



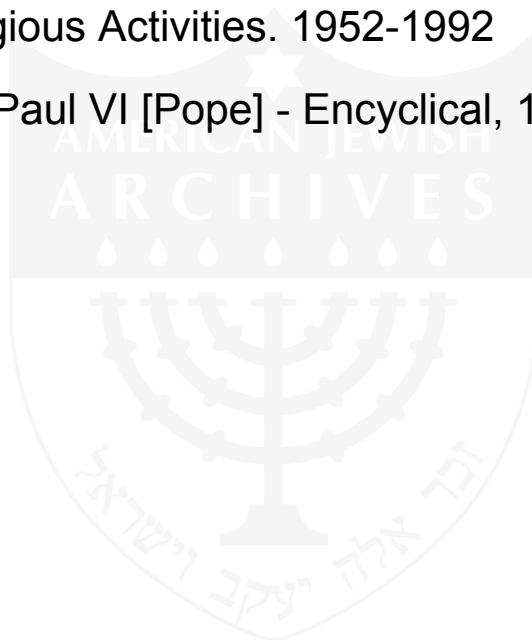
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MS-603: Rabbi Marc H. Tanenbaum Collection, 1945-1992.

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Box 42, Folder 6, Paul VI [Pope] - Encyclical, 1964-1965.



F- Pope Paul Encyclical

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WEDNESDAY, AUGUST 12, 1964

EUROPEAN PAPERS LAUD
NEW PAPAL ENCYCLICAL

By Religious News Service (8-12-64)

LONDON (RNS) -- Pope Paul VI's first encyclical letter, *Ecclesiam Suam*, brought immediate and generally favorable comment from newspapers throughout Europe's non-Communist countries.

The Italian press, which gave considerable prominence to the far-reaching, 15,000-word document, praised it for strongly reflecting the "opening to the world" on the part of the Roman Catholic Church.

La Stampa, independent Turin daily, said "the world receives a message necessary for its salvation. The offer is repeated now, but under a new form of an invitation to the dialogue."

In Bologna, L'Avvenire, a Catholic paper, said the encyclical could be defined as "a methodology of a dialogue between the Church and the world."

Il Popolo, organ of the Christian Democratic Party published in Rome, commented that concern over "the great tasks" confronting the pontiff are apparent in the entire encyclical, together with the hopeful expectation of what will be accomplished by the Second Vatican Council.

"The Pope's discourse," it said, "is firm, continually anchored to concrete references. His mind is serene, open to the confidence in the power which the Church derives from the mandate of Christ and in the certainty of working in the furrow of divine purpose of providence."

The paper added that Catholics found in the encyclical "the lines of a renewal designed as a pledge of coherence, of a conscious program of work."

Another Rome daily, Il Tempo, stressed that the encyclical "contains an outstanding point of view of the Catholic way of thinking." It also hailed the encyclical for what it said was a "new and clear-cut statement of the Church's attitude against atheistic communism."

Swiss newspapers commented especially on the Pope's references to the Catholic Church's dialogue with the "separated brethren," saying that the encyclical revives hopes for its success.

In Belgium, leading newspapers praised *Ecclesiam Suam* as manifesting "the same ecumenical mind that was incarnated in Pope John XXIII."

Dutch newspapers called special attention to the Catholic Church's spirit of self-criticism reflected in the encyclical. They noted with satisfaction "a coincidence between the pontiff's thoughts and that of the hierarchy of the Netherlands." The papers said *Ecclesiam Suam* "responds to the present needs of the entire world, even the non-Christian one."

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Lively interest was shown in the encyclical in Great Britain, even among non-Catholics, especially in the passages dealing with the question of world peace.

Popular evening papers printed sections of the encyclical in which Pope Paul pledged cooperation in seeking to preserve peace, and offered to join with the non-Christian religions in promoting common ideals for the good of humanity at large.

The independent Le Figaro, published in Paris, joined other French newspapers in hailing the universal outreach of Ecclesiam Suam, and particularly its call for a renewal in the Church.

"It is in fidelity to the Gospels and to the apostolic tradition," it said, "that the 'aggiornamento' desired by Pope John XXIII should be carried out, a bringing up to date which his successor considers as the first task he must fulfill in full collaboration with the Vatican Council.

