

Just War In Atom Age Questioned

London — (RNS) — A fresh approach to the subject of nuclear war was urged on Christians by Father Thomas Corbishley, superior of London's famed Farm Street Jesuit Mission, writing in the September issue of New Blackfriars magazine.

Christians, he said, can and must do something about nuclear war. And he expressed hope that after the Vatican Council has studied the issue at its coming fourth session Christians everywhere will follow up by:

1. Trying to stop the spread of nuclear weapons.
2. Supporting attempts to set up a control system over existing weapons.
3. Pushing for progressive disarmament; and
4. Encouraging all men to get at the root of the problem by building a truly secure world—that feels no need for wars.

Father Corbishley said it is not easy to lay down the law on how and when a war can be morally justified, but he believes that over the centuries the church has been guilty of casuistry in trying to defend a country's right to wage war.

Now, with today's weapons, "we must take a fresh look at the whole subject," he says. Pope John started to do this in his encyclical *Pacem in Terris*, he said, adding:

Father Corbishley also held that the possession of atomic bombs as deterrents is not the same as actually using them.

DEADLINE For All News Is Monday Noon

Popular because it's easy-to-learn . . . fast . . . accurate

RBI SPEEDWRITING

Attain a shorthand speed of 120 words a minute in 10 or 16 weeks. Learn all the advantages of exclusive R.B.I. Speedwriting by contacting the Admissions Office, Division of Continuing Education.

ROCHESTER BUSINESS INSTITUTE
172 Clinton Ave. South Phone 323-7290

SCHOEMAN'S

OPEN NITES 'Til 9
(SAT. 'Til 6)

White Confirmation DRESSES

Girls 8-14
Subteen 6-14
CHUBBIES
Veils — Sox

CHARGE: 30 DAYS or MIDLAND

SCHOEMAN'S
458 MONROE AVE. Cor. MEIGS

FREE PARKING

Savers!
profit by Columbia's action attitude

We welcome ALL accounts from

\$1 to \$100,000.00

- 4% paid on the full amount in your account
- Save in personal or corporate (business) accounts

Columbia Banking
SAVING & LOAN ASSOCIATION



New Church In Greece One of the Rochester Diocese's oldest parishes — Mother of Sorrows in Greece — will soon have a new church and rectory. Architect's sketch shows structures to be built on historic Paddy Hill site.

'Big Bang' — an Old Bible Story

Valley Forge — (RNS) — Are the discoveries of modern science really at odds with the Bible?

Not at all, according to a space engineer from General Electric's Space Technology Center here. In fact, he said, some of the newer scientific discoveries tend to verify truths which the Scriptures have proclaimed.

J. W. Reid cites the recent furor over the "Big Bang" theory of the origin of the universe. The first chapter of Genesis begins: "In the beginning God created the heavens and the earth. The earth was without form and void, the darkness was upon the face of the deep."

The renowned "Big Bang" theory, according to Reid, "was

originated by a Belgian priest, Abbe Georges Le Maitre, and states that all the matter of the universe was once gathered together into a huge ball. The attraction of gravity increased as time went on, and finally the pressure and temperature of the huge mass became so high that it went off like an atomic bomb. Thus, our universe began its first day with a 'Big Bang'.

"According to science," the space engineer continued, "the space released from this first atomic explosion was beyond measure. Most of it was light energy (all of the electromagnetic spectrum). Certainly all that could be seen for millions of years was light. In fact, scientists have calculated that the first energy released in the form of light outweighed matter. (This is based on another part of Einstein's theory which has been proven, that energy is equivalent to matter.)"

Genesis 1:4 continues: "And God saw that the light was good; and God separated the light from the darkness."

Or in Reid's scientific terms:

"Light probably outweighed matter for millions of years. Then, due to its expansion, matter finally cooled down enough to let the basic building blocks of the universe (nuclei and electrons) come together. At this point, dark patches (or dark voids) would appear."

This, he concludes, "is another case where today's scientific moves in harmony with the Bible."

