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II (1)

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ID	Doc Type	Document Description	No of Pages	Doc Date	Restrictions
41504	MEMO	TY COBB TO JOSH GILDER RE VATICAN REMARKS <i>R 6/27/2013 M347/1</i>	1	5/29/1987	B1
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Shay Terry

CH

Vatican Embassy - 333-7121
(Gilder/ARD)
May 22, 1987
4:30 p.m. SS

Louis Nigrow

639-0558 x4237

PRESIDENTIAL REMARKS: VATICAN MEETING WITH POPE JOHN PAUL II
ROME, ITALY
JUNE 6, 1987

+556-

correct title

I am truly grateful for the opportunity to visit with you in this place of peace. Your Holiness, you have always said that the power of love for our fellowman is stronger than the evils that befall humankind. One feels the power of that strong moral force here, in this holy city of St. Peter, just as we see it in your courageous and compassionate leadership.

Your Holiness, on ~~my~~ ^{her} last visit to our country, I urged you to return, to carry your ministry to the Southern and Western sections of our country; you have graciously agreed, and I know that all America looks forward to your arrival in September. You will find in our country a deeply religious people, a people devoted to the same ideals and values you so eloquently champion -- a striving for peace and justice, human rights, and above all, our duty as fellow creatures of God to love one another.

Your Holiness, not long ago you visited Canada where you spoke passionately of the moral obligation of the wealthier nations to share with those less fortunate. Recently, I also traveled to Canada and said it is time that we take up that challenge, to share our prosperity with the undeveloped nations, with generous aid, yes, but also in the most effective way we know: by sharing the conditions that promote prosperity.

Your Holiness, you have spoken eloquently of the "moral causes of prosperity," among them hard work, competition,

Edmonton, Alberta

Sept. 17, 1984

The Pope denounced the rich-poor gap

1985 Catholic Almanac

See speech transcripts published in Origins 11/4/84

Pres. Doc's Address to Canadian Parliament

Wall Street Journal 4/17/87

article by Arturo Fontaine Talavera

Carl Anderson x2164
Frank Shakespeare

Amb. Shakespeare arrives
OK

Sept. 1984
Visit to Canada

No. 1

Shakespeare
Thompson
639-0558

honesty, and courage. In many countries today, we see economic revolutions founded on this basic tenet, that the sources of prosperity are moral ones, that the spirit and imagination of man, freed of statist shackles, is a revolutionary force for growth and human betterment.

In your travels, you have inspired millions -- people of all races and all faiths -- who have felt the intensity of your desire for peace and brotherhood among men. As you embark on a pastoral visit to the land of your birth, Poland, be assured that the hearts of the American people, too, reach out to that troubled land. Our prayers will go with you in profound hope that soon the hand of God will lighten the terrible burden of a brave people who yearn for freedom, even as all men and women yearn for the freedom that God gave us all when he gave us a free will.

We see the power of the spiritual force in that troubled land, uniting a people in hope, ~~just as we see the powerful stirrings to the East of a belief that will not die, despite generations of oppression.~~ Perhaps it is not too much to hope that true change will come to ^{all} ~~those~~ countries which now deny their people the freedom to worship ~~for~~ God. And perhaps we will see that change comes through the reemergence of faith, through the irresistible power of a religious revival. For despite all the attempts to extinguish it, the people's faith burns with a passionate heat; once allowed to breath free, that faith will burn so brightly it will light the world.

Visit
in July
1987
per
Father
Cupich
Vatican
Embassy
333-7121

Vatican
Embassy
333-7121
Father
Cupich

NSC - sheet

NSC - sheet

NSC

Oct. 11, 1962

Your Holiness, when I last visited you, our representative in Vatican City was a special envoy. Now, I am happy to say, America is represented here by a full-fledged diplomatic mission at that ambassadorial level. The congruence of our efforts deserves nothing less, for we join with the Holy See in our concern for a world of peace, where armaments are reduced and human rights respected; a world of justice and hope, where each of God's creatures has the means and opportunity to develop to his or her full potential.

Pres. Docs
Meeting
w/ Pope
John Paul
June 7, 1982

1986
Catholic
Almanac
p. 177
diplomatic
relations
established
1/10/84

Your Holiness, I know that in the Salla Clementina, where will soon be going to address the American Community, there hangs a picture of St. Peter walking out on the water after Christ. We know that as long as he kept his eyes on our Savior he was held up, but as soon as his vision strayed, he sank and fell into the water. Your Holiness, with gentle chidings and powerful exhortations you have continually directed our thoughts to the spiritual source of all true goodness and happiness.

Matt
15:27-
29

At the opening of the Second Vatican Council -- in which you played such an important role -- Pope John XXIII spoke of the duty of every Christian to "tend always toward heaven." In your great courage and compassion, in your piety and the boundless energy with which you carry out your ministry, you have set an example for the world. It is an example that challenges us all to live a life of charity, to live a life of prayer, to work for peace, and in that beautiful phrase of John XXIII, to "always tend toward heaven."

Pope John
XXIII
10/11/62
Remarks
at
opening

Vatican II
recorded
in

The World's
Great Speeches
edited by
Copeland
&
Lamm
p. 794

(X)
that full
No even painting
this room

(X)

Coats of
arm
&
mult-
colored
marble
and 2
huge
Papal
coats of
arms
Clements
on the
floor

2 large
frescoes
① life of
Clement
② baptism
Clement

majestic
stone
fireplace

Pope threw in
sea w/ anchor
around his neck

X I know that June marks the beginning of a very important time to you personally, and for the people of your faith, for it is this month that you begin the observance of a year of prayer and devotion to the Virgin Mary. I wish you great joy, happiness, and fulfillment in the coming months. I thank you, your Holiness, and may God bless you.

Marian Year to run from June 7 - Aug. 15, 1988

Here in the Taranco Palace where the seed was sown that will produce the ripened fruits of peace and cooperation I take pleasure today in bringing to the attention of so distinguished a representation of the international community the doubly valid example of this treaty through which both parties were able to resolve a difficult and centuries-old conflict, while at the same time establishing channels through which disagreements arising in the future can be resolved.

"At this time I would like to renew my fervent appeal that no one should fail in the stubborn search to find peaceful ways for the effective and honorable solution of conflicts, whether they be open or latent, national or international, that currently afflict our world. To those who would attempt to resolve them without dialogue and reason or through the use of force, I repeat now the heartfelt wish I made on the day the treaty we are commemorating today came into force: that the path of dialogue and negotiation should be the 'path along which nations should travel when confronted with any kind of controversy.'

"Those who are tempted to use force for whatever seemingly legitimate reasons should never doubt for a moment that the possibility exists of negotiating real solutions that would be honorable and acceptable to all.

"The recourse to the use of force and violence to resolve conflict or injustice at the national and international level usually involves, as well as other serious consequences, a high cost in human lives, which alone should exclude the use of force as the means to a solution. The path that leads to true peace implies, on the other hand, a sincere desire to achieve it as well as a view of the antagonist as being someone bearing aspirations and proposals to be considered, not as an enemy to be subjugated or suppressed."

system or social structure can resolve, as if by magic, the problem of poverty outside of these virtues. In the long run, both the projects of institutions and their functioning reflect the habits of human beings — habits that are acquired during the education process and that form an authentic work ethic.

10. Finally, a word concerning the important work developed by the Latin America Demographic Center, an organ of CEPAL. I know that the increase in population seems to augment the regional problems we have already spoken of and is felt as a heavy burden. In this regard I shall repeat the words that Pope Paul VI pronounced at the Food and Agriculture Organization in 1970: "Surely, faced with the difficulties to be overcome, there is a great temptation to use the power of the state to diminish the number of guests at the table rather than multiply the bread to be shared." Even within the problematic context of the economy, human life conserves, with its most intimate and sacred nucleus, that intangible character that no one has the right to manipulate without giving offense to God and injury to all society. Let us defend it in the face of easy solutions based on destruction. No to the artificial prevention of fecundity! No to abortion! Yes to life! Yes, to responsible parenthood!

The demographic challenge, like all human challenges, is ambivalent, and we have to redouble our concentration on the best efforts of human solidarity and collective creativity so as to convert population growth into a formidable potential for economic, social, cultural and spiritual development.

11. I would have liked speaking to you at this meeting of other themes shared by CEPAL and the Holy See, but I wanted to concentrate on the question of extreme poverty, which is at the center of your concern and which is a painful thorn in my heart as father and pastor of so many faithful in the beloved nations of this vast region of the world.

I reiterate my thankfulness for your kind invitation, which I accepted with great pleasure. And I raise my prayer to the almighty Father, to Jesus Christ, Lord of history, and to the Holy Living Spirit, through the intercession of Our Lady of Guadalupe, patron of Latin America, that an abundance of holy light and energy may fall upon those concerned with the social and economic progress of the developing nations, so that the greatest concentration of intelligence, good will and creative labor may be possible — a concentration demanded imperatively by the present interaction among the countries of Latin America and the Caribbean. ■

John Paul II in Chile

A Meeting With Political Opposition Leaders

"I beg you to take a decisive stand against the temptation to use violence, which is always unworthy of man and, on the other hand, to let your own actions be inspired by love, confidence in one another and hope," Pope John Paul II said April 3 in Santiago, Chile, during a meeting with several political opposition leaders, including a Communist Party official. In earlier letters to the pope, the leaders had pledged their parties to reject violence as a tool for political reform. In his remarks in Santiago, the pope stressed that the church is not identified with any political community or system. But, he said, society must be based on ethical principles. In Chile, he added, any contribution to the nation's general development "must be inspired by the wealth of Christian traditions with which the majority of Chileans identify." It is necessary to become convinced, the pope said, "that brotherhood among men and working together to construct a just society are not Utopian concepts." An NC News Service translation of the pope's remarks follows.

to meet with you during my pastoral visit to Chile in order to greet you and to say a few words bearing the message of the Gospel and its universal values of fraternity, justice, peace and liberty.

The church, as is clearly stated in the Second Vatican Council, "is not identified with any political community nor bound by ties to any political system" (*Gaudium et Spes*, 76). But it is also true that, as an imperative of the mission it received from Jesus Christ, the church must cast the light of the Gospel on all temporal situations, including political activity, so that society will increasingly manifest those moral and ethical values that reveal the transcendental character of the person and the need to protect his inalienable rights.

As pastor of the church, I would like to ask you to reflect with me on some issues deriving from this principle of gospel inspiration: The political community works for humanity and in its service. In fact, as stated in the council's Pastoral Constitution on the Church in the Modern World, "The common good embraces the sum total of all those conditions of social life which enable individuals, families and organiza-

economic life, construct in your region an economy of solidarity! With these words I propose for your consideration what I called in my message for the most recent World Day of Peace, "a new relationship, the social solidarity of all" (No. 2). In this regard I would like to repeat today the conviction expressed in the recent message of the Pontifical Justice and Peace Commission concerning the handling of the foreign debt: "Cooperation which goes beyond collective egoism and vested interests can provide for an efficient management of the debt crisis and, more generally, can mark progress along the path of international economic justice" (Introduction).

7. Solidarity as a basic attitude implies a feeling of empathy with the poor. Feel the misery of the underprivileged as your own and thereby you will act with rigorous consistency. This is not just a question of professing good intentions, but the decisive will to find effective solutions in economic technology with the clarity of vision of that love and creativity that spring from solidarity. I believe that in this economic solidarity we put our greatest hope for the region. The most appropriate economic mechanisms are those that lie at the heart of the economy: The dynamism that gives them life and makes them effective (their "internal mystique") is this sense of solidarity. This, in substance, is the meaning of the repeated teachings of the church on the predominance of the person over things and of moral conscience over social institutions.

Your technical reports deserve dual consideration on my part. On the one hand, the fact that fundamental solutions to poverty are not in sight unless there is a substantial increase in production, and hence, a sustained drive in economic development for the entire region. On the other hand, this solution, because of its duration in time and its internal dynamics, may be totally insufficient in the face of the immediate urgent needs of the dispossessed. Their condition cries for extraordinary measures, urgent help, imperative monetary aid. The poor cannot wait! He who has nothing cannot wait for relief to arrive as a kind of rebound from the general prosperity of society.

I know that in complex economic structures it is difficult to combine both of these imperatives without one nullifying the other. The pastor who speaks to you cannot offer technical solutions to this matter: They lie totally in your competence as experts. The common father of all the dispossessed is convinced that the appropriate application of a consistent economic policy is possible — must be possible — through so much will power that is morally united and therefore technically creative.

8. It consoles me to know that your latest studies contemplate a strategy for the combination of these two economic imperatives, the long-range and the immediate. It also pleases me to know that your strategy has, as its high-priority goal, the reduction of the high unemployment index in so many countries in this region.

An unquestionable priority must be given

to the policy of reducing unemployment and to the creation of new sources of employment. This priority, as your reports indicate, has purely technical reasons in its favor. There is a reciprocal relation, a mutual causality, a fundamental dynamic of the previously mentioned "virtuous circle," between the creation of jobs and economic development.

Permit me, nevertheless, to insist on the profoundly moral reason for this priority of maximum employment. The health, nutrition and food subsidies granted to the most indigent person are indispensable, but the person receiving aid is not the propagator in this laudable act of welfare. To offer him work is to activate the essential mechanism of his human activity, by virtue of which the worker takes possession of his own destiny, integrates with all of society and even receives other aid, not as alms, but in a way as the living and personal fruit of his own labor.

The studies made on the "psychology of the unemployed" confirm this priority. A man without work is wounded in his human dignity. When he is made into an active worker he not only receives a salary, but he recovers that essential condition of human nature that is work, and this, for a Christian, is his everyday road to grace and perfection. Your recent graphs on unemployment in the region are frightening. Do not rest until everything has been done so that each inhabitant of the region has access to that authentic, fundamental right which is, for human beings, the right and correlative responsibility to work.

"Education, the master key to the future, the road to the social integration of the underprivileged, the soul of social dynamism, is the essential duty and right of every human being."

