

# BOLETIN ECLESIASTICO DE FILIPINAS

---

XXVII

OCTOBER, 1963

NUMBER 421

---

## *The Pope speaks:*

### "You Can't Ignore Spiritual Life"

The question of the supernatural life of Christians is not a doctrine which can be ignored or considered to be of secondary importance in the religious plan . . .

It is fundamental, as everyone knows, and it constitutes the profound, original and essential nucleus of the religious relations which Christ established with the human beings who wished to follow Him and wished to be bound to Him not merely through simple fidelity but also through vital communion.

Those who devote themselves to the practical activity of bearing witness to their Catholic Faith have, more than anyone else, the need and the duty to foster in themselves the knowledge, reality and awareness of the living and personal contact with Christ through grace so that they may experience within themselves and show others that their Faith is not a conventional display of given forms of thought, customs and rites, but is a vital principle which gives absolute sincerity to their religious profession.

The life of grace should show itself in personal conviction and be an intimate source of active goodness and joy, of an interior exuberance which overflows into that external charity which we call the apostolate.

PAUL VI

## Role of Women in Social Reconstruction

We are surrounded in our daily lives by clear symptoms which point to the gradual decay of the Christian community.

It would seem that in certain sectors the Christian community no longer exists, or has been worn down by time, or has not withstood the new morals, while the alluring voice of the world with all its outward attractions has greatly distracted those souls who were once attentive to weekly lessons in Christian doctrine, sang vespers and attended the celebration of Holy Mass.

Many people have therefore been dispersed, at least spiritually.

There are faithful who are induced by anti-Christian forces to withdraw, not to listen to Us and probably even to battle Us. Moreover, it is becoming noticeable among our groups here and there that there is a lack of good organization, a weakness of unity or a lack of that fullness of vitality which stimulates in the faithful the joy of being a Christian, the joy of frequenting with convinced fervor our churches and parishes and taking an active part in our great moral, spiritual and social problems.

These good women prove themselves not only capable of collaboration in good works, but they are also gifted with the genius for reconstruction, for they have easy access to families, and when they set an objective for themselves they know how to achieve it.

Moreover, they are ordinarily very docile and sensitive to what the priests propose for the general welfare. They are aware, with exemplary intuition, of the great thirst for spiritual and Christian life and even for sanctity, which in spite of changes and conflicts, is still alive among our people, particularly among those who are members of Catholic Action organizations.

Let us therefore seek to give our communities a fullness of religious life, of moral, charitable and community life. We shall then see also how easy it is to expand our field of activity until, step by step, the broadest community of pastoral life will be reformed in all our parishes.

PAUL VI

## POWER OF THE PRESS

---

*(Address of Pope Paul VI to members of the Press,  
June 29, 1963)*

This meeting, which was begun with the courteous words of Agne Hamrin (president of the Association of the Foreign Press in Italy) and of Mario Missroli (president of the Italian Press Association), gives us above all the opportunity of thanking you, gentlemen of the Italian and foreign press, and together with you the great network of people and of press services associated with you, for the information you made public on two great events concerning the Holy See, the Catholic Church and the whole world.

The first was the death of Our immediate predecessor, the kind and wise John XXIII. His death was all the more painful to our human hearts because it was so very pious and admirable. The echo that the press, together with other communications media, gave this event was big and reverent. Its religious and human accents moved the world.

They transformed the sad and inexorable event into a chorus of sentiments and of voices which revealed in its full measure of special greatness the human and evangelical goodness of the dying Pope. At the same time they aroused in the hearts of all men throughout the whole world single minded and surely

beneficial sentiments, such as one feels for a common father of all who passed, as Christ did, doing good to everyone, spreading among all a message of harmony of peace and of hope.

For this coverage, which was on the whole so dignified and reverent, We owe you Our praise and Our gratitude. We believe that Our praise and gratitude correspond to the praise and gratitude of your numberless readers.

The other event you reported with so much care is the recent conclave. From it We emerged weighed down with the burden of the Keys of Peter. And about it you are getting ready to give news, impressions, forecasts and comments, reporting tomorrow's great concluding ceremony.

Should We dilute the expression of Our gratitude because of any flights of fancy, inaccuracies, or anything unsuitable that may have been noticed in reports and interpretations of this event, too pertinent to Our person and over-controlled by public opinion? We will be indulgent toward those arbiters of journalism — and alas, they are not so few — and instead fix Our eyes on the aggregate value of your service of disseminating information; in general We have seen it to be considerate and well disposed toward Our humble person, and serious and respectful toward the Holy See, so We willingly give it the reward of Our public recognition and of Our gratitude.

See how this same meeting offers us another propitious occasion, which seems to Us even more important and pleasant than the first, namely the occasion of rediscovering and comparing in size the relations, both present and potential, between Our apostolic ministry and your profession as journalists. This question seems to Us so beautiful and so fruitful that We do not intend to go into it thoroughly with these few words.

But first of all We cannot pass over in silence a fact We believe deserves discreet even though brief mention from Us; it is the fact that Our father, Our father Giorgio Montini to whom We owe Our natural life and so very very much of Our Spiritual life, was among other things a journalist. It is true

he was a journalist of other times, and for many years editor of a modest but courageous provincial daily; but should We be required to say what consciousness of his profession animated him and what moral virtue sustained him, We believe that, without being swayed by affection, We could outline the profile of a person who considered the press a splendid and courageous mission in the service of truth, of democracy, of progress; in a word, of public welfare.

But We refer simply to this fact not to give praise to that most worthy man who was so very dear to Us, but to tell you gentlemen of the press how Our mind has a bent for sympathy, esteem and confidence for what you are and what you do. We can almost say that Our family education makes Us one of you: That it makes you colleagues and friends!

You can realize, therefore, how this relation between Our apostolic office and your profession as the leading spirits of the press finds in Our mind the most favorable circumstances. To them We could add the name of St. Paul, under whose protection and inspiration We have wished to place Our pontifical service.

It was and is almost commonplace to see in St. Paul, the author of epistles through their doctrinal, educational and popularizing purposes, seem to try to achieve aims still held today by the press, a forerunner of journalism in the service of thought. We will not dwell on this similarity, which would require so much caution and reserve; We would rather say that the preoccupation of the Apostle of the Gentiles with universal evangelization is from now on in Our heart, while We pray him humbly to make it inextinguishable, active and efficacious; and that this preoccupation may make Us consider with immense respect, with immense admiration the ability, in which you are so rich, to spread news, words, thoughts and truth.

We look toward you almost with wonder! What a great instrument, what great power you have! And though the Christian apostolate today employs considerable physical resources, and though the Catholic press is, among us and in the world,

asserting itself in the communications field worthily and in force, We must recognize that in comparison with the means at the disposal of the secular press and the means for the propagation of the evangelical message and of the consequent ecclesiastical magisterium, there is a great lack of proportion.

Your superiority in these means is very much greater. And how great is the poverty in these means of the teacher of Christian truth, of the missionary and, in certain respects, of Catholic culture. But We say this not with feelings of bitterness nor of envy, rather with a two-fold hope in Our heart. And that is that the Christian message, of which we are the most interested and responsible preachers, has means that are often beneath the dignity and the needs of the message itself, but by the intrinsic charism of truth.

"It pleased God, by the foolishness of our preaching to save those who believe," said St. Paul (I Cor. 1, 21). It pleased God to call believers to salvation through poor preaching, through means of diffusion lacking in outward attraction or impressiveness.

We hope that this wonder may continue. Secondly, We cherish the hope, the great hope, that the modern press including the secular press may glory in giving to Christ's message its spontaneous and noble services, a human and precious testimony of its own, as happened precisely on the occasion of the historical events We referred to at the beginning.

And We are all the more confident that this desirable and honorable phenomenon will occur again, inasmuch as We wish to believe that a lofty concept of the function of the press in the modern world guides your activity and confers on it a dignity of thought and of morals that may let it easily find in the modern humanism reawakened by and in the Church — this is proved by the encyclicals of Pope John — a coincidence of ideas and of sentiments that can easily and nobly be given a voice in the world through the press.

And Our confidence is given still more strength by the prospect of the ecumenical council's forthcoming resumption. It will be Our concern to offer to you, as during the first session, every good service, in order that your work may be made easier. And We will do everything possible that you may know at the right time and in appropriate ways, the things that pertain to your thirst for news and your facilities of rapid transmission, always confident that your integrity and understanding will make Us happy and never regretful that We have given you a friendly welcome and attentive help.

We will also help you, always according to Our abilities, to understand the real nature and spirit of events to which you dedicate your service. This service should not be guided as sometimes happens by the criteria that usually inspire it and which classify the things of the Church according to worldly and political categories unsuited to such matters and indeed often tending to deform them. But your service should take into account what really shapes the life of the Church, that is, its religious and moral aims and its characteristic spiritual qualities.

All this, gentlemen, will tell you how much We wish that the relations between Our ministry and your art, between the Holy See and the national and international press, between Our person and you, may be friendly, loyal, mutually sympathetic and considerate, and reciprocally beneficial and satisfactory.

Your presence at this meeting and the words We have just heard offer Us a welcome guarantee of this. For Our part We reciprocate with the apostolic blessing.

PAUL VI

## SACRA CONGREGATIO RITUUM

---

### SORSOGONEN.

*Petitioni:* Exc.mi ac Rev.mi Episcopi Sorsogonensis in Insulis Philippinis,

*circa:* Missam votivam Sancti Ioseph die decimanona cuiusvis mensis in singulis Ecclesiis parochialibus suae Dioeceseos celebrandam.

Sacra Rituum Congregatio, utendo facultatibus sibi a Sanctissimo Domino nostro PAULO PAPA VI tributis benigne annuit pro gratia iuxta preces ad proximum quinquennium, cum unica Missa tantum III classis celebranda. Servatis de cetero Rubricis. Contrariis non obstantibus quibuslibet.

(Sgd.) CARD. LARRAONA  
S.R.C. Praef.

Joachim Laureanti, *Subt.*



## DIOCESAN CURIAE

### THE POPE'S BLESSING\*

#### SPECIAL CONCERN FOR THE UNIVERSITY OF STO. TOMAS

*Very Reverend Father Vice Grand Chancellor, Very Reverend Father Rector Magnificus, Reverend Fathers, distinguished members of the faculty, my dear students:*

I SHALL FIND it difficult, if not altogether impossible, to forget the jubilation of Christendom that morning of Friday, June the 21st, when, with the guidance of Divine Providence, the princes of the Church elevated His Eminence the Archbishop of Milan to the papal throne. Even as the white smoke rose over the Vatican, the bells of Rome broke out their anthems of joy, and the voice of Cardinal Ottaviani was surcharged with irrepressible elation as he announced the glad tidings to the world. A thunderous ovation rang from a motley crowd of 60,000 gathered at St. Peter's Square below: "VIVA IL PAPA!"

At a little past eleven that morning, the cardinals offered their first ceremonial obeisance of homage to His Holiness, each taking his turn to kiss the feet of the new Vicar of Christ. When I knelt down, he easily identified me with the only Catholic nation in the Orient, associating our beloved Philippines with the great pontifical institution of the City of Manila — the University of Santo Tomas.

During our second and third acts of obedience to His Holiness, scheduled respectively in the afternoon of the 21st and the morning of the 22nd, mention was made again by the Holy

---

\* Address delivered to the faculty and students of the University of Santo Tomas on July 17, 1963 by His Eminence Rufino J. Cardinal Santos.

Father about the University of Santo Tomas, as if he could not quite see me without connecting my person with this venerable university.

Finally, on the Feast of St. John the Baptist, His Holiness granted me a special audience in the company of the Manila Clergy of the Filipino College of Rome. I was received privately for the first time by Pope Paul VI and I felt then that he could not dismiss me without previously making a behest: that I convey his affectionate concern for the bishops and bless the people, among whom he singled out the administration, the faculty, and the student body of the University of Santo Tomas.

Hence it is that the pleasure of being with you this afternoon appears to be exclusively mine. I have come to carry out faithfully a papal assignment, to fulfill a special mission entrusted to me by His Holiness — that of greeting you in his name and bringing home to you his fondest regards. You are most dear to the heart of Pope Paul VI who, from the early days of his sacerdotal ministry, has always championed the cause of Catholic students in universities.

\* \* \*

When I arrived in Rome for the conclave — quite a novel experience for me — my excitement was lost in the midst of gloom that enveloped the Eternal City. The beloved Pontiff of the world, John XXIII, had departed earlier, leaving a deep, unfathomable void. Christianity was orphaned, and the orphanage was rendered more poignant because the Father who had gone was profoundly and universally loved.

Even as the world lay in tears, there circulated interesting speculations with regard to John's possible successor, the Pope who would put an end to this painful orphanage. The predictions outside the Sistine Chapel, which amused not a few cardinals in conclave, revolved around the following questions: Will the new Pontiff be younger or older? Will he be fat or thin, tall or short, Italian or non-Italian? Will he be conciliar or curial, reformer or traditionalist?

Somehow, a feeling persisted in Rome that the next pope would be thin because, according to the remarkable pattern set during the last one hundred years, there was an unbroken alternation of fat and thin popes. Pope Pius IX was stout and was followed by Pope Leo XIII who was frail. Succeeding them in order were Pope St. Pius X of heavy build, Benedict XV who

was lanky, Pius XI who was plump, Pius XII who was spare, and Pope John XXIII who was almost obese. Now it would be a thin one!

The so-called prophecies of St. Malachi were recalled and played up, and the "Flos Florum" vision kept the newsmen busy in their search for cardinals whose coats of arms carried flowers. The problem with this prophetic concept was that there were thirty red hats with a variety of flowers in their seals to choose from.

Talk also ran rife that the new pope would carry no letter "r" in his family name as the tradition of the century had established it a "matter of policy" to have popes without the crucial letter in their names alternate with those having the "r". Roncalli having been the last pope, the new one would simply have to be "r"-less in his name. Quite an entertaining thought indeed!

