

Floating Instead Of Packaged

The Italian Radio network reported this week that the final — and long-awaited — decision by Pope Paul on the birth control issue, originally expected in June, then in September, no longer appears to be imminent.

Vatican Radio later confirmed the report. It explained that the Pope was still studying the report presented him last June by a special commission which included clergy and lay experts on the medical, sociological, historical and theological aspects of the controversial topic.

The continued delay in making a decision at the summit leaves those at the lower levels of the ecclesiastical echelons puzzled as to "what do I do now?"

Two U.S. bishops, apparently aware that this puzzle is resulting in a variety of solutions, spoke out recently to caution their flock against the "opinions" of permissive theologians.

Bishop Walter A. Foery of Syracuse and Bishop George J. Rehring of Toledo both advised Catholics to hold to the "official teaching" of the Church and to sift out statements made by some clergy who, it is said, "confuse" people with their predictions of possible changes in Catholic moral laws.

The puzzlement problem is not isolated to the United States. The bishops of France, meeting at Lourdes this week, also admitted there is some doctrinal "floating" going on in their country but the majority of them saw no cause for alarm. One prelate, Archbishop Pierre Vuillot of Paris said there is "a certain effervescence" evident "in the theological domain" but he sees this as an "invitation" to authorized spokesmen to state their convictions clearly and convincingly.

The present "effervescence" on the birth control subject — once thought to be settled irrevocably by Pope Pius XI and later by Pope Pius XII — takes its root in the Vatican Council's document on "The Church in the Modern World."

The world's Catholic bishops stated in that document that parents "have a human as well as a Christian responsibility as they fulfill their duty of transmitting life and they must form their conscience properly in reverent submission to God's will, bearing in mind their own good and that of their children, born and unborn."

The bishops said that parents, in forming their conscience on this subject, "must be alert to the spiritual and material needs of their times and take into account the needs of the family, of civil society and of the Church."

The bishops then said they didn't have any "direct concrete solutions" as to how parents were to do all this — an obvious admission that the Church was going through a stage of development on the subject.

The Paullist "Concilium" volume of last May says the day is past when confessors can simply advise courage and confidence in God: "Today the religious attitude is to be manifested not by leaving to divine providence alone the responsibility for the number of children in a family, but by the deliberate and joyful acceptance of personal responsibility."

How parents can face up to this new and perhaps even more frightening responsibility of deciding so serious a subject by themselves is sympathetically discussed in a paperback book just issued by Fides of Notre Dame, "Christian Morality Today" by Father Charles E. Curran. Includes such chapters as The Christian Conscience Today, Formation in Freedom and Responsibility, and Christian Marriage and Family Planning.

Since marriage is as old as Adam and Eve, you'd think all the major questions about it would be pretty well answered by now — especially since it's not something limited to only a minority of the human race.

The human condition, however, can't be packaged in a once-and-for-all little box.

A recent book about the Jesuit theologian Father Karl Rahner says that theology, like all of man's arts and sciences, "advances only by retaining what has been previously established and then questioning this anew and more deeply."

The Church, really, isn't in business just to make rules or revise them — but to recognize them and test them.

The question, therefore, is not so much, "What is the Church's teaching on the subject?" but rather "What is actually true?" Ultimately you can't deny what is true in the moral law any more than you can deny the law of gravity in science.

Jesus Christ our Lord told us this long ago when he said, "By their fruits you shall know them."

Whatever is right and true — no matter how ancient, or recent, in origin — needs to be retained if we hope to retain our sanity and our humanity. But on the other hand, if we are also to advance, as did the Lord, "in age and wisdom and grace," then we must not fear to question any subject again and again. The very questioning will provide us the opportunity to be convinced of what is right and true even more emphatically. And should it not so convince us, does not honesty require that we admit this too?

— Father Henry Atwell

By RUSSELL SHAW

Washington (NC)—American Catholicism is now passing through its adolescence and decisions to be made in the next two to five years "may well affect the future of the American Church for a century," Father Andrew Greeley said here.

The priest-sociologist, a staff member of the National Opinion Research Center at the University of Chicago, said he alternates between optimism and pessimism that American Catholicism will solve its many present problems.

"The possibilities of disaster are every bit as real as the possibilities for a new golden age," he said. "Neither growth nor decline is inevitable."

Father Greeley spoke at a U.S.-Canadian planning conference in suburban Bethesda, Md., held to prepare for the Third World Congress of the Lay Apostolate which will be held in Rome in October, 1967. About 70 people attended.

He is co-author of NORC's recent study of Catholic education, published as "The Education of Catholic Americans."