9. A job, justly compensated, offers the intrinsic possibility of reversing that circular process you have called the "repetition of poverty and marginalization." This possibility can be realized only if the worker reaches a certain level of education, culture and work capacity and has the opportunity to pass it on to his children. And it is here, as you well know, that we are touching the nerve of the whole problem. Education, the master key to the future, the road to the social integration of the underprivileged, the soul of social dynamism, is the essential duty and right of every human being. Let the state, the intermediary groups, individuals, institutions, the varied forces of private enterprise, concentrate their best efforts on the promotion of education in the entire region.

The moral causes of prosperity have been well known throughout history. They reside in a constellation of virtues: industriousness, competence, order, honesty, initiative, frugality, thrift, spirit of service, keeping one's word, daring — in short, love for work well done. No

Pope John Paul II's trip to South America began March 31 in Montevideo, Uruguay, with a strong call to reject violence as a solution to international and national problems.

He spoke at a ceremony commemorating a 1979 agreement — the Montevideo Accords — between Chile and Argentina permitting papal mediation of a border dispute which had pushed those two countries to the brink of war. The mediation led to a 1985 treaty which settled the dispute and provided for the creation of bilateral commissions for the peaceful solution of future disputes.

The ceremony, held March 31 at Montevideo's Taranco Palace where the 1979 agreement was signed, was attended by the foreign ministers of Chile, Argentina and Uruguay.

The 1979 agreement "was a clear and decisive option taken in order to find non-violent solutions to an international conflict, which brings honor to those who played principal roles in this historical event," said the pope, who praised Uruguay for hosting the 1979 negotiations. By acting in "a supportive and constructive spirit" Uruguay enabled Argentina and Chile to take "the first step down the road to peace," he said.

"It was a practical and convincing lesson which proved that all men and nations who truly desire it can live in peace, making the force of reason prevail over the reasons for force. It was confirmation of the fact that history is not ruled by blind impulse, but depends rather on just and responsible decisions freely taken by man. Therefore, war is not an inevitable, fateful thing," he continued.

The pope cited the 1985 treaty as "proof that the choice made in this building by Argentina and Chile for dialogue and negotiation was the right path to have chosen...."

political slogans frequently could be heard over the pope's voice.

A Vatican official said the pope was actually preaching during the Mass in Santiago against exactly what happened. The homily was a call to resolve conflicts through dialogue and negotiations. It was a homily outlining methods Christian societies should use to resolve divisive political and social conflicts.

The clashes during the Mass broke out shortly after the homily and occurred about 160 yards from the pope. But the disturbances began well before the Mass started. Demonstrators had cut the loudspeaker lines to one section of the crowd. They began pressing against people in an effort to force the collapse of some metal barriers partitioning the crowds. The demonstrators built bonfires and hurled stones and wooden poles at police, journalists and spectators.

Shortly after the homily, police waded into the demonstrators, using armored trucks to spray tear gas and water. Priests assisting at the Mass tried to intervene in the situation. Some waved the armored trucks away in hopes that they could bring the situation under control.

Later the Chilean bishops said, "A few hundred persons tried to impede hundreds of thousands of faithful from exercising their primary human right: the right to publicly express their faith."

When the pope returned that evening to the apostolic nunciature in Santiago, he was applauded by those gathered to see him. He took a microphone and expressed appreciation to Chileans for not abandoning the Mass and maintaining composure. "Love is stronger than hate. I congratulate you because you know how to react as Christians against violence," he said.

1. It is a great pleasure for me to meet with you here in the Chilean headquarters of the Economic Commission for Latin America and the Caribbean. I would like to begin by expressing my most cordial greeting and gratitude to all those present, particularly to the executive secretary of CEPAL for his kindness in inviting me here and for his friendly words of welcome.

My greeting goes as well to the staff of this center, which is the main office of the United Nations in this region, to the representatives of the organizations, agencies and entities here represented, and to the distinguished guests here present.

My presence here today continues and reaffirms the support and collaboration which my predecessors, whom we fondly remember, have already offered to the United Nations, a support which I too have made a point of firmly establishing from the very beginning of my papacy.

2. Your primary purpose is to study the socioeconomic situation of the region, to formulate and suggest economic policies, and to carry out projects of international cooperation for the good of this vast area of the globe, whose fifth centenary of evangelization we are about to celebrate.

Simply my standing here and describing the scope of your task is an indication of the great interest the church has in your work. We share the same problem from different but complementary perspectives. In fact, what constitutes a concern for you is also a motive for continued efforts by the church, whose mission consists of service to man in all his many dimensions as a creature of God to whom will come Christ's salvation. It is in light of natural and divine law and of the social doctrine of the church that I wish to contemplate with you this afternoon a few of the more urgent issues that affect all of us.

3. Your studies have shown that, despite diverse national economic situations, the crisis that the region as a whole experienced between the years 1981 and 1985 was the worst, most serious of the last half century and that, despite some signs of recovery in recent times, it is still a dramatic situation. During this period, the gross national product for each country in the region dropped greatly in real terms, while the population increased considerably and obligations on the foreign debt became more critical. You indicate also that, as was foreseeable, the sector most cruelly affected was the mass of people living in conditions of poverty, and that the phenomenon of critical poverty tends to repeat itself, as you put it, in a disheartening vicious circle. Naturally you have not limited yourselves to making a purely negative diagnosis of the problem. I am happy to see that you see possibilities for readjustment and progress. Progress which, with heartening courage, you have expressed in the formula of the opposite "virtuous circle" of production, employment, growth and equality.

4. However, the general picture is still dark. I am sure you have discerned as I have the living, pain-filled faces behind the concise

language of numbers and statistics. The face of each unemployed and underprivileged human being, with his grief and joy, his frustrations, his anguish and his hope for a better future, stares out from the sheets of statistics.

It is man, the whole man, each man in his unique being created and redeemed by God, who looks at you with his individual face, with his indescribable poverty and exclusion stamped clearly on his features. Behind all the statistics, *Ecce homo!*

5. Faced with this perspective of pain, I can do no less than make an appeal to the public authorities, to private enterprise, to whatever persons or institutions in the entire region within range of my voice, and naturally, to the developed nations, summoning them to meet this formidable moral challenge which was described a year ago in the Instruction on Christian Freedom and Liberation in the following terms: "The aim of this in-depth reflection is to work out and set in motion ambitious programs aimed at the socioeconomic liberation of millions of men and women caught in an intolerable situation of economic, social and political oppression" (No. 81).

In this respect and in basic principle, the first problem presents itself regarding the role of the state and that of private enterprise. As a doctrinal matter I shall limit myself to citing a well-known postulate in the teachings of the church regarding social matters: the principle of subsidiarity. That is, the state must not supplant the initiatives and the responsibilities that individuals and smaller social groups can assume in their respective fields. On the contrary, the state should actively support those areas of liberty, and at the same time it should take care of its own commitments and watch over its own contribution to the common good.

Within this framework many positions can be taken in the relationship between public authority and private initiative. Faced with the drama of intense poverty, there must exist between the two a mentality of decisive cooperation. Work together, integrate your efforts, do not let a question of ideology or the interests of a given group take precedence over the needs of the poor.

6. The challenge of poverty is so vast that in order to overcome it one must have recourse to all the dynamism and creativity of private enterprise, to all of its potential, to its capacity to use resources efficiently and to the fulfillment of renovative energies. Public authority, for its part, cannot abdicate its administrative responsibilities in the economic process nor its power to mobilize the forces of the nation, to cure certain deficiencies characteristic of developing economies and, in short, its ultimate responsibility for the common good of all society.

However, the state and private enterprise are constituted ultimately by people. I want to underline this ethical and personal dimension of these two economic forces. My call to you, then, takes on a moral imperative: Be united, above all! Whatever your role is in your social and

My predecessor Pope Paul VI spoke about this problem by saying: "Suddenly man acquires consciousness of it: Due to an undue exploitation of nature, he runs the risk of destroying it, and of being in turn the victim of this degradation" (*Octogesima Adveniens*, 21).

The church is not against scientific and technical progress: "Technology is undoubtedly man's ally. It facilitates his work, perfects, accelerates and augments it" (*Laborem Exercens*, 5). But technical progress should not dominate man and should not destroy nature. Science, in the sense meant by God, should serve man, and man must create a relationship with nature as its intelligent and noble keeper, not as its exploiter without repair (cf. *Redemptor Hominis*, 15). This will only be possible if scientific and technical progress is accompanied by an increase in ethical and moral values.

Facing this serious problem of humanity today from this southernmost tip of the American continent and looking out over the limitless space of the Antarctic, I want to call upon all those responsible for our planet to protect and preserve nature, which was created by God: Do not let us allow this Earth to deteriorate more and more. Let us strive to preserve it and perfect it for the glory of God and the good of mankind. I pray that the spirit of unity prominent today in the Antarctic regions — within the standards of the existing international laws — will also inspire the future work of men in the sixth continent.

At this happy hour in which the majestic Cross of the Seas of the Froward Cape is again being lifted up, I lift my prayer to the Lord that this best Christian symbol may be the commitment and invitation to praise the Lord for the

beauty of his Earth and seas.

Today, dear children, on the threshold of the fifth centenary of the evangelization of the Americas, the church asks you for a special pledge to the work of reconciliation and peace: with God, with your brothers, with the whole of nature. Christians and all people of good will ask the same of themselves in the intimacy of their conscience — if they treat others as they wish to be treated, if they remove from their hearts and their minds all temptation toward violence and aggressiveness, if they have set out as a program of life an understanding of those who err, a sharing with those in need, a helpful attitude which generates unity and the family spirit.

All these are evangelical values, Christian principles which, if woven into society and into individuals, are capable of transforming them and of giving, as the mature fruit, the desired peace and unity among all the people of Chile.

In the words of Christ, which is the word of God, who sent it (cf. Jn. 14:24), and which constantly resounds in our hearts through the strength of the Holy Spirit, we have the message of salvation: "Peace is my farewell to you, my peace is my gift to you" (Jn. 14:27).

My dear Chileans, the Blessed Virgin Mary is the mother and queen of this noble people. She is the mother of all men and the queen of the world. In her we put our trust for peace and unity.

Holy Mother, queen of peace: Obtain through your son Jesus a lasting peace for all men!

We ask this of you from the extreme limit of the Earth. Listen, O Lord, to our prayer! Amen. ☐

John Paul II in Chile

Confronting Extreme Poverty

"Solidarity as a basic attitude implies a feeling of empathy with the poor. Feel the misery of the underprivileged as your own and thereby you will act with rigorous consistency," Pope John Paul II exhorted members of the U.N. Economic Commission for Latin America and the Caribbean in an address April 3 in Santiago, Chile. The pope concentrated in this address on the question of extreme poverty. The entire region, he said, experienced "the worst, most serious" crisis of the last half century from 1981 to 1985. The gross national product for each country in the region dropped greatly in real terms, the population increased considerably and the problem of foreign debt became more critical. Behind the statistics that describe the results of this crisis there are "living,

pain-filled faces.... The face of each unemployed and underprivileged human being, with his grief and joy, his frustrations, his anguish and his hope for a better future, stares out from the sheets of statistics," the pope said. Both long-term and short-term solutions to the problems of poverty are needed, he suggested. The reduction of unemployment needs to be "an unquestionable priority" and the best efforts of many forces need to concentrate on the promotion of education throughout the region, the pope said. Among other points, the pope discussed the question of population growth. "No to the artificial prevention of fecundity!" he said. "No to abortion! Yes to life! Yes to responsible parenthood." An NC News Service translation of the Spanish-language address follows.

transform society, to build "a more humane, brotherly, Christian Chile."

To build a life in Christ "means committing ourselves to his love, a love that demands consistency in one's own behavior, that requires us to adapt our conduct to the doctrine and commandments of Jesus and his church, a love that fills our lives with a happiness and a peace that the world cannot give despite the great need for it," said the pope. "Do not be afraid of the requirements for love of God. Be fearful on the other hand of faint-heartedness, thoughtlessness and selfishness, all of which want to silence the voice of Christ."

"Christ asks us not to remain indifferent in the face of injustice, but to commit ourselves responsibly to the construction of a more Christian society," the pope said. "In order to do this, we have to remove hatred from our lives. We should consider as treacherous, false and incompatible with its aim any ideology that proclaims violence and hatred as cures for obtaining justice. Love always triumphs, even when in certain concrete occurrences and occasions it appears powerless. God can always do more."

The outdoor Mass Pope John Paul II celebrated April 3 in Santiago, Chile, became an occasion of violence and chaos. During the Mass, police and anti-government demonstrators clashed. More than 100 people were injured. Many eyewitnesses blamed the disturbances on several hundred demonstrators.

It was the first time bloody clashes have broken out between police and demonstrators at a papal event in all the pope's foreign travels, though there was another kind of disturbance during a Mass he celebrated in Managua, Nicaragua, March 4, 1983. Vatican officials said on that occasion that Sandinistas had manipulated microphones in such a way that during the Mass

Canadian Pilgrimage of John Paul II

Justice and Love: Faith's Ethical Consequences

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Faith that is well-understood involves commitments of charity, including respect for persons and for human rights; concern for the unemployed, for immigrants, laborers and women; establishment of social measures that promote equality and justice; the will to live a simple life and to share; and a more universal openness toward the basic needs of less fortunate nations, Pope John Paul II said in a homily Sept. 13 in Moncton, New Brunswick. Citing the example of St. John Chrysostom, the fourth-century bishop known as a great preacher, the pope said: "John Chrysostom had no fear of unjust judgments, of harassment, of defamation, of persecution. These merely made him more firm in his proclamation of the requirements of the Gospel." This saint "devoted his gift of speech entirely to the service of justice and charity, for which he paid dearly in heart and body," said the pope. Efforts on behalf of justice and charity "run the risk of becoming simple philanthropy if they are not rooted in the spiritual energy" of which St. John Chrysostom is a model, the pope added. Today, he indicated, it is necessary to revive awareness of the ethical consequences of faith. The text follows, with a Canadian Conference of Catholic Bishops' translation of French-language sections.

