

Encyclical

From I

Mexico last month, stated, "... the Church cannot remain insensible to whatever serves man's true welfare any more than she can remain indifferent to what threatens it. The Church must in no way be confused with the political community, nor bound to any political system. She is at once a sign and a safeguard of the transcendence of the human person."

"Man's Redeemer" warns against false progress, stating that "what is in question is the advancement of persons, not just the multiplying of things that people can use."

He also questioned technological progress saying that it must have "proportional development of morals and ethics."

The Pope warned against reckless exploitation of natural resources for industrial or military purposes.

He strongly criticized the inequality imposed on

individuals and on nations by present day economic practices. He mentioned the inequity of rich and highly developed contrasted against "societies... suffering from hunger, with many dying each day of starvation and malnutrition."

He wrote, "We have before us a great drama that can leave nobody indifferent. The person who, on the one hand, is trying to draw the maximum profit and, on the other hand, is paying the price in damage and injury is always man. The drama is made still worse by the presence close at hand of the privileged social classes and of the rich countries, which accumulate goods to an excessive degree... add to this the fever of inflation and the plague of unemployment... further symptoms of the moral disorder."

The last part of the encyclical is dedicated to reaffirming the Christian's identity derived from his or her conformation with Christ's identity in his three tasks as prophet, priest and king. The Pope urges renewed awareness of the various ecclesial functions: proclaiming and teaching the faith in communion with the magisterium, orderly celebration of the Liturgy,

stressing especially the dynamism of the sacraments of the Eucharist and penance and constant service in favor of the poor.

The Vatican statement said that the encyclical makes the "following essential points: the sense of the present moment in history; the value of man in his most clear individuality of personhood; and the Church's consciousness, which the Pope wishes to stimulate in order that the Church should be always aware of herself and thus respond better to the will of Christ the Lord and also to the exigencies of the times."

Pope John Paul himself told his St. Peter's Sunday audience on March 11 that "the encyclical contains those thoughts, which, since then, since the beginning of my new path, have urged themselves on my soul with particular force and which without a doubt have been maturing in my mind during the years of my priestly and episcopal service... I would like to unite the mission of the Church with service to man... I see in this the central work of my new ecclesial service."

Statements From the Portuguese

Sister Katherine Popowich, SSJ, a diocesan missionary to Sao Simao, Brazil, last week furnished the Courier-Journal with an English translation of accounts in Portuguese of the recent CELAM III meeting.

The texts appeared in O Sao Simao, the diocesan paper of the Archdiocese of Sao Paulo Brazil, during the third week of February.

"The Brazilian bishops are not letting any grass grow under their feet," sister wrote in an accompanying letter. "They have planned their general bishops' meeting for April to reflect on the document and decide concrete measures for implementing it."

O Sao Simao's statement was "Puebla is not an end. It does not finish with the publication of the document. It is a beginning of a new epoch in the process of conversion for the Latin American Church... Next month there will be a meeting of all the Brazilian bishops... at which some 300 bishops will discuss how to apply in Brazil the conclusions of the final document of Puebla. The document was almost unanimously approved. Of the 179 delegates, all but one approved the final document; that one abstained."

Sister commented on the last statement, "This is contrary to the opinion I gleaned in our papers. Our newspaper reports seemed to indicate 42 of the bishops were opposed to the final document."

Sister Katherine is presently home on leave.

O Sao Simao stated:

"The document is considered courageous and explicit in denouncing the misery in which most of the Latin Americans live; and in describing the social, economic and political situation of the continent. While it does not mention liberation theology explicitly, it does take a strong stand in favor of the poor

and in defense of the dignity of the human person...

"Puebla represents a step forward in relation to the principles of Medellin (the site for the CELAM II conference), and it far from rejects the theology of liberation. Many of its postulates grow out of work already done, for instance as in the case of basic communities and their importance in the process of evangelization in Latin America..."

"Regarding the disagreements portrayed between the progressive and conservative elements of the Church, Dom Luciano (auxiliary bishop in Sao Paulo) said that there had been a gross exaggeration in the international press. There is, in fact, a plurality of positions; however, there was a far more important basic unity. Just as there are different preoccupations, there are different emphases."

Wait, See... 'Mail Order' Ministers Fail Test in Court

Vatican City (RNS) — At his Sunday audience of March at St. Peter's Square when the Pope announced the imminent publication of the encyclical, the crowd burst into applause.

Acknowledging the response, he said, with a smile, "First you must read it. We will see after that."

Bishop Named

Washington, D.C. (RNS) — Pope John Paul II has appointed Auxiliary Bishop William A. Hughes of Youngstown, Ohio, to be bishop of the diocese of Covington, Ky. The pontiff also named Father Stanley A. Schlaman, pastor of a church in Cairo, Ill., as auxiliary bishop to Bishop William M. Cosgrove of Belleville, Ill.

Columnist Dies

Washington (RNS) — Mary Tinley Daly, who wrote a weekly column on family life for the Catholic press for several years, died here, March 12, at 75.

She also was director of public relations for Catholic University from 1951 to 1966.

(Mrs. Daly's column was carried in the Courier-Journal for several years.)

Albany (RNS) — A State Supreme Court justice in Troy has voided the religious property tax exemptions given to hundreds of "mail-order ministers" of the Universal Life Church and ordered the property to be returned to the tax rolls.

Tax assessors in the four upstate New York communities where the exemptions were given have been fined \$100 each and warned that "further penalties and sanctions" might be applied if they exempted the properties in 1979.

The ruling by Justice John T. Casey said property owners in Hardenburgh, Liberty, Rochester and New Paltz failed to "make a clear showing" that their ordination as "ministers" of the California-based church entitled their properties to religious tax exemptions.

"Rather," he said, "it appears that the real motive behind the granting of the exemptions is an effort by certain property owners to protest the many exemptions already granted and to join the list of those exempted rather than tolerate the ever-

increasing tax burden imposed on non-exempt property owners."

The judge's order would make the property owners liable for their 1977 and 1978 property taxes. The order said the exemptions were "arbitrary and capricious."

Stephen Oppenheim, a lawyer for the town assessors, said he will call for a rehearing to include additional evidence showing that the exemptions granted were neither arbitrary nor capricious. He said he will appeal to a higher court if the motion fails.

POPE JOHN PAUL II
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Mission Day

The cookies, cupcakes and games offered at St. James School's Mission Day, March 15, were a big success with Frank Malone Jr., photo above, and Ann Voellinger, who, along with other eighth-graders, kept things running smoothly. The students expected to raise more than \$2,000, to be distributed through the Society for the Propagation of the Faith among religious order missionaries from the parish.