"Two aspects characterize this reform of the Church in the thought of Paul VI, which are in perfect continuity with that of his predecessor: the spirit of poverty and the spirit of charity.

"It is precisely in the latter part of the encyclical, which deals with the dialogue which should unhesitatingly be restored between the Church and the world -- the profane world, the modern world -- which manifests this continuity from John XXIII to Paul VI in faithfulness to the spirit of love which should inspire and direct the Christian apostolate."

The European press comments were hailed by the Vatican Radio as showing "the interest which today's world has for a dialogue, for an opening which renders accessible an order of truth and sound values aimed at satisfying its increased and more profound needs. This is what the Holy Father has suggested in devoting his first letter to ways in which the Church can catch up with the modern world."

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VATICAN DAILY CITES
AUTO ACCIDENT TOLL

By Religious News Service (8-12-64)

VATICAN CITY (RNS) -- Concern over the mounting toll of auto accidents in Italy was voiced by Osservatore Romano in an editorial which stressed that "the dead of the roads and highways are no less to be mourned than the dead in natural catastrophes which mobilize the efforts of whole nations."

The Vatican City newspaper said it would be "a matter of more than guilt to resign oneself to grow accustomed to such fatal accidents and accept them as calmly as one listens to weather forecasts."

"Death," it added, "is a supreme thing. This is a war being fought out upon the asphalt of the highways. It is a blind, absurd war, and as far as possible this useless slaughter must be avoided. One must find a solution in conscience. No law is sufficient in itself. Conscience alone, in most cases, can control the foot upon the lethal accelerator pedal."

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WEDNESDAY, AUGUST 12, 1964

PRESBYTERIAN ALLIANCE PLEDGES
COOPERATION WITH WORLD COUNCIL

By Religious News Service (8-12-64)

FRANKFURT, Germany (RNS) -- A pledge to maintain the closest possible cooperation with the World Council of Churches was made here by delegates to the 19th General Council of the World Presbyterian Alliance.

The assembly approved a report from its Ecumenical Policy Committee stressing that member Churches of the Alliance should not individually undertake activities which can be done through the World Council and calling for active participation in regional ecumenical organizations.

Denominationalism must be "an enrichment of the common evangelical heritage" and not an end in itself, said the report.

The document, introduced by Dr. Ben Mohr Herbst, president of the United Church of Christ in the U.S., reaffirmed a 1951 Alliance statement which said "if the great world denominations, the Reformed Churches among them, pursue denominational preeminence and make their great world bodies ends in themselves, they will betray Jesus Christ."

Emphasizing Christian unity at the local level, the report called on local congregations "to carry out the mission of the Church in the fullest cooperation with its Christian neighbors."

Among other reports submitted to the world body was an Executive Committee recommendation urging careful study and review of present Christian-Jewish relations, promotion of religious freedom and tolerance and urging Presbyterian and Reformed bodies to increase contacts with conservative groups which are not prepared to join in broad ecumenical activities.

Such contacts with conservative bodies, it was noted, may help to avert "new theological schisms" within Protestantism.

Following presentation of a report from the Council's Committee on Information, the delegates agreed to continue a full-time office of information organized in 1962.

Information services were described as "an essential part of the Church's involvement in the world" and "a means of expressing Christian concern for men rather than for their exploitation."

Resolutions approved by the Council called for the closest possible cooperation in press, radio and television work between the Alliance and other Christian world organizations.

Member Churches were urged to foster "good relations with the press" and to develop methods of helping the press "understand and interpret the Gospel."

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WEDNESDAY, AUGUST 12, 1964

PRIEST URGES ARAB BISHOPS
TO BACK DRAFT ON JEWS

By Religious News Service (8-12-64)

LONDON (RNS) -- An American expert on Jewish-Christian relations has called on Arab Roman Catholic bishops to "give the world proof of their high purpose and sincere desire to further the ecumenical cause."

The challenge was made by Msgr. John M. Oesterreicher, director of Seton Hall University's Institute of Judeo-Christian Studies, Newark, N.J., in a letter to The Tablet here, British Catholic weekly, concerning the proposed draft declaration on Catholic-Jewish relations expected to be discussed by the Vatican Council's third session.

