

BOLETIN ECLESIASTICO DE FILIPINAS

Vol. XXXVIII

No. 431



SEPTEMBER

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**OFFICIAL INTERDIOCESAN ORGAN
PUBLISHED MONTHLY BY THE UNIVERSITY OF SANTO TOMAS
MANILA, PHILIPPINES**

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SEPTEMBER, 1964

EDITORIAL

- The Voice From Eternity, by Rev. J. Ma. MERINO 517

THE POPE SPEAKS

- Christianity and Industrial Management; Birth-Control, by Rev. F. FERMIN, O.P. 519

ROMAN CURIA

- Encyclical Letter of His Holiness Paul VI "ECCLESIAM SUAM" 523

NOTES AND COMMENTS

- Should the Church Reconsider Her Attitude Towards Masonry?; Quasi-Approval for Cremation; Council's Revised Agenda; Saturday Mass for Sunday Obligation; Court Sustains Unborn Child's Right to Life, by Rev. F. TESTERA, O.P. 570

PASTORAL SECTION

- Seventeenth, Eighteenth, nineteenth, Twentieth, Twenty-First Sundays after Pentecost, by Rev. T. LOPEZ, O.P. 575

CASES AND QUERIES

- Permission for the Erection of the Stations of the Via Crucis, by Rev. F. TESTERA, O.P. 584
- Law of Abstinence on Last August 4, Friday, by Rev. E. GARCIA, O.P. 586

NEWS 588

BIBLIOGRAPHY

- A Harmony of the Gospels in the Knox's Translation (Burns & Oates) by Rev. J. Ma. MERINO, O.P. 591
- Lacordaire, A Bibliographical Essay (Burns & Oates), by Rev. Q. Ma. GARCIA, O.P. 592

BOLETIN ECLESIASTICO DE FILIPINAS, is printed at U.S.T. Press, Manila, Philippines. Entered as Second-Class Mail Matter at the Manila Post Office on June 21, 1946.
Subscription Rates: Yearly subscription in the Philippines, ₱10.00; Abroad, \$4.00.
Price per copy, ₱1.00. Subscriptions are paid in advance.

Communications of an editorial nature, concerning articles, cases and reviews should be addressed to the EDITOR. Advertising and subscription enquiries should be addressed to the BUSINESS MANAGER. Orders for renewals or changes of address should include both the old and the new address, and will go into effect fifteen days after notification.

Address all communications to:

BOLETIN ECLESIASTICO,
FATHERS' RESIDENCE,
UNIVERSITY OF SANTO TOMAS,
MANILA, PHILIPPINES.

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Editorial

THE VOICE FROM ETERNITY

The same voice sounds different against a different background. It might seem transparent from a hilltop, limpid over a calm sea, timid amidst the tempest, innocent when echoed by the woods, awesome repeated in the sinuosities of a cavern. And yet the voice might be telling the same name with the same blend of plain sincerity.

It takes some know-how to appreciate the warmth and beauty and life of the voice of the soloist against the sea of sound from the orchestra.

The voice of the Catholic Church has resounded against the noise of many centuries. It rang heroic during Roman persecutions, majestic amidst Bizantine splendours, motherly during Barbaric incursions, warlike with the Crusaders, scholarly and art-minded before and during Renaissance, enticing to the New World, unflinching to the reformation, accommodating to the Revolutions of the Nineteenth Century, and today...

We can hardly call our century, the century of two world wars, the century of Munich, Hiroshima and Nurenberg, the century of Congo, Korea, Vietnam... , the century of race-killing and race-fights, the century of the jazz and the "beattles", an or-

chestra. Yet it is an orchestra in the plan of the divine Providence. And the voice of the Catholic Church resounds against it. But many are bewildered, because it rings to them shaky and broken.

Now the first Encyclical letter of Pope Paul VI has come out to tell where the Catholic Church stands. The Pope says:

"Mankind's range of thought, culture, and spirit had been intimately modified either by scientific, technical and social progress or by the currents of philosophical and political thought which overwhelm or pass through it. All of this, like the waves of an ocean, envelops and agitates the Church itself; men committed to the Church are greatly influenced by the climate of the world; so much so that a danger bordering almost on vertiginous confusion and bewilderment can shake the Church's very foundations and lead men to embrace most bizarre ways of thinking, as though the Church should disturb herself and take up the very latest untried ways of life."

And a few lines before this words He has stated:

"We think that it is a duty today for the Church to deepen the awareness that she must have of herself, of the treasure of truth of which she is heir and custodian and of her mission in the world".

The "AWARENESS OF HERSELF, OF THE TREASURE OF TRUTH OF WHICH SHE IS THE HEIR AND CUSTODIAN". On! This is the same voice! Once upon a time Jesus had finished telling the mystery of His Body-bread and Blood-drink; the retrogrades and the vanguardists of the day went away from Him. "Then Jesus said to the twelve: Will you also go away? And Simon Peter answered him: Lord, to whom shall we go? Thou hast the words of eternal life." (John VI 68-69). The unyielding word of TRUTH!

Men of little faith do not fear! The words of Jesus and the words of Paul VI ring alike: Unyielding! Words of eternal life! Words from eternity!

Fr. Jesus M. Merino Antolinez, O.P.

THE POPE SPEAKS

CHRISTIANITY AND INDUSTRIAL MANAGEMENT.

During an audience granted to a group of industrialists on June 8th, the H. Father spoke on the significance of Christianity in industrial management.

The religious coefficient. Industrial activity must be seen in the wider context of human activity, which is moral activity, and in the perspective of man's dignity and immortal destination. The coefficient of religion is necessary in order to arrive at better solutions of the social problems in industry. It will not do to use this coefficient as a simple corrective of a paternalistic and utilitarian nature. The religious factor should serve as a light with which to discover the fundamental defects of a system which holds that human relations in industry can be considered as purely economical and automatically adjustable. The religious coefficient should suggest which other aspects are to be integrated in those relations, in order to transform them in a christian sense. Our religion proclaims the primacy of God, and ipso facto proclaims the primacy of man in the temporal order. This very primacy it is which, under the guarantee of God's paternity, stimulates and justifies social dynamism and progress as industry, consciously or not, moulds them. In fact, this dynamism and progress constitutes the most noble aspiration and the most indisputable merit of the industrial phenomenon.

Christianization of industry. It is necessary to step out of the primeval stage of the industrial era in which the system was governed by the economy of unilateral profit, and in which it was thought that social harmony would result from the mere

determinism of economic conditions. Ultimately the numerous miseries which follow when human well-being is sought exclusively in the order of economical goods and temporal happiness, are born from this materialistic concept of life. Not only those who make dialectic materialism the fundamental dogma of sociology can be reproached for such concept, but also all those who put the golden calf in the place which rightfully belongs to God. The christian message is for the managerial class a message of responsibility, of renouncement and of apprehension. It demands that egotism be conquered and that economy ceases to be its own norm; but then the scale of values will be re-established, and economic activity will become an indispensable service, which will even be a service of charity.

A new vision needed. The Pope fully understands the difficulties met in the elaboration of a christian sociology and in the remaking of the economical structure in a christian sense. This is a reason why he encourages all efforts in that direction. Prudence demands to proceed by stages, but progress must be continuous. The way to follow is indicated. It points to the common good, and demands that particularism of interests be overcome, as well as the mentality which at present opposes labour and capital; personal interest and public welfare; class-consciousness and the organic concept of society; private economy and public economy; private initiative and reasonable planning; national autarchy and the international market, in short, individual advantage and the human brotherhood. It is necessary to have a new, wide and universal vision of the world.

Pioneers of a new society. The industrialists have been pioneers in the making of modern industrial, technical and commercial society. Armed with new skill and power, they can also be pioneers in the formation of a society that will be more just, more peaceful and more fraternal. In the strength of christian charity, the captains of industry can do great things. To this the H. Father exhorts them as the defender of the humble, the advocate of the poor, the prophet of justice, the

herald of peace and the promoter of charity. (Cf. "*L'Osservatore Romano*", éd. hebdomadaire en langue française, 19 juin 1964).

BIRTH-CONTROL.

On the eve of the feast of St. John the Baptist the Pope received the felicitations of the College of Cardinals on the occasion of his name-day. The Holy Father pronounced a discourse in which he reviewed the principal events of the first year of his pontificate. At the end of his speech he spoke of the problem of birth-control. The following is a translation of the French version of the relevant part of the Pope's allocution as published in the weekly edition of the "L'Osservatore Romano" in French of July 3d.

The problem is of the public domain. It is called the problem of birth-control, that is, the problem which is concerned on the one hand with the augmentation of the number of inhabitants of the globe, and with family morality on the other. It is an extremely grave problem, that touches upon the very sources of human life, and on the feelings and interests that are most closely connected with the experience of man and woman. It is an extremely complex and delicate problem. The Church recognizes its manifold aspects, that is, the manifold competencies which it involves. Among these the competency of the spouses certainly comes first, the competence of their freedom, their conscience, their love and their duty. But the Church must also affirm her own competency, which is the competence of the law of God as interpreted, taught, patronized and defended by her. The Church will have to proclaim that law of God in the light of those scientific, social and psychological truths which, in recent times, have been the object of new and very ample studies, and which have received abundant documentation. It will be fitting to consider this theoretical as well as practical development of the question attentively. This is precisely what the Church is doing at present. The question is under study,

and the study undertaken is as wide and as deep as possible, and the more serious and fair because it deals with a matter of such importance.

The question is under study. We hope that this study, thanks to the help of numerous and excellent scholars, will soon be completed. We shall make its conclusions known as soon as possible in the manner which will be estimated to be the most suited for the subject in hand and for the end to be attained. Meanwhile We say frankly that We have so far no sufficient reason to consider the norms promulgated on the subject by Pius XII as rendered out of date, and consequently no longer binding. They must therefore be considered valid, at least till the day that We shall find Ourselves bound in conscience to modify them. In a matter of like gravity it seems a good thing that Catholics follow one and the same law, the one, namely, which the Church proclaims with the voice of authority; and hence it seems opportune to recommend that nobody arrogates to himself the right to make pronouncements in terms which are not in conformity with the prevailing norms.

