

Text of Pope Paul's Encyclical on the Eucharist

Paul VI, by divine providence, Pope, to our venerable brothers, the patriarchs, primates, archbishops, bishops and other local ordinaries in peace and communion with the Holy See, and to all the clergy and faithful of the world: on the doctrine and worship of the Holy Eucharist. Venerable brothers and dear sons: Health and apostolic benediction.

The Catholic Church has always devotedly guarded as its most precious treasure, the mystery of faith, that is, the ineffable gift of the Eucharist which she received from Christ her Spouse as a pledge of His immense love, and during the Second Vatican Council in a new and solemn demonstration she professed her faith and veneration for this mystery. When dealing with the restoration of the sacred liturgy, by the Fathers of the council, by means of their pastoral concern for the whole Church, considered it of the highest importance to exhort the faithful to participate actively with sound faith and with the utmost devotion in the celebration of this Most Holy Mystery, to offer it with trust to God as a sacrament

of unity, a bond of charity, and of these fruits and, as it were, to gather in the early results not only in the genuine joy and eagerness with which the members of the Catholic Church have received both the Constitution on the Sacred Liturgy and the restoration of the liturgy, but also in the great number of well-prepared publications which seek to investigate more profoundly and to understand more fruitfully the doctrine on the Holy Eucharist, with special reference to its relation with the mystery of the Church.

All of this is for us a cause of profound consolation and joy. It is a great pleasure for us to communicate this to you, venerable brothers, so that along with you you may give thanks to God, the giver of all gifts, who with His Spirit rules the Church and enriches her with increasing virtues.

Pastoral Concern
However, venerable brothers, in this very matter which we are discussing, there are not lacking reasons for serious pastoral concern and anxiety. The awareness of our apostolic duty does not allow us to be silent in the face of these problems. Indeed, we are aware of the fact that, among those who deal with this Most Holy Mystery in written or spoken word, there are some who, with reference either to Masses which are celebrated in private, or to the dogma of transubstantiation, or to devotion to the Eucharist, spread abroad opinions which disturb the faithful and fill their minds with no little confusion about matters of faith. It is as if every one were permitted to consign to oblivion a doctrine already defined by the Church, or else to interpret it in such a way as to weaken the genuine meaning of the words or the recognized force of the concepts involved.

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 of 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 and act upon the opinion according to which, in the

Consecrated Hosts which remain after the celebration of the sacrifice of the Mass, Christ Our Lord is no longer present. Everyone can see that the spread of these and similar opinions does great harm to the faith and devotion to the Divine Eucharist.

And therefore, so that the hope aroused by the council, that a flourishing of eucharistic piety which is now pervading the whole Church, be not frustrated by this spread of false opinions, we have with apostolic authority decided to address you, venerable brothers, and to express our mind on this subject.

We certainly do not wish to deny in those who are spreading these singular opinions the praiseworthy effort to investigate this lofty mystery and to set forth its inexhaustible riches, revealing its meaning to the men of today; rather we acknowledge and approve their effort. However, we cannot approve the opinions which they express, and we have the duty to warn you about the grave danger which these opinions involve for correct faith.

Mystery of Faith
First of all, we wish to recall something which is well known to you but which is altogether necessary for repelling every virus of rationalism, something to which many illustrious martyrs have witnessed with their blood, while celebrated Fathers and Doctors of the Church constantly professed and taught it; that is, that the Eucharist is a very great mystery. In fact, properly speaking, and to use the words of the sacred liturgy, it is the Mystery of Faith. "Indeed, in it alone," as Leo XIII, our predecessor of happy memory very wisely remarked, "are contained in a richness and variety of miracles, all supernatural realities." (Encyclical Mirae Caritatis, Acta Leonis XIII, Vol. XXIII, 1902-1903, p. 122).

We must therefore approach especially this mystery with humble respect, following human arguments, which ought to be silent, but adhering firmly to divine revelation. St. John Chrysostom, who, as you know, treated of the eucharistic mystery with such nobility of language and insight born of devotion, instructing his faithful on one occasion about this mystery, expressed these most fitting words:

"Let us submit to God in all things and adore Him, even if what He says seems contrary to our reason and intellect; rather let His words prevail over our reason and intellect. Let us act in this way with regard to the (eucharistic) mysteries, looking not only at what falls under our senses but holding on to His words. For His word cannot lead us astray" (In Matth. Homil. 82, 4, Migne P.G. 58, 743).

