

War, Poverty Haunt World Where All Men Are Brothers

Faith in Depth In New Booklets

A new magazine and a new series of pamphlets give American Catholics the opportunity to take a major stride forward in the intelligent appreciation of their faith.

The magazine, "The Bible Today," is a digest size monthly which sets its goal as "a publication that will provide a gradual and continuing education in the Bible."

U.S. Catholics, despite their extensive school system, have little knowledge of the Scriptures which in large measure explains the negligible progress of the liturgical movement in this country and the limited progress of other theological studies. The rest of the Catholic world seldom looks to America for scholarly attainments as is evident in the bibliographies of the latest major religious authors.

"The Bible Today" is not meant as a scholars' textbook but as a seed for some future flowering of Biblical studies. It will take a couple of generations of widespread study of the Bible and its impact on our current times to bring this country up to the position already achieved elsewhere. Fortunately, there is in America a nucleus of exegetes—Biblical experts—who can spur this study along a safe course. And the mere publication of such a magazine is evidence that progress is not only possible but already underway.

The magazine is published by the Liturgical Press at Collegeville, Minnesota, at \$5 a year.

The new series of pamphlets includes twenty-five, fifteen cent booklets published by the Paulist Press of New York City. Topics are treated in an easily read format and indicate the authors are rooted in a Biblical rather than an argumentative viewpoint. Subjects include the history of salvation, the Trinity, the Church in the New Testament, the Sacraments, Faith, Prayer, and the Christian in the modern world.

One of the booklets, *Morality and the Love of God*, is written by Rev. Dr. Charles E. Curran of St. Bernard's Seminary and represents the new emphasis on Christian love rather than on the legalistic approach in moral theology.

FATHER CURRAN

"Morality . . . is not based on the observation of certain laws or rules. Morality is not based on the idea of God as the supreme lawgiver and judge. Morality is based on love . . . of God," writes Father Curran.

The Paulist Press also has another pamphlet series of high excellence — each booklet containing the text and commentary on a single book of the Bible. The series will take five years to complete and is currently up as far as the Psalms in the Old Testament.

Catholics who are weary of pamphlet racks which peddle little else than appeals for generosity or reasons against birth control should be aware other topics are available. Study groups looking for new frontiers would also do well to invest in any of these publications.

Priest, Minister Write Church Unity Prayer

St. Cloud, Minn. — (RNS) — Two St. Cloud, Minn., clergymen — a Roman Catholic priest and a Lutheran pastor — have compiled a prayer for church unity.

The prayer, arranged by Father Vincent A. Yermans, editor of the *St. Cloud Visitor*, and the Rev. Richard D. Vangerud, pastor of Bethlehem Lutheran church, St. Cloud, and president of the St. Cloud Ministerial Association, is contained in the November issue of the *Catholic Digest*, published here.

The entire issue of the *Digest* is devoted to the Second Vatican Council.

Petitions in the prayer have been collected from various Protestant and Catholic sources and "have been so arranged that both Catholics and Protestants might use them in petitioning the heavenly Father that Christ's great prayer might be fulfilled: 'That they may all be one,'" the *Digest* said in an introduction.

The litany of the prayer declares in part:

"For the many times we have looked at the speck in the eye of our brothers and sisters, rather than at their sincere faith and perseverance and good will: Lord, forgive us.

"For our sarcasm, narrow-mindedness, and exaggerations in controversy, and our hardness and severe judgments in their regard: Lord, forgive us.

"For the bad example that we give in our lives, thereby discouraging, lessening, or even destroying the effect of thy grace in their souls: Lord, forgive us.

"For our forgetfulness to pray for them often, warmly and with brotherly love: Lord, forgive us.

"In spite of differences of language, color and nationality: Jesus, make us one.

"In spite of all spiritual and intellectual barriers: Jesus, make us one . . ."



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MOST REV. JAMES E. KEARNEY, D.D., President
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Vatican City — (NC) — Following is the text of the message of the Second Vatican Council in which the bishops promised to work for peace and social justice and stressed that "all men are brothers irrespective of the race or the nation to which they belong."

We wish to convey to all men and to all nations the message of salvation, love and peace which Jesus Christ, Son of the living God, brought to the world and entrusted to the Church.

