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The Pope speaks:

The Church and the Press

You know, as We know, that for certain journalists that which seems to count most in the life of the Church is that which attracts the eye and the imagination: exterior manifestations, local color, the chronicle of events, particularly of the more spectacular ones. They want to write features at the Vatican, to explore, take photographs, make films... and, since it is not always possible to satisfy similar requests which are received constantly, there is the risk of creating a certain feeling of discontent, a kind of disappointment or reproach to the effect that the Church does not lend itself willingly to the requirements of publicity.

What counts most of all in the Church, that which must impose itself on the attention (of all), is the substantial part of its message, the life of faith which it communicates to souls throughout the ages; the testimony it renders today as in the first centuries, the truths it teaches or recalls to men of every generation.

The journalist who does not stop at exterior appearances, but who knows and observes this profound life of the Church, notices that, side by side, there is the speaking Church and the Church which remains silent.

Like a wise mother of a family, it resorts to words and exhortations, but on other occasions it also knows how to make use of discretion and of silence—discretion and silence which have their reason for being observed and which an attentive and sensitive son knows how to interpret.

These thoughts which We confide to you, illustrious gentlemen, will meet, We are certain, with your understanding and agreement. And We like to believe that the vast sectors of public opinion, which it is your duty to enlighten and direct, will profit from being informed of them, in a more restrained manner, perhaps, and yet more precisely and with more profit.

Finally allow Us to tell you the great satisfaction We had in learning of the theme of your Congress: "Honest information in the service of the free aspirations of nations." This is a whole program of which We wish to stress only one concept: "Honest information."

Honest information is in fact the honor of your profession, thanks to which it can earn the esteem and respect of all. With this quality it can also perform a beneficial duty and contribute toward the general good because there is nothing more harmful to society than lies and errors which foster distrust and misunderstanding among men and nations.

This is why, for example, a conscientious editor knows how to measure the weight of words in the choice of a headline and he knows how to submit to what could be called the "discipline of expectation" when he feels that a hasty presentation of news in his possession could engender serious harm to society and still greater harm to international relations.

You understand Us. Nothing disturbs more, nothing twists public opinion more, nothing is more capable of making good sentiments sterile than an avalanche of indiscriminate reports placed at the service of this or that opposing interest.

It is sometimes said that journalists are not always in the habit of rectifying an exaggeration according to the requirements of complete honesty. It is up to your professional conscience to deprive this allegation of all foundation.

Kindly welcome, dear gentlemen, these few words of exhortation, words of paternal encouragement to pursue the ideal that many among you, We are certain, set for yourselves when you chose the career of journalism; namely to raise this profession to the dignity of a mission which is really educational and highly beneficial to society.

POPE JOHN XXIII

Address to Press Editors attending the International Congress of Rome, May 28, 1962.

PEACE AND CHRISTIAN UNITY

*(English translation of the Christmas Message of
Pope John XXIII)*

Venerable brothers and dear children:

The ecumenical council which, through the grace of Our Lord, has made an auspicious beginning has left its imprint on this year's celebration of Christmas.

The period from October 11 to December 8 saw two months of intense religious activity here in Rome. It was as if a bright beacon was raised over the Eternal City to invite all Christmas from the farthest corners of the world to heed the call of the Son of God made Man, the Child of Bethlehem, the Redeemer of all men and Teacher of all nations.

Certainly no solemnity in the Church is better suited to characterize the council than the birth of Christ which was announced in heavenly glory and in the joy of brotherhood of all men—both those who have been created and those still destined to become inhabitants of the earth.

The Christian spirit perceives at once a happy likeness between the acclamation of the Fathers of the council and the angelic voices which ring out every year at Christmas time above the watchful shepherds and which are repeated on the holy night in praise of the divine encounter between Heaven and earth. What emotion is there in that Heavenly message which announces "the great joy which shall be to all the people" and in

the voices of the angels taking flight and praising God, saying: "Glory to God in the highest and peace on earth among men of good will" (Luke 2, 14).

Venerable brethren and dear children, allow Us to relish a little longer the joy of this Christmas, moved as We still are by the emotions of the council. Let Us rest in loving meditation on these words of the Christmas liturgy.

Three related thoughts come to mind as this feast of Christmas draws near in the full light of the great events of the council.

1) The glory of the Lord declared in the angelic song.

2) The coming and enjoyment of peace on earth in answer to the aspiration of men and nations.

3) The apostolate and the triumph of the unity of Holy Church in the thought, prayer, and sacrifice of Christ for the spiritual benefit of the whole world.

THE GLORY OF THE LORD

1) "Gloria in Excelsis Deo." This is the liturgical climax of the Christmas hymn. And in this same hymn the Catholic Church united in council bursts forth like the flowering of a new humanity reconciled to its Creator and regenerated by Christ in joy and peace among men and peoples.

Consider the emotion the Fathers of the council felt as they began their work every day with these words in the Mass — "Gloria in Excelsis Deo" — repeated in many tongues, according to the various rites which happily furnished copious and attractive examples of their liturgies: Roman and Ambrosian, Greek and Slavic, Armenian, Antiochene, and Alexandrian, Byzantine, Chaldean, Melkite, Syrian, Maronite and many others, that moved the heart to glorify and love God.

It was thus it appeared to Us and thus that We delighted in this conspiracy of praise, of surpassing joy and homage to the merciful goodness of the Heavenly Father.

He who was fortunate enough to be present or even to hear the echo will never forget this "Gloria in Excelsis Deo" which was answered not merely by the people, but in true Gregorian spirit by over 2,000 bishops united here from every part of the Catholic world, on the feast of Mary Immaculate, the mother of Jesus and our own, resplendent in the surpassing glory of her exaltation.

MESSAGE OF PEACE TO ALL EARTH

2) Besides the glory which it gives God in the highest Heavens, the mystery and commemoration of Christ's birth was for us pilgrims here below a message of peace to all the earth. "In terra pax hominibus bonae voluntatis" (Peace on earth among men of good will).

The word "Heaven" is not rare in the pages of the Old and New Testaments, but the word "earth" is far more frequent. And of all the earth's treasures the most precious and the most noteworthy is that of peace. "Pax in terra" (peace on earth) —We sing it in chorus with the angels of Bethlehem—"Pax in terra hominibus bonae voluntatis" (Peace on earth among men of good will).

Of all the blessings that life and history have to offer for individuals and families and nations, truly the most precious and important is peace. The existence of peace and of zeal to preserve it is the assurance of the world's tranquility. But a necessary condition of peace is the goodwill to each and every one. Where this is lacking it is vain to hope for happiness and blessing.

Let peace, then, be our objective at all times, let us aim at creating peace around us so that it may spread throughout the entire world, let us shield it from all that could harm it and take care not to endanger it by anything that could disrupt or compromise it. O how great a duty is this for every pope, now and always the constant endeavor of the four years of Our

humble service — as We strive to make it and will continue to strive to the end — is to act as the servant of the servants of God, who is in truth the Lord and Prince of Peace.

As we are speaking now for the radio and television, We think that all upright men of goodwill who are listening will like to hear again the appeal We made for peace and for the mutual understanding and concord of nations in our broadcast message of October 25:

“We renew today this solemn appeal. We beg all governments not to be deaf to this cry of mankind. Let them do all that is in their power to preserve peace... Let them continue to negotiate, for this honorable and open attitude is a powerful witness of each one’s conscience before the bar of history. To promote, foster and agree to discussion, at all levels and at all times, is a course of wisdom and prudence which draws down upon the earth the blessings of Heaven.”

The recollection of this appeal is all the more joyful for Us, venerable brothers and dear children, because of the clear signs of deep understanding which show that the words were not wasted on the air, but touched minds and hearts and are serving to open up new prospects of brotherly trust and to hold out bright hopes of true social and international peace.

On the subject of these happy developments in national and international affairs, seen simply as the beginning of a new chapter in the history of the modern world, it is most pleasing to observe the part played by Our radio message, spoken as it was in harmonious and exultant chorus with the voices of the bishops of the Catholic Church from every part of the world, who were gathered here in Rome for the work of the council in holy brotherhood under the loving guidance of the successor of St. Peter in St. Peter’s own basilica. It is a breath of the pure spirit of the Gospel and a living flame of sincere Catholic apostolate which puts the Lord’s divine precept into practice and consecrates it: “Seek first the kingdom of God and His justice, and all these things shall be given you besides.” (Matt. 6, 33).

It is natural, in this period of expectation and in the festive activity of Christmas which follows, that special reference should be made to the prosperity of domestic society and of the family as one of the blessing of Christian peace. What a source of the blessings of Christian peace. What a source of happiness and peace the apparition of Bethlehem and of Nazareth, with the three persons, Jesus, Mary and Joseph, and how profound is the teaching of the little book, "The Imitation of Christ," which describes the personality of "the good, peace-loving man" (Bk. III, Ch. 3), of whom it is said that "he turns everything into good."

CHRISTIAN BROTHERHOOD

3) The third harmonious and triumphant vibration of the Christmas celebration associated with its interior happiness, which the venerable prelates experienced with a holy joy in their personal participation in the holding of the council, finds expression in the holy brotherhood of the bishops.

Truly the grace of the Lord has been poured out on His Church beyond all expectation. We were trembling at the thought that the goodness of Our Blessed Lord wishes to take pity on the miseries of a world of which He is the Saviour and Redeemer, but which, after 20 centuries of history, is still so far from answering His invitation with a fully generous response. The reality has far surpassed every expectation: "By the Lord, this has been done and it is wonderful in our eyes." (Matt. 21, 42). God has heard and answered the prayers of consecrated souls, of children, of the sick and of the suffering. He has heard also the yearning of those who desire, but do not know how to pray, of those who long to re-establish in the secrecy of conscience the reconciliation of eternal laws with the demands of personal vocation.

A characteristic result of the ecumenical council has been the spontaneous revelation, almost unexpected by most people, of the sense of unity — or rather of the attraction, informed,

conscious, and well-received, toward Christian brotherhood — expressed in the Apostles' Creed in its persuasive affirmation of the Church as One, Holy, Catholic and Apostolic, not for the domination, but rather for the service, of the people of all nations, for whom the plan of Christ is a deeply-felt longing, even though this longing may not always be recognized in its proper features and development.

Over the vast, complex and still turbulent mass of creation, as it is described in the first lines of Genesis, the spirit of God was moving. Prescinding from more exact definitions and more detailed applications, it is certainly true that in regard to whatever survives of the spiritual patrimony of Holy Church, even where it does not exist in its fullness, there have been few times in the course of the Christian era — 20 centuries in duration — when so ardent a longing has been felt in human hearts for the unity desired by the Lord. Such sensitivity, as has been observed in this first presentation of the problem of religion to our contemporaries by means of the council, gathers all together in the imagery of the one fold and one shepherd. The coming together is sometimes timid, sometimes not without misgivings due to prejudice, which We can well imagine and which We wish also to understand, so that with divine grace this prejudice may be overcome.

The "one fold and one shepherd" — expressed with heartfelt supplication in the "*ut unum sint*" (that they may be one) of the Last Supper (John 17, 21) — rings out from a distance of 20 Christian centuries and makes urgent appeal to the heart of every individual.

That they may be one, that they may be one: "That all may be one, as thou, Father, in me and I in thee; that they also may be one in us, that the world may believe that thou hast sent me" (John 17, 21). This is the ultimate explanation of the miracle of love, begun in Bethlehem, of which the shepherds and the magi were the first fruits: the salvation of all men, their union in faith and charity, through the visible Church founded by Christ.

That they may be one: This is the design of Divine Providence that we must put into effect, venerable brothers, and it places a serious obligation upon each one's conscience. On the Day of Judgment, particular and general, each one will be asked not whether he achieved unity, but whether he prayed and worked and suffered for it, whether he enforced a wise and prudent discipline, patient and far-seeing, and whether he was responsive to the impulses of charity.

This desire of the heart of Christ should be an invitation to us to dedicate ourselves anew to the task of establishing among Catholics a firm and abiding love, and witness to that unity which is the first mark of the Church and of helping, in the vast field of Christian denominations and beyond, to bring about the unity toward which the aspirations of upright and generous souls reach out.

A CHRISTMAS OF PRAYER AND REFLECTION

Venerable brothers and dear children, as We look forward to Christmas and reflect upon the ecumenical council, the work of which is still going on, so that it may come finally to a happy conclusion, Our heart goes out to you with paternal affections. It is Our wish that this Christmas of 1962 should be one of deeper, truer joy and peace of soul for all men and especially for families, which are the very foundation of mankind.

It is Our wish that it should be a Christmas of prayer and reflection, to correspond to the earnest desire of Jesus Christ for the unity of believers in His name and His Gospel: That they may be one. It is Our wish that it should be a Christmas of truer charity between members of the Mystical Body, each seeking generously the well-being of the community in the family and in social and international relations.

Our heart, which is touched by the enchantment of this hour, comes close to each of you, venerable brothers and dear children, by means of the powerful aid of radio and television

so that, We are enabled to offer to you Our tender, fatherly greetings. We should wish to pause a while at the table of the room, in the workshops, in the classrooms and halls of science, by the bedside of the sick and the aged, wherever there are men who pray or suffer, who work either for themselves or for others, who work nobly with mind and heart and body. We should wish to place Our hand on the heads of the little ones, to look into the children's eyes to encourage the fathers and mothers in the performance of their daily duties. To all We should wish to repeat the angel's words: "We bring you tidings of great joy; to you is born the Savior," and then to add with St. Augustine:

"Christ is born and lies in the manger, but He rules the world... He is wrapped in swaddling clothes, but He is clothed with immortality... He found no room in the inn, but He will make for Himself a temple in the heart of those who believe... Let us stir up then our love that we may attain to His eternity" (Serm. 190, 4).

O Eternal Word of the Father, Son of God and of Mary, reenact in the hearts of men the miracle of Your birth. Clothe with immortality the children You have redeemed, enkindle their love, bind all together in the bonds of Your Mystical Body, so that Your coming may bring true joy, secure peace and industrious brotherhood to individuals and nations. Amen. Amen.

May the comfort of the apostolic blessing come down upon you, venerable brothers and dear children, as a reflection of the Divine Child of Bethlehem's Heavenly favor. It is that blessing which the humble vicar of Him who is the Prince of Peace, the Father of the world to come, invokes now upon you with all the fullness of a father's love.

JOHN XXIII

SACRA CONGREGATIO S. OFFICII

MONITUM

Quaedam vulgantur opera, etiam post auctoris obitum edita, Patris Petri Teilhard de Chardin, quae non parvum favorem consequuntur.

Praetermisso iudicio de his quae ad scientias positivas pertinent, in materia philosophica ac theologica satis patet praefata opera talibus scaterere ambiguitatibus, immo etiam gravibus erroribus, ut catholicam doctrinam offendant.

