a cause of security not to be underestimated, in spite of social funds, rights, and services provided by society. This is true not only of material property but also of immaterial things, such as professional capacities.

The right of private ownership, however, is not opposed to the right inherent in various forms of public property. Goods can be transferred to the public domain only by the competent authority, according to the demands and within the limits of the common good, and with fair compensation. Furthermore, it is the right of public authority to prevent anyone from abusing his private property to the detriment of the common good.

By its very nature private property has a special quality which is based on the law of the common destination of earthly goods. If this social quality is overlooked, private property becomes an occasion of passionate desires for wealth and serious disturbances, so that a pretext is given to the attackers for calling the right itself into question.

In many underdeveloped regions there are large or even extensive rural estates which are only slightly cultivated or insufficiently cultivated and social, will be permeated, he completely idle for the sake of profit, while the majority of the people either are without things and means, especially Christ seeks first the Kingdom of God, takes therefore from the fields, and, on the other hand, facilities for cooperative and prurer love for it is evidently urgent to increase production, must be supplied, helping all his brethren and for the productivity of the fields. Whenever, nevertheless, the perfecting of the work of justice under the inspiration of charity.

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### Archbishop's Schedule

Unless otherwise specified, the following appointments are for Cathedral, 11 a.m.

**Sunday, March 27—Pasch:** 8 a.m.; French Lick, 11 a.m.; Salem, 3:30 p.m.; Scottsburg, 7 p.m.

**Tuesday, March 29—Indianapolis:** St. Rita, 7:30 p.m.

**Thursday, March 31—Indianapolis:** Christ the King, 7:30 p.m.

**Sunday, April 3—Blessing of Palms at Cathedral, 11 a.m.**

**Thursday, April 7—Consecration of Holy Oils at Cathedral, 9:30 a.m.**

**Sunday, April 10—Pontifical Mass at Cathedral, 11 a.m.**

**Wednesday, April 13—Univ. Sal Notre Dame Night at Indianapolis Athletic Club, 7 p.m.**

**Sunday, April 17—Indianapolis:** St. Pius X, 2 p.m.; St. Luke, 4 p.m.; Immaculate Heart, 7:30 p.m.

**Monday, April 18—NHR Convention Banquet, 6 p.m.**

**Tuesday, April 19—St. Thomas, Fortville, 7:30 p.m.**

**Wednesday, April 20—ACWC Convention, Clayport Hotel, Indianapolis.**

**Thursday, April 21—ACWC Convention, 7 p.m.**

**Saturday, April 23—D of I Convention Banquet, French Lick, 7 p.m.**

**Sunday, April 24—Indianapolis:** St. Monica, 2 p.m.; St. Joan of Arc, 4 p.m.; St. Michael, 7:30 p.m.

**Thursday, April 28—Red Mass, St. Mary's, Indianapolis.**

**Sunday, May 1—Ordinations, St. Meinrad, 4 p.m.**

**Sunday, May 8—Dedication of Msgr. Downey Field, Indianapolis, 2 p.m.; St. Barnabas, 4 p.m.; St. Martin's, Martinsville, 7:30 p.m.**

**Sunday, May 15—Indianapolis:** St. Mark, 2 p.m.; Holy Name, 4 p.m.; St. Patrick, 7:30 p.m.

**Sunday, May 22—Centennial, St. Anne, Jennings County, 10 a.m.; Graduation, Shawe Memorial, Madison, 3 p.m.**

**Thursday, May 26—Graduation, Immaculate Conception, Oldenburg, 10 a.m.**

**Friday, May 27—Graduation, Providence, Clarksville, 8 p.m.**

**Sunday, May 29—Graduation, School of Nursing, Cathedral, 3 p.m.**

**Monday, May 30—Religious Profession, Our Lady of Grace Convent, Beech Grove, 9 a.m.**

**Tuesday, May 31—Graduation, Breuhel Preparatory School, 8 p.m.**

**Wednesday, June 1—Graduation, Sacred Heart Central, 9 p.m.**

**Thursday, June 2—Graduation, Ladywood School, Indianapolis, 10 a.m.; Graduation, Secunia High School, Indianapolis, 10 p.m.**

**Friday, June 3—Graduation, Our Lady of Grace Academy, Beech Grove, 9 a.m.**

**Saturday, June 4—Graduation, Chataud High School, Indianapolis, 7:30 p.m.**

**Sunday, June 5—Graduation, Marian College, 3 p.m.; Graduation, Schulte High School, Terre Haute, 8 p.m.**

**Monday, June 6—Graduation, St. Mary of the Woods College, 9 a.m.; Consecration of Holy Oils, High School, Indianapolis, 7:30 p.m.**