Commenting on a recent article on the declaration, appearing in The Tablet, Msgr. Oesterreicher wrote the editor:

"Your correspondent finds the opposition of Arab bishops to what he calls 'the partial exculpation of the Jews' reminiscent of the attitude of the 'opponents of the doctrine of papal infallibility at the First Vatican Council in 1870 -- they reject the motion as inopportune.'

"He speaks of their conviction that the planned pronouncement of the Council on the Jews 'will inevitably set alight a tremendous flagration of anti-Catholic and anti-Christian ill will.'"

While conceding that this fear of Arab bishops "is no doubt real and genuine" and "deserves our every sympathy," Msgr. Oesterreicher said:

"These bishops...could give the world proof of their high purpose and sincere desire to further the ecumenical cause by following in the footsteps of Pope John. Pope John purged the Roman liturgy of phrases easily misunderstood, phrases offensive to Jews or Moslems.

"Could the bishops of the Middle East not do likewise? Many antiphons of Holy Thursday in an otherwise great rite, for instance, resound with verses like: 'Pay (the Jews) back, O Lord, according to their actions because they did not understand thy condescension.'

"I venture to say that this hateful prayer does not breathe the air of the Gospel -- it has no place in Christian worship."

Recently the British Jewish Chronicle said in an article on the Catholic-Jewish statement that a "certain pessimism" has been noted in some Jewish and liberal Catholic circles in the country over the document.

It said these circles have questioned the "reasons why, and in which way, the document, conceived by Pope John, has reportedly been modified since his death to exclude any specific repudiation of the age-old expression of the Catholic Church that the 'deicide people' are condemned to perpetual punishment for their 'collective guilt.'"

The Chronicle added that "this pessimism, and an element of bitterness, are predicated on the belief that, should the rumors prove true, the reasons for the change will have been not theological but political."

F- Pope Paul VI Encyclical

WCC LEADER SEES ENCYCLICAL 'ENCOURAGING' TUESDAY, AUGUST 11, 1964
BUT NOT CHANGING MAJOR UNITY OBSTACLES

By Religious News Service (8-11-64)

GENEVA (RNS) -- Pope Paul VI's first encyclical was seen here by a World Council of Churches leader as "encouraging" for better inter-Church relationships but also as indicating that "we are yet far from the day of full unity."

Dr. W.A. Visser 't Hooft, WCC general secretary, in what he called "provisional" remarks made on receipt of the encyclical, found encouragement in the Pope's strong emphasis on the "necessity of dialogue" with non-Roman Catholic Christians.

At the same time, he said, the "concept of dialogue in the encyclical is not quite the same as we have used and practiced for many years in the ecumenical movement."

"According to the encyclical," Dr. Visser 't Hooft continued, "dialogue is mainly in the form of the communication of truth which the Roman Catholic Church holds."

"We understand dialogue, above all, as the process of sharing in which all receive and give and in which all are enriched and transformed."

Citing the encyclical's strong emphasis that papal primacy is the "key problem" in regard to Catholic relations with other Churches, the WCC executive commented that "for clarity and honesty of inter-Church discussion it is useful that this is stated so definitely."

"But this shows at the same time," he added, "that we are yet far from the day of full unity, for none of the non-Roman Churches accepts the view that recognition of the universal jurisdiction of the papacy is an indispensable criterion for church union."

The encyclical thus indicates, Dr. Visser 't Hooft concluded, "that what can be done at present is to establish better relationships between the Roman Catholic and other Churches rather than to make any considerable advance to union between the Roman Catholic and other Churches."

The WCC official confined his comments to inter-Church relationships, stating that it was "too early" to discuss fully the "long and important encyclical."

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TUESDAY, AUGUST 11, 1964

METHODIST LEADER LAUDS
POPE PAUL'S ENCYCLICAL

By Religious News Service (8-11-64)

PHILADELPHIA (RNS) -- Praise for the efforts of Pope Paul VI, in his first encyclical, to unite the forces of both Christian and non-Christian religions in the effort toward world peace and world betterment was expressed here by a Methodist leader.