Quapropter Em.mi ac Rev.mi Patres Supremae Sacrae Congregationis S. Officii Ordinarios omnes necnon Superiores Institutum religiosorum, Rectores Seminariorum atque Universitatum Praesides, exhortantur ut animos, praesertim iuvenum, contra operum Patris Teilhard de Chardin eiusque asseclarum pericula efficaciter tutentur.

Datum Romae, ex Aedibus S. Officii, die 30 iunii 1962.

SEBASTIANUS MASALA
Notarius

DOCTRINAL SECTION

THE LAY APOSTOLATE

Recent movements and developments in the Church point out to an increasing attention to the lay apostolate, and to the growing consciousness of lay people in their active share in the Church's apostolate. The number of lay missionary groups, the dynamism displayed by Catholic Action organizations, the amount of writing done on the lay apostolate—all this testifies the ever important role of the layman in building up the Church to perfection. It was Cardinal Cento, president of the Ecumenical Council's preparatory commission for the Lay Apostolate, who has called these blossoming trends of the lay apostolate as the indication of the "hour of the laity".

The lay apostolate, undoubtedly, is the answer of the Church to the problems and demands of the modern age. Once again, the Church is showing forth the pervasiveness of its youthful vigor and the vitality of its ancient traditions.

In the face of such tremendous trends what are sweeping the whole Church—and the Philippines is no exception—some study of the many varied aspects of the lay apostolate is in order. Indeed this is necessary if we are to believe the words of Cardinal Gracias: "let it be noted very clearly that no amount of organization will produce the decisive result, until and unless Christians have clear ideas about the lay apostolate, ideas that live in their minds not superficially, but deeply imbedded therein".¹

WHAT IS THE LAY APOSTOLATE —

The phrase "lay apostolate" is a general term which denotes the fulfillment of the obligation of every Christian in giving witness to his faith. In other words, it means the active participation which Christians must take of the Church by virtue of their baptism which makes them become children of God; and of their confirmation which confers upon

¹ Address to the First World Congress of the Lay Apostolate, Rome, 1951.

them the maturity of their divine sonship, thereby charging them with the task of building up and perfecting the community of God's faithful.

It is an *apostolate* because it takes the form of an office, an obligation which branches out from the mission or the sending forth of the Apostles and their successors. And it is a *lay* apostolate because it is exercised by lay people, namely the Catholic faithful who are not members of the clergy.

BASIS OF THE LAY APOSTOLATE —

Every person who has been baptised and confirmed, by that very fact, must not only be considered in his personal relationship with God and with Christ, but as a member of a community, of a Body. The word "christian" implies the incorporation into a family of God, into Christ's Mystical Body. St. Paul expressed this emphatically in Gal. III, 26—28: "...through faith in Jesus Christ you are all now God's sons. All you who have been baptised in Christ's name have put on the person of Christ; no more Jew or Gentile, no more slave and freeman, no more male and female; you are all one person in Jesus Christ".

Whether we speak of the Christian as a member of God's kingdom on earth, or of the Church, or of Christ's Mystical Body, there always stands out the idea of a Body, of a community, of a union which this particular Christian has with others through the bonds of Christ's life of grace. There appears the idea of a union with Christ which reaches the point of identification with Him: "I am the vine, you are the branches" (John XV. 5)

The union with other members and identification with Christ as effected by baptism and reaffirmed by confirmation provide the principal basis for the lay apostolate.

At *baptism*, a person becomes incorporated into the Mystical Body of Christ, which is the Church, by his supernatural birth in the life of grace. This spiritual birth which draws the baptised person into a sharing with Christ's life also ushers him into a communion with others who share the same divine life. There arises from baptism then the obligation of preserving and enhancing that life of grace which has been infused into the soul. However, since the baptised person shares the same divine life and forms the one Mystical Body with other Christians, that obligation of preserving and cultivating the divine life refers not only to his own self, but to those also with whom he forms One Body.

Confirmation is a re-affirmation of the Christian duty received at baptism. It is a special unfolding of the character and consecration of

baptism in the sense of a social activity in the Church and in the world.² For this reason theologians have called the sacrament of confirmation the complement and perfection of baptism.

For while in baptism a person becomes a son of God and a member of Christ's Church, the endowments he receives status and growth as an individual. It is confirmation which gives him a sense of public responsibility and confers on him a kind of maturity that makes him enter into the public life of the Church together with its corresponding obligations.

As a mature member of the Church, the baptised and confirmed person must now fall into the fulness of life and activity in the Church. The Church is the authentic witness to Jesus Christ, and every responsible member of the Church should share in this commission of being a witness to Christ in the eyes of the world according to the place which he occupies in the Mystical Body. For the Church exists through her members. Pope Pius XII pointedly expressed this when he said: "they (the laymen) must have an ever clearer consciousness not only of belonging to the Church but of being the Church".³

The Christian then must be filled with the life of Christ; and he must be a witness to that life. And of this testimony he gives expression through the lay apostolate. Thus, Christ's presence becomes a dynamic reality in the world.

LAY APOSTOLATE OBLIGATORY FOR ALL —

The obligation of the layman in entering into the apostolate of the Church of which he is a member is not an optional one. No Christian is exempted from the lay apostolate which is the fulfillment of the individual Christian's share in the life of the organism that is the Church.

And so we must perish the thought that the lay people are just a passive element in the Church, and the clergy the only active element. The Church is one, and the lay people just as much as the bishops and priests form the Church.

The lay apostolate is not an attempt to belittle the office of bishops and priests. For it must be borne in mind that there exist in the Church responsibilities other than those of bishops and priests. And while those responsibilities are discharged under the direction of bishops and priests, they are not merely supplementary to the latter's tasks.⁴ For as Pope

² Yves Congar, O.P. *Sacerdoce et Laicat dans l'église*, Les Editions du Vitrail, Paris, 1947, p. 33.

³ Address to the new cardinals, Feb. 20, 1946.

⁴ Philipps, *The Role of the Laity in the Church*, Mercier Press, Cork, Ireland, 1956, p. 5.

Pius XII had written in his encyclical on the *Mystical Body*, "...not only those who have dedicated themselves to God in the religious life, but in their measure also the other members of the Mystical Body of Jesus Christ are under the obligation to work zealously and energetically for the building and increase of that Body".⁵ The Mystical Body is a whole organism and only in the proper functioning of all its parts can it achieve full vitality.

True it is that the lay apostolate does not give to laymen the same dignity or the same responsibility that are proper to the clergy. For the Church is hierarchical in the sense that there resides in some the three-fold power of teaching, ruling and sanctifying. However, the hierarchy is instituted to lead all members to religious maturity, to virile activity, to a responsible and concerted action.⁶ So it must be said that rather than being just supplementary, the action of the laymen in the apostolate is complementary to the activity of bishops and priests.

THE APOSTOLATE OF THE CHURCH IS ONE —

It must be said however, that the apostolate of the Church is one. That apostolate is contained in the words of Christ: "Go ye into the whole world and preach the Gospel to every creature" (Mark XVI, 15); "As the Father has sent me, I also send you" (John XX, 21). This commission however was principally entrusted to the apostles and through them to the bishops. Even the apostolate as engaged in by priests is only a participation of that one exercised by the bishops. For this reason, Pope Pius XII, after making a distinction between the apostolate of the hierarchy and the apostolate of the laity, made a subdistinction of the former, namely, as it is performed by the Pope and bishops, and as participated in by priests and clerics.⁷

The apostolate of the hierarchy and the apostolate of the laity, however, are not two divergent apostolates. This will appear obvious if we bear in mind that the Church is the Mystical Body of Christ which is one.

The whole mission of the Church consists in this—to create in the world a community of people united by the bonds of grace and charity into a Body, the Mystical Body of Christ. "One body and one soul" (Acts IV, 32) "That they may be one as we are one" (John XVII, 11).

The fulfillment of that mission takes up two stages. This will be easily understood in the light of Cardinal Montini's address to the Se-

⁵ Transl. Catholic Truth Society, London 1952, n. 97.

⁶ Philipps, op. cit. p. 23.

⁷ Address to the Second World Congress of the Lay Apostolate, October 5, 1955.

cond World Congress of the World Apostolate, where, speaking of the mission of the Church, he made a distinction between the Church as an *Apostolic Institution* and the Church as *Community of the Faithful*.

The Church as an apostolic institution possesses the threefold power given to her by Christ, namely that of teaching, ruling and sanctifying; and has for its aim the advancement of the Church as a community of faithful, the people of God united in the bonds of fellowship, love and divine life. It celebrates the sacrifice of the mass and offers public prayer; it administers the sacraments, it forms Christians and directs them in the ways of the Lord.⁸ Here, the faithful can be said to be the object of those actions.

But the Church is also the community of faithful, and as such it must discharge its responsibility of giving testimony to Christ and of bringing about the presence of Christ in the world.

The idea of the Church as a community of the faithful rates a prominent consideration when treating of the lay apostolate, and we can say that it is as a community of the faithful that the perfect image of the Church emerges. For as Msgr. R. Guardini has expounded so masterfully in *The Church and the Catholic*, the Church is the human community reborn into God's kingdom; and the individuals who form it are the Church in so far as their individual personalities reach out into a fellowship with others.⁹ To use the words of Pope Pius XII, "...the Church is the society of those who, under the supernatural influence of grace, in the perfection of their personal dignity as sons of God and in the harmonious development of every human bent and energy, build up the mighty framework of the community of men".¹⁰

And if, as Fr. Congar asserts, the Holy Spirit who is the vivifying principle of the Church is given "to each man and woman as a member of an organic whole and according to the part each has to take or the contribution that he or she has to make to the unique life of that Body"¹¹; then we must say that the whole Church must become the living sign of Christ's presence in the world and the instrument whereby Christ takes full possession of creation. In this sense, the faithful can be said to be the subject (agent) of action.

The work of the Church as an apostolic institution belongs to the province of the hierarchy—apostolate of the hierarchy; the work of the Church as a community of the faithful belongs principally to the lay people—apostolate of the laity. And when we say that the Church's mis-

⁸ Leclercq, *Christians in the World*, Sheed and Ward, N.Y. 1961, p. 53.

⁹ Sheed and Ward, N.Y., 1953, p. 35.

¹⁰ Address to the new cardinals, Feb. 20, 1946.

¹¹ *Laity, Church and World*, Helicon Press, Maryland, USA, 1960, p. 19.

sion is to "bring all life to Christ", it means the whole of mankind taken in all its biological, geographical, cultural, social realities. That mission, points out Leclercq, has two stages: the transforming of souls by giving them divine grace; and the transforming of the world through those souls who live in grace.¹²

FIELDS OF ACTION OF THE LAY APOSTOLATE —

Fr. Yves Congar, one of the world's leading theologians, outlines two general courses of action which can be engaged in by the lay apostle, namely the field of evangelization and that of christianization.¹³

Evangelization: This concerns the proclamation of the good tidings of salvation which Christ brought, the transmission of the Christian faith. This function of the lay apostolate, however, should not be identified with the teaching ministry of the hierarchy. The Pope and the bishops are the divinely appointed teachers of the faith. They form the so-called ecclesiastical magisterium. By virtue of this teaching power divinely vested in them, they possess the authority to teach in such a fashion that there arises in others the correlative obligation to believe and follow the doctrines taught and expounded by them. There are two purposes of the teaching authority of the Church, namely the preservation of the integrity and the faithful exposition of divine revelation.

The term "evangelization" enjoys a wider scope than the authoritative ministry of the word which the hierarchy exercises. In keeping and in handling on the faith, different modes can be employed. There is the dogmatic definition or authoritative exposition of an article of faith (which is the right of the Pope and of the bishops together with the Pope), there is the matter of teaching with public authority (as is done by priests possessing a canonical mission); there is also a private instruction on the faith, like that done by parents who impart the elements of the faith to their children.¹⁴

¹² Op. cit., p. 71.

¹³ *Sacerdoce et laïcat dans l'église*, u. 38 ss. Msgr. Pietro Pavan, in an address to the First Asian Congress of the Lay Apostolate held in Manila in 1955 also mentioned two possible courses for the lay apostle; the first field which he termed *ecclesial*, which is the field of dogma, morals, liturgy education, charitable works; the second field which he called *temporal* which is the penetration of institutions, milieux and professions with Christian principle. Cfr. *Boletín Eclesiástico*, Enero 1956, p. 33 ss.

¹⁴ We are dealing here with apostolic teaching, not with the scientific teaching of the faith. The latter can very well be done by clerics or lay persons who have the scientific competence to do so. Sometimes this competence and orthodoxy of doctrine can be approved by the Church and be given a canonical mission for such teaching, as is prescribed by the Const. *Deus Scientiarum Dominus* for seminaries and universities.

Evangelization can be pushed further to mean more than mere instruction on the faith. If we can borrow Pius XII's words and apply them to this term, evangelization is "not only announcing the good news, but also leading men to the sources of salvation, with full respect for their liberty, converting them, and by unremitting effort prepare the newly converted to become perfect Christians".¹⁵ In short, evangelization is bringing Christ into the lives of men. And this is achieved by Christians (the Church as a community of the faithful) who profess their faith by word and example.

However the lay apostle can also engage in teaching the Gospel in an organized form, and this takes place in Catholic Action where the lay apostle is given a so-called canonical mission to teach. With this mission or mandate the lay person does in some way participate in the exercise of the teaching authority of the Church (as apostolic institution). He does not, of course, partake of the power, but does share in the exercise thereof; the mandate serving him as an authorization and guarantee of the Church.¹⁶

Christianization: This activity of the lay apostolate is otherwise known as the "temporal action of christian inspiration". In this field of action, the lay apostle is doing what is properly his own responsibility as a Christian; and in it takes place a penetration of institutions, milieux and profession with Christian principles.

The Church indeed is a spiritual institution; it is a society of faithful bound together by spiritual ties. Yet, the Church is in the world; the faithful are men living under human temporal conditions. If the Church's mission is to bring divine life to men, then the world in which men live must also in some way be brought to God. The Christian then who, by baptism, was charged with the responsibility of being a witness to Christ, must strive to bring about Christ's presence in the earthly realities in which he lives. Christ's presence must be made to bear influence in public life, in social legislation, in the way technology is used, in the spread and deepening of culture and in the general atmosphere in which human beings live. For the Church has a mission towards the temporal. It has to convert the world to keep it in the right way, directed towards God and ordered in accordance with His designs. Thus will the Church best accomplish her spiritual mission towards men.

¹⁵ Address, May 6, 1951.

¹⁶ We dealt with this aspect in a doctoral dissertation in canon law: "*De Missione Canonica ad S. Praedicationem* in which we devoted a whole article, "*De Laicis et Missione Canonica*", to an explanation of why lay people do not share in the power of the magisterium, but only in the exercise or implementation of that power. (U.S.T., 1958).