The scholastic Doctors often made similar affirmations: That in this sacrament are the true Body of Christ and His true Blood is something that "cannot be apprehended by the senses," says St. Thomas: "but only by faith which relies on divine authority. This is why, in a comment on Luke, 22, 19: ('This is My Body which is given for you'), St. Cyril says: 'Do not doubt whether this is true, but rather receive the words of the Savior in faith, for since He is the truth, He cannot lie' (Summ. Theol. III Q. 75 A.L.C.).

Thus the Christian people, echoing the words of the same St. Thomas, frequently sing the words: "Sight, touch, and taste in These are each deceived, the ear alone most safely is believed. I believe all the Son of God has spoken — than truth's own word there is no truer token."

In fact, St. Bonaventure asserts: "There is no difficulty about Christ's presence in the Eucharist as in a sign, but that He is truly present in the Eucharist as He is in heaven, this is most difficult. Therefore to believe this is especially meritorious" (In IV Sent. Dist. X. P. I Art. Un. Qu. I. Oper. Omn. Tom IV Ad Claras Aquas 1889, p. 217).

Moreover, the Holy Gospel alludes to this when it tells of the many disciples of Christ who, after listening to the sermon about eating His Flesh and drinking His Blood, turned away and left Our Lord, saying: "This is strange talk, who can be expected to listen to it?" Peter, on the other hand, in reply to Jesus' question whether also the twelve wished to leave, expressed his faith and that of the others promptly and resolutely with the marvelous answer: "Lord, to whom should we go? Thy words are the words of eternal life" (John 6, 61-69).

It is logical, then, 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 which He has communicated to us through Scripture or tradition. For we are convinced that "what since the days of antiquity was preached and believed throughout the whole Church with true Catholic Faith is true, even if it is not submitted to rational investigation, even if it is not explained by means of words" (St. Augustine, Contr. Julian VI, 511, Migne, p. 1, 44, 929).

But this is not enough. Having safeguarded the integrity of the faith, it is necessary to safeguard also its proper mode of expression, lest by the care-

CCD Lists Courses For Adult Catechists

Confraternity of Christian Doctrine Training Courses for Catechists for the 1965-66 year were announced this week by Father Albert H. Schnacky, C.C.D. Director in the Diocese of Rochester.

The courses include introductory courses for those teaching grammar school pupils, enrichment courses for those who have completed the basic course, and two short series for Parent-Educators and Fishers and Helpers in the C.C.D. program.

Schedule of the courses follows below:

COURSE NO. 1 — ELEMENTARY TEACHERS (Catechists for Grammar School)

MONROE COUNTY AREA: (Each course starts on Sept. 27—continues for 30 Mondays)

EAST SIDE: (At Assumption School of Religion, Fairport) WEST SIDE: (At Gates-Chili School of Religion, off Wegman Rd., near Buffalo Rd.)

7:30-8:30 p.m.—METHODS Teacher: Sister Joseph Marie, M.H.S.H. WEST SIDE: (At Gates-Chili School of Religion, off Wegman Rd., near Buffalo Rd.) Teacher: Sister Natalie, M.H.S.H.

8:30-9:30 p.m.—DOCTRINE Teachers: Fathers David Murphy and Gary Lalonde ITHACA AREA: (At Immaculate Conception School) Sept. 13 to Dec. 20—7:30-9:30 p.m.

METHODS Teacher: Sister Paula, M.H.S.H. Jan. 3 to April 18

DOCTRINE Teacher: Father John S. Maloney

COURSE NO. 2 — ENRICHMENT COURSE (For graduates of Course No. 1) MONROE COUNTY AREA: (At Assumption School of Religion, Fairport)

16 Mondays, 8 classes each term, beginning Sept. 27.

CONTINUING ELEMENTARY SCHOOL METHODS Teacher: Sister Judene, M.H.S.H. Sept. 27, October 4, 11 and 18. (First term) March 14, 21, 28 and April 4. (Second term)

DOCTRINE Teacher: Father Leonard A. Kelly

ITHACA AREA: (At Immaculate Conception School) 16 Tuesdays, 8 classes each term, beginning Oct. 5

DOCTRINE Teacher: Father William Graf, M.A. Oct. 5, 12, 19 and 26. Nov. 2, 9, 16 and 23. Jan. 4, 11, 18 and 25. Feb. 1, 8, 15 and 22.

