

Pope to Give Peace Talk at UN

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while Yankee Stadium and Randall's Island stadium (50,000 capacity) are quite close to both.

Pope Paul's preoccupation with the problems involving peace and war has been noted in most of his major addresses and in his weekly general audiences to the thousands of pilgrims who visit the Vatican or his Summer residence at Castel Gandolfo.

The announcement of his definite acceptance of U Thant's invitation to address the General Assembly came at a time when the U.N. Secretary General was engaged in preparing to negotiate the all-out war between Pakistan and India.

As the Vatican made its announcement on the Pope's projected flight to the U.S., an accompanying news item noted that the pontiff had pledged efforts for peace in those countries.

"We are worried and saddened," the pontiff said, according to Vatican Radio. "We are completely extraneous from the conflict. We intend to do all in our power to persuade the parties to lay down their arms and negotiate for a just solution of their differences."

The Pope has spoken out often for negotiation.

In June he called on world leaders to initiate "frank, honest, loyal negotiations" to end present conflicts "while there is still time."

At another point he called the world's attention to "the way of hope" in bringing peace to the world. He declared "the way of fatalistic resignation that sees no remedy or that seeks the remedy in the events themselves."

In July, when conditions in Vietnam worsened, Pope Paul deplored the fact men had not striven "toward that brotherhood, solidarity, forgiveness, and harmony which alone can

make disarmament, negotiations and collaboration among nations possible."

While some Catholic prelates debating at Vatican II had upheld the justification, under some circumstances, of atomic warfare, Pope Paul has been outspoken in his opposition to nuclear arms.

In noting the 20th anniversary of the Hiroshima bombing, he referred to it as an "infernal massacre," and "outrage against civilization."

At a press conference, Msgr. Albert Giovannetti, permanent observer of the Holy See to the United Nations, expressed satisfaction that Pope Paul had accepted Secretary-General U Thant's invitation to address the General Assembly.

"It is well known," he said, "that the Holy Father is deeply concerned that mankind should achieve a just and efficient framework of peace, and that the great blight of poverty that afflicts so many of God's chil-

dren with hunger, disease, and deprivation of mind and spirit should be erased from this beautiful earth.

"Since these two themes — peace and promotion of humanity's well-being — are the declared aims of the United Nations, it is natural that His Holiness Pope Paul VI should be willing to share his viewpoint with the governments' representatives who assemble here. He does speak for the many billions to whom those governments have specific and inescapable obligations."

The Holy See, although not a full-fledged member state of the U.N., has enjoyed permanent observer status since March, 1964. The Vatican maintains a suite of offices at the Catholic Center for the United Nations near the U.N. on East 47th Street in New York.

The Vatican has a recognized dual role in the United Nations since it represents 550 million Roman Catholics who are nationals of many countries

throughout the world. Officially it speaks not only from a moral-religious point of view, but as a political state among other political states in the world body.

Msgr. Giovannetti made it clear that Pope Paul VI will speak in a purely moral capacity, "exhorting the conscience of mankind to support the cause of peace and aid for the peoples of developing lands."

He said the influence of the Vatican reaches far beyond the borders of its own state, and its continued support for the United Nations has greatly strengthened the prestige of the world body at many crucial points in its history.

The Holy See is affiliated with and sends observers to meetings of UNESCO (United Nations Scientific and Cultural Organization) UNICEF (United Nations Children's Fund), FAO (Food and Agriculture Organization), International Postal

Union, International Atomic Energy Agency. It makes financial contributions to the U.N. refugee funds (United Nations High Commissioner for Refugees Office, and UNRWA, United Nations Relief Works Agency for Palestine refugees). It also supports U.N. technical assistance programs.

Pope John XXIII gave the first significant papal support to the United Nations when he sent Cardinal Suenens of Malines-Brussels, Belgium, with a message of goodwill to U Thant. In his encyclical *Pacem in Terris*, the United Nations is praised for its possibilities in promoting world peace and the advancement of millions of people in underdeveloped lands.

Religious and political issues frequently overlap in issues before the U.N. The current crisis between Pakistan and India, though political on the surface, is rooted in a bitter Moslem-Hindu dispute. U Thant, a de-

vout Buddhist, is on "a pilgrimage of peace" to the capitals of both strife-torn countries. In one respect, the announcement of the Vatican and U.N. set at rest rumors that the pontiff would attend New York's World's Fair, scheduled to end Oct. 17. There definitely would not be time during a one-day trip to visit the Fair. Such a visit would also entail complicated security problems.



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Defends Eucharistic Teaching

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ed Sacrament are not in accord with the council document.

Departing from Trent's phraseology on transubstantiation because of an alleged lack of coordination with modern science, some theologians have suggested words such as "transignification," or "transfiguration," to describe Christ's presence in the Eucharist.

Against such tendencies, Pope Paul said: "So that the hope aroused by the council of a new wave of Eucharistic piety which is pervading the whole Church be not frustrated by the spread of false opinions, we have with apostolic authority decided to address you, venerable brothers, and to express our mind on this subject."