In fact, it is for this reason that we, the successors of the apostles, all united in prayer with Mary, the mother of Jesus, forming one single apostolic body whose head is the successor of Peter, are gathered here at the invitation of His Holiness Pope John XXIII.

Under the guidance of the Holy Spirit, we intend in this meeting to seek the most effective ways of renewing ourselves and of becoming increasingly more faithful witnesses of the Gospel of Christ.

We will strive to propose to the men of our times the truth of God in its entirety and purity so that they may understand it and accept it freely.

Moreover, we receive the Holy Spirit from the Father

that, living the life of God, we may love God and our brothers, with whom we are united in Christ.

We, therefore, the followers of Christ, are not estranged from earthly concerns and toils. Indeed, the faith, hope and charity of Christ urges us to serve our brothers in imitation of the example of the Divine Master who "did not come to be served, but to serve." (Matt. 20:28)

Neither was the Church born, therefore, to dominate but to serve. . . . He laid down His life for us; and we likewise ought to lay down our life for the brethren." (1 John 3:16)

While we hope that the Faith may shine more clearly and brightly from the work of the council, we also expect a spiritual renewal which may provide a happy impetus for human welfare; that is, the findings of science, the progress of the arts and of technology, and a greater diffusion of culture.

United here from every nation under heaven, we carry in our hearts the anxieties of all peoples entrusted to us, the anxieties of body and soul, sorrows and desires, and hopes. We turn our mind constantly toward all the an-

elies afflicting men today.

Our concern is directed especially to the more humble, the more poor, the weaker and, in keeping with the example of Christ, we feel compassion for the throngs who suffer hunger, misery and ignorance.

We are constantly attentive to those who, deprived of the necessary assistance, have not yet reached a standard of living worthy of man.

For this reason, in performing our earthly mission, we take into great account all that pertains to the dignity of man and all that contributes toward the real brotherhood of nations. "For the love of Christ impels us." (2 Cor. 5:14); in fact, "He who has the goods of this world and sees his brother in need and closes his heart to him, how does the love of God abide in him?" (1 John 3:17)

Here are two great problems facing us:

In his broadcast message of September 11, 1962, His Holiness Pope John XXIII stressed two points especially. First of all, he recommended everything that favors peace among peoples.

There is no man who does not detest war and who does

not ardently desire peace. This is the greatest wish of the Church who is the mother of all. Through the voice of the Roman Pontiff, she has never ceased to proclaim not only her love for peace, but also her resolve for peace, always ready to give herself wholeheartedly and effectively to every sincere proposal.

She tends furthermore, with all her strength, to unite all peoples and to create among them a mutual esteem of sentiments and of works.

Is not this conciliar assembly — admirable for its diversity of races, nations and tongues — a testimony of a community bound by fraternal love which it bears as a visible sign?

We proclaim that all men are brothers, irrespective of the race or nation to which they belong.

Secondly, the Pope urges all to social justice. The doctrine outlined in the encyclical letter, "Mater et Magistra" (Mother and Teacher), clearly shows how the Church is needed by the world today to denounce injustices and shameful inequalities and to restore the true order of goods and things so that, according to the principles of the Gospel, the life of man may become more human.

We have neither the riches nor the powers of the earth, but we place our faith in the strength of the Holy Spirit, promised by Jesus Christ to His Church.

Therefore, we, humbly and ardently invite all to collaborate with us to establish in the world a more ordered way of living and greater brotherhood. We invite all, not only our brothers of whom we are the pastors, but all our brothers who believe in Christ and all men of good will whom "God . . . wishes . . . to be saved and to come to the knowledge of the truth." (1 Tim. 2:4)

In fact, it is the divine will that the kingdom of God through the means of charity, shine even now, in a certain sense, upon earth, almost in anticipation of the eternal kingdom.

It is our ardent desire that the light of the great hope in Jesus Christ our only Saviour may shine in this world which is still so far from the desired peace because of the threats engendered by scientific progress itself — marvelous progress — but not always intent upon the supreme law of morality.

New Views on Luther's Reformation

Many Protestant churches will observe this Sunday, October 28, as Reformation Day to mark the 46th anniversary of Martin Luther's listing of his protests against the Catholic Church on the chapel door of Wittenberg university.

Both Catholics and Protestants have come a long way since that date — a journey often staked with mutual antagonisms and much bitterness.