Father Greeley said American Catholicism is now experiencing the convergence of two major phenomena: its own transition from an immigrant, urban Church to a middle-class, suburban Church, and the changeover of the universal Church from the post-Vatican II period.

"While American Catholicism is in the process of leaving behind its past, it has yet to achieve the maturity which there is at least some reason to hope the future might hold," he said.

In its present period of adolescence, he added, American Catholicism manifests such traits as restlessness and rebellion, anger, shallowness, a "massive inferiority complex," and problems in relation to authority.

HE GAVE THIS analysis of particular problem areas:

• Religious vocations. "Drastic revision and renewal" are needed to increase the number of candidates for the priesthood and religious life and stem dropouts.

"Whether such drastic renewal is going to take place must surely be considered problematic. In its absence it could very well be that the United States would once again, at least from the vocation viewpoint, become a missionary country," he said.

• Catholic education. He warned of a "collapse of confidence" occurring among Catholic educators themselves under the "drumfire of criticism" from the Catholic and secular press.

"If Catholic educators and the opinion-makers among the liberal laity are not persuaded in the very near future that a Catholic education can make a major and important contribution to the ecumenical Church, and that by the schools have begun to make such a contribution, then it is to be very much feared that the collapse of confidence within the Catholic educational system is going to get worse rather than better," he said.

• The crisis of faith among young people. "Unless we recognize the necessity of reinterpreting our faith in terms that the new breed can find relevant and authentic," Father Greeley said, "then we shall be faced with the grim possibility of losing them, if not to apostasy, at least to a permanent alienation from the organized Church."

• Low morale in many dioceses, seminaries and religious communities. "The religious and priests, whether they be young or old, are finding themselves 'caught' in their own personal identity crisis, not sure what their priesthood or religious life means any more, not persuaded that they haven't wasted their lives, and not certain why they ought to be doing with the years ahead of them," he declared.

Father Greeley warned also that a spirit of "laicism and anti-clericalism" is growing among some American Catholics.

In its worst form, he said, this attitude consists "essentially of a hatred for the priesthood and a conviction that only when the priestly caste is destroyed will laity be able to emerge in the Church. At least in some of the attacks on ecclesiastical celibacy this hatred for the clergy is all too apparent."

He urged major changes in the immediate future in the

"whole structure of lay-clerical relations" in order to counteract anti-clericalism.

"What is absolutely imperative," he said, "is that channels of communication between the clergy and laity and between the laity and the hierarchy be opened as quickly as possible."

"The Vatican Council called for communication through the institutions which the Church has established for such purposes, obviously implying that the institutions ought to be established. But thus far in the American Church few such in-

stitutions actually exist; and until they exist and are functioning well . . . there would be nothing to prevent a constant rise in the level of anti-clericalism."

Father Greeley said rapid implementation of the decisions of Vatican II is imperative.

"A year ago I would have said that broad implementation of the Council would be satisfactory if it had occurred within two to five years after the conclusion of the Council, but now . . . I am forced to conclude that we have far less time and

indeed it may already be close to being 'too late,' he said.

"By too late I do not mean that there is going to be massive defection from the Church but rather that we are faced with the possibility of massive alienation from the organized Church. The conviction that institutionalized Catholicism is incapable of reforming itself is becoming increasingly popular, especially among the younger and better educated laity. These people will not leave the Church but they will simply lose interest in its organized manifestations."

Responsibility, Key to Capitalism's Future

New York (RNS)—One of America's foremost Protestant theologians and a prominent Roman Catholic official of the Vatican, in addresses here to a gathering of leading businessmen and industrialists, underscored the imperatives placed on the economic community to recognize that the development of the capitalistic system depends in large measure on its acceptance of social responsibility.

Among major speakers at a 50th anniversary meeting of the National Industrial Conference Board, where "The Future of Capitalism" was the general theme, were Dr. John C. Bennett, president of New York's Union Theological Seminary, and Paolo Cardinal Marella, president of the Vatican Secretariat for Relations with Non-Christians.

In addition to his general address on current Catholic socio-economic thought, Cardinal Marella issued a plea to American business leaders to lend their strength to an accelerated effort to save Latin America from totalitarianism.

Dr. Bennett, talking on "Capitalism and Ethics," called attention to elements in the capitalistic system which "are ethically desirable even though they may not always be possible."

"We should be thankful," he said, "where (these elements) . . . now a part of the pattern of dynamic societies which are quite open and which are moving toward greater social justice. Those who stress them should also recognize that capitalism is not a self-sufficient system and that there must be the most varied combinations of private enterprise and public planning and initiative."

