

Love and Marriage

Attendance at pre-marriage lectures and discussions called Cana Conferences has long been a vital element in preparation for a Catholic marriage. Parishes and dioceses, convinced of the value of carefully explaining to romantic marriage-hopefuls the physical, psychological and sacramental issues of the life they aspire to, have each year broadened and deepened the discussion material. Post-marriage gatherings to seek out paths to holiness through marriage and ways to soften and solve the frictions of everyday living have also found large followings for annual or even semi-annual reviews. The search for perfection goes on.

An English psychiatrist, Dr. J. Dominian, writing in a British magazine recently on marital breakdowns, stated that marriage counselors should be extremely conscientious about the potentialities of the emotional relationships woven together in every marriage. In his professional experience, he said, he has seen too frequently the collapse of a marriage because the spouses, when they started out, offered to each other in perfect faith, promises they were totally unable to fulfill.

Dr. Dominian blames the Church for neglecting research which would "allow the identification, before marriage, of those carrying a high risk." He charges that although marital research has been going on for nearly forty years, the Church lets people contract marriage too easily. It has, he says, ignored whole areas of psychology and sociology which ought to be brought into play long before the pastor is approached by the girl to set the wedding date.

To make an examination of the likely success of any particular couple desiring to pledge life-long vows would certainly demand that the time from engagement or setting the date to the actual wedding day should be stretched out to many months. It would demand that the priest preparing the couple should get to know them very well, test them over many conferences and make them face harsh facts about themselves. Talents, personality characteristics, prospects of maturing, family influences, basic similarities and differences would have to be analyzed. The warnings and information accumulated by scholars and experienced married people would have to be poured into them. It would take, it seems, specialized training in the parish priest and extreme patience in the young couple to accomplish this search for advance proof of their likely success.

But any priest who has given pre-marriage instructions can testify that Dr. Dominian doesn't know the nature of young lovers. Every couple is sure beyond all evidence that can be offered that they are made for each other, that their's will be the love-match of all times and the most successful in world history. They simply cannot abide having to sit down for discussions, can hardly wait for the wedding hour and passionately believe that love will conquer every obstacle and fill-up every weakness that may threaten their future years.

In this computer age it is likely that someone might invent for rectories (or perhaps for the Pastoral Office) some machine programmed as Dr. Dominian suggests for the qualities essential for marriage happiness. Into it prospective couples might be obligated to place the hard facts of their makeup and goals. But it seems totally unlikely that they would walk away from each other without a backward glance if the machine rumbled: "No, — too risky a partnership."

Up to 'White Church'

James Baldwin, Negro novelist, has for a decade been the strongest and clearest, although sometimes very abrasive, voice speaking to white Americans for the Negro people. Recently in ESQUIRE magazine Mr. Baldwin answered a series of questions on race relations. He was eloquent and incisive in his opinions. They are well worth studying. On the subject of the "black institutions" which help to shape and direct the Negro people, Baldwin was very explicit that the "black church" which had for generations been the principal Negro voice has no role in the social advances sought by the colored people.

The fact that there has been a "black church," Baldwin says, is "an indictment of this Christian nation. There shouldn't be a black church — that's what you did. But we've used it. Martin Luther King used it most brilliantly; that was his forum." But, he charged, the forum of the black church doesn't exist anywhere in the North anymore. Why? "There is no Negro family essentially in the North, and once you have no family you have no church. And that means you have no forum. The church cannot be used (for guiding the people toward social progress) in Chicago and Detroit. It can be used in the South, in Atlanta and Montgomery and those places."

Is the "white church" properly aware of its ever-growing need to be a "forum" not only for the divine lessons from the Scriptures or the human teaching of the pulpit, but for discussion and argumentation of the laity? Democratic representation of laymen and women on the parish council, the parochial school board and the financial committee is everywhere bringing more minds and interested spirits into dialogue on the affairs of the family of God. The movement needs to be encouraged and quickened, needs to draw a broad cross section of the parish (not just the complainers, the joiners, the crusaders) and must seriously enlist the sharing of young people. Whole families should get involved, if not possible individually, at least in the interested vicarious sharing they have in parish affairs through some one of the family.

