

Text of Pope Paul's Encyclical on Rosary Prayers for World Peace

Venerable brothers: Patriarchs, primates, archbishops, bishops and other local ordinaries who are in peace and communion with the Apostolic See. During the month of October, prayers to the Blessed Virgin Mary are to be said.

Venerable brothers: Health and apostolic benediction.

It is a solemn custom of the faithful, during the month of October, to weave, with the prayers of the rosary, a spiritual garland to the Mother of Christ. This we heartily approve, following the example of our predecessors, and this year we call upon all the children of the church to perform these special exercises of devotion to the same Most Blessed Virgin. For we are threatened by a more extensive and more disastrous calamity that endangers the human family, even as a bloody and difficult war is raging, particularly in areas of East Asia, so, we are urged to continue working even more intensely, to the extent of our power, for peace.

Souls Disturbed
Similarly, the souls of men are deeply disturbed by things which all know are taking place in other parts of the world: for instance, the increasing race for nuclear weapons, the unscrupulous efforts for the expansion of one's nation, the excessive glorification of one's race, the obsession for revolution, the segregations enforced on citizens, the iniquitous plotting, the murder of the innocent, all of which are potential material for the greatest possible tragedy.

It seems to us, as it seemed to our more recent predecessors, that a very provident God has committed to us a special task, namely, that we labour, with patient and persevering effort, for the preservation and the strengthening of the peace. This task, as is evident, arises from the fact that we have been entrusted with the governing of the whole church, which as a "sign raised to the nations" (Isaiah XI, 12), does not serve political ends, but should con-

vey to the human race the truth and grace of Jesus Christ, its divine Author.

Actually, from the very beginning of our apostolic ministry, we have neglected no opportunity to use our prayers, entreaties and exhortations for the cause of world peace. In fact, as you well remember, last year we flew to North America in order to speak about the need for peace in the presence of the General Assembly of the United Nations, before that select body of representatives of almost all the nations. We then counselled all peoples that they should not tolerate some to remain inferior to others, but that no one should attack others, but rather that all should unite their zeal and their efforts towards establishing peace.

And after this, moved by a deep apostolic concern for men, we did not cease to urge those who had the responsibility for such a momentous task to ward off from men the monstrous catastrophe which perhaps was about to overwhelm them.

Now again, therefore, we lift up our voice, "with piercing cry and with tears" (Hebrews V, 7), very earnestly beseeching those who have charge of the public welfare to strive with every means available to prevent the further spread of the conflagration, and even to extinguish it entirely.

For we do not doubt that all men who sincerely seek what is right and what is just, no matter what their race, color, religion or social status may be, feel the same way we do.

Therefore, let all those responsible strive to bring about those necessary conditions which will lead men to lay down their arms at last, before it becomes too late to do so, owing to the mounting pressure of events. Those in whose hands rests the safety of the human family should realize that at this critical moment their consciences are bound by the gravest obligation. With their own country, with the world, God, and his glory before their minds, they



Crowds in St. Peter's plaza at the Vatican demonstrate for peace, to end the Vietnam war. Pope Paul asks Catholics to spend October in prayers for world peace.

should carefully examine their moral record and obligations, remembering that men will have followed this exhortation with wisdom.

We cry to them in God's name to stop. Men must come together and work out concrete plans and terms in all sincerity. A settlement should be reached now, even at the expense of some inconvenience or loss, for it may have to be made later in the train of bitter slaughter and involve great loss.

Based on Justice

But this peace must rest on justice and the liberty of mankind, and take into account the rights of individuals and communities, otherwise it will be shifting and unstable.

At the same time as we are moved to make this anxious declaration, our high responsibility as Pastor indicates to us that we must ask help from our

high, since peace, whose "benefits are so great that even in earthly mortal affairs no more pleasing name is heard, nothing is desired with greater longing, nothing better can be found" (St. Augustine, De Civitate Dei), must be asked from Him who is the Prince of Peace. As the church in uncertain and troubled times used to turn for refuge to His mother Mary, a most ready intercessor, it is right for us to direct our attention, your venerable brothers, and that of all the faithful, to her, who as St. Irenaeus says, "was made the cause of salvation for the whole human race" (Adversus Haereticos).

