

# Pope Emphasizes That Christians Are Called to be Peacemakers

Following is the Vatican's English-language translation of Pope Paul VI's "Message for the Observance of a 'Day of Peace'."

We address ourselves to all men of goodwill to exhort them to celebrate "the day of peace" throughout the world on the first day of the year, Jan. 1, 1968. It is our desire that then, every year, this commemoration be repeated as a hope and as a promise, at the beginning of the calendar which measures and outlines the path of human life in time, that peace with its just and beneficent equilibrium may dominate the development of events to come.

We think that this proposal interprets the aspirations of peoples, of their governments, of international organizations which strive to preserve peace in the world, of those religious institutions so interested in the promotion of peace, of cultural, political and social movements which make peace their ideal of youth, whose perspicacity regarding the new paths of civilization, dutifully oriented toward its peaceful developments, is more lively; of wise men who see how much, today, peace is both necessary and threatened.

The proposal to dedicate to peace the first day of the new year is not intended, therefore, as exclusively ours, religious,



Christmas: Vietnam, 1967

that is, Catholic. It would hope to have the adherence of all the true friends of peace, as if it

were their own initiative, to be expressed in a free manner, congenial to the particular charac-

ter of those who are aware of how beautiful and how important is the harmony of all voices

in the world for the exaltation of this primary good, which is peace, in the varied concert of modern humanity.

## Seek Universal Consent

The Catholic Church, with the intention of service and of example, simply wishes to "launch the idea." In the hope that it may not only receive the widest consent of the civilized world, but that such an idea may find everywhere numerous promoters, able and capable of impressing on the "day of peace," to be celebrated on the first day of every new year, that sincere and strong character of conscious humanity, redeemed from its sad and fatal bellicose conflicts, which will give to the history of the world a more happy, ordered and civilized development.

The Catholic Church will call the attention of its children to the duty of observing "the day of peace" with the religious and moral expressions of the Christian faith. But it considers it its duty to remind all those who agree on the opportuneness of such a "day," of some points which ought to characterize it.

First among these is: the necessity of defending peace in the face of dangers which always threaten it; the danger of the survival of selfishness in the relations among nations; the danger of violence into which some populations can allow themselves to be drawn by desperation at not having their right to life and human dignity recognized and respected; the danger, today tremendously increased, of recourse to frightful weapons of extermination, which some nations possess, spending enormous financial expenditure of which is reason for painful reflection in the presence of the grave needs which hinder the development of so many other peoples; the danger of believing that international controversies cannot be resolved by the ways of reason, that is, by negotiations founded on law, justice, and equity, but only by means of deterrent and murderous forces.

The subjective foundation of peace is a new spirit which must animate coexistence between peoples, a new outlook on man, his duties and his destiny. Much progress must still be made to render this outlook universal and effective; a new training must educate the new generations to reciprocal respect between nations, to brotherhood between peoples, to collaboration between races, with a view also to their progress and development.

The international organizations which have been set up for this purpose must be supported by all, become better known, and be provided with the authority and means fit for their great mission. The "peace day" must honor these institutions and surround their work with prestige, with confidence, and with that sense of expectation that will keep alive in them the realization of their most serious responsibility, and keep the consciousness of the charge which has been entrusted to them.

## Sincerity A Must

A warning must be kept in mind. Peace cannot be based on a false rhetoric of words which are welcomed because they answer to the deep, genuine aspirations of humanity, but which can also serve, and unfortunately, have sometimes served, to hide the lack of true spirit and of real intentions for peace, if not indeed to mask sentiments and actions of oppression and party interests.

Nor can one rightly speak of peace where no recognition or respect is given to its solid foundations: namely, sincerity, justice and love in the relations between states, and, within the limits of each nation, in the relations of citizens with each other and with their rulers; freedom of individuals and of peoples, in all its expressions, civic, cultural, moral, and religious; otherwise, it is not peace which will exist — even if, perchance, oppression is able to create the external appearance of order and legality — but an unceasing and insuppressible growth of revolt and war.