"If our life in Christ means anything to you, if love can persuade

at all, or the spirit that we have in common or any tenderness and sympathy, **then be united in your convictions and united in your love...** That is one thing which would make me completely happy. There must be no competition among you...so that nobody thinks of his own interest first but everybody thinks of other people's interests instead. In your minds you must be the same as Christ Jesus" (Phil. 2:1-5).

These words, originally addressed by St. Paul to the Christians of Philippi, are also addressed to you, dear brothers and sisters of Moncton, of Acadia and of the entire province of New Brunswick. I encourage you to form human communities that will be examples in their practice of solidarity. I urge you to maintain in your church communities the dignity vested in them by Christ. Draw your inspiration in this from the Gospel; look for what is just in the eyes of God. Have the courage of faith, the dynamism of charity and the strength of Christian hope, whatever be your trials. Yes, open your communities to the Spirit of Christ.

1. To deepen this appeal I commend to you the example and the

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POPE — *continued from front page*

words of the holy bishop whom we are celebrating today, one of the most famous bishops of the first centuries of the Christian East. The text of the psalm admirably expresses his soul:

"My God, I have always loved your law from the depths of my being. I have always proclaimed your righteousness in the great assembly; nor do I mean to stop proclaiming, as you know well" (Ps. 39(40):9-10).

This great pastor spoke again and again in order to enlighten his people, to educate them, to incite them to follow their Christian vocation. They called him "Chrysostom," which means "golden mouth." His teaching, steeped in the word of God and the contemplation of Christ's mystery, was expressed in clear, convincing, concrete terms, challenging Christians of all centuries to make those choices essential to their salvation and to the bringing about of "justice."

2. At the end of the fourth century, at a time when the church was in full growth, John lived in Antioch of Syria. He would undoubtedly have been successful in the world of the courts, of the theater, of literature, but following his baptism, around the age of 20, he preferred to devote himself to the study of sacred scripture and to the service of the church. He experienced a life of contemplation and asceticism in remote mountain wildernesses. Then, for 11 years, as deacon and then priest, he tirelessly preached the Gospel to the crowds in Antioch. He was called in 397 to become the patriarch of Constantinople, but was only able to exercise freely his episcopal responsibilities for six years. The milieu was a believing one and sensitive to piety, but it was also given over to passion, to courtly intrigue, to worldly manifestations, to the pursuit of luxury and to the neglect of priestly and monastic duties. But he refused to reduce in any way the vigor and clarity of the Gospel, the requirements of Christian baptism and of the eucharist, of the priesthood, of charity, of the dignity of the poor. In truth, "he never ceased to proclaim justice." Nor did he do so when twice he was deposed and driven into exile by the Empress Eudoxia. She made his lot even more difficult on the second occasion on the road to the Caucasus, on which he died Sept. 14, 407. We can indeed consider him a martyr of pastoral courage. But what we will remember above all is that he succeeded in forming a Christian people, Christian communities worthy of the name.

3. His "golden mouth" drew its eloquence from the power of his faith. He could repeat after St. Paul: "I believed and therefore I spoke" (2 Cor. 4:13). And his faith, filled with love, called forth his apostolic zeal: "You see, all this is for your benefit, so that the more grace is multiplied among people, the more thanksgiving there will be to the glory of God" (2 Cor. 4:15).

In fact his pastoral zeal was based on union with Christ. This relationship was particularly close when the great bishop of Constantinople was exposed to suffering and persecution.

He too could say, following St. Paul: "We carry with us in our body the death of Jesus, so that the life of Jesus, too, may always be seen in our body" (2 Cor. 4:10). This union to Christ's suffering and dying on the cross made his apostolic service efficacious and a source of supernatural life for others: "So death is at work in us, but life in you" (2 Cor. 4:12).

4. John Chrysostom had no fear of unjust judgments, of harassment, of defamation, of persecution. These merely made him more firm in his proclamation of the requirements of the Gospel, both because of his loyalty to Christ and because of his love for those he wished to convert. Yet, unshakable as his strength was, it never caused him to go against charity. He truly lived the words of Christ recorded in the Gospel of Luke and which we have just heard: "Love your enemies, do good to those who hate you, bless those who curse you, pray for those who treat you badly" (Lk. 6:27-28). His eloquence made him popular with the crowds in Antioch, in Constantinople, even in exile in Asia Minor; his frankness, however, drew down upon him the hatred of some. He had devoted his gift of speech entirely to the service of justice and charity, for which he paid dearly in heart and body. Yet he did not allow this to turn him away from loving others and from seeking to do them good. He gave with no thought of return. "Do good and lend without hoping for anything in return... Give and it will be given to you" (Lk. 6:35, 38). Rather than see his followers spill the blood of his fellow citizens, he chose to surrender himself to the soldiers.

This is the pastor, dear brothers and sisters, who formed a generation of Christians in a large part of the East through his preaching and by the example of his life. This is the witness that is presented to you today as you seek to strengthen your church communities.

5. Vatican II spoke of the "Christian community" as a sign of the presence of God in the world. "By the eucharistic sacrifice it is on the way to the Father with Christ; carefully nourished by the word of God, it bears witness to Christ; it walks in love and glows with an apostolic spirit" (Decree on the Missionary Activity of the Church, 15). May your parishes and your various communities carry out this program! But that it may be done according to the Gospel, it might be well to listen once again to John Chrysostom expressing his faith:

"Am I relying on my own strength? I possess his word; that is my support, my security and my harbor of peace" (cf. homily delivered before his departure into exile, 1-3, PG 52, 427-430). Steep yourself in this word, he added, "you must continually find your strength in the scriptures." He also asks us to pray unceasingly, everywhere, in that temple of God which is the human heart.

John Chrysostom took great care in preparing candidates for baptism and above all in helping the baptized to understand the greatness of the gift given them by God in the sacrament. He speaks in enthusiastic terms of the

Pope John Paul II urged Canadian government leaders and members of the international diplomatic corps "to be bearers of a new vision of humanity" in a speech Sept. 19 at Government House in Ottawa, the Canadian capital.

Such a new vision, he said, "does not see society's problems in terms of economic, technical or political equations alone, but in terms of living people, of human beings."

The pope said it must be acknowledged that since World War II there has been "real progress" in many areas of international relations, particularly in the growing awareness that all nations are bound together in mutual dependence and solidarity.

"At the same time, we cannot close our eyes to the persistence of many unsolved problems and to the many situations of conflict and injustice which still remain as a dark mark on the international scene and as an unavoidable challenge to the international community," he said.

"Today society is not lacking in information and statistics about the ills of the world," he noted. "It is, however, lacking in sensitivity when it does not allow certain facts to influence its action: the absence of agreements to reduce and eventually to halt the arms race; the investment of scientific talent and funds in weapons of mass destruction; limited wars that continue to kill people in countries not one's own; disregard for the value and dignity of unborn life; experimentation on human embryos; the starving or undernourished children in countries affected by chronic drought or underdevelopment; the lack of basic health care; the massive flight to urban concentrations that cannot offer employment, education or food; the loss of liberty, including the freedom to practice one's religion. In all of this there is the absence of sufficient concern for the ethical dimensions that underlie and are connected with the problems of society."

A new vision of humanity demands a new vision of peace, the pope continued. "People are being killed in war-torn countries. People live in fear of the ever present possibility that tensions and conflicts will be settled by the might of weapons and not by the force of reason. People feel threatened by the very existence of powerful arsenals of destruction and by the absence of meaningful progress in disarmament negotiations. People suffer from hunger, malnutrition and disease. Many lack education and the possibility of living meaningful lives, while at the same time they see immense funds being engulfed in the arms race. It is important to state again and again that war is made in the hearts and minds of the men and women of our times and that true peace will come about only when the hearts and minds of all are converted to compassion, to justice and to love," he said.

At the core of such social problems, said the pope, are the relationships between individuals and between peoples. "These relationships must be based on a vision of the human person that proposes and extols the dignity and sacredness of every human being. The dignity of the human person is the basis of all human rights."

The pope addressed three specific human-rights problems: religious liberty, abortion, and the rights of refugees and migrants.

"I would like to draw your attention in a particular way to what I consider to be extremely fundamental in the whole question of all human rights: the right to religious freedom. Religious liberty is a right that directly concerns what is essential in the human person and what fully manifests his or her dignity: the relationship to God, the creator and ultimate destiny of every human being. It is all the

eucharist, by which we share in the victory of Easter. But he never forgets that "the first road to conversion is the condemnation of our faults. Begin by confessing your faults in order to be justified" (cf. PG 49, 263-264).

6. This insistence of John Chrysostom on the gift of grace, on faith, prayer and the sacraments, invariably issues in a statement of the requirements for Christian living; if not we would be faced with a lack of logic or with hypocrisy. And it is in this connection that he speaks with surprising vigor of charity, of the love of neighbor.

This love is reconciliation: "Let no one who has an enemy come to the holy table...Go first and be reconciled, then receive the sacrament" (cf. homily to the people of Antioch).

This love is will for unity and for fraternity. "The church does not exist so that we will remain divided when we come to it, but rather so that our divisions will be overcome there — that is the meaning of the assembly. If we come for the eucharist, let us do nothing that contradicts the eucharist" (cf. homily Co 24:2; 27:3-5).

This love is respect and welcome for the poor. "You wish to honor the body of Christ? Do not hold it in contempt when it is naked. Do not honor it here, in the church, by wearing silken robes while you allow it to remain outside suffering from the cold and lack of clothes...God needs no chalices of gold, but golden souls...Begin by feeding the hungry, and with what is left, you may decorate the altar" (cf. PG 619-622).

Love is a search for what is useful for our neighbor. "Nothing is colder than a Christian indifferent to the salvation of others" (cf. PG 60, 162-164). "We neglect the salvation of our children. We are looking for nothing but profit. We are more concerned with asses and horses than with our children...What is comparable to the art of shaping a soul?" (PG 58, 580-584).

Love involves apostolic work; it is missionary zeal that extends to the ends of the earth. "God does not ask us to succeed, but to work...If Christ, that model of pastors, worked until the very end to convert a man in despair (Judas), what must we not do for those for whom we have been commanded to hope?" (cf. homily on the Canaanite woman, 10-11). "As the leaven is absorbed into the mass, it loses none of its strength; on the contrary, it communicates it little by little...It is Christ alone who invests the leaven with its power...and when the dough has risen it becomes leaven in its turn, for all that remains" (cf. homily on Mt. 2-3).

These few strong words from St. John Chrysostom are evidence of the faith, charity, apostolic courage and hope which he sought to share with his brothers and sisters.

7. Dear brothers and sisters of New Brunswick: Is it still necessary for the progress of your communities for these exhortations to be articulated in terms of challenges adapted to our times?

I know that your community spirit

already allowed you to overcome many early difficulties in Acadia; still today you are known for your sense of fraternity, cordial hospitality and sharing. But your region, like many others, is undergoing a profound transformation which is a new test. Urban life is developing, an economic crisis affects the local communities and likewise a spiritual crisis, a crisis of values. Meanwhile, you can look to the future with serenity if you stand firm in the faith of the risen Christ, if you allow his Spirit to form within you the responses to the new challenges, if you show solidarity with one another, if you accept being a leaven in the church and in society.

"This insistence of John Chrysostom on the gift of grace, on faith, prayer and the sacraments, invariably issues in a statement of the requirements for Christian living; if not we would be faced with a lack of logic or with hypocrisy. And it is in this connection that he speaks with surprising vigor of charity, of the love of neighbor."

And your Christian communities will immediately take up the challenge if they are able to form and deepen the faith of their members through the catechesis of youth and of students, through the continuing formation of adults, through courses or retreats. It is a question of a faith that is a personal attachment to the living God and takes account of the whole creed. Do not allow religious ignorance to stand side by side with the prestige of secular knowledge! Your communities will progress and be renewed if you accord greater place to meditation on the Gospel, to prayer, to the sacraments of the eucharist and of penance.

Efforts in sharing, justice and charity — which one can call "social love" — run the risk of becoming simple philanthropy if they are not rooted in the spiritual energy to which I have made reference in the writings of St. John Chrysostom. And yet, he was speaking to a group of believers who had forgotten the ethical consequences of the faith. Today it is necessary in the first place to revive the faith which, for a certain number, has been shaken and questioned.

8. But it is evident that a well-understood faith involves all the commitments of charity of which the pastor of Constantinople spoke and which today might be called:

—Respect for persons, of their freedom, of their dignity, so that they may not be crushed by the new social constraints;

—Respect for human rights, according to the charters already well known, and including the right to life from the moment of conception, the right to one's reputation, the right to development, the right to freedom of conscience;

—The refusal of violence and torture;

—Concern for the less fortunate categories, for women, for laborers, for the unemployed, for immigrants;

—Establishment of social measures for greater equality and justice, for all men and women, regardless of individual interests or privileges;

—The will to live a simple life and to share, in contrast with the present race for profit, consumption and artificial gratification, in such a way as not to be deprived of what is essential for oneself, while also permitting the poor, whoever they may be, to lead a dignified life;

—A more universal openness toward the basic needs of the less fortunate countries, in particular those that are referred to as the "South," the regions where each day thousands of human beings die because of the lack of peace or elementary care given to them; and hence concern to inaugurate at the international level, effective solutions for a more equitable distribution of goods and opportunities on the earth;

—Missionary zeal for help among the churches.

Thus your communities will be able to provide a generous sharing that begins in the immediate neighborhood and that then opens up, without boundaries, to the world. You will not wait to settle your own social problems — that are certainly most real, and I am thinking in particular of unemployment — before living that fullness of charity described by St. John Chrysostom.

All this activity of solidarity you will accomplish individually, or by your Christian associations, and also by taking part in the initiatives of the institutions of civil society (cf. *Gaudium et Spes*, 42-43). And with the Christian motivation which sees in the other person a brother or sister in God and a member of Christ, you will be the leaven that raises the dough to a level of greater justice, fraternal solidarity and social love.

9. Your ecclesial communities will be so much more stable and dynamic if everyone plays his or her own role, according to his or her vocation and charisms, as I said this morning in the

cathedral: bishops, priests, religious, laity.