**Tuesday, June 7—Graduation, St. Agnes Academy, Indianapolis, 8 p.m.**

**Wednesday, June 8—Graduation, St. Mary Academy, Indianapolis, 8 p.m.**

**Thursday, June 9—Graduation, Latin School, Indianapolis, 8 p.m.**

**Saturday, June 11—Graduation, Chartrand High School, Indianapolis, 8 p.m.**

**Sunday, June 12—Renewal of Vows, Our Lady of Grace, Beech Grove, 9 a.m.**

**Bishop Pinger's Schedule**

**Sunday, March 27—Indianapolis:** St. Matthew, 2 p.m.; St. Andrew, 4 p.m.; St. Lawrence, 7:30 p.m.

**Tuesday, March 29—Indianapolis:** Our Lady of Lourdes, 7:30 p.m.

**Thursday, March 31—Indianapolis:** St. Jude, 7:30 p.m.

**Sunday, April 3—Indianapolis:** St. Joseph, 2 p.m.; St. Anthony, 4 p.m.; Holy Trinity, 7:30 p.m.

**Thursday, April 10—Brownsburg, 7:30 p.m.**

**Thursday, May 12—Danville, 7:30 p.m.**

**Sunday, May 15—Indianapolis:** St. Philip, 3 p.m.; Little Flower, 7:30 p.m.

**Tuesday, May 17—Indianapolis:** St. Thomas, 7:30 p.m.

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# Papal visit - Seminary burned - End censorship

## The Vatican

◆ **Papal and Italian flags** were displayed from all government and Church buildings in Rome (March 21) as Pope Paul paid an official visit to Italy's President Giuseppe Saragat at his official residence, the Quirinal Palace, one of the homes of the popes. The object of the papal visit was to thank the Italian head of state for Italy's assistance during the Second Vatican Council. Prior to the visit, President Saragat was invested with the Holy See's highest lay honor, the Supreme Order of Christ.

◆ **The Sacred Roman Rota**—the Vatican's court of appeals from diocesan courts in matrimonial cases—rendered judgment on 213 cases in 1965, and 238 of these involved petitions for nullification of marriages. This was disclosed in the Rota's annual volume of decisions, which not only deal with matrimonial cases but also with other nullity cases were heard at the expense of the Rota itself.

## force them to support their children.

◆ **VERONA, Italy**—Soldiers of the Italian central government have burned a Catholic seminary in the southern Sudan, according to word received at the headquarters of the Verona Fathers here. The destruction involved the minor seminary at Okru, about 50 miles south of Juba. Now only one of the four seminaries in the southern Sudan is still operating.

◆ **BUJUMBURA, Burundi**—The African Republic of Burundi has more than 100,000 Catholics in the last 20 years. Figures released here showed that while Burundi had 500,000 Catholics in 1946, it now has 1,570,000, or almost half the entire population. To date Burundi has produced 238 bishops, 118 priests, 42 lay Brothers and more than 400 nuns.

◆ **MADRID**—Spanish bishops now have authorization to allow their people to fulfill the Sunday Mass obligation on Saturdays, if circumstances require it. This privilege has already been granted in other countries where priest shortages or other conditions make Sunday Mass attendance difficult.

## Mass obligation on Saturdays,

◆ **The Spanish Cortes** (Parliament) has passed a bill to end this country's 28-year-old government censorship law. When signed by Generalissimo Francisco Franco or published in the official gazette, the new regulations will do away with Spain's censorship office that has kept a tight rein on newspapers and magazines since the time of the Spanish Civil War.

◆ **BERLIN**—American diplomats in Warsaw have reportedly informed communist authorities in Warsaw that it would provoke a hostile reaction among U.S. citizens if Cardinal Stefan Wyszyński were denied permission to visit the United States this year. The Primate

of Poland had planned to visit the U.S. sometime in 1966 to take part in celebrations marking the 1,000th anniversary of the Christianization of Poland. However the Polish government has revoked the cardinal's passport in the wake of Church-State tensions over relations with Germany.

◆ **PARIS**—The French hierarchy has called for widespread reform in economic life, with workers and consumers being given a greater say in the economy in general. The bishops spoke out to a nation under going unprecedented growth in some economic sectors but at the same time witnessing mass shutdowns in some marginal industries. In an obvious refer-



**LADYWOOD SCHOLARSHIP WINNERS**—Four-year scholarships valued at \$1,000 were awarded to the three eighth grade girls above by Ladywood School, Indianapolis, as a result of competitive tests. Sister Dorothy Mary, S.P., Ladywood principal, is shown above with the winners. From left: Miss Janet Zenick, daughter of Mr. and Mrs. John Zenick of St. Michael's parish; Miss Linda Chapman, daughter of Mr. and Mrs. Marvin Chapman of St. Joan of Arc parish; and Miss Anna Lukemeyer, daughter of Dr. and Mrs. George T. Lukemeyer of St. Andrew's parish.

## IN SEPTEMBER

# Notre Dame will inaugurate graduate theology program

**SOUTH BEND, Ind.**—The University of Notre Dame will establish a new graduate school of theology and a new institute for advanced religious studies. It was announced at ceremonies dedicating the university's new Center for Continuing Education.

The dedication opened a week-long international conference on "The Ninth Theological Issues of Vatican II" in the

center, which was built with a grant of \$1,543,000 from the W.K. Kellogg Foundation, Battle Creek, Mich.

◆ **Father Theodore M. Hesburgh, C.S.C.**, president, announced the "two very important new academic programs" in the address dedicating the new center, whose use was inaugurated by the conference.

◆ **THE GRADUATE School of Theology**, he said, will be launched in September with full doctoral programs leading to the Ph.D. and will be open to clerical and lay students of all religious bodies.

