Noted Bible Expert at Notre Dame

Notre Dame—(NC)—Neither the Old Testament nor the New Testament can be fully understood without reference to each other, Father Roland DeVaux, O.P., director of the Ecole Biblique in Jerusalem, told a University of Notre Dame symposium on Biblical Theology.

"For us Christians," Father DeVaux said, "the word of God is contained in the Old and New Testaments. Both Testaments are the source of divine revelation; both were written under the inspiration of God. And to understand the word of God in each Testament, one must consider both Testaments together."

The French priest-scholar, who has conducted research in Jerusalem for more than 30 years, contended there cannot be a complete theology of the Old Testament as distinct from and exclusive of the New Testament. "There should be one biblical theology embracing both testaments," he said. "The Old Testament is the refiguration of, and the preparation for, the New. The Old Testament can be fully understood only in the light of the New."

Father DeVaux said most of the recent books on biblical theology employ a "purely rational and scientific method." He argued that theology goes about its work under the light of faith. Thus, he insisted, "a true theology of the Old Testament can be written only by one who has the faith of the Old Testament as the revealed word of God."

New Delhi — (RNS) — Posters in New Delhi oppose the projected visit of Pope Paul VI to Bombay and call on Christian missionaries to "quit India." The sign at left, inspected by an Indian student, states: "Mister Pope, Go Back Home!" The other warns Indians to "beware of their anti-national activities" in calling on missionaries to leave the country. India, a predominantly non-Christian nation, has hailed the Pope's planned visit to the Eucharistic Congress in Bombay. However, some extremists have used the visit, as a means of reviving anti-missionary propaganda.

Papal Trip Eyes Hindu Dialogue

New Delhi — (NC) — Pope Paul's forthcoming visit to India is seen here as the crowning event in the successful Church-State relations existing since India's independence.

Such a culmination would have been almost unthinkable about a decade ago when the Church was still suspect to many Indians because of the legacy of European rule.

THE QUICK process of Indianization of the hierarchy, the many statements by the Catholic Bishops' Conference of India calling for Catholic participation in the nation's public life, the policy of broad secularism started under the late Prime Minister Nehru, the personal contacts between Nehru and the country's only cardinal, the practical benefits to the ruling party from the Church's opposition to communism, the magnificent response by the Catholic community to the call for contributions to the national defense fund when India was attack by Communist China two years ago—all these are believed to have played a part in the Indian government's invitation to the Pope.

The visit is expected to give a tremendous boost to the prestige of the Church in this part of the world.

But apart from that, the most stable fruits of the visit may be in a brightening of the prospects of a dialogue between the Church and Hinduism.

The visit will mark a significant encounter between the pre-Christian religion of Hinduism and modern Catholicism. It will help immeasurably in wiping out prejudices against the Church. And the Pope's insistence on a visit of "utter simplicity" in the tradition of Mahatma Gandhi will ensure that new prejudices are not formed.

When first proposed in Rome a year ago by Bishop Leonard Raymond, now Archbishop of Nagpur, the idea of a dialogue received the enthusiastic response of Hindu religious leaders.

Swami Kailasananda, head of the Ramakrishna monastery of Madras, said he would "follow plementation of Bishop Raymond's proposal with interest" the practical im-

The Swami expressed hopes of "concrete and tangible" results from the dialogue.

Lay People Write Book on Married Life

Recent headlines from Rome echoed the theme of a new book, "The Experience of Marriage," edited by the articulate layman Michael Novak.

It is a collection of essays by married couples who have been led by partial anonymity to an unusual frankness about their marriages. The book could well be sub-titled "Sexuality in Marriage." However, since it already bears the sub-title "The Testimony of Catholic Laymen," the suggestion best serves as a description of the subject matter.

The thirteen couples who contributed essays are all dedicated, informed, passionate Christians, each of whom has meditated deeply about the nature of the sacrament and the obligations to God, self and one's spouse imposed by the sacrament.

This spiritual approach becomes immediately apparent to the reader, as does the fact that the writers are neither professional theologians nor professional essayists. This is a strength of the book rather than a weakness, for this is truly the testimony of those whose professions are marriage and lay-hood.

All are Catholic, save one Presbyterian husband, and all view Church approved methods of birth control as damaging to their marriages, except one who think that "sex is overrated." One couple confesses to having made the difficult decision, contraception.