Bishop Fred Pierce Corson of Philadelphia, president of the World Methodist Council, cabled the Roman Catholic pontiff commending the encyclical, *Ecclesiam Suam* (His Church).

The bishop, a delegate-observer to the first and second sessions of the Second Vatican Council, had a private audience with Pope Paul last fall. At the first Council session he was the only delegate-observer to have a private audience with the late Pope John XXIII.

"Pope Paul's encyclical," he said, "offering the services of organized Christianity for the solution of world problems, especially those concerning peace, human rights and social welfare, will be welcomed by every sincere devotee of the cause of human betterment."

"The proposal to unite with all Christian and non-Christian religions in this task is another evidence of his desire for all religious persons to work together for the common good."

"He clarified the stand of the Church on atheism and communism and identified both as enemies of the full human development. Protestant groups should offer to join with the Pope in these efforts for world betterment."

Another Protestant comment on the encyclical came from Dr. Stanley I. Stuber of New York, head of Association Press and former Missouri Council of Churches executive who was a Vatican Council guest at the first two sessions.

Protestants have cause for "encouragement and satisfaction" in the encyclical, Dr. Stuber said, but added that "they must continue to remain 'distressed' over the emphasis placed upon papal primacy, which is one of the chief stumbling blocks to Christian unity."

"Protestants should certainly accept the Pope's challenge to cooperate in those areas in which they have common beliefs and concerns," he said. "They should together, as Pope Paul indicates, stress what all Christians have in common rather than what divides them."

"Moreover, they should welcome the whole concept of moral and spiritual renewal of the Church, bringing it into real dialogue with the world."

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MONDAY, AUGUST 10, 1964

POPE'S FIRST ENCYCLICAL OUTLINES
'DIALOGUE' ON VAST WORLD BASIS

By Religious News Service (8-10-64)

VATICAN CITY (RNS) -- Pope Paul VI, in the first encyclical of his 13-month-old pontificate a document of far-reaching scope and depth -- voiced his readiness to serve as a mediator in international disputes threatening world peace, urged other Christian Churches to "stress what we have in common rather than what divides us," and invited non-Christian religions to join the Catholic Church in defending common ideals.

The Pope listed among these ideals "religious liberty, human brotherhood, good culture, social welfare and civil order."

A massive, 15,000-word document, the encyclical, addressed to Catholic bishops around the world, was entitled *Ecclesiam Suam* (His Church), from its opening Latin words.

Regarded as setting the broad aims and tone of Paul VI's pontificate, the encyclical embraced what the Pope described as the various "circles" of humanity surrounding the Church, including not only all believers in God, but even professed atheists.

The Pope minced no words in branding atheism as "the most serious problem of our time," and singling out communism as the chief of the ideological systems which deny God and oppress the Church. He said that under present conditions, any dialogue with communism was out of the question. However, recalling the words of his predecessor, Pope John XXIII, that systems might change even though their doctrines did not, he held out the hope that eventually, perhaps, there might be a possibility of a dialogue even with communism.

Ecclesiam Suam was divided into four main parts. One was a prologue on paths open to the Church; another on the Church's awareness of itself in the modern world. A third section dealt with the renewal under way in the Church, and the fourth discussed the dialogue between the Church and the world.

In noting the Church's wholehearted dedication to the cause of Christian unity, the Pope said he had been distressed to see how many of the "separated brethren" regarded the papal primacy as a stumbling block. But he insisted that "without the Pope, the Catholic Church would be Catholic no longer."

"Our dialogue," he added, "must not weaken our attachment to our faith."

Commenting meanwhile on reform within the Catholic Church, the Pope stressed that "in the pursuit of spiritual and moral perfection, the Church...cannot remain unaffected by, or indifferent to, the changes that take place in the world around." But he added that the reform "cannot concern either the essential conception of the Church or its basic structure."

In speaking of world peace, the Pope said, "We shall be ready to intervene, where an opportunity presents itself, in order to assist the contending parties to find honorable and fraternal solutions for their disputes."

"Wherever men are trying to understand themselves and the world," the Pope added, "we can communicate with them. Wherever the councils of nations come together to establish the rights and duties of man, we are honored when they allow us to take our seat among them. If there exists in man 'a soul naturally Christian,' we desire to show our interest and join in conversation with it."

