

# Pontiff's Act of Consecration to Mary

Following is the text of Pope John Paul II's act of consecration to Our Lady of Czestochowa on June 4 at Jasna Gora.

"Great Mother of God made man, Most Holy Virgin, Our Lady of Jasna Gora . . ."

With these words the Polish Bishops addressed you so many times at Jasna Gora, bearing in their hearts



the experiences and the sufferings, the joy and the sorrow, and, above all, the faith, hope and charity of their fellow-countrymen.

May I be permitted today to begin with the same words the new act of consecration to Our Lady of Jasna Gora. This new act springs from that same faith, hope and charity, and from the tradition of our people shared by me for so many years. It springs at the same time from the new duties that, thanks to you, Mary, have been entrusted to me, an unworthy man and also your adoptive son.

How meaningful for me always have been the words that your Son, born from you, Jesus Christ, the Redeemer of man, spoke from the height of the Cross, pointing out John the Baptist: "Woman, behold, your son!" (Jn 19:26). In these words I always found the place for every human being and the place for myself.

By the inscrutable designs of Divine Providence I am today present here at Jasna Gora, in my earthly homeland, Poland, and I wish first of all to confirm the acts of consecration and of trust that at various times — "in many and various ways" were pronounced by the Cardinal Primate and the Polish Episcopate. In a very special way I wish to confirm and renew the act of consecration pronounced at Jasna Gora on May 3, 1966, on the occasion of the Millennium of Poland. With this act the Polish Bishops wished, by giving themselves to you, Mother of God, "in your maternal slavery of love", to serve the great cause of the freedom of the Church not only in their own homeland but in the whole world. Some years later, on

June 7, 1976, they consecrated to you all of humanity, all the nations and peoples of the modern world, and their brothers and sisters who are close to them by faith, by language and by the destinies they share in history, extending this consecration to the furthest limits of love as is demanded by your heart, the heart of a Mother who embraces each and every person, always and everywhere.

Today I come to Jasna Gora as its first pilgrim Pope, and I wish to renew the entire heritage of trust, of consecration and of hope that has been accumulated here with such magnanimity by my Brothers in the Episcopate and my fellow-countrymen.

Therefore, I entrust to you, Mother of the Church, all the problems of this Church, the whole of her mission and of her service, while the second millennium of the history of Christianity on earth is about to draw to a close.

Spouse of the Holy Spirit and Seat of Wisdom, it is to your intercession that we owe the magnificent vision and the program of renewal of the Church in our age that found expression in the teaching of the Second Vatican Council. Grant that we may make this vision and program the object of our activity, our service, our teaching, our pastoral care, our apostolate — in the same truth, simplicity and fortitude with which the Holy Spirit has made them known through our humble service. Grant that the whole Church may be reborn by drawing from this new fount of the knowledge of her nature and mission, and not from other foreign or poisoned "cisterns" (cf. Jer 8:14).

Help us in the great endeavor that we are carrying out to meet in a more and more mature way our brothers in faith, with whom so many things unite us, although there is still something dividing us. Through all the means of knowledge, of mutual respect, of love, of shared collaboration in various fields, may we be able to rediscover gradually the divine plan for the unity into which we should enter and bring everybody, in order that the one fold of Christ may recognize and live its unity on earth. Mother of unity, teach us constantly the ways that lead to unity.

Allow us in the future to go out to meet all human

beings and all peoples that are seeking God and wishing to serve him in the way of different religions. Help us all to proclaim Christ and reveal "the power of God and the Wisdom of God" (1 Cor 1:24) hidden in his Cross. You were the first to reveal him at Bethlehem, not only to the simple faithful shepherds but also to the wise men from distant lands.

Mother of Good Counsel, show us always how we are to serve the individual and humanity in every nation, how we are to lead them along the ways of salvation. How we are to protect justice and peace in a world continually threatened on various sides. How greatly I desire on the occasion of our meeting today to entrust to you all the difficult problems of the societies, systems and states — problems that cannot be solved with hatred, war and self-destruction but only by peace, justice and respect for the rights of people and of nations.

Mother of the Church, grant that the Church may enjoy freedom and peace in fulfilling her saving mission and that to this end she may become mature with a new maturity of faith and inner unity. Help us to overcome opposition and difficulties. Help us to rediscover all the simplicity and dignity of the Christian vocation. Grant that there may be no lack of "laborers in the Lord's vineyard". Sanctify families. Watch over the souls of the young and the hearts of the children. Help us to overcome the great moral threats against the fundamental spheres of life and love. Obtain for us the grace to be continually renewed through all the beauty of witness given to the Cross and Resurrection of your Son.

How many problems, Mother, should I not present to you by name in this meeting! I entrust them all to you, because you know them best and understand them.

I entrust them to you in the place of the great consecration, from which one has a view not only of Poland but of the whole Church in the dimensions of countries and continents — the whole Church in your maternal heart.

I who am the first servant of the Church offer the whole Church to you and entrust it to you here with immense confidence, Mother. Amen.

## More Opinions

### Fr. Fell Still in Jail

Editor:

A few months ago, your paper printed a letter I wrote asking concerned readers to write to the British home secretary, requesting that he grant a parole to Father Patrick Fell, who has been in prison in England since 1973. Please accept my gratitude for printing that appeal.