In addition to the central theological core, there will be special programs in liturgical, ecumenical and pastoral theology, Father Hesburgh said. "It is our hope that this graduate school of theology will work in close collaboration with

other Protestant, Orthodox, and Jewish schools of theology.

◆ **"It is also our fond hope** that the inauguration of this school in the midst of a strong and vital university, seized by all of the great humanistic and scientific concerns of our day, will provide a new and important theological dimension to the continual conversation in progress at this and other universities, and in this center, too."

◆ **The new Institute for Advanced Religious Studies** will be devoted to research in a wide variety of fields relating to religion and contemporary life, the Notre Dame president announced.

◆ **"It will encourage studies** of the convergences of religious values with education and science, and of the relation of Christianity to the non-Christian world," he said. "It will attempt to recognize and foster the best thought and scholarship on the subject of religion in the world today."

◆ **FATHER Hesburgh** said the institute will be patterned in part on the society of fellows at Harvard University and the Institute for Advanced Study at Princeton, and will be associated with many other such institutes and centers for advanced studies throughout the world.

◆ **He revealed** that the Institute will soon announce the appointment of 24 men and women as fellows. They will be selected in consultation with an advisory council, many of whose members were present at the "Vatican II" conference here. Serving as director will be Dr. James Kritzke, 35, a member of the Institute for Advanced Study at Princeton, who was formerly a professor of Oriental languages at Princeton and a member of the Society of Fellows at Harvard.

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## At home

◆ **WASHINGTON**—The Legal Department of the National Catholic Welfare Conference has opposed a Senate bill which would encourage taxpayers to attack federal agencies involving church-related institutions. The department said that Church-State controversies must be resolved and that only the U.S. Supreme Court can do this, but it held the Senate bill does not promise an "obvious, sure or even necessary means of resolution."

◆ **TOLEDO, O.**—Racial problems in northern cities cannot be solved without the help of the Catholic Church, the executive director of the National Catholic Conference for Interracial Justice said here. Mathew Ahmann told leaders of the Toledo Catholic Interracial Council: "There isn't a single northern city that is going to solve its problem without the help of the Church, the place where the institution of Catholicism is located. Here we are big—in wealth and numbers."

## Abroad

◆ **CARACAS**—Though there are 500,000 American priests working in Venezuela, they are warmly received and doing very effective work, according to Father Eymard Gallagan, superior general of the St. Edmund Fathers, who is making a visit here. Venezuela has only one priest for every 5,000 Catholics, and only one fourth of its priests are native born. "It is a pity that there are so few American priests here when the people are plainly eager for their services," said Father Gallagan.

◆ **Catholic ecclesiastical and lay leaders** are demanding new legislation to help bolster Venezuela's tottering family structure. Auxiliary Bishop Jose Rincón of Caracas said that of the 300,000 children born annually in Venezuela, 180,000 are illegitimate and of these only 40,000 know who their fathers are. "The bishop called for legislation to punish men who abandon their families and to

## Crowleys will receive ND's Laetare Medal

**NOTRE DAME, Ind.**—The founders of the worldwide Notre Dame Movement will be honored by Notre Dame University as recipients of the Laetare Medal for 1966.

◆ **Mr. and Mrs. Patrick Crowley** of Winnetka, Ill., were announced winners of the award which has been presented annually by Notre Dame since 1883 to an outstanding American Catholic layman or laywoman, by university president Father Theodore M. Hesburgh, C.S.C. The Crowleys are the first couple to share the award.

◆ **Crowley, a Chicago attorney**, and his wife have been secretaries of the National Coordinating Committee of the CFM since its founding in 1949. The CFM today has more than 100,000 couples as members throughout the United States and in 45 other countries.

◆ **THE CROWLEYS** are the parents of a son and three daughters, one of them a nun, and through the years have also produced a home for many foster children and foreign students. They have shared several awards for their work in CFM and other religious and civic organizations. The Pro Ecclesia Medal was bestowed on them by the late Pope Pius XII. They also have been honored by the Chicago Commission on Human Relations, the Roundtable of Christians and Jews, and the St. Dunns Club of Chicago.

◆ **CURRENTLY** traveling in England on a seven-week visitation of CFM groups in Europe, Africa and Australia, the couple also serves on the commission appointed by Pope Paul VI to advise him on birth control and other marriage problems. In announcing the award, Father Hesburgh lauded the Crow-

leys, saying that "at a time when the family is threatened by harmful influences and pressures as never before, they have dedicated themselves in a truly apostolic spirit to the strengthening and invigoration of family life everywhere."

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THE YARDSTICK

Spiritual patrimony of Christians, Jews

By MSGR. GEORGE HIGGINS

The Vatican Council's Declaration on Christian-Jewish Relations stresses the spiritual patrimony common to Christians and Jews. Since this patrimony is so great, the council, by means of the declaration, "wants to foster and recommend that mutual understanding and respect which is the fruit, above all of biblical and theological studies as well as of fraternal dialogues."

From time to time in the past, there have been Christian-Jewish dialogues in this country on social and cultural issues of mutual interest, but rarely, if ever, until very recently did Christians and Jews get together at any level to talk about biblical and theological matters. Hargrove, R.S.C., associate professor of religion at Manhattan College, Purchase, N.Y. (Bruce Publishing Co., 400 N. Broadway, Milwaukee, 56-75).

