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Reveals Profound Mind, Spirituality of Pope Encyclical

By FATHER EDWARD DUFF. 8.J.

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New York — (RNS) — Pope Paul's first encyclical, Eccle-siam Suam (His Church), has a surprising modest scope.

The world expected a program paper, detailing the poli-cles his Pontificate would espouse, indicating the major orientations it would impose on world Catholicism. It got what many will deem an inconclusive causerie.

These expectations were based on forgetfulness. Paul VI had already set forth his program and announced his sims.

In his first radio message to the world following his election His Holiness had declared: "The chief task of our Pontificate will be the progress of the Ecumenical Council, Vatican II, on which the eyes of all men are fixed."

To this "principal work" of his reign he promised to devote "every last bit of energy the Lord has given us." In his al-locution opening the second sets sion of the Council last Sept. encyclical is primarily ad-dressed to bis fellow bisnops to share with them his prenceupa-tions and to suggest the atti-tuces that should be theirs when the Church is in Council.

29 he had indicated the central idea providing focus for the new Pontificate and for the The mind of Paul VI was known to be an acute, prefound and subtle one. Of an interior interior spirituality, absorbail by the mystery of the Mentili-cution of the Christian with simplicity and directness: "We should proclaim Christ to ourus; Christ our beginning, Christ our life and our guille, Christ our hope and dur end." Christ through grace, aware of the achievements and perils of iccintology, it was recognized to be a mind unnurried in Judy ment. It was a studious mind, alert to and avid of develop-ments in theology, philosophy and culture, but also one that had long been exercised on the larger administrative problems of the Roman Chutch in the contemporary world.

> Now it appears to be a mind made cautious by the complexi-ties of the historical situation and made sober by the respon-

sibilities of the pastoral charges of the pontifical office. It is likewise a mind conscious of the participation of the univer-sal Catholic epilecopate in the direction of the Church.

Sensitive to the role of the Council, the encyclical deliber-stely eachews treating themes that fail within its prevince which is to say all of the concerns of the Catholic Church in her efforts to achieve internal renewal and to enlarge the area of peace, justice and broth-erhood in the world. It contents itself with offering some "meth-odological considerations."

Although there is no specific allusion to "collegiality," the word currently enaplied to in dicate the solidarity and shared responsibility of the bishops of the Catholic world as successors of the twelve apostles with and under the successor of. Peter in ruling the Church, the ency-clical is marked by a striking.

determine to the collective at the there are the council Fathers and by a touching reliance on their active collaboration.

The Council is adverted to 22 times. Phrases soliciting frates-nal cooperation abound.

Pope Paul asks his fellow bishops "the confort of your sgreement, your counsel, and your example." His Holmess continues. "We look to you as the authoritative yoice." We look to you to say how we abould angether propose for the life of the Church. The Council is to give us too, new and salutary instructions and all of us must certainly prepari ourselves now to hear them and carry them out. Two algoriticant, it paneling, points in the encyclical might he missed in a rapid reading, the bint that the Council may not at all be nearing its end and a frank esponsal of reli-tions fragents." glous freedom."

Thus, the Council's merits are: praised even at this memorit when we are still awaiting the major part of its deliberations."

Again, the proclamation of the gospel, the encyclical as-parts, "will not be introduced in

will offer its gift of salvation with full respect for personal with full respect for personal will offer its gift of salvation with full respect for personal and civic freedom."

7 Moreover, "religious liberty". 1s listed among the "common ideals" of all theistic religions.

The "methodological consider-ations" outlined in the encycli-cal include those encouraging a deeper awareness of the essen-

tial inner nature of the Church

as the prolongation of Christ in time, those detailing the proper character of the reform of the

Church and those detailing the

a path of pell scrifter, a path of generosity, but it is a path of love, a path of devotion to souls that need them so much. It is a path, of tourse, in which they follow in the fooisteps of our Divine Lord, and that path, no matter how difficult, no mat-ter how trying is viewed.

ter how trying, is always a path that is deeply blossed.