Cardinal Marella, who brought personal greetings to the gathering from Pope Paul VI, expressed hope that out of self-examination by the business community can grow "international agreements . . . on the basis of great common principles which guarantee the future of a developing and irresistible economic-social order inspired by human freedom."

The noted churchmen were introduced by J. Irwin Miller, chairman of the board of the Cummins Engine Co., Inc., and past president of the National Council of Churches. In his preliminary comments, Mr. Miller pointed out that churchmen 50 years ago might have been invited to such a conference "only to say grace." Today, he noted, "leaders of religion . . . play an important part in business forums."

"To the capitalists," he said, "it now appears that organized religion has turned on capitalists and capitalism, siding with labor, taking political, even revolutionary positions, criticizing the making of profits. In response, the capitalist says to the churches, 'Why don't you keep your nose out of business and stick to religion?'"

CARDINAL MARELLA, whose address called special attention to the Vatican II Constitution on The Church in the Modern World and discussed a series of general religious postulates for economic-social order, concluded his talk with the special appeal "for coordinated action



Dr. John C. Bennett of the Protestant Union Theological Seminary and Cardinal Paolo Marella of the Vatican's Secretariat for Relations with Non-Christians were speakers at a recent meeting of leading U.S. businessmen and industrialists in New York City.

to save our Latin American brethren from totalitarianism."

"As you know," he said, "the Catholic Church is a great 'grassroots' organization that unites this continent in its deep, lasting traditions and in its spiritual dynamism."

"To overcome totalitarianism, the Church is convinced of the necessity for an emergency program of economic-social education and penetration . . ."

Pointing out that Catholic efforts toward these ends have started in Latin America, the cardinal expressed the belief that "the socio-economic development of Latin America can now be achieved in time, only if there is also a very special coordinated effort of the American economic-social leaders so well represented here."

Among the basic "postulates" for economic-social order cited by Cardinal Marella in his earlier remarks was the "up-dating of religion in the age of technological and scientific revolution."

"Applying this to the economic order," he said, "we must consider the order as being subordinate to the religious and moral order. Thus, economics and its development must respect and be of service to the promotion of individual and social dignity of the entire person."

The cardinal discussed his Church's emphasis on the "obligations of justice" and brotherhood; the principle that those who have economic power have an obligation to promote the common good; the "autonomy of the laymen in earthly affairs," and the "religious depth of freedom of conscience." Quoting from a section of the Church in the Modern World which refers to the social responsibility of men in control of material goods, Cardinal Marella commented:

"I am not an expert in economic affairs and do not have to draw from this solemn commitment of common sense and

conscience a positive statement concerning the necessity of at least a minimum of economic incentive for those who invest their savings in modern enterprise."

"It is understood that the worker has a right to a just reward for his labor. The investor is a worker, too, but rather than consuming all of his earnings, he puts a part of them back in private enterprise, thus providing work for others."

Dr. Bennett repeatedly stressed that capitalism today "is not self-sufficient" and that there are "large areas of public need on which capitalism seems unable to focus."

There is "a lag in basic thinking," he contended, when "it is assumed that private initiative is, except in the case of national defense and a few other matters, inherently better than public initiative."

"The existence of . . . poverty side by side with our enormous productivity and prosperity should cause us all to make explicit the fact that capitalism is not self-sufficient."

Dr. Bennett called attention to a convergence of Protestant and Catholic economic ethics in recent decades, particularly in regard to public and private initiatives in economic life.

"Neither Protestants nor Catholics believe in an all-encompassing state," he said. "However, both emphasize the legitimacy, indeed the necessity, of the increasing role of the state in economic life."

"Both seek to preserve the social and economic pluralism which is favored by the many units of economic decision and initiative which we associate with capitalism. Both give ethical sanction to private property as a source of and protection for personal freedom, though the arguments for private property must be understood as arguments for the widest possible distribution of property."

Looking at capitalism abroad,

Dr. Bennett noted that older industrialized countries where the economic system was dominant "have retained many of the elements of capitalism but these have been transformed to meet the needs of welfare societies."

He added that "the irony becomes complete" as it becomes apparent that communism "is now . . . the only system . . . that has begun to develop some of the characteristics of an open society, including a measure of economic pluralism and of reliance on economic incentives."

The theologian stated that there has been sufficient change in European communism to "blur the conflict between social systems and to soften the hostilities of the cold war." He also saw as a favorable sign "that important business leadership in this country seeks increased East-West trade and is becoming open to trade with Communist China."