It is necessary without doubt that there be formed what you call the *groupes-relais* in order to manifest better the vitality of the church in allowing specialized activities and truly human action. But all must be vigilant for unity within the common mission of evangelization, and here the parish plays a unique role. For all groups the parish's vocation "is to be a fraternal and welcoming family home, where those who have been baptized and confirmed become aware of forming the people of God...From that home they are sent out day by day to their apostolic mission in all the centers of activity of the life of the world" (cf. *Catechesi Tradendae*, 67).

10. Dear brothers and sisters: We are a people on a journey. We toil here below with courage and strong love to construct a new world more open to God and more fraternal, one that offers some sketch of the world to come (cf. *Gaudium et Spes*, 39). Let us take care not to forget the fullness to which God calls us!

St. John Chrysostom, a disciple of the Lord, a successor of the apostles, was strengthened during the whole course of his toilsome and difficult life by an eschatological hope — the hope of what lies beyond, of the new life promised by God — which St. Paul announced in his Letter to the Corinthians: "Yes, the troubles which are soon over, though they weigh little, train us for the carrying of a weight of eternal glory which is out of all proportion to them. And so we have no eyes for things that are visible, but only for things that are invisible; for visible things last only for a time, and the invisible things are eternal" (2 Cor. 4:17-18).

Let the voice of St. Paul, let the voice of the great saint of Constantinople continue to echo in your hearts, together with the voice of your own pastors united with the successor of Peter.

Through the intercession of Our Lady of the Assumption, Our Lady of Acadia, may the church of Moncton and of the other dioceses grow, be strengthened and shine forth, in conformity with its eternal destiny. "Our regard is focused on the invisible, on what is eternal!"

more reprehensible than various forms of denial of religious freedom and of discrimination against believers and the whole community of the church still take place, notwithstanding the existence of constitutional legislation and international instruments which guarantee the right to religious liberty," he said.

The pope also said he wanted to proclaim again "the right to life and to make a renewed plea that the right to life of the unborn be respected."

"We must abhor the fact that in not a few societies abortion has become socially acceptable and is made readily available. Abortion is being presented as the ready answer to many problems: the problems of unwanted pregnancy, the problems of unmarried pregnant women, the problems of a fast-growing population, the problems of the poor. Not only does society permit the destruction of the unborn human beings, it often tries to justify that destruction. When respect for human life is systematically denied or refused, the dignity of every human being and the sacredness of all human life is being attacked," he said.

The pope appealed for greater understanding of the problems of refugees and migrants, particularly their right to retain their own culture. "Every one of these persons carries into new environments those traditions and values belonging to a culture, which is a precious heritage...The sons and daughters of a culture and nation — of any culture and nation — have a right to maintain their just traditions, to take pride in them and to have them respected by others. While it would not be right for them to seek to impose their inherited cultures on others, it is quite proper for them to expect that the respect and honor their cultures deserve will be accorded them as a rightful inheritance," he said.

Canadian Pilgrimage of John Paul II

Development: The Progress of All the Disadvantaged

The cry for peace in these times "brings with it the whole drama of our age, the whole threat." It is the nuclear threat, certainly. But even more it is the "whole threat of injustice, the threat coming from the rigid structures of those systems which man is not able to pass through — those systems which do not permit themselves to go out toward man, to go out

toward the development of peoples," Pope John Paul II said Sept. 17 during a homily in Edmonton, Alberta. The Mass was celebrated at an air force base outside Edmonton. It was one of several occasions during his Canadian pilgrimage when the pope focused on matters of justice and development. The Second Vatican Council, following all of tradition, "warns us not to stop

More than ever before, the world needs the church's women religious, the pope said Sept. 19 in Hull, Quebec. Of apostolic orders, he said: "Our world needs to discover in your communities and in your lifestyle the value of a simple and poor life in the service of the poor, the value of a life freely committed in celibacy in order to consecrate itself to Christ and, with him, to love especially those deprived of love, the value of a life where obedience and community life silently protest the excesses of an independence that is sometimes irresponsible and barren."

"Above all," said the pope, "the world needs witnesses to the free gift of the love of God. For those who doubt about God or who have the impression that he is absent, you show that the Lord is worth seeking and loving for himself."

Of contemplative women religious, the pope said: "More and more people, and among them many young people, are seeking places of grace, of prayer, of contemplation. They are thirsting for the absolute. Some come to your monasteries in search of spiritual values. To all these seekers after God, show by the truth and the transparency of your persons that belonging to Christ makes you free and that experience of God fulfills you. Without shirking the requirements of contemplative life, find ways of expressing for the culture of our time your radical option for God." To those who say: "We do not know how to pray," say again and again by your existence that dialogue with God is possible."

at an 'individualistic' interpretation of Christian ethics, since Christian ethics also has its social dimension," the pope stated. In international relations, there is a need to focus on the relationship of the Southern and Northern Hemispheres, the pope suggested. The "poor South will judge the rich North. And the poor people and poor nations — poor in different ways, not only lacking food, but also deprived of freedom and other human rights — will judge those people who take these goods away from them, amassing to themselves the imperialistic monopoly of economic and political supremacy at the expense of others." The Vatican text of the homily, part of which was given in English and part in French, follows.

"I will hear what the Lord God has to say, a voice that speaks of peace. Mercy and faithfulness have met; justice and peace have embraced" (Ps. 84 (85):8, 10).

Dear brothers and sisters in Christ,

1. These are words of today's liturgy, taken from the responsorial psalm. The God of the covenant is a God of peace. Peace on earth is a good that belongs to his kingdom and to his salvation. This good is obtained in justice and faithfulness to the divine commandments. This good, which is peace, is promised to us in different spheres: as the interior good of our conscience, as the good of our human living together and finally as a social and international good.

This last meaning was above all what Paul VI had in mind when he wrote these memorable words: "The new name for peace is development." And he wrote these words in the encyclical *Populorum Progressio* (87).

2. Today we come together here in Edmonton to make this theme of the development or progress of peoples the principal object of our meditations and prayers in the eucharistic sacrifice. In this eucharistic community is fathered first of all the whole church of the Archdiocese of Edmonton. And I wish indeed to greet this church with its pastor, Archbishop MacNeil, as well as the Eparchy of Edmonton of the Ukrainians, together with Bishop Savaryn and Bishop Greschuk. I also acknowledge with deep gratitude the presence of the large group of faithful from Saskatchewan, who have brought their crosses to be blessed. I likewise embrace in the love of Christ Jesus our Lord all the pilgrims and visitors. The refugees from Central America, Southeast Asia and Eastern Europe have a special place in my heart.

Considering our theme, I think that in a certain sense all Canada shares in this meeting at Edmonton. If the theme was proposed by the local community, it was certainly done so with a thought toward the whole society for which the cause of the development of peoples is a question of greatest importance and social and international responsibility. Especially since this "development" or "progress" is the new name for "peace."

3. The liturgy leads us to consider this im-

portant theme, first of all, as it is presented in the 25th chapter of St. Matthew's Gospel.

We have listened today to the Gospel about the final judgment with the same emotion as always. This passage touches some of the most fundamental questions of our faith and morality. These two fields are strictly linked to each other. Perhaps no other passage in the Gospel speaks of their relationship in such a convincing way.

Our faith in Jesus Christ finds here a kind of final expression: "The Father judges no one, but has given all judgment to the Son." (Jn. 5:22). In today's Gospel Christ stands before us as our judge. He has a special right to make this judgment. Indeed he became one of us, our brother. This brotherhood with the human race — and at the same time his brotherhood with every single person — has led him to the cross and the resurrection. Thus he judges in the name of his solidarity with each person and likewise in the name of our solidarity with him, who is our brother and redeemer and whom we discover in every human being: "I was hungry...I was thirsty...I was a stranger...naked...sick...in prison..." (Mt. 25:35-36).

And those called to judgment — on his right hand and on his left — will ask: When and where? When and where have we seen you like this? When and where have we done what you said? Or: When and where have we not done it?

The answer: "Truly, I say to you, as you did it to one of the least of these my brethren, you did it to me" (Mt. 25:40). And, on the contrary: "As you did it not to one of the least of these, you did it not to me" (Mt. 25:45).

4. "To one of the least of these my brethren." Thus: to man, to an individual human being in need.

Yet, the Second Vatican Council, following the whole of tradition, warns us not to stop at an "individualistic" interpretation of Christian ethics, since Christian ethics also has its social dimension. The human person lives in a community, in society. And with the community he shares hunger and thirst and sickness and malnutrition and misery and all the deficiencies that result therefrom. In his or her own person the human being is meant to experience the needs of others.

So it is that Christ the judge speaks of "one of the least of the brethren," and at the same time he is speaking of each and of all.

Yes. He is speaking of the whole universal dimension of injustice and evil. He is speaking of what today we are accustomed to call the North-South contrast. Hence not only East-West, but also North-South: the increasingly wealthier North and the increasingly poorer South.

Yes, the South — becoming always poorer. And the North — becoming always richer. Richer too in the resources of weapons with which the superpowers and blocs can mutually threaten each other. And they threaten each other — such an argument also exists — in order not to destroy each other.

This is a separate dimension — and according to the opinion of many it is the dimension in the forefront — of the deadly threat which hangs over the modern world, which deserves separate attention.

Nevertheless, in the light of Christ's words, this poor South will judge the rich North. And the poor people and poor nations — poor in different ways, not only lacking food, but also deprived of freedom and other human rights — will judge those people who take these goods away from them, amassing to themselves the imperialistic monopoly of economic and political supremacy at the expense of others.

5. The Gospel of today's liturgy is very rich in content. It is relevant to the different spheres of injustice and human evil. In the midst of each of these situations stands Christ himself, and as redeemer and judge he says: "You did it to me," "You did it not to me."

Nevertheless he wishes, in this final judgment — which is constantly in preparation and which in a certain sense is constantly present — to bear witness first of all to the good that has been done.

And here also that significant expression of the teaching of the church takes a start, whose principal formulation becomes the encyclical *Populorum Progressio*. What was the inner concern of Paul VI and the universal church became a dynamic action and a loud appeal that echoes to this day:

"It is not just a matter of eliminating hunger or even of reducing poverty. The struggle against destitution, though urgent and necessary, is not enough. It is a question, rather, of building a world where every man, no matter what his race, religion or nationality, can live a fully human life, freed from servitude imposed on him by other men or by natural forces. A world where freedom is not an empty word and where the poor man Lazarus can sit down at the same table with the rich man" (no. 47).

Yes, "development" is the new name for peace. Peace is necessary. It is an imperative of our time. And so is this development or progress: the progress of all the disadvantaged.

6. Today we pray in this spirit. Today's liturgy emphasizes very clearly the link between justice and peace.

Look at the first reading from Isaiah: "There will be poured on us the Spirit from above.... Integrity will bring peace, justice give lasting security. My people will live in a peaceful home, in safe houses, in quiet dwellings" (Is. 32:15, 17-18).

This was written by the prophet centuries before Christ. How lasting and unchanging are the desires of individuals and peoples.

And later on, after Christ, the apostle Paul writes in the Letter to the Philippians: "And the peace of God, which passes all understanding, will keep your hearts and your minds in Christ Jesus" (Phil. 4:7).

Yet the condition for such peace is human behavior in every dimension of existence. Hence St. Paul continues: "Fill your minds with

everything that is true, everything that is noble, everything that is good and pure, everything that we love and honor, and everything that can be thought virtuous or worthy of praise. Keep doing all the things that you learned from me and have been taught by me and have heard or seen that I do. Then the God of peace will be with you" (Phil. 4:8-9).

"The human person lives in a community, in society.... In his or her own person the human being is meant to experience the needs of others."

7. Today we are praying in Canada, in the city of Edmonton, for the progress of peoples. Hence, according to the words of Pope Paul VI we are praying for peace because we are praying for what constitutes its contemporary meaning. The words of the prophet Isaiah and of the apostle to the gentiles indicate the same thing. This is what we are praying for as we celebrate this eucharist and share in it.

May our prayer pierce the heavens! May the God of peace be with us!

May the God of peace be with us! This cry brings with it the whole drama of our age, the whole threat. The nuclear threat? Certainly!

But even more: the whole threat of injustice, the threat coming from the rigid structures of those systems which man is not able to pass through — those systems which do not permit themselves to go out toward man, to go out toward the development of peoples, to go out toward justice, with all its requirements, and toward peace.

Is the global account not perhaps ever increasing — the global account of what we "have not done for one of the least of the brethren"? For millions of the least of the brethren? For billions?

This must also be said here in Canada, which is as vast as a continent. And at the same time here, from this very place, it must likewise be said to all people of good will and to all groups, communities, organizations, institutions, nations and governments, that everything we "have done" and what we will still do, what we will plan and will do with greater energy and determination — all of this really matters.

And the account is increasing and must increase of what we "have done" for one person, for millions, for billions: the account of good in human history.

The judgment spoken of in today's Gospel is constantly being prepared and is already taking place: What you did for one...for millions...for billions, "you did it to me."

May the God of peace be with us, here in Canada and everywhere.

May justice and peace embrace (cf. Ps. 84 (85):10) once again at the end of the second millennium which prepares us for the coming of Christ, in glory. Amen.

Among the pope's Canadian addresses on justice, development and economic reform was one in Flatrock, Newfoundland, that appeared in last week's issue of Origins (vol. 14, no. 15; pp. 229f). In that text the pope said at one point: "With careful stewardship, the sea will continue to offer its harvest. However, during the last few years the means of processing and distributing food have become more technically sophisticated. The fishing industry has also been concentrated more and more in the hands of fewer and fewer people. Around the globe more and more small or family fishing concerns lose their financial independence to the larger and capital-intensive enterprises. Large industrial fishing companies run the risk of losing contact with the fishermen and their personal and family needs. They are exposed to the temptation of responding only to the forces of the marketplace, thus lacking at times sufficient financial incentive to maintain production. Such a development would put the security and distribution of the world's food supply into ever greater jeopardy, if food production becomes controlled by the profit motive of a few rather than by the needs of the many."