The many forecasts only tended to imply the world's great expectations. A brief span of astonishment followed the demise of John; never before did the Church discover her vacant chair so full of preoccupations and presages. What would happen to all the things prepared by John? Would his heritage end right then and there or would it be brought to fruition? The atmosphere generated by public opinion and even within certain ecclesiastical circles was predominantly this: that whoever would ascend that vacant throne should carry on where the late Pope left off — a leader who could enrich the patrimony built up by his immediate predecessor because everyone was beginning to realize that John's pontificate was akin to soft zephyrs announcing the arrival of springtime. This was no small tribute paid spontaneously by the people to the late Pope John XXIII, whom they dearly loved.

What really happened in the conclave? The question reminds me of the Roman Tradition which has learned to transmit from father to son the ancient science of divination on the hidden things of the conclave. But the post-conclave inquiries originate not from the Romans but from the newsmen. And when confronted by these ubiquitous gentlemen from the press, the poor cardinal often clings to the only recourse — smile at the ingenuity of people who enjoy watching others in their predicament, in this case the discomfort of being asked something as regards a conclave about which "those who know do not talk and those who talk do not know."

But this I can say: under the holy inspiration of the Paraclete, the princes of the Church elected a spiritual leader who, for more than four decades, has been looked upon as a priestly exemplar of singular attraction. From a vantage point above, it is admirably clear that this man has been predestined by God for the papacy as he was imperceptibly prepared, in both governmental know-how and pastoral administration, for that sublime office. There can be no doubt, indeed, that God showered upon him the special blessings with which he would fulfill the divine designs unknown to men, just as God will continue providing him with those graces commensurate with the magnitude of his work.

Close to the central government of the Church since 1923 when he served as an assistant in the apostolic nunciature at Warsaw, he has learned the intricacies of ecclesiastical diplomacy. He has likewise indulged in dynamic pastoral activity as head of the Archdiocese of Milan, wherein he distinguished himself as church builder and tender shepherd. An exceptional diplomat, a well-loved minister, a scholar and theologian of the highest order, a linguist in his own right, a champion of labor, a man of the people, Pope Paul VI has proved to be the Pontiff most awaited by the world not only because the orphanage he punctuated was deeper but also because he was regarded by public opinion the top "papabile" in pre-conclave selections.

Moulded in the school of Pope Pius XII, and Pope John XXIII, he has received the patrimony of these three popes. He had every right to remember these three affectionate words when he said in his first radio message to the world: "At the beginning of our pontifical ministry my soul evokes the memory of our predecessors that left to us a spiritual heritage most sacred and glorious: Pius XI with the indomitable strength of his soul; Pius XII who taught the Church with the light of a master replete with wisdom; and finally, John XXIII who gave the whole world the example of his exceptional kindness."

Crowned in historic rites on June 30, Pope Paul VI pledged to dedicate his reign to the search for international peace based on the eternal verities, to the encouragement of greater mutual understanding and charity among the peoples of the earth. He has announced the re-convention of the Second Vatican Ecumenical Council, auspiciously initiated by his predecessor, which has Christian unity and the modernization of the Church as its bold themes. He has sounded a call to our separated brethren

to return to the fold and, with the keen enthusiasm of the great Apostle of the Gentiles whose name he assumed, he has given the signal for the Church to move forward.

From these thoughts embodied in his latest messages to the members of the clergy, the diplomatic corps, the fourth estate, and the world at large, we can shift our gaze back to his past pronouncements. During a funeral service held at Milan for the late John XXIII, he delivered the eulogy on the departed Pontiff which people could interpret, in the light of subsequent events, as his program of government during his own pontificate. In that discourse, he reiterated John's picture of the man today, caught in a keen struggle between the attractions of the world and the dangers of sheer materialism. He deplored, like John, the vacillations of the human spirit whose tendency toward the enjoyment of the goods of the earth has become more marked; he noted, as did John, the growing disregard for the principles of the supernatural order, the selfsame values which have always characterized the progress of Christian civilization.

The urgent issue of the times may well be the world's rejuvenation. He stated in no uncertain words: "If we really want to influence and vivify the modern world, Christianity must not worry about changing the ideas and the programs of other people, nor allow itself to be subdued by alien and inimical forces, but to discover in its own bosom, in its own originality, in its own vitality the principles and energies that will permit it to understand and to advise the modern world and to approach it, to renew it, to save it, to rescue it."

In this renewing mission, the role played by university students is most vital. As consultant and later ecclesiastical assistant to the university section of Italian Catholic Action he observed at close range the tremendous influence cast by university men and women upon the political, moral, intellectual, social and spiritual life of the nation. Preparing themselves for their positions as respected professionals in society, the students of an institution of higher learning eventually shape the destinies of their Motherland and of their compatriots, determining in no uncertain measure the political fortunes, the moral tone, the intellectual hue, the economic progress, and the religious vitality within the country.

\* \* \*

It is not difficult to see why His Holiness has always demonstrated a very special paternal solicitude for university stu-

dents as a social group. He clearly showed his interest in the welfare of the Federation of Italian Catholic Universities of which he was national Ecclesiastical Assistant, and, as I have mentioned earlier, he indicated to me on several occasions following the conclave his personal concern for you, the enviable students of the University of Santo Tomas.

Awarded "de Jure" the esteemed title of "Pontifical" in 1902, with privileges granted "de facto" since Pope Paul V, and brought then under the wings of Rome, declared the "Catholic University of the Philippines" in 1947 and proving herself worthy of that tribute, this august institution has for three and a half centuries carried on its noble educational endeavors with singular merit before the eyes of God and of men. Under the inspiring triune ideal, TRIA HAEC—FAITH, HOPE, AND CHARITY—this great institution has also contributed, perhaps in greater measure, share in the apostolic efforts of Mother Church and in the gradual moulding of a free Philippines.

The Holy Father has known of your great achievements. While it is true that much of your correspondence with the Holy See has been coursed through the Sacred Congregation of Seminaries and Universities, there have been other items of information reaching the Holy Father directly through the Secretariat of State. It was in the latter office, where Pope Paul served as substitute and pro-secretary, that he learned about your work. He has known the tremendous strides you have made amid trying difficulties, and I am sure that he is even happier now to note the added progress you have registered in recent years.

Knowing his dedication to social work, I suppose that he would be elated to know the existence of a new charity hospital within your campus, serving indigent patients of the city and its suburbs in accordance with the Christian tenet of universal brotherhood — for which the authorities spend a neat three million pesos each year. He knows of the many medical missions carried on by faculty members and your interns who penetrate into remote jungles and outlying barrios, providing assistance to the sick and helping conserve the health of the nation. He knows the aid extended by the university administration to poor but deserving students who, under ordinary circumstances, would not be able to pursue higher education and would thus be consigned to anonymity.

He knows the fervor with which the many Pax Romana units in your campus operate as well as the great number of

catechists you send out to the field to bring the light of the holy gospel to younger minds. He knows the active participation of your student and professorial delegates to national and international congresses, of the development of vocations within the walls of your university, and of the significant activities of a devotional character encouraged by the school administration for the benefit of souls. He has even read some of the religious publications of your university.

He is especially conscious of the fact that this university is the acknowledged cradle of heroes, a training center for Filipino statesmen, and members of the clergy. He is alive to the truth that this venerable institution cares for the youth — the fair hope of the Fatherland — and, after moulding them in line with the principles of integral Catholic education, become at once the pride and the glory of our nation. The thirty-thousand strong enrolled in your institution today will radiate a beneficent light upon the social scene of tomorrow, seeking to perpetuate the democratic way of life and leading others toward good, an objective which the Catholic Church has always sought to attain on every front.

If the Holy Father himself were here at this moment to say to you a few words, he would undoubtedly exhort you to continue the great, varied tasks you have nobly begun. He would especially underscore the prerogative of this university as a pontifical and catholic center of learning and of your fortune in being the object of its scholastic and apostolic dedication. At the same time, he would stress in his typically clear-cut language your obligation as Catholic students to serve as the nucleus of an energetic apostolate, to constitute — individually and collectively — a force that shall assist the Church in her divine mandate. He would communicate to you a penetrating analysis of the nature of the lay apostolate and its role in the mission of the Church. Here are basic ideas which he outlined in an address given to lay elements on their umbilical relations with the Church.

The mission of the Church is that of Christ, geared toward universal salvation, supernatural, essentially religious, viewing man in relation to his final end. It consists in perpetuating the voice of Christ on earth and of making humanity participate in the mysteries of the Incarnation and the Redemption. It is one which seeks to establish a communion of life with Christ and, thereby, a communion of hearts among fellowmen. It is to

beget church, to live it and to make it live to diffuse it, to make it fructify in proper works of faith, of grace, and of gospel. The mission of the Church, like Christ's own, is that of teacher of truth, norm of life, and distributrix of sacramental riches.

To realize this triple mission of the Church, the Church calls upon her children to lend her their collaboration. God Himself has associated men with His redeeming work by means of the apostolate so that men become His own cooperators.

The apostolate is not a free exercise but an ordained warfare. Whoever wishes to be an apostle, must subject himself to ecclesiastical authority rather than try to evade it; he must seek to be identified with it rather than separated from it. He should offer his services freely, not claim selfishly for his proper liberty; he should feel united not only with the interests of the Church but also with his concrete visible formation. The apostolate is indeed a collaboration, and the more it is imbued with the hierarchical and community spirit, the more perfect it becomes.

The foregoing ideas were drawn from a speech delivered by His Holiness a few years before his election to the Throne of Peter. Concluding that speech, the then Cardinal Montini stated: "The general primordial aim of the Church is to make love, the truth that she announces, that she appeals for, that she propagates. It is then that the first program of the apostle, especially the lay apostle, must be to present and to show to the world a Christianity which is admirable, attractive, and sympathetic. This demands two things: first, love, union, and cohesion among the apostles themselves; second, love for those whom the apostles would wish to evangelize"

The genial thing in the apostolate is to know how to love. The Christian precept of love should be the center of one's apostolate, indicating for him a program of action. The cardinal then presented in the aforementioned speech a series of statements rising to great eloquence, a paragraph not easy to forget. He should love those who are near him and those who are far from him. He should love his country and he should love those of others. He should love his friends and his enemies. He should love the Catholic, love the schismatic, love the Protestant, love the Anglican, love the indifferent, love the Mohammedan, love the pagan, and love the atheist. He should love all social classes, but especially those who stand in need of his aid, assistance, and encouragement. He should love the children and the old, the



poor and the sick. He should love those who mock and despise him, as well as those who persecute him. He should love those who deserve his love, and those who don't. He should love his adversaries just as he should love those who desire to have no enemy. He should love his times, his civilization, his technics, his art, his sports, his world. He should love, trying to be understanding, compassionate, appreciative, and serviceable. He should love with the heart of Christ: "Come to me, all you that labour, and are burdened, and I will refresh you." (Mat. 11, 28). And he should love with the amplitude of God: "God so loved the world, as to give his only begotten Son". (John 3, 16).

\* \* \*

I have almost repeated to you the exact words of the Holy Father himself when, as Archbishop of Milan, he delivered an address to the delegates assembled in Rome for the Second World Congress of the Lay Apostolate. At that time, his interest in the apostolate of the laity was matched only by his ardent zeal for souls: how infinitely greater would be his enthusiasm today with his recent elevation to the sacred office of universal pastor!

And if we recognize that the preparation of the apostle can effectively be provided by Catholic Action — with all its organizational, formative, religious, charitable, apostolic, social, cultural, educational, and recreational phases — it becomes evident that the proper antechamber, the best training ground, for the exercises of this apostolate is the Catholic university. The climate of such a university with its intellectual concerns, relentless search for truth, and diversified activities is conducive to the growth and development of the lay apostle. By perfecting himself, by transforming himself through profound faith, the student leaves the university as a man of strong conviction, as a finished product who has imbibed the canons of Christian life and has received the efficiency, the conscience, and the energy which he needs in his apostolic endeavors within society. He becomes, wherever he finds himself, an apostle by example. It must have been for this reason that the great Cardinal Newman defined the university as "a seat of wisdom, a light of the world, a minister of the faith, and Alma Mater of the rising generation."

As a final word, I call upon you — beloved professors and students of the University of Santo Tomas whom His Holiness

Pope Paul VI remembered first when he saw me to keep ever aflame the torch of your Catholicism, to attend painstakingly to your formation not only as competent professionals in the real sense of the term — which should be your vocation — but also as dynamic Catholics at heart who, joining the Catholic professional associations such as the existing guilds, will make of you champions of the faith ever ready to serve our country and be at the service of the Church to lend your hearts and minds to the apostolate of the hierarchy as it engages itself in the enormous work of restoring all things in Christ; to assume true leadership in social action and thus gain the love of your fellow-men; to demonstrate in concrete and unequivocal terms that your religion, more than the sublime sentiments it excites, is essentially a way of life and that Mother Church, more than a tradition, is for you a science and a force.

This is one simple way of paying homage to His Holiness, Pope Paul VI, for whom you should pray that “the Lord preserve him, and give him life, and make him to be blessed upon the earth, and deliver him not up to the will of his enemies”.

✠ RUFINO J. CARDINAL SANTOS  
*Archbishop of Manila*

## **DOCTRINAL SECTION**

### **"Mater et Magistra" and the Agriculture and Rural Life**

In that long sequence of Encyclicals on social and economic problems since Leo XIII, "Mater et Magistra" is unique, for one reason if for no other.

Its second part explains, develops and adapts the teachings of previous Encyclicals to a rapidly changing industrial society which is undergoing a new industrial revolution, through the application of nuclear energy, the development of automation, and the rapid advance of synthetics. Although these constitute, in fact, a second industrial revolution, this section of the Encyclical merely develops concepts which were first stated by the earlier Popes.

