

Pope's Goal, World Dialogue

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dressed "to the world" rather than as in the past just to the Catholic bishops.

The encyclical is divided into three main parts with a short introduction.

Its title is "Ecclesiam Suam — His Church" and bears the date of August 6, feast of our Lord's Transfiguration, and was published at the Vatican Monday, August 10. It is one of the few encyclicals ever issued which makes no mention of the Blessed Virgin Mary.

The first part deals with the need for the Church to be more aware of its divine nature and its role in the salvation of mankind.

The second part deals with the need for renewal and reform within the Church so that it can continue to carry out its mission more effectively.

The final part deals with the relation of the Church to all mankind with "the world in which it exists and labors."

"The Church has something to say to the world," the Pope said. "The Church has a message to deliver," the Pope said.

Outlining his ideas in the introduction, the Pope wrote that his "first thought is that this is the hour in which the Church should deepen its consciousness of itself."

Since "the actual image of the Church is never as perfect as lovely, as holy or as brilliant as that formative divine idea which it wishes to be," the Pope stated, the next consequence is the "unselfish and almost impatient desire for renewal and for correction of the defects which this conscience denounces and rejects."

Lastly this leads to the problem of the "dialogue between the Church and the modern world."

Calling for a "living, profound and conscious act of faith in Jesus Christ," the Pope declared that "the Church needs to reflect on herself. She needs to feel the throbs of her own life. She must learn to know herself better. If she wishes to live her own proper vocation and to offer to the world her message of brotherhood and salvation."

The Pope noted that the Church "has her roots deep in mankind" and that she suffers from historical trials and changes. At present, he said, "mankind's range of thought, culture and spirit has been infinitely modified either by scientific technique and social progress or by the currents of philosophical and political thought which overwhelm or pass through it. All of this, like the waves of an ocean, envelops and agitates the Church itself."

For these reasons the Pope said, the Church and all its members need to have a deeper awareness of what she really is according to the mind of Christ as preserved in Sacred Scripture and in tradition and as interpreted and developed by the authentic tradition of the Church, which is, as we know, enlightened and guided by the Holy Spirit.

To accomplish this deepening of awareness, the Pope recommended reading on the subject of the Church. He paid tribute to the many scholars who in recent years have devoted much study to this field. The ecumenical Council, he said, will have contributions to make.

In this connection, the Pope added, it is necessary to restore Baptism to its full significance so that the baptized person should have a "highly conscious esteem of his elevation, or rather of his rebirth, to the most happy reality of his adopted son of God."

Christians, to have received Holy Baptism must not be looked upon as something indifferent or of little importance, but it must be imprinted deeply and happily in the conscience of every baptized person.

IN THE SECOND portion of the encyclical the Pope examined closely the desire for renewal and reform within the Church. Noting that the Church is not separated from the world, he said: "This context of the Church with temporal society continually creates for her a problematic situation which today has become extremely difficult."

The problem, he said, is that the Church is not only affected by the world, but also that the Church should have a purifying and ennobling effect on the world. He said this task demands of the Church a personal examination of its moral vigilance, which our times demand with particular urgency and exceptional seriousness.

In discussing the general outlines which the reforms might take, Pope Paul warned that "the reform cannot consist either of the essential conception of the Church or its basic structure. We would be putting the word reform in the wrong use if we were to employ it in that sense."

The Pope warned against thinking of reforms in terms of "adapting its (the Church's) sentiments and habits to those of the world. The fascination of worldly life today is very powerful indeed. Conformity appears to many as an inescapable and wise course."

To achieve the renewal of ecclesiastical life, the Pope said, the spirit of poverty and charity are essential ingredients. The Pope said that the spirit of poverty is "much in danger because of the great store modern minds set by possessions." But, he said, it can "help us to understand so many of our weaknesses and failures in the past and to show us what our way of life should be and what

is the best way to announce the religion of Christ to souls."

As for the spirit of charity, the Pope said, it should assume today its rightful position, that is as the first and highest in the scale of religious and moral values, not only in theological estimation, but also by being put into practice in Christian life.

Lastly, the Pope turned to the subject of the Church and its dialogue with the modern world.

By virtue of its mission, he said, the Church feels "a unique sense of fullness and a need for outpouring," which manifests itself in the apostolate and in missionary work. The Pope added that "an attitude of preservation of the faith is insufficient" and that the Church has the duty of "spreading, offering and announcing the faith to others."

The Church's mission to the world, he continued, must be carried out "simply through the legitimate means of human education, of interior persuasion and of ordinary conversation, and it will offer its gift of salvation with full respect for personal and civic freedom."

How is the dialogue to be carried out? The Pope said that many forms are possible but

that "the world cannot be saved from the outside." He added that "in the very act of trying to make ourselves pastors, fathers and teachers of men, we must make ourselves their brothers."