F. FERMIN, O.P.

SANCTISSIMI DOMINI NOSTRI

PAULI

DIVINA PROVIDENTIA

PAPAE VI

LITTERAE ENCYCLICAE

AD VENERABILES FRATRES PATRIARCHAS, PRIMATES,
ARCHIEPISCOPOS, EPISCOPOS ALIOSQUE LOCORUM ORDINA-
RIOS PACEM ET COMMUNIONEM CUM APOSTOLICA SEDE
HABENTES AD CLERUM ET CHRISTIFIDELES TOTIUS ORBIS
ITEMQUE AD UNIVERSOS BONAE VOLUNTATIS HOMINES

**QUIBUS VIIS CATHOLICAM ECCLESIAM IN PRAESENTI
MUNUS SUUM EXSEQUI OPORTEAT**

VENERABILIBUS FRATRIBUS PATRIARCHIS, PRIMATIBUS,
ARCHIEPISCOPIB, EPISCOPIB ALIISQUE LOCORUM ORDINARIIS
PACEM ET COMMUNIONEM CUM APOSTOLICA SEDE HABEN-
TIBUS CLERO ET CHRISTIFIDELIBUS TOTIUS ORBIS ITEMQUE
UNIVERSIS BONAE VOLUNTATIS HOMINIBUS

PAULUS PP. VI

VENERABILES FRATRES ET DILECTI FILII
SALUTEM ET APOSTOLICAM BENEDICTIONEM

ECCESIAM suam cum Christus Jesus idcirco constituerit, ut
universae hominum societati benigna mater esset et ministra salu-
tis, in aperto est cur memoria saeculorum omnium ei praecipuum
testificati sint amorem, praecipuasque curas in eam contulerint, qui-

cumque cordi habuerunt aequae summi Dei gloriae prospicere, et hominum animos in aeternum praestare salvos: inter quos, ut aequum erat, enituerunt Christi ipsius in terris Vicarii, innumerabilis Episcoporum et sacerdotum numerus, sanctorumque miranda christifidelium multitudo.

Nemini igitur non consentaneum videbitur, Nos, primas daturos Litteras Encyclicas post delatum Nobis ex arcano Dei consilio Summum Pontificatum, animum amantem eundemque reverentem ad Ecclesiam sanctam veluti naturae sponte referre.

Hac de causa suscipiemus hoc loco operam, ut magis magisque pateat omnibus quantum ex altera parte humanae societatis ad salutem intersit, quantum ex altera catholicae Ecclesiae curae sit, utrasque sibi occurrere, mutuo se cognoscere, inter se diligere.

Anno superiore cum, dante clementissimo Deo, die festo S. Michaelis Archangeli, secunda inchoaretur sessio Concilii Oecumenici Vaticani II, Nobisque bene accideret quod praesentes vobiscum praesentibus, in maximo Petriano templo congregatis, sermonem conferre possemus, tunc esse Nobis in animo diximus fore ut quemadmodum mos cuivis est Summo Pontifici, munus suum ineunti, etiam per litteras ad vos paternum et fraternum sermonem converteremus, ut videlicet consilia quaedam Nostra enuntiarem, quae in animo Nostro supra cetera essent, quaeque in opere ipso magnam habere utilitatem viderentur, ad initia Pontificalis Nostri officii dirigenda.

Sed revera in difficili Nobis est eiusmodi consilia expresse definire, quod primum ex diligenti divinae doctrinae commentatione ea oporteat Nos deducere, illius memores Christi sententiae: *mea doctrina non est mea, sed eius qui misit me*¹; quod deinde ea opus sit metiri praesentibus Ecclesiae ipsius condicionibus, in quibus pariter eius interior vita longo periclitata usu admodum viget, pariter exteriores eius vires ad apostolicos labores magnopere intenduntur; quod postremo non liceat Nobis ignorare, quo loco sit hodie hominum communitas, ad quam munus Nostrum admovetur.

Sed hic Nos non in id studemus, ut vel nova quaedam, vel absoluta exponamus; ad quod dedita opera Concilium Oecumenicum spectat; cuius labores tantum abest ut Nostro hoc simplici litterarum sermone veluti perturbare velimus, ut verius illos et laudare et incitare placeat.

Has Litteras Encyclicas dantibus Nobis non est quidem propositum, neque ut sollemne quoddam conficiamus actum, ad catholicae

¹ Jo. 7, 16.

FIRST ENCYCLICAL LETTER OF HIS HOLINESS PAUL VI,
happily reigning,
"ECCLESIAM SUAM"

Since Jesus Christ founded His Church to be the loving mother of all men and the dispenser of salvation, it is obvious why she has always been specially loved and cherished by those with the glory of God and the eternal salvation of men at heart, among whom, as is fitting, the Vicars of Christ on earth, vast numbers of bishops and priests and a wonderful host of saintly Christians have been conspicuous.

It will, then, not seem strange to anyone that, in addressing to the world this first encyclical after Our elevation, in God's inscrutable design, to the pontifical throne, We should turn Our thoughts with love and reverence towards Holy Church. Consequently, We propose to Ourselves in this encyclical the task of showing more clearly to all men the Church's importance for the salvation of mankind, and her heartfelt desire that Church and mankind should meet each other and should come to know and love each other.

PROLOGUE

THE PATHS OF THE CHURCH

At the opening of the second session of the Second Vatican Ecumenical Council on the feast of St. Michael the Archangel of last year, through the goodness of God We had the opportunity of speaking to all of you as you were gathered in the Basilica of St. Peter. On that occasion We made clear Our intention of addressing you also in writing, as is customary at the outset of each pontificate, with brotherly and fatherly words, in order to communicate to you some of the dominant thoughts in Our heart which seem useful as practical guidelines at the beginning of Our service as Pope.

It is truly difficult for Us to specify such thoughts, because We ought to derive them from the attentive meditation of the teaching of God, We Ourselves always keeping in mind those words of Christ: *"My doctrine is not so much mine as that of Him who sent me"* (John 7:16). Further, We ought to apply Our thoughts to the present situation of the Church at a time when both energy and toil characterize its internal spiritual experience as well as its external apostolic efforts. Finally, We ought not to ignore the contemporary state of humanity in the midst of which Our mission is to be accomplished.

But it is not Our intention to express ideas that are either new or fully developed; the Ecumenical Council exists for that purpose;

doctrinae capita tractanda imprimis pertinens, neque ut certa quaedam documenta vel de moribus vel de re sociali impertiamus, sed ut ad vos nuntium sincerum, quemadmodum inter fratres et familiares decet, mittamus.

Hoc enim scriptum edentes nihil aliud quaerimus quam ut, pro officio, animo Nostro aperto, ea fidei caritatisque communio, quae inter nos feliciter regnat, et magis magisque coalescat, et maiorem obiciat laetitiam; propterea nempe ut pastoralis nostra diligentia cotidie magis valeat; ut fructuosius Concilii Oecumenici sessiones celebrentur; ut denique clariore in luce ponantur normae et regulae aut ad doctrinam, aut ad vitae actionem attinentes: quibus sane religiosa et apostolica alacritas regatur, sive legitimorum Ecclesiae Praesulum, sive eorum qui vel Praesulibus ipsis parent et sociam navant operam, vel alacritatem eandem benevolo dumtaxat observant animo.

Omni abiecta cunctatione vobis, Venerabiles Fratres, significamus tribus praesertim animum Nostrum commoveri consiliis, cum munus illud amplissimum perpendimus, quod contra Nostra vota Nostraque merita providentissimus Deus detulit Nobis, regendi scilicet Christi Ecclesiam, utpote quos Romae Episcopum constituisset atque adeo beati Petri Apostoli, *regni caelorum* clavigeri, Successorem, et ipsius Vicarium Christi, qui Petrum universalis gregis sui primum fecit Pastorem.

Initio persuasum Nobis habemus, debere Ecclesiam in seipsam introspicere penitus; suum meditari mysterium; se docendi et incitandi causa, altius perscrutari doctrinam, de sua origine, de sua natura, de suo persequendo mandato, de suo fine; quae doctrina, licet iam sibi sit nota, atque superiore hoc saeculo sit enucleata et vulgata, numquam tamen satis neque excussa neque intellecta dici potest; quippe in qua contineatur *dispensatio sacramenti absconditi a saeculis in Deo . . . ut innotescat . . . per Ecclesiam*², quasi thesaurus videlicet arcanorum Dei consiliorum, Ecclesiae opera exponendorum; cum haec doctrina maiorem quam ceterae expectationem attentionemque cuiuscumque hominis erigat, cui sit statutum Christum fideliter sequi, eoque vel magis eorum, quos, ut Nos et vos, Venerabiles Fratres, *Spiritus Sanctus posuit Episcopos regere Ecclesiam Dei*³.

Iamvero ex hac clara et alacri conscientia, quam de se habet, Ecclesia sponte fertur ad comparandam absolutam et perfectam imaginem, qualem Christus voluit, ut Ecclesia, sua Sponsa sancta et

² Cfr. Eph. 3, 9-10.

³ cfr. Act. 20, 28.

its work should not be disturbed by this simple conversational letter *of Ours*; rather, it is to be commended and encouraged. This Encyclical intends neither to claim a solemn and strictly doctrinal function, nor to propose particular moral or social teachings, but merely to communicate a fraternal and informal message. In fact, through this document We wish simply to fulfill Our duty of revealing Our mind to you in order to impart closer cohesion and deeper joy to that unity in faith and charity which, thank God, binds us together. We hope thereby to inject new vigour into our sacred work, to await more profitably the effective deliberations of the Ecumenical Council, and to impart greater clarity to some doctrinal and practical norms which can give helpful guidance to the spiritual and apostolic activity, not only of the ecclesiastical hierarchy and of all who respond to it with obedience and collaboration, but also of all who regard it merely with kindly attention.