It is the third part of "Mater et Magistra" which is unique. It concerns itself with questions which, although they have certainly been treated of previously by other Popes, have not been systematically expounded by a Pope until the present document.

This third part of the Encyclical is called "New Aspects of the Social Question". It deals a great length with Agriculture as a "Depressed Sector" in the international economy and with what is popularly known as "the population explosion". These are both problems predominantly associated with what are called the underdeveloped countries. They are treated in this document at a time when, as the Pope says, we have reached the era of "the end of the colonial regimes and the attainment of political independence of the peoples of Asia and of Africa."

The problems are not new: they have been pressing problems for many decades. The Catholic failure to be in the vanguard of the forces concerning themselves with these vast human problems has meant that others have taken the lead, and that more often than not, they have used the

position of power which leadership gives, against the Church and against the Christian concept of society.

What is the nature and extent of the problems with which "Mater et Magistra" concerns itself?

I have already summed it up in two phrases used in the Encyclical itself—agriculture considered as a depressed industry; and the pressure of population on the means of subsistence.

I would like to consider these problems under five heads.

Where does this situation exist?

How serious is the problem?

What are its consequences?

What does the Pope say that we should do?

How urgent is the treatment to be applied?

\* \* \*

From the viewpoint of economic development, the nations are clearly divided into three economic groups—the highly developed, the intermediate, and the underdeveloped. This division is made "on the basis of the best available indices of national income per person". When Eugene Staley<sup>1</sup> published his important work, "The Future of Underdeveloped Countries" in 1954, he wrote:

"The underdeveloped group includes almost all of the countries of Asia and Africa, most of Latin America, and some of Europe. The total population of these countries is roughly 1,600,000,000.

"Countries falling in the intermediate range include seven in Europe, five in Latin America, plus Japan, the U.S.S.R., Israel, and the Union of South Africa. They have populations totalling about 425,000,000. The highly developed group consists entirely of countries in northwest Europe plus the United States, Canada, Australia, and New Zealand, all settled by northwest Europeans. Their population is some 375,000,000.

"Thus, two-thirds of the world's population of 2,400,000,000 live in underdeveloped countries, a little more than one-sixth in countries of the intermediate range, and a little less than one-sixth in highly developed countries".<sup>2</sup>

The number of those with whom "Mater et Magistra" was concerned 1,600,000,000 in 1954. It is almost certainly in the vicinity of 2,000,-

<sup>1</sup> E. STALEY. *The Future of Underdeveloped Countries*, p 13.

<sup>2</sup> STALEY, *op. cit.*, pp. 13-14.

000,000 today. The sheer number of those thus involved in the awful tide of human misery is thus astronomical. The number of countries itself is very large. There are 25 countries in Africa, 15 in Latin America, 24 in Asia and 5 in Europe as being within this classification of underdeveloped lands. In these 69 countries we are dealing with half to two-thirds of the world.<sup>3</sup>

More refined calculations were made by the distinguished Australian economist, Colin Clark (now Director of the Institute of Agricultural Economics at Oxford) in his important article, "The Poverty of Nations," which was also published in the same year<sup>4</sup>. I direct attention to this article since it contains some important variations in the classification of particular countries according to the degree of their development. In substance, however, it leaves us with the same picture as that given by Staley.

I have taken the liberty of including the classification of nations made by Clark as an appendix to this paper. It is too detailed to be read out.

It shows the situation in which the income per person of the United States (at one end of the scale) is more than 15 times that of countries which include half of the people of the world. (The average Australian earns in little more than a week what an Indian earns a whole year.)

When the citizens of these wealthy countries, egged on by every medium of modern advertising make ever greater demands on the national income of their own countries so that they can constantly raise their own living standards, it is necessary—but not always socially rewarding or politically profitable—to remind them of the vast gulf which separates them and and half the world.

If I were addressing Australians, what would I say to them about these figures? What do they mean in terms of human life?

I would say what Staley says in the course of one paragraph:

"The poverty of underdeveloped countries means that their people, on a broad average, have a life expectancy only about half that of the people of the highly developed countries. They suffer much of the time from malaria, dysentery, tuberculosis, trachoma, or other ills. They have the services of less than one-sixth as many doctors in proportion to population. Their food supply is about one-third less, measured in calories, than that of developed countries, and when account is taken of the needs of the human body for the relatively expensive "protective" foods, such

<sup>3</sup> STALEY, *op. cit.*, pp. 16-17.

<sup>4</sup> COLIN CLARK. *The Poverty of Nations*, "Encounter," March 1954.

as milk and meat, the extent of malnutrition is found to be very great indeed. The opportunity to attend school is limited to a small minority in most underdeveloped countries, even for the lower grades. High school, college, and professional training is even less available. Only one person in four or five, again on broad average of underdeveloped countries, knows how to read and write. The supply of cloth for clothing, home furnishing, and other purposes is about one-fourth as great per person in underdeveloped as in highly developed countries. Non-human energy to supplement the labor of human beings in industry, agriculture, transport, and household tasks is less than one-twentieth as plentiful, measured in horsepower-hours per person. Incomes, on the average, are less than one tenth as high."<sup>5</sup>

I would add two other points only:

- (1) In the high-developed Western countries we have what is known as the Welfare State. The available wealth is divided far more evenly than it is in the rest—so that the position of the average person in the poorer countries is much worse than national income figures indicate.
- (2) Progress is not inevitable. There is evidence that some of the countries is not inevitable. There is evidence that some of the countries most in need of advancement are, in fact, going backwards, comparatively at least. The condition of progress is, basically, peace and orderly government. There are startling examples of economic decline in the modern world, due to war and anarchy. Burma, Indonesia, Indo-China and Korea are particularly sad examples.

\* \* \*

We have seen therefore, the nature, the extent, and the consequences of the problems with which this section of "Mater et Magistra" concerns itself. Here, I am left with one question only. How urgent is the problem?

One's sense of urgency always depends on the degree of refinement of his personal and social conscience.

The problems to which "Mater et Magistra" refers have existed for centuries. In the last two, European nations—of professedly Christian

---

<sup>5</sup> Department of State, *Point Four: Co-operative Program for Aid in the Development of Economically Underdeveloped Areas*, Jan. 1950; and United Nations, Department of Social Affairs, (New York: 1952. IV. II), quoted by STALEY, *op. cit.*, pp. 15-18.

culture—have been masters of large areas of the under-developed regions of the world. It is, of course, altogether too easy to join in the anti-colonialist fanfares which are fashionable today, and, in many countries, the seemingly indispensable basis of political influence. One may even go as far as Clark does in the conclusion to the article which I have quoted. He writes:

“In no sense did the ‘have’ countries deliberately create the poverty of the ‘have-nots’; in fact, in so far as they have played any active part in their economic affairs, they have greatly improved them, as in countries like Ceylon, Malaya, and Rhodesia. The only accusation which can be leveled against the wealthier countries is not one of malevolence, but of unawareness or indifference. It may even be that they intervened in the economic affairs of the have-not countries too little, not too much.”<sup>6</sup>

Even if all of this is true, there is little doubt that for the consciously Christian elements in these European countries, the “unawareness” and the “indifference” of which Clark speaks are not without serious blame. We Catholics can hardly excuse ourselves for the fact that so many have had to await the call of John XXIII in the late hour of 1961, when the facts were already transparently clear long before. The parable of the Good Samaritan applies clearly to this situation.

Today the situation is slowly changing. Out of the evil of Communism, God has brought into the Christian mind that sense of urgency and awareness of these horrible conditions which is the characteristic of sections of contemporary Catholicism. Many of the under-developed countries are to be found in the ancient Catholic communities of Latin America. It does not require great ecclesiastical or political insight to note the concentrated effort of the Church on all aspects of the religious problems in Latin America—as great a concentration on the urgency of social reform as on the encouragement of vocations to the priestly and religious life.

The Latin-American Bishops’ Council has recently met in Mexico. While its conclusions are awaiting the approval of the Holy See before publication, there is little doubt that there will issue still another appeal to the laity in that note of desperate urgency—but not pessimism—which has been characteristic of recent years. One does not have to search very far to find the reason. Although the social problems referred to in “*Mater et Magistra*” were almost as serious in Latin America ten years ago as they are today, the governments of Latin America were superficially stable and superficially favorable to the Church. Within less than a decade the whole situation has changed. Seemingly stable governments have

---

<sup>6</sup> CLARK, *op. cit.*

been overthrown. The victory of Castro in Cuba stimulated Communist and Leftist organization through the continent. Last, but by no means least, as the completely altered American policy in the Dominican Republic proves, the United States has decided to throw its weight against the autocratic regimes which it has favored in the past. In this new era of instability, Communism feels at last that it has its chances; for Communism seems to be the only political force which has the national and international cohesion to avail itself of a revolutionary situation.

The new-felt urgency in Latin America comes therefore from the real Communist threat.

Communism, however, does not become a threat in a vacuum. If Communism is strong in any Latin American countries, it is because of conditions which existed long before. The basic change which was already taking place in every under-developed country was reported as far back as 1937 by the then Director of the International Labor Office, Harold Butler. Reporting on a trip to South-East Asia, he wrote:

"...a great change is stirring Eastern society to its depths. The consciousness of misery has been created by the growing realization that it is not the inescapable lot of the poor and that chances of a better life now exist. The immemorial passivity and fatalism of the Orient are beginning to yield to the desire for higher standards and the determination to acquire them."<sup>7</sup>

As Eugene Staley, whom I have already quoted, has written:

"It is worth stressing that the social stirrings in underdeveloped countries are basically a reflection of the revolutionary technological and economic progress of the Western world, and in considerable part reflect Western ideals. The soviet revolution and the work of Communist agitators and organizers, however, are influencing the form which discontent takes. Communists turn the discontent to their own purposes and use it to seize power where they can. But revolutionary economic, social and political changes would be under way in the underdeveloped countries today had there not been a Moscow or a Communist."<sup>8</sup>

\* \* \*

That, as I see it, is the nature, the extent, the consequences and the urgency of the problem with which "Mater et Magistra" deals.

What is to be done?

---

<sup>7</sup> BUTLER, *Problems of Industry in the East*, pp. 65-66. Quoted by STALEY, *op. cit.*, p 19.

<sup>8</sup> STALEY, *op. cit.*, p. 21



As always, that is the most important, the decisive, question.

The answer falls into three parts. What are the specific measures to be applied in this situation? Who shall undertake the responsibility for bringing about the change? How shall they act?

As to the measures to be applied, we are fortunate to receive a compendium of detailed suggestions in the Encyclical itself. In this regard, it represents still another departure from its predecessors. The fact that an Encyclical can span the gap from general principles into detailed policies is, I believe, an indication that Rome wants us to get on the job: in the spirit of the statement of Pius XII: "The time for preparation and planning is past. This is the time for action."

It is every Catholic's responsibility to study the Encyclical: therefore in answer to the first question I have set myself, I confine myself to summarizing the policies which it proposes.

The central problem in the vast region of the world, says the Pope, is to equalise the productive efficiency and the living standards of those engaged in agriculture with those engaged in industry. Equality in productivity: equality in material welfare—that is the message of the Encyclical.

To achieve this objective of equality, "Mater et Magistra" advances a Ten Point Program.

(1) First and foremost, the *basic public services* should be introduced into the backward rural areas—good roads, ports, harbors, railways and other means of communication; clean and hygienic drinking water; housing, health services; opportunities for elementary, technical and professional education; modern amenities for the home (which are based on widespread program of rural electrification) and opportunities for worship and leisure. (Since I intend to return to this matter later, I warn that this suggestion alone will involve the investment of hundreds of millions of dollars in every single country, thus creating political problems of the first order whose existence cannot be shirked).

(2) A program of gradual but definite *improvement in technical methods* of agricultural production, including such mechanization as is compatible with the economic unit of the family farm.

(3) The introduction of modern technical methods into agriculture will, the Encyclical declares, create a technically equipped *labor-force*. As a section of this force moves into industry, as a result of the increasing efficiency of agriculture, it will be easier to impart that technical training which will equip it for jobs in industry.

(4) The Encyclical demands new *systems of taxation* "based on justice and equity" and on the "fundamental principle... that the burdens should be proportionate to the capacity of people to contribute". The Pope cautions that in agriculture "returns develop more slowly and are exposed to greater risks". Nevertheless, equitable systems of taxation are not only required by considerations of justice, they are necessary to what the economists call "capital formation" without which economies cannot develop. Unless governments can dispose of adequate funds, the development of basic public services for rural areas is impossible.

(5) Equally important, the Pope declares, is *the provision of special cheap credit facilities for agriculture by public authorities*. This will not be supplied by private interests, since investments in agriculture is necessarily long-term and cannot provide the rate of return for which the private investor looks. The Old League of Nations commissioned Mr. Louis Tardy, Honorary Director-General, Caisse Nationale de Credit Agricole (Paris), to prepare a Report on Systems of Agricultural Credit and Insurance<sup>9</sup>. These same arguments are found in that report, already 25 years old. If these systems of cheap public agricultural credit are not created, and if they are not buttressed by credit unions, the peasant farmer will remain in or fall into the hands of the usurer, and that will be the end of the reforms demanded by "Mater et Magistra".

(6) The sixth suggestion made in the Encyclical is that the Agricultural worker should enjoy *all the benefits available under modern systems of social insurance and security* in complete equality. It is stressed, however, that his contributions should be less, granted that financial return per person is smaller in the agricultural than the industrial sector.

(7) Next, the Holy Father recommends the *stabilization of agricultural prices*, presumably through the mechanics of cooperative marketing, at a level which gives the cultivator a return commensurate with his dignity as a man.

(8) The *establishment of local industries* for "preservation, processing and transportation of farm products" is recommended as a form of industrial decentralization.

(9) The ninth point goes to the heart of the question when it advocates a *widespread redistribution of the land based on the concept of the family farm*.