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"Our attitude in this, as we remind ourselves and everyone else, is, on the one hand, entirely disinterested: we have no temporal or political aim whatever. And, on the other hand, its purpose is to raise up and elevate to a supernatural and Christian level every good human value in the world. We are not civilization, but we promote it."

The Pope's offer to join with the non-Christian religions for the promotion of common ideals came when he spoke of them as "another circle around us" which was also vast in extent, and was made up of men who, above all, adore the one Supreme God Whom we all adore."

"We refer," he said, "to the children worthy of our affection and respect, of the Hebrew people, faithful to the religion which we call that of the Old Testament. Then to the adorers of God according to the conception of the Moslem religion, especially deserving of our admiration for all that is true and good in their worship of God. Also to the followers of the great Afro-Asiatic religions."

"Obviously, we cannot share in these various forms of religion, nor can we remain indifferent to the fact that each of them in its own way should regard itself as being the equal of any other and should authorize its followers not to seek to discover whether God has revealed the perfect and definitive form, free from all error, in which He wishes to be known, loved and served."

"Indeed, honesty compels us to declare openly our conviction that there is but one true religion, the religion of Christianity. It is our hope that all who seek God and adore Him may come to acknowledge its truth. But we do nevertheless recognize and respect the moral and spiritual values of the various non-Christian religions and we desire to join with them in promoting and defending common ideals of religious liberty, human brotherhood, good culture, social welfare and civil order."

"For our part, we are ready to enter into discussion on these common ideals and will not fail to take the initiative where our offer, in genuine, mutual respect, would be well received."

Pope Paul touched next on what he said was "the circle nearest to us, the circle of Christianity."

"In this field," he said, "the dialogue which has come to be called ecumenical has already begun and in some areas is making real headway. The principle that we are happy to make our own is this: let us stress what we have in common rather than what divides us. This provides a good and fruitful subject for our own dialogue. We are ready to carry it out wholeheartedly."

"We shall say more: on many points of difference regarding tradition, spirituality, Canon Law, and worship, we are ready to study how we can satisfy the legitimate desires of our Christian brothers still separated from us. It is our dearest wish to embrace them in charity and perfect union of faith."

"But we must add that it is not in our power to compromise with the integrity of the faith for the requirements of charity. We foresee that this will cause misgiving and opposition, but now that the Catholic Church has taken the initiative in restoring the unity of Christ's fold, it will not cease to go forward with all patience and consideration. It will not cease to show that the prerogatives which keep the separated brothers at a distance are not the fruits of historic ambition or of fanciful theological speculation but derive from the will of Christ and that, rightly understood, they are for the good of all and a Christian unity perfect and free."

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"The Catholic Church will not cease by prayer and penance to prepare itself worthily for the longed-for reconciliation. In reflecting on this subject it distresses us to see how, we the promoters of reconciliation, are regarded by many of the separated brethren as being its stumbling block because of the primacy of honor and jurisdiction which Christ bestowed upon the Apostle Peter and which we have inherited from him.

"Do not some of them say that if it were not for the primacy of the Pope, the reunion of the separated Churches with the Catholic Church would be easy? We beg the separated brethren to consider the inconsistency of this position, not only in that without the Pope the Catholic Church would no longer be Catholic, but also because without the supreme efficacious and decisive pastoral office of Peter, the unity of the Church of Christ would utterly collapse. It would be vain to look for other principles of unity in place of the one established by Christ Himself."

Discussing the Church's dialogue with the modern world, the Pope said the Church has "something to say, a message to deliver, a communication to offer."

"In order to convert it," he said, "we must meet the world and talk to it," and "this type of relationship indicates a proposal of courteous esteem, of understanding and of goodness on the part of the one who inaugurates the dialogue."

"Hence," he continued, "the dialogue supposes that we possess a state of mind which we intend to communicate to others and to foster in all our neighbors: the state of mind of one who feels within himself the burden of the apostolic mandate, of one who realizes that he can no longer separate his own salvation from the endeavor to save others, of one who strives constantly to put the message of which he is custodian into the mainstream of human discourse.