We will tell you without further delay, Venerable Brethren, that there are three thoughts which continually disturb Our heart when We reflect on the exalted responsibility which, contrary to what We desire and out of all proportion to what We deserve, Providence has willed to entrust to Us. We bear the responsibility of ruling the Church of Christ because We hold the office of Bishop of Rome and consequently the office of successor to the blessed Apostle Peter, the bearer of the master keys to the Kingdom of God, the Vicar of the same Christ Who made of him the supreme shepherd of his world-wide flock. The first thought is that this is the hour in which the Church should deepen its consciousness of itself, in which it ought to meditate on that mystery which is peculiar to it, in which it ought to examine, for its own enlightenment and for its own development, a particular doctrine which it already knows and which it has formulated and made known during this past century. That doctrine concerns the origin of the Church, its own nature, its own mission, its own ultimate destiny, a doctrine never sufficiently investigated and understood, inasmuch as it contains the "publication of a mystery, kept hidden from the beginning of time in the all-creating mind of God . . . in order that it may be made known . . . through the Church" (Eph. 3, 9-10). This teaching is a mysterious storehouse, or, in other words, a treasury of the mysterious plans of God which are to be revealed through the Church; it is today more than anything else conducive to meditation for everyone who wishes to be a docile follower of Christ and, to an even greater degree, for every man whom, like Ourselves and you, Venerable Brethren, *the Holy Spirit has appointed as bishops to govern the very Church of God* (cf. Act. 20, 28).

immaculata⁴, indueret, cum vero suo vultu, qualem hodie nostris ipsa subicit oculis; qui profecto vultus, summi Dei beneficio, probe lineamenta quidem refert, quae divinus eius Conditor in ea impressit, et Spiritus Sanctus, saeculis vertentibus, vividiora fecit et significantiora, ut hinc plus plusque cum prima sui Conditoris notione, hinc cum ingenio et indole hominum societatis congrueret, quam Ecclesia Evangelio salutis promulgato sibi asciscere conitebatur. Attamen huiusmodi Ecclesiae vultus numquam tam perfectus, tam venustus, tam sanctus, tam splendens erit, ut omnino primae sui Auctoris notioni respondere dici possit.

Ex quo consequitur, ut Ecclesia, forti quodam et alacri acta animi impetu, suam ipsa quaerat renovationem, hoc est eorum emendationem errorum, quae eius membra admiserunt, quaeque sui conscientia, tamquam speculum exemplaris sui, Christi, sibi indicat atque damnat. Qua in re en habetis, Venerabiles Fratres, quo pertineat secundum consilium, animum Nostrum nunc commovens: eo nempe ut Ecclesiae membra putent sibi esse, cum sua errata emendanda, tum ad perfectiora quaeque nitendum; utque vias considerate eadem membra deligant, quibus renovationem, quam diximus, adipiscantur. Quod consilium eo vobis declaramus, non tantum ut ad opportunas induendas emendationes fidentiore animo ipsi aggrediamur, sed ut etiam, in tam gravi tamque difficili re, a vobis et consensio et consilia et auxilia Nobis praebeantur.

Ex duobus autem et prioribus hisce Nostris et vestris consiliis tertium sponte oritur, quod eo spectat, ut Ecclesia res rationesque cum hominum universa communitate contrahat, quacum ipsa continetur, et in qua media vivit et suum obit opus.

Quorum hominum, ut inter omnes constat, altera pars, postquam christianam fidem tam penitus combibit ex eaque tantam vim virtutemque sumpsit, ut saepenumero — licet id satis non aestimavit — quaecumque optima quisque populus in suo cultu habet, eidem fidei tribuat necesse sit, post, hisce praeteritis saeculis, ab ea, tamquam a sua origine, se discrevit et removit. Altera vero hominum pars, quae in terrarum orbe est maxima ducenda, se ad immensos fines eorum populorum extendit, qui novi appellantur. Attamen in hac universitate generis humani iam non una, verum etiam centum afferuntur Ecclesiae habendorum cum aliis congressuum facultates; quorum sane alii aperti et quidem faciles censentur; alii ancipites et arduae; denique plurimi, pro, ab amico colloquio prorsus alieni.

Exsistit igitur hoc loco Ecclesiae quaestio de colloquio serendo cum huius aetatis hominibus. Cuius quaestionis erit Concilii definire,

⁴ cfr. Eph. 5, 27.

From this enlightened and effective realization there arises the spontaneous desire to compare the ideal image of the Church just as Christ sees it, wills it, and loves it as His holy and immaculate Spouse (Eph. 5, 27), with the actual image which the Church projects today, faithful, through the grace of God, to the features which its divine Founder imparted to it and which, through the course of the centuries, the Holy Spirit has energized and developed in a way which is more comprehensive and more in accord to the initial concept of the Church and to the nature of the human race which it is continually evangelizing and elevating. But the actual image of the Church is never as perfect, as lovely, as holy or as brilliant as that formative divine idea would wish to be. Hence there arises the unselfish and almost impatient need for renewal, for correction of the defects which this conscience denounces and rejects, as if, standing before a mirror, we were to examine interiorly the image of Christ which He has left us.

To find the contemporary duty, so clearly incumbent on the Church, of correcting the defects of its own members and of leading them to greater perfection; to find the way to achieve wisely so sweeping a renovation, this is the second thought which burdens Our heart and which We would like to reveal to you in order not only to find greater courage to undertake the necessary reforms, but also to secure from your collaboration both advice and support in so delicate and difficult an undertaking.

Our third thought, certainly shared by you, follows from the first two, and concerns the relationships which the Church of today should establish with the world which surrounds it and in which it lives and labours; one part of this world, as everyone knows, which has undergone the profound influence of Christianity and which has assimilated it so completely that often it fails to realize that it owes the credit for its greatest gifts to Christianity itself, but which, in recent times, has come to the point of separating and detaching itself from the Christian foundations of its culture; another and larger part of the world extends to the boundless horizons of those who are termed emerging nations; but, taken as a whole, it is a world which offers the Church, not one, but a hundred forms of possible contacts, of which some are unimpeded and beckoning, some are sensitive and complex, and unfortunately in these days many are hostile and impervious to friendly dialogue. Thus we meet what has been termed the problem of the dialogue between the Church and the modern world. This is a problem which it will be for the

quae sit amplitudo et implicatio, eamque, quantum poterit, melioribus expedire modis. Sed huius quaestionis solvendae necessitas in animum Nostrum eiusmodi onus, stimulum, intimamque veluti proclivitatem infert, quae Nobismetipsis et vobis. Venerabiles Fratres, eadem non minus anxie quam Nos expertis, quodammodo declarare par esse censeamus; ut scilicet magis efficiamur idonei ad eas disputationes deliberationesque aggrediendas, quas de tam gravi re tamque multiplici in Concilio una vobiscum proponendas iudicaverimus.

Ex iis, quae summatim de Nostris Encyclicis Litteris hactenus exposuimus, facile intellexistis, in his non esse Nos de omnibus gravibus instantibusque rebus acturos, quae non minus humani generis quam Ecclesiae hodie intersunt; cuiusmodi sunt: pax inter populos atque inter humanae societatis ordines; egestas et fames, quibus etiam nunc magnae hominum multitudines conflictantur; recentiorum nationum ad libertatem et ad vitae cultum progressio; hominum huius nostrae aetatis variae doctrinae cum christiana sapientia collatae; angustiae, in quibus tam multae gentes et tam latae Ecclesiae partes versantur, ubi iuribus, sive liberi civis sive humanae personae propriis, derogatur; morales quaestiones cum augescente natorum numero coniunctae; et cetera eiusmodi.

At hic facere non possumus, quin in medium proferamus esse Nos apprime conscios, Nos officio obstringi, non solum animum sedulum et propensum intendendi ad gravem universalemque de pace quaestionem, sed etiam in ea curas assiduas et efficaces defigendi. Quae curae, licet muneris Nostri finibus circumscribantur, atque adeo sive a Nostris cuiusvis generis fluxis utilitatibus, sive a certis politico-rum virorum rationibus abhorreant, eo tamen pertinent, ut hominibus asserviant conformandis ad eiusmodi sensus tractationesque, quae hinc cum immanibus et internecivis conflictationibus pugnent, illinc vero attineant ad necessitudines inter populos iusto iure, rationaliter, pacate componendas. Itemque omnem industriae diligentiaeque Nostrae vim illuc intendemus, ut, praeceptis nuntiatis, quae summa inter homines putantur, quaeque valere possunt ad eorum effrenatum cuiusque sui studium et cupiditates debilitandas, unde bella cientur, in id quantum poterimus conferamus, ut populi et congruentem habeant convictum et mutuum sibi tribuant operam. Neque sane adiumentum a Nobis desiderari sinemus, si qua occasio oblata fuerit, ut contententes nationes ad honestas fraternasque pactiones vocemus. De memoria enim Nostra numquam excidit, auxilium hoc, ab amore profectum, nihil esse aliud nisi officium, quod, ob provectum hodie cursum sive doctrinarum sive institutorum, cunctis gentibus communium, conscientiae muneris, quo in hominum societate fungimur, magis ducit necessarium: munus dicimus, quod in eo versatur, ut homines inter se

Council to determine in its vastness and complexity, and to solve, as far as possible, to the best of its ability. But its existence and its urgency are such as to create a burden on Our soul, a stimulus, a vocation, one might term it, which We would wish, both Ourselves and you, Brothers, who are surely not less experienced than We in this apostolic anguish, to clarify in some way in order to prepare ourselves somehow for the discussions and deliberations which we shall try, together in the Council, to outline in our treatment of a matter so weighty and complex.

