Seminary Merger Advances

Bexley Hall, an Episcopalian seminary, will move to Rochester next Fall from Kenyon College, Ohio, and join Colgate Rochester Divinity School in a new merger that may later include St. Bernard's Seminary.

The first legal steps toward formation of the Rochester Center for Theological Studies were taken this week by the trustees of the merging institutions.

Father Joseph P. Brennan, rector of St. Bernard's, pledged that the Catholic seminary would cooperate and help "seek new ways to make Rochester a center where Christians not only work and study together, but also live and pray as one."

The Bexley Hall library and financial resources will be added to those of Colgate, which formally affiliated with the University of Rochester last June.

The Episcopal seminary, founded in 1824, was the original nucleus of Kenyon College. More than 30 bishops have been numbered among its alumni.

Colgate Rochester, its roots in the Baptist Church, currently is training ministers for 15 Protestant denominations, including the Episcopalian.

This is believed to be the first such move involving an Episcopalian seminary. The Rt. Rev. George W. Barrett, bishop of the Rochester Diocese, described the responsibilities of modern seminaries as "unprecedented, complex, almost incalculable" and declared, "we rejoice, then, that these schools are fashioning ways to combine their gifts in so responsible and promising an enterprise."

Bishop Sheen has said that the merging institutions "have much to give St. Bernard's and we trust that St. Bernard's in turn will have much to give them."

St. Joseph's Home-School Launched

DR. GLENN IMMEGART, center, associate professor of Education at the University of Rochester, recently addressed the Home-School Association at St. Joseph's, Penfield. Shown with him are the pastor, Father John D. Malley; the principal, Sister Mary Matthias, and the co-chairmen of the new organization, Mr. and Mrs. Philip Miller.

Movie Ratings Said Obsolete

New York—(RNS)—The National Catholic Office for Motion Pictures (NCOMP) has been advised to stop being the "watchdog of the motion picture industry" and to halt its moral classification of films.

As a step in this direction, a Jesuit writer holds, NCOMP should abolish or re-name its "C" (condemned) category.

Father Eugene D. Phillips, S.J., writing in the Nov. 11 issue of America, national Catholic weekly, suggested that the agency follow the lead of the Catholic film office in French Canada which dropped its classification system with notable success.

Father Phillips, a NCOMP consultor and an associate of its educational affiliate, the National Center for Film Study in Chicago, was a member of the jury of the International Catholic Cinema Office (OCIC) at the 1967 Cannes Film Festival.

When the day comes that NCOMP drops its moral classifications, Father Phillips said, the U.S. Catholic film office will have taken "a significant step in its program of developing maturerer moviegoers."

Father Phillips listed three reasons why NCOMP should do away with its "C" rating:

1. The NCOMP condemnation often serves to give a film added notoriety. "The only attention Otto Preminger's flop, 'Hurry Sundown' received was due to its condemnation by NCOMP."

2. The negative publicity NCOMP receives when its condemns a film tends to overshadow in the minds of the public the more positive work of film education in which the office is engaged. "One Catholic paper devoted four columns to a discussion of 'Blow-Up' in the context of NCOMP's condemnation, and eight paragraphs to the 1967 NCOMP awards."

3. The Motion Picture Association of America (MPAA) has now begun to designate certain films as "Suggested for Mature Audiences." This label on the film, coupled with a capsule review from NCOMP indicating reservations about the motion picture's treatment, "should be a sufficient tip-off to any adult moviegoer that he should seek further information on such a film before deciding to see it."

"It is clear, then," said Father Phillips, "that doing away with a complete moral classification system for the film does not exonerate the average moviegoer from the responsibility of exercising discretion in choosing his film fare. It rather puts the responsibility where it belongs — with the individual."

Father Phillips explained that the French Canadian Catholic film office has replaced the moral classification system currently used by NCOMP with capsule reviews which cover the artistic and entertainment value as well as the moral worth of each film. The motion pictures are simply designated suitable for family audiences or for adolescents, with the presumption that remaining films are for adults.