As a result of that letter, I received many replies from your readers who said that they wrote letters on behalf of Father Fell. Some said that they had also obtained many signatures on letters.

Those replies were very heartening, and I received a letter from Father Fell's father in Ireland asking me to thank all of the people who took the time to write a letter to the home secretary.

Many of the people who wrote to me asked me to keep them apprised of the status of Father Fell's parole request. I am sorry that I cannot personally reply to all of the people who wrote to me, but perhaps you will kindly allow me to pass along a very disappointing message in your columns.

Father Fell has just been refused a parole for the third time. He is serving a 12-year sentence in Albany Prison on the Isle of Wight. Born in England of Irish parents, Fr. Fell was among a group of people arrested in Coventry

and charged with conspiracy. He received the heaviest sentence. Fr. Fell and the other people charged with him were not charged with any form of violence, simply "conspiracy." The charge was that "documents" were found in their possession. Based on the numerous accounts of items being placed on detained persons or in homes under search in England or Northern Ireland, it appears that Fr. Fell and the others charged with him have been the victims of a conspiracy on the part of the British government to intimidate and silence leading Irish dissidents in England.

Were Fr. Fell a Rabbi in Russia or a priest in South America, his case would have gained a world-wide publicity, and rightly so. His imprisonment follows a pattern familiar throughout England's history, one that is similar to what many other men have experienced at the hands of England — Parnell, Davitt, McSweeney, de Valera, Gandhi, Nehru, Kenyatta, Makarios, and Sadat, to name a few of the more prominent of the political prisoners of the British.

I hope that those who took the time to write will write again to the new British home secretary. Also, I am sure that Father Fell would appreciate any letters sent to him at Albany Prison.

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## On Meaning of the War Memorial

By Father Louis J. Hohman  
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The Rochester Catholic Action Group has seen fit to protest the use of the War Memorial as the site for Bishop Clark's Installation. Their words as quoted in the C-J, June 20, 1979 were: "We wish to celebrate with you (Bishop Clark) on the evening of the 26th of June, but we are conscious of the countersign created by the decision to have the ceremony in a building dedicated to the fact that men and women, in the past, have taken up arms against one another."

### Birth Control May Be 1980 Synod Topic

Vatican City (RNS) — The family life theme of the 1980 world Synod of Bishops possibly will allow for discussion of the Church ban on artificial birth control, according to the synod's general secretary.

Bishop Wladyslaw Rubin, now Cardinal Rubin, said in response to a question at a press conference June 19 that some bishops have asked for a discussion of "birth control." The theme of the synod is "The Duties of the Christian Family in the Contemporary World."

Bishops' conferences

The group says it is sure that Bishop Clark is "concerned about the fact that resources that rightfully belong to the poor are diverted to the interests of war. The poor in the City of Rochester are an especially visible sign of the oppression that has resulted from the interests symbolized by the War Memorial."

I feel a serious obligation to respond to the group for the sake of unity and Christian charity to say nothing of the need we all have for mutual understanding and trust.

Dear brothers and sisters, Sometimes in working hard daily for good and beautiful causes, we can become

around the world have received a preparatory document, Lineamenta, the general secretary said and they are expected to respond. It specifies that according to recent teaching, "especially that of Pope Paul VI . . . in the encyclical, Humanae Vitae, the two aspects of union and procreation in marriage are inseparable." It "seeks to observe the present situation of the family," 15 years after Vatican II.

"Since that time (1962-1965), the bishop observed, "many things have changed in the Church and the world."

somewhat myopic in our view of those who do not seem to share our enthusiasm for these values.

In my opinion, you have grossly (I think not intentionally) misinterpreted the meaning of War Memorial. It could be argued that the name itself is misleading but not that it represents or symbolizes "interests" which approve war as a national policy. The building is simply not a Memorial to War and it is quite incredible that thinking people should consider it to be just that. Perhaps a history lesson is in order.

The "War Memorial" was built following World War II. I was 21 years old at the time of Pearl Harbor and, while my contemporaries and I deplored war, we honestly saw no alternative in the face of Hitler - Hirohito egomania. You may impugn our correctness, brothers and sisters, but I deny you as Jesus himself does, the right to impugn our honesty. We who were seminarians were seriously torn about the path of duty while millions of our contemporaries, in good faith went off to war. Some did so in the acceptance of the principle that there are values above the preservation of one's physical life. When many died, including childhood playmates and good buddies, we were deeply saddened and, trusting an immemorial instinct of humanity, wanted to memorialize the sacrifice, the

generosity and the consummate gift these people had given. Whether we chose the right kind of memorial or could have chosen a better one is another question. But we did not wish to lose their memory and - perhaps - the sadness of that memory might lead us to work harder to avoid war ever again.

My friends, you are not alone in the hatred of war. It is not your invention nor your private preserve. We ask you to extend your trust rather than your protest, your desire for unity rather than division.

Some final observations:

1. It would have been so much more productive had you taken the time to sit down with someone of our generation and at least come to realize that there are several legitimate points of view on this matter;

2. You might learn to presume peoples' good will until proven otherwise.

3. As far as I am concerned, war is immoral, at least in our time.

4. The majority of us are deeply concerned about the poor but see no relationship between their poverty and our use of the building called War Memorial.

My brothers and sisters in Christ - if you still do not understand this, please let us talk together. Shalom!