For a past text of current interest, see the report on economic reform presented by the Social Affairs Commission of the Canadian Conference of Catholic Bishops in December 1982. The report appeared in Origins, vol. 12, pp. 521ff.

Christian Unity in a Technological Age

A rapidly expanding technology has given new urgency to the task of Christian unity, Pope John Paul II told leaders of other Christian communions Sept. 14 in Toronto. Despite its many benefits, technology has also "ushered in a technological mentality which challenges gospel values," said the pope. "United in the name of Christ, we need to ask critical questions and assert basic principles which have a bearing on technological development...The needs of the poor must take priority...the right of workers...the preservation of the environment...These challenges present us with important areas of ecumenical collaboration and form a vital part of our mission," he said. The pope encouraged Canada's socially active ecumenical movement. "I urge you to continue, despite incomplete results and despite the unfair criticisms...of those who do not understand the importance of ecumenical activity. I willingly reiterate the position of the Catholic Church that all worthy efforts for promoting unity among Christians are a response to the will of God," he said. But, he concluded, spiritual ecumenism must have primacy, for "there can be no progress toward unity among us where there is no growth in holiness of life." The text of his address follows.

1. I am deeply pleased to join in the prayer of praise and petition with all of you who represent the different churches and Christian communions throughout Canada. With deep respect and love I greet you all in the words of the apostle Paul: "Grace to you and peace from God the Father and the Lord Jesus Christ" (2 Thes. 1:2). I also wish to greet with deep respect the leaders of the other faiths who have come here today. I thank you for your presence at this ecumenical service.

In the Gospel according to St. Matthew we are told that Jesus "went up on the mountain, and when he sat down his disciples came to him. And he opened his mouth and taught them" (Mt. 5:1-2). We too are disciples of Jesus, and together we go to him. We go to listen to his word so that he may teach us as he once taught the crowd that gathered round him on the mountain. We wish to be instructed and inspired by his message of salvation.

We also wish to pray together for the gift of unity among all Christians and to unite our hearts in praise of God: the Father, the Son and the Holy Spirit.

2. It is very good to be with you. I want you to know how deeply grateful I am for the ecumenical pastoral letter which was addressed to Christian congregations and parishes throughout Canada prior to my pastoral visit. It was heartwarming to be assured of the prayerful support and fraternal interest of so many Christian brothers and sisters. I deeply appreciate the warm welcome which you have extended to me, and I am very pleased that you have seized this opportunity to affirm the necessity of the ecumenical movement, to point out many of the important steps toward full unity which have already been taken and to encourage fresh initiatives and continued prayer for the achievement of that goal for which we so greatly long.

"The restoration of the complete unity of Christians, for which we so greatly yearn and pray, is of crucial importance."

3. Exactly 20 years ago today, Sept. 14, 1964, my predecessor Paul VI addressed those taking part in the Second Vatican Council as they gathered to begin the third general session, which was to promulgate the Constitution on the Church and the Decree on Ecumenism. Toward the end of his address he spoke directly to the observers from other churches and ecclesial communities, saying:

"We wish to assure you once more of our aim and hope to be able one day to remove every obstacle, every misunderstanding, every suspicion that still prevents us from feeling fully 'of one heart and one soul' (Acts 4:22) in Christ and in his church...This is something of the greatest importance, having its roots in the mysterious counsels of God, and we shall strive, in humility and piety, to dispose ourselves to be worthy of so great a grace."

In the 20 years that have elapsed

since these words were spoken, we can rejoice to see the great strides that have been made, for indeed many obstacles, misunderstandings and suspicions have been removed. For all of this we give thanks to God. At the same time, I am grateful for this occasion and others such as this which give us the opportunity to appreciate more fully what God's grace has wrought in our midst and which give us renewed strength and courage for pursuing together the path which still lies ahead.

4. In my first encyclical letter, *Redemptor Hominis*, written shortly after my election to the See of Peter, I stated:

"In the present historical situation of Christianity and the world, the only possibility we see of fulfilling the church's universal mission with regard to ecumenical questions is that of seeking sincerely, perseveringly, humbly and also courageously the ways of drawing closer and of union. Pope Paul VI gave us his personal example for this. We must therefore seek unity without being discouraged at the difficulties that can appear or accumulate along that road; otherwise we would be unfaithful to the word of Christ, we would fail to accomplish his testament" (No. 6).

The experience of the past six years since my election has confirmed even more in my heart the evangelical obligation "of seeking sincerely, perseveringly, humbly and also courageously the ways of drawing closer and of union."

5. We cannot turn back on this difficult but vital task, for it is essentially linked with our mission of proclaiming to all humanity the message of salvation. The restoration of the complete unity of Christians, for which we so greatly yearn and pray, is of crucial importance for the evangelization of the world. Millions of our contemporaries still do not know Christ, and millions more who have heard of Christ are hindered from accepting the Christian faith because of our tragic divisions. Indeed, the reason Jesus prayed that we might be one was precisely "so that the world might believe" (Jn. 17:21). The proclamation of the good news of our Lord Jesus Christ is greatly obstructed by doctrinal division among the followers of the savior. On the other hand, the work of evangelization bears

fruit when Christians of different communions, though not yet fully one, collaborate as brothers and sisters in Christ to the degree possible and with respect for their particular traditions.

As the third millennium of Christianity approaches, we are faced with a rapidly expanding technology which raises numerous opportunities as well as obstacles to evangelization. While it engenders a number of beneficial effects for humanity, it has also ushered in a technological mentality which challenges gospel values. The temptation exists of pursuing technological development for its own sake, as if it were an autonomous force with built-in imperatives for expansion, instead of seeing it as a resource to be placed at the service of the human family. A second temptation exists which would tie technological development to the logic of profit and constant economic expansion without due regard for the rights of workers or the needs of the poor and helpless. A third temptation is to link technological development to the pursuit or maintenance of power instead of using it as an instrument for freedom.

To avoid these dangers, all such developments need to be examined in terms of the objective demands of the moral order and in the light of the gospel message. United in the name of Christ, we need to ask critical questions and assert basic moral principles which have a bearing on technological development. For instance, the needs of the poor must take priority over the desires of the rich; the rights of workers over the maximization of profits; the preservation of the environment over uncontrolled industrial expansion; production to meet social needs over production for military purposes. These challenges present us with important areas of ecumenical collaboration and form a vital part of our mission of proclaiming the Gospel of Christ. And before all of this we lift up our hearts to God, the Father of our Lord Jesus Christ.

I know that major efforts of ecumenical collaboration have been taking place in Canada for a number of years; in more recent years there have been an increasing intensity and a growing longing for complete union in

"The temptation exists of pursuing technological development for its own sake, as if it were an autonomous force with built-in imperatives for expansion, instead of seeing it as a resource to be placed at the service of the human family."

Christ. The various theological dialogues between the churches have been very significant, and several inter-church coalitions for social justice and human rights have proven to be particularly important in view of the special problems of our technological age. I deeply admire the Christian spirit which has produced these generous efforts. And I urge you to continue despite incomplete results and despite the unfair criticisms which you may at times encounter on the part of those who do not understand the importance of ecumenical activity. I willingly reiterate the position of the Catholic Church that all worthy efforts for promoting unity among Christians are a response to the will of God and the prayer of Christ. They are an essential part of our mission to live the truth in charity and to proclaim the Gospel of Christ.

6. Ecumenical collaboration, as we have discovered, can take many forms: working together in projects of fraternal service, engaging in theological dialogue and joint ventures to understand our troubled past, cooperative actions for justice and for the humanizing of the technological society, and many others. All of these are of great value

and need to be continued in earnest, especially those which promote the truth and help us grow in fraternal charity. At the same time, we all need to remember the primacy of the spiritual activities which the Second Vatican Council considered as the very soul of the ecumenical movement (Cf. *Unitatis Redintegratio*, 8). I am referring to the faithful practice of public and private prayer for reconciliation and unity, and to the pursuit of personal conversion and holiness of life. Without these, all other efforts will lack depth and the vitality of faith. We would too quickly forget what St. Paul teaches, namely, that "all this is from God, who through Christ reconciled us to himself and gave us the ministry of reconciliation" (2 Cor. 5:18).

There can be no progress toward unity among us where there is no growth in holiness of life. In the Beatitudes Jesus indicates the way to holiness: "Blessed are the poor in spirit...Blessed are those who mourn...Blessed are the meek...Blessed are those who hunger and thirst for righteousness..." (Mt. 5:3ff). In seeking to be counted among these "blessed ones," we shall grow in holiness ourselves; but at the same time we shall also be making a contribution to the unity of all followers of Christ and thus to the reconciliation of the world. True holiness of life, which draws us closer to the heart of the Savior, will strengthen our bonds of charity with all people and especially with other Christians.

Let us, then, strive to be counted among those "blessed ones" of the Beatitudes, "hungering and thirsting for righteousness" in a technological age, praying for unity with one another and with all who believe in Christ, yearning in hope for the day when "there will be only one flock and one shepherd" (Jn. 10:16).

Canadian Pilgrimage of John Paul II

The Gospel of the Eight Beatitudes

Pope John Paul II concluded his Canadian pilgrimage with a Mass for peace and justice held outside Ottawa, at Le Breton Flats, Sept. 20. In his homily, a meditation on the Beatitudes, he gave what he called a final synthesis of the themes of his 12-day trip across Canada. Not only do the Beatitudes reveal that "the way to peace is through

justice"; they also reveal that "the way to justice and peace begins with the redemption of the world which Christ accomplished by the power of his cross and resurrection," he said. In a world in which violence threatens to destroy the sources of human life, Christ stands as "the defender of all that is human," he continued. Only through Christ will

"what is human and heroic in human beings...recover its strength and its power. No form of historic materialism can give it either a foundation or a warrant. Materialism can only question, diminish, trample underfoot, destroy, shatter that which is most profoundly human," he said. To work for peace and justice is "a human, Christian and

apostolic duty," said the pope. "We know that the sources of the conflicts are found wherever injustice kills or wherever the dignity of people is scoffed at. To build peace, we must establish justice." The text of his homily follows.

1. "Happy are those who hunger and thirst for justice" (Mt. 5:6). "Happy are the peacemakers" (Mt. 5:9).

At the end of my pilgrimage on Canadian soil, in your capital city Ottawa, in this Mass, we pray for justice and peace.

We pray for justice and peace in the contemporary world and we base our prayer on the Beatitudes of Christ according to the Gospel of St. Matthew. We pray for peace, and the way to peace is through justice. That is why those who truly hunger and thirst for justice are at the same time peacemakers.

I would like the theme that focuses our prayer today in the context of the eucharistic sacrifice to unite all those who participate in it, all those who are gathered by the thousands here at the foot of the splendid Gatineau Hills, by the banks of the Ottawa River, around His Grace Joseph Aurele Plourde, archbishop of your city. To His Grace, to all the residents of Ontario and of Canada and to all those who join us from afar, I extend my warmest greetings. This river was in the past the gateway to the heart of your continent, when European cultures initially came into contact with those of its first inhabitants. Today I am among you as a pilgrim of peace and, in my last homily on Canadian soil, I would like to expand on everything I have said during my pastoral mission here. I would like to make a final synthesis based on the eight Beatitudes of Christ.

2. In the Beatitudes we encounter, first of all, a person: the Divine Master. It is of him that Isaiah speaks when he announces that a great light has shone on those who dwell in the land of deep shadow (cf. 9:1).

Those same words ring out on the night of Christmas: "For there is a child born for us, a son given to us and dominion is laid on his shoulder" (9:5).

The power laid on the shoulder of the child born in the night of Bethlehem is confirmed by the majesty of the cross. The crucified one truly carries in himself the whole power of the redemption of the world.

And it is he, Christ crucified, whom Isaiah calls: "Wonder Counselor, Mighty God, Eternal Father, Prince of Peace" (9:5).

God forever confirmed the power of the crucified Christ when he raised him up. The Redeemer, risen from among the dead, says to the apostles as he leaves them: "All power in heaven and on earth have been given

to me. Go, therefore, make disciples of all nations" (Mt. 28:18-19).

Thus, Christ always remains in the midst of humanity as this "great light" of Isaiah which shines "on those who dwell in the land of darkness."

He remains the "Prince of Peace" and the "Wonder Counselor." The way to justice and peace begins with the redemption of the world which Christ accomplished by the power of his cross and resurrection.

3. This is critical to remember at a time when human beings, when nations and all of humanity are desperately seeking the way to peace. "*Genus humanum arte et ratione vivit*": Human beings live by wisdom, by culture and by morality. Violence is in complete contradiction to such a life. Violence creates the justifiable need for defense. And at the same time, violence threatens to destroy the sources of human life. Not only does it threaten to kill human beings, millions of men and women, but it threatens to destroy all that is human.

In the midst of this threatened human family, Christ continues to stand as the Prince of Peace, as the defender of all that is human.

The Gospel of the eight Beatitudes is nothing other than a defense of what is most profoundly human, of what is most beautiful in human beings, of what is holy in them:

"How happy are the poor in spirit...

"Happy the gentle...

"Happy those who mourn...

"Happy the merciful...

"Happy the pure in heart...

"Happy are those who are persecuted in the cause of right...

"Happy are you when people abuse you and persecute you and speak all kinds of calumny against you on my account...this is how they persecuted the prophets before you."

4. The Gospel of the eight Beatitudes is a constant reaffirmation of what is most profoundly human, of what is heroic in human beings. The Gospel of the eight Beatitudes is firmly linked to the cross and the resurrection of Christ. It is only in the light of the cross and the resurrection that what is human and heroic in human beings will recover its strength and its power. No form of historic materialism can give it either a foundation or a warrant. Materialism can only question, diminish, trample underfoot, destroy, shatter that which is most profoundly human.

The Gospel of the eight Beatitudes is, at its very roots, tied to the mystery, to the reality of the redemption of the world.

Indeed the reality of the redemption of the world is the sole basis for the Beatitudes and more particularly of those two which are so very important amid the dangers of our time:

"Happy those who hunger and thirst for justice."

"Happy the peacemakers."

