tort should be made that the enterprise become a community of persons in the dealings, activities and standing of all its members." Man's labor means much more still for the Christian: the mission of sharing in the creation of the supernatural world which remains incomplete until we all come to build up together that perfect Man of whom St. Paul speaks "who realizes the fullness of Christ." 29. We must make haste: too many are suffering, and the distance is growing that separates the progress of some and the

Similarly with work: while it can sometimes be given exagerated significance, it is for all something willed and blessed by God. Man created to His image "must cooperate with his Creator in the perfecting of creation and communicate to the earth spiritual imprint he himself has received." God who has endowed man with intelligence, imagination and sensitivity, has given him the means of completing His work in a certain way: whether he be artist or restrant energed in manager.

"If someone who has the riches of this world sees his brother in need and closes his heart to him, how does the love of God abide in him?" It is well known how strong were the words used by the Fathers of the Church to describe the proper attitude of persons who posess anything towards persons in need. To quote St. Ambrose: "You are not making a gift of your possessions to the poor

urgent social duty to redirect them to their primary finality.



Between civilizations, as between persons, sincere dialogue indeed creates brotherhood. The work of development will draw nations together in the attainment of goals pursued with a common effort if all, from governments and their representatives to the last expert, are inspired by brotherly love and

Mutual understanding will be established which will enrich both cultures.

effective Christian charity, esteem for spiritual values.

73. Dialogue

(This article is reprinted from Marriage magazine of St. Meinrad's, Indiana.)

Most writers seem to prefer that "good Pope John" receive all the credit for Catholic involvement in the Christian Unity Movement. That his contribution was monumental no one can deny. That he and his Council were instrumental is current history. But a closer review of past history will reveal that all of our modern popes made great contributions, earning the respect and esteem of our separated brethren and of world leaders, both Christian and non-Christian. When the great and humble John XXIII opened the windows, the divided Christian world was prepared to accept the gracious and impelling gestures of this common man's Pope.

Government officials, it is your concern to mobilize your peoples to form a more effective world solidarity, and above all to make them accept the necessary taxes on their luxuries and their wasteful expenditures, in order to bring about development and to save the peace. Delegates to international organizations, it depends on you to see that the dangerous and futile rivalry of powers should give place to collaboration which is friendly, peaceful and free of vested interests, in order to achieve a responsible development of mankind, in which all men will have an opportunity to find their fulfillment.

Worship in common is not to be used indiscriminately for the restoration of Christian Unity. The course to be adopted with due regard to all the circumstances of time, place and persons, is to be decided by local enicropal authority unless otherwise provided for by the Bishops' Conference according to its statutes, or by the Holy See." The work towards Christian unity is not a field for each of us to work in as we independently and personally see fit impatient with the apparent's slow progress of the experts and hierarchy. Superficial ecumenism will not help the cause but harm it.

If in the past our religious instructions in the classroom and our attitudes at home have tended to build a religious wall between our children and the neighbor's children who were not of the Catholic faith, this must no longer continue. The Christian religion was intended by its Founder to unite men not to separate us.

From the Vatican, on the Feast of Easter, the twenty-sixth day of March in the year one thousand nine hundred and sixty-seven.

them is a duty: "If any man will not work, neither let him eat." But the acquiring of temporal goods can lead to greed, to the insatiable desire for more, and can make increased power a tempting objective. Individuals, families and nations can be overcome by avanice, be they poor or rich, and all can fall victim to a stifling materialism.

Increased possession is not the ultimate goal of nations nor of individuals. All growth is ambivalent. It is essential if man is to develop as a man, but in a way it imprisons man if he considers it the supreme good, and it restricts his vision. Then we see hearts harden and minds close and men no longer gather together in friendship but out of self-interest, which soon leads to oppositions and disunity. The exclusive pursuit of possessions thus herogne an obstacle to individual fulfillment and to man's true greatness. Both for nations and for individual men, avarice is the most evident form of moral underdevelopment.

20. More

If further development calls for the work of more and more technicians, even more necessary is the deep thought and reflection of wise men in search of a new humanism which will enable modern man to find himself anew by embracing the higher values of love and friendship, of brayer and contemplation. This is what will permit the fullness of authentic development, a development which is for each and all the transition from less human conditions to those which are more human.

21. Ideal to be pursued

Vatican City — (RNS) — Pope Paul VI holds his encyclical, Populorum Progressio (On the Development of Peoples) after signing the document in the Vatican Library. Addressed to bishops, priests, religious, the faithful and all men of goodwill, the encyclical calls for immediate steps for the achievement of social and economic justice around the world. The encyclical is the fifth issued by Pope Paul during his 45-month reign.