BOTH GROUPS have in recent years changed from blaming the other for the tragic shattering of Christian unity and sought to repair the wound by severe self-scrutiny.

Typical of this new attitude are these two statements on the Reformation — one by a Protestant and one by a Catholic, both of whom are German:

Hermann Kutter, the Protestant, as quoted in the recently published book "The Heretics" by Walter Nigg says, "I think that if Luther and Zwingli were to rise from their graves, they would drive us from the building site and say to us: We know you not, in spite of all the fine sermons you make on Reformation Day. You are not Protestants at all; you do not protest one bit; you only commemorate our protest. . . . Is there nothing else to do but to denounce the Catholic Church and to idolize the words that we used, as one collects old tools and weapons in museums? People look at such antiques, but no longer use them; they use new ones. But where are your new weapons, and where are the battle lines of your modern foes? Do you not see that what we said in our time to a rotten church must be said today — not in the same words but in the same spirit — to a rotten society dedicated to Mammon. Let us have God's justice. . . . Do penance; put off your lukewarm shadows, rise out of your narrow existences, protest again, not against ancient ghosts who are of no account, but against the enemy who dominates our age."

Father Hans Kung, in his current Catholic best-seller

"The Council, Reform and Luther" says this about Luther and the Reformation, "Doing much good in the Church of that time, especially among the people, a rapid and catastrophic increase in worldliness set in, in head and members; there was an unprecedented decline in the morals of the Roman Curia, the bishops, the cathedral chapters and the clergy; an appalling increase in proletrianism among the lower clergy; a decadent, turgid theology, often rating lower in men's minds than canon law; a discontent

with" the Church which was swiftly building up to frustration. The common battlecry of the best spirits, whether sorrowful or impatient or enraged, was, "Reform!" . . . All the official attempts at reforming the Church in these centuries dwindled equally into despair. . . . Luther, on his side, for a variety of personal and psychological as well as theological, religious and historical reasons was incapable of grasping the true form of Catholicism behind its deformity. Because of his misunderstanding of the na-

ture of the Catholic Church, which was indeed at that time badly obscured and deformed, much of what he rejected as essential to the Catholic Church was in fact thoroughly un-Catholic. . . . On the other hand, he believed that many of his demands, which were, as time was to show, basically entirely Catholic, were quite incompatible with the Catholic Church against which he was fighting. A whole series of Luther's motives for leaving the Catholic Church did, in this sense, rest on misunderstandings."

National leaders have reason to feel concern, for the 23 million adolescents who will seek work during the Sixties, 30 per cent will not have finished high school, and one out of four starting college will not have returned after the freshman year.

YOU'RE NOT trying to solve a national problem, Lau, a but it is well to view your daughter's situation in cultural perspective. When a young couple fall in love (become emotionally involved) well before they are prepared to marry, there is a tendency to ignore imperative social requisites for success and happiness and to regard the affair almost fatalistically as an accomplished fact concerning which one can do nothing. Parents say, "We feel they are too young, but we don't want something worse to happen." The young people feel that love's consummation cannot long be postponed and, as if moved by biological determinism, sacrifice their readily available opportunities to prepare adequately for life by entering marriage at once.

Fortunately, your young couple have not chosen this

approach, but since they will be going against a strong cultural current, their problems will be multiplied.

In the first place, they will need continued motivational and emotional support. The present popular climate of opinion, apparently extending the theory of deficit financing from economics even to morality, promotes a philosophy of "buy now and pay later," and holds the postponement of immediate satisfactions, or patterns of deferred gratifications have started out bravely to complete their education, only to find their initial high resolves utterly dissipated after a year or two of waiting.

In addition to constantly renewed purpose and motivation, they will need prudence and high ideals in regulating their relationships to each other. Common sense demands that sexually mature couples who feel they are in love must face problems relating to affectional display with honesty and sincere Christian concern. Considered from this aspect, the fact that your young couple will attend different schools may prove both helpful and dangerous, for experience shows that periods of reunion following forced separation are sometimes characterized by undue permissiveness.

Particularly when such separations are regarded as a possible threat to the relationship or as unfairly imposed by conditions beyond the couple's control, one or both of the partners may be inclined to justify sexual liberties that would be considered highly objectionable under different circumstances.