Christianization in the above explained sense belongs properly to the laity, not to the clergy. Indeed, priests must bring divine life to souls; they must enuntiate principles and provide guidance. It is the lay people however who must provide the on-the-spot activity in the world. For it is the laymen who are heads and members of families. It is they who engage in trades and professions and occupations. It is they who hold offices in civil society. It is they therefore who, in their own specific field of worldly activity, must imprint the stamp of Christ's presence in that particular field. And this they do by living a "Christian faithfulness", by showing a Christian attitude of soul in the various situations, demands and needs of life. As Leclercq has very forcefully discussed in *Christians in the World*, a Christian can act as a Christian in the spiritual plane, and again as a Christian in the temporal plane.¹⁷

It is to this activity of the laymen that Pope Pius XII referred when he said that ecclesiastical authority "should entrust the layman with tasks that he can perform as well or even better than the priest and allow him to act freely and exercise personal responsibility within the limits set for his work demanded by the common welfare of the Church".¹⁸

FORMS OF THE LAY APOSTOLATE —

Two forms of the lay apostolate can be indicated, namely the individual and the organized lay apostolate.

Individual apostolate is carried on a purely personal basis. Pope Pius XII had pointed out to this form when he said: "The apostolate of the laity in its proper sense is without doubt to a large extent organized in Catholic Action, and in other forms of apostolic activity approved by the Church; but apart from these, there can be, and actually are, lay apostles, those men and women who see all the good there is to be done and the possibilities of doing it, and they do it with only the one desire of winning souls to truth and grace". The Pope made special mention of those living in persecuted countries where they try to fill in the void created by the lack of priests and teach Christian doctrine, instruct others in the religious ways of life and in true Catholic thought by encouraging the frequentation of the sacraments and devotional practices.

Organized apostolate is exercised in an organization which engages in some apostolic work and is done in a formal organized effort.

The address of Pope Pius XII quoted above seems to indicate two variations of the organized lay apostolate, namely *Catholic Action* and

¹⁷ p. 69

¹⁸ Address to the Second World Congress of the Lay Apostolate, Oct. 5, 1957

other forms of apostolic activity approved by the Church. This has led writers on the lay apostolate to distinguish between a mandated form of organized lay apostolate, and a non-mandated form. If we can use the phrase, the first form is Catholic Action in the strict sense, and the latter Catholic Action in a broad sense

Both variations of organized lay apostolate, to merit the name "Catholic Action", must engage primarily in activities that are closely related to the interests of religion, namely, the "diffusion of revealed truth and moral principles, integral Christian formation, conscious and active participation in liturgical life, exercise of charitable works."¹⁹

The difference between Catholic Action in the strict sense and Catholic Action in a broad sense lies in the mandate which makes the former an official form of the lay apostolate.

THE MANDATE IN CATHOLIC ACTION —

The mandate that is given to Catholic Action in the strict sense is an official mark which is given by the hierarchy of the Church. By reason of the mandate, the lay apostle possesses a formal participation in the apostolic work of the hierarchy, and therefore works in organic dependence upon the hierarchy which will somehow be responsible for the activities engaged in by the Catholic Actionist. Hence the definition of Catholic Action as the "participation of the laity in the apostolate of the hierarchy".

The mandate provides the reason why Catholic Action (strictly understood) is not obligatory on all Christians. Previously we stated that the lay apostolate is a duty which every Christian receives at baptism and confirmation. That is so because the lay apostolate which issues forth from baptism and confirmation is the work of the Church as a community of the faithful. It is the universal vocation of all Christians.

The lay apostolate, however, which every Christian exercises by private title (baptism and confirmation) becomes elevated to a public title with the mandate so that now the Catholic Actionist exercises the apostolate in the name of the Church (as apostolic institution). Catholic Action is a special call given to some Christians.

It is in the light of this explanation that we must understand separate statements of Pius XII, some of which point out the obligation of all Cath-

¹⁹ Msgr. Pietro Pavan, address to the First Asian Congress of the Lay Apostolate, Manila, 1955. In the address, Msgr. Pavan referred to (what we term here strict) Catholic Action, which he subdivided into a General and a Specialized form. We believe, however, that the activities which he outlined for (strict) Catholic Action could also refer to what we term here broad Catholic Action. But for the mandate, both forms are truly Catholic Action.

olics to share in the mission of the Church, and others which seem to indicate that not all are called to the apostolate.²⁰

The mandate is totally dependent on the Holy See for movements on an international scale, on the hierarchy for movements on a national scale, and on local ordinaries for movements on a diocesan scale. It is the bishop who has the right and also the duty of establishing, organizing and directing Catholic Action in his own diocese²¹ and that is why sometimes a certain lay apostolic movement receives a mandate in one diocese and does not in another. It still remains that some definition of conditions required for the giving of mandates be issued by the Holy See, a hope expressed by now—Cardinal Suenens.

Because the mandate is given by individual bishops for particular dioceses, and individual hierarchies for single nations, it can be of varying degrees. For the mandate is the guarantee of ecclesiastical authority to a certain apostolic movement, which guarantee means that the hierarchy will be in some way responsible for the actions done by the movement within the framework of the organization. Responsibility, however, admits of degrees.²²

LAY APOSTOLATE AND THE CLERGY —

While the lay apostolate is the concern of the laity, the clergy is not totally dispensed from its perfect functioning.

The term "clergy" refers to both bishops and priests. A distinction, however, must be made between the two. It is by the hierarchy, the bishops, that the commission which Christ entrusted to His Church must be principally fulfilled. The bishop of a territory is the pastor par excellence of that territory, and he possesses the fulness of powers necessary for the accomplishment of his task. The lay apostolate therefore must be subject to the teaching and governing power of the bishop. And when the question is of Catholic Action in the strict sense, the dependence must be more pronounced. This, according to Pius XII who in his address to the first World Congress of the Lay Apostolate stated that dependence of the lay apostolate on the hierarchy admits of gradations. It is more strict for Catholic Action for it is the official lay apostolate; and as for other forms

²⁰ e.g. address to VII International Congress of Catholic Scouting: "all the faithful are called upon to collaborate each according to his capacity, to this apostolate" (of the Church); address to 1st World Congress: "Can we say that everyone is called to the Apostolate in the strict sense of the word? God has not given to every one either the possibility or the aptitude.

²¹ Pius XI, letter to Philippine bishops, Jan. 18, 1939.

²² Newman, *What is Catholic Action*, Newman Press. Md. 1958, p. 47 ss.

of the lay apostolate much is left to the initiative of the lay people themselves, although these "must always remain within the limits of orthodoxy and not oppose the lawful prescriptions of the competent ecclesiastical authorities"

The dependence of Catholic Action on the hierarchy means that it is the hierarchy which determines the aims of the organization, either remote or proximate, that it approves its rules and controls its activities and designates its higher officers.

Because Catholic Action of the mandated form is a participation of the apostolate of the hierarchy it is directly subordinated to the bishop. It is a diocesan apostolate, not a parochial one, although it is commonly exercised on a parochial basis.²³ Hence the Catholic Actionist, *qua* Catholic Actionist, is not subordinated to the parish priest, but to the bishop. However, Pius XII had stated that the bishop "can also establish as a general rule that the works of the lay apostolate intended for the parish itself should be placed under the authority of the parish priest." And this seems to be the case in the Philippines.²⁴ Likewise, the parish priest enjoys the highest directing authority towards certain organizations which fall within the structure of Catholic Action movement, like the Legion of Mary. It must be maintained however that Catholic Action is a participation of the apostolate of the bishop, of which the parish priest also participates. For this reason, one writer²⁵ does not seem to hesitate in drawing some kind of parallelism between the apostolate of the priest and the apostolate of the lay person. The parish priest participates in the episcopal ministry in that he has the care of souls (can. 469) and possesses jurisdictional power; while the Catholic Actionist also participates in the pastoral work of the bishop, though in a much lesser degree and devoid of any jurisdictional power. If the parish priest has any directing power towards Catholic Action groups it is not in his position as parish priest, but that of a representative of the bishop. In the Philippines this directing power is given to the Parochial Director of Catholic Action who in most cases will be the parish priest.

A special word about the diocesan director of Catholic Action. This writer believes it a mistaken notion to limit the task of the diocesan director of Catholic Action to just that of a moral consultant or a spiritual molder of souls. He is more than that. If, by right, the bishop exercises control and direction of the Catholic Action movement in his diocese, and because

²³ Congar, *Sacerdoce et Laicat dans l'église*, p. 41.

²⁴ Cfr. Manual of Catholic Action of the Philippines, 1960 Nos. 25, 26.

²⁵ Pidoux de la Maduere, *La Parrocchia* (Ital. transl.) Editrice Ancora, Milano, 1958, p. 70.

of the amount of administrative duties or the pressure of other pastoral occupations, he designates one to be director of Catholic Action in his diocese, that means the latter shall exercise the control and direction over Catholic Action in the name of the bishop

The responsibility of priests in general towards the lay apostolate has been indicated by Pope Pius XI, the Pope of Catholic Action, in a letter to the Argentine bishops: "priests must direct the laity lest their action leave the right road that it must pursue, and that it may conform to the rules and directions of the hierarchy. It is further the task of the clergy to form the functions of associates according to Christian principles and above all, the conscience of those who are themselves to be directors; for those alone who, by reason of holy orders, are ministers of Christ and the dispensers of the mysteries of God possess the resources necessary for this."

This is the work of the priest, and indeed not only towards members of Catholic Action but towards all Christians if these are to engage in their duty of performing the lay apostolate—to educate and fashion their souls according to Christ so that thus they can serve as a "light of the world" and a "salt of the earth".

The importance of the role of priests in the formation of lay apostles can be gleaned from the words of Pius XI in his letter to the Philippine hierarchy: "in each diocese Catholic Action will either be vigorous or weak, productive or sterile, just as the Bishop and his clergy will that it shall be"

REV. BENITO P. SISON, JCD, STL.

*St. William's Parish
San Fernando, La Union*

Dificultades para el Unionismo

El Comité Central del Congreso Mundial de las Iglesias, reunido el año 1950 en Toronto reconocía la desunión como “un pecado ante Dios y un repudio hacia la Iglesia fundada por aquel Señor, que la víspera de morir rogó a su Padre que todos fueran uno con El”. Para destruir ese *pecado*, ese *repudio*, preciso es extirpar *las causas* que los motivaron. Pero esas causas aún persisten; por eso la división continúa. Esas *causas* constituyen las dificultades que impiden “la vuelta de los hermanos separados”; dificultades que provienen ya de la ideología oriental, ya de la teología protestante, ya de la conducta marcada por ciertos sectores católicos. Aunque limitándonos a recoger las dificultades más comunes en nuestros días, mejor será examinarlas por separado.

Dificultades de parte de la Iglesia Oriental.—Sin entrar en discusiones históricas, es indudable que, cuando el Emperador Constantino constituyó a Bizancio sede imperial y con su cesareopapismo reunió asambleas eclesíásticas y concilios atribuyéndose a sí mismo una excesiva autoridad hasta el punto de hacerse aclamar “isapóstolo” (igual a los Apóstoles), ya entonces se levantó una barrera de división entre el Oriente y el Occidente. “La continua intervención indebida del Emperador en la esfera religiosa engendra en la mente de la mayoría la convicción de la necesidad y rectitud de esta acción, y avanzando más en este confuso pensamiento, se llega al declarado equívoco político (así lo llaman) como es el de ver ligada la suprema jurisdicción espiritual a la suerte del Emperador y de la Roma imperial” (*Card. Cicognani, Disc. del 20 de Sept. 1961*).

De semejante atribución nació otro obstáculo que el mismo Cardenal Cicognani describe así: “Como el emperador de Bizancio continuaba la misión y la gloria de los predecesores y se llamaba emperador romano. Constantinopla se convirtió en heredera de los fastos y de las prerrogativas de la ciudad eterna y pronto se asignaba el título de “segunda Roma.”

El progresivo desgaje de la Iglesia Oriental se aceleró con el canon 3 del Concilio I Constantinopolitano donde “se establece con medidas palabras, y desde el punto de vista ceremonial incluso se legitima que el Obispo de Constantinopla tendrá un primado de honor después del Obispo de Roma con el resultado de reconocer a aquella ciudad, hasta entonces

simple sufragánea de Heraclea, una cierta supremacía sobre todos los vastos territorios del imperio bizantino y proporcionar un pretexto oportuno a quien esperaba asignar a la nueva Roma un verdadero primado de jurisdicción."

Otro obstáculo de carácter litúrgico proviene de "la división de la Iglesia Oriental en circunscripciones eclesiásticas surgidas a imitación de las civiles — los patriarcados — con sus correlativos sistemas litúrgicos, es decir, los ritos. Un grupo de provincias imperiales formaba una diócesis civil presidida por un exarca y con el mismo nombre antes y con el de patriarca después fué llamado el obispo que, encontrándose en una de aquellas sedes centrales del territorio imperial, ejercía un cierto influjo sobre las sedes episcopales circunstantes" (Cicognani).

Pero los motivos de alejamiento entre la Iglesia Oriental y la Occidental radican sobre todo en el desacuerdo doctrinal. Porque mientras los católicos admitimos una evolución homogénea del dogma sobre los puntos implícita y virtualmente revelados que van tomando cuerpo, "los orientales sin embargo, a pesar de la magnífica floración del arte bizantino, no han logrado sistematizar el acervo de la teología, remansada en el fondo de los siete primeros Concilios Ecuménicos".

Por ende, considerable impedimento para la *reunión* son las batallanas cuestiones del "*Filioque*," del Primado, de la Infalibilidad Pontificia, del purgatorio, de la epiclesis, de los dogmas marianos sobre la Inmaculada y la Asunción. Sobre la adición *Filioque* recuérdese que los cismáticos orientales ponían en tela de juicio tanto el reconocimiento de la ortodoxia de la fórmula como la licitud de su inserción en el *Símbolo*.¹

Sobre otras diferencias, baste recordar estas palabras del citado Cardenal Cicognani: "Las grandes discrepancias étnicas y caracteriológicas, la diferente mentalidad y tradiciones, el heterogéneo grado de cultura y de civilización de los pueblos que abrazaban el cristianismo y el ritmo rápido de su camino hacia la fe, no hacía posible el uso de una sola lengua y de un mismo ceremonial en la expresión privada y oficial del culto, y por esto surgen diferentes ritos que siguen más o menos la geografía de

¹ He aquí una anécdota curiosa: "Monseñor Arrighi, alto dignatario de la S. Congregación de la Iglesia Oriental, se hallaba de viaje, acompañado de un sacerdote, por tierras de Grecia. Al pasar por un pueblo quisieron visitar la iglesia. Estaba cerrada y llamaron en la puerta del sacerdote ortodoxo. Salió con las llaves un hijo de éste de unos diez años. Al presentarse a él como sacerdotes católicos, el niño les espetó a bocajarro: "¿Son ustedes los que han cambiado el Símbolo?" La anécdota es una prueba de que no se ha cerrado todavía la cicatriz que a partir de Focio han presentado los teólogos orientales como el punto de partida del inveterado cisma" (OLAECHIA, *El Próximo Concilio*, p. 47)

los patriarcados a los que Roma dejó en libertad de regular su desarrollo y ejercicio”.