We can see nothing more appropriate or efficacious than for the whole Christian family to raise its voice amid its many tribulations and difficulties to pray the Mother of God, whom we also address as Queen of Peace, to be generous as a good mother, with her gifts. During the Second Vatican Council we

gave our confirmation to a point of traditional doctrine when we gave her the title of Mother of the Church, a title acclaimed by the Council fathers and the Catholic world.

More Prayer
We must pray earnestly and unceasingly to her, for she is the mother of Our Savior, and "clearly the mother of His members," as St. Augustine teaches (De Sanctae Virginis). St. Anselm, to mention no others, agrees with him: "Can you ever have a greater dignity than to be the mother of those whose Father and Brother Christ deigns to be?" In fact, from our predecessor Leo XIII she received the same title: "truly the Mother of the Church" (Encyclical Letter Ad Iudicium Populi Christiani, Sept. 5, 1895), hence in our distress at this terrifying upheaval we do not hope in her in

valve we do not hope in her in

valve we do not hope in her in

If misfortunes increase, the dedication of the people of God should also increase, and for that reason we are anxious for you, venerable brothers, to give a lead, and urge by exhortation a more persevering prayer to the gracious Virgin Mary, by the devout recitation of the Rosary during the month of October, as we have already indicated. This prayer is well suited to God's people, acceptable to the Mother of God and powerful in obtaining gifts from Heaven.

The Second Vatican Ecumenical Council clearly referred to the Rosary, though not in express terms, when it reminded all the faithful that "practices and exercises of devotion toward her (Mary), recommended by the teaching authority of the church in the course of the centuries, are to be held in high esteem" (Dogmatic Constitution on the Church).

Efficacy of Prayer

As the history of the church so frequently testifies, this duty of prayer, so abundant in its fruits, is efficacious in averting evils and calamities and greatly fosters Christian living. "Above all, it nourishes Catholic faith which, by timely meditation on the Sacred Mysteries, gains new strength, and it lifts the mind to the contemplation of divinely revealed truths" (Pius XI, Encyclical Letter Ingravescens Males, Sept. 29, 1937).

And so during the month of October dedicated to Our Lady of the Holy Rosary our prayers and supplications should be redoubled, in order that through her intercession there may dawn for all men the light of true peace, of true religious peace also, for unfortunately at the present day not all are permitted to profess their religion freely.

We especially desire that this year, Oct. 4, the anniversary, as we have already said, of our visit to the United Nations in the cause of peace, be set aside by Catholics throughout the world as a day of prayer for peace.

It will be your task, vener-

able brothers, in keeping with your commendable religious zeal and your realization of the importance of this appeal, to persevere in the observance through which priests, religious and laity — and especially the innocent in the flower of youth and the sick in the midst of their sufferings — may be joined together in generous prayer to her who is Mother of God and the church.

Ceremony at St. Peter's

On the same day, in St. Peter's Basilica, at the tomb of the Apostle, we will hold a special ceremony of supplication in honour of the Virgin Mother of God, the protector of Christians and our intercessor for peace.

In this way, the one voice of the church will resound on all the continents of the earth and reach the very gates of Heaven. For as St. Augustine states, "amid the various languages of men, the faith of the heart speaks one tongue."

Look upon all your sons with motherly love, O Blessed Virgin! Consider the anxieties of the bishops who fear the assaults of evil on their flocks, consider the anguish of so many men, fathers and mothers of families who are worried about their lot and that of their families and who are assailed with agonizing responsibilities. Calm the hearts of men at war and inspire them with "thoughts of peace." Through your intercession may the demands of God's justice, which have been caused by sin, be turned into mercy, may He bring mankind back to the peace it longs for, may He lead men to true and lasting prosperity.

Encouraged by the firm hope that the Most High Mother of God will in her kindness grant our humble prayer, we lovingly grant to you, venerable brothers, to the clergy and to the people entrusted to the care of each of you, the apostolic benediction.

Given in Rome, at St. Peter's, on the 15th day of September, in the year 1966, the fourth of our Pontificate.