Dr. Bennett added that in regard to developing nations, it must be recognized that "American institutions cannot be exported universally . . ."

A major test for capitalism, he said, "will be the capacity of its leaders to be open to the possibility that some nations, whose oligarchies have defied for generations without doing anything important about the massive poverty of their people, may need to be changed by leftist revolutions."

"And we may hope that such revolutions will not be followed by more revolutions but by real nation-building and economic development. Fear of communism should not be used to justify the United States in being a counter-revolutionary force in all such explosive situations, especially in view of the fact that we know now that communism is not monolithic and that some Communist nations already show signs of being able to develop into more humane and open societies."

Can a Politician Be a Statesman?

By GARY McEOIN

A politician looks to the next election, a statesman to the next generation. So runs the old saw.

Technical progress must be fostered, the spirit of initiative, an eagerness to create and expand enterprises. The fundamental purpose of productivity, however, is not the mere multiplication of products, profit or domination. It is the service of man as man, of every race and every part of the world. So said the second Vatican Council in its document "The Church in Today's World."

These two thoughts kept recurring constantly to my mind as I read a book which I had grabbed the moment I learned of its appearance, Senator Paul Douglas's "America in the Marketplace."

Senator Douglas is equally known as a scholar and a humanitarian. A long-time professor of economics, with a Quaker background and a record of support of civil rights and of equal justice for all elements of the economy, he seemed like the perfect choice to survey the pressing problems, and recommend the world economic conditions, identify

an order of priority for the application of the resources of the world's most powerful, most wealthy and most productive nation towards their solution.

With mounting consternation and disbelief, I discovered as I read that Senator Douglas is concerned with the multiplication of products and their uses for profit and domination as ends in themselves. For him, the urgent problem is to maintain the United States' lead over the other developed nations who are "sated her allies but whom he sees as her salesmen in a contest with the Communist bloc for world domination."

Within this formula, of course, it is very important who holds the certificates of ownership to the gold which continues (for the main part) to rest in the vaults of Fort Knox, although these title deeds have about as much relevance to world prosperity as those to the Hanging Gardens of Babylon. It is also important to continue the gold outflow caused by American business purchase of the assets of our allies (U.S. private investment abroad up from \$23 billion in 1953 to \$68 billion in 1963). Better tax tourists or raise tariffs that interfere with the sacred privileges of money.

Within this myopic view, also, it is impossible to realize that the most urgent and complicated problems of today's world is neither our ability to keep economically ahead of our allies or to climb the greasy pole of escalation of terror at the same rate as the Communists. It is the explosively mounting tension of a world where, as "The Church in the Modern World" expresses it, "luxury and misery rub shoulders"; of a developed world, part capitalist, part Communist, where the many live sumptuously and squander wealth, and a Third World comprising two-thirds of mankind, where the "enormous mass of the people still lack the absolute necessities of life."

Senator Douglas is not unaware of this problem, but it is so unimportant that he can dismiss it in one paragraph. To save the dollar, it may be necessary to let Asia, Africa and Latin America go communist, to join "the people with darker skins" with the existing communist bloc in a coalition of "over two billion people against those of North America and Western Europe."

How any statesman could regard such a situation as thinkable is beyond my

comprehension. It would be but one short step from the end of the society we cherish.

Yet I fear that for the American politician, it is a perfectly safe and popular stand. Millions of Americans are happy to drift blithely towards it. One of the most depressing news items I read in a long time appeared last August 31. It was an account of President Johnson's speech the previous day to an audience of 8,500 Americans at the National Convention of the American Legion held in the Washington, D.C. Armory.

The President's vows of firmness against Red China drew applause from the audience, according to the newspaper report. The Legionnaires clapped even harder when their National Commander, L. Eldon James, hailed Mr. Johnson as a "fighting" American and thanked him for his military intervention "in both Vietnam and the Dominican Republic." But the audience sat silent through the long sections of the president's speech in which he gave equal emphasis to his desire to root out the very causes of war after the fighting ends. . . . to use the vast sums now spent on war for reconciliation and reconstruction in Asia."



Bishop Kearney and Looking Back

Floodgates On Bishop

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Study We Set at Ce

The Cenacle Ref will sponsor "A St ed on Vatican II" o 28 and 27 at the E treat house. Father Albert St Father Henry Atwe the discussions. The weekend will an in-depth study of documents, conce those most import contemporary Chur Registration will 5:30 p.m. Friday s supper at 6:30 p.m. ings Mass. The w close around 3:30 Offering is \$20.

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