It is, therefore, to true peace, to just and balanced peace, in the sincere recognition of the rights of the human person and of the independence of the individual nations, that we invite men of wisdom and strength to dedicate this day. Accordingly, in conclusion, it is to be hoped that the exaltation of the ideal of peace may not favor the cowardice of those who fear it may be their duty to give their life for the service of their own country and of their own brothers, when these are engaged in the defense of justice and liberty, and who seek only a flight from their responsibility, from the risks that are necessarily involved in the accomplishment of great duties and generous exploits. Peace is not pacifism; it does not mask a base and slothful concept of life, but it proclaims the highest and most universal values of life: truth, justice, freedom, love.

## Raise Banner of Hope

It is for the protection of these values that we place them beneath the banner of peace, and that we invite men and nations to raise, at the dawn of the new year, this banner which must guide the ship of civilization through the inscapable storms of history to the harbor of its highest destiny.

To you, venerable brothers in the episcopate, to you, beloved sons, faithful children of our Holy Catholic Church, we extend the invitation which we have already announced: that of dedicating to thoughts and resolu-

tions of peace a special observance on the first day of the civil year, Jan. 1 of the coming year.

Such an observance must not change the liturgical calendar, which reserves New Year's Day for the veneration of the divine motherhood of Mary and the most holy name of Jesus; indeed, those holy and loving religious remembrances must shed their light of goodness, wisdom and hope upon the prayer, the meditation upon, and the fostering of the great and yearned-for gift of peace, of which the world has so much need.

You will have noted, venerable brothers and beloved sons, how often our words have renewed considerations and exhortations upon the theme of peace: this we do, not giving way to a facile habit, nor taking advantage of the mere interesting topic of the moment; but because we believe this is demanded by our duty as universal pastor; because we see peace to be threatened so seriously and with intimations of terrible events, which may prove catastrophic for entire nations, and perhaps even for a great part of mankind; because, during the latest years of our century's history it has finally become clearly evident that peace is the only true direction of human progress — and not the tensions caused by ambitious nationalisms, nor conquests by violence, nor repressions which serve as mainstay for a false civil order — we do so because peace is part and parcel of the Christian religion, since for a Christian to proclaim peace is the same as to announce Jesus Christ: "He is our peace" (Eph. 2, 14) and His good news is "the gospel of peace" (Eph. 6, 15).

Through His sacrifice on the cross, He brought about universal reconciliation, and we, as His followers, are called to be "peace-makers" (Matt. 5, 9). In the end, it is only from the Gospel that there can spring forth true peace, not in order to make men dull and soft, but to replace the impulses to violence and bullying in their minds, by the manly virtues of reasoning and heart characteristic of true humanism. We do so, finally, because we would not wish ever to be rebuked by God and by history for having kept silence in the face of the danger of a new conflagration between peoples, which, as all know, could take on sudden forms of apocalyptic awfulness.

Men must always speak of peace. The world must be edu-

# Christ

Bonn, Germany — Communist regimes Europe apparently trying to abolish this year church-giving and family will mark the feast

In an attempt to with the feast, the had tried to replace with a Soviet-style P and called Christmas ter Holiday."

An indication of have changed is that Germany this year most religious holiday pensate for the intr the five-day working did not touch the Christmas holiday long-standing tradit

Along with Poland oslovakia, East Ger provides extra pay who have to work day. It also provides bonuses under ce tions, although not a scale of Poland, wh receive an extra mo December.

However, not all in East Europe are. Although there are and other gifts ar choice of Christmas prices have risen. in late November, the price of meat i in some cases up to made prospects for dinner bleak. In Cz price increases are the regime battles developing inflatio

For hundreds of there is the misery tion: the inability t borders freely fo unions with those v to the West.

Christmas Day is at the same time as except in Bulgaria of Yugoslavia where to the Orthodox falls on Jan. 7. In B main and Yugoslav no Christmas holid other regimes gene two days.