Moslem Mosque, Jonah's Tomb

Sidon, Lebanon — (RNS) — A fact relatively little known to Christians and Jews is that the Prophet Jonah has a prominent place in the Mohammedan religion.

In fact, a Mohammedan mosque in the village of Nabi Younis near this Lebanese seaport claims to contain the prophet's tomb. The village's name means "Prophet Jonah" in Arabic.

Any native of Nabi Younis will tell visitors that 10,000 years ago Jonah was left on the beach, about 100 yards from the mosque, by a sea monster (called a "hugh fish" in the Bible, a whale in the Koran).

Haj Mohammad Ali-Koujouk, the 84-year-old guardian of the mosque, proudly bears the office of custodian of the prophet's tomb. It is a hereditary position which has been in his family, he says, for 618 years. And since he has 18 children and 47 grandchildren, it will probably remain in the family ***for some time to come.***

The mosque is a modest, whitewashed construction that bears no sign of its historic importance. Its main hall is covered with carpets and mats, and old lamps of multicolored crystal dangle from its ceiling. Before entering the hall, led by Haj Mohammad, visitors take off their shoes and respectfully follow their guide. A small door in the southwest side of the hall leads to a little windowless room, in the center of which stands a green-draped tomb. Haj Mohammad Koujouk, pointing to the tomb announces: "This is the tomb of Nabi Younis."

Some visitors ask: "You mean, the remains of the prophet are contained in this tomb?"

Haj Mohammad replies: "I personally saw nothing with my own eyes. But all our ancestors assured their children that they had seen the prophet's remains. Pilgrims come from all over Lebanon to visit the mosque, either in fulfillment of a vow or simply seeking the prophet's blessings.

Thousands of tourists, American, French, and Italian, visit the village and its mosque every year, listening respectfully to the stories of their guide, their cameras clicking.

According to local legend Jonah performed a miracle impulsively as soon as he landed at Nabi Younis and then regretted the miracle and had it reversed. On the beach, the story says, Jonah found several children playing and a sad little blind boy standing apart from them. The prophet prayed for the restoration of the boy's sight and the prayer was immediately granted. As soon as he could see, the boy began throwing stones at the prophet and calling on other children to follow his example.

Jonah, surprised, raised his hands to heaven, exclaiming, "O my God, your will be done. You knew in your unlimited wisdom that this boy deserved to be blind." And so the boy lost his sight.

"Since that day," says Abdel Said Hawash, an old fisherman of the village, "there has always been a blind man in Nabi Younis."

Other villagers claim to have had visions of Jonah, to have heard him speaking to them or to have been favored by miracles through his intercession.

The most spectacular miracle in the village's recent history reportedly happened in 1936 when a four-year-old child, Sobhi El Khatib, fell into a deep well near the mosque. His fall was not seen and the villagers, thinking he was lost, seached *the hills for hours.*

According to the report, when Sobhi was found, hours later, the water in the well had been frozen by Jonah to preserve the child from drowning. Unfortunately, Sobhi is now living in Beirut and unavailable to confirm the tale.

Biblical scholars are divided on the question of Jonah's existence, but virtually all of them would question that he has been buried (in this village or elsewhere) for 10,000 years. Many commentators believe that the story of Jonah and the whale was written as a sort of fiction for the purpose of moral instruction, not as history. Treating this book as fiction does not however, necessarily deny the existence of a prophet named Jonah, who may have been its author.

At any rate, scholars would claim that the legendary figure of 10,000 years must be too long by more than 7,000 years. The date usually attributed to Jonah is the 8th Century B.C.

Before the coming of Islam to Nabi Younis and the building of the mosque, the village had a Byantine Christian church of which traces have been found by archaeologists. Nothing in the remains indicates that this church was dedicated to Jonah, but *the name of the village,* which has been unchanged since ancient times, undoubtedly indicates that he has long been held in special respect by the people of the region.