We have gathered here to-night then to bid them Gud-

speed in the presence of the God whom they are going to

We are placing in their hands the crucifix of Jesus Christ, who asks that this very thing be done all through the

years. They, leave us with a smile upon their faces; and re-luctant as we may be to see them so, they would like to leave with the memory of a amile upon ours.

We know that God has prom-

ised a hundredfold to those will sacrifice themselves

who will sacrifice themselves for Him. We know that He has said, "Greater love than this. no man hath than that he fay down his life for his friend." They fave the people whom they will serve, the people who need them so very, very much, going into a country where they will be the difference, between a generation, that knows and love God and a generation that-may not know God, but under

amile upon ours,

jervè.

differing dialogues with differ-ant categories of fellow men.

A continuing meditation on the Church, the object of con-temporary theological explora-tion and of Pius XII's encyclical on the Mystical Body, will yield "many spiritus! benefits, the very ones, we believe the Church stands in need of the encyclical promises. A freshen-ing of splittual faith inrough study of the mystery of Christ in the Church has long been a prooccupation of the present Pontiff.

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Reform of the Church is to be pursued, the "aggiornamen-to" of John XXIII being kept in mind "as our program of ac-tion." What, this program of action is in fact to be, so far as legislation goes, "naturally, it will be for the Council to say."' But Pope Paul admon-ishes: "The Church will re-discover her renewed youthfulness hat so much by charging her exterior laws as by inte-riorly assimilating her true spirit of obedience to Christ.

Indeed, the Pope appears alarmed that the spirit of re-form may have gotten out of hind, that a worldly spirit is abroad. 'so that a danger bor-deting on verifyinous confusion and bewilderment can shake the relumber way foundation. and bewilderment can shake the Church's very foundations and lead men to embrace most blarre ways of thinking, as though the Church should dis-avow herself and take up the very latest and untried ways of life." The demand for, conces-sions to "secular norms" en-genders "the tendency of throw-ing overboard every restraint ing overbuard every restraint and inconvenience from the conduct of life"

The very mission of the Church, the encyclical Eccle-slam Suam argues, requires that "we must meet the world and talk with li¹¹ in a dialogue chais-acterized by clearness, meets ness, trust and pedagogical pru-dence. These differing conver-sations are envisaged as in-volving a series of circled in-cluding unbellayers, those "who cluding unbellevers, those "who thouse all allors the one, su-preme God whom, we, too, allore," the circle of Christiani-ty and finally those, of the household of the Catholic faith.

While it is noted that "the while it is noted that "the dialectic of this exercise of thought and patience will make us discover elements of truth in the opinions of others," its purpose is, unabashedly mik-sionary and intransigently un-compromising in ministration compromising in maintaining the essentials of the Catholle taith; including the primaty of the Pope at the center of authority and unity.

The altitude, a filffening un-doubtedly of lifat of John XXIII, is frankly justified by the encyclical in these words. "An immoderate desire to make peace and sink differences at all costs is, fundamentally, a kind of scepticism about the power and content of the word of God which we desire to preach." Such an assertion of absolute claims should not dia. World . Council of Churches. It ... has been accustomed to a simillar attitude expressed by the Orthodox Churches from the beginning of the ecumenical enterprise,

Who Listens To The Pope?

God's word for the modern world is often distorted by much static.

continuing Council with clarity,

serves and to the world around

The encyclical, His Church, then, has a simple objective. It

is to "reveal the mind" of the

Holy Father, especially to his

fellow bishops in a "simple con-versational letter."

For while aware that his au-dience includes the entire Cath-

olic world and the millions of

others who have grown to lis-ten with respect to Papal pro-nouncements, Pope Paul's first

How can those, whose job it is to preach this word to others, hear it clearly first themselves?

"The only way they hear that voice today is by hearing the voice of Christ's Vicar, the Pope," said Bishop Kearney emphatically earlier this summer.

That voice of the Vicar has now spoken clearly in the recently issued encyclical "Ecclesiam Suam-His Church.'