Less human conditions: the lack of material necessities for those who are without the minimum essential for life, the moral deficiencies of those who are mutilated by selfishness. Less human conditions oppressive social structures, whether dut to the abuses of power, no the exploitation of workers of to uniust transactions. Conditions that are more human: the passage from misery toward the possession of culture. Additional conditions that are more for the dignity of others, the turning toward the spirit of poverty, cooperation for the common good, the will and desire for peace. Conditions that are still more human: acknowledgment by man of supreme values, and of God their source and their finality. Conditions that, finally and above all, are more human faith a gift of God accepted by the good will of man and unity in the charity of Christ, who calls us all to share as sons in the life of the living God, the Father of all man

ly states that the two realms are distinct, just as the two powers, ecclesiastical and civil, are supreme, each in its own domain. But, since the Church lives in history, she ought to "scrutinize the signs of the times and interpret them in the light of the Gospel." Sharing the noblest aspirations of men and suffering when she sees them not satisfied, she wishes to help them attain their full flowering, and that is why she offers men what she possesses as her characteristic attribute a global vision of man and of the human race.

In the design of God, every man is called upon to develop and fulfill himself. for every life is a vocation. At birth, everyone is granted, in germ, a set of aptitudes and qualities for him to bring to fruition. Their coming to maturity, which will be the result of education received from the environment and personal efforts, will allow each man to direct himself toward the destiny intended for him by his Creator Endowed with intelligence and freedom, he is responsible for his salvation. He is aided, or sometimes impeded, by those who educate him and those with whom he lives, but each one remains, whatever be these influences affecting him, the principal agant of his own success or failure. 14. Development cannot be limited to mere economic growth. In order to be authentic, it must be complete: integral, that is, it has to promote the good of every man and of the whole man. As an eminent specialist has very rightly and emphatically declared: "We do not believe in separating the economic from the human, nor development from the civilizations in which it exists. What we hold important is man, each man and each group of men, and we even include the whole of humanity."

I This personal and communal idevelopment would be threatened if the true scale of values were undermined. The desire for necessities is legitimate, and work undertaken to obtain 18. Scale of values

human fulfillment constitutes, as it were, a summary of our duties. But there is much more, this harmonious enrichment of righture by personal and responsible effort is ordered to a further perfection. By reason of his union with Christ, the source of life, man attains to new fulfillment of himself, to a transcendent humanism which gives him his greatest possible perfection; this is the highest goal of personal development. However, this self-fullment is not something optional. Just as the whole of creation is ordained to its Creator, so spiritual beings should of their own accord orientate their lives to God, the first truth and the supreme good. Thus it is that human fulfillment constitutes, as it were a summary of our By the unaided effort of his own intelligence and his will, each man can grow in humanity, can enhance his personal worth, can become more a per-SOII. 16. Personal Responsibility

But each man is a member of society. He is part of the whole of mankind. It is not just dertain individuals, but all men who are called to this fullness of development. Civilizations are born, develop and die. But humanity is advancing along the path of history like the waves of a rising tide encroaching gradually on the Shore. We have inherited from past generations, and we have benefitted from this reason we have obligations the work of our contemporaries: for this reason we have obligations the work of our contemporaries: for this reason we have obligations the work of our contemporaries: for this reason we have obligations the work of our contemporaries: for this reason we have obligations the work of our contemporaries: for this reason we have obligations the work of our contemporaries: for this reason we have obligations the work of our contemporaries: for this reason we have obligations the work of our contemporaries of the work of our contemporaries of this reason we have obligations of the work of our contemporaries of this reason we have obligations of the work of the wor due it" the Bible, from the first page on teaches us that the whole of creation is for man, that it is his responsibility to, develop it by intelligent effort and by means of his labor to perfect it, so to speak for his use If the world is made to furnish each individual with the means of livelihood and the instruments for his growth and progress, each man has therefore the right to find in the world what is necessary for himself. The recent Council reminded us of this: "God intended the earth and all that it contains for the use of every human being and people. Thus, as all men follow justice and unite in charity, created goods should abound for them on a reasonable basis." All other rights whatsoever, including those of property and of free commerce, are to be subordinated to this principle. They should not hinder but on the contrary favor its application. It is a grave and

33. Men of good will

Finally, we turn to all men of good will who believe that the way to peace lies in the area of development. Delegates to international organizations, government officials, gentlemen of the press, educators; all of you, each in your own way, are the builders of a new world. We entreat Almighty God to enlighten your minds and strengthen your determination to alert public opinion and to involve the peoples of the world. Educators, it is your task to awaken in persons, from their earliest years, a love for the people who live in misery Gentlemen of the press, it is up to you to place before our eyes the story of the efforts exerted to promote mutual assistance among peoples, as well as the spectacle of the miseries which hen tend to forget in order to quiet their consciences. Thus at least the wealthy will know that the poor stand outside their doors waiting to receive some left-overs from their bantuets.

