

DAUGHTERS OF THE HEART OF MARY



In The Vineyard

The Daughters of the Heart of Mary were founded by Marie Adelaide de Cice in France in 1870. In an effort to keep religious values in a secular society, 2,000 Sisters make up the personnel of this worldwide religious society. The community is not only firmly established in Europe but the Daughters are well known in the United States, in Latin America, the children in Africa, the Holy Land, India, the West Indies, New York, American, Indiana, in South Dakota and retreatants and students in Canada as well as in the United States.

Atheism, Temporary Phase Of Communism, Says Dean

Cologne, Germany—(RNS)—Professor Joseph H. Eronimus, dean of the Amos Comenius Theology Faculty in Prague, claimed here that the atheist ideology officially promoted in Communist countries is merely "a temporary phase of communism."

He argued that "what the West often considers as a danger to the Church is in reality rather an opportunity, because in these countries atheism can be confronted with Christianity."

Frequent target of Western churchmen because of what they call his consistent defense of the Czechoslovak Communist regime, Professor Eronimus was one of several speakers at a three-day conference arranged by the so-called Prague Peace Conference, sponsors of the Communist-backed All-Christian World Peace Congress to be held at Prague in June.

Other speakers included Professor H. Bandt of Grelswald in the Soviet Zone, Dr. Heinz Kloppeburg, one-time leader of the Evangelical Church in Oldenburg, and Professor Heinrich Vogel, a member of the faculty of East Berlin's Humboldt University.

Professor Bandt said he regretted that churchmen negotiating with the Soviet Zone authorities were often considered Communists by the West.

He said that at first the Church regarded the Communist state as merely temporary and did not bother to pursue active contact. "But now we must reckon on having to finish our lives under socialism or communism and the Church's situation can only be improved through negotiations for which we need the confidence of Western Christians."

Church to Make Wider Use of Press, Radio, TV

Following are excerpts of the Vatican Council's decree on modern means of communication, television and motion pictures.

INTRODUCTION

1. Among the wonderful technological discoveries which men of talent, especially in the present era, have made with God's help, the Church welcomes and promotes with special interest those which have a most direct relation to men's minds and which have uncovered new avenues of communicating promptly news, views and teachings of every sort. The most important of these inventions are those media such as the press, movies, radio, television and the like, which can, of their very nature, reach and influence, not only individuals, but the very masses and the whole of human society, and thus can rightly be called the media of social communication.

2. The Church recognizes that these media, if properly utilized, can be of great service to mankind, since they greatly contribute to men's entertainment and instruction as well as to the spread and support of the Kingdom of God. The Church recognizes, too, that men can employ these media contrary to the plan of the Creator and to their own loss. Indeed, the Church experiences maternal grief at the harm all too often done to society by their evil use.

Hence, this Sacred Synod, attentive to the watchful concern manifested by the Supreme Pontiffs and Bishops in a matter of such great importance, judges it to be its duty to treat of the principal questions linked with the media of social communication. It trusts, moreover, that the teaching and regulations it thus sets forth will serve to promote, not only the eternal welfare of Christians, but also the progress of all mankind.

3. The Catholic Church, since it was founded by Christ our Lord to bear salvation to all men and thus is obliged to preach the Gospel, considers it one of its duties to announce the Good News of salvation also with the help of the media of social communication and to instruct men in their proper use.

It is, therefore, an inherent right of the Church to have at its disposal and to employ any of these media insofar as they are necessary or useful for the glory of the grand dimensions of truth and goodness. Nevertheless, such presentations ought always to be subject to moral restraint, lest they work to the harm rather than the benefit of souls, particularly when there is question of treating matters

of themselves and of the entire human family.

In addition, the latter especially must strive to instill a human and Christian spirit into these media, so that they may fully measure up to the great expectations of mankind and to God's design.

4. For the proper use of these media it is most necessary that all who employ them be acquainted with the norms of morality and conscientiously put them into practice in this area.

5. It is, however, especially necessary that all parties concerned should adopt for themselves a proper moral outlook on the use of these media, especially with respect to certain questions that have been vigorously aired in our day.