COURSE NO. 3 — PARENT-EDUCATOR TRAINING (At Assumption School of Religion, Fairport) 3 Mondays, Nov. 22, 29 and Dec. 6 from 7:30-9:30 p.m.

Teacher: Sister Judene

COURSE NO. 4 — FISHER AND HELPER TRAINING (At Assumption School of Religion, Fairport) Monday, Jan. 10—Joint class for Fishers and Helpers

Mondays, Jan. 17 and 24—Fishers only Mondays, Jan. 21 and Feb. 7—Helpers only Teacher: Sister Judene

It must be admitted 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. It is, in fact, the teaching of the First Vatican Council that "the same signification (of sacred dogmas) is to be forever retained once our Holy Mother the Church has defined it, and under no pretext of deeper penetration may that meaning be weakened" (Constit. Dogm. "De Fide Cathol." c. 4). (Continued Next Week)

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Off for Tanzanian Mission

New York—(RNS)—Father J. Gerard Grandin, M.M., of Westbrook, Me., assistant general of the Maryknoll Fathers, bids farewell to the Hlanesbusch family before he left for Musoma, Tanzania. Thomas J. Hlanesbusch of Pittsburgh, Pa., was to join the staff of Maryknoll's language school in Musoma. With Mr. Hlanesbusch are his wife, Claudia, and their one-year-old son, David. He is a former instructor at Duquesne University.

Had a rough day?



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You deserve the gentle taste
The gentle taste in whiskey is the exclusive taste of Bellows Partners Choice. Gentle because it's a private blending of the lightest, top-line whiskeys distilled, smoothed out with our prime grain neutral spirits.



Grandpa will be a Priest

Hamilton, Mass. — (RNS) — A 52-year-old grandfather, who is a former war veteran, salesman and advertising accountant, was ordained a priest at the Carmelite Seminary in Hamilton, Mass., Aug. 26. He is the Rev. Mark Dittami, who joined the Carmelites at Aylesford, England, in 1962 following his wife's death. The Carmelite is shown with his mother, Mrs. Angelina Dittami of West Medford, Mass. (right), and his daughter, Mrs. Robert F. Leary and her husband of Willimington, Mass. The three grandchildren are, Cathlin, 6, Susan Marie, 2 months, and Marietta, 3.

Aid

New York — UPI report quotes United Nations for Cardinal chi, center, p the Vatican S

Plans

New York — (I arations were in full for the first visit to States by a reigning pontiff — an event, producing some special Pope Paul VI's visit tended beyond one

In Rome, an UPI report quotes but unidentified sources as saying will be "at least maybe longer."

Also still in the unknown was the identity of a visit between President Jo and President Jo. The President is scheduled to visit the city on the eve of the 4th, Oct. 4, which is considered possible would stay over to the Pope.

At the United States the Archdiocese of plans were going one-day visit.

The Pope will arrive at New York by air on the day of his arrival and be greeted by Cardinal Spellman, the Archbishop of New York, and other officials.

He is to enter the city on the day of his arrival and to be greeted by the Pope's riding in a motorcade. If weather permits.

Arriving at St. Patrick's Cathedral, the Pope will pray and broadcast, then proceed to the residence of Cardinal Spellman at Madison Avenue.

New Litur

Speci For M

Maryknoll, N.Y. — A missionary says he is breaching a local American and the missionaries can find embarrassed colleagues they say "Lamb of God" natives.

These are among the missionaries' parishioners and some of the missionaries are translating the Mass into vernacular languages according to a survey by Maryknoll Fathers.

In the Philippines, numerous dialects of Spanish, translating "Lamb of God" into the vernacular, "Dios," must first be explained to the laity. A few people there have seen one in real life.

The phrase, "Lamb of God," comes up again in some parts of the American country. A dirty animal and Cordero de Dios" of the Christian mess. No one there would of sacrificing a "lamb."

What they would be doing, says Father A. Egan, M.M., of New York City, is a turkey. The missionaries substitute "El Cordero de Dios" — "The Turkey Lamb of God" — for the phrase.

In some areas where the priest can be a little awkward and drinking during the Mass. Local tradition dictates that it is to look at one's own feet as they are eating.

Even if translated, present any problem can always be solved. How many people are the new liturgy?

In some areas where the priest can be a little awkward and drinking during the Mass. Local tradition dictates that it is to look at one's own feet as they are eating.