

# Pope Asks for Greater Effort in 'Supreme Crisis' of World Missions

(Continued from Page 1) objects the whimsy of the enormous multitude of practically one billion souls who "dwell in darkness and shadow."

Heads urging efforts to form and increase the native clergy, the Encyclical strongly recommended the development of Catholic Action in mission territories and the extension of the apostolate of the press and other publications.

All these efforts would serve the true purpose of the Church, the Encyclical said, namely that of establishing the Church in the various countries as such rather than destroying their native character, or imposing a European form of civilization upon them.

Speaking of the efforts and sacrifices that have contributed to the progress of the missions, the Encyclical said: "This salutary progress of the work of the missions has cost not only ceaseless and great labors of those who sowed the seed of the Gospel but also much blood of martyrs."

"IN THE COURSE of centuries there have not been lacking in some countries the most violent persecutions of the nascent Church and in our own time there are countries in the Far East which are being purged with the martyr's blood in the same cause. Not only do we love them (the missionaries) with a fatherly love, but we reverence them with a fatherly veneration, since we are fully aware that their high sense of

duty is sometimes crowned with martyrdom."

The Pontiff likened the labors of the missionaries to those of St. Peter and Paul and of the "nearly handful of unarmed Christians overthrewing what was perhaps the greatest power that ever existed. What happened then, will undoubtedly often happen again."

The Pontiff's Encyclical scolded those who have tried to separate Catholics from the Apostolic See. He reminded that Catholics have been able to make the fully justified rejoinder "that while they are second to none in the matter of patriotism, they genuinely desire to enjoy a rightful liberty."

"There are some shepherds, as you know, venerable brethren," the Encyclical continued, "who strive to lead away the sheep from this one fold and haven of salvation; you likewise know that this danger is daily growing greater."

"WHEN WE CONSIDER before God the immense number of men without the truth of the Gospel, and duty reckon the grave danger that faces many of our people, we feel that the materialism or from a certain so-called Christian creed which is infected by the tenets and errors of communism, we feel the deepest solicitude and concern that nothing be left undone to promote the word of the apostolate throughout the world."

"We make Our own the exhortation of the Prophet saying: 'Cry, cease not, lift up thy voice like a trumpet' (Isaiah, 58, 1)." In discussing these difficulties

the Pontiff made particular mention of Latin America. "We pray especially for those missionaries who labor in the interior of Latin America, since we are aware of the dangerous pitfalls to which they are exposed from overt and covert attacks of heretical teaching," he wrote.

THE ENCYCLICAL defined the object of the Church's missionary activities as follows: "To bring the light of the Gospel to new races and to form new Christians."

"However," the document added, "the ultimate goal of missionary endeavor, which should never be lost out of sight, is to establish the Church on sound foundations among non-Christian peoples and place the Church under her own native hierarchy."

In carrying on such activities, missionaries should cooperate with each other to the fullest possible extent, the Encyclical said. It reminded that those who have been called to the foreign missions has received a sublime spreading of the Kingdom of God to the farthest ends of the earth, and added:

"It (the missionary) must, therefore, consider the country to which he is going to evangelize as second fatherland and must love it with due charity."

"FURTHERMORE, LET HIM not seek any earthly advantage for his own country or religious institute, but let him rather seek what may help toward the salvation of souls."

"Certainly, he should dearly love his fatherland and his order, but the Church should be loved with a still more ardent devotion. And let him remember that nothing will be to the advantage of his own order that is detrimental to the good of the Church."

The Encyclical repeated the counsel given in this respect by Pius XI 35 years ago: "... do not hesitate to submit to your aid as your co-workers missionaries who are not of your own religious family, whether they be priests or laymen, who are not of your own religion."

Let religious orders and congregations take a legitimate pride in the foreign missions entrusted to them as well as in the harvest of souls so far won for the Kingdom of Christ.

"But let them remember that they have not received their portion of the Lord's vineyard by a kind of private title in perpetuity. Rather they hold it at the will of the Holy See, whose right and responsibility it is to see that it is fully developed."

The Encyclical pointed out that Pius XI had "with almost prophetic vision" warned of possible conditions which have now been tragically verified in the Far East, particularly in China and Korea.

"IN THESE countries," the document said, "what were the most flourishing missions ripe for the harvest are now, alas, reduced to dire straits. Would it were permitted to us to hope that the peoples of Korea and China, who are naturally cultured and honorable and have been renowned from early times for their high standard of civilization, may as soon as possible be freed not only from turbulent factions and wars but from an inimical doctrine which seeks only the things of the earth and scorns the things of Heaven — and moreover, that they may appreciate rightly the Christian charity and virtue of foreign missionaries and native priests who strive only to promote the genuine good of people by their labors and, if necessary, by the sacrifices of their lives."