Surely you will notice that this summary outline of Our Encyclical does not envisage the treatment of urgent and serious topics which involve not only the Church but humanity itself, such as peace among nations and among social classes, the destitution and famine which still plague entire countries, the rise of new nations toward independence and civic progress, the currents of modern thought and Christian culture, the sad conditions of so many people and of so many segments of the Church where the very rights of free citizens and of human beings are being denied, the moral problems regarding birth, and so on.

Regarding to great and universal question of world peace, We say at once that We shall feel it specially incumbent upon Us not merely to devote a watchful and understanding interest, but also to entertain a more assiduous and efficacious concern. This will be, of course, within the limits of Our ministry and so utterly divorced from purely temporal interests and strictly political forms, but it will be eager to make its contribution in educating mankind to sentiments and ways of acting contrary to violent and deadly conflict, and in fostering rational and civilized agreements for peaceful relations between nations. We shall also be solicitous to help by proclaiming higher human principles, that should serve to temper the passions and selfishness from which armed conflicts spring, and promote the harmonious relations and fruitful collaboration of all peoples, and We shall be ready to intervene, where an opportunity presents itself, in order to assist the contending parties to find honourable and fraternal solutions for their disputes. We do not, indeed, forget that this loving service is a duty which the development, of doctrine on the one hand, and of international institutions on the other, has rendered all the more urgent in Our awareness of Our Christian mission in the world today. This mission is none other than making

fraterno amore coniungamus, pro regni illius iustitiae et pacis virtute, quod Christus, cum in hunc mundum venisset, condidit.

Ceteroquin, si nunc oratio Nostra, viae rationisque causa, his tantum definitur argumentis, Ecclesiae vitam contingentibus, illas magni ponderis quaestiones ex memoria Nostra nequaquam deponeamus. Dum enim in nonnullas intendet considerationem Concilium, Nos, in apostolico munere Nostro obeundo, si mentem Deus iniecerit et vires, cum in earum studium incumbemus, tum eas adducemus ad effectum.

I

Ad officii partes, quas Ecclesia praesenti aetate exsequi debet, id necessario pertinere videtur, ut ipsa de se, de veritatis thesauro, cuius heres et custos constituta est, ac de munere his in terris sibi demandato, clariorem pleniorque conscientiam adipisci contendat. Ecclesia scilicet, antequam peculiari cuiusvis quaestionis studium aggrediat, et antequam agendi rationes perpendat cum hominum societate ineundas, in praesens se ipsam consideret oportet, ut divina consilia sibi ad exitum perducenda melius dignoscat; ut uberiores lucem, novum robur auctumque gaudium ad sua explenda munera hauriat; ut denique aptiores inveniat rationes, quibus propius, efficacius ac fructuosius necessitudines habeat cum humana societate, ad quam quidem et ipsa pertinet, etsi notis propriis et omnino singularibus distincta.

Haec enim consideratio, qua Ecclesia se inspicere debet, Nobis videtur plane congruere cum via ac ratione a Deo adhibita ad hominibus se revelandum et ad religiosum illud cum humano genere commercium ineundum, quod per Ecclesiam ipsam perficitur et simul manifestatur. Nam si divina revelatio *multifariam multisque modis*² peracta est, et in humanis eventibus innititur, historiae fide comprobatis, eadem tamen hominum vitam pertingere potuit viis, humani verbi divinae gratiae propriis; quae divina gratia secreto illapsu in animos descendit, post auditum salutis nuntium ac subinde elicited fidei actum, a quo iustificatio nostra initium capit.

Nobis in optatis est, ut huiusmodi consideratio de origine ac natura novarum et vitalium rationum, quae religionis christianae ope inter Deum et homines instauratae sunt, indolem sumat docilis cuiusdam assensus iis verbis praebendi, quae Divinus Magister ad auditores suos habuit, ad discipulos praesertim, quorum in numero et nos ipsos hodie iure optimo recenseri gaudemus. Ex iis plurimis, quae a Christo Domino discipulis suis instantius et crebrius commendata sunt,

² Hebr. 1, 1.

men brothers by virtue of the kingdom of justice and peace inaugurated by Christ's coming into the world. But even if We now limit Ourselves to some methodological considerations concerning the life of the Church, We do not therefore forget those great problems. To some of them the Council will devote its attention, while We personally will make them the objects of Our study and of Our action in the course of the exercise of Our apostolic ministry, as it shall please the Lord to give Us the inspiration and the strength for the task.

I

AWARENESS

We think that it is a duty today for the Church to deepen the awareness that she must have of herself, of the treasure of truth of which she is heir and custodian and of her mission in the world. Even before proposing for study any particular question, and even before considering what attitude to assume before the world around her, the Church in this moment must reflect on herself to find strength in the knowledge of her place in the divine plan; to find again greater light, new energy and fuller joy in the fulfilment of her own mission; and to determine the best means for making more immediate, more efficacious and more beneficial her contacts with mankind to which she belongs, even though distinguished from it by unique and unmistakable characteristics.

Indeed it seems to Us that such an act of reflection can look to the very manner chosen by God to reveal Himself to men and to establish with them those religious bonds, of which the Church is both the instrument and the expression. Because if it is true that divine revelation was made "*in many ways and by many means*" (Heb. 1:1) in a historical and incontestable context, nonetheless it entered into human life through ways proper to the word and the grace of God, who communicates Himself interiorly to men by their listening to the message of salvation and by the act of faith that follows and which is at the beginning of our justification.

We should wish this reflection on the origin and on the nature of the new and vital relationship which the religion of Christ establishes between God and man, to become an act of docility to the words of the divine Teacher spoken to His listeners, and especially to His disciples, among whom even today, and with good reason, We Ourselves like to be considered. From among so many We will choose one of the weightiest and most often repeated recommendations made

monitionem illam commemorare placet, cuius vim omnes hodie quoque agnoscere debent, quotquot fideles Christi sectatores esse cupiunt; monitionem nempe, quae ad christianam vigilantiam spectat.

Verum enimvero, haec nostri Magistri monitoria verba ita sunt praesertim accipienda, ut homines ad novissima vigilantem animum advertant, quae sibi proximo vel sero tempore contingant necesse est. Nihilominus tamen, idcirco quod huiusmodi vigilantia fidelis servi animum omni tempore efficaciter urgere debet, consequitur, ut ad eius normam sint conformanda instituta, hoc est illa vivendi ratio, quae christiani hominis in hoc mundo propria esse debet. Haec autem Christi Domini ad vigilandum adhortatio eventus etiam spectat, qui instare possint, scilicet pericula et vitiorum illecebras, quae mores corrumpant vel hominem a recto veritatis tramite avertant⁶. Quare facile in Evangelio continuum hortamentum reperitur ad honeste cogitandum atque agendum. Ac revera, nonne ad hoc ipsum spectabat Ioannis Praecursoris Domini praedicatio, ex qua in Evangelio publica Iesu Christi vita exordium sumpsit? Nonne et ipse Christus Iesus homines invitavit ad regnum Dei intra se excipiendum?⁷ Eius autem educandi ars nonne in interiore animi vita commendanda atque edocenda tota vertebatur? Tum conscientia quae in re psychologica versatur, tum conscientia quae in re morali posita est, a Christo Domino ad sui plenitudinem simul advocantur, tamquam si necessariae eadem sint, ut modo dignitati humanae consentaneo, superna veritatis et gratiae dona recipiantur. Conscientia autem discipuli efficiet, ut is postea recolat⁸ quidquid Iesus docuit et quidquid circa ipsum accidit; eademque, cum ad maturitatem pervenerit, mentem tandem adducet ad intellegendum, quis Iesus fuerit, et quarumnam rerum ipse Magister et Auctor exstiterit.

Ortus Ecclesiae et simul in ea excitata divina muneris conscientia — qui eventus habendi sunt Pentecostes proprii — sicut in idem tempus inciderunt, ita in posterum una progressum facient; scilicet Ecclesia proficiet in disciplinae ordinatione, in regimine, in vita sociali christifidelium, et etiam magis magisque proficiet in conscientia muneris sui, suae arcanae naturae, suae doctrinae, sui exsequendi mandati, secundum S. Pauli vota: *et hoc oro ut caritas vestra magis abundent in scientia et in omni sensu*⁹.

Alio proferre modo possumus adhortationem hanc Nostram, quam adhibemus sive singulis vobis, Venerabiles Fratres, iisque qui vestrae vigilantiae credit ad Nostram et vestram pertinent disciplinam,

⁶ cfr. Matth. 26, 41.

⁷ cfr. Luc. 17, 21

⁸ cfr. Matth. 26, 75; Luc. 24, 8; Jo. 14, 26; 16, 4.

⁹ Phil. 1, 9.

to them by Our Lord and which is still valid today for whoever wishes to be His faithful follower, namely vigilance. It is true that this warning of our Master has to do principally with man's final destiny, be it proximate or remote in time. But precisely because this vigilance should always be present and operative in the conscience of the faithful servant, it determines his every-day behaviour, characteristic of the Christian in the world. The Lord's reminder about vigilance is also made with reference to close and immediate things, that is, to the dangers and temptations which can threaten damage or ruin to man's conduct (cfr. Mt. 26, 41). Thus, it is easy to discover in the Gospel a continuous appeal to rectitude of thought and action. Was this not perhaps the theme of the Precursor's preaching, by which the public phase of the Gospel begins? And did not Jesus Christ Himself call for the Kingdom of God to be received interiorly? (Mt. 17, 21) Is not His whole pedagogy an exhortation, and initiation to the interior life? Psychological awareness and moral conscience are both called by Christ to a simultaneous maturity, as a condition for receiving, the divine gifts of truth and of grace, as ultimately befits man. And this awareness of the disciple will later become his recollection (cfr. Mt. 26, 75; Lk. 24, 8; Jn. 14, 26; 16, 4) of what Jesus had taught and of what had taken place around Him; it will develop and grow in understanding Who He was and what He taught and did.

