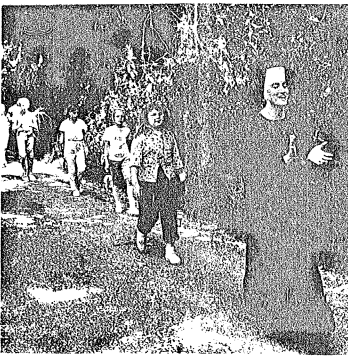




**NUNS STUDY AT INDIANA UNIVERSITY** — The three photos above show some typical activities of the more than 100 nuns studying at Indiana University, Bloomington campus, during the summer session there. Dominican Sister Gereon, of River Forest, Ill., is pictured at left rehearsing



with the I.U. Chorus for a performance of Mozart's C Minor Mass. The state university's music department draws the largest number of nuns. Others, like Ursuline Sister Elaine, center, are studying for a master's degree in the School of Health, Physical Education and Recreation. Sister Elaine



is shown hiking and singing with a group of children at the university's Bradford Woods Outdoor Recreation Area. Whiling away some free time, at right is this group of Sisters gathered for a "hootenanny" accompanied by Gerald Saevel, a graduate music student from Albany, N.Y.

The university has also reserved the undergraduate swimming pool for their exclusive use each Tuesday evening during the summer session. The number of nuns at I.U. has been steadily growing the past 10 years. Many have been described as "a joy" to their professors.

## Nuns 'invade' IU for summer session

BLOOMINGTON, Ind. — "I chose I.U.," she said, "because of the reputation of its Russian Department."

She and other members of the Russian Workshop live at Willkie Quadrangle and speak only Russian in order to become more fluent in the language. This is her first time at the University, but since she has a master's degree from Columbia, she isn't new to life on a secular university campus.

Sister Brian Marie of the Sisters of St. Joseph, Brentwood, N.Y., who will teach next year at Pomboone College in Brooklyn, is attending the University on a National Science Fellowship, and likes everything about the school. Majoring in chemistry, she is clearing for a master's of arts in teaching degree and plans to return for the next four summer sessions.

"WE ARE impressed with the friendliness of other students and the faculty," says Sister Paula Marie of the Congregation of the Sisters of the Holy Family. Enrolled in the business education doctoral program, she said she chose I.U. because its School of Business is known throughout Canada.

In shopping around for a school in which to further graduate work in speech and theatre, Sister Mary Francis of the Dominican Sisters in New Orleans said Indiana University offered more than any of the other larger universities.

"The University is doing everything possible to make our stay here pleasant and convenient," she said from her quarters in Read Hall are most convenient."

Sister Suzanne Marie of Our Lady of Providence High School in Clarksville, is at the University on a grant from the Lilly Foundation Program in American History, and hopes to finish work for her master's degree next summer.

"The atmosphere is most conducive to study and I am more than happy with everything," she said.

After attending the University's Mass to inaugurate this summer, Sister Margaretta from the Sisters of Loretta in Denver, Colo., is now enrolled in a Guidance Workshop. "The Math Institute was wonderful," she said, and "gave me what I needed in the new math system."

"The atmosphere at I.U. is stimulating and friendly," they say.

"THIS IS A wonderful school," says Sister Mary Raban, a Franciscan from Dubuque, Iowa, who received her master's degree in voice pedagogy from Indiana in 1962 and is now doing special graduate work. "The accommodations are splendid and we couldn't be happier."

Sister Eugenia of the Ursuline Sisters of the Roman Union, Springfield, Ill., who is at the University for the first time, is doing graduate work in English literature.

"I especially enjoy the personal atmosphere of the classes," she says. "The University seems to have a mixture of the Eastern finish and the Western friendliness."

I.U. was recommended to her by a Jesuit priest, who had studied linguistics at the University, and later conducted a retreat at the Junior College, where she is dean of students.

In addition to their academic programs, the nuns, who come from 21 states, take advantage of concerts, lectures, plays, operas and other events on the campus. Every audience is sprinkled with black, blue, brown, grey, and white habits of different designs.