Further, although five years may rightly be regarded as a long waiting period, it will not be impossible for the couple to pass this stage successfully, provided they are able to maintain a developmental relationship; that is, they avoid the common mistake of identifying their present affectional state with mature love and thus striving vainly to maintain the "status quo." In other words, inasmuch as your daughter and this young man are still youngsters, they are bound to experience considerable personality development and growth during the next five years. Unless their mutual relationships develop accordingly, they may grow apart rather than together.

I hasten to add that immediate marriage not only would not solve this problem but would render its solution more difficult. In particular, young men who marry before they have completed their formal training and consequently before they have started living in their expected social status may make the tragic discovery that they

Love Poverty, Pope Tells Seminarians

Vatican City—(RNS)—Pope John XXIII said here that men studying for the priesthood must learn to love poverty and to face with courage the renunciations and hardships of the apostolate.

A seminarian, he said, would never learn self-control unless he first learns "lovingly to follow a rigid rule which gives him exercise in mortification and will power."

The Pontiff's talk was given before a group of seminary spiritual directors.

Should a Couple Stop Dating If Wedding is 5 Years Away?

By FATHER JOHN L. THOMAS, S.J.
Sociology Professor, St. Louis University

What advice do you give a young couple who face a long waiting period before they can marry? During her senior year our 18-year-old daughter dated a boy the same age. They feel they are in love, but his plans call for at least five years of college, while our daughter will attend a different school in preparation for teaching. We suggested that they stop dating for a time, or start dating others, but they feel this is impossible. They're serious, responsible youngsters and have always been open with us. What problems commonly arise under such circumstances, or are they attempting the impossible?

The situation you describe Laura, can easily arise in a poorly integrated social system like ours, for on the one hand, automation and complex technical advances definitely require that young people undergo an ever increasing period of serious formal training, while on the other, no corresponding rational provisions are made to regulate pre-marital cross-sex associations.

Indeed, during the last two decades in particular, we have witnessed the obviously contradictory situation in which a society having critical needs for rapid increase of highly trained personnel has suddenly reverted to promot-

ing among youth a primitive type of heterosexual patterns clearly calculated to render such serious preparation unlikely for the majority.

National leaders have reason to feel concern, for the 23 million adolescents who will seek work during the Sixties, 30 per cent will not have finished high school, and one out of four starting college will not have returned after the freshman year.

YOU'RE NOT trying to solve a national problem, Lau, a but it is well to view your daughter's situation in cultural perspective. When a young couple fall in love (become emotionally involved) well before they are prepared to marry, there is a tendency to ignore imperative social requisites for success and happiness and to regard the affair almost fatalistically as an accomplished fact concerning which one can do nothing. Parents say, "We feel they are too young, but we don't want something worse to happen." The young people feel that love's consummation cannot long be postponed and, as if moved by biological determinism, sacrifice their readily available opportunities to prepare adequately for life by entering marriage at once.

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approach, but since they will be going against a strong cultural current, their problems will be multiplied.

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In addition to constantly renewed purpose and motivation, they will need prudence and high ideals in regulating their relationships to each other. Common sense demands that sexually mature couples who feel they are in love must face problems relating to affectional display with honesty and sincere Christian concern. Considered from this aspect, the fact that your young couple will attend different schools may prove both helpful and dangerous, for experience shows that periods of reunion following forced separation are sometimes characterized by undue permissiveness.

Particularly when such separations are regarded as a possible threat to the relationship or as unfairly imposed by conditions beyond the couple's control, one or both of the partners may be inclined to justify sexual liberties that would be considered highly objectionable under different circumstances.

Further, although five years may rightly be regarded as a long waiting period, it will not be impossible for the couple to pass this stage successfully, provided they are able to maintain a developmental relationship; that is, they avoid the common mistake of identifying their present affectional state with mature love and thus striving vainly to maintain the "status quo." In other words, inasmuch as your daughter and this young man are still youngsters, they are bound to experience considerable personality development and growth during the next five years. Unless their mutual relationships develop accordingly, they may grow apart rather than together.

have "outgrown" their wives, whose development has frequently been interrupted by pressing domestic preoccupations.

Hence you must help your young couple take a more objective view of their situation. Although they now feel they cannot stop dating and have no desire to date others, they must face the possibility of differential development, as well as of new emotional involvements. Counsel them sincerely to allow each other freedom to grow. Advise them to "play it by ear."