One of the first fruits of this growing awareness in this country dated the council—is a new book, "Torah and Gospel: Jewish and Catholic Theology in Dialogue," edited by Philip Scharper and published by Sheed and Ward (64 University Place, New York, 46). This book grew out of a symposium of Catholic and Jewish scholars held in January, 1965, at St. Vincent's Archabbey, Latrobe, Pa. The papers delivered at that historic meeting are reprinted in "Torah and Gospel," with an introduction by Mr. Scharper.

Mr. Scharper has also attempted "to convey to the reader... something of the warmth as well as the wisdom" of the Latrobe symposium by reprinting Bishop William G. Connare's welcome to the participants and the remarks with which Rabbi Arthur Gilbert brought the meeting to a close. Each stresses "the importance of the climate of comradeship which made this symposium not merely an academic exercise but a shared religious experience."

Participants and the remarks with which Rabbi Arthur Gilbert brought the meeting to a close. Each stresses "the importance of the climate of comradeship which made this symposium not merely an academic exercise but a shared religious experience."

The appearance of "Torah and Gospel" is soon after the promulgation of the council's Declaration on Christian-Jewish Relations of great importance. Mr. Scharper and his associates at Sheed and Ward a vote of sincere thanks for their initiative in moving ahead so rapidly and to the spirit of the declaration. More power to them.

We are also deeply indebted to the Bruce Publishing Company for the timely publication of an equally important book, "The Star and the Cross: Essays on Jewish-Christian Relations," edited by Mother Katherine Hargrove, R.S.C., associate professor of religion at Manhattan College, Purchase, N.Y. (Bruce Publishing Co., 400 N. Broadway, Milwaukee, 56-75).

With this end in view, she has brought together a series of essays on Jewish-Christian relations, including some of the contributors in the new Sheed and Ward volume, "Torah and Gospel."

In the book's first part (Unity), the essays stress the bonds that link Jews and Christians together especially in the charitable society that is America. These essays serve as an introduction to the second part (Tension), where the gloves are

taken off and some extremely frank comments are made on issues which divide Jews and Christians. Hargrove's essays are touchingly brought to light in Vatican II during the debate on the declaration. Here, too, Mother Hargrove skillfully interjects her own views on marriage between Gentiles and Jews, religious authority, secularism and Jewry.

The book's final part (Toward a Deeper Unity), offers several perceptive essays stressing better relations between Christians and Jews. Hargrove's introduction is a deeply moving essay by Mother Hargrove that will impress the reader with its depth of knowledge resulting from months of research by its author.

The simultaneous publication of "Torah and Gospel" and "The Star and the Cross," sets us off to a running start, so to speak, in the implementation of the council's Declaration on Christian-Jewish Relations and would seem to suggest, if I may say so, that the pessimistic view that the American Catholicism is going to lag behind Europe in carrying out the aggiornamento is not very well founded.

In this connection, I might add that, to the best of my knowledge, the United States is doing far more than any other country in the world to implement the declaration. We are not doing enough, of course, but, in any event, we have made a good beginning. Our problem up till now has not been a lack of good will, so much as a dearth of scholarly publications which could be used as background material in Christian-Jewish conferences or dialogues.

The two books referred to here will help to fill this gap. Once again, our sincere thanks to Philip Scharper and Mother Hargrove and to Sheed and Ward for making them available just when we needed them most.

The book's first part (Unity), the essays stress the bonds that link Jews and Christians together especially in the charitable society that is America. These essays serve as an introduction to the second part (Tension), where the gloves are

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WHAT OF THE DAY

Against clergy union

By REV. JOHN DORAN

No doubt about it. In many parishes of the land the question of a priest's union is being discussed. It is talked about among the laity too, as evidenced from the question they ask us: "Are you going to join the union, Father?" My answer to the question is "No."

Church and to his superior is a very great one from the difference between an employer and employee. No structure based upon a union model would fit the clergy. I am disagreeing with Father Dubay's remedy. This does not mean that I disagree with him in his position that there are problems of authority to be worked out. Does there need to be a better set of limitations of the position of the priest to the (Continued on page 8)

The Indianapolis District Council of Catholic Men Presents The Indianapolis Symphony Orchestra 'Pop Concert' Conducted by Renato Pacini Featuring LYNN BLAIR, Operatic Soprano Clowes Hall Butler University Campus SUNDAY—MARCH 27th 3:00 P.M. A delightful way to support the work of the District Council of Catholic Men of Indianapolis. Proceeds of Concert to Latin School, Tailbot House, Interfaith Church Visits, St. Dismas Society. Tickets—\$2-\$3-\$4-\$5. Mail Orders—Indianapolis Symphony Box Office 4400 Sunset Ave., Indianapolis, 46207—923-1457. EnCLOSE Self-Addressed Envelope—All Seats Reserved. Box Office Open 9:30 to 5:30 Mon. thru Sat.

New Apostolic Center will have lay leader

CHICAGO — The National Apostolic Training and Research Center being developed by the Catholic Church Extension Society will be under lay leadership and will start at least two pilot projects in less than a year. These and other plans of the center were disclosed by Father John J. Sullivan, national director of Extension Volunteers, after a series of conferences with educators, administrators, scholars and specialists in several fields.