Publisher Gives Comment On 'Unofficial' Catechism

New York — (RNS) — The English-language version of the controversial "Dutch Catechism" has no "official" status, its American publishers, Herder and Herder, said here.

In a statement replying to a declaration of the American hierarchy, the publishers said that they are "confident" that "notwithstanding its unofficial character," the catechism "will more and more be seen as reflecting the kind of courageous adaptation to contemporary needs that the hierarchy itself has so long advocated."

The Herder and Herder statement referred to a declaration issued by the National Conference of Catholic Bishops which said that, because the English edition lacks official authorization, "we cannot recommend its adoption as a text for the teaching of religion."

The publishers said that they appreciate the bishops' "plight" and "dilemma" in confronting the book, "A New Catechism: Catholic Faith for Adults."

"On the one hand," they said, "is the fact that this is the most widely acclaimed summary presentation of Catholic belief and practice—*the acclaim has come* from virtually every major theologian, as well as from some of the most esteemed members of the American hierarchy.

"On the other hand is the possibility that many Catholics by reason of this universal praise for the book, may be led to believe it is some kind of 'official' catechism."

The company pledged to "continue as in the past to be responsive to the suggestions of its many friends among the American bishops," and to seek within its own limited area of religious endeavor, to assist the hierarchy in the fulfillment of its apostolate.

For Research on Luther, BC Library Invaluable

Chestnut Hill, Mass. — Four and a half centuries after The Reformation the only word index of Martin Luther's writings is housed on the campus of a Jesuit university.

Reformation scholars from throughout the world visit the Chestnut Hill campus of the Jesuit university to use the Index, containing more than one million cards housed in 360 drawers.

Boston College faculty member Dr. Heinz Bluhm, a Germanist and Luther philologist who began the indexing project twenty-five years ago, explains its importance to Reformation scholars.

"Luther is one of the greatest writers in the German language," he said, "but there are important words we don't understand. There is no 16th century German language dictionary available to determine word meaning. The only dictionary from that period goes up to 'J.' If you want to look up a word that begins with 'k' you're in trouble."

"The meaning of words can only be established in context."

Dr. Bluhm points out: "If a particular word appears in eight different passages, the Index tells you where these eight passages occur and the scholar reads all of them to determine the meaning of the word."

A prolific writer, Martin Luther is the author of 100 volumes, more than Shakespeare or Milton. Of these, the fifty volumes written in German are being indexed in five-year periods by Dr. Bluhm and a corps of research assistants. The first two periods have been completed manually, and the other phases will be done on computers. The project will be published in its entirety as a dictionary.

"With the dictionary format, if you want to know what Luther had to say about himself you look under 'I' for Luther and will probably find about 150 references. Or you look up St. Thomas Aquinas if you want to know what Luther had to say about him. Thus far there is no other way to do this," Dr. Bluhm said.

Although Luther is primarily regarded as a theologian today, Dr. Bluhm's foremost interest in him is literary. He considers Luther "one of the greatest writers in the German language."

"Even if we lost interest in what Luther wrote about, we would still study how he wrote it," the Boston College faculty member said. "Even now, in atheist East Germany they study Luther's works for his style."

"We think of Luther as a reformer, but he was primarily a professor," Dr. Bluhm said. "When Luther began teaching at the University of Wittenberg in 1512 it was a young, struggling university. During Luther's thirty-four years there it became the most heavily attended of all Germanic universities, and a great deal of this was attributable to Luther's greatness as a professor."