The birth of the Church and the enlightening of her prophetic consciousness are the two characteristic events which coincide with Pentecost, and together they will progress: the Church in her organization and in the development of her hierarchy and of the body of the faithful; the awareness of her own vocation, of her own mysterious nature, of her own doctrine, of her own mission will accompany this gradual development, according to the desire of St. Paul: "*And this is my prayer for you; may your love grow richer and richer yet, in the fullness of its knowledge and the depth of its perception*" (Phil. 1:9).

We could express this invitation in another way, which We address to each of those who wish to receive it — that is, to each of you, Venerable Brothers, and to your followers, as also the "gathering of the faithful" considered as a whole, which is the Church. And thus We could invite all men to make a living, profound and conscious act

sive congregationi fidelium in universum, hoc est Ecclesiae. Scilicet omnes hortamur, ut scienter, alacriter et ardentem actum fidei edant in Iesum Christum Dominum Nostrum. Religiosam vitam nostram in praesens hac fidei professione informare debemus, firma quidem et certa, licet semper humili et trepida, qualem nempe apud Ioannem Evangelistam fuisse legimus fidem illius caeci a nativitate, cui Christus Iesus bonitate mirabili ac potentia pari oculus restituit: *Credo, Domine*¹⁰; vel qualem ostendit Martha, sicut in eodem Evangelio scriptum legimus: *Utique, Domine, ego credidi, quia tu es Christus Filius Dei vivi qui in hunc mundum venisti*¹¹; vel denique qualem, verbis tam Nobis caris conceptam, expressit Simon, postea Petrus appellatus: *Tu es Christus, Filius Dei vivi*¹².

Sed cur vos ad hunc ecclesiasticae conscientiae actum eliciendum, et ad hanc apertam etsi internam, fidei professionem invitare audemus?

Multae profecto causae Nos ad id faciendum impulerunt, quae omnes necessario proficisci videntur a singularibus rerum adiunctis, in quibus hodie Ecclesia versatur.

Oportet enim Ecclesia in se ipsam inspicere, ac se sentiat ubertate vitae florere. Si vult munere suo perfungi ac mundo salutis fraternique amoris nuntium afferre, ipsa contendat opus est ad plenioram sui notitiam pervenire. Debet Christum in se ipsa experiri secundum illam S. Pauli Apostoli sententiam: *Christum habitare per fidem in cordibus vestris*¹³.

Apud omnes constat, Ecclesiam penitus in hominum societatem insertam esse, cum in eius sinu versetur, ab ea membra sua accipiat, ab ea eximios humani cultus thesauros ducat, eius vices participet, prosperitatem promoveat. At pariter constat, humanam communitatem, quae hodie est, ad conversiones, perturbationes rerumque progressum procedere, quae non solum externas vitae consuetudines, sed ipsas etiam animorum inclinationes magnopere immutant. Hominum opiniones, eorumque mentis cultura ac spiritualis vita penitus afficiuntur sive magnis incrementis, quae multarum rerum scientia, technicorum artes et sociales vita sumpserunt, sive philosophiis, sive variis de moderanda republica doctrinis, quae in societate circumferuntur eamque pervadunt. Haec omnia veluti maris fluctus Ecclesiam ipsam obvolvunt et commovent; cumque apud eos, qui se Ecclesiae moderamini committunt, huius mundi condiciones multam vim habeant atque momentum, exinde fit, ut veluti vertiginis, stuporis

¹⁰ Jo. 9. 38.

¹¹ Ibid. 11. 27.

¹² Matth. 16. 16.

¹³ Eph. 3. 17.

of faith in Jesus Christ Our Lord. We should mark this moment of our religious life by such a profession of faith, firm and resolute, though always humble and timorous, similar to the one We read about in the Gospel, uttered by the man born blind, whose eyes Jesus Christ had opened with a goodness equal to His power: *"I do believe, Lord!"* (Jn. 9, 38); or that of Martha in the same Gospel: *"Yes, Lord, I have learned to believe that You are the Christ, the Son of God, He who has come into this world"* (Jn. 11, 27); or that, specially dear to us, of Simon, who was later to become Peter: *"You are the Christ, the Son of the living God"* (Mt. 16, 16).

Why do We have the boldness to invite you to this act of ecclesiastical awareness? To this explicit, though interior, act of faith?

Many are the reasons, in Our opinion, and they all derive from the profound and key demands of the unique moment reached by the life of the Church.

The Church needs to reflect on herself; she needs to feel the throb of her own life. She must learn to know herself better, if she wishes to live her own proper vocation and to offer to the world her message of brotherhood and of salvation. She needs to experience Christ in herself, according to the words of the Apostle Paul: *"May Christ find a dwelling-place, through faith, in your hearts"* (Eph. 3, 17).

It is known to all that the Church has her roots deep in mankind, that she is part of it, that she draws her members from it, that she receives from it precious treasures of culture, that she suffers from its historical vicissitudes, that she favours its progress. Now, it is likewise known that at present mankind is undergoing great transformations, upheavals, and developments which are profoundly changing not only its exterior modes of life but also its ways of thinking. Mankind's range of thought, culture and spirit have been intimately modified either by scientific, technical and social progress or by the currents of philosophical and political thought which overwhelm or pass through it. All of this, like the waves of an ocean, envelopes and agitates the Church itself; men committed to the Church are greatly influenced by the climate of the world; so much so that a danger bordering almost on vertiginous confusion and bewilderment can shake the Church's very foundations and lead men to embrace

ac trepidationis periculum impendeat, quod ipsam ecclesiasticae compaginis firmitatem in discrimen adducere possit, multosque impellat ad singulares prorsus opiniones amplectendas, tamquam si Ecclesiae opus sit se munere suo abdicare ac novas omnino et inopinatas vivendi formas inducere. Ceterum, ut exemplo utamur, modernismi, ut aiunt, errores, quos etiam nunc reviviscere cernimus in novis quibusdam religiosae vitae rationibus a germana religione catholica alienis, nonne specimen exstant contentionis illius, qua profanae huius saeculi doctrinae atque inclinationes sinceram Ecclesiae Christi doctrinam ac disciplinam vitare conantur? Iamvero, ut multa huiusmodi pericula, quae variis ex partibus instant, efficaciter praecaveamus, aptum dari posse remedium arbitramur, si Ecclesia altiore sui ipsius conscientiam assequi studeat et clarius noscat, quid revera ipsa sit secundum Iesu Christi mentem, quam Divinae Litterae et apostolica traditio integram servant, ecclesiastica autem traditio interpretatur et explicat; quae quidem, ut probe novimus, fruitur lumine et ductu Spiritus Sancti, qui, si opem eius imploraverimus eique obtemperaverimus, semper praesens aderit, ut promissa Christo certo impleantur: *Paracletus autem Spiritus Sanctus, quem mittet Pater in nomine meo, ille vos docebit omnia et suggeret vobis omnia, quaecumque dixero vobis*¹⁴

Eadem dici possunt de erroribus, quos intra ipsius Ecclesiae fines serpere animadvertimus; quibus quidem ii obnoxii sunt, qui ex parte tantum Ecclesiam eiusque munus cognoscunt, cum divinae revelationis et magisterii a Christo ipso instituti rationem, ut par est, non habeant.

Ceterum haec necessitas, qua quis ad vera iam cognita intra se ipsum considerata permovetur, ut eadem in suo animo tamquam in interiore contempletur speculo, ingenio et indoli hominum nostrae aetatis plane respondet. Hi quidem animi sui penetralia libenter explorant, eorumque mentes tunc in veritatis securitate acquiescunt, cum ex conscientia veluti lumen accipiunt. Fatendum sane est, hanc veri inquirendi rationem gravibus periculis non carere; magni enim nominis philosophi hanc humani intellectus navitatem investigaverunt, eamque dixerunt perfectissimam atque supremam operandi formam, immo rerum omnium, quae sunt, mensuram et fontem praedicaverunt; atque eo sunt progressi, ut ad obscura, desperata, absurda et falsa omnino consecraria pervenerint. Nihilosetius hoc minime prohibet, quominus mentis educatio ad perscrutandum verum, quod in conscientiae penetralibus relucet, per se magni sit aestimanda, hodieque quasi nostri temporis praestantissimum animi cultus specimen habeatur; immo si haec educatio apte coniunctam habeat illam mentis conforma-

¹⁴ Jo. 14, 26.

most bizarre ways of thinking, as though the Church should disavow herself and take up the very latest and untried ways of life. Was not the phenomenon of modernism, for example, which still crops up in the various attempts at expressing what is foreign to the authentic nature of the Catholic religion, an episode of abuse exercised against the faithful and genuine expression of the doctrine and criterion of the Church of Christ by psychological and cultural forces of the profane world? Now it seems to Us that to check the oppressive and complex danger coming from many sides, a good and obvious remedy is for the Church to deepen her awareness of what she really is according to the mind of Christ, as preserved in Sacred Scripture and in Tradition, and interpreted and developed by the authentic tradition of the Church, which is, as we know, enlightened and guided by the Holy Spirit, who is still ready, if we implore Him and listen to Him, to fulfil without fail the promise of Christ: *"the Holy Spirit, whom the Father will send on my account, will in his turn make everything plain, and recall to your minds everything I have said to you"* (Jn. 14, 26).

We could make a similar discourse concerning errors which circulate even within the Church and into which fall those who have but a partial understanding of its nature and of its mission, and who do not pay close enough attention to the documents of divine revelation and of the teaching body established by Christ Himself.

Moreover, this need to consider in a reflex act things that are known, in order to contemplate them in the interior mirror of his own mind, is characteristic of the mentality of modern man. His thought easily turns back upon itself and finds certitude and fullness in the light of its own conscience. We do not say that this habit is without serious danger: philosophical movements of great renown have studied and extolled this form of man's spiritual activity as something definitive and supreme, as though it were the measure and source of reality, urging thought on to conclusions that are abstruse, barren, contradictory and radically fallacious. But this does not mean that an education aiming at the search for reflex truth within man's consciousness is not in itself highly appreciated and today quite widespread as a refined expression of modern culture; just as this habit carefully coordinated with the development of thought for the purpose of discovering truth where it coincides with objective reality, does not prevent the exercise of the conscience from manifesting to the

tionem, qua homo veritatem detegit ubi ea in rebus ipsis sane continetur, fieri etiam potest, ut ex hac inspiciendae conscientiae exercitatione quis possit se ipsum, suam ut hominis dignitatem, suasque ingenii vires agendique facultates magis magisque cognoscere.