Mass, Radio Rosary For Peace of World



September 22, 1966

My dear People:

The concern of the Holy Father, Pope Paul for the peace of the world is very evident in his pastoral letter asking us to set aside the month of October, the month of the Holy Rosary, for special prayers for peace in the world. He has selected October 4, the anniversary of his fervid appeal before the Assembly of the United Nations, as a special day of prayer.

In compliance with the request of His Holiness, I wish to announce the following program for the month of October:

- 1) May I ask everyone throughout the diocese to join in the Rosary for Peace which is broadcast from St. Francis of Assisi Church every evening at 7 o'clock.
- 2) On the evening of October 4 there is to be a Mass for Peace in every church.
- 3) On every day permitted by the Rubrics, the Oration for Peace is to be inserted in the Mass.

With a blessing, I am

Your devoted Shepherd in Christ,

James E. Kearney
Bishop of Rochester

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Devotion to Mary, Bridge or Barrier to Unity?

(By Religious News Service)

Pope Paul VI's new encyclical — the fourth of his pontificate — was generally regarded as embodying the most urgent plea for world peace to come from his pen.

It was an impressive reaffirmation of the strength and depth of the cult of the Virgin Mary in the Roman Catholic Church which, among other titles, hails her as the Queen of Peace.

Just about half of the 1,700-word papal document was an exaltation of Mary's intercessory role on behalf of mankind.

This aspect of the encyclical was of special interest in view of the fact that the Marian cult has been more or less openly deplored by some ecumenically minded churchmen as a "hindrance" to Christian unity efforts.

On the other hand, many Catholic ecumenists have insisted that Mariology is a road that must ultimately lead to unity. At the same time, some Protestants have taken the position that there has not been enough emphasis on the Virgin Mary within Protestantism.

Last year, a group of Catholic priests attending a seminar on ecumenism in Washington, D.C., heard a Protestant minister assert that Catholic teaching on the Virgin Mary was the "toughest obstacle facing those of us committed to Christian unity."

Dr. David G. Colwell, pastor of the local First Congregational church, showed no hesitation in claiming that "cold water" was thrown on ecumenical progress in 1964 when Pope Paul proclaimed the Virgin Mary as Mother of the Church.

Even among so called Catholic progressives there have been complaints of "excessive" devotion to Mary. This, they

argue, tends to make Mariology a chasm rather than a bridge between Christianity's separated bodies.

Of incidental interest was the fact the papal encyclical was issued shortly after Catholics from all parts of the United States converged on Baltimore for celebrations marking the 100th anniversary of a shrine there which houses a copy of the centuries-old Byzantine-style painting of Our Lady of Perpetual Help, which is familiar to Catholics the world over.

In his new encyclical, entitled *Christi Mater* (To the Mother of Christ), the Pope called on the Catholic faithful to pray to the Virgin for peace throughout October, which the Church observes as the month of the Rosary.

In doing so, the pontiff paid glowing tribute to the Virgin as "Mother of God and of the Church" and an intercessor whom he besought to "bring mankind back to the peace it longs for" and "lead men to true and lasting prosperity."

This has been the second time in which Pope Paul has issued an encyclical on peace in which he specifically invoked the protection and aid of the Virgin Mary. The first occasion was in April, 1965, when he also called for prayers to the Virgin during May, the month dedicated to her. In this document, the Pope saluted Mary as God's "appointed steward and a generous custodian of the treasures of His mercies."

Pope Paul is known for his great personal devotion to the Virgin and for his frequent exhortations to the Catholic faithful to increase their own Marian piety.

Such devotion, he said on one occasion, would not only unite all Eastern and Latin Rite Catholics around Mary, but "God willing, even those Chris-

tians who are still separated from us, for whom a great joy is prepared for them on the day of their integration with the single Church founded and desired by Christ."

Early this year, Pope Paul told a general audience in St. Peter's Basilica that "no Catholic may doubt the lawfulness of the cult of Mary, or hold it to contradict the sole and supreme teaching of Christ. We are undoubtedly all convinced that the cult of Our Lady is bound up in essence with that of Christ, for which it comes and to which it leads."

However, many Protestants think that Catholic veneration of the Virgin Mary goes to extremes, and even such an eminent Catholic ecumenist as Augustin Cardinal Bea, president of the Vatican Secretariat for Promoting Christian Unity, has warned against "exaggerated" devotion to Mary.