For Black America

Congratulations are in order for the Xerox Company and Columbia Broadcasting System for programs on Negro history and culture televised on the past three Tuesday evenings. The next four Tuesdays should bring ever enlarging audiences of fascinated viewers. "Of Black America" has been long needed.

Presented graciously without commercial interruption and blessed by the wry charm of narrator Bill Cosby, the TV documentaries have revealed the Negro's many unknown contributions to American history. Although ignored by the history books, and therefore hidden from nearly all Americans, the Negro mark in American music, military service, science, exploration, medicine, education and art has never deserved to be so forgotten or discredited.

The programs thus far have revealed the tragically continuous distortion and suppression of the Negro as a race and as personalities. A visual history of the Negro in American films from "Uncle Tom's Cabin" to "Guess Who's Coming to Dinner", in the first telecast, was chilling proof to any white viewer that movie stereotypes have done harm to our minds through several generations. Without more than gentle irony Bill Cosby made his point: "When you take the way black history got lost, stolen or strayed, I guess you've got to give us the sin of pride."

Yugoslavia Visit Huge Success

By JEFF ENDRST

United Nations, N.Y. — (RNS) — The recent visit to Yugoslavia by Eugene Cardinal Tisserant, dean of the College of Cardinals, proved a spectacular success and forecasts new and much smoother church-state relations in that Communist country, according to East European analysts here.

Yugoslav news media have never before devoted such extensive coverage to a high Catholic prelate.

The Yugoslav radio network devoted several commentaries to the cardinal, describing him as "one of the most prominent personalities not only of the Catholic Church but of the entire world."

The radio commentator, in remarking that Cardinal Tisserant is well known as a scientist and researcher in Semitic languages, said that he is also "a friend of Yugoslavia and a consistent anti-Fascist."

During his 12-day visit, the veteran Vatican administrator visited a dozen Yugoslav cities, was nominated a corresponding member of the Yugoslav Academy of Arts and Science of Zagreb, met President Tito on Brioni Island, and conferred with Patriarch German of the Serbian Orthodox Church in Belgrade. Every one of his contacts received lavish coverage by Yugoslav news media.



In what seems to be another chapter in the increasing dialogue between Church and communism, Cardinal Tisserant recently visited Yugoslavia where he was hailed as "one of the most prominent personalities of the entire world." Religious News Service writer Jeff Endrst delves into the significance of the Cardinal's visit to both sides.

Why did the 84-year-old cardinal visit Communist Yugoslavia and what could have been the government's reason for attributing such importance to his visit? Two items reveal the kind of interest Cardinal Tisserant and the Vatican may have in Yugoslavia. The first was the cardinal's extraordinary praise of the famous Croat Bishop, Josip Juraj Strossmayer, and the second was his meeting with Patriarch German.

Cardinal Tisserant extolled in particular the role played by Bishop Strossmayer as an ecumenical pioneer and his work to improve relations between Catholics and Orthodox.

There are many reasons why the Vatican may have chosen Yugoslavia as a laboratory for increased cooperation with the Orthodox. Most important certainly is that both the Catholic and the Orthodox Churches there are almost of equal numerical strength. Both have been important factors in the history of their peoples. Both Churches have deep roots in the people's subconsciousness.

Neither of them should fear being at a disadvantage as a result of such cooperation. In addition, the more liberal policies of Communist Yugoslavia have certainly made such cooperation easier.

The most important reason for the benevolent Yugoslav attitude, according to sources here at the U.N., Catholic and Orthodox cooperation may, to a certain degree, counter rising Serb and Croat nationalism and political animosity.