It comes at a time when the world quite obviously needs God's word—certainly His word of peace-when headlines tell us of its lack in Cyprus, Vietnam, the Congo, Harlem and Rochester.

We suspect Pope Paul's voice, like that of his pred-ecessors, will have few listeners.

This, after all, was the fate of Pope John's widely acclaimed encyclicals-Mater et Magistra and Pacem in Terris.

When, for example, did you last hear a sermon on these (or any other) papal encyclicals?

When did you last hear an analysis or discussion of an encyclical at a meeting of your parish organizations?

When, as a matter of fact, did your last read an encyclical?

If the voice of the Vicar has so few of those within his flock to listen to it, how can we much expect the "And now the eleven dis-ciples took their journey into Galilee, to the mountain where Jetus had bladen them meet him. When they saw him there, they fell down to worship . But Jeaus came near and spoke to them: All authority in heav-en and on earth he said has en and on earth, he said, has been glyen to me; you there-fore must go out, making disci-ples of all nations, and baptizing them in the name of the Father and of the Son and of the Holy Ghost, teaching them to observe all the commandments which I have given you. And behuld I am with you all through the days that are com-ing, until the consummation of the world.

These are the closing words of the Holy Gospel According to

St. Matthew. One of the most fascinating chapters in the history of our Church is the chapter that deals with the beginnings of Chris-

tianity, the slory of the inaugu-ration of the Church of Qur Divine Lord which He Himself founded and then handed over to a group of disciples, placing the responsibility in their hands of beginning its preaching, beginning its program of develop-ment, and starting the story which brings us here tonight

We know the story of how those men, after the solemn commission which I have just read from the Holy Scripture, went back to the Cenacle of Jerusalem, with our Blessed Lady, the Queen of Apostles and the Mother of Good Counsel, presiding over the gathering.

Following is the full text of Bishop Kearney's talk at the departure rite for live Sisters of St. Joseph at Sacred Heart Cathedral, Thursday, August 13. The five nuns will launch a mission project in Materia, Brazil,

Five Sisters Contiune Work of Apostles

All through the ages of Holy Mother the Church their story has been repeated. One generation after the other has found some spot in God's world where the name of Christ was not known, One country after another has found some be nighted area upon God's earth where Christ has never been spoken of and all through the centuries there has been developed a great program of the propagation of the faith of Ohrist.

Certainly His message has challenged men of every gener-ation, "Go and teach all nic tions." There was a time when talking of all nations spread over a vast world. In other words, the travels of St. Paul as narrated in the Acis of the Apostles whre a tremendous accomplishment for the times in which he lived. But we are now living in an era when the whole world has been condensed so closely by means of commun-ication and by means of transportation that this challenge becomes more emphalic day after day.

We are here tonight because this challenge has come to our nreshold. We are here to night because our diocesan comsending five of our young sisters as missionaries into another munity, one that has done this country, God has called over missionary work within the fold of our own particular field in. filly to take their place. Be cause there are fifty who have Christ's kingdom has now unasked to enter this community. dertaken the challenge of con-I think that is God's own very cern for those who are to badly eloquent answer, at least it is in need of our help. to me, to those who question the sending of others away. Our The Peace Corps of which we read so much at the present time is not really a new thing. The Catholic Church has from Divine Lord said if -you send them away, I will not only fill their places, but I will bless the very beginning had its you with many more of there need never be any concern about suffering at home be-"Peace Corps" scattered all-over the world. It makes nodifference that these people cause of the generosity of their clothed themselves in the garhearts. ment of religion, that they want as Franciscan Friars, as Chris-tian Brothers, Maryknoll Sisters, / Every spostle assumes a seri-ous responsibility. It is not an Franciscan Sisters, Franciscan easy task that these sisters Missionaries of Mary, Dominicitve out for themselves. It is

cans, - almost every one that 1 might mention.

And now tonight for the first time this call of Christ has come and touched us intimately, touched our Diocese, bouched the hearts of our priests, touched the sisters of our own community. And the call for volunteers to enter this field received, as one might expect from the traditions of sacrific and generosity of the Sisters of St. Joseph, an amazing num-ber who wished to be the ploneers.