The course of the encyclical is summarized in a sweeping paragraph near its beginning:

"To confirm what we have said by examples, it is not allowable to emphasize what is called the 'communal' Mass to the disparagement of Masses celebrated in private or to exaggerate the element of sacramental sign, as if the symbolism, which all certainly admit in the Eucharist, expresses fully and exhausts completely the mode of Christ's presence in this Sacrament.

"Nor is it allowable to discuss the mystery of transubstantiation without mentioning what the Council of Trent stated about the marvelous conversion of the whole substance of the bread into the Body, and the whole substance of the wine into the Blood of Christ, speaking rather only of what is called transignification, and transfiguration; or finally to propose or to act on the opinion according to which, in the Consecrated Hosts which remain after the sacrifice of the Mass, Christ Our Lord is no longer present."

Within the Church's own membership as well, the Eucharist is the sacrament of unity. "For if the sacred liturgy holds first place in the life of the Church," said the Pope, "the Eucharistic mystery stands at the heart and center of the liturgy, since it is the fount of life by which we are cleansed and strengthened to live not for ourselves, but for God, and to be united in love among ourselves."

After a few introductory remarks and a statement of the reason for the encyclical, the text is divided into six sections each headed by a descriptive title: the Eucharist as a mystery of faith; His mystery verified in the sacrifice of the Mass; in the Mass, Christ is made sacramentally present; His presence comes through transubstantiation; the worship of adoration is due to the eucharistic sacrament; and an exhortation to promote the cult of the Eucharist.

Pope Paul throughout made an ample use of the Scriptures, the Doctors of the Church and ancient documents, and statements of the various Church councils. He placed great stress on the fact that the Eucharist is a mystery and cannot be submitted to human reason for its verification. Its truth depends on divine revelation, and it is therefore "logical that we should follow, as a guiding star in our investigations of this mystery, the magisterium of the Church to which the Divine Redeemer entrusted for protection and for explanation the revelation He has communicated to us through Scripture or tradition . . .

"But this is not enough," the encyclical continued. "Having safeguarded the integrity of the faith, it is also necessary to safeguard its proper mode of expression, lest by the careless use of words we occasion . . . the rise of false opinions regarding faith in the most sublime of mysteries. . . .

"The Church, therefore, with the long labor of centuries, and not without the help of the Holy Spirit, has established a rule of language and confirmed it with the authority of the councils. This rule, which has more than once been a watchword and a banner of the Orthodox faith, must be religiously preserved, and not anybody presume to change it at his own pleasure or under the pretext of new science.

"Who would ever tolerate that dogmatic formulas used by the ecumenical councils for the mysteries of the Holy Trinity and the Incarnation be judged as no longer appropriate for men of our times and therefore that others be rashly substituted for them? In the same way, it cannot be tolerated that any individual should on his own authority modify the formulas which were used by the Council of Trent to express belief in the Eucharistic Mystery. For these formulas, like others which the Church uses to propose dogmas of the faith, express concepts which are not tied to a certain form of human culture nor to a specific phase of human culture nor to one or another theological school.

"No, those formulas present that part of reality which necessary and universal experience permits the human mind to grasp and to manifest with apt and exact terms taken either from common or polished language. For this reason, these formulas are adapted to men of all times and all places. . . .

"It must be admitted," the encyclical went on, "that these formulas can sometimes be more clearly and accurately explained. In fact, the achievement of this goal is highly beneficial. But it would be wrong to give to these expressions a meaning other than the original. Thus, the understanding of the faith should be advanced without threat to its unchangeable truth."

The Pope then reviewed in detail the doctrine of the Eucharist, as contained in Scripture and early theologians of the Church, and set forth in councils and previous papal encyclicals. He also cited the Second Vatican Council's Constitutions of the Church and on the Liturgy.

Regarding "private Masses," the Pope cited the new Constitution on the liturgy on the "public and social nature of every Mass," and concluded that "even though a priest should offer a Mass in private, that Mass is not something private. It is an act of Christ and of the Church. . . . Hence, although the very nature of the action renders most appropriate the active participation of many of the faithful in the celebration of the Mass, it is nevertheless that Mass is to be fully approved which, in conformity with the prescriptions and lawful traditions of the Church, a priest for a sufficient reason offers in private, that is, in the presence of no one except his server.

"From such a Mass an abundant treasure of special salutary graces enriches the celebrant.

and the entire world — graces which are not imparted in the same abundance by the mere reception of Holy Communion.

"Therefore, from a paternal and solicitous heart we recommend to priests . . . that they worthily and devoutly offer Mass each day, in order that both they and the rest of the faithful may enjoy the benefits that flow so richly from the Sacrifice of the Cross. Thus, also, they will contribute most to the salvation of the human race."

