

## Guidelines Expected For Laity

Vatican City —(NC)— Next year's world lay apostolate congress will serve to give lay apostolate activity in the Church clearer guidelines for the future.

This was Pope Paul VI's message to the directive committee of the Permanent Committee for International Congresses of the Lay Apostolate (COPELAL). The committee met in Rome to prepare for the forthcoming world congress, to be held in Rome in 1967 on the theme of "The People of God on Man's Journey."

"In a world in which many ask if today it is any longer possible to believe," the Pope said, "it is the task of the laity in ways provided by the Holy Spirit and authenticated by pastors who have the task of shepherding the people of God, to be the living witnesses of the faith and of the grace which is at work in their hearts, to ignite in them the love of God and to make them more open by means of brotherly love."

Among those in the audience was Martin Work of the U.S., executive director of the National Council of Catholic Men.

## The Impact of the Council

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That senates of priests be established to consult with the bishop. (The motu proprio laid down the general principle that bishops should consider their priests their primary assistants, and thus should listen to them and seek their advice);

That consideration be given to setting up pastoral councils of priests, religious and laity to help better the religious life of the whole diocese. (A suggestion along these lines was made recently in the San Antonio archdiocese).

Senates of priests have already been organized or are under consideration in many dioceses throughout the United States.

An historic and epochal development—the adjectives are those used by Archbishop John P. Cody himself—came when 1,300 priests of the Chicago archdiocese early in November adopted a constitution for the Association of Chicago Priests, a group designed to "assist the bishop by expressing and effecting the will of the priests in parochial and diocesan matters."

Commenting on the new association, America, a leading national Catholic weekly, said: "It was unthinkable that such a movement would not take place if we were to translate the letter and spirit of Vatican

II into the everyday life of our American dioceses."

One of the notable aftermaths of Vatican II was the authorization given to mothers superior of religious communities in mission countries to distribute Holy Communion to their nuns.

In April, Alfredo Cardinal Ottaviani, Pro-Prefect of the Sacred Congregation for the Doctrine of the Faith, confirmed that the Vatican Index of Forbidden Books was a thing of the past.

The Vatican Council, he said, explaining the disappearance of the Index, has "recognized in the Catholic laity a greater maturity." In the future, he added, the responsibility for evaluating books from the standpoint of faith and morals would rest with national episcopal conferences.

The months since Vatican II ended have seen such an impressive growth of interreligious get-togethers that it no longer causes surprise when a Catholic bishop or theologian appears on a Protestant or Jewish platform, and vice-versa. Official dialogues were held with leading Protestant communions, as well as with Orthodox and Jewish bodies.

What may seem even more significant is that councils of churches in this country, which include Catholic as well as

Protestant and Orthodox congregations in their membership, are now to be found in at least 16 communities across the nation.

This was revealed in statistics released by the National Council of Churches last October. When six parishes of the Catholic Archdiocese of Seattle accepted invitations to join the Council of Churches of Greater Seattle, Archbishop Thomas A. Conolly declared that Catholic membership in the interdenominational body "constitutes a step in the right direction. It successfully crowns our cordial relationship in various ecumenical activities over the past few years."

One of the truly outstanding events of the post-Vatican II period to date has been the agreement by the Vatican and the Church of England to set up a joint commission to discuss the possibility of initiating a Catholic-Anglican theological dialogue. Another momentous development in the Christian unity sphere was the Vatican's action in directing its Secretariat for Promoting Christian Unity to study how it could cooperate with Protestant Bible groups in producing and distributing a common Protestant-Catholic Bible.

To many minds, one of the biggest disappointments of the year was Pope Paul's announcement that he had decided to defer making a definite pro-

## Jesuit Says Viet War 'Distracts' Nation

Fairfax, Del. — (NC) — A priest-poet-theologian told an inter-religious Pacem in Terris conference here that the war in Vietnam is distracting the

United States from its true "vocation" to help the poor of the world.

Father Daniel J. Berrigan, S.J., associate editor of Jesuit Missions magazine and critic of administration policy in Vietnam, said that the United States should be on the side of social revolution wherever it occurs.

Underdevelopment, he said, is "the first disease among men," and the U.S. should be exporting social changes to eradicate it rather than suppressing hope among the world's poor.

"War," he said, "has lost its respectability."

Although Christianity does not forbid all violence, the Jesuit said, there should be a "kind of on-going life attitude" among Christians which prefers non-violence.

This should be, he continued, because the God of the Christian faith "has revealed Himself as love."

The two-way peace conference was sponsored by the Catholic diocese of Wilmington, the Council of Churches of Wilmington and New Castle County, and the Wilmington Rabbinical Association.

However, he repeated cautions he had already voiced on other occasions — warnings against a trend to discount traditional values of the past in the name of "the absolute historicity of human beings" which denies in fact the charisma of permanent truth and the "invincible stability of Catholicism." He warned especially against any illusion that to spread the gospel of Christ it is necessary to adopt the customs and naturalistic standards of the world.



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### GI's Com

This American GI Vietnam used to Crucifix around the chain broke. says PFC Carl L. Washington, D.C. wears it on his belt. "my lucky charm." her of the 27th Infantry Division, been in combat in C.

### Priests for



In our discussion must now take priest. How true state he will never fulfillment, his so fore remain into things.

What is fulfillment word is banded these days and has ings for many peop our own. Fulfillme son means the real highest possibilities believer this realize found entirely in th the development o business or profes cess. In this discus not even consideri ion of those who th fulfillment can be fou ures and/or posses

For the Christian, are somewhat less by themselves. For tian, moreover, fu never achieved in cept in a relative human knowledge, love, no temporal ment, no developm simply human pers (ever completely) u.s. Only the lov loving union with God complish this, st Christ made it a p us. Therefore as C cannot speak of ft the here and now.

The celibate prie ness to this in his surrendering the n and urgent kind of fulfillment in this l human love, conjug priest tells the whol our full meaning f found here but only life. The objection ately arise — can better witness the ing union with God volved in married is the best image that final union?

We cannot say t jection is beyond discussion, but mer that the priest's wis so much to the qu as to the universal love, its quality of nal and unbounded fore fulfilling. I th persons will bear that their love for promises more than and at least over time creates some even if only that that the relations terminated by death.

So the priest by telling the world t must, but its full in the infinite a "Our Hearts are not they rest in Thee." gustine).

But what about t this demand of ou We must answer with a question — uality? Is it merel cal drives as in i does it have a trul mension, is it an u to live for the othe in many ways, one biological? No one competence today man sexuality as n bical.

Man's sexuality i is necessary that th urge be integrated higher ability of dedicate self, that oneself wholly for In this sense sexu bines mind, will, er biological urge into rated, personal, he er faculties of the h having more impo the lower.

The principal que — can a man (or fill his sexuality w cising the biologic marriage. Perhaps the fulfillment of riage is necessary, perhaps not. The p argument could ne realized to include be well nigh im demonstrate that



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