The first question has to do with "information," as it is called, or the search for and reporting of the news. . . . The prompt publication of affairs and events provides every individual with a fuller, continuing acquaintance with current news, and thus all can contribute more effectively to the common good and more readily promote and advance the welfare of the entire civil society. Therefore, in society men have a right to information, in respect to the circumstances in each case, about matters concerning individuals or the community. The proper exercise of this right demands, however, that the news itself that is communicated should always be true and complete, within the bounds of justice and charity. In addition, the manner in which the news is communicated should be proper and decent. . . .

6. The second question deals with the relationship between the rights as they are called, of art and the norms of morality. Since the mounting controversies in this area frequently take their rise from false teachings about ethics and aesthetics, the Council proclaims that all must hold to the absolute primacy of the objective moral order, that is, this order by itself surpasses and fittingly coordinates all other spheres of human affairs — the arts not excepted — even though they be endowed with notable dignity. . . .

7. Finally, the narration, description or portrayal of moral evil, even through the media of social communication, can indeed serve to bring about a deeper knowledge and study of humanity and, with the aid of appropriately heightened dramatic effects, can reveal and glorify the grand dimensions of truth and goodness. Nevertheless, such presentations ought always to be subject to moral restraint, lest they work to the harm rather than the benefit of souls, particularly when there is question of treating matters

which deserve reverent handling, or which, given the baneful effect of original sin in men, could quite readily arouse base desires in them. . . .

8. Since public opinion exercises the greatest power and authority today in every sphere of life, both private and public, every member of society must fulfill the demands of justice and charity in this area. As a result, all must strive, through these media as well, to form and spread sound public opinion.

9. All who, of their own free choice, make use of these media of communications as readers, viewers or listeners have special obligations. For a proper choice of what they fully favor, these presentations that are outstanding for their moral goodness, their knowledge and their artistic or technical merit. They ought, however, to avoid those that may be a cause or occasion of spiritual harm. . . . To patronize such presentations, in most instances, would merely reward those who use these media only for profit.

In order that those who make use of these media may fulfill the moral code, they ought not neglect to inform themselves in time about judgments passed by authorities competent in these matters. They ought also to follow such judgments according to the norms of an upright conscience. . . .

10. Those who make use of the media of communications, especially the young, should take steps to accustom themselves to moderation and self-control in their regard. They should, moreover, endeavor to deepen their understanding of what they see, hear or read. They should discuss these matters with their teachers and experts, and learn to pass sound judgments on them. Parents should remember that they have a most serious duty to guard carefully lest shows, publications and other things of this sort, which may be morally harmful, enter the homes or affect their children under other circumstances.

11. The principal moral responsibility for the proper use of the media of social communication falls on newsmen, writers, actors, designers, producers, operators and sellers, as well as critics and all others who play any part in the production and transmission of mass presentation. . . .

Thus, they must adjust their economic, political or artistic and technical aspects so as never to oppose the common good. For the purpose of better achieving this goal, they are to be commended when they join professional associations, which — even under a code, if necessary, of sound moral practice — obliges their members to show respect for morality in the

pastoral activity of the Church — to the best of their ability — through their technical, economic, cultural and artistic talents.

12. The public authority, in these matters, is bound by special responsibilities in view of the common good, to which these media are ordered. The same authority has, in virtue of its office, the duty of protecting and safeguarding true and just freedom of information, a freedom that is totally necessary for the welfare of contemporary society, especially when it is a question of freedom of the press. It ought also to encourage spiritual values, culture and the fine arts and guarantee the rights of those who wish to use the media.

13. All the children of the Church should join, without delay and with the greatest effort in a common work to make effective use of the media of social communication in various apostolic endeavors, as circumstances and conditions demand.

14. First, a good press should be fostered. To instill a fully Christian spirit into readers, a truly Catholic press should be set up and encouraged. Such a press — whether immediately fostered and directed by ecclesiastical authorities or by Catholic laymen — should be edited with the clear purpose of forming, supporting and advancing the public opinion in accord with

natural law and Catholic teaching and precept. It should disseminate and properly explain news concerning the life of the Church. Moreover, the faithful ought to be advised of the necessity both to spread and read the Catholic press to formulate Christian judgments for themselves on all events.