Dificultades de parte de la Iglesia Protestante.—Pasando por alto las divergencias tan marcadas que existen entre el pensamiento protestante y la teología Católica sobre el origen de la *religión*, y la naturaleza de la justificación, nos ceñimos a reseñar las actuales dificultades más salientes que suelen presentar los protestantes: dificultades unas de carácter netamente teológico, otras no estrictamente tales.

a) Entre los factores teológicos que retraen al mundo protestante de su reintegración al Catolicismo tenemos el mismo *concepto de Iglesia* que, según la mentalidad reformista, estriba en la negación de la infalibilidad pontificia, y por ende, del Primado del Vicario de Jesucristo, verdades que debieran constituir la base incommovible de la unidad jerárquica y doctrinal. Mientras la unidad de la Iglesia Católica radica en un mismo Dogma y un mismo Jefe supremo, la unidad defendida por “los hijos de la reforma” significa “creer en Cristo”, una especie de “homogeneidad colectiva”, una agrupación de creyentes incorporados a una misma sociedad. Para nosotros, los católicos, “Iglesia” significa una sociedad perfecta, fundada por Cristo; para ellos los protestantes, “una agrupación formada por creyentes que han tomado a Cristo por Jefe”.

Otro factor que aleja a los “hermanos separados” es “el admitir como *única* fuente de la doctrina revelada la Sagrada Escritura y aun ésta interpretada según el juicio privado de cada creyente, rechazando por consiguiente, como legítimo origen de la fe católica, la Tradición, expresamente definida como tal por el mismo Concilio Tridentino.

b) Entre los puntos de divergencia, tan antiguos algunos como el mismo protestantismo, tenemos el celibato eclesiástico cuya abolición fué pedida por la Reforma no sólo al Emperador Carlos V sino también al mismo Concilio Tridentino, y la restauración de la Comunión bajo las dos especies; cuestiones que aunque no caigan bajo el dogma católico, están vinculadas a la Historia de la Iglesia Católica desde tiempo inmemorial.

Tampoco la teología protestante se doblega fácilmente a reconocer los atributos de María Santísima, exigiendo a los católicos una relación más convincente entre la Mariología y la Cristología de suerte que ésta explicase a aquella y se evitaran nuevas definiciones que solamente sirven para aumentar “la fosa de separación”.

Finalmente, los protestantes echan en cara a los católicos: primero, el hecho de que ciertas cristiandades nadan en la abundancia de bienes materiales, con lo cual la Iglesia Católica en lugar de aparecer como la Iglesia de los humildes, de los hambrientos, se presenta como señora y dueña de grandes posesiones y riquezas; segundo, el hablar de *retorno* de los “her-

manos separados"; expresión que, según los protestantes," está muy lejos de la mentalidad del hombre moderno, que prefiere rebasarse a sí mismo en una marcha hacia adelante, y rebota en muchas inteligencias protestantes porque parece exigir un rendición sin condiciones".

Por ofrecer menor dificultad, omitimos los escollos de caracter tanto litúrgico como político y psicológico.

Dificultades en el campo católico.—Es imposible hallar defectos entre los elementos esenciales de la Iglesia, obra del mismo Dios; pero sí es posible descubrir manchas que han afeado o pueden aún empolvar la bella figura de la Iglesia de Jesucristo en este mundo.

En 1961 dió el P. Laburu, S.I., una conferencia titulada "Los defectos de la Iglesia", partiendo "del principio de reconocer y constatar el hecho de que así los individuos componentes de la Iglesia, como sus instituciones de derecho humano, pueden cometer pecados o faltas en su actuación, va que como tales no disfrutan del privilegio de la infalibilidad ni indefectibilidad". En el mismo sentido, Pablo Simón en su libro, titulado "Lo humano de la Iglesia", pag. 41 escribe: "Cuando Jesucristo fundó su Iglesia, eligió los apóstoles y discípulos a los que dió el mandato y la potestad de predicar el Evangelio por todo el mundo; los eligió hombres y en ninguna parte del Evangelio se lee que les haya prometido que fueran a ser superhombres, y ni siquiera hombres extraordinarios, a menos que recibieran una gracia extraordinaria o sufriesen una transformación, reservada a un pequeño grupo; permanecieron siendo hombres. No podían, por consiguiente, arrancar de sí, ni su educación, ni su temperamento, ni sus cualidades, ni sus debilidades".

Tampoco se puede ocultar la intransigencia de muchos católicos afeados a un estrecho criterio de uniformidad absoluta y completa en todo lo que pudiera afectar a la liturgia y la sociología, ni la terquedad de no pocos que se empeñan en negar lo que en términos vulgares se llaman "baches de la Iglesia" en el curso de los tiempos, o que se oponen tenazmente a la discusión amistosa y pacífica entre intelectuales católicos y protestantes. ¡Cuántos católicos se olvidan de aquella norma que más de una vez han sentado los Romanos Pontífices: *In necessariis, unitas; in dubiis, libertas; in omnibus caritas!*.

Sin duda alguna para fomentar la unión de los cristianos se precisa la reforma en muchos de los fieles, a que alude el Pontífice reinante en estas palabras: "La reforma interna de la Iglesia será una suave invitación a los hermanos separados a buscar y hallar la unidad. . . , la renovación interior de la Iglesia católica es la única verdadera y eficaz preparación para la anhelada unidad" (*Ad Petri Cathedram*).

PIERRE TEILHARD DE CHARDIN AND HIS THOUGHT IN THE FIELD OF PHILOSOPHY AND RELIGION*

Seven years have passed since the demise of Fr. Pierre Teilhard de Chardin, yet his reputation is becoming ever more alive.

His followers and admirers continue to extol his figure in the field of humanity and religion. Many among them exalt his extraordinary worth in the scientific field.¹

On the other hand, other scholars are divided in their opinion when they consider his attempt to formulate a Christian synthesis of knowledge. This difference becomes even greater as they read the works published after his death and those which were privately diffused among the admirers of Teilhard.

We agree with those who recognize his right intention and the great contribution he had given to scientific research, especially in the field of Paleontology.

But to extend the opinion (or concepts) of Fr. Teilhard de Chardin from the pure scientific level to the field of Philosophy and Theology, is not only confusing at first sight but also unacceptable.

A recent book of Fr. de Lubac² on the religious thought of Fr. Teilhard de Chardin contains some criticism of the method used by Teilhard; an example of this is the conceptual analysis contained in his essays, at times imperfect (or defective) because in treating the great problems of man, he uses categories (or classifications), notions and terms which are

* An excerpt from "L'Osservatore Romano", n. 148, June 30—July 1, 1962.

¹ See list of his works, published and unpublished, in the book of Claude Cuenot *"Pierre Teilhard de Chardin; Les grandes etapes de son evolution"*, Paris, Plon, 1958.

² HENRI DE LUBAC: *"La pensee religieuse de Pere Teilhard de Chardin"*, Aubier, Paris, 1962.

proper only to the scientific environment with which he is very familiar. He lives in the atmosphere of natural sciences.³

Let us analyse first his concept of creation.

In an unpublished essay (but known to several persons) of 1950, entitled "*Le Cœur de la Matière*" the following can be read: "Classical metaphysics has accustomed us to see in the world, the object of creation, a sort of extrinsic production, issuing forth through the overflowing benevolence of the supreme effectivity of God. Now I am invincibly drawn—precisely in order to be capable at one and the same time to act fully and to love fully—I am drawn to see there (conformably to the mind of St. Paul) a mysterious product of completion, a bringing to achievement of the Absolute Being Himself. No longer a Being participated in by extraposition, by divergence, but a Being participated in by fullness, by convergence.⁴ An effect no longer of causality, but of union—creative union."

"Creative union" is a concept frequently repeated in Teilhard.

"The creative action, that is to say God's creative unification," is read in an article: "The New Spirit and the Cone of Time," in *Psyche*.⁵ Now the concept of creation must be considered metaphysically and under this aspect the concept of efficient causality (which confers existence) must be clarified. Creation is not opposed to unification, but formally it is not unification.

Another concept, much used by Teilhard in this argument is the "neant" (nothingness) presented in a way which is very confusing.

This concept is not only contained in the old essays of 1917, "Creative union", but is also often repeated and explained even in his unpublished essay "*As I see it*" of 1948. Before God, "at the very opposite of Himself is pure multiplicity", or "creatable nothingness" which is a passive virtuality. Teilhard therefore writes: "Creatable nothingness which is nothing—but which nevertheless by the passive virtuality of the arrangement (that is to say of union) is a possibility, a begging to be which.... all comes about as if God could not resist."

Besides this, Teilhard also uses some expressions from which we can justly conclude that he believes in some kind of necessity of creation.

According to him—In Philosophy and classic Theology, creation, 'ou participation' (or participation) tends to present itself "comme un gest

³ See op. cit. p. 122.

⁴ In "*Comment je cois*", another unpublished essay, the "*Pleromisation*" is defined as "reduction unificatrice du multiple".

⁵ "*Psyche*" no. 99-100, 1955, p. 59

presque arbitraire de la Cause première." (Almost as an arbitrary act of the First Cause).

However, in that which he calls metaphysics of the Union, although reaffirming "the self-sufficiency and the self-determination of the Absolute Being", that is, God. . . . Teilhard also speaks of the divine creative act: "Fruit, in some sort, of a reflexion of God, no longer in Himself, but outside Himself, 'pleromization' . . . that is the realization of participating being through ordering and totalization—appears as an echo in some sort, or, in some way in symmetry with the trinitization. And so it fills, in some way, a lacuna; it finds its place."

This concept is more expressively summarized in an article: "*Pas de Dieu* (jusqu' un certain point) sans Union Créatrice. . ." (No God (up to a certain point) Without Creative Union. . .")

These quotations were necessary (and others could be adduced) in order to show clearly the dangerous ambiguities and errors which are found in certain expressions of Teilhard regarding the traditional Catholic concept of creation (see Lateran IV and Vatican I Councils)

Classical Metaphysics affirms that God gives to the creature through creation its entire being: potential, essential and existential, all at the same time, that is "secundum totam suam substantiam" in their entire substance (Vatican I, *Denz.* 1805); when it emphasizes the perfect and absolute liberty of the creative act of God "Liberrimo consilio" (by a completely free decree) (Vatican I, *Denz.* 1783), it does nothing but repeat and explain the doctrine of the two councils.

And we are of the belief that Teilhard has not always sufficiently safeguarded these two demands of Catholic Doctrine: The gift of being in its entirety on the part of the Creator, with the exclusion of any precedent potentiality whatsoever, the real concept which Classical metaphysics wants to express by the words "ex nihilo sui et subjecti"; the total absence of necessity, even of a remote one, of the creative act of God.

In his concept of the relation between the World (Cosmos) and God, Teilhard has some weak points which cannot be simply dismissed in silence.

It is true that he affirms explicitly, and quite often, the necessity and transcendent personality of God. But, in the logic of Teilhard's thinking, the divine transcendency is expressed in a way which is not very exact.

God is presented as a supreme unity to which the universe is in some way incorporated; thus the divine unity becomes in one way or another a part of the cosmic multiplicity and God in a certain sense is rendered more perfect through the assimilation of the cosmos.

An example of this can be found in his essay which we have already quoted, "*Le Coeur de la Matiere*" (which Tresmontant calls "his spiritual autobiography").⁶ Here Teilhard affirms: "By one of those strange effects of inhibition... I had never taken into account that inevitably in the measure that God metaphorizes the world from the depths of matter to the very summit of the spirit,—the world in its turn must 'endemorphize' God."

Still reading the same essay, one remains puzzled and gathers the definite impression that the words of Teilhard mean to express not only the limited aspect of our knowledge, but likewise a reality which would affect also God. That is to say, God in a certain sense may change, perfect Himself by incorporating in himself the world.

"Under the very same effect of the unitive operation which reveals God to us, God in some sort transforms Himself by incorporating us into Himself—Consequently, no longer merely to see Him, and to let ourselves be enfolded in and penetrated by Him—but parallelly, (if not primarily) I discover Him (or even, in a sense, I achieve Him) over more 'other'... Round about us, by the meeting of his attraction and our thought God is in process of "changing",.... In other passages Teilhard uses the terms "complete" ("Complexity") or "unite complex" ("complex unity") when speaking of God. "God is not definable except as a Center of Centers. In this *complexity* (the italics are ours) lies the perfection of His Unity" (page. 86).

To these terms he explicitly gives a meaning consistent with his thinking, but very different from the common acceptance, and tries to explain or interpret them in a sense which can be accepted as orthodox.

All this, however, does not contribute to the clarity of the situation; on the contrary, these ambiguities are certainly the causes of dangerous equivocations.

At least it begins with a very strange concept about Christ.

The "Omega Point" is at the same time the Christ resurrected: "The Christ of Revelation is none other than the Omega of Evolution." (*Le Christique*, unpublished essay of 1955). And further: "Christ saves. But is it not necessary immediately to add that He also is saved by evolution?" (*ibidem*).

In "*The heart of Matter*" he says further: "In a universe which reveals itself to me in a state of convergence, You have taken by right of Resurrection the all-dominating position of the center of all, around which all group themselves."

⁶ "*Introduction a la pensee de Teilhard de Chardin*, ed. du Seuil, Paris, 1956, p. 68.

In the recently published volume (1961) *L'Hymne de l'Univers* Teilhard repeats the same concept and with greater clarity: "Jesus, Center toward which everything tends, condescend to find for us all, if possible, a place among your chosen and holy monads, freed one by one from the present chaos of things by your special care, united gradually in you in the Unity of the New Earth" (page 80).

In his above-mentioned essay *Le Christique*, one reads clearly—and he speaks "in a true sense" of a "third nature" of Christ, which is neither human nor divine, but "cosmic".

We do not want to take literally and "en sens vrai" what Teilhard writes at this point; otherwise it would be a real heresy. But these words evidently increase the confusion of ideas, which is already great enough.

By this method it is easy and—should we say—logical to bind or consider necessarily together: Creation, Incarnation and Redemption.

In fact Teilhard writes: "Creation, Incarnation, Redemption since each mark another further step in the gratuity of the divine operation, are they not then three acts indissolubly united in the apparition of being by participation? (*L'ame du Monde*, unpublished essay of 1918).

In a certain sense, Teilhard puts these three mysteries in the same level of evolution: "No God (up to a certain point) Without Creative Union. No creation without incarnating immersion. No Incarnation without Redemptive Compensation. In a metaphysics of union, the three fundamental mysteries of Christianity appear only as three faces of one and the same mystery, that of Pleromization" (*Comment je vois*, essay already quoted above).

It would be possible to gather many other Teilhardian texts on the argument, but let us terminate with one passage found in "*Le Phenomene humain*" (ed. 1955): "But in another sense also a most prodigious biological operation: that of the Redemptive Incarnation... by a perennial action of communion and sublimation, He (that is Christ) unites to himself the entire psychic order of the earth" (page 327).