Constat praeterea recentioribus hisce temporibus Ecclesiam diligentiore studio in se inquirere coepisse; ad id autem egregiam operam contulerunt viri doctrina insignes, homines magno animo praediti et ad cogitandum acuti, theologorum scholae auctoritate praestantes, coetus rebus pastoralibus et missionalibus promovendis, religiosae vitae experimenta feliciter suscepta, ac praesertim memoranda doctrinae documenta a Romanis Pontificibus in lucem edita.

Longum est paucis attingere copiosissima theologorum scripta, quae de Ecclesia agunt, quaeque nostro ac superiore saeculo e sinu Ecclesiae prodierunt; quemadmodum pariter et haec Apostolica Sedes tantae molis tantaeque gravitatis argumentum pertractandum suscepit. Revera ex quo Oecumenica Tridentina Synodus damnis mederi conata est, a gravissimo illo rerum discrimine profectis, quod membra plurima ab Ecclesia Christi saeculo XVI seiunxerat, plures floruerunt theologiae cultores, auctoritate praestantes, qui doctrinam de Ecclesia excoluerunt, ac propterea effecerunt, ut huius generis studia magna caperent incrementa. Hic satis esto ea commemorare, quae de hoc argumento a Concilio Oecumenico Vaticano I sancita sunt, ut manifesto intellegatur, quantopere necesse sit, ut non solum Pastores et Magistri, sed etiam catholici homines et christiani universi in doctrinam de Ecclesia intentum animum convertant, atque in hac quaestione immorentur, quasi in necessaria statione, per quam ad Christum et ad eius opus pateat iter; quodsi Concilium Oecumenicum Vaticanum II superioris Oecumenicae Synodi continuatio et complementum est appellatum, hoc idcirco contigit, quod ipsi doctrinam de Ecclesia iterum tractandi ac definiendi munus demandatum est. Brevitatis causa, plura de hac re addere nolumus, cum haec materia vobis probe comperta sit, utpote quae ad catechetica institutionem et ad pietatis formam hodie in Ecclesia sancta late propagatam pertineat; nihilominus temperare Nobis non possumus, quin saltem duo acta in memoriam revocemus, quae Nobis peculiari laude digna videntur: scilicet Encyclicas Litteras, quae a verbis *Satis cognitum*¹⁵ incipiunt, et pariter Litteras Encyclicas, quibus est initium *Mystici Corporis*¹⁶; alteras a Summo Pontifice Leone XIII, anno MDCCCXCVI, alteras a Pio XII, anno MCMXLIII datas; quae acta fuse ac dilucide doctrinam tradunt de divino illo Instituto, per quod Christus Redemptionis opus

¹⁵ Acta Leonis XIII, XVI, 1896, pp. 157-208.

¹⁶ A.A.S. XXXV, 1943, pp. 193-248.

one who undertakes the same, the fact of his own existence, of his own spiritual dignity and of his own ability to know and to act.

It is well known, moreover, that in recent years the Church has undertaken a deeper study of herself through the work of outstanding scholars, of great and profound minds, of competent theological schools, of pastoral and missionary endeavours, of remarkable experiences in the field of religion, and above, of noteworthy teachings of the Popes.

It would take too long even to allude to the abundant theological literature dealing with the Church and produced by her during the last and the present centuries. It would also take too long to recall the documents which the Episcopacy and this Apostolic See have issued on this so vast and important subject. From the time the Council of Trent sought to repair the consequences of the crisis which separated from the Church many of her members in the sixteenth century, the doctrine concerning the Church herself was studied by eminent scholars and consequently made great progress. Suffice it for Us here to refer to the teachings of the First Ecumenical Vatican Council in this field to understand how studies on the Church are a subject that claims the attention of Pastors and Teachers, of the Faithful and of all Christians. Thus they are made to dwell on a theme which is a necessary step on the path leading to Christ and His work; so much so that, as has already been said, the Second Ecumenical Vatican Council is but a continuation and a complement of the First, precisely because of the task incumbent upon it to take up again for study and definition the doctrine dealing with the Church. And if out of a desire for brevity, We say no more, inasmuch as We are addressing those who are well acquainted with this subject of instruction and of spirituality currently of wide interest throughout the Church, there are two documents which We cannot fail to honour with specific mention: the Encyclical *Satis Cognitum* of Pope Leo XIII (1896) and the Encyclical *Mystici Corporis* of Pope Pius XII (1943), documents which offer us ample and clear teachings on the divine institution by which Christ continues His work of salvation in the world, and which today is the subject matter of these words of

in terris pergit, et de quo in praesens disserimus. Sufficiat exordium tantummodo meminisse alterius Pontificalis acti, quod in sacrae theologiae provincia, quae ad Ecclesiam spectat, summam iam auctoritatem adeptum est, et copiosam suppeditat materiam ad pie considerandum illud divinae misericordiae mysterium, quod ad nos omnes pertinet. Audiantur enim praeclara ipsa verba Decessoris Nostri: *Mystici Corporis Christi, quod est Ecclesia, ex ipsius Redemptoris labiis primitus excepta doctrina, ex qua magnum in sua luce ponitur beneficium, satis numquam elatum laudibus, arctissimae coniunctionis nostrae cum tam excelso capite, res eiusmodi profecto est, quae praestantia dignitateque sua omnes homines, quotquot divino moventur Spiritu, ad contemplationem invitat, eorumque mentes collustrando, ad salutifera ea opera, quae praeceptis hisce consentanea sint, summopere excitat*¹⁷.

Invitationi huiusmodi respondere cupientes, quam censemus adeo etiam nunc urgere animos nostros, ut hoc tempore maximis Ecclesiae necessitatibus parere videatur, opportunum duximus eandem per has Encyclicas Litteras iterare, ut, uberiores eiusdem Mystici Corporis scientiam adepti, aptius huius mysterii divinos sensus percipere possimus; qua agendi ratione validissimis auxiliis confirmabimus animos nostros, ac magis magisque studebimus nostri officii partibus et humani generis necessitatibus apprime servire. Neque id arduum negotium videtur, cum animadvertamus hinc scripta quam plurima prodisse ad illustrandam Ecclesiam sanctam composita, hinc vero curas sollicitudinesque Concilii Oecumenici Vaticani II ad hoc ipsum argumentum praecipue converti. Hic perplacet Nobis merita honestare laude doctos illos viros, qui, recentiore hac praesertim aetate, magisterio catholico in exemplum obsecuti, atque ingenii acumine praestantes et ad sacras disciplinas cum investigandas tum exponendas maxime idonei, in huius generis studia laboriosam, sollertem frugiferamque operam contulerunt. Qui non solum in sacrae theologiae scholis, sed in disputationibus quoque cum eruditis litteratisque hominibus, in christianae veritatis defensione et evulgatione, atque etiam in colloquiis cum fratribus a catholica Ecclesia seiunctis, multiplicibus scriptis doctrinam de Ecclesia illustraverunt, quorum nonnulla praestantissima sunt, et eximia commoda parant.

Quare fore confidimus, et magnum Concilii opus Spiritus Sancti auxilio ac lumine perfrui pergat, et ad felicem exitum perducatur tam prompta voluntate divinae gratiae impulsione parendi; tam alacri ardore germana Iesu Christi praecepta altius pleniusque perscrutandi et legitimos eius progressus investigandi, qui decursu

¹⁷ Ibid. p. 193.

Ours. Let it be enough to cite the opening words of the second of these Encyclicals, which has become, one might say, a highly authoritative text on the theology of the Church and a rich source of spiritual meditations on this work of divine mercy which concerns us all. Let it suffice to recall these masterful words of Our great Predecessor: "*We first learned of the Mystical Body of Christ, which is the Church, from the lips of the Redeemer Himself. Illustrating, as it does, the great and inestimable privilege of our intimate union with a Head so exalted, this doctrine is certainly calculated by its sublime dignity to draw all spiritual-minded men to deep and serious study, and to give them, in the truths which it unfolds to the mind, a strong incentive to such virtuous conduct as is conformable to its lessons*" (A.A.S., XXXV, p. 193; 1943).

It is in answer to such an invitation, which We consider still vital and meaningful and expressive of one of the fundamental needs of the Church in our times, that We propose it again today, so that with an ever-growing knowledge of this same Mystical Body we may come to appreciate its God-given importance, and in this way strengthen our souls with this incomparable source of consolation and always increase our ability to fulfil the duties of our mission and to meet the needs of mankind.

Nor does it seem to Us a difficult thing to do, when on the one hand We notice, as We have said, a vast renaissance of studies on the Church, and, on the other, We know that it is the principal object of attention of the Second Ecumenical Vatican Council. We should like to pay special tribute to those scholars who, especially during these last years, with perfect docility to the teaching authority of the Church and with outstanding gifts of research and expression, have with great dedication undertaken many difficult and fruitful studies on the Church. These scholars, both in theological schools and in scientific and literary discussions, as well as in apologetics and in the popularization of dogma, in the spiritual assistance rendered to the faithful and in conversations with the separated brethren, have offered many and diverse illustrations of the teaching on the Church, some of which are of great value and utility.

And so We are confident that the work of the Council will be assisted by the light of the Holy Spirit, and will be carried out and brought to a happy conclusion with such docility to His divine inspirations, with so much effort made to undertake fuller and deeper investigations into the pristine thinking of Christ and into the necessary

temporum necessario habiti sunt, tam sollicita cura in eo posita, ut caelestium veritatum studia ad animos hominum coniungendos valeant, eosque ad clariorem lucem et concordiam adducant, non autem vanis disceptationibus aut dolendis discidiis disiungant; ita ut ex Concilio gloriam Deus, gaudium Ecclesia, mundus salutariferum exemplum accipiat.