The production and showing of films that have value as decent entertainment, human culture or art, especially when they are designed for young people, ought to be encouraged and assured by every effective means. This can be done particularly by supporting and joining in projects and enterprises for the production and distribution of decent films, by encouraging worthwhile films through critical approval awards, by patronizing or jointly sponsoring theaters operated by Catholic and responsible managers.

Similarly, effective support should be given to good radio and television programs, above all those that are suitable for families. Catholic programs should be promoted in which listeners and viewers can be brought to share in the life of the Church and learn religious truths. An effort should also be made, where it may be necessary, to set up Catholic stations.

In addition, there should be an effort to see that the noble and ancient art of the drama, which now is diffused everywhere by the media of social communication, serves the cultural and moral betterment of audiences.

15. To provide for the needs just set forth, priests, religious and laymen who are equipped with the proper skills for adapting these media to the objectives of the apostolate should be appointed promptly.

Importantly, laymen ought to be afforded technical, doctrinal and moral training. For this purpose, the number of schools, faculties and institutes should be increased, where newsmen, writers for screen, radio and television and all other interested parties obtain a sound training that is imbued with the Christian spirit, especially with respect to the social teaching of the Church.

16. Since the proper use of the media of social communications which are available to audiences of different cultural backgrounds and ages, calls for instruction proper to their needs, programs which are suitable for this purpose — especially where they are designed for young people — should be encouraged, increased in number and organized according to Christian moral principles. This should be done in Catholic schools at every level, in seminaries and in lay apostolate groups. To speed this along, catechetical manuals should present and explain Catholic teaching and regulations on this matter.

17. It is quite unbecoming for the Church's children idly to permit the message of salvation to be thwarted or impeded by the technical delays or expenses, however vast, which are encountered by the very nature of these media. Therefore, this Sacred Synod advises them of the obligation that they have to maintain and assist Catholic newspapers, periodicals and film projects, radio and television programs and stations. . . .

Moreover, that the varied apostolates of the Church with respect to the media of social communication may be strengthened effectively, each year in every diocese of the world, by the determination of the Bishops, there should be celebrated a day on which the faithful are instructed in their responsibilities in this regard. They should be invited to pray and contribute funds for this cause.

19. In fulfilling his supreme pastoral charge with respect to the media of social communication, the Sovereign Pontiff has at hand a special office of the Holy See. . . .

Moreover, the Council, . . . reverently requests that the Sovereign Pontiff extend the duties and competence of the "Secretariat for the Supervision of Publications and Entertainment," to include all media of social communication, including the press, and that experts from various countries be named to it, including laymen.

20. It will be the task of the bishops, however, to watch over such works and undertakings in their own dioceses, to promote them and, as far as the public apostolate is concerned, to guide them. . . .

21. Since an effective apostolate on a national scale calls for unity of planning and resources, this Sacred Synod desires and orders that national offices for affairs of the press, films, radio and television be established everywhere and given every aid it will be the special task of these offices to see to it that the consciences of the faithful are properly instructed with respect to the media. Likewise, they should foster and guide whatever is done by Catholics in these areas.

In each country the direction of such offices should be entrusted to a special committee of bishops, or to a single bishop. Moreover, laymen who are experts in Catholic teaching and in these arts or techniques should have a role in these offices.

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Advertisement for cosmetics and perfumes. Includes images of perfume bottles and boxes for products like 'Tosca from Europe's Colonia', 'Aphrodisia by Faberge', 'Wind Song by Prince Matchabelli', 'Intoxication by Dorsay', 'Chantilly by Houbigant', and 'Fashion Essences by Mary Chess'. Text describes each product and provides pricing information.

COSMETICS, STREET FLOOR, MIDTOWN; selections of NORTHGATE; GENEVA All Prices Plus Tax  
OPEN TILL 9 MONDAYS THROUGH FRIDAYS; SATURDAYS TILL 5:45 (NORTHGATE AND GENEVA TILL 9)