Awareness of redemption touches in its depth the heart of those who are tormented by the threats now facing the world.

If we can accept the Gospel of the Beatitudes of Christ we will not be afraid to face up to these threats.

5. The moral conscience of humanity is discovering, by various means, the bond that exists between justice and peace. We should do everything necessary so that this consciousness, recovered at the price of immense sacrifice since World War II, will not be submerged anew by the spread of violence.

Contemporary men and women, nations, humanity, seek untiringly the ways which lead to justice and peace. Unceasingly the church participates in this great task. Particular churches and episcopates share in this effort, as does the Holy See. It is a human, Christian and apostolic duty.

6. Pope John XXIII addressed a remarkable appeal to the world in his encyclical *Pacem in Terris*. There he analyzed at length the conditions for peace, and he invited us to become artisans of peace and justice in all the spheres in which the human community acts.

In its turn, the Second Vatican Council, when it considers the place of the church in the context of the modern world, again takes up this reflection; it asks us to safeguard peace and to build up the community of nations (*Gaudium et Spes*, II, V).

Pope Paul VI did not cease to act in that sense. To the General Assembly of the United Nations he issued this prophetic cry: "War never again!" He emphasized the links between peace and the development of peoples, of which I have spoken a few days ago in Edmonton. Paul VI also instituted the World Day of Peace on Jan. 1. From that time on, at the beginning of each year all are called to prayer and action for peace; it is the occasion for the pope to renew his appeals to all people, so that they may opt for peace and take the necessary steps to overcome tensions and to dispel growing dangers.

Shortly after my election I was able to answer the invitation of the United Nations and to assure the international community not only that the Apostolic See supports their efforts but that "the Catholic Church in every place on earth proclaims a message of peace, prays for peace, educates for peace" (Discourse to the 34th General Assembly of the United Nations, Oct. 2, 1979, no. 10).

Today I renew my appeal. For we know that after the world war tensions and confrontations have not ceased, that they provoke wars which, while

localized, are no less murderous. And we know that the sources of the conflicts are found wherever injustice kills or wherever the dignity of people is scoffed at. To build peace we must establish justice.

What moral conscience could resign itself, without reacting, when there exist "frightful disparities between excessively rich individuals and groups on the one hand, and on the other hand the majority made up of the poor or indeed of the destitute" (*ibid.*, 18)?

What moral conscience could resign itself to superficial arrangements which cover injustice, as long as somewhere on the planet man is wounded "in his most personal belief, in his view of the world, in his religious faith and in the sphere of what are known as civil liberties" (*ibid.*, 19)?

Will we be peacemakers hungering for justice if we consent without reacting to "the breathtaking spiral of armaments" presented as being "at the service of world peace" (*ibid.*, 22), while the arms race is a real threat of death and while its economic cost deprives so many countries of the effective means for their development?

Our duty remains urgent at this time. We shall be peacemakers if our conscience makes us aware of the dangers, energetic to winning acceptance for dialogue and sharing, attentive to respecting the point of view of others at the same moment that we defend our own rights, faithful to love for humanity and receptive to the gift of God!

We shall be disciples of Christ and true brothers and sisters among ourselves if together we take our part in the thrust of civilization, which for centuries has been in one direction: that of guaranteeing "the objective rights of the spirit, of human conscience and of human creativity, including man's relationship with God" (*ibid.*, 19). We shall be peacemakers if all our action is based on respect for the one who calls us to live according to the law of his kingdom and from whom all power comes (cf. Jn. 19:11).

7. In this way, therefore, one cannot permit the moral conscience of humanity to give in to violence. It is necessary to maintain that close link which unites peace and justice, peace and the defense of the inviolable rights of individuals and of nations!

It is necessary to protect people from death — millions of people — from nuclear death and death from starvation. It is necessary to protect from death all that is human!

With this intention, today our prayer for justice and peace rests upon the Gospel of the eight Beatitudes.

In a word, what does this Gospel proclaim? Let us read it one more time:

"How happy are the poor in spirit: Theirs is the kingdom of heaven.

"Happy the gentle: They shall have the earth for their heritage.

"Happy those who mourn: They shall be comforted.

"Happy those who hunger and thirst for what is right: They shall be satisfied.

"Happy the merciful: They shall have mercy shown them.

"Happy the pure in heart: They shall see God.

"Happy the peacemakers: They shall be called children of God.

"Happy those who are persecuted in the cause of right: Theirs is the kingdom of heaven.

"Happy are you when people abuse you and persecute you and speak all kinds of calumny against you on my account. Rejoice and be glad for your reward will be great in heaven!" (Mt. 5:1-12).

Let us allow ourselves to be seized by the Spirit of Christ. May he fill us with the truth of these words, with the power of the love that inspires them! May our prayer enable us not only to seek peace, but to bring our will into harmony with the will of God as it is revealed to us by Christ. For peace among people will always be precarious if we are not at peace with God, if we do not conform ourselves in our most inner being to the plan of God for the

history of the world. May our justice be the reflection of his justice! Recognizing our sinfulness, let us allow God to reconcile us with himself, the author of life, and, at the same time, with our brothers and sisters. This reconciliation, which we cannot fully realize by ourselves, we shall attain by grace if we faithfully unite ourselves to the immense supplication of those who pray.

8. In a word, then, what does the Gospel of the eight Beatitudes proclaim?

It says that the poor in spirit, the gentle, the merciful, those who hunger and thirst for justice, the peacemakers — all these are invincible! It says that the final victory belongs to them! To them belongs the kingdom of truth, of justice, of love and of peace! May their weakness, their difficulty in surmounting what divides and opposes not defeat them. Human forces are not enough to apply the Gospel, but the strength of Christ permits the purification and the conversion of hearts, for he gave himself so that humanity might possess his peace!

And it is this perspective which Christ by his Gospel and redemption has truly opened up to those who practice his Beatitudes.

Hear me, you who in various parts of the world suffer persecution in the cause of Christ, you the poor suffering from oppression and injustice as if you were daily being ground into dust by those systems which crush humanity!

You all who are truly people of good will!

We say that Christ is Wonder Counselor.

We say that Christ is Prince of Peace.

We say that Christ is the crucified and risen one.

"Dominion is laid on his shoulder."

"Wide is his dominion...for his royal power which he establishes and makes secure in justice and integrity" (Is. 9:6).

"Your kingdom come!"

Canadian Pilgrimage of John Paul II

Bishops: Heralds of the Faith

"All the ethical reflections and the questions which we can and must raise as pastors before the human, social and cultural problems of our times...are subordinated to the proclamation of salvation in Jesus Christ...Only the word of God holds the key to our existence and enlightens our paths," Pope John Paul II told the bishops of Canada in wide-ranging address in Ot-

tawa Sept. 20, the final day of his visit. Humanism "depends for us Christians on God, the creator and redeemer...That is why we must proclaim the good news of God in season and out of season, in all its power and originality," he said. "If the world no longer dares to speak about God, it expects from the church, and especially from the bishop and from the priests, a word which

witnesses to God with strength and conviction, in a persuasive and adapted language, without ever reducing the greatness of the message to the expectation of the listeners." The pope also discussed family life, sex education, consumerism, the sacraments, priests, vocations, the missions and religious liberty. His address follows.

(Gilder/ARD)
June 1, 1987
6:00 p.m.

PRESIDENTIAL REMARKS: VATICAN MEETING WITH POPE JOHN PAUL II
ROME, ITALY
SATURDAY, JUNE 6, 1987

I am truly grateful for the opportunity to visit with you in this place of peace. Your Holiness, you have always said that the power of love for our fellowman is stronger than the evils that befall humankind. One feels the power of that strong moral force here, in this holy city of St. Peter, just as we see it in your courageous and compassionate leadership.

Your Holiness, on my last visit here, I urged you to return, to carry your ministry to the Southern and Western sections of ^{the United States} our country; you have graciously agreed, and I know that all America looks forward to your arrival in September. You will find in our country a deeply religious people, a people devoted to the same ideals and values you so eloquently champion -- a striving for peace and justice, human rights, and above all, our duty as fellow creatures of God to love one another.

④ Your Holiness, not long ago you visited Canada where you spoke passionately of the moral obligation of the wealthier nations to share with those less fortunate. Recently, I also traveled to Canada and said it is time that we take up that challenge, to share our prosperity with the ^{under-}undeveloped nations, with generous aid, yes, but also in the most effective way we know: by sharing the conditions that promote prosperity.

Your Holiness, you have spoken eloquently of "the moral causes of prosperity," among them hard work, honesty, initiative, thrift, spirit of service, and daring. In many countries today,

we see economic revolutions founded on this basic tenet, that the sources of prosperity are moral ones, that the spirit and imagination of man, freed of statist shackles, is a revolutionary force for growth and human betterment.

In your travels, you have inspired millions -- people of all races and all faiths -- who have felt the intensity of your desire for peace and brotherhood among men. As you embark on a pastoral visit to the land of your birth, Poland, be assured that the hearts of the American people are with you. Our prayers will go with you in profound hope that soon the hand of God will lighten the terrible burden of brave people everywhere who yearn for freedom, even as all men and women yearn for the freedom that God gave us all when he gave us a free will.

We see the power of the spiritual force in that troubled land, uniting a people in hope, just as we see the powerful stirrings to the East of a belief that will not die, despite generations of oppression. Perhaps it is not too much to hope that true change will come to all countries which now deny or hinder the freedom to worship God. And perhaps we will see that change comes through the reemergence of faith, through the irresistible power of a religious revival. For despite all the attempts to extinguish it, the people's faith burns with a passionate heat; once allowed to breath free, that faith will burn so brightly it will light the world.

Your Holiness, when I last visited you, our representative in Vatican City was a personal envoy. Now, I am happy to say, America is represented here by a full-fledged diplomatic mission

at the ambassadorial level. The congruence of our efforts deserves nothing less, for we join with the Holy See in our concern for a world of peace, where armaments are reduced and human rights respected; a world of justice and hope, where each of God's creatures has the means and opportunity to develop to his or her full potential.

Your Holiness, I am reminded of the passage from Scripture of St. Peter walking out on the water after Christ. We know that as long as he kept his eyes on our Savior, as long as his faith was strong, he was held up, but as soon as his faith faltered, he began to sink. Your Holiness, with gentle chidings and powerful exhortations you have continually directed our thoughts to the spiritual source of all true goodness and happiness.

At the opening of the Second Vatican Council -- ^{4 4 4 OK} in which you ^{Current} played such an important role -- ^{bid.} Pope John XXIII spoke of the ^{1979.} duty of every Christian to "tend always toward heaven." In your great courage and compassion, in your piety and the boundless energy with which you carry out your ministry, you have set an example for the world. It is an example that challenges us all to live a life of charity, to live a life of prayer, to work for peace, and in that beautiful phrase of John XXIII, to "tend always toward heaven."

I know that today marks the beginning of a very important time for you personally, and for the people of your faith, for it is this day that you begin the observance of a year of prayer and devotion to the Virgin Mary with a worldwide prayer for peace.

Page 4

I wish you great joy, happiness, and fulfillment in the coming months. I thank you, your Holiness, and may God bless you.

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ADD-ON ONE

NATIONAL SECURITY COUNCIL
WASHINGTON, D.C. 20506

May 28, 1987

MEMORANDUM FOR ANTHONY R. DOLAN

FROM: GRANT S. GREEN, JR. *Bob f*
SUBJECT: Rationale for Changes to Vatican Remarks

Attached is a copy of our previous memorandum forwarding proposed changes to the Vatican remarks. In response to your request for justification and who made the changes, we have annotated the remarks (Tab A).

Attachment

Tab A Annotated Remarks

(Gilder/ARD)
May 22, 1987
4:30 p.m.

PRESIDENTIAL REMARKS: VATICAN MEETING WITH POPE JOHN PAUL II
ROME, ITALY
JUNE 6, 1987

I am truly grateful for the opportunity to visit with you in this place of peace. Your Holiness, you have always said that the power of love for our fellowman is stronger than the evils that befall humankind. One feels the power of that strong moral force here, in this holy city of St. Peter, just as we see it in your courageous and compassionate leadership.

Your Holiness, on your last visit to our country, I urged you to return, to carry your ministry to the Southern and Western sections of our country; you have graciously agreed, and I know that all America looks forward to your arrival in September. You will find in our country a deeply religious people, a people devoted to the same ideals and values you so eloquently champion -- a striving for peace and justice, human rights, and above all, our duty as fellow creatures of God to love one another.

Your Holiness, not long ago you visited Canada where you spoke passionately of the moral obligation of the wealthier nations to share with those less fortunate. Recently, I also traveled to Canada and said it is time that we take up that challenge, to share our prosperity with the undeveloped nations, with generous aid, yes, but also in the most effective way we know: by sharing the conditions that promote prosperity.

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honesty, and courage. In many countries today, we see economic revolutions founded on this basic tenet, that the sources of prosperity are moral ones, that the spirit and imagination of man, freed of statist shackles, is a revolutionary force for growth and human betterment.

In your travels, you have inspired millions -- people of all races and all faiths -- who have felt the intensity of your desire for peace and brotherhood among men. As you embark on a pastoral visit to the land of your birth, Poland, be assured that the ^{best interests} hearts of the American people, ^{as with you,} ~~too, reach out to that~~ ^{State/Eur} ^{concerned with} ^{Pope's trip} ^{to Poland} ~~troubled land.~~ [Our prayers will go with you in profound hope that soon the hand of God will lighten the terrible burden of a brave people who yearn for freedom, even as all men and women yearn for the freedom that God gave us all when he gave us a free will.]

We see the power of the spiritual force in that troubled land, uniting a people in hope, ~~just as we see the powerful~~ ^{all} ~~stirrings to the East of a belief that will not die, despite~~ ^{NSC} ~~generations of oppression.~~ Perhaps it is not too much to hope that true change will come to those countries which now deny their people the freedom to worship [our] God. And perhaps we will see that change comes through the reemergence of faith, through the irresistible power of a religious revival. For despite all the attempts to extinguish it, the people's faith burns with a passionate heat; once allowed to breath free, that faith will burn so brightly it will light the world.