When Pope Paul at the close of the third session of the Second Vatican Council in 1964 proclaimed Mary as the Mother of the Church, his action provoked sharp comments by the British Weekly, a Congregationalist publication in London, which said it was "an apparent flying in the face of the ecumenical relationships about which so much has been said."

Michael Novak, noted liberal Catholic writer, meanwhile was moved to comment that the pontiff's action seemed "in bad taste, offensive to other Christians and scandalous to Catholics." The scandal, he intimated, arose from the fact that the Pope proclaimed Mary as Mother of the Church after the bishops had chosen not to bestow the title on her.

Among those who forthrightly endorsed Pope Paul's action was Archbishop John J. Krol of Philadelphia, who stressed that the Church hailed her as "pre-

eminent and singular." At the same time, however, he warned that devotions to the Virgin Mary must be based on sound theological and biblical truths and not mere sentiment.

In Chicago, Dr. Charles B. Foelsch, well-known Lutheran pastor, said Protestants had neglected Mary and they should get together with Catholics and Eastern Orthodox to reexamine her place in the teaching of the church.

"We Protestants," he said, "have neglected Mary shamefully... shutting her out of our hearts and thanksgivings, this mother of our blessed Lord... we have steadily done the Virgin Mary far too little honor."

A guest speaker at a seminar for Catholic priests held in West Des Moines, Wis., Dr. Arthur C. Piepkorn, professor of systematic theology at Concordia Seminary in St. Louis, Mo., pointed out that on both Protestant and Catholic sides there has been a post-Reformation practice to use Marian doctrine as a sign of division.

No stress, he said, was placed on beliefs all held in common, but each side took the most extreme positions possible to cover the claims of the other. As a result, he added, some Catholics "fell into errors on the side of Mary, and some Protestants fell into errors denying her all privileges and honors."

Last year, Dr. Roger Hazleton, Abbot Professor of Christian Theology at Andover Newton Theological School near Boston, appealed to Protestants to put Mary back into Christmas and in the Christian faith generally. He said:

"We Protestants can better celebrate Christmas and find it more meaningful for our faith and thought if we overcome some of our anti-Marian inhibi-

tions... Mary belongs to Christmas, not simply as a part of its background, but very close to its center... Mary is a part of the Christian religion and not merely a sentiment."

It is interesting to note that special devotion to the Virgin Mary is practiced in a Protestant convent at Darmstadt, Germany, where the nuns are mostly Lutherans, and that in the calendars of some Protestant churches feasts honoring Mary have been introduced. This is true also of the French Protestant community in France. In official Lutheran prayers and liturgy many titles of praise are given to Mary — such as "Mother of God," "pure, holy, praiseworthy," "most worthy of ample honors," and "mother, ever virgin."

For all the polemics over Mary and her position in the Christian faith, there is no lack of conviction among Catholic theologians generally that the Virgin can only be a bridge and not a source of separation between Catholics and Protestants.

This is a conviction also of Pastor Max Lackmann, an Evangelical Lutheran minister who founded the Die Sammlung (The Gathering) Movement and was one of the founders of the League for Evangelical Catholic Reunion in Germany.

"The veneration of the Mother of the Lord in Divine Service," he wrote in a recent article, "is inevitable for every Reformation Christian. Certainly Christ alone is our Saviour and Mediator, as the Second Vatican Council has expressly declared. Nevertheless, it pleased God to have Christ perform His work with the responsible cooperation of the Virgin Mary. Whoever honors Christ cannot overlook the woman who offered herself to be the gateway of His entrance into the world."

Moral Dilemma for South African Christians

By GARY MACDON

It is ironic that South Africa's premier, Hendrik Verwoerd, the architect of apartheid, should have been slain by a white man whose grievance was that Verwoerd was doing too much for the non-whites and not enough for the poor whites.

It is ironic, yet not as crazy as it may seem at first blush. The propaganda machine of the South African racists has been so successful in its myth-making that most white South Africans accept at face value its claims that the Black African is not only being treated fairly but actually pampered by the regime.