"The spirit of dialogue is friendship, and more, service. All this we must remember and strive to put into practice according to the example and commandment that Christ left to us."

However, the Pope cautioned, a danger remains, because "the apostle's part is a risky one."

"The desire to come together as brothers," he said, "must not lead to a watering down, or subtracting from the truth. Our dialogue must not weaken our attachment to our faith. In our apostolate we cannot make vague compromises about the principles of faith and action on which which our profession of Christianity is based. An immoderate desire to make peace and sink differences at all costs is fundamentally a kind of scepticism about the power and content of the Word of God which we desire to preach."

Going on to speak in general of the role of the dialogue which the Catholic Church must take up "with renewed fervor today," the Pope stressed that this must be carried on with all men of goodwill both within and without its own sphere."

"There is no one," he said, "who is a stranger to its heart, no one in which its ministry has no interest. It has no enemies except those who wish to be such. Its name of Catholic is not an idle title. Not in vain has it received the commission to foster in the world unity, love and peace. And so the Church has a message for every category of humanity: for children, for youth, for men of science and learning, for the world of labor and for every social class, for artists, for statesmen and for rulers. Most of all, the Church has words for the poor, the outcasts, the suffering and the dying..

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MONDAY, AUGUST 10, 1964

"For all men, we see the concrete situation quite clearly. To give a brief idea of it, we think it can be described as consisting of a series of concentric circles around the central point in which God has placed us. The first of these circles is immense. Its limits stretch beyond our sight and merge with the horizon. It is that of mankind as such, the world. We gauge the distance that lies between us and the world and yet we do not consider the world a stranger. All things human are our concern. We share with the whole of mankind a common nature, human life with all its gifts and problems.

"In this primary universal reality, we are ready to play our part, to acknowledge the deep-seated claims of its fundamental needs, to applaud the noble and sometimes sublime expressions of its genius. We possess, too, vital moral truths to be brought to men's notice and to be corroborated by their conscience to the benefit of all."

Continuing, the Pope said that "we realize, however, that in this limitless circle, there are many, very many, unfortunately, who profess no religion, and we are aware, also, that there are very many who profess themselves in various ways to be atheists."

"We know that some of these proclaim their godlessness openly and uphold it as a program of human education and political conduct in the ingenuous but fatal belief that they are setting men free from false and outworn notions about life and the world, and are, they claim, putting in their place a scientific conception that is in conformity with the needs of modern progress. This is the most serious problem of our time."

In his condemnation of atheism, the Pope went on to say:

"We are firmly convinced that the theory on which the denial of God is based is utterly erroneous. This theory is not in keeping with the basic, undeniable requirements of thought. It deprives the reasonable order of the world of its genuine foundation. This theory does not provide human life with a liberation formula, but with a blind dogma which degrades and saddens it.

"This theory destroys at the root any social system which attempts to base itself upon it. It does not bring freedom. It is a sham, attempting to quench the light of the Living God."

The Pope said these were the reasons why he would "resist with all our strength" as did his predecessors, and "everyone who has religious values at heart" the ideological systems which deny God and oppress the Church, systems which are often identified with economic, social and political regimes amongst which atheistic communism is the chief."

The Pope stressed that dialogue on ideological systems such as communism was "very difficult, not say impossible, even though we have no preconceived intention of excluding the persons who profess these systems and belong to these regimes."

"With the love of truth," he said, "discussion is always possible. The difficulties are enormously increased (in the case of communism) by obstacles of the moral order, the absence of sufficient freedom of thought and action, and by the perversion of discussion so that the latter is not made use of to see and express objective truth, but to serve predetermined utilitarian ends."

This is what puts an end to dialogue, Pope Paul said, adding that "the Church of Silence, for example, speaks only by her sufferings and with her speaks also the suffering of an oppressed and degraded society in which the Rights of the spirit are crushed by those who control its fate."

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"If we begin to speak in such a state of affairs," he asked, "how can we open a dialogue when we cannot be anything more than a 'voice crying in the wilderness'? Silence, groaning, patience and always love in such conditions are the witness that the Church can still offer and not even death can silence it."

The Pope declared, however, that "though we must speak firmly and strongly in defining religion and the human values it proclaims and upholds, we are moved by our pastoral office to seek in the heart of the modern atheist the motives of his turmoil and denial."