This is the key concept. Only a few months ago, the Fifth International Catholic Rural Life Congress was held in Venezuela to study

---

<sup>9</sup> M. L. TARDY, *Report on Systems of Agricultural Credit and Insurance*. Quoted in *Social Justice Statement* 1954, pp. 46-47.

"Mater et Magistra", as we ourselves have been doing this week. Douglas Hyde, who was present, reports that at the end of one of the sessions, one night, a delegate asked: "What is the attitude of the Church toward land reform?" As usual, there were several bishops sitting in the front row. One of these at once jumped to his feet and replied, "That question need not be asked. There is not a bishop in all Latin America today who does not stand foursquare behind land reform."<sup>10</sup>

By the family farm the Pope does not mean a tiny holding in which the family exists in utter poverty because several of its members are under-employed. He means a farm large enough to give useful employment to all members of a family of normal size. Because he is not Utopian, the Pope realizes that this will not succeed unless the farmers are given up-to-date instruction on the latest methods of cultivation, unless they form co-operative undertakings to give the family farm the strength of large-scale financial organizations, and unless the family farmers are protected not only by vocational organizations of cultivators but by vocational movements of their own.

It is well that the Holy Father has emphasized the need for buttressing land reform with these organic aids. As Staley points out:

"Because land redistribution has been so sloganized, especially by the Communists, it is necessary to point out that, essential as it is in many countries as part of a comprehensive program of rural improvement, it will not automatically, or by itself, raise production levels in most cases. Unless the new peasant proprietors, along with their land, get better education, advice on good farming practice, and market and credit facilities, they are likely to be as badly off as before, sometimes even worse. There are areas where the landlord performs a real economic function. The quasi-feudal village in some countries, however out of step with modern idea, provides a type of social organization and security. Scrapping the old arrangements without building new and better ones to perform the same function may result in a period of economic breakdown and social chaos. This is just what the Communists want, so that they can seize power."<sup>11</sup>

It is to the merit of "Mater et Magistra" that it describes the new social framework in which land distribution will operate to increase productivity, so that existing quasi-feudal arrangements are not merely replaced by anarchy and impoverishment.

<sup>10</sup> D. HYDE. *Commonwealth* 22/12, 16, p. 334.

<sup>11</sup> STALEY, *op. cit.* p. 253.

(10) The tenth—and final—point of the program stresses *the need for trade union, co-operative, and political organizations* to defend the interests of agricultural laborers.

Let me quickly recapitulate the main heads of the Pope's Ten Point Program:

- (1) Basic public services.
- (2) Improvement in technical methods on the farm.
- (3) Technical instruction—to create a technically equipped labor force.
- (4) New systems of taxation.
- (5) Special cheap credit facilities for agriculture.
- (6) All of the benefits available under modern system of social insurance and security for the agricultural laborer.
- (7) Stabilization of agricultural prices.
- (8) Establishment of local industries.
- (9) A widespread redistribution of the land based on the concept of the family farm.
- (10) Trade union, co-operative, and political organizations for agricultural laborers.

While it is true that this Ten Point Program is not a matter of doctrine to be held *de fide*, and while John XXIII himself constantly warns of the need to adapt its provisions to the almost infinite variety of conditions in that vast area of the world which stretches from Latin America to East Asia, the program contained in "Mater et Magistra" will in fact serve as a program of action for Catholics in every country of the world.

Neither is there any need to defend it as if it were *de fide*. As a program it is in substance identical with those advanced even by democratic reformers of secular inspiration. Staley's "Future of the Underdeveloped Countries"; Spencer's "Land and People in the Philippines"; the five lectures delivered in Singapore in 1961 by John Strachey, Britain's former Labor Minister for War and a theoretical Socialist—all develop a program substantially along these lines. It is note-worthy, for me at least, that Strachey, a former British Communist, should have taken his stand beside the Indian system of rural reform based on peasant proprietorship, rather than beside the Chinese collective system. I can well remember the influence of his book "The Coming Struggle for Power" in my University days, when it was the Bible of Communism in Australian Universities.

We are left with two questions: the most essential of all.

Who shall undertake the responsibility to work for the achievement of this program? What methods shall they use? You know, unless you give a satisfactory answer to these questions all that I have said in this paper—and far, far more important, all that John XXIII wrote in “*Mater et Magistra*”—is time wasted.

How many Popes have faced frustration, despite the immense spiritual authority in their hands, when all that they have said and written—which might have changed the world—has seemingly achieved nothing? If it has achieved less than it might have, it is because those to whom their words were addressed, studied their encyclicals, wrote learned treatises about them, admired and applauded—and did nothing!

Let us face the facts—“*Mater et Magistra*” can be another one of them. But this time we do not frustrate another Pope: we pay the penalty ourselves. For if, in Latin America for instance, Catholics make no serious attempt to put the Ten Point Program into operation, the Communists will. If the Communists do, they will obtain political power. If they obtain political power, whatever may happen to the soul and spirit of the Faith, they will obliterate the physical structures of Catholicism as effectively as they have done in a few years in China.

Remember also, it will not be easy for Catholics in South America—and of other countries—to change the habit of centuries in a moment and fashion the political organizations needed to carry out the reform. The creation of these organizations is the work of years and the hour is already very late.

Humanly speaking, there are limits to what we can do. Except for Latin America and one or two other countries, Catholics are only in a tiny minority in most of the lands in which this revolution in rural living must be carried through. The wide swathe of territory which stretches through Northern Africa to the middle East to Pakistan is predominantly Islamic, as is Indonesia. India is predominantly Hindu. Some of the South East Asian States are predominantly Buddhist. In many of these countries, the political system is based on dictatorship, benevolent or otherwise. In some, Catholics not only are permitted no form of political expression but even their basic religious rights are rigorously and increasingly curtailed.

All of this may limit our effectiveness but it does not absolve us from responsibility.

The detailed suggestions for the transformation of agriculture taken from the Encyclical derive, less from revelation, than from natural law.

There is nothing in them which is, of its own nature, unacceptable to the Moslem or the Hindu, the Buddhist or even the modern liberal and socialist.

The Encyclical itself makes it clear that it is perfectly possible to co-operate loyally in the achievement of these objectives with those whose inspiration is different from our own.

“Catholic in their economic-social activities often find themselves in close contact with others who do not share their view of life. In these circumstances, Our sons should be very careful that they are consistent and never compromise on religion and morals. At the same time let them show themselves animated by a spirit of understanding and disinterestedness, ready to cooperate loyally in achieving objectives that of their nature are good or at least reducible to good.”<sup>12</sup>

This loyal co-operation with others will be all the more effective if Catholics themselves know exactly what they are doing. To clarify this point, I take the liberty of proposing, for discussion and action, three lines of thought which seem to me to be indispensable:

- (1) While the issues are directly and indirectly moral, the field of decision is political.
- (2) Within a democratic society, there is need for movements of Christian inspiration side by side with the political parties, dedicated to the achievement of the whole of the social program, seeking to influence the political order in the interests of that program.
- (3) These movements will be more influential if they have strong international links, guaranteed by the existence of permanent regional secretariats of dedicated men and women.

May I describe each of these points briefly?

(1) To put the Ten Point Program proposed by “*Mater et Magistra*” into operation in any country demands not only education, personal action, co-operative system. It demands overwhelmingly—political action; that is to say, the action of governments by way of legislation and administration, and the political action of citizens to seek to persuade governments to act along these lines. While private and semi-public educational and research bodies might possibly care for the scientific research and extension work needed for the improvement of productivity, the basic measures—equalization of public services, construction of ports, roads and railways, redistribution of land, specialized systems of agricultural bank-

---

<sup>12</sup> *Mater et Magistra*, p. 44.

ing—to name only three—can only be carried through by governments. “The technical nature of the economic tasks to be performed in the transition”, said Professor W. W. Rostow in his new famous Cambridge Lectures of 1959, “implies that the most important re-conditioning for the take off is often political: that is, the establishment of an effective modern government”<sup>13</sup>. That, then, is the first point to which I draw attention. The issues are directly and indirectly moral. The decisive field of operations is that of government and politics.

(2) The type of action required from such a government is, in fact, revolutionary in a Christian sense. It is so difficult to achieve, cutting across so many powerful vested interests, that it is particularly difficult to achieve by way of democracy. It will involve new, effective, and sometimes onerous systems of taxation, the cutting-back of consumption in favor of investment, and so on. These measures are highly unpopular and help to defeat the government which attempts them. Therefore democratic governments often refuse even to try. We have particularly bitter examples of this congenital weakness of democracy in our own country.

The critical weakness of democratic systems is always the same. It was described by Aristotle: in our own age it has also, been described by Walter Lippmann, and because I know it to be true of my own country, I quote what Lippmann says in full:

“At the critical moments of this sad history, there have been men, worth listening to, who warned the people against their mistakes. Always, too, there have been men inside the governments who judged correctly, because they were permitted to know in time, the uncensored and unvarnished truth. But the climate of modern democracy does not usually inspire them to speak out. For what Churchill did in the ‘thirties before Munich’ was exceptional: the general rule is that a democratic politician had better not be right too soon. Very often the penalty is political death. It is much safer to keep in step with the parade of opinion than to try to keep up with the swifter movement of events.

“In Government offices which are sensitive to the vehemence and passion of mass sentiment, public men have no sure tenure. They are, in effect, perpetual office seekers, always on trial for their political lives, always required to court their restless constituents. They are deprived of their independence. Democratic politicians rarely feel they can afford the luxury of telling it, though prudent, is uncomfortable; they find it easier if they themselves do not have to hear

---

<sup>13</sup> W. W. ROSTOW, Cambridge Lectures. (*The Economist*, Aug. 15/22, 1959).

too often too much of the sour truth. The men under them who report and collect the news come to realize in their turn that it is safer to be wrong before it has become fashionable to be right. "With exceptions so rare that they are regarded as miracles and freaks of nature, successful democratic politicians are insecure and intimidated men. They advance politically only as they placate, appease, bribe, seduce, bamboozle, or otherwise manage to manipulate the demanding and threatening elements in their constituencies. The decisive consideration is not whether the proposition is good but whether it is popular—not whether it will work well and prove itself but whether the active talking constituents like it immediately. Politicians rationalize this servitude by saying that in a democracy public men are the servants of the people.

"This devitalization of the governing power is the malady of democratic states. As the malady grows, the executives become highly susceptible to encroachment and usurpation by elected assemblies; they are pressed and harassed by the higgling of parties, by the agents of organized interest, and the spokesmen of sectarians and idealogues. The malady can be fatal. It can be deadly to the very survival of the state as a free society if, when the great and hard issues of war and peace, of security and solvency, of revolution and order are up for decision, the executive and judicial departments, with their civil servants and technicians, have lost their power to decide<sup>14</sup>.

The democratic dilemma in its early stage may be defined simply. Policies of austerity are generally demanded in a national crisis. In moments of transparent crisis—like international war—they are tolerated—but only barely—by the electorate. In moments when crisis is hidden—although still real—these policies are unpopular and lose elections. Political parties exist to win not to lose.

Where, then shall we find the way?

In terms of principle, two thinkers of world stature provide the key. I propose to test their principle by the criterion of experience and practice.

Jacques Maritain in his work, "Man and the State", treats of democracy as the most civilized method of government. Nevertheless, facing reality, he recognizes that the people who are its ultimate arbiters normally prefer to leave great issues unfaced, expect their politicians to reflect their apathy, and often punish those who do not. The very condi-

---

<sup>14</sup> W. LIPPMANN, *The Public Philosophy*, pp. 30-31.



tion of the success of democracy, he says, is the existence of what he calls "prophetic shock minorities". "The vocation of leadership in a renewed democracy", he declares, "should normally be exercised by small dynamic groups, freely organized and multiple in nature, which would not be concerned with electoral success but with devoting themselves entirely to a great social and political idea, and which would act as a ferment either inside or outside political parties."<sup>15</sup>

The contemporary political thinker, Bertrand de Jouvenel, in his classic work on "Sovereignty", repeats the self-same idea. "Wherever I look in society", he says, "I find the self-same process at work: the rallying of individuals at the call of some person who has suggested a goal to be achieved in common. Such a rallying of individuals builds up through the adding together of their energies 'a power' in the simple and immediate sense of the word: a power capable of doing 'work' which no individual could by himself. This is the basic social phenomenon; as we find this process going on at all times everywhere and in all fields, it is convenient to think of this catalysis as caused by 'a force' of which the initiator is the bearer or agent. This force I have called *vis politica*."<sup>16</sup>

In my own country, the National Civic Council is such a movement. Stigmatised by some as dragging religion into politics, by others as dragging politics into religion, it is in fact just such a creative minority comprised of men and ideas of Christian inspiration as is needed to lift democracy up by its own bootstraps to tackle those problems from which democratic parties usually run away.

I suggest therefore that in each country in which the Pope's program of reform is attempted there should be a national movement of Christian inspiration dedicated to the achievement of this transformation. It should exist by the side of political parties, although it should not be a political party itself. It should seek to influence and mould the policies of parties and to work actively on the moulding of public opinion, so that conscientious political leaders would have a chance of carrying the program through.

Although of Christian inspiration, it should seek common ground with other movements, inspired by different ideas but which have the same end in view.

(3) My final suggestion is this:

The prospects of success are likely to be much greater if there are strong international links between these movements guaranteed by the

---

<sup>15</sup> J. MARITAIN, *Man and the State*.

<sup>16</sup> B. de JOUVENEL, *Sovereignty*, pp. 298-299.

existence of a permanent secretariat in each of the major regions of the world like Latin America and South East Asia, to take examples.

We must never underestimate the importance of the cross-fertilization of ideas. To give two instances. Last year, a criticism of SEATO voiced to an Australian journalist by the former Philippines' Foreign Minister, Serrano, stimulated a group of Australians to formulate the plan of a Pacific Confederation modelled remotely on the basic ideas of the European Common Market. I believe that his plan of a Pacific Confederation is the only real answer to the manysided Communist threat which affects all countries of the region and which is less a problem of local Communist organization than external military, diplomatic, political and economic contest.