No significant change of policy can be expected to result from the assassination. Any modification is likely to be towards a harsher application of the programs of repression. That, however, was bound to come in any case. Apartheid rests on violence, and violence begets more violence.

I think it is now crystal clear that South Africa's policies represent not only an ideological but an historical contin-

uation of those of the Nazis. In 1943, the Witwatersrand Division of the South African Supreme Court ruled that Hendrik Verwoerd, then a newspaper editor, "did make his paper a tool of the Nazis in South Africa, and he knew it." He continued till his death to be surrounded by men who, like him, had backed Hitler not only before but during the second World War.

All the major Churches in South Africa, with the sole exception of the Dutch Reformed, have openly condemned the racism on which apartheid is based, and even important Dutch Reformed leaders concur. But many Church leaders are now asking themselves if more is not needed.

Are Christians not actively supporting the evil by their segregated Churches and by their cooperation with laws which split up families and forces husbands and wives to live apart? Whatever may be said for or against Hochhuth's controversial play "The Deputy," it has brought into clear focus the dilemma which confronts religion in a society based on the denial of human rights.

I recently had the pleasure of a discussion of the subject with one white South African churchman who faces the dilemma squarely. He is the Rev. Kenneth Carstens, born and educated in South Africa, now resident in New York as consultant on African affairs to the National Council of Churches and to the Methodist Office for UN Affairs.

"It is not enough simply to disassociate ourselves formally, as most of us have done," says Dr. Carstens. "We have to mobilize our total moral force against this corrosive evil, though it may mean active persecution or even the loss of much of our membership."

It may be that the Catholic bishops of South Africa are thinking along similar lines. Nearly three years ago, one of them made a statement which was vague enough to be widely understood as condoning apartheid. The suggested explanation was that he was trying to save the consciences of the many Catholics who in good faith backed the official policies.

Just two months ago, however, a plenary

session of the Catholic Bishop's Conference issued a joint declaration which dissipated any doubt that may have lingered since the previous statement.

The bishops recalled that the second Vatican Council had reaffirmed the human dignity of every man. Whether he is rich or poor, white or black, cultured or ignorant, he is entitled to "everything necessary for leading a truly human life."

In consequence, said the bishop, "we find it necessary to reiterate that it is a grave violation of the dignity of the human person to prevent anyone, on grounds of race or nationality, from choosing his own mode of living, to restrict his choice of employment, his right of free movement, his place of residence, his free establishment of a family. If any laws make the exercise of these rights unnecessarily difficult or almost impossible, all legal means should be used to have them changed."

It would be difficult to define the issues more precisely.

Dr. John McDer
the Manhattan

Friday Series

J. Raymond H. First Friday Lunch Sheraton, Chairman

Colubus sponsoring announced today.

Dr. Hensler will be Friday group since it will be in a series on Ecume

He will be presenter the William D. Donnell moderator.

THE LUNCHEON 12:10 p.m. and is open who receive Holy Communion on the First Friday to Urban G. Kress, co-

Hensler is a Catholic who has been engaged time in the Living Religion Ecumenical program sponsored by the National of Catholic Men.

He is director of Research and Development Bausch and Lomb Optical Company. Born in Holmes he was graduated from State University and doctorate at that insti

He is widely known work in Catholic circles. In 1957 he served as of the Legion of Mary. He is active in formed Inter-Faith Relations program and

Greek

A five-lecture series parized by lay people of parishes in the town will get under way at Mooney High School at Wednesday, Oct. 5, at

Keynote talk of the s be by Father Henry, the Courier Journal, will be "The Parish in 2000."

Other speakers will be David Murphy of St.

25 Years A

(From Catholic Co files, Oct. 2, 1941)

First priest of the I Rochester to be as chaplain in the U.S. Navy, Father John K. Church, Rochester was stoned Lieutenant J.G. for Pensacola Naval tion, Florida.

St. Alphonsus Parish donated a modern Re Inhalator and Respir Mercy Hospital in Au

Unearthing of an old decorated wooden Indian burial site in comb by Hermann G. Rochester industrialist dian Lore historian program for him, an versed in archaeological history.

Boys

The board of of Choir of Our School, Amherst Meltinger, is holding a copy John D. Basold Schneider, Lot