Carefully summarizing the Church's fundamental teaching on Christ's real presence in the Holy Eucharist, not only during Mass but as long as the appearances of bread and wine remain, the Pope forestalled any efforts to give less than the fullest possible meaning to the word "present."

"It would be wrong to explain this presence by having recourse to the 'spiritual' nature, as it is called, of the glorified Body of Christ, which is present everywhere — or by reducing it to a kind of symbolism, as if this most august sacrament consisted of nothing else than an efficacious sign of the spiritual presence of Christ and of His intimate union with the faithful members of His Mystical Body," the Pope said.

It is true, he continued, that symbolism is often used to describe the Eucharist, especially with reference to the unity of the Church. But the constant teaching of the Church, he said, "compels us to acknowledge that the Eucharist is that flesh of Our Saviour Jesus Christ, who suffered for our sins and whom the Father in His loving kindness raised again" (St. Ignatius of Antioch). . . .


"The way Christ is made present in this Sacrament is none

other than by the change of the whole substance of the bread into His Body, and by the whole substance of the wine into His Blood, and this unique and truly wonderful change the Catholic Church rightly calls transubstantiation.

"As a result of transubstantiation there is no doubt that the species of bread and wine take on new meaning and a new finality; for they no longer remain ordinary bread and ordinary wine but become the sign of something sacred, the sign of a spiritual food. However, the reason they take on this new significance and this new finality is simply because they contain a new 'reality' which we may justly term ontological. Not that there lies under those species (something) what was already there before, but something quite different; and that not only because of faith of the Church but in objective reality."

The worship the Church gives the Eucharistic Sacrament — worship which is reserved to God alone — follows from this doctrine, the Pope said, "not only during Mass but also outside of it, reserving the Consecrated Hosts with utmost care, exposing them to solemn veneration, and carrying them processionaly to the joy of great crowds of the faithful."

He cited the constant tradition of the Church in this regard, and the particular stimulus given the devotion by institution of the feast of Corpus Christi 700 years ago. From it, he said, "have originated many practices of eucharistic piety which under inspiration of divine grace have increased from day to day and with which the Catholic Church is striving ever more to do homage to Christ, to thank Him for so great a gift and to implore his mercy."



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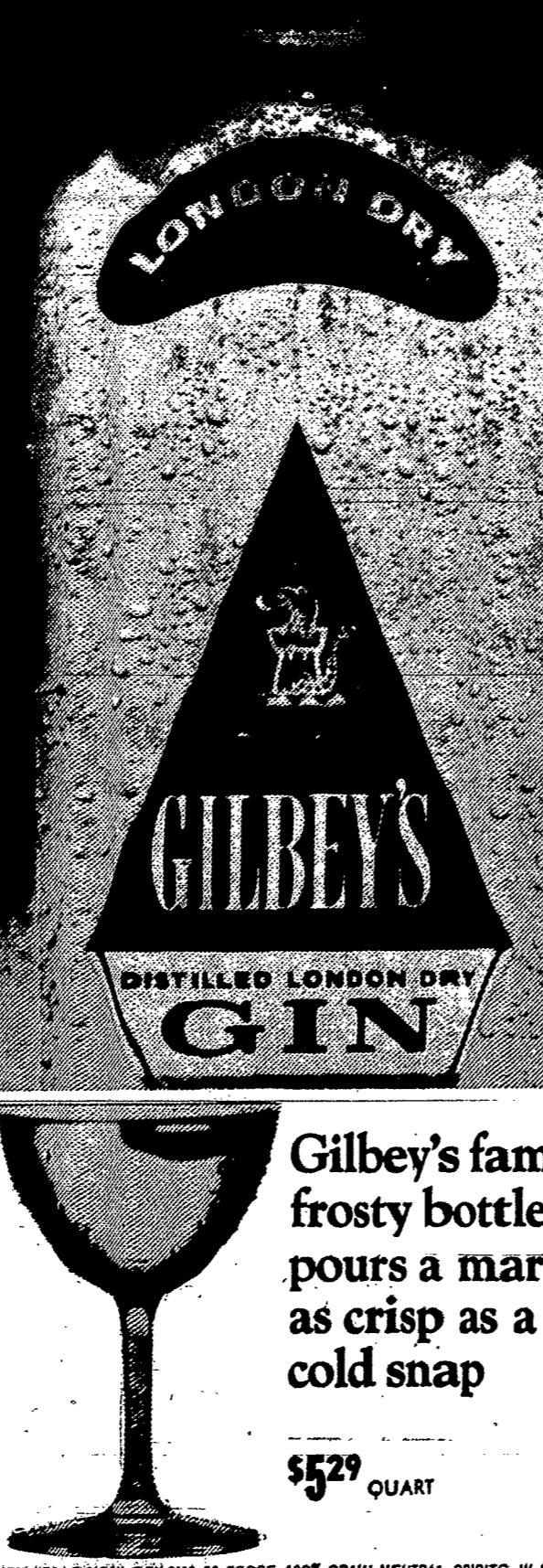
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