In 1953, on the invitation of my own Archbishop, persons nominated by the Hierarchies of South and East Asia met at the Pan-Pacific Conference on Social Action in Australia. Out of this week of discussion emerged, among other things a social program for the Pacific region, which the Indian Hierarchy adopted and issued officially for its own country in 1956.

How much better and more fruitful if there were permanent, regular and personal contacts between leaders of similar Christian movements in Australia and the Philippines, and indeed the other Christian communities of the Pacific region.

It was the fact that passing contacts of this kind can have such important suggestion along these lines being made to the first Conference of the Catholic Hierarchies of Asian countries which was held in Manila December 1958, by the present Nuncio to Peru, Archbishop Carboni.

I would like to emphasize the need of a permanent international secretariat if these ideas are really to lead to action. It was only the fact that a permanent Secretariat was created out of the Schumann Plan to build the European Iron and Steel Community which lifted the whole movement for the unity of Western Europe out of the realm of informal contacts and made the idea a living reality. It is only the fact that the Pope has created a permanent Secretariat for Promoting the Unity of Christians, under Cardinal Bea, which has guaranteed the effectiveness and continuity of the great idea of the present Pontificate.

Without permanent institutions staffed adequately by men of vision, noble ideals too often die because there is nobody whose sole task it is to preserve them.

## CONCLUSION

Naturally I put forward these suggestions only for discussion; but surely discussion must lead to action. For us in the Pacific, time is rapidly running out. You may meet your problems in the Philippines; we may meet our problems in Australia. But if Chinese Communism succeeds in driving a wedge into other countries of the region we are all equally lost.

I conclude by recalling the thoughts of three men —

- (1) John Ruskin wrote:  
"For the triumph of evil, nothing is needed but the inactivity of the good."
- (2) Edmund Burke, the great English conservative thinker:  
"When evil men combine, the good must associate, else they will perish single ignoble victims in an ignominious struggle."
- (3) W. B. Yeats, the great Irish poet, in his poem. "The Second Coming" wrote these words in 1921, in the very midst of the Irish national struggle:

"The best lack all conviction; while the worst  
Are full of passionate intensity."

Let us change all that. Let us prove that men whose inspiration is the love of God and whose spirit is fed by frequent reception of the Holy Eucharist can, in combination, meet and defeat the organized forces of evil, and build a Pacific Region which will be 'Pacific' in fact as well as in name, aiming at the "peace of Christ in the reign of Christ".

B. A. SANTAMARIA

## **Matrimonio, Familia Y Concilio**

**(Renovación Pastoral)**

La Iglesia—y aun el mundo—vive en estado de Concilio. Su anuncio produjo una sacudida fuerte en todas las conciencias. El desarrollo de la primera etapa ha fomentado la esperanza en unos y ha producido un verdadero impacto en todos. Cada día se va intensificando el ambiente conciliar.

La Iglesia ha afrontado sincera y lealmente el problema de su propia renovación. Ha empezado una verdadera “revisión de vida”. Y se ha abierto totalmente a la Humanidad, consciente de que ha de ser la “levadura” que fermenta a toda la masa de los hombres.

No han tenido resultados tangibles las sesiones celebradas. Pero han creado un clima que es altamente esperanzador. El sentido pastoral y ecumenista ha informado todas las deliberaciones conciliares. Y se vislumbra ya un cambio de postura en la vida y en la actuación de la Iglesia que puede producir una nueva primavera eclesial, como aseguran muchos.

Es natural que los sacerdotes y los seglares selectos quieran sincronizar con el tono y el ambiente del Concilio. Y que se apresten a replantear las realidades eclesiales a la luz de esa nueva postura que puede exigir cambios de criterios, de estructuras y, sobre todo, de orientación. Dentro de este clima hemos de situar los esfuerzos que se vienen haciendo para conseguir una renovación pastoral en todo lo referente al matrimonio cristiano.

\* \* \*

No sabemos si el Concilio tratará concretamente del matrimonio y de la familia. Todo hace creer que sí. Lo que no puede dudarse es

que el concepto sacral del matrimonio y el aspecto fundamental de la familia adquieren por esas nuevas orientaciones una trascendencia que no han tenido hasta ahora.

Porque nos movíamos casi exclusivamente en un clima jurídicista, tanto al estudiar la naturaleza de la Iglesia y al señalar las características y los derechos de sus miembros, como al enfocar las distintas realidades eclesiales. Y la pastoral del matrimonio adolecía de ese mismo carácter y de esa misma "anormalidad".

Y digo anormalidad, no porque niegue la importancia de lo jurídico en la sociedad eclesial. Es uno de los elementos esenciales de la misma señalado claramente por su Fundador. Pero habíamos descuidado, en gran parte, el aspecto que podríamos llamar vital. La Iglesia es el "cuerpo de Cristo", el "pueblo de Dios", el "reino de los cielos" en este mundo. Tiene una realidad íntima, sobrenatural que ha de condicionar necesariamente todas sus estructuras jurídicas y todas las realidades eclesiales. Es lo que aparece claramente en esa orientación pastoralista del Concilio y en esa presentación de la Iglesia como "sacramentum mundi", instrumento de salvación para toda la Humanidad.

El matrimonio es un contrato natural. Es el medio instituido por Dios para la propagación del género humano. Jesucristo utilizó esta realidad natural, llenándola de gracia, y la convirtió en un sacramento de la Iglesia. El matrimonio—con sus propias características de orden natural—es ahora una cosa santa y sagrada. Es un medio de santificación. Es el aspecto que quizá habíamos olvidado un poco al enjuiciarlo con un criterio excesivamente jurídicista.

\* \* \*

Una visión pastoral del matrimonio, tal como se desprende de la orientación que ha señalado el Concilio, nos obligará a perfilar algunos conceptos y a rectificar ciertos criterios que, aun siendo comunes, eran mezquinos o no aparecían suficientemente claros. Me limitaré a señalar los principales aspectos que destaca esa orientación pastoral, ya que son otros los encargados de su explicación y desarrollo:

(a) El matrimonio no es una concesión de Dios a los débiles y a los cobardes. No es el refugio para los cristianos que no sienten ansias de superación espiritual.

El matrimonio cristiano es un medio de perfección y un camino de santidad que habrán de utilizar, por voluntad de Dios, la mayor parte de los hombres.

La unión de los esposos cristianos entraña una realidad mística: está entroncada con el misterio de Cristo que se prolonga en el misterio de la Iglesia. Es un medio eficaz de desarrollar y perfeccionar la incorporación a Cristo que se inicia con el bautismo.

(b) El matrimonio tiene su propia espiritualidad. La ascética y mística de los casados ha de partir de su propio estado, de las exigencias peculiares de su unión, de las dificultades que encuentran en su vida matrimonial y familiar, de las gracias que fluyen del sacramento recibido.

Los cristianos casados habrán de santificarse, por tanto, en el matrimonio. Su estado condicionará los medios que habrán de utilizar para desarrollar la vida espiritual en sus almas. Medios distintos a los del religioso y sacerdote o uso distinto de los mismos medios que son comunes a todos los miembros del cuerpo místico.

(c) La comunidad conyugal—y su desarrollo lógico:—la comunidad familiar—es una célula viva de la Iglesia.

Por medio de la familia entramos a formar parte de la sociedad civil y de la sociedad eclesial. El matrimonio tiene, además, una finalidad eminentemente eclesial—dar nuevos miembros a la Iglesia—, como la tiene el sacramento del orden, que da a los sacerdotes los poderes para santificar a los hijos que les ofrecen los padres cristianos.

Sacerdotes y padres son los artífices del “templo vivo de Dios”—del cuerpo místico de Cristo—, como afirmó Pío XII.

(d) La comunidad familiar participa de la función cultural de la Iglesia. Ella ha de tomar parte colectivamente en los actos de culto de la familia cristiana. Ella tiene también su propia personalidad en el desarrollo del culto cristiano. Porque es en el hogar en donde los niños han de iniciarse en el culto a Dios, antes incluso de que puedan asistir a la Misa o a los demás actos comunitarios.

Los padres son, en cierta manera, los sacerdotes de su propio hogar.

(e) La comunidad familiar participa de la función profética de la Iglesia. Los padres son los educadores de sus hijos por derecho propio. Los padres cristianos, en virtud del sacramento recibido, han de transmitir a sus hijos el mensaje de salvación y han de abrir ante ellos el horizonte de la vida sobrenatural.

Son también los esposos cristianos los que con su vida y ejemplo han de dar testimonio ante el mundo de la “unión indisoluble de Cristo con su Iglesia”.

(f) La comunidad familiar es un instrumento de apostolado de la Iglesia. Y no tan sólo porque en ella se formaran los apóstoles seculares

que actuarán en las distintas actividades eclesiales. Como tal comunidad, tiene un apostolado propio e importantísimo fuera del hogar.

Son las familias las que influyen decisivamente en el ambiente del mundo y en la formación de las costumbres sociales. Son las familias las que pueden conseguir mas eficazmente la "consagración del mundo", que, fundamentalmente, es obra de los seglares, como especificaba Pio XII.

Por eso, seguramente, el Espíritu Santo ha producido ese movimiento maravilloso de espiritualidad y apostolado familiar, dentro de la Iglesia, en este momento crucial del mundo en que está alborcando un nuevo orden social que ha de ser consagrado.

\* \* \*

Nos dará el Concilio los principios doctrinales de esa orientación pastoral del matrimonio y de la familia? Todo hace esperar que sí.

Pero es indudable que ese nuevo planteamiento del problema exige un cambio de mentalidad y un viraje importante en la actuación pastoral de los sacerdotes. Aunque el Concilio no hablase concretamente de este tema, son suficientes las orientaciones ya marcadas para que se imponga una intensa renovación.

Hace falta ahondar en la teología del matrimonio considerándolo como una realidad eclesial. Es indispensable sistematizar la ascética y mística de los casados partiendo de la realidad humana y eclesial en que viven. Es necesario fomentar el desarrollo de la gracia sacramental.

Un deber se nos impone a todos en estos momentos: el de adaptarnos a las orientaciones conciliares y secundar con fidelidad ese rumbo pastoralista que han marcado claramente las primeras sesiones celebradas.

EXCMO Y RVDMO. SR. D. VICENTE ENRIQUE Y TARANCÓN.

## The Council And The Missions

### Old problems and new methods

That Mission Sunday should fall as it does this year, just as the Second Vatican Council is settling down to its labours, is one of those happy accidents which can have the effect of concentrating our attention both on one of the chief marks that distinguishes this General Council of the Church from its twenty predecessors and on one of the topics with which it will undoubtedly be most concerned.

It has only been within the last hundred years that it has become possible for the Church to fulfill with anything like completeness the task laid upon her by her founder of preaching the gospel to all nations, and it has only been within at the most the last forty years that the fruits of this enormous expansion of missionary endeavour have been reaped, to reveal the Church more easily as in truth the exclusive possession of no single nation or group of nations or civilisation, but as a body in which a significant part is played by every tribe and nation. It was only in 1926 that the first six Chinese bishops were appointed, and thirteen years later that the predecessor of the present Pope named the first African bishop of modern times; and, as a result of this growing expression of the fact that the Church has taken root in so many and varied communities and societies in nearly every region of the inhabited globe, what will mark this Council significantly off from its predecessors is the presence among the Fathers of so many whose roots lie in cultures and civilisations that differ to a greater or lesser degree from the western European civilisation to which at the end of the Middle Ages and for far too many centuries afterwards, the Catholic Church was in practice confined.

We are apt to think of the Reformation as a private tragedy of western Europe, that the combination of overdue reform coming too late and of its being anticipated and distorted in modes that necessarily involved a catastrophic break in the structure of Christendom was an internal disaster which, for the last four hundred years, has worked to the detriment of the



western world's ability adequately to safeguard, to transmit, and to embody those truths and traditions that are at the core of whatever is valuable and of the essence of our civilisation. The over-emphasis on the rights of the individual conscience that marked the Protestant Reformation, however great the piety, zeal, and sincerity that has distinguished both individual Reformers and their heirs today, has in time led to the disintegration of the social and collective element whose cohesive force is essential. In reaction both against this and against the wanton disregard for human dignity that too often marred the Industrial Revolution, a new heresy has developed, that of Communism, which like all heresies sought to redress the lack of proportion by a corresponding over-emphasis of other aspects of the truth while consistently undervaluing or attempting to deny some of the most important.

This preoccupation of the western world from the sixteenth century onwards with its own internal stresses and difficulties meant a slackening of the vigour with which outward expansion was pursued and, in too many cases, the exporting of purely European quarrels and modes of thought and action to other parts of the world. What is today most apparent about the missionary effort of the sixteenth and seventeenth centuries is its failure. The Portuguese arrival in the Congo at the end of the fifteenth century was followed within a few years by the consecration of the first black African bishop: yet he had to wait until 1939 for a successor, and when missionaries arrived once more in the country of the Bakongo following Leopold's creation of the Congo Free State they had to begin their work of evangelisation all over again. When bodies of indigenous Christians were found, as in south India and Ethiopia, relations with them were conducted with an insensitivity that led, in the case of the Malabar Church, to serious schism and, in Ethiopia, to mutual hostility. What attempts at adaptation were made to the strange and alien societies that the first missionaries found flourishing in these distant lands ended, more or less, in failure. In Japan political considerations, the fact that the native rulers, like too many western missionaries of that time, were unable to distinguish between the panoply of European political power and the gift of the gospel that also came, fortuitously, from Europe, led to the persecution of the small indigenous Christian community that had begun to flourish and the driving underground of the faithful remnant that survived. In China the heroic efforts of Fr. Matteo Ricci only began to bear substantial fruit in this present century, to be cut short by the coming to power of Communism, while the permission for a Chinese liturgy granted in principle by the Holy See in the seventeenth century has not yet been put into effect. In India the far-sighted attempts of Fr. Roberto de Nobili to present the essential truths of Christianity in an authen-

tically Indian dress, stripped of the accidental accretions of European forms, have only really been taken up again in this century.