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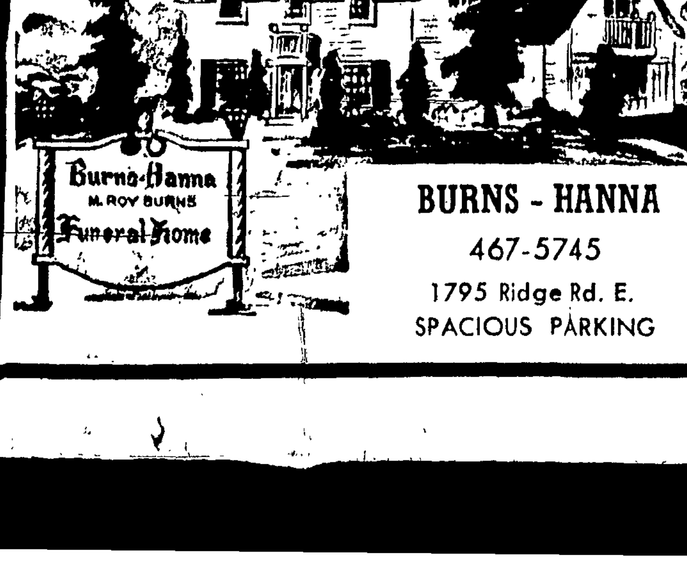

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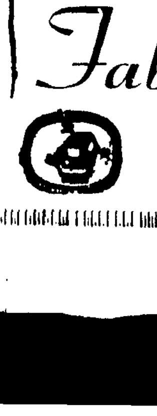

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CLIP and SAVE

Current Film Ratings
National Catholic Office For Motion Pictures

CLASS A, Section 1 — Unobjectionable for General Patronage

Africa; Arizona Bushwhackers; Ballad of Josie; Bible, The; Doctor Dolittle; Double Man; Double Trouble; Endless Summer, The; Enter Laughing; Fastest Guitar Alive; Finders Keepers; Laurel & Hardy; Frankenstein Conquers the World; Frontier Hellcat; Dirty Dingus (?); Jack Frost (Rus); Return of the Gunfighter; Russians are Coming, The Russians Are Coming, The; Russian Adventure, The; Seven Guns for the MacGregors; *Sound of Music; Tarzan and the Great River; Tarzan and the Valley of Gold; Tennessee Beat; They Came from Beyond Space; Thoroughly Modern Millie; Those Birds Are Go; Time For Burning, A; Trail of Thunder; What Am I Bid?

*This film is recommended to the patronage of the entire family as superior entertainment

CLASS A, Section 2 — Unobjectionable for Adults and Adolescents

Doctor Zhivago; Far from the Madding Crowd; Fahrenheit 451; Fathom; Hawaii; Naked Among the Wolves; One Million Years BC; O.S.S. 117 Mission for a Killer (Fr); Ride the Wild Surf (?); 25th Hour, The; Up the Down Staircase; Valley of Mystery; Wait Until Dark; Warning Shot; War Wagon, The; Way Out; Way West, The; Wild Wild Planet; Who's Minding the Mint; Young Warriors

CLASS A, Section 3 — Unobjectionable for Adults

Accident; Assignment to Kill; Bang Bang You're Dead; Barefoot in the Park; Berserk; Big Bo, The; Busy Body, The; Cape of the Golden Bulls; Casino Royale; Countess from Hong Kong; Crazy Quilt, The; Deadly Affair, The; Devil's Own, The; Divorce American Style; Eldorado; Exterminating Angel; Eye of the Devil; For a Few Dollars More; Fortune Cookie, The; Funny Thing Happened On the Way To the Forum, A; Frankenstein Created Woman; King of Hearts; Penelope; Not With My Wife; Riot on Sunset Strip; Rough Night in Jericho; St. Valentine's Day Massacre; Thief of Paris; Triple Cross; Up To His Ears; Where The Bullets Fly

Class A, Section 4—While not morally offensive in themselves, these films require caution and some analysis and explanation as a protection to the uninformed against wrong interpretation and false conclusion.