Reading this and other affirmations of Teilhard (cfr. for example the article "L'Esprit nouveau et le cone du Temps" in *Psyche*, n. 99-100, p. 59-60), it becomes evident that in Teilhard de Chardin the distinction and difference between the natural order and the supernatural order is not clear, and that it is not seen how the total gratuity of the latter (supernatural order) and consequently, of grace, can logically be safeguarded.

Concepts, like this, are the patrimony of the common and universal Catholic Teaching and have also recently been recalled in the Encyclical "Humani Generis" (*Denz.* 2318).

There are also other criticisms that can be made of the thought of Teilhard de Chardin.

After reading the above-mentioned passages, it will not be surprising for us to see that Teilhard de Chardin does not even know clearly the well-marked border that lies between matter and spirit, a border which does not hinder relations, it is true, between the two orders (substantially united in man), but which clearly marks their essential differences.

—"Not Spirit as something escaped from matter,—nor Spirit juxtaposed in an incomprehensible way with matter (Thomism!), but Spirit emerging (by a pan-cosmic operation) from matter. — MATERIA MATRIX..."

These words are read in one of the letters of Teilhard dated March 13, 1954 and published in the review *Psyche*, 1955, no. 99-100 p. 9.

Teilhard insists on this idea also in the book: "*L'Energie Humaine*", published, as we have already mentioned, a few weeks ago.

"In the concrete there is no such thing as Matter and Spirit: there exists only Matter becoming Spirit. There is in the world neither Spirit nor Matter: the "Stuff of the Universe" is Spirit-Matter. No other substance than this could give the human molecule" (page 74).

On page 121 of the same book, Teilhard writes again about the spirit, in a way consistent with all his evolutionistic system: "The spiritual phenomenon is not therefore a sort of flash of lightning in the night: it reveals itself as a gradual and systematic changeover from the unconscious to the conscious; from the conscious to the self-conscious. It is *change in cosmic state* (the italics are ours)." And also in "*Le Coeur de la Matiere*" he wrote: "Spirit, a superior state of matter."

One will see that in the same page Teilhard observes that he adheres to the purely scientific and experimental point of view.

But because of the argument involved here which is eminently metaphysical and directly affects so many problems of Theology, it will be most difficult for him to confine himself to the scientific aspect alone without running the risk of ending (as has already happened) with affirmations that are not easy to reconcile with Catholic Doctrine.

It is true that the essential difference between matter and spirit has not been defined; but it is an established point of doctrine always taught in Christian Philosophy, which Pius XII calls in his Encyclical "*Humani Generis*" "In Ecclesia receptam et agnitam" (Denz. 2323). It is the same doctrine that is explicitly or implicitly presupposed by the ordinary and universal teaching of the Church; this is why the same Encyclical justly reproves the contrary opinion. (Denz. 2318).

It is therefore not surprising that Teilhard would have, according to his scientific-religious way of thinking, his own original concept of evil and sin. He speaks about it "ex professo" in an Appendix to "*Le Phenomene Humain*" (page 345 ss.)

Towards the end of page 347, he sees a certain excess of evil in the world, unexplainable to our reason "if there had not been added to the normal effect of Evolution as a surcharge the extraordinary effect of some primordial catastrophe or deviation..." which is a clear allusion to original sin.

Nevertheless, Teilhard prefers to consider sin under an aspect which is more collective than individual, and regarding original sin he has shown himself several times as against its transmission by way of inheritance.

What Teilhard affirms in the following passages, he also repeats more or less in others:

"...the theological necessity for Baptism is explained by the genetic solidarity of all men within the womb of one humanity (impregnated by sin through statistical necessity) in which the collective relationships are revealed as more real and more profound between individuals, than any other relationship strictly and lineally hereditary" (*Comment je vois*).

On this point, the thought of Teilhard is very confusing and does not conform with the doctrine of the Council of Trent on the sin of Adam (Denz. 790), a doctrine that has been reaffirmed by the Encyclical "*Humani Generis*", which teaches that original sin "procedit ex peccato vere commissio ab uno Adamo, quodque generatione in omnes transfusum, inest unicuique proprium" (Denz. 2328).

Fr. de Lubac also has noted the same thing: "That he (Teilhard) was not a theologian by profession, and it is here perhaps (where Teilhard speaks of Original Sin) that this shows up most clearly" (*Op. cit.*, page 168).

To conclude this critical examination, which for evident reasons cannot be exhaustive and complete, we would like to draw attention once more to the naturalizing, as it were, of the supernatural, which is a characteristic of the Teilhardian system.

We admit that Teilhard as a private person did have an intense spiritual life. It is not our intention, evidently, to criticize the person, but the method, his way of thinking.

For this reason we cannot follow nor agree with him when, in his original ascesis, he puts the world next to God, on a level and estimation that are too exalted. As with many of his pages, it is necessary to re-estimate the meaning of the following words of Teilhard de Chardin,

because his pen, fired with enthusiasm, carries him far beyond the limit of what is proper. Nevertheless, we read these lines with real pain:

"If by some interior overthrow, I should come successively to lose my faith in Christ, my faith in a personal God, my faith in the spirit, it seems to me that I should continue to believe in the World. The World (the value, the infallibility, and the goodness of the World) such, in the last analysis, is the first and only thing in which I believe. It is by this faith that I live, and it is to this faith, I feel, that at the moment of death, above and beyond all doubt, I shall abandon myself... to a confused faith in a world One and Infallible I abandon myself wherever it may lead me" (*Comment je crois*).

They are words uttered in 1934, but how much better it would have been, had they not been written!

* * *

Someone may object that the criticism made by us did not take into consideration the other numerous writings of Teilhard de Chardin and that would often make void the negative interpretation presented by us. It would be therefore necessary to take into account all the texts, which are many, in order to be able to judge Teilhard with objectivity.

We also know that Teilhard has several times made statements that are not altogether consistent, if not at times, contrary or contradictory; and we would like to agree that the thought of Teilhard might have remained in a problematic stage.

In spite of all these, his writings remain always more or less contrary in many points to Catholic Doctrine.

Certainly the book of P. de Lubac, constitutes the best study published so far on the religious thought of Teilhard de Chardin. The book brings out in relief the numerous defects of Teilhard, but is also in substance a defense and an eulogy of him.

Frankly speaking, however, we must declare our disagreement with the substantially favorable judgment given him by Fr. de Lubac.

The points of disagreement with the thought of Teilhard are so important and basic, that we cannot absolutely subscribe to the following categorical judgment of Fr. de Lubac: "The Catholic Church, the ever fruitful mother... will be able herself to recognize with joy that in Pierre Teilhard de Chardin she has given birth to a child that our age had need of, an authentic witness of Jesus Christ" (*Op. cit.*, p. 295).

It is true, our time is greatly in need of genuine witnesses of Christ; but let us hope that they will not get their inspiration from the scientific, religious "system" of Teilhard.

We have considered it necessary to formulate our criticism of his thoughts, not of his person—we repeat—, in order to warn scholars, especially the young, against the errors and ambiguities contained in the writings of Teilhard.

And with these reflections, we believe to have acted according to the mind of the "Monitum", which appears today in our newspaper.*

* The "Monitum" of the Sacred Congregation of the Holy Office can be found on page 75 of this issue of the Boletín Eclesiástico.

De Divisione Bonorum in Divisione Territorii Paroeciarum Aliarumque Personarum Moralium.

Divisio vel dismembratio territorii, sive nova paroecia vel persona moralis erigatur sive alteri praexistenti uniatur, secum fert consequentem bonorum temporalium vel debitorum divisionem eodem tempore peragendam tanquam duplex negotium iuridicum unico actu persolvendum. *Quomodo* et quanam *bona* aut *debita* sunt dividenda hoc in loco excutietur.

1. — *De objecto divisionis:*

Quaevis bona temporalia quae sub paroeciae vel alterius personae moralis dominio cadere possunt commode in tres classes redigi valent:

a) bona nempe patrimonialia, ut illa quae dotem beneficii constituent: praedia, agri, domus, villae, stabiles et frugiferae actiones et obligationes earumque emolumenta; pensiones a gubernio statis temporibus in beneficium paroeciae solutae...., (c. 1410).¹

b) bona quae sive dotem beneficii paroecialis constituent, sive ab illa independenter considerari possint, definitive sunt adnexa territorio, ut decimae, (c. 1502); voluntariae oblationes et praestationes in commodum paroeciae vel personae moralis factae, (c. 1182, 2)

c) bona demum quae in finem particularem sunt destinata, ut vgr, quod missae celebrentur vel functiones aliquae sacrae peragantur (c. 1544).¹

Nunc, quanam ex his tribus sunt dividenda in territorii partitione ad normam, c. 1500? Ius simpliciter decernit.

“Bona (et debita) communia quae in commodum totius territorii erant destinata.”

Ipo igitur facto quod ius statuit in quae bona divisio efficienda est, definit quanam sint illa *bona communia* dividenda, scilicet “*quae in commodum totius territorii destinata erant*”, vgr. pro subveniendis pauperibus, ad

¹ PISTOCHI, M., *De Bonis Ecclesiae Temporalibus*, (Taurini, 1932) p. 77; MIGUELEZ-ALONSO-CABREROS, *Código de Derecho Canónico*, (BAC, ed. 3a.) p. 61.

scholas, aegrotos totius paroeciae destinata....² Non vero bona cui uni particulari scopo respondent ut vgr. reparationi determinatae ecclesiae paroecialis praeeistentis divisioni; bona determinato vico aut loco intra paroeciam assignata.

Unde certo inter bona communia adnumerare necesse est quae sub prima et secunda specie recensentur, bona nempe patrimonialia et illa adnexa territorio. Ideo tantum proprietates sub tertia categoria recensita i.e. bona destinata ad aliquem finem particularem restrictione huius canonis potiri, proin unica non dividenda in territorii partitione.

2.—De ipsamet divisione.

Dictum fuit de *obiecto* divisionis. Unum demum superest disceptandum de *modo* nempe quo divisio peragi debet quod sic a iure statuitur: "*cum debita proportione ex bono et aequo*." Huiusmodi *proportio* non mathematice intelligenda est³, sed pro rata territorii divisi attentis numero personarum physicarum uniuscuiusque paroeciae vel personae moralis earumque conditionibus, necessitatibus....⁴ Proportio haud tantum dicit relationem ad proportionem numericam tractus terrae dismembrati aut divisi, et illius a quo novum ens iuridicum originem trahit, verum etiam ad ipsam entitatem bonorum aut debitorum, et ad naturam iuridicam entium divisorum. Ita proportio diversimode stabilidenda est si ex divisione territorii religiosi saeculare exurgat, aut ex patronatu non patronatus oriatur. Iuxta diversam naturam iuridicam diversas necessitates et exigentias, omnino consulendas in divisione, oriri necesse est.⁵

Proportio determinanda est "*ex bono et aequo*" ad similitudinem divisionis quae ratione hereditatis inter successores iuri naturae innixa per civile ius perficitur⁶. Non praecise servato spiritu potius quam littera legis⁷, sed melius innixa in ipsamet iustitia ratione virtutis temperata. Verbum "*ex aequo*" non videtur venire hic pro illa aequitate canonica qua benigne rigiditas difficultatesque legis mitigantur, sed accuratius loquendo videtur agi de ipsamet virtute iustitiae cuius obiectum (*iustum*) obiecto virtutis moralis (*bonum*) accedit ut temperetur. Idcirco principium divisionis sta-

² BLAT, A., *Commentarium textus Codicis iuris Canonici*, (ed. 2a, Romae, 1934), in c. 1500;

³ VROMANT, G., *Ius Missionariorum*, (ed. 2a., Louvain, 1934) VI, p. 78; McCASLIN, E., *The Division of Parishes*, (Catholic U. of America, Washington, D.C., 1951), p. 85.

⁴ SIMENON, G-F. CLAYS BOUAERT, *Manuale iuris Canonici*, ed (2a, Leodii, 1930) III, p. 164; McCASLIN, op.cit., p. 85;

⁵ PISTOCHI, op.cit., p. 85.

⁶ BLAT, op. cit., p. 559; SIMENON, III, p. 164.

⁷ BESTE, U., *Introductio in Codicem*, (ed. 3a) p. 743.

biliendum est non ad apicem iuris (ex stricta iustitia), nec iudicialiter⁸, sed *secundum quod virtus et iustitia ratione temperata suadent viro prudenti*⁹. Superior vero aequitativam portionem determinans nequit de facili iustitia temperare "nisi stricti iuris fundamentum existens"¹⁰.

Principium ita positum est generale et valet pro omnibus territoriis cuiuscumque personae moralis quae divisionem patiantur. Littera loquitur sine ulla distinctione. Restrictiones quaedam adduntur quoad leges particulares, intentiones fundatorum ac iura legitime quaesita. Propterea si a statutis particularibus divisio mathematica et ex stricta iustitia postuletur, lex adamussim exsequenda est¹¹. Aequatio tamen arithmetica bonorum non est consilianda in divisione paroeciarum aliarumque personarum moralium curam animarum habentium. Huic modo agendi adversantur exigentiae diversae locorum, historia, consuetudines, disparitas dignitatis¹².

Praescriptum c. 1500 invocatur in divisione paroeciarum ad congruam portionem assignandam (c. 1427, § 3), quae non intelligitur pro rata territorii sed de portione sufficiente ad cleri sustentationem cultusque exercitium. Et haec sufficiens pars determinanda est "*ex bono et aequo*".

3.—*Restrictiones a iure statutae.*

In divisione efficienda attendi insuper debent:

a) "*piorum fundatorum et oblatores voluntates*", puta foundationes quae ex expressa intentione benefactoris inservire debent determinato fini religioso vel caritativo; bona donata intentione indubia ut in commodum paroeciae vel personae moralis matricis prorsus expendantur aut sub eius directione administranda.

Ne opus caritatis sine remuneratione evadat, sed econtra ut aditus novis beneficiis aperiantur simulque pactiones vi iuris communis vel statutis particularibus solemniter contractae adimpleantur, legislator auctoritati dividendi obligationem imponit cavendi circa pias voluntates oblationesque iuxta intentiones fundatorum, (cc. 1544, § 2; 1417, § 2; 1514).

Nec instituta haec supprimi, uniri vel in usus alienos a mente fundatoris converti possunt sine venia Sanctae Sedis vel fundatoris consensu (c. 1494); nec oblationes diverti possunt a fine praestituto intentione expressa oblatores. Quare superior dividens territorium, ait Pistochi, cum quo aliqua

⁸ CGCHI, G., *Commentarium in Codicem Iuris Canonici*, (Augustae Taurinorum, 1930) p. 349; BESTE, op. cit., p. 743.

⁹ BLAT, p. 560.

¹⁰ PISTOCHI, p. 83.

¹¹ McCASLIN, op. cit., p. 36.