They also felt that research is needed to know what kind of training will best serve the needs of the Church in this country today. IT HAS NOT been decided where the national center will be located, but current thinking favors some large city where affiliation with a major university will be possible for training laity, clergy, and Religious. Maximum use of Extension Volunteers will be made in research projects. Many future leaders of the center will be selected from the ranks of the Volunteers and will receive special graduate education, sponsored by the Extension Society. Target date for full operation of the center is 1968.

"The opinion is quite unanimous that the director of the center should be a layman, and we are considering several candidates now," Father Sullivan said. "Our next training session for Extension Volunteers, scheduled for August 1 in San Antonio, will be the first experimental stage in the development of the center. We are going to try for some really unusual results in apostolic formation and plan to continue part of the training throughout each volunteer's term of service," Father Sullivan added.

"We have another project in mind for preparing young people of Spanish-speaking background for apostolic work in the Southwest," he said. Work on that area will begin about January 1, 1967, he indicated. Consultants are generally agreed that the national center must be augmented by several regional centers for maximum effectiveness in training and research, Father Sullivan said.

Cincinnati reports 90 per cent return of first graders NEW YORK—About 90% of the children eligible for first grade in Cincinnati parochial schools, but down to 75% when the grade was dropped in 1964, entered second grades in Catholic schools this past fall. "This is the estimate of Msgr. Carl J. Ryan, Cincinnati archdiocesan school superintendent. He discloses the figure in the March issue of the Homiletic and Pastoral Review, published here. "It would seem that, roughly speaking, about 9% to 12% of the children who were in the public school last year remain in the public school this year," he wrote.

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When the archdiocese announced that there would be no first grade in parochial schools beginning in September, 1964, speculation was widespread about how many of the estimated 10,000 eligible children would stay in public schools. Cincinnati dropped the first grade as an economy move to raise teachers' salaries and as an effort to lower pupil-teacher ratios in other classes. Msgr. Ryan argues in his article that the 9% to 12% cannot be said to be "lost to Catholic education simply because of our discontinuing the first grade."

Natural Family Planning Information Sponsored by the Indianapolis Archdiocese Classes conducted by lay couples at Catholic Information Center, 124 W. Georgia St. —Next Class, Wednesday, March 25th, 8 p.m.— Couples only, reservation 634-9201 No fee

The Criterion Official N. sspaper of the Archdiocese of Indianapolis 124 W. Georgia, P.O. Box 174 Indianapolis, Ind. 46206 633-4531 Entered as Second Class matter of Post Office, Indianapolis, Ind. Editor, Rev. Raymond T. Bostler, ASSOCIATE EDITOR, John J. Ryan, Managing Editor, Fred W. Fries, NEWS EDITOR, EDWARD J. BRADY, MANAGER, James T. Brady. Price \$4.00 a year. Published Weekly Except Last week in December.

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# Tie Tacker

**NAMES IN THE NEWS**—Indiana University Medical School sophomore David Bartenbach, of Christ the King parish, Indianapolis, has been named to Phi Beta Kappa, national honorary fraternity. He is a graduate of Secema Memorial High School.

Charles P. Hill, a member of St. Gabriel's parish, Indianapolis, has been named chief arson inspector for the State Fire Marshall's Office by Governor Branigan.

Mr. James McMahon, a priest of the Archdiocese, has a new address. He is now located at the Office of the Post Chaplain, Fort Sill, Oklahoma.

Tim McCarvin, of St. Paul's parish, Sellersburg, received the Ad Alario Deel Scouting Award recently in Jeffersonville. He is the son of Mr. and Mrs. Joseph McCarvin of Hamburg, Ind.

**AROUND AND ABOUT**—Father Robert Borchertmeyer, assistant pastor of Little Flower parish, Indianapolis, was recently named chaplain for the Indianapolis Fire Department. He looks after the firemen on all two and three alarm fires.

Nearly 200 persons, including many priests and doctors, heard Dr. Ronald A. Prem, associate professor of obstetrics and gynecology at the University of Minnesota Medical School, this past Tuesday evening at the Latin School of Indianapolis. His appearance was sponsored by the Natural Family Planning Service. The following morning he addressed students at the Indiana University School of Medicine on the Sympto-Thermic Method of family planning.

Many popular misconceptions of nuns held by high school boys were dispelled this week at **Brabuf Preparatory School** by the appearance of two Benedictine nuns, Sister Evelyn, Catholic School Office supervisor, and Sister Winifred, art instructor at Our Lady of Grace Academy and the Latin School, captivated the youthful audience during a rather frank exchange of ideas about nuns. The boys broke up when Sister Evelyn observed that their chapel period was more heavily "protected" than inmates of the Indiana Women's Prison, where the two nuns conduct Sunday morning instruction classes.

Several Richmond Catholics are actively participating in their community's Fair Housing Council sessions. Father James Heffernan, assistant pastor of St. Mary's parish, spoke on moral issues involved during a recent meeting. Nancy Klose, of Holy Family parish, serves as corresponding secretary of the organization.

Miss Mary Louise Alter, superintendent of the mycology section in the Microbiology Division of the Indiana Board of Health, will speak to biology department students at Marian College at 7:30 p.m. Wednesday, March 30. She is a 1947 Marian graduate.