Tonight we are sending the first five. We have, gathered here tonight in order to be present when they receive their solemn commission. It is a great evening in the history of this community. It is a great eve-ning in the history of this Diocese.

Someoné-might say, as has always been said in this matter of the propagation of the faith, why should we encourage some of our finest religious to go far alleld when we are so hally in need of religious at home? It has been - answered -in many ways, but I would answer it in while we are

"other sheep" to heed him?

And the price we pay is to compound our problems by shutting our ears thereby to the voice of God.

This point, we think, is well illustrated by reports from Cuba in the nation's press the past few weeks. Fidel Castro invited 30 U.S. newsmen to attend July 26th celebrations marking the eleventh anniversary of his revolution against dictator Fulgencio Batista. The reports gave vivid details of the deterioration that has come to Cuba under Communism.

Communism, of course, is the wicked ogre.

How comfortable for us to put the blame for Cuba's misery on Communism! But how honestly can we do so?

President Kennedy put the blame elsewhere.

"Had the needs of the people of Cuba been met in the pre-Castro period-their need for food, for housing, for education, for jobs; above all for a democratic responsibility in fulfillment of their own hopes-there would have been no Castro, and no meed for Cuba's neighbors to incur the immense risks of resistance to threatened aggression from that island," he told Congress last year.

AND WHO FAILED to meet those needs?

Leslie Dewart, in his recent book "Christianity and Revolution. The Lesson of Cuba," says Cuban Catholics - clergy and leading laymen - either tolerated or abetted the conditions which gave Castro no other choice than to turn to Communists to make his government viable after the Battista overthrow. Dewart gives strong reasons for rejecting the now common view that the Castro revolt was from its beginning a Moscow master minded plot.

Castro was pushed toward Communism, according to Dewart, because President Eisenhower's Cuban policy was "unwisely, unduly and inefficiently" geared to the protection of American investments there.

Despite the long overdue need for change in Cuba, the island's churchmen chose the position of the status quo, took the side of the American big money interests and ultimately closed the door to any possible influence on Castro-a door the Vatican valiantly tried to keep open.

We will surely need more than one book to give us the whole story of Cuba but this book shows what can happen to a nation when its Catholic leaders fail to act in accordance with or even contrary to the papal directives that have been the heritage of the present erafrom Pope Leo's "Rerum Novarum-Plight of the Working People" through the encyclicals of Popt Pius, Pope John and now Pope Paul - all of whom have stated clearly that souls are not saved by sacraments alone.

Our faith does not permit us to isolate ourselves from the day-to-day needs of our fellowmen, to their rights to live as humans. This is the "consecration of the world" which Pope Pius XII said was so urgently needed -- "to complete the work of the Creator in building up a society animated by the spirit of the Gospels."

And when we look around our own cities and countryside, we must admit there are conditions here which ominously resemble those conditions in Cubs which produced the Castro regime. We, however, still have time to act with a wisdom that obviously and unfortunately was lacking there.

-Father Henry Aswell

must have been a very chalfenging responsibility that came to these men. They had listened to our Divine Lord. They had heard the way that He developed His doctrine. They must have been fascinated by the ease with which he could take the flower of the field, the brossom on the tree, the fruit on the bush and out of it makes a great story.

They certainly were conscious that they had extraordinary powers. They recalled His words: Whose sins you shall Yorgive, they are forgiven. Whose "s you shall retain, they are retained. They certainly remembered that iremendous scene at the Last Supper, when having instituted the sar-rament of the Holy Eucharist, He said to them: Now you do this in commemoration of me.

