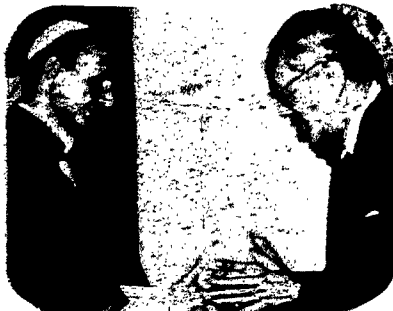


WITH NIXON . . .



JOHNSON . . .



THANT . . .



ADENAUER . . .

POPE PAUL VI: The First Nine Years

By Laurence Mullin
Religious News Service

On June 21, 1963, Cardinal Giovanni Battista Montini of Milan, Italy, became Pope Paul VI, the 261st successor of St. Peter as Bishop of Rome, and spiritual leader of the world's 600 million Roman Catholics. The coronation took place nine days later on June 30.

In one of his first public addresses as Supreme Pontiff, he declared his intention of fulfilling the wishes of his predecessor, Pope John XXIII, "to let a little air" in the Church, by faithfully pursuing Pope John's policy of "aggiornamento" or updating of the Church to make it truly responsive to the needs and aspirations of men everywhere in the nuclear age.

Though beset by those who are fearful of changes in the Church and those who demand ever more sweeping changes, Pope Paul — as critics and supporters alike agree — has endeavored, in his own way, to continue and make durable what Pope John began.

The record of his nine years' reign shows he has made concrete moves toward decentralization of the Church's government and "internationalized" the Roman Curia — the Church's central administrative arm in Rome; he has brought about a significant thawing of relations between the Vatican and East-bloc Communist countries; he has fostered ecumenical and interreligious relations with other Churches; he has furthered liturgical renewal; he has labored untrudgingly for world peace; he has pleaded time and again on behalf of the voiceless millions in the developing countries.

Under Pope Paul, the Second Vatican Council in 1965 issued a historic denunciation of anti-Semitism. "What happened to Christ in his Passion, the Council said, "cannot be attributed to all Jews, without distinction, then alive, nor to the Jews of today . . . The Church deplores hatred, persecution, displays of anti-Semitism, directed against Jews at any time or by anyone."

At the same time, Pope Paul has held firm on certain traditional Catholic doctrines. On July 29, 1968, he issued the encyclical, "Humanae Vitae" ("Of Human Life"), reaffirming Church teaching that all methods of artificial contraception were contrary to divine law.

His encyclical on "Priestly Celibacy," dated June 24, 1967, restated the traditional Latin Church doctrine and practice that call for an unmarried priesthood.

The pontiff's stand on these issues has given rise to questions and challenges to papal authority. And here again, Pope Paul has stood fast on the doctrine of papal infallibility, as defined by the first Vatican Council and reaffirmed by Vatican II. He has frequently expressed concern over "extreme" progressive movements, which threaten "to erode dogma and authority within the Church."

Nonetheless, when, on Nov. 21, 1964, the third session of Vatican II promulgated the "Dogmatic Constitution on the Church," Pope Paul told the assembled bishops that he intended to associate them more closely with himself in the work of the whole Church.

This led to the creation of the Synod of Bishops. The meeting of the Synod in 1967 represented the first papal effort in modern times to seek the consultation of bishops gathered in a collegial assembly outside an ecumenical council. A second Synod met in 1969 and a third assembly in 1971.

Pope Paul also undertook to reorganize the Roman Curia by including diocesan bishops in its various departments and by appointing many non-Italian prelates to high posts traditionally held by Italians, "so that the offices and central agencies of the Catholic Church will exhibit a truly universal character."

Meanwhile, Pope Paul was looking out the windows of the Vatican at the Soviet Union and its satellite nations in Eastern Europe.

In his first encyclical, "Ecclesiam Suam" (His Church), dated Aug. 6, 1964, he said he had no intention of excluding Communists from dialogue with the Church.

His actions did not belie his words. He authorized and established on April 8, 1965, a new Vatican Secretariat for Non-Believers, one of the major purposes of which was to study and initiate relations with Communists and others on the subject of atheism.

Four sets of diplomatic conversations over a two-year period were concluded June 25, 1966, with the signing by Vatican and Yugoslav representatives of an agreement designed to regularize Church-State relations. And in March, 1971, President Tito of Yugoslavia, in his official capacity as head of state, paid a visit to Pope Paul, cementing full diplomatic relations.

A "dialogue" with the Soviet Union, which once described the Vatican as the "servile instrument of imperialism," began last March with an official visit to Moscow by Archbishop Agostino Casaroli, secretary of the Council for Public Affairs of the Church, called in diplomatic circles, "the Pope's Foreign Minister."