Sister M. Georgine and Sister Marie Adelaide, both of Marian College, will attend a conference on English education at the Carnegie Institute of Technology, Pittsburgh, on March 31, April 1 and 2.



**MARIAN LECTURE SPEAKERS**—The spring season of Marian Lectures will conclude next week with talks by a nationally noted scholar in Sino-Soviet studies and a member of the college's theology department. Franz H. Meckel, left, professor of international studies and associate director of the Institute for Sino-Soviet Studies at George Washington University, will speak at 8:15 p.m. Tuesday in the series on Communist China. Father George Gifford, assistant superintendent of Archdiocesan schools and coordinator of personnel services at Marian, will talk on Vatican II and the Christian Education of Youth at 8:15 p.m. Thursday, March 31.

## Revises rules

(Continued from page 1)

Those who fail to meet this requirement, although not excommunicated, will still be unable to receive the sacraments. They will be invalidly married in the eyes of the Church.

There was an indication that the regulations are experimental, since the document states that "should they gain positive approval from experience, they will not interfere with or place obstacles to the practice of religion by the Catholic party. Both parties must promise that all children will be raised in the Catholic faith."

**CANON LAW** requires only two promises prior to a mixed marriage. The non-Catholic party is obliged to promise that he will not interfere with or place obstacles to the practice of religion by the Catholic party. Both parties must promise that all children will be raised in the Catholic faith.

Aside from these, most dioceses demand further explicit promises which often merely underline the implications contained in Church doctrine and legislation.

In referring to the non-Catholic party, the document states that he must be "with due delicacy but in clear terms... of the Catholic teaching regarding the dignity of matrimony and especially regarding its principle attributes, which are unity and indissolubility. He or she must also be informed of the Catholic party's grave obligations to safeguard, preserve his faith and to have offspring who will be baptized and educated in the faith."

"And so that this obligation may be guaranteed, the non-Catholic spouse should also be invited to promise openly and sincerely to undertake no obstacle in the fulfillment of that duty. If the non-Catholic party thinks he may not formulate this promise without violating his own conscience, the Ordinary must refer the case with all its particulars to the Holy See."

**ONE "MITIGATION"** of this law is allowed explicitly by the document: "If it is ever the case, as sometimes happens in certain regions, that the education of children is rendered impossible, not so much by the deliberate will of the parents but rather because of the law and customs of the population from which the parties cannot separate themselves, the Ordinary may, after considering everything carefully, dispense from this impediment so long as the Catholic party will be educated, such as those which forbid the Catholic education of offspring or the exercise of the Catholic religion, and accordingly, the force of the (a) law is recognized in this matter."

Aside from referring cases of conscience regarding dispensation to the Holy See, local Ordinaries are also advised to refer any "difficulty" regarding the observance of the form—the requirement of a valid and new witness at letter marriage. The stated general intention of the new law is to provide, such as those which forbid the Catholic education of offspring or the exercise of the Catholic religion, and accordingly, the force of the (a) law is recognized in this matter."

"With this in mind, those who have the task of teaching Catholic doctrine to the faithful, and their pastors are to expend every effort and constant concern to this end. They are to endeavor to do so with all fidelity toward the faithful and always without prejudice to the respect due to others, that is, to non-Catholics, (mindful of their persuasions held in good faith. All card games will be played."

## Prelate

(Continued from page 1)

of the sort of enterprises that Vatican investments support.

**TISSERANT** has never hesitated to adopt controversial positions. The day after Italy attacked France (May 11, 1940) he was in the Italian-dominated Curia of Rome. He was in Rome a quiet open city to ensure a quiet life. Moreover, he was the bitter proponent: "I am afraid that history will one day reproach the Holy See for following the line of least resistance and seeking only its own advantage... This," he added, "is infinitely sad, above all when one has lived under Plus."

He has continued his habit of straight talking. Recently he said that the crisis of priestly life is due to the fact that too many priests have been removed and have given scandal, particularly in South America. He was vigorously applauded by Cardinal Mindszenty, he said he could not judge the complicated question, but he met Minkenzky in Ottawa Eucharistic Congress.

On that occasion, said Tisserant, the Hungarian prime minister behaved undiplomatically: he spoke against the government which had given him his passport, and he visited Prince Otto of Hapsburg and Princess Zita.

Tisserant is a magnificent figure in Vatican ceremonies. For his sermons, he has been in Jerusalem that anyone would dare, as they did on that full white beard.

But though the dean of the college of cardinals can seem an integral part of the Vatican pomp and circumstance, his best qualities remain his directness, his impatience with soft soaping, his willingness to convert.

These qualities, particularly valuable in Rome, were evident when a monsignor requested an audience with the pope. Tisserant then launched into a devious discourse in flowery phrases. At a certain point Tisserant, his audience at an end, rose and said: "Monsignor, hurry up and get to the point. Whoever uses 120 words to express something which could be better said in 15 is capable of the most deplorable acts."

## Calendar

**FRIDAY, MARCH 25**

St. Rita's Social begins at 6:30 p.m. in the parish hall, 191st and Arsenal.

St. Christopher's Social at 7 p.m. in the school social room, 5335 W. 16th St., Speedway.