The Communist regime probably believes that the cooperation of the Churches may contribute to the consolidation of the Yugoslav state.

Birth Control Question Draws Notice of U.N.

United Nations, N.Y. — (RNS) — Twenty years after adoption of the Universal Declaration of Human Rights, it can be authoritatively stated that the question of birth control is now definitely a "current issue."

Issues of morality, economics, human rights of others and even the human rights of the child itself are factors in the determination of when a child should be born to whom and where.

Because of the general recognition that "family planning" may determine the destiny of future generations, Secretary-General U Thant asked Alfred Sauvy, professor at the College de France, to outline the problem of human rights from the family and population viewpoints.

The issue received support from the recent announcement that President Johnson had asked Congress to appropriate an unprecedented \$61 million for family planning services in the United States and another \$12 million to establish a Center for Population Studies and Human Reproduction in the National Institute of Child Health and Human Development.

In the U.S., where birth rate control is not dictated by national economic considerations, the slogan of "fewer babies" has taken firm root. The 1967 birth rate was 17.9 — lowest in American history — and is still going down.

From the U.N. point of view, parents the world over have a basic right to determine freely and responsibly the number and spacing of their children. But there are other human rights which stand in downright contradiction of this principle, some observers say. Over-population is one of them.

But despite its impartial attitude to this subject, the U.N. has recently heard more voices in favor of the argument that another child to an overcrowded household may threaten the existence of children already living.

Even if the family burden is not excessive, this argument goes, the spacing of births may work in favor of the life of the very young child by improving the quality of the care he receives.

Among the arguments against birth control, sometimes in countries which proponents claim it is needed most, is the question of competence. Some U.N. delegates claim that it is no concern of international or of national authorities.

Some African countries have maintained that birth control, instead of helping their development, was just another stratagem of the white race to dominate former colonial possessions by "waging a sort of biological war" to inhibit the black peoples' progress.

Quotes from the News

Art, Religion Critics Of Contemporary Scene

Religion and art should be critics of the contemporary scene but such criticism should not be a condescending indictment of man and all his work.

Criticism should be a call to man to remember that he did not make the world; that there is a claim on him from beyond himself to which he must respond.

Both theology and art are sensitive to the struggle for justice. Both see justice as meaning setting things right in the world, seeing that man has the place God intends him to have.

This gives to theology a strong note of involvement. The church cannot be concerned with merely reciting the words and the creeds, but with really trying to talk about God in midst of human struggle. — Dr. Paul L. Lehmann, professor of systematic theology at Union Theological Seminary.

Some Great Values Paid For in Blood

Nobody likes war, nobody wishes to provoke war, from time to time, however, the forces of evil gather such strength that good men must take up arms to protect home, family and future.

When these conditions arise, the fathers and sons of this land have never held back, have never run away, have never shirked duty.

Perhaps we should remind ourselves . . . when so many are quick to condemn the use of arms in war, that many of our hardest won values have unfortunately had to be bought in blood. — Cardinal Cushing at commissioning of USS O'Callahan, named for World War II chaplain.

Bible Gives No Support To Segregation

I don't think that segregation could have been or was at any time intelligently, seriously supported by the Bible.

Any time that by act or by joke or by word or by gesture or by tone of voice, we belittle or mistrust or scorn or make fun of any group of people, you're going to find that attitude immediately reflected in your children. You don't have to say anything.

They pick up the spirit of it, and if our hearts are right, you're going to find that our children will reflect the spirit of understanding and sympathy, love. And if we do that in the home, you'll have no problem in the generation to come. — Dr. W. A. Criswell, president of the Southern Baptist Convention, on Night Call, a national radio program.

Word for Sunday

True Religion Unites Men

By FATHER ALBERT SHAMON

St. Ignatius tells us that when he went to the University of Paris to study Latin, he was distracted in class each day by a luminous light in the front of the room. The light flooded his soul with delight. For days Ignatius came to class only to become absorbed in the delightful light. Suddenly, the saint realized what was happening: he was not learning Latin, no Latin, no priesthood. Then he saw the vision for what it was — a trial of the devil.