"His motives," he said, "are many and complex, so that we must examine them with care if we are to answer them effectively. Some of them arise from the demand that divine things be presented in a worthier and purer way than is perhaps the case in certain imperfect forms of language and worship which we ought to try and purify so that they express as perfectly and clearly as possible the sacred reality of which they are a sign."

After noting, and deploring, the attempts of atheists to advance their own "scientific explanation" of creation and the universe, the Pope said that nevertheless they were sometimes "spurred on by noble sentiments and by impatience with the mediocrity and self-seeking of so many contemporary social settings."

The atheist, he said, "knows well how to borrow from our Gospel modes and expressions of solidarity and human compassion. Shall we not be able to lead him back one day to the Christian source of such manifestations of moral worth? Accordingly, bearing in mind the words of our predecessor of venerable memory, John XXIII in his encyclical *Pacem in Terris* to the effect that the doctrines of such movements, once elaborated and defined, remain always the same whereas the movements themselves cannot help but evolve and undergo changes even of a profound nature."

Thus, Pope Paul added, "we do not despair that they may one day be able to enter into a more positive dialogue with the Church than the present one. Such a dialogue would be disinterested and objective and sincere, a dedication in favor of a free and honorable peace."

"It would exclude pretense, rivalry, deceit and betrayal. It cannot do other than condemn as a crime and a destruction wars of aggression, conquest or domination."

On the subject of renewal in the Church, the Pope said: "We are taken up by the desire to see the Church of God become what Christ wants her to be: One, holy and dedicated to the pursuit of perfection to which she is effectively called." He went on:

"We must serve the Church and love her as she is, with a clear understanding of history and humbly searching for the will of God, Who assists and guides her even when at times He permits human weakness to eclipse the purity of her features and the beauty of her action."

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The pontiff stressed that "it is this purity and beauty which we are endeavoring to discover and promote."

"We must," he said, "deepen within us these convictions if we are to avoid the other danger which the desire for reform can produce not only in us pastors, who are held back by a watchful sense of responsibility, but in the many faithful who think that the reform of the Church should consist primarily in adapting its sentiments and habits to those of the world."

"The Christian life which the Church interprets and sets down in wise regulations will always require faithfulness, effort, mortification and sacrifice. The Ecumenical Council is to give us, too, new and salutary instructions and all of us must certainly prepare ourselves now to hear them and carry them out."

Pope Paul paused at this point to comment briefly on the nobility and necessity of the spirit of poverty which characterizes the Gospel of Christ. But he said this did not "exempt us from our duty of remarking that this spirit does not prevent us from understanding and making lawful use of economic reality, which has assumed an enormous and far-reaching importance in the development of modern civilization, particularly in its consequences for society."

"We consider, indeed," he said, "that the inner freedom which is derived from the spirit of evangelical poverty makes us more sensitive to, and more capable of understanding, the human aspects of economic questions by applying to wealth, and to the progress it can effect, the just and often severe standard of judgment that they require by giving to indigence our most solicitous and generous attention, and finally by expressing the wish that economic goods be not the source of conflicts and selfishness and pride among men, but that they be used in justice and equity for the common good and accordingly distributed with greater foresight."

In the concluding part of his encyclical, the Pope urged Catholics to show charity in their dialogue with one another and not allow a spirit of independence and criticism to lead to argument.

The pontiff also sounded a warning to priests and religious against rejecting Christian dignity by trying to become "more acceptable to modern mentality." He said:

"Sometimes even the apostolic desire of approaching the secular milieu or of making oneself acceptable to modern mentality, especially that of youth, leads to a rejection of the forms proper to Christian life and even of its very dignity, which must give meaning and strength to this eagerness for approach and educative influence."

In his encyclical, dated Aug. 6, the Feast of the Transfiguration of Christ, and translated into many languages, the Pope made a brief reference to the word "aggiornamento" rendered famous by Pope John, saying it "should always be kept in mind as our program of action."

"We have," he said, "confirmed it as the guiding criterion of the Ecumenical Council. We want to recall it to mind as a stimulus to preserve the perennial vitality of the Church."