¹² PISTOCHI, ib., p. 84.

unita connexave inveniuntur, videat in duplici hypothese, vel quae debeant manere cum matrice, vel alio transire cum territorio quod discerpitur, si integra valent superesse tenore suae foundationis, vel pati contingat alterationem. Quod facile executionis erit si accurate tabulae foundationis ab ipsis fundatoribus vel oblatores exaratae inspiciantur, (cc. 1419; 1517)¹³.

b) "*Iura legitime quaesita*," secus iura ex canonis applicatione laederentur. Hinc quod in divisione sarta tectaque manere debeant iura seu privilegia patronorum (c.1455), beneficiarii (c.1417), fidelium facultates suas in pias causas donantium (c.1514),... Ipsa persona moralis quae divisionem patitur, communiter renuntiare nequit, neque inter bona communia dividenda computare valet quae ipsi obvenerunt ut ipsamet administret vel apud se praeservet tum vi contractus cum consuetudinis aut praescriptionis.

c) "*Leges peculiares quibus persona moralis regatur*", quae quamvis peculiares, earum mutationes vel suppressiones ipsimet naturae iuridicae personae moralis afficere possunt, adeo, ut ipsa ratio existendi entis iuridici periclitare possit. Puta de constitutionibus alicuius religionis, de statutis Concilii Generalis aut Provincialis in missionibus. Quod quidem iuris communis praescriptis omnino repugnat.

FR. F. TESTERA, O.P.

¹³ PISTOCHI, *ibidem*, p. 88.

PASTORAL SECTION

HOMILETICS

FIRST SUNDAY OF LENT (March 3)

OUR PRICELESS HERITAGE:

We believe that today's Gospel will be a great eye-opener to many of us who have grown oblivious to certain important realities concerning Christian life. The daily harsh struggle for a livelihood in those of us who lack many essential things, the unrestrained enjoyment of earthly possession in those of us who abound in them, all have but shut our eyes to the more substantial possession of every baptized Christian, namely the divine life of grace in our souls.

Paradoxical as it may sound, the devil seems to understand better than we do the value of our spiritual possession. He shows more earnestness of purpose, more drive in all his effort, more resourcefulness in his means, more perseverance in pursuing his end in trying to destroy divine life in us, than we do in trying to defend it and promote its growth.

SATAN SEEKS TO ROB US:

Our faith has grown so dim, our charity has become so cold that we have practically ended up in ignoring both our priceless possession and our enemy who works incessantly to rob us of our treasure. With this kind of attitude we do much harm to ourselves, and give joy to Satan who finds his job rendered more easy by us.

A rich man who gives no thought to a possible intrusion into his house by a thief, will sooner or later lose his possessions; a soldier who counts off the possibility of an invasion, will sooner or later fall a prisoner to his enemy; the Christian who takes Satan for granted will sooner be taken by him than he expected: for this infernal thief is crafty and resourceful, this hateful invader is relentless and determined. Will an easy-going life, a pleasure-loving existence, a dim faith, a dying charity be a protection against such a thief, be a check against such an invader?

WE MUST WATCH:

Today's Gospel is really and should be a great eye-opener to many of us. Let us wake up, and not give ourselves over to a false sense of security. We cannot serve better the purpose of Satan than by thinking him to be inactive and dozing.

He is very much awake, and very active, too. Do not think that Satan is sleeping just because he doesn't appear to us in his true colors, with horns and tail complete. No, he will not show his long and black ears since that would defeat his purpose. He disguises himself as a thoughtful friend who is concerned about our health, our honor, our financial problems. He is a sophisticated tempter who plans our spiritual ruin by an offer of animal pleasure and satisfaction as if man were just a composite of belly and uncontrollable instincts. He is a refined seducer who aims at our souls' destruction by flattering our pride and vanity with utter disregard of God's laws and charity for the neighbor. He is an educated liar who plots our captivity and final perdition by false promises of riches, power and dominion, all to be bought at the price of selling our souls in shameful adoration of his person.

Let us open our eyes, and resist, disarm and defeat the tempter. Let us resist him with a majestic calm like that of our Saviour Who upset all the wiles of the seducer. Let us disarm him with the weapons of penance and mortification which will drown his siren calls to impurity. Finally let us defeat him with a recourse to God and His honor, commanding him imperiously in the very words of Christ our champion: "Begone, Satan, for it is written: The Lord thy God shalt thou worship and Him only shalt thou serve."

SECOND SUNDAY OF LENT (March 10)

THE CHALICE OF OPPROBRIUM:

The Gospel story in today's Mass, the second Sunday of Lent, should produce in our souls an unswerving faith in Jesus Christ our Lord, a profound gratitude and an undying love for Him.

A few more days and we shall be witness to the shameful humiliation that fell upon Him in the holy city of Jerusalem. On those days His shall be the unenviable lot of suffering indignities at the hands of some soldiers who arrested Him; of being abandoned by His own disciples who should have protected Him; of being judged and condemned by His enemies in a court-trial that was a travesty of all law and justice; of being buffeted, scourged and spat upon. And after using on Him all

cruelty and abuse, He would be made to drink to the last dreg the chalice of the greatest of opprobrium — death on the cross!

LIGHT AND DARKNESS:

Jesus then would raise His voice to heaven, and would complain to His Father for forsaking Him. Heaven would answer not a single word, and what would reach Jesus' ears were the sarcastic laughter of His enemies and the loud lamentations of His friends. Is there another man on the surface of this earth who has had a sadder lot, a more painful experience than Jesus had?

Yet that same humanity of Jesus, that same body that would be mangled, that same soul that would be forsaken, was glorified, honored on the summit of a mount that was witness to the occurrence described by today's Gospel. On the top of Mount Tabor Jesus revealed that He was not only the Son of Man whom others were about to humiliate and trample upon, but also the only Son of God Who spoke from the heavens, and commanded that His beloved Son be obeyed by all.

THE MIRACLE OF LOVE:

If great has been the dismay of Peter and his companions when they saw the sufferings of Jesus on Mount Calvary, just as great was their joy when they witnessed the wonderful miracle of the transfiguration of Jesus on Mount Tabor. However, if we are to consider the matter well, we may say that the transfiguration of Jesus, the glorious change in His appearance, was not a miracle but something quite to be expected from Him as the only Son of God. It was in full conformity with His divine nature that He should be surrounded at all times with brightness, glory and majesty. It was a miracle, and a continuous one, that He should be seen without this attendant majesty. However, He deemed it good to hide His divine refulgence in order that He could suffer for the sake of mankind. Otherwise, had He gone about in the splendor of His divine majesty and power, His enemies certainly would not have dared so much as to touch Him with the finger. Then, in that case, He couldn't have redeemed mankind by His suffering.

But because He wanted to save mankind, He "emptied Himself, taking the form of a servant, being made in the likeness of men, and in habit found as man. He humbled Himself, becoming obedient unto death, even to the death of the cross." This was the miracle of Christ, a miracle of His great love for the men who were going to kill Him, and still are killing Him!

THIRD SUNDAY OF LENT (March 17)

A DIABOLICAL POSSESSION:

Today's Gospel narrates to us a miracle done by our Lord which drew the admiration of the crowds. There was a man possessed by a devil, by an unclean spirit. And because of this that man could not talk, most probably was also deaf, and according to St. Matthew who also narrates this miracle, the man was moreover blind. The unclean spirit was therefore responsible for the poor man to be deaf, dumb and blind all at a time.

ENSLAVEMENT BY AN UNCLEAN HABIT:

We have in this man an exact picture of a Christian who is possessed, enslaved, overcome by the unclean habit of impurity. This vice produces in the soul, firstly, a kind of spiritual blindness. The soul doesn't see God, doesn't feel Him anymore, whereas before when it was innocent and it enjoyed basking in the favors of its Lord and Master. The soul becomes now materialistic; it thinks, desires, and acts only in terms of matter, of flesh, or corruption.

The next sickness that sets in upon it is spiritual deafness. Having lost its spiritual vision, it also loses interest in spiritual things: the advice of a good friend, the remonstrance of a parent, the entreaty of a loved one, the exhortation of a priest, and even the voice of God and conscience fall upon his ears in vain: the soul is simply deaf.

The third malady that introduces itself without failure is spiritual dumbness. The soul is made incapable of praying. How can it pray? The soul has lost sight of its God: to whom will it pray? It has lost interest in spiritual things; what for will it pray? It expects no other joys than what are actual, thrilling, tangible: why then will it pray? The soul has become simply dumb.

And would to God that this litany of evils ended here. But more often than not, the unclean spirit of impurity does not enter alone in the soul of man; it takes with it seven other spirits more evil than itself. And then that Christian is really in a sorry state.

RELEASE FROM THIS CAPTIVITY:

It would take a miracle to remedy the condition of such a Christian: a miracle of grace. But fortunately for us, the Lord has not lost the will nor the power to make miracles. His love for us leads Him to desire the miracle; His power puts to execution His merciful desire. And thus we can witness down to our days countless unclean spirits being expelled

by our Lord from the souls of repentant Christians. Their spiritual vision is restored to them; the spiritual faculties of hearing and of speech are returned to them.

They are made to see again with limpid clarity their dazzling beauty as living temples of the Holy Ghost, as choice members of the mystical body of Christ, whose own bodies are destined to resurrect gloriously on the last day, if kept sacred, holy, undefiled to the end.

True sons of God that they are, they can now hear distinctly the voice of their Father calling them to higher sanctity and perfection. Filled with love for the Lord Who brought about this wonderful change in them, they now lift up their voices, and loud with praises, admiration and gratitude, they say to Him: "Blessed is the womb that bore Thee, and the breasts that nursed Thee!"

FOURTH SUNDAY OF LENT (March 24)

FAMILIARITY BREEDS DISRESPECT:

The Postcommunion prayer in today's Mass gives us a new insight to the Gospel account of the multiplication of the loaves of bread and the fishes as told by St. John.

Like the contemporaries of Jesus, we have all too often the tendency to regard the sublime mysteries of our religion with a kind of familiarity, which if it does not breed contempt for those mysteries, yet certainly diminishes our respect for them.

Very wisely then does Holy Mother Church bid us to pray in today's Postcommunion: "Grant, we beseech Thee, O merciful God, that we may use with sincere veneration, and always receive with faithful minds, Thy mysteries with which we are continually fed."

SINCERE VENERATION AND FAITHFUL MINDS:

Jesus does not reproach His contemporaries for their enthusiasm and glowing sentiments for Him. The crowd could not be blamed for milling around Him. They had witnessed the miracles that He worked on those who were sick. Who would not feel drawn towards this admirable personality? Much as Jesus tried to avoid the crowd by withdrawing to an uninhabited place, yet they followed Him even right there. So constrained by their impertinence, but more by His love for them, Jesus suffered them to come to Him and to receive divine instruction.

The crowd, taken in by the wisdom that poured richly from that mouth, became oblivious to their corporal necessities. It was the good Jesus Who concerned Himself with that matter. More to apprise His disciples of the extremely difficult situation involved than to seek information or advice, Jesus asked Philip: "Whence shall we buy bread that these may eat?" Philip, after a quick survey of the desperate situation, gloomily replied that a two hundred denarii (for him an already exorbitant amount) worth of bread was not enough that each one may receive a little. Andrew, who chanced upon a boy having five barley loaves and two fishes, ventured to make public his little discovery, but he had to add a regretful remark: "What are these among so many?"

After men had therefore admitted the inadequacy of their resources to meet the demands of life, only then did Jesus intervene to fill that need by working the stupendous miracle described in today's Gospel. The miracle of the multiplication of the loaves of bread and fishes, so evident and so stunning, could not but fire the imagination of that excited crowd. But instead of falling to their knees and give heartfelt thanks to the miracle-worker, they stood up with the intention of taking Him by force to make Him king.

KINGDOM OF EARTHLY OR HEAVENLY BREAD?:

The idea was not wrong in itself. It could be a way of expressing one's gratitude for a favor received. Don't we also elect or reelect individuals to responsible positions for the good they have done to the country? Nevertheless, Jesus fled from them. It was their intention that He disliked. Jesus had multiplied the loaves of bread and fishes, and had fed them because He wanted them to know that in a not distant future He was going to feed them with the Bread from Heaven! He wouldn't have minded the crowd to take Him by force and make Him their king so that they could be fed with the Holy Eucharist all their lives. But they wanted to make Him king so that they could be assured of their daily food and of their other earthly ambitions.

This kind of kingship was completely unacceptable to Jesus. This was why He fled to the mountain to be alone by Himself. How often do we not force Jesus again to "flee to the mountain", because we seek Him not for Himself but for the gifts and favors (not always necessarily heavenly) we want from Him. Have we not already changed our religion into a sort of business enterprise? Do we need more proofs of this practical "prostitution" of our religious belief and practices after a candid examination of the inner motives of, say, our novenas, our attendance at Mass, our external good works, even of our confessions and communions? We certainly have to repeat often the Postcommunion prayer: "...that we may use with SINCERE VENERATION, and always with FAITHFUL MINDS, Thy holy mysteries with which we are continually fed."

PASSION SUNDAY (March 31)

A SUBLIME DEFENSE:

Before long, in a couple of week's time, we shall be entering upon the grim events of Good Friday, the day Our Lord was violently put to death. Today we are given to read a Gospel account whose logical development would culminate into that crucifixion and death of Our Lord. But as in Good Friday there was something truly sublime and Godlike in the manner Our Lord died, so is there in today's Gospel account something sovereignly divine in the manner Our Lord defended Himself from His enemies' foul incriminations.

It does not seem but that a good should have his enemies everywhere. Neither our good Lord was spared the company of His ubiquitous critics, who followed His every move, who eyed His every gesture, ready to jump at Him on the first sign of tergiversation or whatever seemed close to it.

Jesus was preaching peacefully to the populace, breaking to them the heavenly bread of purest doctrine: "I am the light of the world," He said, "he who follows me can never walk in darkness, he will possess the light which is life." But like a fly that has fallen into a plate of soup, the proud scribes and pharisees had to spoil those sublime moments with disrespectful remarks: "Bah, this man is testifying on his own behalf; his testimony is therefore worth nothing."

THE DEAD LETTER OF THE LAW:

It appeared clearly that the enemies of Jesus, the intellectual elite of the Jewish nation, could not resign themselves to the doctrine of the unassuming teacher from Nazareth. They have been accustomed to seek salvation from the dead letter of the Mosaic Law; they have become consummate masters at deducing hair-splitting conclusions from their intricate traditions, resting their glory and pride on such bookish wisdom, and demanding from others a blind submission to it.

But here came Jesus of Nazareth, Who would tell them that all their bookish wisdom was of no avail for their souls that he who sought the dead letter of the law found nothing in it but death; that their traditions and practices were but as many fetters that killed true liberty of spirit, and reduced religion to mere externals and endless bodily purifications.

What annoyed them more was that Jesus was telling the crowds that it was imperative to believe in Him and in His mission if they would wish to be saved. What! a carpenter's son and a Galilean to proclaim himself the light of the world? That were audacity enough!