Years later, Ignatius wrote a set of rules on how to tell whether an action came from God or from the devil. One of these, based on his university experience, was — always judge an action not by its beginning but by its ending. Where does it lead to? By its fruit you shall know its merit: grapes cannot come from thorns, nor figs from thistles.

The buckthorn has little berries that look like grapes; the thistle has a flower that can be mistaken from a distance for figs. Good and bad inspirations on the surface may seem much alike. But the real test is their

fruit. Do they sustain life or destroy it? Do they lead one to do what he ought? Or to shirk his duties? By their fruit you will be able to tell.

In the Church today we see quite a few insidious movements. Insidious, because they parade under the sheep's clothing of zeal! They purport to defend the Church. Generally they condemn, not evil, but the Church herself. They demand any change — be it in catechetical methods or liturgy — as unconscionable error.

Often, many are swept into these movements, because they misunderstand the term "people of God" to mean just the people, not the hierarchy. If the people are the Church, then they feel they must "save" her. The truth is — "people of God" means both the hierarchy and laity. They together are the Church; and only when they are one does the Church stand forth as a sign of God's presence set up for the nations.

The test of any such movement to "save" the Church from its churchmen, therefore, is quite simple: where does it lead to? By its fruits you will know its worth. If it creates division, then it is not of God. Di-

GROUNDING



Sanction Birth Control, Theologian Urges Pope

Notre Dame, Ind.—(RNS)—Father John A. O'Brien has appealed to Pope Paul VI to sanction artificial methods of birth control.

One of the nation's best-known Roman Catholic theologians, Father O'Brien issues his urgent plea in a new book, "Family Planning in an Exploding Population" (Hawthorn Books, Inc., New York).

"The whole human family," Father O'Brien writes, "now looks with hope and confidence to Pope Paul VI to announce a decision that will render it possible for the 600 million Catholics to use the findings of medical science to regulate their offspring by any harmless, medically approved, effective method."

Noting that the pontiff won worldwide gratitude when he called for an outlawing of war in a speech before the United Nations, Father O'Brien envisions another invitation to address the U.N. after the Pope has made his pronouncement on birth control.

The new book is an anthology on birth control and population problems which cites the opinions of demographers, economists, anthropologists, government officials, theologians, and parents.

Father O'Brien, who is research professor of theology at the University of Notre Dame here, maintains that their testimony reflects the fact that "probably 99 per cent" of all Catholics share the liberal position reportedly favored by the majority of those on the papal commission to study Catholic teaching on birth control.

"The longer the papal decision is postponed, the more deeply the pain of indecision gnaws at the Catholic conscience," he claims. "Then at last the tortured conscience feels it must act and does so on the basis of a physician prescribing a physically harmless, cheap, and effective means. Indeed it is widely predicted that there can be no hope even now of turning back the tide."

Whether a papal pronouncement would be forthcoming or not, the Notre Dame theologian urges "turning this matter over to the enlightened consciences of married couples who, after conferences with their physicians, would decide what physically harmless method they would use."

Father O'Brien insists that the critical nature of the world's population crisis makes it imperative that the Catholic Church lend its official support to effective birth control measures.

"The human family can be likened to a group of five persons in a boat," he writes. "Each is expected to pull his share. But if one of the five—the Catholic percentage of the world's population—pulls in the opposite direction, he will largely frustrate the efforts of his fellow travelers."

In an editor's foreword, Father O'Brien traces his own involvement with the subject of birth control and population growth. In 1933, he wrote an article on the rhythm method of birth control for Our Sunday Visitor, the first article on the subject for a magazine with a national circulation in the U.S. His thinking on the subject gradually evolved to the opinion that the rhythm method was not successful for a great majority of Catholics.