Hisce in Encyclicis Litteris consulto abstinemus a quavis sententia Nostra proferenda circa doctrinae capita ad Ecclesiam spectantia, quae iudicio Concilii Oecumenici, cui praesidemus, iam proposita sunt. In praesens enim volumus, ut tam grave et tantae auctoritatis consensus investigandi disceptandique libertate fruatur; quemadmodum autem Nostrum postulat apostolicum Magistri ac Pastoris officium, quo uti Ecclesiae Caput fungimur, opportuno tempore ac modo Nostram aperiemus mentem, ac tunc nihil magis optabimus, quam ut sententia Nostra cum Patrum Concilii iudicio plane concordet.

Attamen praeterire non possumus, quin breviter saltem salutis fructus attingamus, quos orituros speramus sive e Concilio ipso, sive ex laboribus quos Ecclesia, ut supra diximus, suscipiat oportet ut ad pleniorum firmiterque sui conscientiam perveniat. Qui quidem fructus cum propositis cohaerent apostolici muneris Nostri, cuius dulcia ac praegravia officia inivimus; ad quos fructus quodammodo ipsa Pontificatus Nostri forma spectat, quam vobis, Venerabiles Fratres, strictim sed sincere describere cupimus, ut ad proposita Nostra in rem adducenda vestro consilio, assensu vestro, sociaque vestra opera Nos adiuvere velitis. Ac dum vobis pandimus animum, Nobis videmus per vos alloqui Ecclesiae Dei filios universos; immo spem fovemus, ut vox Nostra ad eos quoque perveniat, qui extra Christi ovilis aperta ostia versantur.

Primum fructum, quem Ecclesiam ex pleniorum sui ipsius conscientia percepturam speramus, ex eo provenire arbitramur, quod ipsa vitalem suam cum Christo coniunctionem rursum compertam habeat. Agitur sane de re notissima, sed tamen summi momenti ac prorsus necessaria, quae numquam satis intellegi, considerari, praedicari potest. Quid non dicamus de hac veritate, quae totius sacri patrimonii nostri veluti caput praecipuum est habenda? Peropportune accidit, quod doctrinam huiusmodi vos probe nostis; quare in praesens nihil aliud addere volumus, nisi ut eandem vobis enixe commendemus, ita ut ei semper praecipuum tribuatis momentum, ab eaque normas ductumque sumatis cum in spirituali vita cuiusque vestrum excolenda, tum in Dei verbo nuntiando. Ac hoc, magis quam adhortatio Nostra, valeant monitoria verba Decessoris Nostri Pii XII, qui in memoratis Encyclicis Litteris *Mystici Corporis* haec declaravit: "*Assuescamus necesse est in Ecclesia ipsum Christum videre. Christus est enim, qui*

and legitimate developments which have followed in the course of time, with such eagerness to make of divine truth an argument for union and not a reason to divide men in sterile discussions or regrettable divisions, but rather to lead them to greater understanding and concord, that the result will be a source of glory for God, joy for the Church, and edification for the world.

In this Encyclical We are deliberately refraining from passing any judgement of Our own on doctrinal points concerning the Church which are at present under examination by the Council itself over which We have been called to preside. It is Our desire to leave full liberty of study and discussion to such an important and authoritative assembly. In virtue of Our office of Teacher and Pastor, and placed at the head of the Church of God, We reserve to Ourselves the choice of the proper moment and manner of expressing Our judgement, most happy if We can present it in perfect accord with that of the Conciliar Fathers.

However, We cannot avoid alluding rapidly to the results We hope will derive from the Council itself, and from the efforts We mentioned above, which the Church must make to come to a fuller and firmer awareness of herself. These results are the aims We have set for Our apostolic ministry as We undertake its consoling and tremendous responsibilities; they are, so to speak, the programme of Our Pontificate. We tell you this, Venerable Brethren, briefly but in all sincerity, so that you will be willing to help Us put it into effect by your advice, by your support, by your collaboration. We think that by opening Our heart to you, We are opening it not only to all the faithful of the Church of God, but especially to those whom Our voice can reach beyond the wide limits of the flock of Christ.

The first benefit to be reaped from a deepened awareness of herself by the Church is a renewed discovery of her vital bond of union with Christ. This is something that is very well known, but it is something that is fundamental and indispensable and never sufficiently understood, meditated upon, and honoured. What should We not say about this central theme of all our religious inheritance? Fortunately, you already have an excellent grasp of this doctrine. We will say no more at this time except to urge you to keep it always before your eyes as a directive principle both in your spirituality and in your preaching. Rather than to Our words, listen to the exhortation of Our Predecessor already mentioned, in his encyclical *Mystici Corporis*: "*We must accustom ourselves to see Christ in the Church. It is Christ who lives in the Church, who teaches, governs*

in Ecclesia sua vivit, qui per eam docet, regit, sanctitatemque impertit; Christus quoque est qui varie sese in variis suis socialibus membris manifestat"¹⁸. O quam gratum iucundumque Nobis esset in Sacramentum Litterarum, SS. Patrum, Doctorum, Sanctorumque sententiis aliquantum immorari, quae Nostrum subeunt animum, dum hoc pulcherrimum fidei nostrae caput Nobiscum recogitamus! Nonne Iesus ipse asseveravit, se vitem, nos autem palmites esse?¹⁹. Nonne menti obversatur nostrae tota S. Pauli uberrima doctrina, qui in memoriam hoc revocare non cessat: *vos unum estis in Christo Iesu*²⁰; qui sine intermissione nos hortatur, ut: *crescamus in illo per omnia, qui est caput Christus; ex quo totum corpus* . . .²¹; qui hoc item admonet: . . . *omnia et in omnibus Christus*?²². Ad Ecclesiae autem Doctores quod attinet, satis esto hunc locum S. Augustini afferre: . . . *gratulemur et agamus gratias, non solum nos christianos factos esse, sed Christum. Intelligitis, fratres, gratiam Dei super nos capitis? Admiramini, gaudeat: Christus facti sumus. Si enim caput Ille, nos membra; totus homo, Ille et nos* . . . *Plenitudo ergo Christi, caput et membra. Quid est caput et membra? Christus et Ecclesia*²³.

Probe novimus hoc mysterium esse, et quidem Ecclesiae mysterium. Quodsi in illud considerandum mentem nostram intentam habebimus, fieri non poterit, quin exinde animi nostri plurimis beneficiis cumulentur, iis nempe, quibus Ecclesia nostro hoc tempore potissimum indigere videtur. Christus praesens aderit, immo eius vita in singulorum animis et in universo Corpore Mystico vim virtutemque suam ostendet, per fidei vivae et vivificae exercitationem, secundum iam allatam S. Pauli Apostoli sententiam: *Christum habitare per fidem in cordibus vestris*²⁴. Ac revera conscientia de Ecclesiae mysterio pertinet ad virtutem fidei quae maturitatem iam assecuta sit totamque vitae actionem imbuerit. Eadem illum gignit sensum Ecclesiae, quo christianus veri nominis penitus affici debet; christianum dicimus, qui divini verbi disciplina educatus et exultus fuerit; quem sacramentorum gratia et caelestes Paracliti impulsiones aluerint; evangelicarum virtutum exercitatio roboraverit; communitatis ecclesiasticae consuetudo mentisque cultura conformaverit; qui denique vehementer gaudeat se dignitatem participare regalis illius sacerdotii, quod populo Dei attribuitur²⁵.

¹⁸ Ibid. p. 238.

¹⁹ cr. Jo. 15, 1-ss.

²⁰ Gal. 3, 28.

²¹ Eph. 4, 15-16.

²² Col. 3, 11.

²³ In Jo. tract. 21, 8: P.L. 35, 1568.

²⁴ Eph. 3, 17.

²⁵ cfr. 1 Petr. 2, 9.

and sanctifies through it. It is Christ, too, who manifests Himself differently in different members of His society" (A.A.S., ib. 238). How We should like to dwell on the thoughts that come to mind from Sacred Scripture, from the Fathers, the Doctors and the Saints when We consider this enlightening truth of our faith. Did not Jesus Himself tell us that He is the vine and we the branches (Jn. 15, 1ss)? Do we not have before us all the riches of St. Paul's teaching, who never ceases to remind us: "*you are all one person in Jesus Christ*" (Gal. 3, 28)? and to recommend to us . . . "*let us grow up, in everything, into a due proportion with Christ, who is our head; on Him all the body depends*" (Eph. 4, 15-16)? and to admonish us: "*there is nothing but Christ in any of us*" (Col. 3, 11)? Suffice it to recall St. Augustine as the one teacher among many who could be cited: "*Let us rejoice and give thanks that we have become not only Christians but Christ. My brothers, do you understand the grace of God our head? Stand in admiration, rejoice; we have become Christ. For if he is the head, we are the members; he and we are the complete man. . . . Therefore, the fullness of Christ is constituted by the head and members. What is the head and the members? Christ and the Church*" (In Jo. Tract. 21, 8 — P.L. 35, 1568).

We know well that this is a mystery. It is the mystery of the Church. And if, with the help of God, we fix our gaze on this mystery, we will receive many spiritual benefits, the very ones We believe the Church today stands in greatest need of. The presence of Christ, His very life will become operative in each one and in the whole of the Mystical Body by reason of the working of a living and life-giving faith, according to the words of the Apostle: "*may Christ find a dwelling-place, through faith, in your hearts*" (Eph. 3, 17). Indeed, awareness of the mystery of the Church is a result of a mature and living faith. From such a faith comes that "*feeling for the Church,*" which fills the Christian who has been raised in the school of the divine word, who has been nourished by the grace of the Sacraments and of the ineffable inspirations of the Paraclete, who has been trained in the practice of the virtues of the Gospel, who has been imbued with the culture and community life of the Church, and who is profoundly happy to find himself endowed with that royal priesthood proper to the people of God (cfr. I Petr. 2, 9). The mystery of the Church is not a mere object of theological knowledge; it is something to be lived, something that the faithful soul can have a kind of connatural experience of, even before arriving at a clear notion of it.