Tailless Tale

Hokkaido, Japan—The growing Japanese dairy industry suffered a minor setback here recently when someone began cutting tails off local cows.

"Cows without tails are easy targets for annoying flies and insects resulting in a discontented bovine that produces less milk," reports Maryknoll Father Bertrand A. Gramelspacher of Jasper, Indiana. The police have no clues as to who the culprits could be, but rumor has it that the local wine merchants are unhappy about the growing consumption of milk here.

Reapings At Random

Cuba, Berlin—Testing Areas for Free World

By GERARD E. SHERRY
Editor, Central California Register

President Kennedy's sweeping action for a Cuban quarantine or blockade has eliminated another election issue. But to read some of our more controversial columnists in the secular and Catholic press one gets the impression that the people of this country are not merely blaming mad at Castro, but wish to eliminate him right now.

Yet, if one gets round to discussing it with the ordinary people, this is a false impression. Naturally, our citizens are concerned about the fact that there is a Communist regime some 90 miles from our Southern shores.

I suppose it would be true to say that the American people are unhappy if the Reds are in control in any place, be it 90 or 9,000 miles away. But of one thing I am convinced—the American people are not as "invasion minded" as some of our political pundits would have us believe.

Most people are disappointed that last year's Bay of Pigs invasion by Cuban exiles was permitted to fail through a lack of U.S. military support. Our country as a whole, hoped that ill-fated expedition would succeed. It appeared then as if no one worried about

possible adverse opinion from other nations of the world.

Contrary to the impression given in some countries, the American people are not warlike. Neither are they rash in their judgments of situations which affect us in the world. People are concerned about Cuba; but not to the extent that they favor American military intervention now. Politicians can make all the sabre rattling they wish, but the average citizen is not interested in such a solution.

This is borne out by the recent Gallup Poll on the subject. Only 10% of the sample interviewed were for bombing, invading, or some other belligerent act against Cuba. Interestingly enough, only 12% wanted to suggest a trade embargo which would starve them out. Two other interesting results: 22% expressed a "hands off" policy, and some 25% didn't know what to do.

From my conversations here in the West and on my recent visit to the East, I would say that the Gallup Poll accurately reflected the mood of our citizens. In other words, there is concern about the possibilities of Russian bases and Russian soldiers so close to these United States. But until more facts are known, the people are prepared to rely

upon the government to make the right decisions.

Obviously, the Russians are not happy about our peoples' mood. They would prefer a hysterical citizenry demanding the head of their Cuban puppet. Atlas, the stakes in the cold war are too high for muddled thinking or hysteria to rule the day. The Russians need only an American invasion of Cuba to accomplish a military takeover in Berlin.

World opinion would then be as confused as it was at the time of the Suez invasion by England, France, and Israel. While world opinion was being whipped up into indignation over Suez, the Russians completed their military rape of Hungary. Who today cannot say that Hungary was lost mainly because world attention, and world opinion was focused on a side issue. The Russians were accommodated, and most of the world has forgotten the gallant defenders of Budapest.

We probably stand or fall on our strength or weakness in Berlin. Not too many people seem to realize that the big war may well break out at any moment in this divided city. The spathy over the Berlin crisis is a tragedy, because in the long run it could mean the difference between war and peace.

Despite our government's emphasis to

the Russians that we would fight for Allied rights and the freedom of West Berlin, the Communists seem to take their cue from the attitude of peoples rather than the stance of government. It's foolish because in the event of any outbreak, our people will be united. Unfortunately, history is replete with foolish judgments by tyrants.

Allied indecision has enabled the Communists to win many small victories. I'm afraid it has also given them the impression that when the chips are down, we will back out of our commitments. This is certainly the impression given in Laos, Hungary, and the Middle East. However, the big issue is Germany — this is where the main stakes are.

It's terrible to contemplate war with Thanksgiving Day just a few weeks away; but it could come. We are not dealing with normal people. They are cunning. They are of high intelligence. But their values are so different than ours that what they often contemplate, and what they often do, is an abhorrence to us. If they are convinced that war is the only way, then it will surely come.

We, by calm resolution should as a nation portray that sense of unity, and strength of purpose which will give the Communists, not only pause for reflection, but also the inept tag for their Berlin activities.

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