So it is that one of the major questions facing the Fathers of the Council as they unhurriedly deliberate the needs of the Church in the modern world will be this question of adaptation, of discerning what is essential in the Christian message and its liturgical expression and must at all costs be maintained and emphasised, and what is accidental and fortuitous, the relics of previous adaptations to the needs of the time that are the result of the history of Christianity having for so long been bound up with the history of Europe. The underlying consideration that will influence their deliberations will be the need to ensure that the Church becomes ever more firmly rooted in every nation to which it has been brought, so that every nation may bring its own individual gifts to the worship of God and may retain, baptised as it were into the service of Christ, whatever is of value among the traditions that have been handed down by countless generations of ancestors.

This question of adaptation does not, of course, stop short with the mission countries. For one thing, it is not simply paradoxical and clever to say that every country is a mission country: the faith has to be rooted anew in the hearts and minds of each fresh generation, and, however strong the traditions and customs that bind the peoples of traditionally Catholic countries to the Church, mere reliance upon the strength of these bonds leads unfailingly to disaster. Moreover, the temper of the modern world, with its increasing emphasis on technological achievement and its tendency to greater reliance upon purely human efforts to solve all the problems that present themselves, has encouraged the drift away from Christianity in the western world towards a self-sufficient materialism or an agonised agnosticism that is ever seeking and can never find what it is looking for. It may well be that the experience of what are conventionally described as the "mission" countries, gathered so richly in St. Peter's, will play a decisive part in enabling the Church, as a result of this Second Vatican Council, adequately to present itself as the body which after all does contain the only valid answers to the problems and dilemmas that so rack the minds of so many of our non-Christian contemporaries. To them the Church appears as a strange and outlandish survival from the past, something completely irrelevant to the needs and urgencies of the present where it does not play a positively harmful role. No doubt in the first centuries the nascent Church appeared completely irrelevant to the problems of the Roman Empire, which provided the particular spatial and temporal setting within which its work was framed; and yet it was within the framework and under the guidance of the Church that the solution was slowly worked out to such a major problem as the decay of agriculture.

## The "Ripieno" Organ

When you meet some of the great musicians visiting the country you hear them sometimes say: "Not in all churches you can hear fine and artistic organ playing. Is this perhaps due to the fact that you have not trained your people sufficiently in this line, or is it the fact that you have not bought the right organs?"

Almost everywhere you find either small reeds-organs or simple harmoniums. Electronic organs of many different size and brand scream an wobble. Luckily some farsighted Priests and institutions installed genuine small pipe organs.

We know not even the best and largest electronic organ can reproduce the genuine sound of Diapasons-organ reeds and Mixtures. The so called Unit-or Multiplex organ of 1 to 5 ranks of pipes gives you a hybrid tone, this means, the pipes are voiced in such a way that they are neither fish nor fowl. They are voiced to be the substitute of several different tone colors and this is an artistic lie, because a pipe voiced and finished has one character only.

The organist and artist needs not second class hybrid tone but first class so called "primary" tone he can mix "ad libitum". Hybrid tone is inferior. And because the Unit-or Multiplex organ is forced to give hybrid tone it is artistically inferior. Not to speak about the overcomplicated and overloaded technical apparatus of the Unit-organ. Related to one single pipe or stop the Unit-or Multiplex organ is 2 to 3 times more expensive than the "straight" organ.

As long as we have no professional organists, this means professionally trained and schooled, we have no knowledge of artistic playing and registration. The average Organist or organista is helpless on organ console. He or she know nothing about the laws of key attack and registration. They know only to master the tremolo and the forte-piano level.

Sad as the situation is, it is not hopeless. There is the possibility, at least for the coming years of transition, to have in your church

a genuine "straight" pipe organ. But this should be understood in the beginning my proposed solution is not the cheapest.

I like to call your attention to the so called "Ripieno" organ of classical Italian design. Ripienos mean the ranks of higher harmonics or overtones. There may be in any organ ranks of harmonics of 2 to 10 even 12 and 14 ranks and these ranks are assembled in the European or American pipe organ on one cancella, activated by one stop. This is not so in the classical Italian "Ripieno" organ. Every rank of harmonics or overtones has its own cancella and its separate stop. Furthermore: The harmonics called Mixtures, Sharps or Cymbals respectively according to its pitches, repeat in fifths. It means the ranks coming to the limit of audibility spring back and go on with the lower fourth (the fifth of the scale). This is the newer and common kind of repetition. But the ranks can spring back a whole octave or even 2 octaves, as some Mixtures in English organs do it. This is the older kind of repetition. And because the ranks of harmonics in the classical Italian organ are separated, they must repeat in Octaves.

The classical Italian "Ripieno" organ has Diapason or Principal tone only. You may add one or two open flutes of 8' and 4' pitch and 1 Trumpet of 8' pitch, and a pedalboard with 2 Contrabassi of 16' and 8' pitch. But this is already an enlargement.

The Ripieno organ could serve for years and after you have enough money you could use the Ripieno organ as the "Great" or I. Manual of your final organ installation.

We could build around the pipes a swell-box, allowing you to verify piano and pianissimo playing. It is true, the classical "Ripieno" organ has Diapason-or Principal tone only, but your problem of registration is solved and you will never get tired to listen to so beautiful a sound as the genuine Principal tone is.

The smallest "Ripieno" Organ would look like this:

1. Scheme: 1 Manual, Compass C-g<sup>3</sup>, 56 keys. No pedal-board. Console "attached" to the case of the organ.

Principale	16'	56 pipes
Principale	8'	56 "
Ottava	4'	56 "
Duodecima	2-2/3'	56 "
Decima Quinta	2'	56 "
Decima Nona	1-1/3	56 "

Vigesima secunda and			
Vigesima sesta	1' plus 2/3'	112	"
Voce umana (Principale celeste)		44	"
from Tenor C on	8'		

With or without swell-box-electric blower-electric system (pistons or kegellade.)

2. *Scheme*: 1 manual—the same stoplist as scheme 1 plus additional a pedal-board, compass C-g<sup>1</sup>, and the following stops:

Subbasso	16'	32 pipes	
Gedacktbasso	8'	12	" (Extension)
Pommer	4'	12	" "

Coupler: Manual to Pedal (8')

The classical Italian "Ripieno" organ has usually open Contrabassi of 16' and 8' pitch, but the open pipes are too expensive for such a small organ. Subbasso and its 2 extensions will do as well.

3. *Scheme*: The same as scheme II plus open flute 8' and 4' and Tromba 8' (Trumpet 8'), in the Swell.

Without any difficulty you could enlarge this small "Ripieno" organ to an organ of any size. On this Ripieno organ you could play homophonic and polyphonic music. One condition should be fulfilled: The pipes should be voiced not too loud—should be uniformly finished to a perfect blending of every pipe and rank, and all the stops should be voiced and finished to the greatest possible beauty and sweetness of tone.

In all honesty, this small "Ripieno" organ is not the cheapest organ but it has no problem regarding playing and registration, it is the perfect "Liturgical" organ in nucleo, it has almost no tuning problem and you will never get tired listening to it.

P. HERMANN SCHABLITZKI, SVD

## PASTORAL SECTION

### HOMILETICS

#### MISSION SUNDAY (Oct. 20)

##### *THE HARVEST IS RIPE:*

Indeed millions and millions of poor pagans all over the world do not know yet the Catholic Faith and the Catholic Church, wherein they can find the only salvation of their souls. There are thousands too of helpless victims of poverty and sin, stricken as they are by misfortune or illness in destitute homes or gloomy hospitals wards.

Thousands of children all over the Philippines are still deprived of the blessings of catholic education, and are growing up in religious ignorance and neglect to the eternal prejudice of their immortal souls. The harvest is ripe but the laborers are few!

##### *THE ENEMIES OF OUR FAITH:*

Yes the field is vast, the harvest is ripe, the laborers few, but the enemies are strong. Opponents of our religion have destroyed thousands of our beautiful mission stations in China, Vietnam, Korea.... The churches are transformed into military barracks; the missionaries are either expelled or kept under constant surveillance and obliged to work in order to get a plate of rice. Many missionaries in countries under communist rule become beggars, laborers or salesmen in order to earn something for their livelihood. At night they gather in some secluded places where the christians receive consolation, where they baptize their newly born children and later celebrate mass without any liturgical vestments; and the christians who, perhaps, have to witness their faith with their own blood, receive the Holy Eucharist, the Bread of the Strong. It is thus that the episodes of the old roman persecutions are exactly renewed in various missions of the far east and the deeds of value of ancient martyrs are repeated.

### *UNDERSTANDING OUR DUTIES:*

On this day dedicated to missionary charity let us direct our thoughts with love and recognition to the fearless heralds of Christ. First of all let us pray that the Lord will assist the missionaries, and that He will cause the storm of hatred, which has been loosed over so many missions, to end soon. Our missionaries in India, Africa, Mongolia . . . need our special prayers. And when we pray for the missions we pray for the extension of the kingdom of God. Let us pray then for the newly baptized christians who have to fight against modern paganism and all the enemies of our catholic faith. If we pray well and much for the missions we would bring many souls to the true Church of Christ, and we would be true missionaries in our fatherland.

### *OUR SECOND DUTY:*

Our second duty is to render material assistance through our donations and gifts for the conversion of the poor pagans and the propagation of the faith. Many churches, seminaries, residences and schools have to be constructed in the newly created missionfields all over the world.

Today, in all catholic churches, collections will be taken up for the Pontifical Works of the Propagation of the Faith and St. Peter the Apostle. The missions have perhaps never been so much in need of help by prayer, vocations and money as they are today. We are in a crisis that proposes the dilemma expressed by the late Holy Father, Pope Pius XII: "Either with Christ or against Christ." Let us never forget our missionaries in the far away fields, and let us apply ourselves with generous hearts so that Christ will restore his holy Kingdom among the faithful, and spread it among the pagans. Thus with our prayers and generosity we shall established the Kingdom of peace and love, the kingdom of human and christian fraternity.

### FEAST OF CHRIST THE KING (Oct. 27)

### *A UNIQUE PRISONER:*

Pontius Pilate, the Roman Governor, was confronted with a unique case. The Jews had noisily delivered to him a prisoner, bound, ill-treated, and exhausted, whom they accused of assuming the title and honor of king. There was spite, rancor, and energy in their accusations that Pilate must have thought the Jews were speaking in earnest. But the sight of the prisoner made him incredulous. If this man were a king, where was his power, where his riches, where his glory and his subjects? Not without

sarcasm Pilate therefore interrogated the prisoner: Art Thou the king of the Jews?

Pilate, lacking in the true faith, saw in Jesus only the man, a helpless and unfortunate man. The Jews, possessing then the true faith, were however full of hatred and pride, and therefore failed to see the kingly dignity of Jesus. We Catholics, having the true faith and true love in Jesus, can see in the prisoner, abused, forsaken, condemned at the time, a king, a Redeemer, a God!

#### *POOR IN RICHES:*

Riches of this king, if we look for temporal ones, there were none, except for the piece of rope that bound his hands, the crown of thorns that covered his head, the scarlet robe that was lent him for his disgrace. But this king is the same, who clothed us with the precious robe of sanctifying grace, who filled our hands with the rich merits of spiritual and corporal works of mercy, who adorned our heads with the crown of faith and heavenly wisdom, who gave us the kingdom of his Father to be our possession forever.

Power of this king, if we look for a temporal one, there was none. He stood as a helpless criminal before the representative of a powerful nation, and was accused falsely and pitilessly by His powerful and influential enemies. Yet this king is the same who called the sun, the moon and the stars into being only by a word, and who keeps in like manner these creatures from sliding back into nothing. This king is the same who gave us power to become children of God, to share in his divine nature, to protect that participated divine life from the attacks and snares of our spiritual enemies.

#### *BEAUTY IN IGNOMINY:*

Glory of this king, if we look for a temporal one, there was none. His face was swollen from the evil treatment of the previous night, his countenance was dirty with the sputum of his vulgar jailers, he stood before Pilate without even the semblance of a man. But this king is the same who thrills the angels and saints of heaven with the radiant beauty of his Person, who draws to himself children, youth, all kinds of people with the glorious charms of his goodness, wisdom, sanctity and mercy, whose kingdom is now extended throughout the world, and transcending the boundaries of time and space, it embraces the vast and limitless confines of Heaven.

Beloved Brethren: Pontius Pilate interrogated Jesus with skepticism, Art Thou the king of the Jews? But if Jesus asks you now, Am I your



king? Do I dwell in your mind? Do I rule in your heart? Do I reign in your life? What answer, beloved brethren, can we give to Jesus?

## FEAST OF ALL SAINTS (Nov. 1.)

### *ON BECOMING SAINTS:*

Today being the feast of All Saints, it is appropriate that we talk to you about sanctity. And we purposely say "to you", although many of you may believe that this subject is more proper to nuns and priests.

Jesus Christ did not talk about this subject to nuns and priests alone; the Sermon on the Mount, whose introduction has been read to you just now, was addressed to all men, to the christians in particular, and for that matter, to all of you here present. Now that Sermon which occupies the 5th, 6th and 7th chapters of St. Matthew's gospel, that Sermon was nothing else than a program of sanctity, a rule of life of perfection. Jesus will not talk to you about sanctity if he knows you cannot become saints; but because he does talk to you about it, he implies that you can become saints, if you only try.

### *SHORT-CUT TO SANCTITY?:*

Beloved brethren: we live in an age of short-cuts and effortless methods. They make you learn to dance, to speak a foreign language, to cut dresses in few, easy lessons. We do not wish to insinuate that becoming saints is an easy job, an art which could be learned in a few lessons. But in a certain sense it is easy. Not all of us can become doctors, not all lawyers, or engineers, or nurses. But all of us can become saints. Furthermore, to be a great doctor, or a very good lawyer, or a superb engineer, it might be necessary to go abroad and gather experience. To become a saint no one needs go abroad: as Jesus said, the kingdom of heaven is within you, in the intimacy of your hearts.