These things they knew. But the question was, "How do we go about this? We're told to go all over the world and how are we going to talk these lan-guages? We know the things He tells, but it is a different thing to get up before a multitude of people and present to them the doctrine of this ban without mixing a mistake of without mixing a mistake

And so they waited patiently in the situation where they did not know what was to be the next move

Our Divine Lord promised that He would not leave them as orphans, but would come to them. And He came back again in the strength of the Holy Spirit. And there was the change. From that moment they became in a very strange and supernatural way, deeply conscious of the meaning of all thinks He had said. They recalled this before almost every incident. And instead of being a group of uncertain, timid men, they went out from the Cenacle of Jerusalem and they wrote into the history of the Church, one of its most remarkable. hapters—the story of the lives of the early apostles, their zeal, their competence, their success and finally their tremendous sacilices of themselves for the doctrine which they vindicated by the very giving of their lives, living out to the last word His own command, "No man hath greater love than this than that he lay down his life for his fiftend."





Patroness of India

The glorification of the human-body, which will take place for the souls of the just as the end of time, has by a singular privilege already occurred in the case of the Mother of God. In 1950, Pope Plus XII solemnly proclaimed, "We pronounce, declare and define to be a dogma, revealed by God; that the Immaculate Mother of God, Mary ever a virgin, at the end of her earthly sojourn was taken up into celestial glory, in soul and body." Our Lady of the Assumption is vener-ated as the patroness of India, France, Paraguay and the Union of South Africa. ۰.

leaders they will learn to curse the God whom we leve.

may not know God, but under the guidance of communistic

It is a holy-war that they go out ic fight. It is important that every step be followed by the blessing of all of ds.

And to the one thing that they ask of us tonight is our prayers day after day for what they undertake. They will reath back to us over the seas, asking for our prayers.

I remember very vividly one of the most prominent posters that were used during the First World War on one of the great war bond appeals. It represented an American soldier with # machine gun reaching back across the Atlantic with his hand estended and it said under it "You have sent me here and you have placed the gun in my hand to win your war. But the guit is useless unless you keep supplying me with am-nunition."

We are sending our thosen sisters into a difficult field and saters into a difficult field and day affer day they will be reaching back to us for our prayers that they may be good and effective apostles. And we know very well that they are not going to reach back in vain.

Leist Week's Pold

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> MOST REV. JAMES E. KEARNEY, D.D., -Mumber it the Aven Burian of Circulations, and the Catholic Prose Association, Sabicrisse 19 National Catholic Wellars Conference

President News Serties, Religious Nave Serrice, Paullate every Thursday by the Rothaling Catholic Press Adjociation, MAIN OFFICE-33. Selo-BASer. 1-Billy, Rochülter, N.Y. 11866

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Tedious and so far unfruitful negotiations with the govern-ments of Czechoslovakia and Hungary to obtain freedom of action for the Church in those countries have made sofrowfully clear the difficulty of dia-logue with atheistic commu-nism. Invoking the distinction - 3.5 of Pacem in Terris, between an ideology and those who presumably profess it. Pope Paul prom-ises continued efforts, not least in the interest of peace between men, which the explicitly listed

as one of his ministries." With non-Christian' religions, $|\mathbf{n}_{i}|$ social welfare and civil order."

Stressing "what we have in common rather than what divides us' is the encyclical's recommendation on the subject of the dialogue with fellow Christians,

An evident affection and respect for other Chilstlan tradi-tions shines through the paragraphs of this theme. The sl lences indicate the intractable problems involved. The serious-iess of the task of fulfilling Christ's clear will that his followers be one as a sign of their unity in Hint rules out all shallow and superficial solutlöris.

No program of action is indi-cated, again undoubtedly in deference to the Council which will discuss this precise point; no whedule of theological conversations is announced. The attention of Catholics is directed to the purification of their own Church as a prerequisite for "the longed for reconcilla-

بالم موجو بالديني سريان Certainly not comprehensive in content, scarcely decisive on several points, sometimes not even definite in conclusions, the encyclical Ecclesiam Suam is best considered as marginalia on the magistral themes of the Pope's allocution opening the nd Session and as practical suggestions, the fruit of his 13 months of pastoral responsibil-ity, for the prayerful considera-tion of fellow-bishops as they

prepare to resume the Council.