The common thread of the essays is the self-obtained knowledge of the sacred nature of the marriage act, the growth in Christian charity which can result from it, and the subtle alienation which results from artificially enforced abstinence. Discussion of this subject in terms of "indulgence" and "self control" is foreign to these people. Rather, self control, or more properly, a concern for one's marriage partner, is an essential element of every aspect of married life, including the marriage act itself.

What is often termed "indulgence" is really a turning toward the marriage act as one of the God-given means for growth in love for one's spouse, children and ultimately God himself.

All of the authors agree that at some point in their marriage, limitation of children becomes a necessity, that they cannot continue to have children as frequently as is biologically possible. No two couples among the thirteen agree as to the ideal number, but more significantly, none gives evidence of setting an unchanging numerical goal.

For whatever reasons, all show an acute awareness of an obligation to form a right conscience on this most personal subject using a combination of prayer, faith in God and a concern for their own growth in spirituality and the growth of their spouse. Their exposure of their reasoning process demonstrates that it is a decision only the spouses themselves can make, that, of its nature, the decision cannot be made by their confessor or anyone else.

Given the decision to limit their family, the majority of the couples, for whom rhythm is undependable, view as much as twenty years of abstinence with understandable dismay, and in some cases, bitterness at the Church's apparent unconcern with this problem.

Novak, in his Preface, points out that they are wrong in this assumption, and that the Church is indeed not only concerned but is today struggling to find an answer.

The authors have all been married long enough to have come to view sexuality in marriage as one of its central facts, not from the degrading point of view of a means of avoiding concupiscence, but as a means of growth in love for each other and of sustaining each other in the inevitable difficulties which beset a marriage. There is also a hint of an awareness of a sacramental value to the act as a way of growing in grace, of coming closer to God.

This latter approach seems to elude the authors as they grasp for it, but there is an unspoken plea for the articulation of this thought by the professional theologian.

The writers seem well aware that they are giving testimony on the natural law and on an important aspect of the life of the Church, "not as votes to be counted, but as evidence to be weighed." Theirs is generally an existential rather than speculative approach to the subject, but has all the more value for this fact.

It has value for the theologian and the pastor, for the deep psychological truths which are here explored with candor, will not be found in the theology

New Bishops In Hungary

Budapest — (RNS) — St. Stephen's Basilica here was crowded to overflowing when the five bishops named by Pope Paul VI as a result of the recent Hungary-Vatican agreement were consecrated in a three-hour ceremony.

The new bishops, who had returned from Rome where they attended the Second Vatican Council, were: Bishop Jozsef Csorbati, Apostolic Administrator of the Pecs diocese; Auxiliary Bishop Jozsef Winkler of Szombathely; Auxiliary Bishop Jozsef Banic of Gyor; Auxiliary Bishop Pal Brenanocs of Eger; and Bishop Jozsef Ijjas, Administrator of the Csanad diocese.

The occasion marked the first episcopal consecration in the country in 13 years and the first mass consecration ever held outside Rome. The consecrating prelate was Archbishop Endre Hamvas of Kalocsa, head of the Hungarian Bench of Bishops. Formerly Bishop of Csanad, he was promoted to his new office by Pope Paul at the same time he named the new bishops. He was scheduled to be solemnly enthroned as head of the Kalocsa See on Nov. 1.

Laity Council Proposed

Rome—(RNS)—A Council of the Laity during the interim between the third and fourth sessions of the Second Vatican Council was proposed by an American expert on the lay apostolate who is in Rome gathering data for a book on the layman's role in the Church.

Miss Catherine Buehler was one of the leading U.S. delegates at the First Congress of the Lay Apostolate held at Rome in 1951 and has been studying and writing on the lay apostolate for 17 years. She has long been active in religious publishing.

She said a lay Council would have particular relevance to the schema on the Church in the Modern World on which discussion at the Council may run over to its next session.

"Why not," she urged, "let the laity in the meantime engaged in consideration of some of the subjects outlined in the schema. Not for the purpose of coming to any definite conclusion or making decisions, but to contribute their experience in the actual fields covered by the draft, which so directly affects the laity in every walk of life."

She said a lay council could be attended by experts in mass communication, social work, science and technology, family relations, child care, etc., as well as leaders in the lay apostolate.

"Such a meeting," Miss Buehler said, "would engage the attention of the whole world and dramatize the place of the laity in the Church more than years of preaching. It would show the good faith of the hierarchy in saying that the laity also have their place in building the Kingdom of God, in serving their fellow men and in working for the good of humanity at large."