When we are baptised, God infuses into our souls sanctifying grace which inaugurates in us a new life. We aren't simple humans anymore. We have become also divine. We become children of God, sharing His life, His knowledge, His love, His power, His happiness.

### *THE INNER STRUGGLE:*

On becoming divine we do not cease to be what we were; we continue to be human and to have our human defects. There begins accordingly a struggle in us: the human element would want to prevail over the divine,

and really sometimes, through cowardly surrenders we cause the death of divine life in us: but also the divine element exerts to preserve itself and extend its beneficial influence over the human element.

Sanctity consists in preserving the divine life in us, in increasing it, in causing it to permeate, and transform, and perfect whatever is purely human in us. It is in that struggle between the human and the divine where we can find the explanation why sanctity is hard to come by. And in this struggle we are sometimes hesitant as to whom to side with: the divine beckons us to cross over to it; the purely human attracts us no less powerfully.

When this happens, let the words of Jesus Christ make us see correctly, encourage and give us strength, those words which began His great Sermon on the Mount, that program of sanctity, that rule of perfection.

Blessed are the poor in spirit, blessed are the meek, blessed are they that mourn, blessed are they that hunger and thirst for justice, blessed are the merciful, blessed are the clean of hearts, blessed are the peace-makers, blessed are they who suffer persecution for justice sake.... They who lead this kind of life are the real blessed ones and not those who follow the norms of the world. These are the real blessed ones; if not, let the saints of heaven, whom we honor today, tell us how they got up there, and why they are so much happy!

## 22nd SUNDAY AFTER PENTECOST (Nov. 3)

### *BLINDNESS TO TRUTH:*

When listening to the gospel text of today's Mass, we may have felt tempted to laugh at the vain efforts of the Pharisees to trap Jesus in His talk. We may even have felt sorry to see them so blind and yet so intent in their plans. This was not the first time that they strove to embarrass Jesus, now would it be the last. It was hard to convince these men of the futility of all their plans and efforts to trap Divine Wisdom. They had closed their eyes to truth, so they could not see nor admit how foolish it was to oppose any further the Divine Truth, Jesus Christ.

Because of their bitter experience when disputing with Jesus in the past, they decided now not to present themselves in person, but to send their disciples along with the Herodians, and put a tricky question to Jesus. The Pharisees and the Herodians did not see eye to eye in many things, but they have banded together to defeat Jesus whom they considered their common enemy.

### TRUTH AND TRICKERY:

Their disciples accordingly presented Him with the following question "Master, is it lawful to give tribute to Caesar or not?" They addressed as Master Him whose doctrine they were not willing to accept. They admitted that He was truthful, that He taught the way of God in truth, that He was a fearless exponent of truth not caring for who might be affected. But all this was mere lip-service to Jesus: if there was anything that did not occupy a place in their hearts, this was truth; if there was anything they did not bother to live by and to hold on, this was truth.

"Is it lawful to give tribute to Caesar, or not?" The Pharisees thought they had Jesus cornered with this question. Whichever way He answered, He would certainly be trapped, so they speculated. If He said that it was lawful to give tribute to Caesar, then the Pharisees would have something to accuse Him before His countrymen as lacking in patriotism and selling them over to the Romans. But if He answered that it was not lawful to give tribute to Caesar, then the Herodians would take care of accusing Him before the Romans as a dangerous man and an enemy of the empire.

### THE TRAPPERS TRAPPED:

The Pharisees therefore awaited an answer from Jesus which would seal His own doom. They secretly chuckled and rubbed their hands in anticipation of certain victory. But they underestimated their enemy; they did not know that all along Jesus was reading their thoughts and knew perfectly their plans. They awaited a reply from Jesus; yes, they would get a reply, but not the kind that they were expecting. The reply of Jesus to them would be like a two-edged sword that would cut them deeply to the bones.

Mark His first stroke. Jesus reveals their duplicity: "Why do you test me, you hypocrites". He called them hypocrites, and very deservedly because while addressing Jesus in a flattering way their whole purpose was to overthrow Him.

Now mark His second stroke: "Render unto Caesar the things that are Caesar's, and to God the things that are God's." The Pharisees thought there was incompatibility between rendering to civil authority what is due to it, and to God what is due to God, when in fact there was really nothing wrong in this. It is even a duty, an obligation. With this reply, the Pharisees left Jesus alone, to heal their deeply wounded pride.

What lesson may we learn from today's gospel, beloved brethren? This one, that neither ought we to be hypocrites as to neglect our duties to God or infringe His rights under the pretext of patriotism; nor ought we to evade our duties to our country under color of doing more for God. As Jesus said: Render unto Caesar the things that are Caesar's, and to God the things that are God's.

FR. MARIO BALTAZAR, O.P.

## CASES AND QUERIES

### REPEATED CESAREAN SECTIONS AND STERILIZATION

*A young mother delivers twice consecutively by caesarean operation. It is certain that the consequent pregnancies would follow the same pattern and so the mother's life is endangered. The fallopian tube is ligated with the consent of both the mother and doctor.*

*My queries are:*

- 1. Is this allowed?*
- 2. If not allowed, is there any special censure for those concerned?*
- 3. What could be suggested had the mother consulted a confessor before the operation?*

\* \* \*

#### 1. Preliminary remarks:

There are individuals who are too prone to magnify the dangers arising from a pregnancy after three or four caesarean sections. As a result, the removal of the uterus is according to them the normal procedure to be applied in such cases. This unqualified proposition is wrong and to be rejected.

The following statement by two medical men, one of them an obstetrician, is quite revealing in this regard:

"We regret to state that there are those obstetricians who arbitrarily rule that if a patient has been delivered as many as three times by caesarean section, she should be sterilized in order to prevent her from having a fourth or fifth caesarean section. Such an

opinion that it is dangerous for a woman to undergo more than three cesarean sections is not only most arbitrary but also false. One of us has performed eight cesarean sections on one patient, seven on another, six on a few, and four or five on several. As many as eleven cesarean sections have been performed on the same patient," (F. L. GOOD, M.D., Lit.D. and Rev. O. F. KELLY, M.D. *Marriage, Morals and Medical Ethics* [P. J. Kennedy and Sons, New York], p. 147-148).

Dr. Nicholson J. Eastman, Professor Emeritus of Obstetrics of Johns Hopkins University has also made the same pertinent comment with reference to a paper reviewing 130 cases of four or more cesarean sections published in J.A.M.A. 160: 1005, 1956.

"This paper for a number of reasons," writes Dr. Eastman, is one of the most valuable contributions which has been made recently to the literature of practical clinical obstetrics. Thus, in the first place, it deals with one of the most frequent and perplexing problems which the obstetrician meets; secondly, the topic it treats has been neglected in the literature although many of us have pondered many times the fate of these uteri with multiple scars; and, finally, although based on data from hospitals operated under religious supervision, the data are presented without religious bias and the conclusions reached are based solely on well documented obstetrical facts.

"The main theme of the paper is that uteri containing four or more cesarean section scars are less likely to rupture in subsequent pregnancies than we have hitherto supposed. This thesis is convincingly supported by the following simple fact: Rupture through one of the old scars occurred in only two of these 130 cases or in only 1.5 per cent. To set a precise figure for the incidence of rupture in uteri which have been subjected to only one or two previous sections would be hazardous, but on the basis of recent reports the figure is probably not less than 1.0 per cent, in other words, not appreciably lower than the authors' figure for these uteri containing four to ten scars. *This is a new and important fact to have established—a fact it may be noted—which pretty well annihilates any real obstetrical basis for routine sterilization after*

*the third section.* Those of us who have followed this widespread policy may not like this revelation, but the important thing is to know the truth whether we like it or not. Only fools and dead men never change their minds, (*Obstetrical and Gynecological Survey* II [August, 1956] p. 521).

This confession coming from a man of the stature of Dr. Eastman not influenced by any religious considerations, is very significant indeed.

## 2. Answer to queries:

The assumption that pregnancies subsequent to two cesarean sections must follow the same pattern of management is open to challenge. At least such a sweeping statement cannot be accepted at mere face value, when from an analysis of 338 patients delivered at Queen's Charlotte Hospital, London, who had previously been delivered by cesarean section, R. T. Booth found it safe to comment: "That the conservative school is growing in popularity is shown by the increasing number of patients being allowed to deliver vaginally, percentages ranging from 33-43 having been reported, and in this series 51.8 per cent. *It is apparent that there is an increasing high percentage of patients with a scarred uterus being allowed vaginal delivery,*" (R. T. BOOTH, "Delivery Following Cesarean Section," *British Journal of Clinical Practice*, 14: 673, 1960 cit. in *Obstetrical and Gynecological Survey*, vol. 16, Feb. 1961, n. 1, p. 84).

The second assumption on the danger to the mother's life incidental to subsequent pregnancies is rather exaggerated, as born out by the same writer. "The school," he says, "which performs repeat sections on all these patients must believe that cesarean section is absolutely safe, but in spite of the fact *that some clinics in America report one thousand or more cases without mortality, the procedure is not as safe as vaginal delivery for the mother or the child,*" (Ibid., p. 83).

Assuming, nevertheless, for the sake of argument that the terms of the question are correct, the answer to the three queries follows:

- (1) Ligation of the fallopian tubes is a directly sterilizing procedure, intrinsically immoral, and, therefore, not to be allowed.

- (2) No especial canonical censure is attached by law to this form of mutilation, either against the surgeon performing it or the patient that approves of it. However, both of them, patient and surgeon, become guilty of one serious sin, unless they act under the influence of inculpable ignorance.
- (3) The best suggestion is that the mother seek admission to a good hospital upon reaching the 28th week of her pregnancy so that she may receive the necessary medical attention in the event of an untoward complication, such as rupture of the uterus.

### 3. Conclusion:

By way of conclusion, may I quote here the opinion of Father O'Donnell, S.J. that pretty well sums up a long discussion of the point at issue by different moralists.

"In view of these consideration," writes Fr. O'Donnell, "we adopt the solution that when a uterus is so badly damaged that competent and conscientious obstetricians judge that it has been traumatized beyond a stage where it can be repaired to function safely, they are not obliged to repair it, but must remove it, with the consent of the patient," (Th. O'DONNELL, S.J., *Morals in Medicine*, [The New Press, 1956], p. 110).

REV. J. DIAZ, O.P.

## INJUSTICIA Y COMPENSACION OCULTA

*En esta región palayera de nuestra provincia, los pobres inquilinos se ven obligados a acudir al dueño del campo (o a otro para el caso) para un préstamo a fin de poder plantar "palay," y conformarse al contrato, todo verbal, que ha tomado el carácter de costumbre, de recibir cinco pesos en tiempo de la siembra y pagarlos durante la cosecha correspondiente con un saco de "palay" que ya se avalora en diez pesos o más en el mercado.*

*Se pregunta:*

1. *Hay injusticia en este contrato?*
2. *En caso afirmativo, pueden los inquilinos valerse de la "compensación oculta" de no quedarles otro medio?*

3. *Qué responderá el confesor consultado sobre la obligación de pagar el interés?*

\* \* \*

Según se plantea el caso, parece que se trata de un *préstamo* obtenido por los inquilinos, y verificado según costumbre bastante general y antigua en esa provincia.

Por de pronto el “préstamo” es uno de los contratos gratuitos bilaterales, que se rigen por esta norma: La igualdad requerida en ellos exige que no se reclame más que lo donado o prestado o regalado; y si fuera imposible devolver la cosa en la misma especie o género, basta restituir el valor en el tiempo y lugar convenidos por ambas partes. En el caso propuesto la solución más sencilla sería devolver la cantidad de los cinco pesos obtenidos en préstamo; y los dueños no deberían exigir más. En teoría, pues, sería muy fácil de resolver el caso que nos ocupa.

Pero en la consulta ya se dice expresamente que el convenio se hace con condición de devolver un saco de palay en tiempo de la cosecha en lugar de los cinco pesos. Si ello fué estipulado como contrato (aunque verbal) y aceptado libremente por ambas partes, no puede tan fácilmente disolverse el acuerdo, ni es prudente favorecer a una parte en perjuicio o daño de la otra, porque entra de por medio la promesa hecha por el inquilino (aunque exigida por el dueño que daría sus razones) y si esa promesa fue hecha libre, espontánea y deliberadamente por el inquilino, éste debe cumplirla.

Aún ese contrato de que nos habla la consulta podía ser considerado como una *compraventa*, en cuanto que el dueño o prestamista de los cinco pesos intenta comprar un saco de palay por cinco pesos que adelanta al inquilino, el cual por otra parte pudiera pedir prestada aquella cantidad a otras personas, que no sean los dueños de las tierras, como se indica en el mismo caso propuesto. No se olvide además que el saco de palay en tiempo de cosecha puede subir o bajar de precio.

Con estas observaciones, nuestra respuesta sería:

1. Si se considera ese contrato como un “préstamo” únicamente, está claro que no hay justicia en exigir por cinco pesos un saco de palay valorado en el mercado por diez o quince pesos. Pero si el contrato se considera como *compraventa*, realizado de mútuo acuerdo, ya no aparece tan clara la injusticia.



2. Recordamos que la "compensación oculta" entre otras condiciones pide que no haya otro medio de cobrar la deuda sin grave inconveniente y que la deuda sea moralmente cierta por injusticia cometida anteriormente. Y en el caso propuesto caben otros remedios, bien devolviendo la cantidad de los cinco pesos, bien recurriendo a la autoridad civil para que ella dé una solución favorable a ambas partes.