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POINTS LATER MODIFIED

## Papal discourse on evolution prompts reaction of scholars

By REV. ROBERT A. GRAHAM

ROME—One of the Second Vatican Council's unfinished items—the Church's stand on evolution—has suddenly become a live issue here.

The official revision of an important papal discourse that had already been distributed to the world press pinpointed the areas of debate and probably put the issue of evolution and the theories of Father Teilhard de Chardin, controversial French Jesuit biologist and Council member who died in 1955, in clearer perspective than ever before.

In the discourse Pope Paul VI delivered on July 11 to a group of theologians and exegetes summoned to Rome to discuss the problem of Original Sin—reportedly in anticipation of a papal encyclical later on—some phrases aroused immediate concern and the text of the crucial passages issued by the Vatican Information Office was withdrawn.

IT WAS NOT until the end of the week—in its issue of July 15—that L'Osservatore Romano, the Vatican City newspaper, published the full and final version.

Observers immediately noted that on the major disputed points concerning the Church's stand on evolution, the Pope's remarks had been substantially modified and toned down.

It is reported that some of the theologians and Scripture scholars present at the audience had pleaded for a revision of the Pope's directives to them, on the grounds that they feared discussion of the very matters on which they had been called to advise the pontiff.

In any case, it is clear that by his revision, the Pope did not wish—at least at this time—to insist on the ideas which he first presented to the group.

The changes center around the question of polygenism, or the view that the present human race may not be derived from one single progenitor, Adam, but as a result of evolution and through many Adams.

This conception presents some questions from the standpoint of the Church's doctrine of Original Sin, for, according to this teaching, expressed in various general and particular documents of the Church, Original Sin is derived from the disobedience of one man, Adam, and this sin is transmitted to the whole human race by "propagation."

IN THE ADDRESS which he actually delivered, the Pope adopted a severe and critical attitude toward evolution in general and polygenism in particular. Yet it was not his desire to create another Galileo case, since in the same address he stressed in his instruction to the theologians that the fruit of

their inquiry should be to "define and to present Original Sin in a more modern way, that is, in a way more satisfying to the exigencies of faith and reason as these needs are felt and manifested by men of our times."

In his discourse, Pope Paul also said that the theologians and exegetes had that freedom of research and judgment which was required by the scientific nature of their studies, as well as by the pastoral end of the salvation of souls.

There are limits, however, the Pope added, which are set by the living magisterium, or teaching authority, of the Church. These limits, he said, "are those which the exegetes, the theologians and the scientists who wish really to safeguard and elucidate their own faith and that of other Catholics cannot and should not imprudently go beyond."

The following are comparative texts of two important passages in the modified papal discourse of July 11 on evolution:

The first version of the first passage, based on a partial text issued by the Vatican Press office on July 11, read:

It is evident that those explanations which some modern authors give of Original Sin would seem irreconcilable with genuine Catholic doctrine. Taking off from the presupposition, not itself solidly demonstrated, of polygenism, they deny more

or less clearly that the sin from which such a host of evils has befallen mankind could be principally and properly the disobedience of our first man Adam, Adam progenitor of the human race, at the beginning of

THE TEXT published in L'Osservatore Romano of July 16, however, read as follows:

"It is evident that those explanations which some modern authors give of Original Sin would seem irreconcilable with genuine Catholic doctrine. Taking off from the presupposition which has not been proved, of polygenism, they deny more or less clearly that the sin from which a host of evils has befallen mankind, could have been principally the disobedience of Adam, the first man, a figure of the future man, committed in the beginning of his history."

The second passage modified the text of the first version issued by the Vatican press office on July 11. The original read:

"In addition, the hypothesis of evolution which today enjoys so much favor with many scientists and not a few theologians for its plausibility does not seem deserving of being taken seriously unless it is clearly in accord with the Catholic doctrine which affirms decisively the immediate creation of each and every human soul by God, and which regards as of decisive importance for the

(Continued on page 9)

## Vietnam action termed 'unjustified' at Geneva

By JAMES C. O'NEILL

GENEVA, Switzerland — The World Conference on Church and Society has called American action in Vietnam unjustified, but balked at condemning it outright in a plenary session (July 23).