Alfie; Bonnie and Clyde; Cool Hand Luke; Darling; Dirty Dozen, The; Family Way, The; Flame and the Fire; Girl with the Green Eyes; Knack, The; Hawks and the Sparrows, The; Moment of Truth, The; Red Desert; Taboos of the World; Servant, The; This Sporting Life; Virginia Woolf?; Young and the Willing, The; You're a Big Boy Now; Zorba the Greek

CLASS B — Objectionable in part for all

Africa Addio; American Dream, An; Banning; Beautiful Swindlers, The; Biggest Bundle of Them All, The; Blue Max, The; Born Losers; Corrupt Ones, The; Covenant with Death, The; Deadlier Than The Male; Devil's Angels; Don't Make Waves; Emily; Fistful of Dollars; Doctor, You've Got to Be Kidding; It; Hired Killer; Kings Pirate, The; Man Called Dagger, A; Murderers Row; Oh Dad Poor Dad Mama's Hung You in the Closet and I'm Feeling So Sad; Queens; Space Flight IC; Swinger, The; Three Bites of the Apple; This Property is Condemned; Thunder Alley; Time of Indifference; Torn Curtain; Viking Queen, The; Welcome to Hard Times; What Did You Do in the War Daddy?; What a Way to Go; What's New Pussycat?; Woman Times Seven

CLASS C—

Blow Up; Dear John; Hell's Angels; Hurry Sundown; The Fear; Le Bonheur; Loves of a Blonde; Night Games; Reflections in a Golden Eye; The Trip; What's Up Tiger Lily?

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At Toronto
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By RUTH MART
(Special to The C

(Some of the worl known statesmen and spoke to students at versity of Toronto at 'teach-in.' Miss Ruth student there, wrote cle for the Courier.)

The International at the University of T unique among teach-in like the American te was formed not as a v the protest movement er as a vehicle for the process. Its purpose i both the student and munity in general an ity to hear learned m on topics related to a international relevanc

This year the theme ligion and Internati fairs — a theme whi such questions as "W vance does organized have to the world si "Can the moral ma "What can religion d bat intolerance in the Consequently, the to the speakers of the sions were geared to ing to answer these q

Session One was with Religious Faith The panel of speaker ed of Dr. Kenneth T vice-president of the ler Foundation; Canor Collins, former Chairm Campaign for Nuclear ament; and Dr. Conn O'Brien, Albert Schwe fessor of Humanities York University.

The specific probl men spoke on was morally justifiat Thompson urged a type cal pragmatism" whic was the only viable s the nuclear age. "I f absolutism in the face ar war," he said. Th absolute ground upon situations can be base each situation must b it is and a new decisio made each time. Dr. ended his talk by poi that government opera trying to achieve hi but in tackling immed lems and that while " can be no compromi dividual morality the be a compromise in s ality."

Canon L. J. Collin trast, stressed that w nuclear age is never — "Either war is off ity is off." He stated only thing the nuclea has deterred so far i *sense." Canon Collin* raise a call for abso chic pacifism but rath ed a call for individu praisment in the lig world situation.

Dr. Connor Cruise stressed in his talk basis of ethics lies ligion but rather in h ture itself. The desir he said, is also inher man nature and it i wisdom which directs sonality trait to a goo just war. The just wa O'Brien, is fought fo reasons: in defense country or for the of "the man who horribly in love wit nown." Applying this ly, as Dr. O'Brien sai done, he stated "It w by future generations that Johnson's war nam) belongs in the gory and with all o of grandisement. di prestige."

Session Two, Relig and Revolution, was the Honorable R. S Todd, Prime Minister ern Rhodesia, 1953-5 Gustavo Perez Ramir er and Director Gene Columbian Institute Development; and R Abernathy, Treasure Southern Christian I Conference. The Hon. spoke from his own in trying to abolish in Rhodesia when he who hold . . . Christi will not support viole tion to achieve their they betray their fait if they fail to take a action short of violen their fellow men— causing injustice). H ed that "If all men c should be moved in cause of the hurt do fellow men and so selves, they would

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