Mcn of learning

If it is true that the world is in trouble because of the lack of thinking, then we call upon men of reflection and of learning. Catholics, Christians, those who hold God in honor, who thirst for an absolute, for justice and for truth: We call upon all men of good will. Following Christ, we make bold to ask you earnestly: "seek and you shall find," open the paths which lead to mutual assistance among peoples, to a deepening of human knowledge, to an enlargement of heart, to a more brotherly way of living within a truly universal human society.

All of you who have heard the appeal of suffering peoples. all of you who are working to answer their cries, you are the apostles of a development which is good and genuine, which is not wealth that is self-centered and sought for its own sake but rather an economy which is put at the service of man, the bread which is daily distributed to all, as a source of brotherhood and a sign of Providence.

With a full heart we bless you, and we appeal to all men of good will to join you in a spirit of brotherhood. For, if the new name for peace is development, who would not wish to labor for it with all his powers? Yes, we ask you, all of you to heed our cry of anguish, in the name of the Lord.

our non-Christian brethren, we invite them anew to work with all their heart and their intelligence toward this goal, that all the children of men may lead a life worthy of the children of God.

Government authorities

Five year ago relatively few people were acquainted with the word "ecumenism." Today it is almost a household word when the laity discuss trends in Christianity.

They may not know the word "ecumenism" is of Greek origin (oikoumene), meaning "the inhabited world," but they know it means a larger view of Religion and an effort toward cooperation. Father Schillebeecks describes ecumenism as: "An attitude of mind aftuned in faith to a visible unity, not only of lowe and hope, but also of faith, among people who confess Christ the Lord, and, in fact, more generally among all people who acknowledge the value of the religious in human life."

Ecumenism is ever to bear fruit, its spirit must permeate every Catholic family. The decree issued on November 21, 1964, states: "The attainment of union is the concern of the whole Church, faithful and shepherds alike. This concern extends to everyone, according to his talent, whether it be exercised in his daily. Christian life or in his theological and historical research." It concerns mothers and fathers in the guidance of their children.

We Catholics believe with all our hearts that we are members of the one true Church. We must not be so immature, however, in the understanding of our faith, that we close the minds of our children to the goodness and truth in other Christian communities. We must not fear to teach our children to love our separated brethren and respect their beliefs and practices. It is simply dishonest to teach our children that other Christians have no real Christian values or truths. The Holy Spirit can and does work within communities of Christians who are not in full While some Catholics may act imprudently in superficial ecumenism, there are others who worry that the Church has become lax. It has not treaching today that one religion is as good as another. Erumenism is not religious indifference. Far from it. The decree speaks of the Catholic Church as established by Christ to last to the end of time. It tells us that Christ entrusted the Church to the College of the Twelve and built it upon Peter to shepherd the flock in perfect unity. The decree speaks of the beginnings of this one and only Church of God from which in subsequent centuries quite large commun-

Ecumenism is here to stay. Four hundred years of bickering between Protestants, Orthodox, Anglicans and Catholics is beginning to end. I say "beginning" because no expert even pretends that the movement has matured or that prejudice no longer exists between Christians. But the doors are open for members of the various churches to meet together, to discuss their differences in a spirit of charity, and to grow in understanding of one another.

It would be interesting to take a poll of our Marriage readers to discover how many have read the official decree on ecumenism issued by the Council. Too many people are catching only brief news reports on "the initiatives and activities planned and undertaken" in the ecumenical movement which are sometimes presented by the press in a sensational manner. They do not evaluate the reports correctly and consequention.

It cannot be denied that some Catholics, some priests included, have acted imprudently and without proper authorization. I know of Catholic parents who permitted their grade school children to attend Protestant Bible School because they said. "This is what the Church now wants us to do: learn what others believe and do."

The decree issued by Pope Paul together with the Fathers of the Sacred Council makes it clear that actions in the ecumenical movement must be undertaken prudently and patiently by the Catholic faithful with the attentive guidance of their bishops.