3. El confesor no debe decidir en ese asunto, porque él no es juez de paz en negocios materiales, y porque debe además evitar el que se creen conflictos, litigios y desavenencias entre sus feligreses. Lo que a él toca ciertamente es explicar a los consultantes la doctrina moral tanto sobre los contratos de "préstamo" y "compraventa," como sobre la compensación oculta, asunto de suyo bastante delicado.

Fr. V. VICENTE, O.P.

## SOME PROBLEMS ARISING FROM A PREVIOUS CIVIL MARRIAGE

*I know a priest who argues that a canonical marriage preceded by a civil marriage does not have to be assisted by the two ordinary witnesses or sponsors, so that the marriage ceremony which sometimes takes place in the sacristy or in the sick-bed of one of the couple consists simply in the external mutual giving of consent before the priest as the sole witness.*

*My queries are:*

1. *Is this valid?*
2. *Does the fact that there has been no question raised about their civil union of five or more years exempt them from the posting of the banns without dispensation from the Ordinary?*

\* \* \*

1. Under the present legislation a marriage is valid when celebrated in the presence of the pastor of the place, or of the local ordinary, or of another priest delegated by either of them, and of, at least, two witnesses, (c. 1094). In exceptional cases,

however, the presence of the witnesses will suffice for validity, (c. 1098).

A civil marriage entered into by two catholics under ordinary circumstances lacks the prescribed canonical form, a fact that renders the union null and void. It is obvious, therefore, that when a catholic couple approaches a priest to ratify in the church a sinful, civil union, the couple is yet truly and really unmarried and must follow the canonical form — which among other things requires the presence of two witnesses — prescribed for all catholics under pain of nullity. The priest assisting at the marriage is a *qualified* witness and his presence is required by law aside the two ordinary witnesses.

2. The publication of the banns is normally obligatory, (c. 1022). The obligation thus imposed is a grave one, even if it happens that the pastor can gather from other sources the moral certainty that the parties are free from any impediment, (c. 21). Despite this firm and well-established prescription the banns *must* be omitted in the following cases:

- a) In the case of a marriage of conscience, (c. 1104);
- b) when the marriage is contracted with a dispensation from the impediments of disparity of cult and mixed religion, (c. 1026).

Aside these cases the general rule prevails and the publications must be made unless dispensed by the Ordinary by a just and reasonable cause, (c. 1027); or when the delay of marriage involves danger of death (c. 1019, 2), scandal, infamy . . .

Ordinarily a civil union does not warrant the omission of the banns mainly if it has lasted for several years. The fact that no one raises any question about the civil union can not be accepted as a proof that nothing stands in the way to the licit and valid celebration of a canonical marriage.

In the present case the dispensation of the banns should be obtained to avoid the couple possible embarrassment, and perhaps to eliminate a source of scandal for the people who so far have considered them as an honest and decent couple.

REV. F. TESTERA, O.P.

## NEWS

### FOREIGN

**Attitude To Marxism Cannot Alter.** — The judgment and attitude of free men, and above all of Catholics, towards Marxism and Communism cannot and must not change. It is necessary to be intransigent with the Marxist-Communist ideology," Vatican Radio said in a commentary.

It added: Marxism and its political expression, Communism, are irredeemable. They cannot be assimilated by Christianity nor by free and conscious mankind."

In East and West, the Marxist and Communist concept is and remains materialist and atheist.

"In East and West, the practice of Communism is and remains the oppression of liberty and the persecution of every genuine religious faith, particularly of the Church.

"In East and West, the mysticism of struggle and revolution is and remains the indispensable method of penetration and conquest.

"There may only be divergences in the evaluation of ways and timing.

"Accommodating attitudes, dictated and almost imposed by the very force of reality in continuous development, do not mean changes of doctrine or practices, but tactical and dialectical adjustment to differing circumstances.

"The judgment and attitude of free men, and above all of Catholics, toward Marxism and Communism cannot and must not change.

"It is necessary to be intransigent with the Marxist-Communist ideology. The more intransigent the more equivocal and subtle is its tactics of penetration."

#### **Religious Freedom Safeguarded.**—

Prime Minister Lee Kuan Yew of Singapore said here that his government will continue its policy of religious tolerance when this independent state becomes part of the proposed Federation of Malaysia.

Mr. Lee, speaking to the Singapore Legislative Assembly, noted that there has been some concern on this matter. Islam has been established as the official religion for the federation. August 13 has

been set as starting date for the federation which will be made up of Malaya, Singapore, North Borneo and Sarawak.

Muslims make up 40% of Malaysia's population of about 10 million. There are nearly 250,000 Catholics.

"It has always been the policy, of the government of Singapore," Mr. Lee said, "to allow freedom of all religions in Singapore, and I gladly give the assurance that we will continue the policy..."

"Members of religions other than Islam will appreciate that the Singapore Order in Council (constitution), 1958, makes it the responsibility of the government of Singapore to protect, safeguard, support, foster and promote the political, educational, religious, economic, social and cultural interests of the Malays..."

#### **The Pope and the Test Ban. —**

Pope Paul said on Sunday that progress towards a nuclear test ban "allows one to see the horizon of the world with some greater hope and some greater serenity."

The Pope did not mention the current Moscow talks specifically in speaking to a crowd of some 20,000 people in St. Peter's Square when he gave his blessing on the anniversary of his first month as Pope.

But Vatican Radio later confirmed that the Pope's remarks referred to the Moscow talks and said they were meant as "praise and encouragement for those who

have known how to offer to men this motive of hope."

*L'Osservatore Romano* commented that "... it is significant that the necessity of respecting and protecting the right to life is recognised for the first time since the end of the Second World War. There is manifested among the leaders of the people and of nations a convergence, limited it may be, but real," the paper said.

#### **Supporting Their Pastors In Old**

**Age. —** Five dioceses in this area are studying plans for a joint fund to raise the living standards of their priests and to give them some financial security in the problems of old age and disability.

The decision to investigate the establishment of such a reserve fund was made at a conference on pastoral work here of the Medellin archdiocese and the Antioquia, Santa Rosa, Jerico and Sonson dioceses. In another action, the formation of a mobile team of priests and laymen to assist priests in isolated areas was announced.

Archbishop Joep Paupino, Apostolic Nuncio to Colombia, told 700 priests at the meeting to concentrate on reaching workers, professional people and university students.

#### **Discrimination Against Converts.**

— A memorandum calling on the Indian government to name a Commission to investigate cases of "imparity" between Hindu and Christian "Harijans" has been sent from here to Prime Minister Jawa-

harrel Nehru and other Indian leaders.

Harijans are members of India's former "Untouchable" class, now eligible to special relief measures.

The memorandum was sent by the Kerala Harijan Christian Federation described as a united front of the Catholic Harijan "Mahajana Sabha" and the Backward Christian Federation.

It came in the wake of reports to the effect that India's Law Ministry has ruled converts from Hindu Harijans ineligible to reserved representation in legislatures and to educational and employment concessions. The reports, published last month by two New Delhi newspapers, so far have not been officially challenged or denied.

The memorandum pointed out that Hindu and Christian Harijans were "one and the same, with common culture, common civilisation and equal standard of income..."

Other demands in the memorandum included:

- Enumeration of Christian Harijans along with Hindus in the national census and a declaration of their eligibility to reservation in legislatures and local bodies.

- "Equal consideration" for Christian and Hindu Harijans in schemes of educational assistance.

- Facilities to start housebuilding schemes.

**Status of Church In Malta.** — The future status of the Roman Catholic Church in Malta was left

unresolved in the British government's decision to grant the island independence by May 31, 1964, Commonwealth and Colonial Secretary Duncan Sandys said here.

Mr. Sandys told the House of Commons at the close of two weeks of talks with Malta's political leaders that there are still several outstanding questions to be settled, including the position of the Church.

The Church's code of canon law now has the status of civil law for Malta's 330,000 people, nearly all of whom are Catholics. Malta's law does not recognize civil marriage and divorce.

The opposition Maltese Labour party wants this status changed. The ruling Nationalist party and three smaller parties want the status kept as is.

Mr. Sandys told the Commons that he has invited Premier Olivier to hold discussions in Malta with representatives of all the political parties on the remaining disagreements.

Should the parties fail to reach an agreement the outstanding issues will be referred for decision "either to the people of Malta or to the British government."

**Lutheran — Catholic Dialogue.** — *The Lutheran World Federation* at its fourth assembly was urged to intensify the current Lutheran contact with Roman Catholic theology.

The federation, representing about 52 million of the world's 72 million Lutherans, received from

its specially appointed 5-member commission on inter-denominational research a report calling for establishment of a foundation which would stress research in Catholic doctrine.

The report, read by the commission chairman, Lutheran Bishop Hermann Dietzfelbinger of Munich, said:

"We do not want to talk prematurely or jump to conclusions about a reunion of Christendom. But the mere fact of the new dialogue with Rome — which reached a pitch of special intensity at the time of the Vatican Council—is in itself important enough."

The commission in effect recommended a stepping up in the study of Catholic theology which was spurred by the last meeting of the federation in Minneapolis in 1957. As a result of recommendations made at Minneapolis, Kristen E. Skydsgaard, professor of theology at the University of Copenhagen, was given a year's leave of absence in 1959-60 to set up an institute for the study of Roman Catholic theology. Dr. Skydsgaard, who chose Geneva as the primary site for his research, was to become one of the Lutheran World Federation's two observer-delegates

at the first session of the Second Vatican Council.

Bishop Dietzfelbinger in reading the commission report asked that member Churches of the federation provide about US \$25,000 initially to establish the research foundation, and to contribute funds for development in later years. The commission report, while singling out the Lutheran-Catholic angle, called for "appropriate and critical research, both historical and systematic, in areas where Christian Churches are divided on matters of doctrine and church order and where there are theological questions which form the subject of controversy."

**Chilean Catholic Statistics.** — Chile has only one priest for each 3,500 people, according to the first edition of the "Yearbook of the Church in Chile, 1962-1963, Year of the Council."

The yearbook, which replaces the old "Ecclesiastical Guide," is published by the Centre for Religious Research under the direction of Father Renato Poblete, S.J.

It reports that Chile has 2,311 priests in 23 dioceses. The total population is close to eight million, more than 90 per cent of whom are Catholics. There are 633 parishes and 275 seminarians.

## LOCAL

**PI Has Vital Role In Asia. —**

The Philippines has a providential role in Asia, H. E. the Papal Nuncio to the Philippines, Archbishop Salvatore Siino of Perge, told the Mission Assembly of priests in Manila.

The Nuncio was quoting the late Pope Pius XII who said the Philippines is a "lighthouse of Christian life" in the Far East.

By Divine Providence, and through clear pronouncements of the Supreme Pontiffs, the Philippines has a special mission: the conversion of the Far East.

Let this be our 'war cry' in the mission campaign. Let this sink deep into the hearts of our people: the duty to bring the light of faith into the darkness of our pagan neighbors.

**Religion and Politics Theme of Naga Confab. —** Santa Isabel College will play host to the SCA delegates to the archdiocesan convention of Catholic action of Caceres on Sept. 18-20.

The theme of the convention is "Religion and Politics." This includes several topics as "Religious Instruction and Philippine Democracy," "The Catholic Woman In Politics," "The Catholic Lawmaker and His Duties To His Constitutents," and "The Role of Clergy in Politics."

The convention is divided into four plenary sessions with its corresponding speakers, moderators, resource persons and interrogators.

Senator Oscar Ledesma, Mrs. Tecla San-Andres-Ziga, Congressman Vicente Peralta and Rt. Rev. Msgr. Jose T. Sanchez, DP. are the speakers.

Keynote address will be delivered by Dean Jose Ma. Hernandez, National President of the Catholic Action in the Philippines.

**The Role of Student Catholic Action. —** At induction ceremonies of the officers and leaders of the Student Catholic Action Cardinal Santos stressed what he considered as the real role of the catholic student. Your movement, he said, has gradually and effectively assumed a role of constructive social leadership and mass organization to give Christian direction and substance to this concentrated student world.

This would be a vital essential role at anytime. It is particularly so now with our rapidly expanding student population.

We acknowledge with gratitude the sterling educational contribution of our Catholic schools and the zeal with which they have responded to the Apostolic letter of Pope Pius XI and the directives of the Plenary Council "that Student Catholic Action be established in every Catholic School, College and University."

We warmly acclaim their many social service centers and above all their magnanimous catechetical apostolate in the public elementary schools, which has expanded from a mere 6000 in 1948 to almost 300,000 in 1963.

## BIBLIOGRAPHY

A HISTORY OF PHILOSOPHY. Vol. VII—From Fichte to Nietzsche.—By Rev. F. Copleston, S.J. Burns and Oates, London, 1963.

This seventh volume of Fr. Copleston's well known History of Philosophy covers the philosophy of Germany during the nineteenth century, a period of vital importance to our own times which have seen the vital development and extension of the seminal thought of the philosophers whose ideas are discussed in the present volume. Ranging from Fichte to Nietzsche the volume includes detailed examinations of Schelling, Hegel, Schopenhauer, the transformation of idealism in the thought of Marx and Fierbach, and the significance of Kierkegaard. A concluding chapter discusses the systems that developed in the last three decades of the twentieth century and which are associated principally with Husserl, Hartmann and Heidegger.

For those who are familiar with the first six volumes of Fr. Copleston magnificent work, it will be sufficient to say that this seventh volume maintains the same standard of excellence. It is characterized by the same marks of solid learning and scientific objectivity of the previous volumes.

---

PRIEST IN THE PIAZZA.—By Rev. B. Basset, S.J., Burns and Oates. London, 1963.

*Priest in the Piazza* contains not only a series of dispatches sent by the author from Rome and printed in the *Catholic Herald* but also a great deal of additional material on the first session of the Second Vatican Council. Modestly subtitled "*Touchline Tribute to a Council*", it is in fact an intensely human, warm, funny and at times moving record of how one man shows what is likely to be the greatest event in the recent history of the Church.