On the ecumenical front, since the beginning of his pontificate, Pope Paul has revealed in special and general audiences, addresses, exchanges of correspondence and meetings a continuing effort to increase understanding and friendly relations with members of all faiths.

During his first trip abroad — a pilgrimage to the Holy Land in 1964 — the pontiff met twice with Orthodox Patriarch Athenagoras I of Constantinople. Paul was the first pontiff in more than 500 years to hold conversations with an Ecumenical Patriarch.

In 1965, the Pope and the Patriarch issued joint nullifications of excommunications decreed against the heads of the Roman Catholic and Orthodox Churches in 1054.

The following year, Pope Paul received Archbishop Michael Ramsey of Canterbury, spiritual leader of the worldwide Anglican Communion. The two men agreed to set up an Anglican-Roman Catholic International Theological Commission. The commission, in Dec., 1971, issued a statement of "substantial agreement" on the Eucharist.

In June, 1968, the Pope visited and addressed the staff of the World Council of Churches in Geneva.

On May 9, 1970, Catholicos Vazken I, Supreme Patriarch of All Armenians, from Soviet Armenia, met with Pope Paul in the Vatican's Sistine Chapel and the two Church leaders exchanged "the kiss of peace," thus symbolically healing a 1,500-year division.

The next year, Patriarch Ignatius Jacob III of the Syrian Orthodox Church of Antioch (Jacobite) and All the East paid a three-day visit to the pontiff in Rome. The visit ended a period of 15 centuries in which leaders of the two branches of Christianity had not conferred.

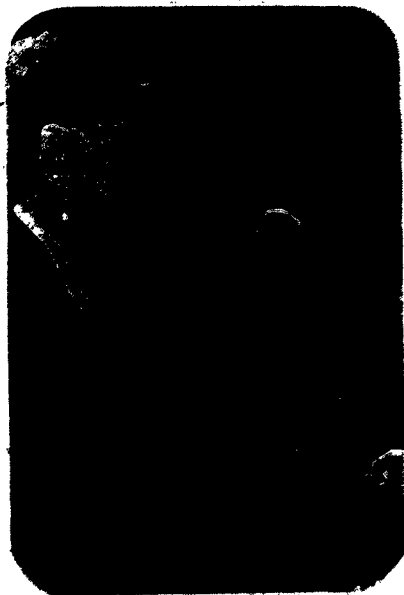
While concerned with harmony and unity among Christian bodies, Pope Paul has manifested an unflagging dedication to the cause of peace among nations.

To plead, "no more war, never again war," was the simple and uncomplicated — yet extremely complex — purpose of his visit to the U.N. headquarters in New York on Oct. 4, 1965.

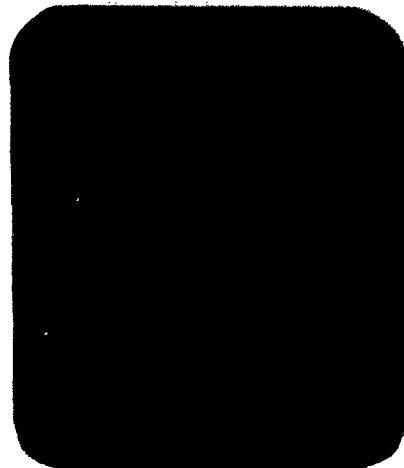
Then, as events warranted, he raised his voice in pleas for peace in the Congo, Nigeria, the Dominican Republic, India and Pakistan, the Middle East, Vietnam and Northern Ireland.

And in these appeals he has spoken out on behalf of the voiceless millions trapped in poverty, disease and ignorance.

In his encyclical, "Populorum Progressio" ("On the Development of Peoples") of March, 1967, he criticized both laissez-faire capitalism and atheistic materialism as causes of many of the world's ills.



KENNEDY . . .



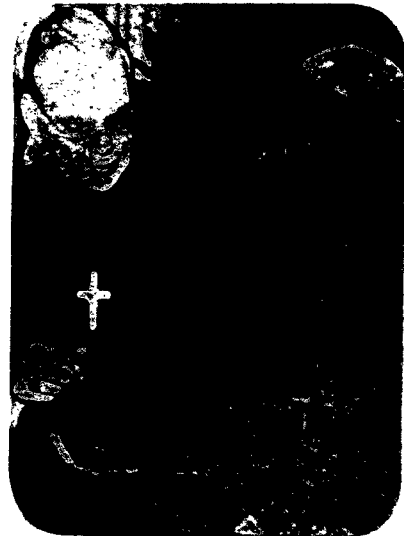
MRS. KING . . .



TITO . . .



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