Reid finds a remarkable coincidence in the Biblical description of the earth—"without form and void"—and current scientific views of a "dark void" which, he says, is "mostly space."

On the sub-atomic scale, electrons are almost as far away from their nuclei as the planets are from the sun. It is this rapid motion that makes matter appear so solid. If this motion stopped suddenly, and all your body's atoms fall into one heap, they wouldn't cover one side of a 50-cent piece."

The scientist pointed out that the popular portrayal of the atom "with electrons spinning around the nuclei, is only a

theoretical model. No one has ever seen an atom, or inside one." But, he continued, scientists agree that "the atom's shape is really unknown and mostly space, without form and void."

On the question of whether there is life on other planets, Reid compared scientific estimates with several Bible passages and found a considerable area of agreement. Science, he said, has concluded that there are "one hundred million planets capable of supporting some form of life in the universe, even if man finds that he alone rules this planetary system."

Many verses in the Bible emphasize that "God is the God of space," Reid said. He referred to Matthew 24:31—"and he will send out his angels with a loud trumpet call, and they will gather His elect from the four winds, from one end of heaven to the other." Isaiah 24:21 is also cited to buttress the scientist's contention that there are other beings in space: "On that day, the Lord will punish the host of heaven, in heaven, and the kings of earth, on earth."

"Finding life in space will not outdate the Bible," Reid said. "It will help confirm it. It will be another example of the assurance that can be expected as science moves on towards truth."

"But science ultimately will neither prove nor disprove the Bible," Reid declared. "The Bible is, and will remain, a book of faith. The evidence here simply shows that as science uncovers the true facts of the universe, they are in harmony with the Bible. Thus, Christians actually have much to gain by the advance of true science."

Prejudice Against Women?

Paris — (RNS) — Does the Catholic Church discriminate against women on the basis of their sex? Yes, argues Father Jose A. Idigoras Goya, S.J., professor at the Pontifical Catholic University of Peru in Lima.

Writing in *Informaciones Catholicas Internacionales*, a bi-monthly published in Paris, the Peruvian Jesuit asserts that the secondary place accorded women in the Church is a result of cultural encrustations on the faith, the news of isolated texts of St. Paul and the faulty biological notions of the scholastic philosophers of the late Middle Ages.

Father Idigoras said Catholics are shocked when anyone invokes the Bible to defend racial segregation or justify the prohibition of interracial marriage. It seems equally absurd, he insisted, to misrepresent God's Revelation on the place of women in the Church by appealing to selected texts of Sacred Scripture and social statistics wholly different than those of our day.

And yet when it is a question of banning women from an official service at the altar — a privilege accorded a young boy — the prohibition is based on such sort of arguments, the priest asserted.

Father Idigoras' doctoral thesis at the Gregorian University, Rome, was concerned with the place of women in the life of the Church. His article in the Catholic journal here was occasioned by a controversy following the decision of the French Reformed Church to ordain women as pastors.

In the aftermath, Father Charles Boyer, S.J., a veteran ecumenist, set for in Oservatore Romano, Vatican City daily, the grounds for the formal opposition of the Catholic Church to all forms of a female ministry. Subsequently, the postconciliar Commission on the Liturgy ruled that women may not be permitted to function as lectors at Mass.

Father Idigoras, on the contrary, advocated that women be ordained deacons. He argued that "there is nothing explicit in the Bible nor in tradition for that matter to deprive women of a place in the Christian ministry."

Reviewing the Scriptural record, the Peruvian theologian noted the equality of man and woman in Paradise, adding that in creating man "to His image and likeness" God chose that his nature be reflected by the two sexes.

Sin, and the Old Testament, the history of mankind bound under sin, shows women humiliated and reduced to polygamy. Yet, he pointed out, theocratic Israel knew women as leaders of the People of God, as prophetesses, as servants at the altar—women such as Deborah, Esther, Athalia, Judith, Alexandra, Salome, Miryam, the sister of Moses, and Golda.