WHO CAN CONVICT HIM OF SIN?:

Spiteful as they felt at Jesus' bold claims, yet they were hesitant at airing their grievances against Him. Somehow they felt that they could not convict Him of sin or error. If He was sinless, then there was truth in what He claimed. Why then did they not believe Him? Accustomed to receive honors at the streets and public places; fastidious about questions on precedence and first-seats at banquets and reunions; conceited in the self-sufficiency of their knowledge of the law; these poor critics of Christ could not swallow the bitter pill of having to acknowledge the young teacher from Nazareth. Who had a sovereign contempt for worldly honors, Who sought rather the company of the simple, the poor, the ignorant, Who affected not the kind of knowledge they had and yet people hang closely on His lips. Their proud necks were much too stiff to bend before the personality of Jesus. And besides, as our Lord painfully remarked of them: they did not believe Him when He told them the truth because only the man who belongs to God listens to God's word, and since they did not belong to God, they would not listen to Him.

Hurt by this tell-tale revelation, but unable to oppose with good arguments His clear-as-the-day charges, they tried to retaliate by throwing at His face a gross insult: they said He was a Samaritan and was possessed by the devil.

St. John the Evangelist wrote for us this Gospel account without attempting to extenuate any of its grim colors, that we may fully realize to what depth of malice and sordidness the pride of the intellect and the rebellion of the will can lead, and conversely to what limit of restraint and kindness can the loving heart of Jesus not extend itself. For while His enemies spat all the venom of their hatred upon His august person, He tried all the time, by restrained admonitions and painful observations, to win their hearts over to the side of truth and love. This will serve as a lesson for us never to despair of the goodness of our Lord, no matter how low we have descended in our moral lives. There is always a chance for conversion, an opportunity for repentance.

FR. MARIO BALTAZAR, O.P.

CASES AND QUERIES

DE IUSTIFICATIONE PER CONTRITIONEM

Agripino sacerdote in confessionali Eleusipa pia femina accedit, declarans se in aliquo peccato mortali incurrisse, atque, post actum perfectae contritionis, ter sacram Communionem recepisse.

Ad interrogationem Confessarii, cur hoc ita fecisset? Eleusipa cito respondit: Audiveram a quodam praeclaro praedicatore et prudente viro statum gratiae actu perfectae contritionis acquiri posse, atque ad sacram Eucharistiam accedere absque nova confessione.

Iterum Confessarius quaesivit ab Eleusipa: an hunc modum agendi habuerit pro certo, vel tantum ut probabilem? Pro certissimo illum putavisse immediate Eleusipa respondit.

Agripinus Eleusipam admonuit tria peccata mortalia per trinam susceptionem sacrae Communionis commisisse, praeter peccatum primum nondum deletum.

Quaeritur:

- 1. Quotuplex est via ad gratiam primam acquirendam?*
- 2. Suntne viae absolute independentes?*
- 3. Quid de iudicio confessarii dicendum est?*

* * *

Antequam respondeamus ad quaesitum, oportet praeponere differentiam existentem inter sacramenta. Quaedam sacramenta, ut baptismus et poenitentia, dicuntur sacramenta mortuorum; cetera vivorum. Mortuorum sacramenta sunt quae non supponunt aliam gratiam; vivorum quae supponunt primam gratiam.

Quoad modum causandi, sacramenta mortuorum causant primam gratiam per se; secundam per accidens. Dum sacramenta vivorum causant secundam gratiam per se; primam per

accidens. Hic oportet insistere quandonam sacramenta vivorum causant primam gratiam. Ad rem affirmat MERKELBACH: "Ob diversam causam potest evenire ut quis constitutus in peccato mortali recipiat bona fide sacramentum vivorum:

a) si invincibiliter ignoret se esse in statu peccati mortalis vel huius sit immemor; b) si falso existimet invincibiliter illud esse purgatum contritione, vel bona confessione aut valida absolutione, cum non sit; c) si invincibiliter ignoret ad sacramenti receptionem requiri statum gratiae et putet attritionem sufficere". (*Summa Theol. Mor.* I P., q. 1, edit. Desclé etc. p. 42).

Hoc praehabito sic ad quaesitum respondemus:

1) Triplex potest distingui via: a) via attritionis vel contritionis cum sacramentis mortuorum; b) via attritionis vel contritionis cum sacramentis vivorum; c) via contritionis sine sacramento.

2) Secunda via est sub aliquo respectu independens a prima, nam sacramenta vivorum sunt distincta a sacramentis mortuorum; tamen cum prima sit via per se et ordinaria, et secunda sit extraordinaria et per accidens; et cum id quod est per accidens reducatur simpliciter ad id quod est per se, affirmandum est quod non sunt viae absolute independentes.

Tertia via non est independens insuper a prima; quia illa non iustificat nisi quatenus contritio importat ordinem ad receptionem sacramentorum mortuorum. Quod contritio perfecta non iustificet sine baptismo patet ex eo quod homines non possunt salvari nisi saltem habuerint baptismum in desiderio seu voto; et votum seu desiderium importat ordinem ad realem susceptionem sacramenti. Qui mortalia peccata commisit post baptismum non potest iustificari sine ordine ad realem susceptionem sacramenti poenitentiae. Hac de ratione Tridentinum dixit: "etsi contritionem hanc aliquando caritate perfectam esse contingat hominemque Deo reconciliare, priusquam hoc sacramentum actu suscipiatur, ipsam nihilominus reconciliationem ipsi contritioni sine sacramenti voto, quod in illa includitur, non esse adscribendam" (Sess. XIV, cap. 4; *Denz.* 898). Hanc doctrinam prius iam tradidit D. THOMAS passim, sed praesertim in III p., q. 90, a. 2 ad 1; et Supplem. q. 6, a. 5. Hac denique doctrina explicatur principium a theologis communiter admissum: qui peccatum mortale commisit, et ex alia parte urget sacramentorum quorundam administratio, obligatur ad actualem confessionem peragendam, copia sacerdotis oblata; secus conteri tenetur, et habere propositum confitendi quantocius.

Ergo proprie loquendo tantum una existit via, quae sic formulatur: omnia sacramenta conferunt gratiam non ponentibus obicem.

3) Confessarius prudens fuit in propositione quaestionum ad quaestionis declarationem; sed non fuit recta eius sententia. Eleusipa namque bona fide suscepit Eucharistiam; putabat, fundata in doctrina praeclari Dei ministri, non habere obicem, illud peccatum contritione esse purgatum; et probabiliter, iuxta doctrinam traditam, fuit Eleusipa purgata contritione una cum susceptione sacramenti Eucharistiae; accepit gratiam primam seu fuit iustificata in receptione huius sacramenti, licet modo dicto *per accidens*. Ergo Confessarius non ita de facili ei debuit imputare ream esse quatuor lethalium peccatorum.

DE EMPTIONE ET VENDITIONE

Abilius mediae positionis vir cuidam sacerdoti in confessione conscientiam suam hoc modo aperuit: cum populus in magna oeconomica penuria esset positus, emi centum (100) saccos oryzae (arroz) pretio a gubernio civili determinato; postea eos vendidi ultra latitudinem pretii gubernii in duplum.

Confessarius quaesivit: an pretium illud gubernii putabatur a prudentibus iustum, atque an gubernium esset invigilans et puniens transgressores pretii determinati? Abilius affirmative respondit ad utramque quaestionem.

Confessarius vero, iudicans leges guberniorum in hac materia esse leges poenales, censet Abilium nullum peccatum commisisse.

Quaeritur:

1. *Ex quibus rationibus determinandum est pretium rei?*
2. *Quotuplex est pretium legitimum?*
3. *An pretium legale obliget in conscientia?*
4. *An Abilius peccaverit mortaliter?*
5. *An iudicium confessarii fuerit rectum?*

* * *

1. Ad explorandum pretium rei ex multis deducenda est ratio, quae ad quadruplicem ordinem reduci possunt.

Primum enim est attendendum necessitas rei: mox copia et inopia; deinde negotiationis labor, cura, industria, pericula; denique si merces mutatae sunt vel in melius vel in deterius.

2. Triplex solet distingui pretium: a) legale, b) vulgare, c) conventionale.

a) *Legale* dicitur pretium rei illud quod auctoritate publica vel lege directe et accurate statutum est; et consistit in indivisibili.

b) *Vulgare* nominatur quod *communi* hominum aestimatione pro locorum et temporum varietate determinatur; et latitudinem habet iustitiae.

c) *Conventionale* est illud, quod libera conventionem emptoris determinatur.

3) Pretium legale obligat in conscientia et quidem ex iustitia commutativa, nisi sit manifeste iniustum; aut rebus notabiliter mutatis, evadat iniustum; aut a maiore parte populi non servetur et in desuetudinem abierit.

Ad huius propositionis intellectum notandum est cum D. SOTO, "quod merita illa et causas statuendi rerum pretia existimare, per se quidem primum ad rem publicam et eius gubernatores spectat: qui scilicet omnibus supradictis pensatis deberent sua singulis mercibus statueri pretia" (*De Iustitia et Iure*, lib. VI, q. II, p. 506). Proinde pretium legale, nisi deficiat aliquo ex capite ex memoratis, est vere iustum; et omne pretium aliud illo discordans est iniustum. Unde qui tale pretium notabiliter laedit, ad restitutionem tenetur.

4) Abilius peccavit mortaliter transgrediens notabiliter pretium oryzae legale iustum. Pretium oryzae fuit a gubernio determinatum et putabatur iustum a prudentibus. Alia capita ex quibus possibile esset iniustum non determinantur in casu, sed ex lectione eius deduci videtur res notabiliter non esse mutatas inter emptionem et venditionem, immo quod a maiori parte populi servabatur emptio-venditio iuxta pretium ab auctoritatibus determinatum.

5) Iudicium Confesarii fuit tortuosum. Fundatur in falso supposito, videlicet, quod pretium legale iustum non obligat in conscientia. Ergo, cum praedictum pretium obliget in conscientia et latitudinem pretii gubernii notabiliter excedat Abilius vendens oryzam, et nulla sit causa hunc excessum iustificans, commisit peccatum mortale. Proindeque ad restitutionem obligari ipsum patet

SUFFICIENT PREPARATION FOR MARRIAGE

In our parish, it often happens that, inspite of the efforts of the parish priest, couples contemplating marriage are insufficiently, or entirely, unprepared as far as the fundamental prayers and doctrine of the Church are concerned, because they are lazy to study or owing to any alleged excuse. Now, they are supposed to go to confession, in order to receive the sacrament of Matrimony in the state of grace. There seems to be no question in regard to the validity of the contract and the sacrament. My difficulty, however, lies in the worthy reception of the sacraments involved.

May the inability or plain laziness to memorize the fundamental prayers and to learn the fundamental doctrine be considered an unworthy disposition for absolution and subsequent communion?

Does the priest have any obligation to hear their confession or have the couples the right to be absolved, despite their deficiency, for the sake of preparing them for the worthy reception of the sacrament of Matrimony?

* * *

Before a marriage may be celebrated the Code of Canon Law requires, by way of principle, that moral certainty must be had as to whether there exists an obstacle to its validity or licitness (can. 1019). To this end, the Code prescribes that the pastor who has the right to assist at the marriage shall, at a suitable time beforehand, carefully investigate whether there is any obstacle to the celebration of the marriage (can. 1020, § 1). One of the chief procedures for carrying out this preliminary investigation is the personal examination of the parties.

This examination consists of two parts: the juridical and the doctrinal (can. 1020, § 2). Juridically, the examination comprises of questions about the existence of any impediment and about the freedom of the parties' consent in contracting marriage. The doctrinal examination, however, is designed to as-

certain the parties' knowledge of at least the fundamental articles of the Christian doctrine.

Moreover, besides this previous examination, the pastor must not fail to give the parties a personal instruction on marriage and must earnestly exhort them to make a good confession before marriage and to receive Holy Communion (can. 1033). Marriage is a sacrament of the living, and, in order to receive it worthily and fruitfully, it must be received in the state of grace. It is a sacrilege for Catholics to get married while they are in the state of mortal sin.

Now, it often happens that, after due examination, either party or both are found ignorant of even the rudiments of Christian doctrine and unable to say by memory the fundamental prayers of the Church, owing perhaps to the parties' inability or laziness to study and to learn things by memory. With this lack of knowledge they present themselves at the confessional box just before marriage. And it is here that the case comes in.

We think that the right solution of the case calls for an application of the rule on imparting, denying, and deferring sacramental absolution on the ground of ignorance of the necessary articles of faith. Concerning such articles, distinction must be made between those articles of faith that are necessary "*necessitate medii*", as for instance the mysteries of the Blessed Trinity and the Incarnation, and those that are necessary "*necessitate praecepti*", such as the Creed, the Lord's Prayer, the ten commandments, and the sacraments that are necessary to all men (Baptism, Penance, and the Eucharist).

Ignorance of the former would constitute an unworthy disposition for absolution, hence the penitent has no right to be absolved for absolution would simply be invalid; *Cfr. Collect. S.C.P.F., vol. I, Rome, 1907, n° 692*). If, however, the penitent is culpably ignorant of those articles of faith which are to be believed "*necessitate praecepti*", he may be given absolution only if he is sorry for this culpable ignorance and accuses himself thereof, and also seriously promise to learn what he ought to know (Ben. XIV, Const. "*Etsi minima*", Feb. 7, 1947, § 2).

If the parties refuse to be instructed the pastor shall not refuse to assist at their marriage (*Pont. Com. for the Inter. of the Code*, June 2-3, 1918; *cfr. AAS*, X (1918) 345).

Fr. A. Navata, O.P.

STATE LAW

RECENT DECISIONS

CONTEMPT OF COURT:—*A person who writes a news story which is a fair and true report of the investigation being conducted in a case, which story does not in any way, impede or obstruct the administration of justice, can not be held liable for contempt of court.*

PEOPLE OF THE PHILIPPINES vs. OSCAR CASTELO, et al., HERNANDO J. ABAYA, G.R. No. L-11810, April 23, 1962.

COMMENTS: The power to punish for contempt is inherent in all courts because its existence is essential to the due administration of justice. Contempt may be committed directly or indirectly and one of the grounds for indirect contempt provided for in Sec. 3, Rule 64 of the Rules of Court is "any improper conduct tending, directly or indirectly, to impede, obstruct, or degrade the administration of justice." In a number of cases, the Supreme Court has held that publication pending suit is a misbehaviour tending to obstruct the administration of justice. But this ruling was liberalized in the case of *In re Sotto* (82 Phil. 505), wherein the Supreme Court held that "mere criticism or comment on the correctness or wrongness, soundness or unsoundness of the decision of the court in a pending case made in good faith may be tolerated."

* * *

SCHOLARSHIPS:—*Scholarships are awarded in recognition of merit, not to keep outstanding students in school to bolster its prestige. They are granted not to attract and to keep brilliant students in school for their propaganda value but to reward merit or help gifted students in whom society has an established interest or a first lien.*

EMETERIO CUI v. ARELLANO UNIVERSITY, G.R. No. L-15127, May 30, 1961.