→ State suggested; NSC supports. Rationale = Heavily religious theme may not be most propitious on eve of Pope's visit to Poland. Replacement language makes same points from more appropriate (secular) direction.

The destinies of that brave and unhappy land are close to our hearts, too. We know how important faith has been in sustaining hope, and how important hope has been in sustaining courage through many dark times. And we believe that faith and hope can and will light up a future of freedom not only in Poland but in every country where brute power and cruel ignorance stand in their way.

Your Holiness, when I last visited you, our representative in Vatican City was a special envoy. Now, I am happy to say, America is represented here by a full-fledged diplomatic mission at that ambassadorial level. The congruence of our efforts deserves nothing less, for we join with the Holy See in our concern for a world of peace, where armaments are reduced and human rights respected; a world of justice and hope, where each of God's creatures has the means and opportunity to develop to his or her full potential.

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I know that June marks the beginning of a very important time to you personally, and for the people of your faith, for it is this month that you begin the observance of a year of prayer and devotion to the Virgin Mary. I wish you great joy, happiness, and fulfillment in the coming months. I thank you, your Holiness, and may God bless you.

NATIONAL SECURITY COUNCIL
WASHINGTON, D.C. 20506

3976

Carol

May 27, 1987

MEMORANDUM FOR ANTHONY R. DOLAN

FROM: GRANT S. GREEN, *GR.*

SUBJECT: Presidential Remarks: Vatican Meeting with Pope
John Paul II, Rome Italy, June 6, 1987
and States

Attached are NSC's *✓* recommended changes to the Vatican speech.
~~State's comments will be provided later.~~

Attachment

Tab A Draft Vatican Remarks

cc Rhett Dawson

(Gilder/ARD)
May 22, 1987
4:30 p.m.

PRESIDENTIAL REMARKS: VATICAN MEETING WITH POPE JOHN PAUL II
ROME, ITALY
JUNE 6, 1987

I am truly grateful for the opportunity to visit with you in this place of peace. Your Holiness, you have always said that the power of love for our fellowman is stronger than the evils that befall humankind. One feels the power of that strong moral force here, in this holy city of St. Peter, just as we see it in your courageous and compassionate leadership.

Your Holiness, on your last visit to our country, I urged you to return, to carry your ministry to the Southern and Western sections of our country; you have graciously agreed, and I know that all America looks forward to your arrival in September. You will find in our country a deeply religious people, a people devoted to the same ideals and values you so eloquently champion -- a striving for peace and justice, human rights, and above all, our duty as fellow creatures of God to love one another.

Your Holiness, not long ago you visited Canada where you spoke passionately of the moral obligation of the wealthier nations to share with those less fortunate. Recently, I also traveled to Canada and said it is time that we take up that challenge, to share our prosperity with the undeveloped nations, with generous aid, yes, but also in the most effective way we know: by sharing the conditions that promote prosperity.

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In your travels, you have inspired millions -- people of all races and all faiths -- who have felt the intensity of your desire for peace and brotherhood among men. As you embark on a pastoral visit to the land of your birth, Poland, be assured that the ^{best wishes} hearts of the American people, ^{go with you.} ~~too, reach out to that troubled land.~~ [Our prayers will go with you in profound hope that soon the hand of God will lighten the terrible burden of a brave people who yearn for freedom, even as all men and women yearn for the freedom that God gave us all when he gave us a free will.]

We see the power of the spiritual force in that troubled land, uniting a people in hope, ~~just as we see the powerful stirrings to the East of a belief that will not die, despite generations of oppression.~~ Perhaps it is not too much to hope that true change will come to those ^{all} countries which now deny their people the freedom to worship [our] God. And perhaps we will see that change comes through the reemergence of faith, through the irresistible power of a religious revival. For despite all the attempts to extinguish it, the people's faith burns with a passionate heat; once allowed to breath free, that faith will burn so brightly it will light the world. ✓

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DoS
replacement
language
(next pg.)

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NATIONAL SECURITY COUNCIL
WASHINGTON, D.C. 20506

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ADD-ON ONE

CAPO C

Josh Gildea
Advance
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MEMORANDUM FOR ANTHONY R. DOLAN

FROM: GRANT S. GREEN, JR.

SUBJECT: Rationale for Changes to Vatican Remarks

Attached is a copy of our previous memorandum forwarding proposed changes to the Vatican remarks. In response to your request for justification and who made the changes, we have annotated the remarks (Tab A).

Attachment

Tab A Annotated Remarks

NATIONAL SECURITY COUNCIL
WASHINGTON, D.C. 20506

MEMORANDUM FOR ANTHONY R. DOLAN

FROM: GRANT S. GREEN, JR.

SUBJECT: Presidential Remarks: Vatican Meeting with Pope
John Paul II, Rome Italy, June 6, 1987

Attached are NSC's recommended changes to the Vatican speech.
State's comments will be provided later.

Attachment

Tab A Draft Vatican Remarks

(Gilder/ARD)
May 22, 1987
4:30 p.m.

PRESIDENTIAL REMARKS: VATICAN MEETING WITH POPE JOHN PAUL II
ROME, ITALY
JUNE 6, 1987

I am truly grateful for the opportunity to visit with you in this place of peace. Your Holiness, you have always said that the power of love for our fellowman is stronger than the evils that befall humankind. One feels the power of that strong moral force here, in this holy city of St. Peter, just as we see it in your courageous and compassionate leadership.

Your Holiness, on your last visit to our country, I urged you to return, to carry your ministry to the Southern and Western sections of our country; you have graciously agreed, and I know that all America looks forward to your arrival in September. You will find in our country a deeply religious people, a people devoted to the same ideals and values you so eloquently champion -- a striving for peace and justice, human rights, and above all, our duty as fellow creatures of God to love one another.

Your Holiness, not long ago you visited Canada where you spoke passionately of the moral obligation of the wealthier nations to share with those less fortunate. Recently, I also traveled to Canada and said it is time that we take up that challenge, to share our prosperity with the undeveloped nations, with generous aid, yes, but also in the most effective way we know: by sharing the conditions that promote prosperity.

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~~CONFIDENTIAL~~

NATIONAL SECURITY COUNCIL
WASHINGTON, D.C. 20506

Carrel

41504

May 29, 1987

MEMORANDUM FOR JOSH GILDER

FROM: TY COBB *ty*

SUBJECT: Vatican Remarks -- Rationale for Proposed Language

Josh, as you requested attached is the rationale for the proposed language changes in the President's Vatican remarks suggested by Deputy Assistant Secretaries for the Soviet Union/East Europe, Tom Simons, and West Europe, Bill Bodde. NSC concurs with the proposed change. Obviously, if this is a point about which the President feels deeply, as you indicated, then the passage should stay as is. Since State's main concern is the Holy See's reaction, we can run it by them in advance if you'd like.

Attachment

Tab A Remarks: Poland Portion

DECLASSIFIED

NLRR M347/1 # 41504

BY KML NARA DATE 6/27/13

~~CONFIDENTIAL~~

Declassify on: OADR

~~CONFIDENTIAL~~

41505

President's Remarks with the Pope:
Poland Portion

-- These are views and sentiments everyone shares with the President: question is whether it is useful to express them at this time and place. We feel it is not.

-- Precedent is Vice President's speech on Eastern Europe in Vienna in 1983: East European governments told us it made it harder for them to move forward in relations with us.

-- Holy Father will be present; he is working hard to encourage religious revival among Catholics and non-Catholics in Communist Europe, but does so quietly; Presidential public endorsement would politicize effort by putting in context of superpower competition. We think he would resent it.

-- By same token, it also overtly politicizes religious issues in Polish context on eve of his visit to Poland. Visit is of course intensely political, but he is keeping it formally pastoral. He would resent "Polish politicization" too.

-- Finally, current text has President speaking out on religious issues, e.g. free will, while standing next to Holy Father, who pronounces infallibly on faith and morals. He may well resent competition from secular leader.

-- Language State has proposed keeps basic sentiment while generalizing language to avoid potential difficulties described above.

DECLASSIFIED

NLRR M347/1 # 41505

BY KML NARA DATE 6/27/13

~~CONFIDENTIAL~~

CH

(Gilder/ARD)
May 27, 1987
6:30 p.m. *RR*

PRESIDENTIAL REMARKS: VATICAN MEETING WITH POPE JOHN PAUL II
ROME, ITALY
JUNE 6, 1987

I am truly grateful for the opportunity to visit with you in this place of peace. Your Holiness, you have always said that the power of love for our fellowman is stronger than the evils that befall humankind. One feels the power of that strong moral force here, in this holy city of St. Peter, just as we see it in your courageous and compassionate leadership.

Your Holiness, on your last visit to our country, I urged you to return, to carry your ministry to the Southern and Western sections of our country; you have graciously agreed, and I know that all America looks forward to your arrival in September. You will find in our country a deeply religious people, a people devoted to the same ideals and values you so eloquently champion -- a striving for peace and justice, human rights, and above all, our duty as fellow creatures of God to love one another.

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Your Holiness, when I last visited you, our representative in Vatican City was a personal envoy. Now, I am happy to say, America is represented here by a full-fledged diplomatic mission at that ambassadorial level. The congruence of our efforts deserves nothing less, for we join with the Holy See in our concern for a world of peace, where armaments are reduced and human rights respected; a world of justice and hope, where each of God's creatures has the means and opportunity to develop to his or her full potential.

Your Holiness, I know that in the Vatican there hangs a picture of St. Peter walking out on the water after Christ. We know that as long as he kept his eyes on our Savior he was held up, but as soon as his vision strayed, *+ he doubted* he sank and fell into the water. Your Holiness, with gentle chidings and powerful exhortations you have continually directed our thoughts to the spiritual source of all true goodness and happiness.

At the opening of the Second Vatican Council -- in which you played such an important role -- Pope John XXIII spoke of the duty of every Christian to "tend always toward heaven." In your great courage and compassion, in your piety and the boundless energy with which you carry out your ministry, you have set an example for the world. It is an example that challenges us all to live a life of charity, to live a life of prayer, to work for peace, and in that beautiful phrase of John XXIII, to "tend always toward heaven."

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is this month that you begin the observance of a year of prayer and devotion to the Virgin Mary. I wish you great joy, happiness, and fulfillment in the coming months. I thank you, your Holiness, and may God bless you.

A two-and-a-half-month, forty-six-city tour by Joel wound up with a three-night stand in the 19,500-seat Madison Square Garden in New York City, beginning on December 14, 1978. Of the first night's performance, Daphne Davis wrote in *Cue* (January 19, 1979): "Perched above the stage at one of three pianos in some imaginary cocktail lounge of the soul, he delivered his marvelous Tin Pan Alley rock love ballads and penetrating stories and mood narratives about Rosalinda, Billy the Kid, Virginia, and other characters whose lives and adventures flood radio stations. Though some find Joel's flashy, sophisticated lyrics and crackling pop piano playing that mimic the rhythms of city and suburban life too mainstream, I am a sucker for them as well as Joel's assault on alienation and his call for people to get closer. Like New Jersey's Bruce Springsteen, another urban/suburban rocker, Billy Joel exhibits love rather than contempt for his audiences and they, in turn, respond to his attractively raspy edge and view of life."

In March 1979 Joel was the most fervently received of the contingent of American musicians—the others included Stan Getz, Kris Kristofferson, Rita Coolidge, the Fania All-Stars, and Stephen Stills—who went to Havana, Cuba to take part in the historic "Havana Jam '79," the first cultural interchange between the United States and Cuba since 1959. As Jim Jerome reported in *People* (March 19, 1979), "Over the past twenty years the only other living person who has moved an audience with such charismatic intensity in this same venue (to use the rock term) has been Fidel Castro."

Billy Joel is a short man, five feet eight inches tall, who wears old blue jeans and beat-up sneakers, with jacket and loosened tie added when he is on stage. He and his wife live on an estate overlooking the sound near Oyster Bay, Long Island, and they also maintain their Manhattan apartment. The house on the estate has twelve rooms, including a gym and a combination studio-library containing one of his two pianos and a sound-mixing machine. For recreation, Joel reads, works out or spars a few rounds in his gym, and follows the fortunes of the New York Yankees.

In his article in the *New York Sunday News* Steven Gaines described Joel as looking "a bit rumpel." "His hair was uncombed and in shock . . ." Gaines wrote. "His deep-set brooding eyes add to his appearance of a street punk. He tries to be hard and tough, but he only looks vulnerable and cute. He has what people call 'street smarts,' backed by an uncanny ability to cut through hype and pretense." When Maureen Early interviewed him for *Newsday* (January 9, 1979), she found him to be "quiet and soft-spoken, not at all the dynamic personality he is on stage." And John Rockwell of the *New York Times* (December 10, 1978) observed that "he seems to come by his boyish, street-wise personality naturally" and that "while his overt populism

sometimes turns sentimental both in his songs and his conversation, it's a philosophy that seems to be deeply rooted in him." Joel told Rockwell: "I have a real cynicism about this whole star thing. I don't think I'm so special. I just do what I do."

References: ASCAP in Action p16+ Fall '79; N Y Sunday News II p9 S 29 '74; N Y Times II p16+ D 10 '78; Newsday II p3+ Mr 31 '74, II p3+ Je 6 '76 por, II p4+ Ja 9 '79 pors; Newsweek 92:67+ D 11 '78 pors; Rolling Stone p71+ D 14 '78 pors



John Paul II, Pope

May 18; 1920- Supreme Pontiff of the Roman Catholic Church. Address: Vatican City

In a time of crisis and controversy in the Roman Catholic Church and of need for the championing of human rights in the world, a strong moral leader, widely and enormously respected, has emerged in the person of the "Pilgrim Pope," John Paul II, the former Karol Cardinal Wojtyla of Poland, the first non-Italian Pontiff in 455 years and the first Slavic pope ever. In March 1979, five months after his election, John Paul issued the encyclical *Redemptor Hominis*—which begins with the sentence, "The redeemer of mankind, Jesus Christ, is the center of the universe and of history"—but in general he departs from papal tradition in preferring to do his work as universal pastor directly, in personal contact with his worldwide flock.