The New Testament, Father Idigoras continued, proclaimed the radical equality of both sexes and accorded women an exalted place. Elizabeth, he said, was the first to acknowledge the divinity of Christ. Samaritan, the frontier of the lands of the Gentiles, was first evangelized by the woman Jesus met at the well. Mary Magdalen was the apostle to the Apostles, bringing them the news of the Resurrection. Finally, the highest ideal of the Christian life on earth was found in a woman, Mary, Christ's mother.

In the primitive church women enjoyed an active and official role, Father Idigoras asserted. When St. Paul speaks of deacons, he is referring to both men and women and requires like qualities in each for the sacred ministry (1 Tim. 3, 8 ff.). Thus Clement of Alexandria could write: "The Apostles, striving incessantly as evangelists, took some women, not as wives but as sisters, to be their collaborators in reaching other women in their homes. Thanks to them, the word of the Lord penetrated to the women's quarters without arousing suspicion."

The rise of monastic life, Father Idigoras contended, drew women to the cloister, although even here the consecration on an abbess is an echo of the rite of solemn ordination of women deacons.

There followed, he said, the development of scholastic phil-

osophy with its doctrine of hylomorphism, all things being conceived as basically composed of "prime matter" and "substantial form" to explain their existence. In the process of procreation, the scholastics viewed woman as the passive, inactive element, as "matter." Man, on the other hand, was considered the active, dynamic principle, in fine as "substantial form."

It was symptomatic of such teaching that St. Thomas Aquinas could ask whether women would have existed if there had been no Original Sin. The suggestion is that in the perfect order of things everybody would be a man, for women are incomplete men.

The Constitution of the Church, promulgated at the close of the third session of Vatican II, Father Idigoras recalled, declared: "In Christ and in the Church there is no inequality in regard to race or nation or social condition or sex because (quote from St. Paul) 'There is neither Jew nor Greek, nor slave nor free man nor man nor woman since you are all one in Christ Jesus.'"

It was in the light of such a proclamation and in answer to the urgent apostolic needs of the times, Father Idigoras said, that he called for an effective recognition of the dignity of woman and an official place for her in the sacred ministry of the Church.

School Boards
Lansing, Mich. — (NC) — Seven area boards of education have been established in the Lansing diocese to represent specific schools in designated sections of the 15-county diocese. Father William F. Meyers, diocesan superintendent of schools, said the boards will serve as intermediate districts under the diocesan board of education.

Take Care of My Friends Crash Victim Tells Prelate

Boston — (RNS) — Prayers for a group of auto accident victims were urged by Richard Cardinal Cushing, Archbishop of Boston, as he broadcast a recent driving safety message here.

He spoke with particular feeling — and personal knowledge.

A short time before, the cardinal had rushed out of his study to aid the crash victims — and to administer the Last Rites to one occupant, who died later.

Cardinal Cushing was in his study at about 5:15 p.m. when he heard a loud crash. Nuns rushed in to tell him a car had smashed into a pole in front of his residence.

"I took my oils and went out the side door as fast as I could," the cardinal said.

At the wreck, he said the young man who died, Philip R. Bemis, 23, presumably the driver, told him: "Thank you, cardinal. Take care of my friends."

K of C Advised To Modernize

Baltimore — (NC) — Calls to change and renewal were put sharply before the Knights of Columbus national convention here both by a Church spokesman and by the Knights' own leader.

Bishop Michael W. Hyle of Wilmington, Del., quoting the Vatican council's decree on ecumenism, appealed to the members of the fraternal order to "get prudently involved with movements or activities that will promote the welfare of your fellowmen, spiritually and materially, even though they are not originated in the Church."

Supreme Knight John W. McDevitt told the convention "the hour is at hand to note the absence of our wives and friends" from non-degree ceremonies. He also urged a revamping of the Knights' entire ceremonial procedure.

Referring to membership conditions, McDevitt said: "The matter of race or nationality, of profession and personality, cannot enter into the matter of membership in the order which is based strictly upon the law of the order that members are solicited from practicing Catholics and naturally we must assume that our members are sufficiently informed to act in accord with the social doctrines of the Church."