Rearing hildren 3 Ecumenical

By ROBERT ecclesiastical communion the Catholic Church.

The truth of the Catholic position does not rest upon the premise that other Christians are always wrong. It surely does not rest upon the fostering of hatred and distrust of others. But such an immature and uncharitable approach on the part of an individual teacher or parent may convince the child that it is. And when he grows up. he rejects these attitudes. Only the good Lord knows how many Catholic youngsters have fallen away from the Church during high-school or college days in rebellion against their inadequate Catholic education and narrow attitudes toward other Christians.

I know that some young people poorly educated in the spirit of ecumenism suffered great temptations against their faith or even gave it up altogether. There are dangers in the work of ecumenism, but they lie chiefly in those areas where the subject is ignored in the parish and in the family. When the a c t u a l position of the Church is not understood, some Carholics may well be scandalized at all this inter-faith activity

The Constitution goes on to state that merely being a Catholic will not assure our salvation. "He is not saved however, who though bart of the body of the Church, does not persevere in charity." Then we are reminded by the Constitution that our "exalted status" as members of the true faith "is to be attributed not to (our) own merits but to the special grace of Christ. If they fail moreover to respond to that grace in thought, word and deed, not only shall they not be saved but they will be the more severely judged."

In view of the deep Catholic commitment to restore Christian Unity, Catholic parent have no choice. As the first educators of their child, they must instruct him well on the true position of the Church and see that they themselves are properly informed.

Children can readily understand that other Christians may be validly baptized, our true brothers in Christ, even though they could not develop that faith fully. Parents can explain to their children that our separated brethren share many, though not all of the teachings of the true faith. And we can admire the traditional respect among Protestants for the Bible as the Word of God.

Children weldome instruc-tions that they must associate with their neighbors of other faiths in a spirit of brotherly love and unity. Usually they

with

ities came to be separated from full communion.

For any of the Catholic faithful Who may think that the Church is becoming lax or weakening in its position as the one true Church, the Constitution on the Church, also issued by the Vatican Council on November 21, 1964, states: "Basing itself upon Sacred Scripture and Tradition, it (the Courch now sojourning on earth as an exile is necessary for salvation, Christ, present to us in His Body, which is the Church is the one Mediator and the unique way of salavation. In explicit terms He Himself affirmed the necessity of faith and baptism and thereby affirmed the necessity of the Church, for through baptism as through a door men enter the Church was made necessary by Christ, would refuse to enter it or to remain in it, could not be saved." Here we have in most explicit terms what we all learned as Catholic children. catholic, and they are happy to learn that "the children who are born into these Communities and who grow up believing in Christ cannot be accused of the sin involved in the sepa r a t i o n, and the Catholic Church e m b r a c e-s them as brothers, with respect and affection." When parents participate in inter-faith activities with proper authorization, this is an excellent opportunity to instruct the children on the position of the Church, that no compromise is involved, and on the real spirit of ecumenism.

Personal Response **Bible Reading Purpose**

St. Paul — (NC)—The Bible is measured more by what a reader gets from it, than as a spectacle of epic heroes, big ideas and gigardic themes, a professor of theology and Semitic languages said here.

Speaking at the College of St. Thomas, Carmelite Father Roland E. Murphy of the Catholic University of America. Washington D.C., said that biblical spirituality is contained in the readier's response and application of the word of God more that in Scripture's stories themselves.

Experimenting with his audience. Father Murphy shouted. "Jonah," and got the immediate answer. "whale." He said that this is a typical response, but one which misses the point of the Book of Jonah completely.

There can be no doubt about it, ecumenism is here to stay, and ecumenism requires maturity. And ecumenism requires maturity with a narrow presentation in our views of other Christian Communities. Our children will the Church's involvement. This does not mean that we should push children into dialogue where a certain competency of age and experience is needed. Cardinal Richard Cushing was spaking to adults when hestressed the need for dialogue at the grass roots level.

The friendships of Catholic families with Christian families with Christian families of other Communities according to the true ecumenist spirit will do much to assist priests and ministers in proveding leadership for inter-parish relationships. We can be sympathetic with priests who are hesitant lest the grass roots level.

The friendships of Catholic families with Christian families are resisting for inter-parish relationships. We can be sympathetic with grass roots level.

The friendships of Catholic devising for inter-parish relationships. We can be sympathetic with grass roots level.

The read of the past he sympathetic with grass relationships of Catholic devision of the rue ecumenism set he sympathetic with grass roots level.