The Encyclical quoted the following from "Rerum Ecclesiae" by Pius XI: "Suppose owing to war or political upheavals there is a change of government in some missionary territory, and the request is made or a law passed that foreign missionaries of a certain country must leave. Suppose again the more unlikely case that a native population raised to a higher degree of culture and political development in order to gain its freedom wants to drive out of its territory all governors, armed forces and missionaries belonging to an occupying foreign power and that it cannot do so otherwise than by force. What then, we ask, would be the disaster that would threaten the Church throughout all that territory, unless full provision has been made for the needs of the Christian populace by a network of native priests throughout the whole country?"

Pius XII, in his Encyclical, then stated that it is unnecessary, where the territory has been entrusted to the native clergy, that all foreign missionaries depart immediately. They had better stay on to some extent, working and cooperating with the native clergy in charge.

AFTER DISCUSSING the need for Catholic Action organizations, publications, schools and hospitals as instruments of missionary activity, the Encyclical turned to social reform, which are "demanded by justice and charity," as an aspect of no less importance in view of communist activities.

"While communist propaganda, today so widespread, is readily deceiving the minds of the

simple and unlettered," the Encyclical said. "We seem to hear an echo of those words of the Divine Saviour, 'I have compassion on the multitude.' It is imperative to put into practice, with zeal and diligence, the right principles taught by the Church in this matter."

"It is imperative to keep all nations free from these pernicious doctrines which represent the enjoyment of this world as the unique goal to be attained by men in this mortal life."

"AT THE SAME time, by subjecting everything to state ownership and control, they reduce the dignity of the human person almost to zero. It is imperative to proclaim in private and in public that we are all exiles making our way to our immortal home, and are destined to eternal happiness, to which truth and virtue must lead us. Christ is the only real defender of human justice, the only true consoler of human misery that in this life is unavoidable."

"However, it is the duty of all as far as possible to mitigate the distress, to sweeten the sorrow and to relieve the anguish of their brethren during this life. Charity, indeed, can remedy to a certain extent many unjust social conditions. But that is not enough, for in the first place there must be justice which should prevail and be put into practice."

The Encyclical recalled the Holy Father's 1942 Christmas message in which he deplored the fact that workers are often opposed by a machinery which is unnatural and contrary to God's plan for their use of the goods of this earth, with a resulting loss of human dignity, reduction to dependence on the state and a servitude "irreconcilable with the rights as a person."

"WHETHER THIS servitude,"

the Encyclical continued, "arises from exploitation of private capital or from state absolutism, the result is the same. Indeed, under the pressure of a state which dominates all and controls the whole field and private life — even going into the realm of personal opinions, projects and beliefs — the loss of liberty is so great that still more serious consequences can follow, as experience proves."

The Encyclical put into clear relief the historic practice and objective of the Church: to bring Revelation, supernatural life and grace in order to elevate and supplement the natural and good qualities and capacities of people to whom she came as a missionary.

"For this reason," the document said, "the Church has never scorned nor rejected pagan philosophies, but after freeing them of error and contamination, she has perfected and completed them by Christian Revelation. The same goes for native art and culture which she has made her own and brought to a state of aesthetic perfection which of themselves they would probably never have attained."

"ANOTHER END remains to be achieved and we desire that all should fully understand it. The Church, from the beginning down to our own time, has always followed this wise practice. Let not the Gospel, on being introduced into any new land, destroy or extinguish whatever its people possess that is naturally good, just or beautiful."

"For the Church, when she calls people to a higher culture and a better way of life under the inspiration of the Christian religion, does not act like one who recklessly cuts down and uproots a thriving forest. No, she grafts a good scion upon the wild stock that it may bear a crop of more delicious fruit."

# Therese Recalls Faintly Critic Graef's Visit

By MAX JORDAN

Memorandum — (NC) — The ecstasies experienced by Therese Neumann have resumed on the octave day of the Feast of the Sacred Heart. It has been learned here, Her heart and side wounds were again bleeding on that day. The bleedings of her stigmata did not take place this year on Good Friday.

THERESE NEUMANN has a but a very faint recollection of ever having met, or spoken to, Hilda C. Graef, author of a book seeking to show that Therese's mystical experiences may not be of supernatural origin, but due to "hysteria." When Therese was shown a picture of Miss Graef, she said she thought she might have seen the person, but was not certain.

In her book, Miss Graef recounts having met the Rev. Josef Naber, Catholic pastor here, but Father Naber, too, says he can barely remember having seen, or talked to, Miss Graef.

"THERE ARE SO many people calling on me," said the priest, "that names often escape me."

In her book Miss Graef reports not a single conversation with either Therese or Father Naber, and she does not say whether she has had an opportunity of witnessing Therese in one of her ecstasies, which would appear to be essential in order to form an intelligent opinion of the phenomena which have occurred.

Archbishop Presides Boston — (NC) — Archbishop Richard J. Cushing of Boston presided at the Boston College commencement, here, at which a record number of 1,707 degrees in course were awarded.

More than 300 foreign missionaries have been expelled from Communist China in the last month.

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