Toys for children asteric feature of. In most of East Ean not normally includ weapons. Many ar space and science. big buys in Hungar is a moon rocket, u along until it hits when it automatica ens around and the flies open so the pil

# School Bill Pass

By JOHN R. SU (NC News Se

Washington — I months of public private haggle, b finally voted to ext mentary and Seco tion Act — the na school aid bill — for years.

The act was pa House and Senate day of the 90th Co term and sent to P don B. Johnson fo ture.

The final vote of House compromise 286-73 in the Houe the Senate. That vo six days shy of six the House approve of the bill in a mar June 22.

The final bill aut billion for two ye the largest portio go to students in poorest schools.

Other programs books and other torials for public schools, special p the handicapped, Indian children, a whom English is a guage.

Two issues accou of the anglic — an in winning final needs of private sel opposition of Sou strong desegregatio

The latter three time to enact in a bustler in the Sen threat was stoppe tary of Health, E Welfare John W. sured Southern sel funds would be cu the school year, at would be cut off least six months' r scheduling of a pu

The private sch which involved ch schools almost exc resolved by a sen promises and, in firm House actio

The largest con volved funds fo ment of innovati over which the st exercise full contri tives of church-rel objected, claiming controlled these \$500 million — ma children would be state law and const riers. They asked of full federal cont

The final bill at billion for fiscal 1 billion for fiscal permits Congress t prations a year in boon to educators be able to base ion on what they know ing from the fed ment.

# Christ: Secret of True Apostleship

(Editor's Note:

A sermon given by Bishop Sheen recently at a reunion of the Rochester priests, Class of 1964, has an insight and application that extend its value beyond the immediate group which heard it. It's core truths apply to everyone who is anxious to be a Christ-bearer to the contemporary world.)

No fraternity or grouping in all the world has the immediacy and intimacy of the presbyterium of the union of priests. We meet a brother priest from another part of the world and we know him at once. No introduction, no "build-up", no long vestibule of conversation is needed. To know that he is a priest is to know all.

Engineers, politicians, and professors do not enjoy this mask-less and unfeigned acceptance. We have nothing to live up to, nothing to live down; we are priests — that is sufficient. And whence comes this oneness if it be not that we know one another less by words and more by the Word which is Christ?

May we take advantage of this reunion in the Mass to meditate on one of the beautiful incidents of the Scripture in the second Book of Kings (4:9-37). We learn that all our effectiveness in the priesthood comes from Our Lord.

The Characters in the story are:

- Elisha, The Prophet
- Gehazi, his Servant
- The Widow of Sunhem
- And her son.

The prophet Elisha had often passed through Sunhem and took room for his comfort.

The woman was without child but Elisha promised that she would one day have a son. But when she did have a boy, he died.

The mother hurried across the plains of Jezreel to Carmel: a distance of fifteen or sixteen miles where Elisha was living. Elisha saw her coming, he said to Gehazi his servant, who was rather worldly and selfish, to inquire if all things went well with her. The widow answered Gehazi in the affirmative. The bearer of sympathy must be sympathetic. So often we spoil the message of Christ and cool it down to our own temperature.

The woman did not unfold her heart or her grief to the unworthy servant, for nothing makes grief so dumb as a prying and indifferent intrusion. A tenderer hand than Gehazi is needed to unlock the sad secrets of the burdened breast.

When troubled souls come into our parlor to visit us, how often they fold their wings of self-protection over their hearts and refuse to let it be seen by those who filter the words of Christ.

The instinct of the laity is infallible in judging our Christ-likeness, just as our corporate judgement about other priests is infallible. When the bereaved and the troubled come to visit us, like Thomas the Apostle, they look to see if our hands bear scars. As he knew that only a wounded Christ would heal a wounded world, so our people know that only the Christ-like priests can give Christ-like consolation. Otherwise, like the sad woman, they "clam up" whenever they meet a Gehazi.

Elisha, trying the woman's faith, told her to return home. He then sent Gehazi with his staff which, in the hands of Elisha, had power. We will see how it worked in the hands of Gehazi.