"The spirit of dialogue is friendship, and even more, it is service."

But, the Pope pointed out, the apostle's art is a risky one. The desire to come together as brothers must not lead to watering-down or subracting from the faith. Our dialogue must not weaken our attachment to the faith.

Destraining the world as seen from the Church's viewpoint, the Pope spoke of three concentric circles.

The first of these, he said, "is immense, its limits stretch beyond our sight and merge with the horizon. It is that of mankind as such, the world."

Within a second, smaller circle, the Pope encompassed "the men above all who adore the supreme God whom we know and adore. Among these he included the Jews, Moslems and followers of native African religions. While declaring that there is but one true religion, Christianity, the Pope stated that "we do nevertheless recognize and respect the moral and

spiritual values of the various non-Christian religions and we desire to join with them in promoting and defending common ideals of religious liberty, human brotherhood, good will, social welfare and civilization."

Within the third circle the Pope embraced Christianity, Catholic and Non-Catholic, and praised the ecumenical movement. To promote good and fruitful dialogue between the Catholic Church and other Christian churches, the Pope said, "let us stress what we have in common rather than what divides us."

At this point, Pope Paul made his remarks regarding the primacy of the pope, descending from Christ through Peter to his successors. Defending the primacy as a principle of unity, God, the one, holy, Catholic and

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apostolic Church of which this Roman Church is mother and head.

Pope Paul also said that "we should like to observe that this fundamental principle of the Holy Church has not as its objective a supremacy of spiritual pride and human domination. It is a primacy of service, of administration and of love."

The Pope made special mention of Orthodox Patriarch Athenagoras of Constantinople and of the observers from Non-Catholic Christian churches who attended the sessions of the ecumenical Council. He promised to work with them to promote the cause of Christian unity.

Lastly the Pope spoke "with troubled readiness, as becomes the children of the house of God, the one, holy, Catholic and

"The spirit of independence, of criticism and of rebellion is accorded with the charity which gives life to the Church's solidarity, concern and peace and early transmutes the dialogue into argument, dispute and disagreement."

Encouraging dialogue within the Church in the liturgy, preaching and all the various other fields — such as schools, the press and the social sphere — Pope Paul stated:

"It is a cause of joy and comfort for us to see that such a dialogue is already in existence in the Church and in the areas which surround it. The Church today is more alive than ever. But it seems good to consider that everything still remains to be done. The work begins today and never comes to an end."

Illiteracy Stalls U.S. Negro Hopes

Milwaukee — (RNS) — America's civil rights movement is being handicapped by a "national illiteracy" regarding the religious, cultural and social history of the Negro in this country, Rabbi Marc T. Tanenbaum of New York said here.

He maintained that at the "root" of the racial problem is the "failure of the majority of the

white American people to begin to comprehend the magnitude of the tragedy of the Negro in America."

The noted rabbi, active in civil rights efforts, called on all religious groups to join with other segments of society in an intensive information and education program to help overcome this "illiteracy."

A leader in the ecumenical movement, he addressed the International Faculty and Curriculum Workshop of the Sister Formation Conference which serves the spiritual and intellectual needs of some 170,000 teaching Catholic nuns in this country. This marked this second year as a member of the Conference's International faculty.

Rabbi Tanenbaum, director of the American Jewish Committee's Interreligious Affairs Department, compared the history of Negroes in America with their history of Jewish persecution.

He said that the "capture and forcible migration" of millions of Negroes from Africa to this country between the 16th and 19th centuries was a "crime which has never been equaled in size and intensity and is perhaps comparable only with the persecutions of our own times under the Nazis."

"Many Americans in their utter illiteracy and ignorance of the plight of the Negro," the rabbi continued, "in the past as well as the present, appear to be incapable of understanding what must happen to a thoughtful Negro of today who reads of the pilgrimage of his ancestors through the American wilderness."

He said that Negroes, like Jews, react to the "old world memories of their ancestors in slavery" with a "profound emotional identification" with their plight. Therefore, he added, "it does not seem too farfetched for them to press at long last for complete equal rights and opportunities."



Nun Studys Alcoholism

Cleveland — (RNS) — Sister Felicitas of Ireland, studying new techniques of curing alcoholism at St. Vincent Charity Hospital, Cleveland, pours coffee for a patient at its alcoholic ward. A former nurse in a Nigerian leper colony, she was sent to America by the Medical Missionaries of Mary to study at the hospital which has been successfully operating its alcoholic ward for 12 years. After returning to Ireland, Sister Felicitas will operate a similar ward in the Our Lady of Lourdes Hospital, Drogheda, County Louth. She reports that the rate of alcoholism is high in her country and that a new Alcoholics Anonymous chapter has been started in Drogheda.

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