**SATURDAY, MARCH 26**

The Saturday Social at Holy Cross parish hall, 125 N. Oriental St., at 6:30 p.m.

St. Bridget's Social at 6:30 p.m. in the school hall, 815 N. West St.

**SUNDAY, MARCH 27**

Two Card Parties, featuring Euchre and other social games at 2 p.m. and 7 p.m. in Assumption parish hall, 1105 S. Blaine Ave.

**TUESDAY, MARCH 29**

St. Bernadette's Social in the parish hall, 4850 Fletcher Ave., at 6:30 p.m.

**WEDNESDAY, MARCH 30**

The Card Party in St. Philip Neri hall, 550 N. Rural St., begins at 8 p.m.

**THURSDAY, MARCH 31**

St. Catherine's Social at 6:30 p.m. in the parish hall, Shelby and Faber St.

## Historic

(Continued from page 1)

English. The two men then exchanged the kiss of peace.

Perhaps the most important meeting of all from the point of view of future relations between the churches was their private meeting that evening in the St. Peter's apartments. They met without an audience and could get down to the business of how to ease the tensions between the two churches.

Archbishop Ramsey's schedule also included a visit from the head of the Vatican Secretariat for Promoting Christian Unity, Cardinal Augustin Bea; a reception at the British embassy to Italy; a private dinner with the British minister to the Holy See, Sir Michael Saniger Williams; a visit to the Vatican library, the Vatican archives and the Vatican museum, as well as to St. Peter's basilica; a reception given for him by Cardinal Bona in the Vatican's Borgia rooms; and a visit to Cardinal Bea at the offices of the unity secretariat. He also celebrated a Communion at two Anglican churches in Rome, All Saints (attended predominantly by British people) and the American Episcopal church of St. Paul.

The symbol and sum of his visit was the kiss of peace he exchanged with the Pope at the conclusion of the Vatican prayer ceremonies in St. Paul's-Outside-the-Walls hours before his departure.

He arrived early in the after-

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**\$16 million left to ND. Georgetown**

ROCHESTER, N.Y.—The United death last February 9 at the vestry of Notre Dame and age of 87.

Georgetown University, Washington, D.C., was bequeathed \$8 million each for scholarships under a will of a former bank secretary.

The entire estate of Florence Mer home of Miss Bailey at N. Bailey, a spinster, was tired from her bank secretary appointed by the court to look job here 47 years ago, is said into her affairs. The second is worth \$19 million. In 1959 document has pagea missing, is a stroke left her unable to speak and makes no pro or write. Since then she resides in a nursing home at St. Ann's Home here until her death.

Rochester Surrogate Michael L. Rogers said a second document, "mutilated will," was found at the same time in a trunk in the attic of the sum-

member St. Michael's parish, Indianapolis, for outstanding leadership in the program of the Indianapolis Council of Catholic Men.

Joseph B. Saczenheim

Call 923-3331

## St. Meinrad

(Continued from page 1)

of Sacred Scripture, St. Meinrad Seminary, St. Meinrad, Ind.

Sister Joan Bland, S.N.D., editor of Sister Formation Bulletin, Washington, D.C.; Father Raymond T. Bosler, editor of The Criterion, Indianapolis; Mother Margaret Burke, R.S.C.J., president of Bart College, St. Meinrad, Ind.; Father James Deneen, superintendent of schools, Evansville, Ind.; Father Jerome Palmer, pastor of St. Charles Priory, Oceanville, Md.; and Father Herbert Ploner, of St. Meinrad, Ind.

Other survivors include a daughter, Miss Marie Palmer, of whom he made his home, and a son, Paul Palmer, of St. Louis, Mo. Mr. Palmer was a member of the Presbyterian Church.

## Funeral rites set for Roy Palmer

MURPHYSBORO, Ill.—Funeral services for the father of Mother Mary Robert priress of Our Lady of Grace Benedictine Convent, Beech Grove, and two monks of St. Meinrad Abbey, will be held Saturday, March 26.

Roy Palmer, 87, died here Thursday morning. He is the father of Father Jerome Palmer, of St. Charles Priory, Oceanville, Md., and Father Herbert Ploner, of St. Meinrad, Ind.

Other survivors include a daughter, Miss Marie Palmer, of whom he made his home, and a son, Paul Palmer, of St. Louis, Mo. Mr. Palmer was a member of the Presbyterian Church.

## 10 ACADEMY AWARDS

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**BARCHDIOCESAN Bulletin**

OF COMING EVENTS IN CHURCHES, SCHOOLS AND ORGANIZATIONS

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Holy Angels Altar Sodality will sponsor **DUKE ELLINGTON**  
Claves Memorial Hall  
Friday, March 25—9:30 P.M.

**RUMMAGE SALE**  
Catholic Schools of America  
Saturday, March 26, 10 A.M. to 2 P.M.  
St. Patrick's School Basement

**INDIANAPOLIS SOUTH DEANERY NCCW BOARD MEETING**  
Holy Name of Jesus School Hall  
Thursday, March 31—7:30 P.M.

These announcements are available without charge; to have your next listing, please bring the notice to this office at least 2 weeks before the event is scheduled.