Elisha then told Gehazi to take the staff and lay it on the body of the dead child. When Gehazi laid the staff upon the face of the child there was neither voice nor hearing. Gehazi came back and said that the staff had done no good.

Gehazi, as we know, was worldly, or four men at once: He was a lover of money, he was the servant of the prophet, he did many religious things, but the bad man spoils whatever he touches. In the falling away from vocation, everything with which a man must do, must also fail. Virtue perished out of the staff of Elisha and it became nothing but a common stick.

Here we see the mysterious depletion of virtue, for sin impoverishes everything. Whatever pretense of pity there may be, it is only a skillful hypocrisy. One cannot be morally wrong and theologically right.

Here was an instance where the staff did not work ex opere operato because of a deficiency of the minister the staff ex opere operantis. There was no true sympathy or connection between that hand and the staff. The staff was only in his hand, but not in his heart.

Physical grasping without a moral strength lessens prophetic presence and power. Reading the gospel without having the gospel in the heart, does not fire the listeners. A worldly priest may preach well; he may preach eloquently and learnedly, but somehow or other it does not reach, the spiritually dead. The staff was still the staff, the Bible is still the Bible, the Rosary is still the Rosary, the prayer is still the prayer, but if the Spirit of God is gone out of it there is nothing but sounding brass and tinkling cymbal.

The secular city is not the city of God; we may move in the community of believers, but we produce no miracles, no resurrection from the dead, no conversion: "Without Me you can do nothing".

Oh, what it means to be awake and alive to God. Oh, to be on fire in the inside that we may spread light and heat on the outside! To be so empty of ego that our human nature is a supple staff in the hands of the great High Priest! Our hands might be priestly as we lay them on the heads of others but unless the heart is priestly, our hands may be as withered and dried as those of Miriam the sister of Moses, as they became white with leprosy.

It is a frightening and terrible thing to carry about with us the rod of God and yet sterilize it by worldliness and egotism. There is no such thing as cheap grace; the miracles of life-giving to others are purchased by a discipline of the soul and heart. We know that. Hence we gather around the Eucharistic Heart to warm our hearts.

The next chapter in the story is that Elisha himself went to the house and shut the door and prayed unto the Lord and reclined upon the child and put his mouth upon his mouth, his eyes upon his eyes, his hands and the flesh of the child waxed and he began to live.

But Elisha stretching himself out upon the youth was symbolic of God taking upon Himself our human nature when he became incarnate. We were dead in sin and the Lord of life laid His Divinity on our dead human nature giving life to our eyes, hearing the Word of God to our ears, service of neighbors to our hands, and the warm life of grace to our cold humanism. He became bone of our bone, flesh of our flesh.

As we priests gather around the altar is this consecrated Mass, we ask our Lord to revivify and rekindle our poor hearts. We ask to feel His hand in our hand as we bless, and to put His Eyes in our eyes as we see the poor, and to walk with us as we mount the pulpit, and pronounce the words of consecration.

St. Paul bade Timothy "to stir up the first zeal". May the fruit of this reunion be as we ask with Paul "that the Saviour might be magnified in our body".

It is the Spirit alone which can put new life into our dry bones; only the breath of heaven can restore the breath of those who are slain. We priests are only secondary causes. Paul may plant, Apollo may water, but it is God alone who gives the increase. But if our pipes are clogged, if our highways are jammed with secularism, it must be said again that the Lord could work no miracles "because of their unbelief".

All of us become bored with being only a quarter of what we could be, but inwardly we want to surrender our whole body, mind and heart — the instruments of Christ the great High Priest. May we no longer keep a large part of ourselves locked away, and live on the surface of souls.

The people know when we are wholly Christ's. They know whether healing of souls comes from our words. They know whether the Cross we hold in our hands is only a kind of twisted, abstract Christ such as one sees in modern paintings, or whether it is the Christ in agony until the end of the world.

God grant that through this reunion others may say of us as the maidservant said of Peter, "You have been with the Galilean".

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