Pope John Paul is a complex man. A warm, earthy father figure, whose very presence wins the hearts of the millions who cheer him at every turn in his international pilgrimages, he is also a formidable philosopher, experienced in dialogue with Marxism, and a cagey religious statesman, steered in the crucible of totalitarianism. Coming as he does from a country where the church is under siege, where faith is not to be questioned but to be asserted against the demands of an atheistic state, John Paul approaches the spiritual disarray of Catholicism in the West with an urgent sense that the permissiveness in faith and discipline rampant since Vatican Council II has gone far enough. While espousing the ecclesiastical renewal set in motion by the council, he reaffirms such traditional doctrines as the permanence of clerical vows (he has not consented to the laicization of a single priest, as contrasted with the 2,000 a year who were dispensed by Pope Paul VI), an exclusively male priesthood, and the centuries-old stands against divorce, artificial means of birth control, sex outside of marriage, homosexual acts (as distinguished from homosexuality), and abortion. While conservative theologically, he is liberal in his work for "the construction of a just world," a goal that includes peace, disarmament, and the conquering of world hunger, and his constant reiteration of the inalienable, irreducible value of the individual human person.

The second of two children in a strict Catholic family, Pope John Paul II was born Karol Jozef Wojtyla in Wadowice, Poland on May 18, 1920. His mother Emilia (Kaczorowska) Wojtyla, who was of Lithuanian descent, died when he was nine, and his much older brother, Edmund, a physician, died four years later. His father, Karol Wojtyla Sr., a pensioned army sergeant, died in 1942.

As a schoolboy, Karol Wojtyla excelled in athletics and dramatics as well as academic work. In 1938 he enrolled as a student of literature at Jagiellonian University in Krakow, where he acted with an amateur theatrical troupe and participated in poetry readings and literary discussion groups. During the Nazi occupation of Poland, he began his seminary studies clandestinely, while earning his living as a manual laborer in a quarry and a chemical factory.

Wojtyla was ordained in Krakow on November 1, 1946. Following his ordination, he first did pastoral work with French working-class youth as well as with Polish refugees in France and then engaged in further study at the Pontifical Angelicum University in Rome. At the university he studied under the eminent French Dominican Reginald Garrigou-Lagrange, an uncompromising traditionalist who contributed to his theological conservatism. His doctoral dissertation in theology was on the sixteenth-century Spanish poet and mystic St. John of the Cross, and his postdoctoral

thesis in philosophy (required for university status in Poland) was a study relating the phenomenological thought of Max Scheler to the treatment of ethics in the works of St. Thomas Aquinas.

Back in Poland, Wojtyla did parish work for several years before becoming a professor of ethics at the Catholic University of Lublin. In 1958 he was consecrated Auxiliary Bishop of Krakow, under Archbishop Eugeniusz Baziak. Four years later, after the death of Archbishop Baziak, he was named Vicar Capitular, in charge of the Archdiocese of Krakow, and he became Archbishop in name as well as in fact in 1964. Pope Paul VI elevated him to the Cardinalate on May 29, 1967.

Meanwhile, at Vatican Council II (1962-65), Wojtyla addressed the Council fathers on several occasions, most memorably on the subject of religious liberty—which, he pointed out, the Church could not claim for itself without conceding it to others. As a Cardinal, Wojtyla made several international journeys, including two trips to the United States, one in 1969 and the other in 1976.

At the time of his elevation to the Cardinalate, Wojtyla was regarded by the Communist regime in Poland as "moderately reformist," "tough but flexible," by contrast with the Primate of Poland, Cardinal Wyszynski, who was then considered a hard-line anti-Communist of the old school. (Recently, Wyszynski, in a step advantageous to the Church, began cooperating with the government in developing nonideological social and economic programs). But from the beginning, the people, and especially the young and the workers, knew him to be a resilient enemy of Communism and champion of human rights, a powerful preacher and sophisticated intellectual able to defeat Marxists in their own line of dialogue.

The Communist authorities feared Wojtyla for his wit but respected him for his statesmanship, as George Blazynski noted in *Pope John Paul II* (1979): "Wojtyla recognized the importance of giving expression to Polish national feeling—of which the Church is the most important embodiment—without allowing it to take an explosive form that would provoke a brutal reaction by forces within and perhaps without the country."

Blazynski went on to say that Wojtyla, like Wyszynski, became a symbol of the Church as the alternative repository of a universal doctrine based on Christian rather than Marxist values. "Cardinal Wojtyla is identified in Poland as the chief advocate of still greater concessions by the State toward the Church and the people. The main issue is that of respect for all human rights, but in particular he has been concerned about education, access to the mass media, the elimination of censorship, the abandonment of atheistic propaganda and pressure, the building of churches, and freedom of religious instruction."

Following the deaths of Pope Paul VI, in August 1978, and Pope John Paul I, in September 1978, the College of Cardinals met, on October 15, 1978, in secret conclave in the Vatican to elect the 263rd (or 262nd, according to some historians) successor to St. Peter as Bishop of Rome. In the eighth round of voting, on October 16, the Cardinals chose Karol Cardinal Wojtyla, who accepted the election (with tears in his eyes) and chose the name John Paul. Shortly after his election was announced, the new Pope appeared on a balcony overlooking St. Peter's Square and addressed the crowd in his powerful voice in Italian. "I was afraid to receive this nomination," he said, "but I did it in the spirit of obedience to Our Lord and in the total confidence in his mother, the most holy Madonna." Like John Paul I, he declined coronation and was simply installed as Pope during a pontifical Mass in St. Peter's Square on October 22, 1978.

The day following John Paul's election, the Polish Episcopate issued this statement: "The servant of the Church of Krakow and of all Poland, the Deputy Chairman of the Conference of the Polish Episcopate, has been elected servant of the servants of God. We believe that it is the achievement not only of the Holy Spirit, but also of Holy Mary, the Mother of the Church, and our Lady of Jasna Gora, whom the newly elected Pope loves so much, and we believe that it is the result of the prayers of the entire Polish people who have received this reward for their faith and the vitality of their religion."

A month later Andrew M. Greeley could write in his journal, as he recounts in his book *The Making of the Popes 1978* (1979): "Karol Wojtyla, Papa Jan Pawel, owns this city [Rome] backwards and forwards, up and down, every which way. . . . His moves, his presence, his smile, his friendliness, his gesture have . . . pleased everyone. He has won the Romans. Indeed, wherever he goes there are tens of thousands of them. . . . He is great with crowds—shaking hands, smiling, talking, kissing babies."

Greeley noted a "poster one sees on the pillars and walls of the Via della Conciliazione, put up by the Communist mayor of Rome welcoming the Polish pope as a hero of the resistance against the Nazis during the war." He further observed, "The protocol types are still trying to close in on him, but without success. He just dismisses them. The more serious problem is with the security types, who are worried silly . . . as is the Italian government, which has to worry about traffic jams whenever he moves out of the Vatican."

The Pope's electrifying impact on the populace in Rome was duplicated—indeed exceeded—time and again as he traveled beyond the borders of Italy. For his first trip abroad, in January 1979, he chose Latin America, home of almost half of the world's 720,000,000 Roman Catholics and a major focal point of those

priests and prelates committed to the controversial "liberation theology," which is viewed by some of its critics as a call for leftist—perhaps even revolutionary—activism.

Throngs of sizes estimated variously between 1,000,000 and 3,000,000 people greeted John Paul in the Dominican Republic and later in Mexico. Striking a careful balance between concern for the poor and oppressed and a repudiation of "politicized theology," he told a conference of Latin American bishops in Puebla, Mexico on January 28 that while "the Church must work in favor of a more just and equitable distribution of goods, not only within each nation but also in the world in general," it cannot accept "this idea of Christ as a political figure, a revolutionary." The Pope elaborated: "If the Church makes herself present in the defense of or in the advancement of man, she does so in line with her mission [which] is religious and not social or political. . . . The Church wishes to stay free with regard to the competing [political] systems."

John Paul's return to his native Poland for nine remarkable days in June 1979 was a major breakthrough that gave new hope to the subject peoples of Eastern Europe. The thunderous outpouring of religious and patriotic affection he elicited throughout the officially atheistic country came at a time when the government was already embarrassed over food shortages because of an unexpected failure of its most recent agricultural plan. "But it was the Pope's appeal to the young that frightened the Communist party most," Paul Martin wrote in a dispatch to *Newsweek* (August 2, 1979). Martin quoted a Polish academic: "It's one thing to have the party soul-searching about flunking a growth target. But admitting you've lost the youth is another."

On September 30 the Pontiff flew to Ireland, where he celebrated Mass for 1,200,000 people (the largest number to attend a Mass any time, anywhere) in Dublin. Moving on to Drogheda, near the border of strife-torn Ulster, he begged Catholics and Protestants alike, and especially the militant provisional wing of the Irish Republican Army, "to turn away from the paths of violence and return to the ways of peace."

After praying at the Shrine of Our Lady of Ireland at Knock on October 1, John Paul flew on to the United States. During his six-day whirlwind American tour, the six American cities he visited—Boston, New York, Philadelphia, Des Moines, Chicago, and Washington, D.C.—declared virtual holiday, and public officials outdid each other in providing him with a reception that was, in toto, of staggering, unprecedented magnitude. Similarly, private citizens, Catholic and non-Catholic alike, flocked by the millions to glimpse the Pope. It was only a few short years ago that such mass forgetfulness of sectarian difference would have been unthinkable (and, politically, suicidal) in the United States.

Among the highlights of the Pope's American tour were his address on world problems, especially peace and disarmament, at the United Nations; his playful give-and-take with an audience of Catholic high school students at Madison Square Garden in New York City; and his meeting with Jimmy Carter in the White House—a papal first among the numerous firsts being accumulated by John Paul).

During the Pope's visit to the United States he warned members of the "consumer" society to beware of the dangers of secularism, materialism, and selfishness, and admonished them to accept a lowering of their living standards to help the have-nots in their own country and in the Third World. On several occasions he pointed out that human life is a "precious gift of God" and called on Catholics to "stand up every time life is threatened" by abortion, lax marital standards, and the limiting of family size for the sake of material comfort. There were protests: the most dramatic occurred during the last day of Pope John Paul's visit, when Sister Theresa Kane, president of the Leadership Conference of Women Religious, introducing John Paul to an audience of women religious at the Shrine of the Immaculate Conception in Washington, surprised him by stating, "The Church must regard the possibility of women being included in all the ministries of the Church."

Next the Pope reportedly planned to visit the Philippines and Brazil; and China, Israel, and Russia were on his prospective itinerary. At an unprecedented four-day session of the College of Cardinals in Rome in November 1979 John Paul reported to and consulted with the prelates on church finances and other matters. He also planned to call the Netherlands' bishops to a special meeting in Rome in an effort to settle the serious rift between Dutch conservatives and liberals. Father James Davern, the president of Donnelly College in Kansas City, observed that the Pope sensed "a drifting in the church and he is trying to get in touch with all groups to get his house in order." The Jesuit theologian Avery Dulles suspected that John Paul "feels a certain era is coming to an end and he wants to get us into a phase where people will come together. He is trying to mobilize the worldwide church."

Among the books written by Pope John Paul are *Miłość i odpowiedzialność* (1962), a statement on sex, marriage, and birth control that has been translated into English as *Fruitful and Responsible Love* (Seabury, 1979); the phenomenological treatise *Osoba i czyn* (1969), published in English as *The Acting Person* (Raidal, 1969); *Znaki sprzeczności* (1976), a spiritual testament, translated into English as *Sign of Contradiction* (Seabury, 1979); and his study of the directives of Vatican II and their implementation, translated into English as *The Future of the Church* (Harper, 1979). He has also written poetry and

some drama under the pseudonym Andrej Jawien. A collection of free verse was published under the title *Wielkanocne czuwanie* (Easter Vigil and Other Poems, Random, 1979).

In his book on the papal elections, Andrew M. Greeley writes: "Wojtyla the poet is a deep, complicated, anguished, hopeful, and affectionate man. Wojtyla the playwright is even more interesting. His *The Goldsmith Shop*, which appeared in *Znak* in 1960, was written (again under the pseudonym of Andrej Jawien) for an attempt in the late 1950's to revive the Rhapsody Theatre of his good friend Mieczyslaw Kotarczyk. The Rhapsody Theatre, if one is to judge from *The Goldsmith Shop*, tended toward symbolic, metaphysical, and poetic presentation and was very 'modern' in its approach to stagecraft. . . . The author of the play has a profound insight into the dynamics of human relationships and, in particular, a very sensitive grasp of the things that can go wrong in a marriage."

On record, the Pope can be heard singing in his rich baritone voice on *Pope John Paul II Sings at the Festival of Sacrosong* (Infinity Records, 1979). Sacrosong is an ecumenical music festival that the Pope founded when he was Archbishop of Krakow. Among the cuts on the LP is the Pope's own composition, "The Moment of the Entire Life."

Burly and vigorous, Pope John Paul is five feet ten and a half inches tall and weighs 175 pounds. Two serious accidents in his youth—he was struck on one occasion by a tram and on another by a truck—have left him with a slight stoop in the shoulders, which becomes more pronounced when he is tired. He was once the complete athlete and outdoorsman, regularly skiing, backpacking, and boating in his kayak, but he must now usually content himself with putting a jog into his walks in the Vatican Gardens. He does not smoke, and his drinking is generally confined to a glass of wine with his meals.

The Pontiff speaks fluent Italian and flawless Latin in addition to his native Polish, and he can jump from English to French, German, and Spanish with relative ease. He writes his speeches and other pronouncements himself, in longhand, using the pronoun "I" instead of the traditional papal "We." But he refuses to let himself become so bogged down in the day-to-day business of his office as to deprive himself of the pleasure of going out among his "alleluia people." His joy in his vocation is never more evident than when he is moving—at his characteristic deliberate, confident pace—through a crowd, stopping to chat, to shake a hand, to crack a joke, and, above all, to take a child lovingly in his arms.

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