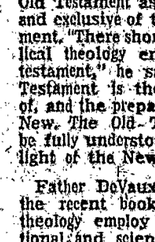
However, she cautioned that the real purpose of a Council of the Laity could not be served "unless genuine laity took part, certainly not theorists, but 'honest-to-God' people, as one priest put it when I discussed the subject with him."

God's World

Seminarians

By REV. LEO J. TRESE

In recent times some criticism has been voiced concerning the system of education by which young men are prepared for the priesthood. It is said that our seminaries are much too authoritarian, both in administration and in teaching methods.



Individual initiative and independent thinking are not encouraged. Consequently, the newly ordained priest is likely to be an immature individual, often deficient in the soundness of judgment which should characterize a man of twenty-five.

There may be some truth in this censure. Reviewing my own early priesthood, I suspect that mine was largely an adolescent mentality at the time of my ordination. Other priests make a similar estimate of their intellectual and emotional development upon leaving the seminary.

In some seminaries there already are changes under way and experiments being made to correct this condition. However, seminary authorities are not the only ones who encounter difficulties in striking a happy balance between the inculcation of discipline and the cultivation of prudential and creative minds. This is a dilemma faced by parents, too.

A child must learn obedience, to parents and to law. He must learn to control impulse and to respect the rights of others. Yet, from the discipline imposed by parents, he must grow into self-discipline. It is a delicate task which challenges both parents and educators, this instilling of discipline while at the same time promoting growth towards emotional and mental maturity.

Independence of thought, the ability to weigh consequences and to make sound judgments, the courage to differ with the majority when the majority is wrong; these are not traits acquired by a child (or a student) who has been conditioned to jump always at the snap of an elder's fingers.

There is no value, of course, in nonconformity for nonconformity's sake. In fact, the chronic nonconformist who habitually feels compelled to challenge accepted values, is himself an immature person. He is defending himself against his own inner feeling of insecurity. Nevertheless there are times when true wisdom will dictate nonconformity as a duty.

Educators and parents who find this tension between discipline and freedom a trying one to maintain, may find consolation in the fact that it is a difficulty with which even God has to deal. God must demand obedience to His laws. Indeed, our obedience is the proof of our love for Him. God also must demand our acceptance of truths which He has revealed. It would be a betrayal of our intellect to reject truths which are vouched for by infinite Wisdom. Yet, our free will and intelligence are gifts which God does want us to use.

God reaches us with His laws and His truths through the Church which He has established as the visible Body of His Son in the world of time. The Church, the Mystical Body of Christ, is our infallible guide in matters of faith and morals. However, individual bishops and priests within the Church are capable of errors in matters of policy and discipline. If Christ's Body is to be healthy, we do need from our laity the pressure of honest appraisal and informed opinion.

It is not bishops and priests alone who make up the Church. All of us, clergy and laity together, constitute the Assembly of God. Indeed, the laity are the more important part of the Church. If was to serve the spiritual needs of the laity that Jesus instituted the episcopacy and the priesthood. If there were no laity, there would be no need for bishops or priests.

By all means let us, clergy and laity alike, accept God's truths and obey His laws. Let us all have, in the unity which is Christ, the one common purpose of bringing souls to God. However, within the broad field of means and methods, let us have the intelligent and articulate expression of lay opinion. The Church needs the Layman's suggestions, needs his constructive criticism.

Being quite human, bishops and priests may not always react gracefully to the prodding which they get from the pews, but that prodding is indispensable for the health of Christ's Mystical Body.

Rome Students Hear Kueng

Rome—(NC)—The entire student body of the North American College, the American theological school here heard Father Hans Kueng, the Swiss theologian, declare that service to the Church may involve frank and constructive criticism.

In his lecture, which was enthusiastically applauded by the seminarians, Father Kueng stressed the vital contribution theological studies have been making in the Vatican Council.

He said that what is hidden must be discovered by zealous application of theological research with a realization that some things will always remain mysteries to man, but that the examples of the great doctors of the Church show how much is to be gained by constant application and tireless effort.

FBI Chief Warns About Apathy

Washington — (NC) — Too many Americans "no longer care about religious ideals and heritage," FBI director J. Edgar Hoover has declared in a Thanksgiving message to law enforcement officials.

Hoover, writing in the November issue of the FBI Law Enforcement Bulletin, urged that this Thanksgiving be an occasion for "refurbishing our religious ideals."