During the same session, more than 400 participants in the congress also refused to approve an amendment to criticize North Vietnam for the infiltration of Laos.

Much of the morning session's arguments centered on four paragraphs of recommendations contained at the end of the report of the conference on military presence in Vietnam, and the long continued bombing of villages in the south and targets a few miles from cities in the north cannot be justified.

IN PLACE of the words "cannot be justified" it was moved that they be substituted with the phrase "should be condemned." Although the change in phraseology seems more semantic than real, it was hotly debated, and during most of the argument it seemed that the word "should" was going to be adopted. However, the conference and WCC authorities, including outgoing Secretary Visser 't Hooft, intervened and at the last moment the change was rejected. Shortly after, all four paragraphs were voted on with approval and debate was terminated abruptly.

No such action was taken on any of the other 25 paragraphs of the conclusions.

Section one's report dealt in detail with the economic, technological and scientific aspects and relations, both ideal and real, between the rich developed countries of Asia, Africa and Latin America.

The report included a section dealing with population. The report, which was put together principally by economists, (Continued on page 9)

## Study projects with Lutherans are advocated

By REV. JOHN DONNELLY

VATICAN CITY — Representatives of the Catholic Church and the World Lutheran Federation have proposed the establishment of two international mixed study commissions. One of them would examine the theme of the "Gospel and Church," and the other, the theology of marriage and the problem of mixed marriages.

The recommendation was contained in a report published jointly by the World Lutheran Federation and the Secretariat for Promoting Christian Unity. It appeared in the July 22 issue of L'Osservatore Romano, Vatican City daily newspaper.

The report is the result of the work of two sessions held at the World Lutheran Federation Research in Strasbourg, France, last April and the previous August between theologian representatives of both church bodies. This mixed working group was established with the approval of the Holy See and a letter of introduction from Cardinal Amleto Cicognani, Papal Secretary of State, and of the executive committee of the World Lutheran Federation during its meeting June 13 to 19, 1965, at Arusha, Tanzania.

The two delegations were asked to communicate the results of their mutual conversations in the form of proposals and information to their respective authorities.

SUCH IS the substance of the published report which recommends the establishment of the study commissions and suggests that they be composed of seven members each, who would receive full assistance from their respective church bodies.

It also recommends that dialogue between the two churches "be encouraged or established, outside local or historical obstacles. This dialogue is to engage authorized representatives of the churches, and be held at different levels. These groups should present to the churches the possibility not only of entering into earnest discussions of their respective authorities, but also of clarifying misunderstandings and causes of friction."

The report further recommends that an advice from the respective church staffs involved in the dialogue, churches give "authorization for joint special consultations dealing with problems of common interest."

"We pray," the report continues, "that the churches give efficacious witness to a world in which so many feel incapable of believing in the Gospel, and that the members of Our Lord Jesus Christ or even of accepting the existence of a personal and living God."

"The two delegations propose to their respective authorities that the results of the conversations which are taking place between the Roman Catholic Secretariat for Promoting Christian Unity and the Vatican Secretariat for Promoting Christian Unity announced the establishment of a Catholic-Methodist body to explore the possible ways of facilitating study and action by the two churches."

Bishop Corson said that in the field of ecumenism, the last five years have been "the most significant in history since the Reformation." Today, he said,

churches, can also be informed after prior agreement."

THE REPORT gave a list of theological problems for future discussion which emerged from the meetings:

- 1.—The word of God.
- 2.—The presence of Christ in Church.
- 3.—Christology.
- 4.—Pneumatology (the doctrine of spiritual beings).
- 5.—Justification and sanctification.
- 6.—Renewal and reform.
- 7.—Missionary and pastoral problems.