McDevitt continued: "We realize our responsibility in the form of the proper attitudes regarding the brotherhood of man. The Christian who says 'Our Father' must also say 'my brothers.'"

Both speakers referred to the current increase in confusion and questioning criticism of Church policies and teachings.

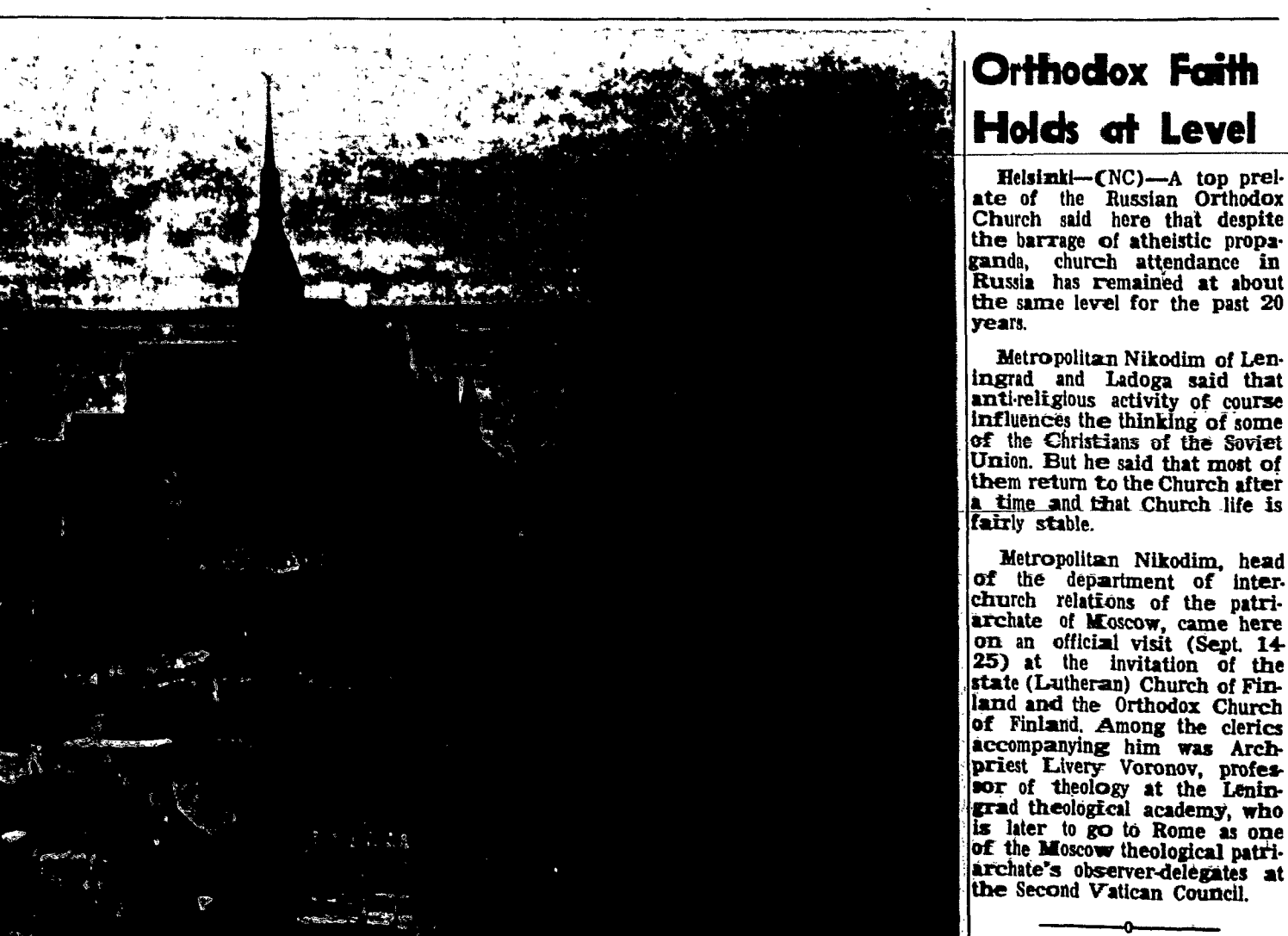
Bishop Hyle said: "Fearful and terrifying as these occasional storms of controversy and criticism may be, they do serve to test our faith and to clear the atmosphere. Even though all men may not admit it, the lines of divine truth are more clearly delineated, and errors become more evident."