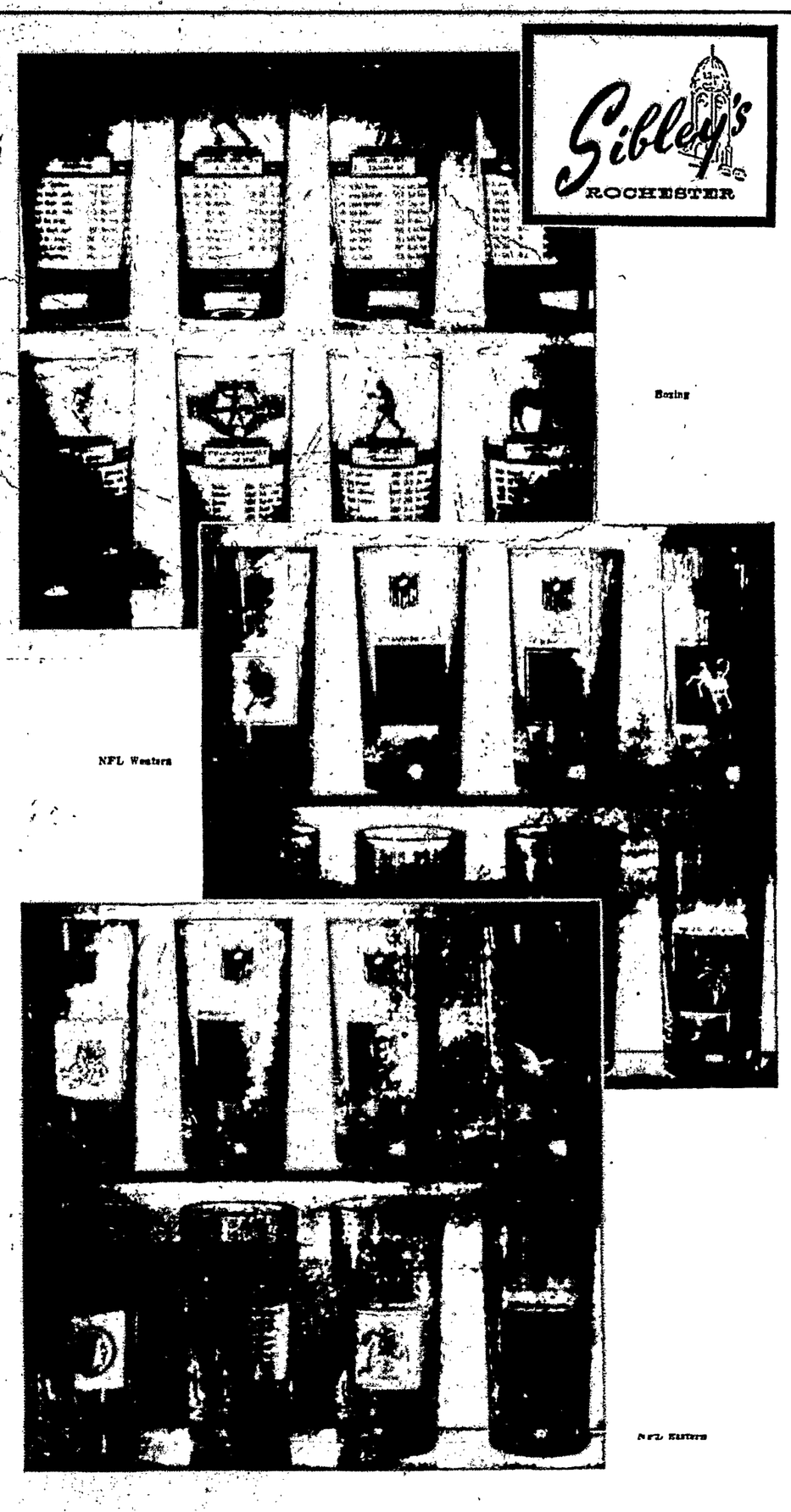
"We Americans must never lose sight of the fact that our power, wealth, and happiness come directly or indirectly from our belief in God," he said.

Deploring the decline of religious concern among Americans, the FBI head declared that "to some, our country is a fantasyland filled with complimentary handouts of rights and freedoms without obligations."

Kosher Menus

Charleston, S.C.—(NC)—St. Francis Xavier Hospital here has introduced kosher trays for Jewish patients who observe dietary laws.

Sibley's ROCHESTER



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