Among the seven Catholic representatives in the mixed group which prepared the report are Bishop Jan Willibrand, secretary of the unity secretariat; and Msgr. William W. Baum, executive director of

the U.S. Bishops' Office for Ecumenical Affairs in Washington.

Commenting in L'Osservatore Romano on the report published in French in the same issue, Bishop Willibrand said:

"The great theological and pastoral problems which have divided the two churches since the Reformation are still with us. But the manner in which they are posed today, as well as the spirit and methods of dealing with them, are far different from those of the past. For centuries we have lived at such a distance from each other that it was very difficult even for the most open-minded theologians and reciprocal misunderstandings. The only way to overcome this difficulty is personal encounter, direct dialogue. Thanks be to God, this encounter has become a reality."

## Methodist world leader supports Catholic views

PHILADELPHIA—The president of the World Methodist Council expressed gratitude here to the Catholic Church for emphasizing "moral and religious obligations" concerning procreation and childbearing.

Bishop Fred Pierce Corson said that while Protestant "practice in obstetrics and gynecology" differs from that of Catholics, "the moral and religious positions are the same."

"Childbearing is not a purely physical matter or a hedonistic and naturalistic experience only," he said.

BISHOP Corson voiced concern on both medical and moral grounds, about unrestricted use of birth control pills. "The use of the contraceptive pill should be a health issue and is becoming a means of convenience and a promoter of sex irresponsibility," he said.

The Methodist leader made his comments at a press conference (July 19) against the background of statewide controversy over the birth control program of the Pennsylvania health department. The state's Catholic bishops have strongly opposed the program.

Bishop Corson said the state "has a responsibility for the needs of health, to make possible this information." But, he added, "I don't think this program has been tested sufficiently. . . . The tendency is always to become more liberal, and I think the state's program can be loosely administered."

The bishop also discussed ecumenism and church-state relations. A joint communique issued the same day in Rome by the World Methodist Council and the Vatican Secretariat for Promoting Christian Unity announced the establishment of a Catholic-Methodist body to explore the possible ways of facilitating study and action by the two churches.

Bishop Corson said that in the field of ecumenism, the last five years have been "the most significant in history since the Reformation." Today, he said,

there is "a spirit of hope for unity."

THE BISHOP is scheduled to leave the U.S. July 22 for London to attend the 11th meeting of the World Methodist Conference, August 18-26. Some 3,000 delegates from 50 countries, including Iron Curtain nations, are expected at the sessions of the conference, which represents 50 million Methodists throughout the world.

At this time Bishop Corson will complete his five-year term as president of the World Methodist Council. He will continue as a member of that group's executive council.

Among the problems for religious unity among Protestants are likely to come up at the London conference, he said, are questions of church membership and orders, the structural setup of churches, and attitudes on moral and social issues.

The ecumenical movement, he said, "needs a personality that, like Pope John, rallies all groups around him."

He stressed that ecumenism is "not winning an election or a (Continued on page 9)

## 2 bishops named by Pope Paul VI

WASHINGTON—Two new appointments to the American hierarchy by Pope Paul VI have been announced here by the Apostolic Delegation.

Named bishop of Joliet, Ill., was Most Rev. Romeo R. Blanchette, former auxiliary bishop there. He will succeed the late Bishop Martin D. McNamara, who died May 23.

Msgr. John B. McDowell, superintendent of schools in the Pittsburgh diocese, has been appointed auxiliary to Bishop John J. Wright of Pittsburgh.

## Italians dispensed from abstinence

ROME — The Italian bishops have dispensed this country from the universal law of Friday abstinence from meat except during the season of Lent.

In its place they recommend the substitution of other penitential acts which are, nevertheless, left to the free choice of the individual. Such acts could be "abstinence from specially favored or costly foods, one of the spiritual or corporal works of mercy, the actual selection from sacred scripture, a pious exercise preferably in the form of family prayer, greater acceptance in carrying daily crosses, giving up a show or amusement, or other acts of mortification."

The norms become effective August 23.