Decency Work Given Women

Steubenville — (NC) — Catholic women will take over operation of the Legion of Decency in the Steubenville diocese, replacing parish priests.

Bishop John King Mussio explained involvement in legion activities by priests has meant extra work which at times complicated the proper exercise of their other duties.

The women will keep a check on each theater's offerings and twice a year will send a letter of commendation to cooperating movie houses. Publicity will be sought in daily and Catholic newspapers for theaters which assist the program.



Abbey of Mont-St-Michel To Celebrate Millenium

Paris — (RNS) — Pope Paul VI, in a special message, hailed year-long celebrations being held to commemorate the 1,000th anniversary of the incorporation of France's famed Abbey of Mont-St-Michel in Normandy as a Benedictine institution.

Now under way, the celebrations were featured on Sept. 29 by a Mass offered at the abbey by Archbishop Paolo Boffi, Papal Nuncio to France, and attended by many ecclesiastical and civil dignitaries, including Premier Georges Pompidou. Sept. 29 is the feast of St. Michael the Archangel after whom the abbey was named.

Mont-St-Michel has been a national monument since 1831, but Benedictine monks from the Abbey of St. Wandrille and Bee-Hellouin are taking up residence for the period of the

MONASTIC CHANT will ring through the ancient walls of the Abbey of Mont-St-Michel once again as the ancient monastery celebrates its 1000th anniversary.

religious spirituality but of culture and art.

Noting that the forthcoming celebrations would see a group of monks return to the abbey, the message said:

"In a period such as ours, in which science and technique accomplish before our very eyes prodigious achievements never conceived of in the past, the temptation is great to consider as useless and untimely the monastic manner of living, even though it constitutes, according to the Church, one of the highest forms of human activity and is valid for all times and all nations."

Thus, this appeal to the primacy of contemplation, of prayer, could constitute one of the most precious results of the millennium celebrations at Mont-St-Michel. For this reason, the Holy Father is pleased to encourage the resumption

sary beginning Sept. 29. Now a national shrine, the famed church has had no monks in residence since the French Revolution.

of the choral office in the ancient monastery and the ceremonies of a religious character which will be conducted in the presence of pilgrims.

In 1077, Albert Hildebert II initiated a series of new buildings which were not completed until 1520. In the course of time, the abbey community was reduced almost to the vanishing point, and in 1622 was turned over to the famous Congregation of St-Maur.

During the French Revolution, the Maurist monks were forced out of the abbey and the buildings were converted into a prison for political offenders. When the prison was closed in 1803, the abbey was leased to the Bishop of Avranches. Finally, however, it was taken over by the government as a national monument, and an extensive program of repair and restoration began.

Orthodox Faith Holds at Level

Helsinki — (NC) — A top prelate of the Russian Orthodox Church said here that despite the barrage of atheistic propaganda, church attendance in Russia has remained at about the same level for the past 20 years.

Metropolitan Nikodim of Leningrad and Ladoga said that anti-religious activity of course influences the thinking of some of the Christians of the Soviet Union. But he said that most of them return to the Church after a time, and that Church life is fairly stable.

Metropolitan Nikodim, head of the department of interchurch relations of the patriarchate of Moscow, came here on an official visit (Sept. 14-25) at the invitation of the state (Lutheran) Church of Finland and the Orthodox Church of Finland. Among the clerics accompanying him was Archbishop Ljery Voronov, professor of theology at the Leningrad theological academy, who is later to go to Rome as one of the Moscow theological patriarchate's observer-delegates at the Second Vatican Council.