COMMENTS: In the United States, as pointed out in the decision, it has been consistently held that under the principles

relating to the doctrine of public policy, as applied to the law of contracts, courts of justice will not recognize or uphold a transaction which in its object, operation or tendency is calculated to be prejudicial to the public welfare, to sound morality or to civil honesty. And in our own jurisprudence, the Supreme Court has ruled "a contract is void as against public policy, if the consideration or the thing to be done, contravenes some established interest of society, or is inconsistent with sound policy and good morals."

The stipulation in the case at bar is repugnant to good morals or customs (those generally accepted principles of morality which have received some kind of social and practical confirmation). To award scholarships in recognition of merit or to help gifted and brilliant students is indeed good customs but to give otherwise—as to keep them in school for their propaganda value—is indeed contemptible and against good customs.

"The granting of scholarships subject to the condition that such grants are good only if the students concerned continue in the same school, nullifies the principle of merit in the award of these scholarships."

* * *

BIGAMY:—In an action for bigamy, if the accused claims that the second marriage is null and void, and the right to decide such validity is vested in another tribunal, the civil action for nullity must be decided before the action for bigamy can proceed.

MERARDO L. ZAPANTA vs. THE HON. AGUSTIN P. MONTESA, etc., *et al.*, G.R. No. L-14534, Feb. 28, 1962.

COMMENTS: The ruling enunciated by the Supreme Court in this case is but a reiteration of the doctrine laid down in the case of De Leon vs. Mabanag, only in the latter case, it was the validity of the first marriage that was considered a prejudicial question. The general rule, is that the nullity of the first or the second marriage is a prejudicial question in a prosecution for bigamy except where the nullity of the second marriage is due to the fault of the person prosecuted for bigamy. Our Supreme Court held in the case of People vs. Aragon, that the nullity of the second marriage is no defense to the criminal action for bigamy filed against the accused where such nullity was due to the misfeasance of the accused himself. The latter cannot use his own misfeasance to defeat the action based on his own personal act.

FOREIGN

UN Convention on Forced Marriages. — A world-wide agreement aimed at curtailing child marriages and forced marriages has been signed by eight member states of the United Nations.

The document, drawn up by the UN Commission on the Status of Women, was supported by the World Union of Catholic Women's Organizations. Part of the preparatory work was done by the Catholic group, which supplied the UN commission with data on marriage laws and practices from 92 African areas.

The agreement officially known as the "Convention on Consent to Marriage, Minimum Age for Marriage and Registration of Marriages," is the first UN convention on human rights to be signed by the United States. All U.S. states already have legislation that meets the convention's standards.

It lays it down that full and free consent of both spouses is required for a legal marriage. It also calls on ratifying nations to establish a minimum age for marriage and a system of registering all marriages officially.

These provisions are aimed mainly at conditions in some Afri-

can and Asian areas, and among certain Indian tribes in Latin America. Registration of marriage is important in protecting the rights of widows to property and custody of their children.

Anti-Religious Bias in Soviet Union.—Anti-religious bias in the Soviet Union and its satellites has been spotlighted before the U.N. General Assembly by a British delegate.

Quoting from official Soviet and Bulgarian sources, H. P. L. Attlee described communist attacks on Christians, Buddhists and Moslems.

Mr. Attlee, submitted his statement to a committee that is studying measures against racial and religious intolerance and that has heard sharp exchanges between free world and communist representatives.

Attlee repeated a Moscow radio report last July on the removal of two Russian children from the home of their religious parents to a State children's home, and the closing of a church in the district near the Oka River.

He cited a comment by the Russian magazine, *Science and Reli-*

gion, mocking Buddhist rites and teachings and likening Buddhist prayer poles to TV aerials. He quoted another article from the same magazine reporting a renewal of anti-Islamic propaganda in the Soviet Union.

Attlee mentioned an account in the Bulgarian newspaper, *Rabotnichesko Delo*, of that country's efforts to stamp out what was called religious prejudice among the Turkish minority. He told of another Bulgarian incident in which a girl was expelled from the young communist group and discriminated against in her school career because she assisted in having a child baptized.

The British delegate also referred to the campaign announced in *Pravda* in September for the popularization of atheism in Russia and the eradication of what the Soviets called prejudice in favour of religion. Attlee said that this effort, using all information media and even neighbour against neighbour, was a violation of the Soviet constitution guarantee of religious freedom.

West German Church Subsidies.

—The West German government's subsidies for religious communities totalled 200,000,000 D. marks during 1962.

The allocations—which do not include allotments from church taxes—are roughly according to the proportions of religious adherence among the people: 40.8 per cent to the Evangelical (Lutheran) Church; 39.1 per cent to

the Roman Catholic Church; 12.5 per cent to other bodies.

Fathers Are More than Bread-winners.—The fourth Family Week of Uruguay stressed here that fathers must be moral leaders for their families, and not only bread-winners.

Some 2000 persons attended the lectures and discussions of the family week, sponsored by the Christian Family Movement.

Among conclusions they approved were the following:

- It is a father's mission to teach his children the ideals that can transform and perfect their lives. He must co-operate in the sanctification of members of his family.

- A father must be an adequate guide to each of his children in the problems of life.

- The father and mother should form a unified educating element in the home. Such unity becomes disrupted when the father leaves to the mother the duties that are his.

Father Pedro Richards, C.P., general counsellor of the Latin American Christian Family Movement, said in a lecture that "matrimonial happiness has always rested on the acceptance by heads of families of the functions that pertain to them."

Declaring that marital dissension results when such responsibilities are dispensed with, he added: "To claim that the mother

should take over the leadership of the home, that the father should evade the problem of education and limit himself to being just the breadwinner, these are courses that bring about so-called incompatibility of character and lead to the break-up of marriage."

Congress of Latin American Workers. — Dictatorships of the right or left were condemned by the 300 delegates to the fourth Latin American Congress of Workers here.

The delegates, representing 34 labour organisations in 18 Latin American nations and 10 territories, said that "dictatorships conspire against peace and social justice and frustrate the rights of workers."

The congress, which summoned by the Latin American Confederation of Christian Trade Unionists, called for:

—Establishment of an organization to protect the petroleum interests of Latin American nations against international trusts.

—Endorsement of a plan for social and economic development of Latin America financed with 40,000,000 D. marks donated by the Catholics of Germany.

The delegates also approved the creation of a special secretariat for young workers.

UNESCO Antidiscrimination Committee.—The United Nations Educational, Scientific and Cultural Organization has set up a Conciliation and Good Offices Com-

mittee to help in settling disputes arising from the convention against discrimination in education.

The convention, which has been in force since May, calls on nations adhering to it to do away with laws leading to discrimination. It defines discrimination as "any distinction . . . which, being based on race, colour, sex, language, religion, political or other opinion, national or social origin, economic condition or birth, has the effect of nullifying or impairing equality of treatment in education."

Ordained Despite Blindness. — Because of his extraordinary determination and courage in the face of adversity, Father Anselmo Fracasse, O.F.M., has been ordained here despite his blindness.

Father Fracasse, 32, lost the sight of one eye at the age of 21 while he was studying at the Sao Paulo seminary. He later lost the sight of the other eye; this normally would have prevented his becoming a priest. His Holiness the Pope, however, granted him special dispensation for ordination.

He is the second blind Brazilian to be ordained. The first became a priest in 1958.

The Church in Burundi. — The number of baptized Catholics in Burundi increased from 2,865 fifty years ago to 1,291,000 last June 30, when they formed 57 per cent of the total population of 2,-

444,500. To the baptized Catholics should be added 123,000 catechumens.

The other main religious groups now are 104,000 Protestants and 802,000 Animists.

This is encouraging, but it should not lead us to forget that the Animists also have groups of from 28,000 to 65,000, and that the increase in the number of priests is not in proportion to the growth of the population.

White Fathers Number Over 4,000. — On January 1, 1962, the White Fathers numbered 4,326 — nine archbishops, 31 bishops, 2,844 priests, 490 Brothers, 437 theological students, 188 novices, and 227 aspirants studying philosophy.

The White Fathers are an International Missionary Society founded by Cardinal Lavigerie, Archbishop of Algiers and Carthage, in the year 1868, when the first novitiate was opened. It is a Society without vows. Each clerical member takes a Missionary Oath before receiving the Subdiaconate. Candidates finish their philosophy course before commencing their Novitiate.

Apart from the Greek-Melkite Seminaries in Jerusalem and Rayak (Lebanon), the White Fathers' apostolate is exclusively in Africa, where they have missions in fifteen countries. Two of the White Father Archbishops and one of the Bishops are Africans.

All their houses in Europe and America exist solely for the training of future missionaries, for

publicity, or for the maintenance of those working in the missions.

New Ritual for Hungary. — The first liturgical manual to be adopted for use in all the dioceses of Hungary will go into effect on 2 December, according to reports reaching here.

The Hungarian Bishops, in a joint letter to the clergy, expressed thanks for the Holy See's permission to use the Hungarian language to a great extent in the liturgy. The letter also cautioned the clergy to adhere strictly to the approved texts.

Each diocese in Hungary had its own ritual up to the beginning of the nineteenth century, when most dioceses accepted the ritual of the Archdiocese of Esztergom.

The Board of Bishops appointed a commission to start work on the ritual in 1958. The vernacular is used in baptism, matrimony, funerals and other rites.

New Catechism for Australian Schools. — An up-to-date catechism, the fruit of years of research, is being issued to Australian Catholic schools for use in 1963.

Father F. Martin, of the Catholic Education Office here, says that the catechism is "biblical in character, integrated with the... public worship of the Church, and is oriented towards full Christian living."

The catechism was drawn up on the model of the German catechism issued by the German bishops in 1949 after almost 14 years of research in the art of teaching Christian doctrine.

LOCAL

Catholic Schools Rising To Mindanao Challenge.—Catholic schools in Mindanao are rising to the challenge of developing this vast land of promise.

Close to 700 delegates representing 79 Catholic schools in Mindanao and Sulu met for three days (Jan. 2 to 5) at the RVM Sisters' Immaculate Conception College and the Ateneo de Davao.

Represented were the Archdioceses of Cagayan de Oro and Zamboanga, the Diocese of Surigao, the Prelatures Nullius of Cotabato, Davao, Ozamis, Marbel and Tagum, and the Apostolic Vicariate of Jolo.

In the last 10 years Catholic schools have mushroomed in the area, and new schools are continually being opened.

The number of students enrolled in Catholic schools has almost doubled, from 40,000 in 1952 to nearly 80,000 in 1962.

There are today some 166 Catholic schools in Mindanao and Sulu including Xavier University in Cagayan de Oro, the chain of 41 Notre Dame Schools run by the Oblates Marist Brothers in Cotabato and Sulu, the 10 Holy Cross schools of Davao.

They are operated by some 20 different religious congregations of men and women, many of whom are foreign missionaries.

But for the missionaries, there would be no Catholic school in

many parts of Mindanao. In some places there would be no school at all.

Last week's convention was the first of its kind to be held in this region. Its theme: "Improving the Provincial Catholic School."

Offshoot of the convention was a resolution for the establishment of a pilot project for a regional office of the CEAP in the area. Fr. Rolland Hebert, pme, diocesan superintendent of Catholic schools for Davao and convention coordinator, was named to organize the project.

The Missionary Effort In Mountain Province.—There are 212,000 Catholics at present among the 439,000 inhabitants of the Mountain Province.

The figures show that around half are now of the faith mainly through the efforts of the missionary priests and nuns.

Presently, there are 35 mission stations in the region. There are 24 Catholic high schools, 2 Catholic colleges with 18,000 students.

Within these past 55 years, the missionary labors for the souls of the inhabitants of the Mountain Province have been thrice blessed.

Plans For Catholic Radio Are Taking Shape.—Plans for setting up a Catholic radio station in Manila are fast taking shape.

His Eminence Rufino J. Cardi-

nal Santos made the disclosure Sunday, during the traditional "Pasko sa Nayon" of Catholic Action.

He said that he had received a wire message from Germany, assuring him of initial funds for the station. Negotiations for the monumental project were started two years ago. Last year German experts came to the Philippines to make a survey of local conditions suitable for the station and to provide assistance in terms of technical knowhow.

Bulacan, Cavite Census Bares Catholic Total. — Official population statistics have been released by the Bureau of Census and Statistics, involving the religious affiliations of inhabitants in Bulacan and Cavite.

BULACAN

The province of Bulacan, as of October 1960, had a population of 555,819. Of these, 276,283 are males and 279,536 are females.

In regard to religious affiliations, the Bulacan population shows the following breakdown:

Catholics	527,382
Protestants (of various denominations)	9,286
INK	9,047
Aglipayans	6,996
Buddhists	105
Moslems	13
Others	2,990

CAVITE

The province of Cavite, seat of last century's revolutionary activities, has one of the biggest tallies of Aglipayan adherents. However, compared to those of the early decades of this century, the population survey of 1948, and 1960 shows a marked decline in the Aglipayan church.

The following 1960 statistics reveal the population of Cavite broken down into religious affiliations:

Total Population	378,138
Males	188,125
Females	190,013
Catholics	324,955
Aglipayans	30,782
Protestants	11,587
INK	8,018
Buddhists	230
Moslems	22
Others	2,544

BIBLIOGRAPHY

OUR LADY'S BOOK — Prepared and arranged by His Excellency Most Rev. Jose Ma. Cuenco, D.D., Metropolitan Archbishop of Jaro, Iloilo, Philippines.—Catholic Publishing House, Jaro, Iloilo City, 1962.

Hace algunos meses nada mas, el Excmo. Sr. Arzobispo de Jaro ofreció al público filipino un interesante librito sobre la Stma. Virgen bajo el titulo: "OUR LADY'S BOOK".

La intención del autor no ha sido otra que la de llenar un vacío en la literatura mariana filipina. Si bien es verdad que en las Islas abundan los devocionarios sobre la Madre de Dios, con todo no es fácil hallar un librito completo sobre su gloriosa vida. Gran parte de los escritos marianos de que podemos disponer se limitan mas bien a relatar un hecho singular de la vida de Maria como la Natividad, la Asunción. . . , pero no hay duda que para comprender y apreciar mejor las grandezas y ejemplos que su vida encierra se necesita algo más completo. Este es precisamente el objeto del presente librito.

Creemos que el deseo del autor no ha quedado frustrado. El lector podrá hallar en sus páginas un relato, brevísimo si se quiere, pero que cubre las escenas y hechos más salientes de la vida de Maria. Además se añaden algunos discursos y sermones sobre las apariciones de Lourdes y Fátima, lugares que el autor ha visitado varias veces y por lo tanto se halla capacitado para hablar con conocimiento de causa.

El librito puede ser muy útil para la juventud, especialmente para los legionarios e hijas de Maria, puesto que además de ser breve está escrito con sencillez de dicción y resulta atractivo por las curiosas anécdotas que contiene. Quizás incluso podría ser útil a los predicadores al menos por lo que se refiere a ciertos datos curiosos e interesantes que no suelen hallarse en otras obras marianas.

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