Contributors to Father O'Brien's new book include Roger Revelle of Harvard University's Center for Population Studies; Clare Booth Luce, former U.S. Ambassador to Italy; Dr. Joseph M. Krebs, associate professor of gynecology and obstetrics at St. Louis University School of Medicine; and Dr. Ellen Winston, head of the Welfare Administration in the U.S. Department of Health, Education, and Welfare.

The book also contains statements of Catholic bishops on the subject, appeals to the Pope from various groups, and the talks by four cardinals on marriage and birth regulation given at the Second Vatican Council.



vision, babel, is the consequence of sin, the hallmark of Satan.

Religion is meant to bring men closer together, not drive them apart. True religion does not build walls; it tears them down. If religion does not weld men into one family, but splits them into warring groups, it is false. A dividing Christianity is a false Christianity. Christ does not divide; Christ unites.

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They Go

(Continued from Page 1)

'unchurched' youth are beginning to have some communication with church again."

Prior to AYM's formal organization in February 1967, four churches including Christ Presbyterian were experimenting with ministry. Father Alletto and Russell from St. Anthony's Church were among those initiating the ministerial effort.

More than 50 adult volunteers in AYM. They find the 'unchurched' youth in many places, at any time or night.

They spend an evening at AYM coffee houses, "The Place," at St. Anthony's Church. Los calls these "great big teen-age rooms." The kids come, hang out and talk or dance. "It's just a where they can go."

Staff members are going to homes of all school dropouts in northwest. They try to find out if he knows about night school, wants a job and knows how to do it. If there are emotional or other problems involved, AYM often teen-agers to a social agency.

Gary Monna, a volunteer from red Heart Cathedral, is coordinating the dropout project, with help from Sister Marie Martin, a professor at Nazareth College, living at Holy Cross convent, and Joanne Cullen from Holy Apostles' Parish. There are 12 people on their committee.

A jail committee, under the direction of Leon Smith from Holy Heart Church, helps kids in trouble with the law. Volunteers will accompany a teen-ager to court if there is one to go with him. There is a fund for emergency use.

A Teen-ager's Emergency Fund started with the donation at a Friday Service attended by 80 teen-agers and 40 adults.

Ten couples on the staff of Grace Methodist Church will provide emergency housing for a few to any teen-ager who needs a temporary place to live.

AYM is operating this year on a budget of \$11,000. Next year, to be on the growing job with more teen-agers, they will need slightly more, Losinger says.

Each of the 11 parishes churches donated \$600 to \$700 year. The Diocese of Rochester contributed \$500; St. Bernard's, \$250. The Presbyterian, Methodist and United Church of Christ denominational groups each \$1,000. The United Auto Workers donated \$200.

The money pays Losinger's and a small amount is allotted for services of a deacon during the year.

John Wischmeyer, a St. Bernard Seminary deacon, was assigned through St. Anthony's Parish eight weeks this summer.

The remainder of the fund for office expense, "street m-

PAT

Do you have questions about bug you? The famous H.P. PAT ANSWERS! . . . But write in your concerns and questions. Address: PAT ANSWERS will not necessarily answer all questions.—or of the Diocese.

Q.—Where are the original scripts of the four Gospels?

—L. C. W.

A.—The original papers of the Gospels perished in the first century, perhaps from deterioration of fire, destruction by enemies or by neglect. Copies of the original complete four-Gospels form from the 300's are in the Vatican Library. This library also has a copy of the Gospel of St. John, a script believed to date from the century, probably within 50 years of John's death.

Q.—Is it true that a couple married actually administer the Sacrament of Matrimony to each other? A friend tells me it is technically wrong to say: "Father So-and-so, I am married to you."

—R. C. G. H.

A.—Yes, it's true. Father So-and-so is really the official Church minister. He does not really "marry" you, but simply leads them through ritual and "hears" their vows couple give (administer) the