923-4584

**Feeney-Kirby MORTUARY**



AT ART BAZAAR—Sister Marie, O.S.B., sixth grade teacher at St. Barnabas School, Indianapolis, helps some of her pupils with their demonstration projects at the recent Children's Bazaar at the William H. Block Co., Indianapolis. Shown with Sister Marie, from left, Larry Slumpf, Tim Velang, Larry Kaser, Judy Foster, Barbara Smith and Maureen Murphy. (Staff photo)

**Special guests**  
NELSON, B.C. — Ministers in the area of the Catholic diocese of Nelson have been invited to attend the March clergy institutes of the diocesan priests, Catholic Bishop E. Doyle of Nelson and Anglican Bishop W. E. Scott of Kootenay extended the invitation with the ministers invited to bring their questions, problems and insights gleaned from their experience to the daily meetings of the Catholic clergy.

**Church in Holland to begin renewal**

THE HAGUE—The Catholic Church in The Netherlands will begin a national council of renewal, patterned after the Second Vatican Council, on the first Sunday of Advent, November 27.

Clergy lay persons and even non-practicing Catholics will be able to take part in the council presided over by Cardinal Bernard Alfrink of Utrecht.

**Vietnam criticism not CU consensus, rector declares**

WASHINGTON—A paid political advertisement appearing in the Catholic Standard, archdiocesan newspaper, criticizing United States policies in Vietnam, does not represent the views of the majority of students or faculty members at Catholic University of America, according to Bishop William J. McDonald, university rector.

Bishop McDonald cited a recent survey which indicated that 70% of the students favor present U.S. policy and 74% believe the Johnson administration has been doing all it can to secure peace.

ed Nations supervision of American troops and military supplies, and immediate cessation of all bombing by the U.S. Commenting on the advertisement, Bishop McDonald upheld the right of faculty members to express their personal views on the matter, but denied that the views represented the majority opinion at the institution, and stressed the government's "right to legitimate defense once every means of peaceful settlement has been exhausted."

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**VIEWING WITH ARNOLD**  
**'The Chase' branded \$5 million disaster**

By JAMES W. ARNOLD

Someday someone may write a book and explain what happened during the filming of "The Chase" but in the meantime we'll have to puzzle it out for ourselves. It lies there, a vast bloody disarray which has thrashed itself to death all over the front lawn, defying rational explanation. For the record, "The Chase" was made in Hollywood for more than \$5 million by Sam Spiegel ("Lawrence of Arabia"), who is usually credited to be the world's best movie producer. It was written by Lillian Hellman and Horton Foote, at whose feet almost any author would gladly pay to sit and simply take notes. It was directed by the incontinent young New Yorker, Arthur Penn, of whose three previous films at least two—"The Left-Handed Gun," "The Miracle Worker"—were masterworks. The cast, headed by Marlon Brando, Britches with talent: Jane Fonda, James Fox, R. G. Marshall, Janice Rule, Robert Redford—to name but a random few recognized immortals.

Its badness is awesome. Even its good things are so good compared to everything else that they are bad, too. (A sequence in which three fugitives are trapped at night by a drunken mob in an auto junkyard is as terrifying and beautiful as a vision from Dante's Inferno. But by the time it comes that one more lurid exaggeration, grotesque, incredible, even funny). The wonder is how it happened. Miss Hellman has practically discovered it. Director Penn first seemed to disown it, then wrote a letter on the "Times" at least half buying it back. Generally blamed is the committee system and its disastrous effect on Big Budget movies. Regardless, it is inconceivable that so much high-priced skill could have labored so long and brought forth such an embarrassing and bewildering production.

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"The Chase" is more than a lousy movie. It is a disaster. But like the Johnstown Flood and the Blizzard of '38, it's a dered Nineveh and Tyre. The town is owned by a bank-

**Bellarmino salutes St. John Alumnae Senator Dirksen plan 7th breakfast**

LOUISVILLE, Ky. — Senate Minority Leader Everett M. Dirksen will be honored by Bellarmine College in ceremonies here May 11. The Illinois senator will be given the 12th Bellarmine Medal by Msgr. Alfred F. Horrigan, college president.

**St. John Alumnae plan 7th breakfast**

INDIANAPOLIS—The seventh annual St. John Academy Alumnae Communion Breakfast will be held on Sunday, April 17. Mass will be at St. John's Church at 10 a.m. followed by the breakfast at the ISTA Building.

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Standing upright amid this macabre, defending the Negroes, talking back to the banker and preventing the citizens from naming each other as Sheriff Brando. He has decided to play this part loose, easy and confused, which is entirely appropriate. He is also dead sure that all this mob is going to end up in front of the jail holding for that escaped prisoner, whose name because that is what happens to honest sheriffs in films about corrupt southern towns, and Brando is clearly too good a man to stay out of all the available trouble.

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GASPER—We wish to extend our heartfelt thanks and appreciation for the gifts of kindness, warmth, sympathy and spiritual light offerings received from our family, friends, neighbors and relatives at the passing of our beloved husband and father, JAMES GASPER, Wife and children.

**MISCELLANEOUS**  
WORKING GIRLS want room, 1 meal day. Home. Qualified teacher (having additional students), 291-0242, Mrs. L. Hines.  
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'64 Chev. Impala Conv. .... \$1875  
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Complete lubrication, service inspection, parts and brake work available for your VW.

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