Few Churches In Albania

London — (NC) — Catholics are still able to practice their religion in communist-ruled Albania.

A recent visitor there has reported that services are being held by the country's three major faiths—Muslim, Orthodox and Catholic.

Communists took over the country in 1944 and all three religions suffered. Churches and monasteries have been closed and priests have been executed or imprisoned.

Peter Udell, writing about his trip for the Catholic Herald of London, said he visited Shkoder, a town of 45,000 people which is in the main center of the Church in Albania. There he found three Catholic churches still open including the cathedral.

Text

Following is the second of Pope Paul's encyclical *terium Fidelis* on the Holy Eucharist. The first part, published in last week's issue, expressed the Pope's concern for the Church's traditional belief about the Eucharist.

In still another genuine Christ is in the Church preaches, since the Gospel which he proclaims is Word of God, which is preached except in the name of Christ, by the author Christ, and with the assistance of Christ, the Incarnate Word of God. In this way the formed "one flock which its only shepherd" ("Contr. Litt. Petilianii" II 11; P.L. Re, 353).

He is present in His Church as she governs the People of God, since her sacred comes from Christ, and Christ, "The Shepherd of herds" (St. Augustine, "I 86, 3; P.L. 37, 1100), is ent in the pastors who cise that power, accordi His promise to the Ap "Behold, I am with you through the days that are ing, until the consummat the world."

Moreover, in a manner more sublime, Christ is ent in His Church as she in His name with you the Mass. He is present as she administers the ments. We find deep ction in recalling the ac and eloquent words with St. John Chrysostom, ove with a sense of awe, des the presence of Christ, offering of the Sacrifice Mass: "I wish to add som that is plainly awe-ins but do not be astonishd upset."

"This Sacrifice, no who offers it, be it Pe Paul, is always the Sa that which Christ gave E ciples and which priest offer. The offering of te in no way inferior to that Christ offered, because not men who sanctify fering of today; it is the Christ who sanctified H

"For just as the words God spoke at the very as those which the prie speaks, so too the obla the very same" ("In E Ad Timoth. Homil." 2, 62, 612). No one is u that the sacraments are tions of Christ, who adm them through men. Th the sacraments are h themselves, and by the of Christ they pour ge the soul when they tou body. The mind begs these different ways in Christ is present; they, the Church with a myste to be pondered."

Real Presence
But there is yet another in which Christ is in His Church, a manner surpasses all the others His presence in the Sac of the Eucharist, which this reason "a more co source of devotion, a mo ly object of contempla more effective means of fication than all the oth raments" (Aegidius To "Theoremata De Christi," Theor. 50, V 1521, p. 127). The re clear; it contains Chris self and it is kind fection of the spiritual way, it is the goal of sacraments" (St. Th Summ. Theol. III, Q. 7, C.).

This presence is called — by which it is not to exclude all other t presences as if they co be "real" too, but bec presence in the fullest that is to say, it is a s tial presence by which the God-Man, is wholly tly present (cf. Co Trent, Decree on the ist, Ch. 3). It would be wrong to explain th ence by having recour "spiritual" nature as it ed, of the glorified E Christ, which is presen

'Don't-Ge Attitude I

Paris, Ill. — (I at a Diocesan Council ing for a lack of inv John McGrath, DCCW ator of the Springfield Sister Ernest Marie, chairman of the social parment at Fontbonne St. Louis; Thomas Klise of catechetical publi the J.G. O'Brien Co., and Mrs. A. J. Belmont Family Life Bureau in

Father McGrath told men: "We are beset by evil of mediocrity. Catho afraid to become involu sonally in things. We ute, but we take a 'don't involved' attitude."

The layman, accord Father McGrath, is the ator between the Chu the world.

"Woman," said Sister Marie, "is person-cente ment to involve herse others. When a woman upon to commit herse go against her nature do so."

She told delegates th tolic schools for lay would perhaps be m