The friendships of Catholic devision we have not always been glorious. There are ministers who would welcome interfaith activities as envisioned by the Catholic devise because experiences of the past have not always been glorious. There are ministers who would decrease that catholic devise the trie of the Boly Spirit, that client that conversion work and ecumenism are two separate activities as envisioned by the Catholic devise the trie and the Boly Spirit, that client which we have an excellent conversion work and ecumenism are two separate activities and there is room for the Eucharist, be gathered into the Eucharist, be gathered into the Eucharist, be gathered into the Eucharist, be gathered in the Eucharist be gathered in th

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COURIER-JOURNAL Friday, April 7, 1967

However, local and individual undestakings are no longer enough. The present situation of the world demands concerted action based on a clear vision of all economic, social, cultural, and spiritual aspects. Experienced in human affairs, the Church, without attempting to interfere in any way in the politics of states, "seeks but a solitary goal: to carry forward the work of Christ Himself under the lead of the befriending Spirit And Christ entered this world to give witness to the truth, to rescue and not to sit in judgment, to serve and not to be served." Founded to establish on earth the kingdom of heaven and not to conquer any earthly power, the Church clear-

sudden and considerable variation. Yet while recognizing the damage done by a certain type of colonialism and its consequences; one must at the same time acknowledge the qualities and achievement of colonizers who brought their science and technical knowledge and left beneficial results of their presence in so many underprivileged regions. The structures established by them persist however incomplete they may be; they diminished ignorance and sickness, brought the benefits of communications and improved living conditions.

it remains only too true that the resultant situation is manifestly inadequate for facing the hard reality of modern economics. Left to itself it works rather to widen the differences in the world's levels of life, not to diminish them: rich peoples enjoy rapid growth whereas the poor develop slowly. The imbalance is on the increase: some produce a surplus of foodstuffs, others cruelly lack them and see their exports made uncertain.

At the same time social conflicts have taken on world dimensions. The acute disquiet which has taken hold of the poor classes in countries that are becoming industrialized, is now embracing those whose economy is almost exclusively agrarian: farming people, too, are becoming aware of their "undeserved hardship." There is also the scandal of glaring inequalities not merely in the enjoyment of possessions but even more in the exercise of power. While a small restricted group enjoys a refined civilization, in certain regions, the remainder of the ponulation, poor and scattered, is "deprived of nearly all possibility of personal initiative and of responsibility, and oftentimes even its living and working conditions are unworthy of the human person."

Conflict of civilizations

churches, but also hostels and hospitals, schools and universi

Furthermore, the conflict betwhen traditional civilizations and the new elements of industrial divilization break down structures which do not adapt themselves to new conditions. Their framework, sometimes rigid, was the indispensable prop to personal and family life, older people remain attached to it, the young escape from it, as from a useless barrier, to turn eager the new forms of life in society. The conflict of the generations is made more serious by a tragic dilemma: whether to retain ancestral institutions and convictions and renounce progress, or to admit techniques and convictions and renounce progress, or to admit techniques and respect along with the traditions of the past all their human richness. In effect, the moral, spiritual and religious supports of the past too often give way without securing in return any guarantee of a place in the new world.

ties. Teaching the local populations the means of deriving the best advantages from their mallifal resolutions, missionaries have often protected them from the greed of foreignets. Without doubt their work, inasmuch as it was human, was not perfect, and sometimes the announcement of the authentic Gospel message was infiltrated by many, ways of thinking and acting which were characteristic of their home country. But the missionaries were also able to develop and foster local institutions. In many a region they were among the pioneers in material progress as well as in cultural advancement. Let it suffice to recall the example of Father Charles and minutable dictionary of the Toughest language. We ought to pay tribute to these pioneers who have been too often forgotten but who were urged on by the love of Christ, just as we honor their mitators and successors who loday still continue to put themselves at the generous and unselfish service to those to whom they announce the Gospel.

In this confusion the temptation becomes stronger to risk being swept away toward types of messianism which give promises but create illusions. The resulting dangers are patent: vollent popular reactions, agitation toward insurrection, and a drifting toward totalitarian ideologies. Such are the data of the problem. Its seriousness is evident to all.

3. Church and wor

Vocation to

Self-ful-

True to the teaching and example of her divine Founder, who cited the preaching of the Gospel to the poor as a sign of His mission, the Church has never failed to foster the human progress of the nations to which she brings faith in Christ. Her missionaries have built, not only 12. Work of missionaries