At Ecclesiae mysterium non eiusmodi veritas est, quae scientiae theologicae finibus contineatur, sed in ipsam vitae actionem transire debet; adeo ut christifideles, antequam claram de hac veritate notionem animo concipiant, eam quasi experimento naturae suae consentaneo cognoscere possint. Communitas autem fidelium se ad Mysticum Christi Corpus pertinere certe noverit, cum animadverterit, ad Hierarchiae ecclesiasticae ministerium, ex divino mandato, munus spectare christianos homines initiandi, generandi²⁶, instituendi, sanctificandi, moderandi; quare ecclesiastica Hierarchia quasi superna via a Christo instituta est, qua ipse utitur, ut mysticis suis membris praestantissima veritatis et gratiae dona impertiat, atque Corpori Mystico in terris peregrinanti propriam conferrat aspectabilem compaginem, nobilem unitatem, aptam variorum munerum perfunctionem, congruentem varietatem, spiritualem pulchritudinem. Imagines impares omnino sunt ad veritatem altitudinemque huius mysterii convenienter illustrandam, notionibus menti nostrae accommodatis; at post Mystici Corporis imaginem a S. Paulo Apostolo adhibitam, quam supra memoravimus, illius quoque mentionem facere oportet, qua Christus Iesus est, imaginis nempe aedificii, cuius ipse fabricatorem et auctorem se esse dixit; quod aedificium fundatur in homine natura sua quidem caduco et fragili, sed a Christo tamquam in firmam mutato, mirabili Dei beneficio defuturam numquam: *super hanc petram aedificabo Ecclesiam meam*²⁷.

Quodsi hunc *Ecclesiae sensum*, ad corroborandum aptum, in nobismetipsis commovere atque in christifidelium animis, nobili ac vigili educandi arte, excolere studebimus, plura quae difficilius componi videntur et quae eruditorum hominum ingenia exercent circa doctrinam de Ecclesia—cuiusmodi sunt quaestiones curnam Ecclesia spectabilis et spiritualis simul habenda sit, libera et disciplinae simul obnoxia, communitatis indolem praeferat et secundum sacrae Hierarchiae ordines disponatur, iam sit sancta et nihilominus ad sanctitudinem semper contendat, contemplationi et simul activae vitae det operam, et id genus cetera—re ipsa clare patebunt cum vita ipsa Ecclesiae cognita fuerit experimento, doctrinae lumine illustrato et confirmato. At ex hoc *Ecclesiae sensu* aliud potissimum commodum proficiscetur, scilicet optima quaedam pietatis forma, quae Sacrarum Litterarum, SS. Patrum Ecclesiaeque Doctorum lectione alatur, necnon iis omnibus subsidiis ad hanc conscientiam in Ecclesia effingendam idoneis, quae sunt: catechetica institutio accurate et ex ordine imperita; actiosa sacrae Liturgiae participatio, quae quidem suis verbis, signis effusisque ad Deum precibus incomparabilis exstat pietatis

²⁶ cfr. Gal. 4, 19: 1 Cor. 4, 15.

²⁷ Math. 17, 18.

Moreover, the community of the faithful can be profoundly certain of its participation in the Mystical Body of Christ when it realizes that by divine institution, the ministry of the hierarchy of the Church is there to give it a beginning, to give it birth (cfr. Gal. 4:19, I Cor. 4:15), to teach and sanctify and direct it. It is by means of this divine instrumentality that Christ communicates to His mystical members the marvels of His truth and of His grace, and confers to His Mystical Body as it travels its pilgrim's way through time, its visible structure, its sublime unity, its ability to function organically, its harmonious complexity, its spiritual beauty. Images do not suffice to translate into meaningful language the full reality and depth of this mystery. However after dwelling on the image of the Mystical Body, which was suggested by the Apostle Paul, we should especially call to mind one suggested by Christ Himself, that of the edifice for which He is the architect and the builder, an edifice indeed founded on a man who of himself is weak but who was miraculously transformed by Christ into solid rock, that is, endowed with marvelous and everlasting indefectibility: "*it is upon this rock that I will build my Church*" (Mt. 16, 18).

If we can awaken in ourselves such a strength-giving *feeling for the Church* and instil it in the faithful by profound and careful instruction, many of the difficulties which today trouble studies of ecclesiology, as for example, how the Church can be at once both visible and spiritual, at once free and subject to discipline, communitarian and hierarchical, already holy and yet still being sanctified, contemplative and active, and so on, will be overcome in practice and solved by those who, after being enlightened by sound teaching, experience the living reality of the Church herself. But above all, the Church's spirituality will come forth enriched and nourished by the faithful reading of Sacred Scripture, of the holy Fathers and Doctors of the Church and by all that brings about in the Church such an awareness. We mean systematic and accurate instruction, participation in that incomparable school of words, signs and divine inspirations which constitute the sacred liturgy and by silent and fervent meditation on divine truths and finally by wholehearted dedication to contemplative prayer. The interior life still remains the great source of the Church's

palaestra; tacita ac fervida caelestium veritatum meditatio; generosa denique opera in excolenda contemplatione collocata. Revera christiana perfectionis studium nunc etiam uberrimus fons est habendus, unde Ecclesia suas spirituales vires haurit; itemque via propria ac ratio ad fructuose excipienda Spiritus Christi lumina; nativa ac necessaria forma, qua Ecclesiae religiosa et socialis actio exprimitur; certissimum denique praesidium et semper reviviscentis roboris causa inter profani huius saeculi difficultates.

Necesse praeterea est, ut qui sacrum Baptismum susceperint ac propterea vi huius sacramenti in Corpus Christi Mysticum, hoc est in Ecclesiam, sint inserti, iidem huiusmodi eventui maximum tribuant momentum; peculiarique modo agnoscant se ad celsiorem evectos esse condicionem, immo ad supernaturalem regenerationem, qua experiri possint felicitatem filiorum adoptivorum Dei, dignitatem Christi fratrum propriam, beatam sortem, id est gratiam et gaudium inhabitationis Spiritus Sancti; adeo ut ad novum vitae genus verissime sint vocati, in quo nihil humani amittitur, praeterquam quod infelix status hereditarii peccati deponitur, quidquid vero humanum est, ad pulcherrima edenda perfectionis specimina et ad fructus gignendos uberrimos et sanctissimos provehi potest. Nomen igitur christianum ac sacri Baptismi susceptio non eiusmodi res sunt, quae parvum habeant pondus, aut quas neglegi liceat; eadem vero penitus ac feliciter cuiusvis christiani hominis conscientiam afficere debent, ita ut, haud secus ac primaevae Ecclesiae fiebat temporibus, a christifidelibus veluti *illuminatio* existimentur, quae super ipsorum animos vivificum devocans divinae veritatis lumen, iis caelum aperiatur, mortalem vitam illustret, potestatemque faciat ambulandi, ut filios lucis addecat, ad Dei visionem versus, aeternae beatitudinis fontem.

Perspicere facile est, quoniam exsequendarum rerum proposita nobis nostroque muneri hinc suadeantur. At non sine animi Nostri delectatione cernimus haec proposita ubique in Ecclesia iam ad effectum deduci et sapienter incensoque religionis studio promoveri. Nos autem eadem probamus, dilaudamus, et benedictione Nostra confirmamus.

II

Valde deinde exoptamus, ut Dei Ecclesia talis sit qualem Christus voluerit, scilicet unam, sanctam atque plane intentam perfectioni acquirendae, ad quam ipse eam vocavit et idoneam reddidit. Etenim, cum eam divinus Redemptor perfectissimam mente effinxerit, Ecclesia, dum in terris peregrinatur, ad perfectionem ita contendat oportet, ut eam reapse praeferat. Quocirca haec summa est quaestio, in qua

spirituality, her own proper way of receiving the illuminations of the Spirit of Christ, the fundamental and irreplaceable manifestation of her religious and social activity, an impregnable defence as well as an inexhaustible source of energy in her difficult contacts with the world.

It is necessary to restore to holy Baptism, that is, to the fact of having been incorporated by means of this sacrament into the mystical Body of Christ, which is the Church, all of its significance. It is specially important that the baptized person should have a highly conscious esteem of his elevation, or, rather, of his rebirth to the most happy reality of being an adopted son of God, to the dignity of being a brother of Christ, to the good fortune, We mean to the grace and joy of the indwelling of the Holy Spirit, to the vocation to a new life, which has lost nothing human save only the unhappy fate of original sin and which, because it is human, is capable of the finest manifestations and the most precious and sublime acts. To be Christians, to have received holy Baptism, must not be looked upon as something indifferent or of little importance, but it must be imprinted deeply and happily in the conscience of every baptized person. He must truly look upon it, as did the Christians of old, as an "*illumination*," which, by drawing down upon him the life-giving ray of divine Truth, opens heaven to him, sheds light upon earthly life and enables him to walk as a child of the light towards the vision of God, the spring of eternal happiness.

It is easy to see what practical programme this consideration imposes on Us and Our ministry. We are happy to see that this programme is already being put into practice throughout the whole Church and that it is being furthered with prudent and ardent zeal. We encourage this activity, We commend it, We bless it.

II

THE RENEWAL

We are taken up by the desire to see the Church of God become what Christ wants her to be, one, holy, and entirely dedicated to the pursuit of perfection to which she is effectively called. Perfect as she is in the ideal conception of her Divine Founder, the Church should tend towards becoming perfect in the real expression of her earthly existence. This is the great moral problem which is upper-

vita Ecclesiae vertitur, quae quanta sit eius vis et efficientia ostendit, eam exstimulat, redarguit, sustentat, ei causa est gemituum et precationum, paenitentiae et spei, laboris et fiduciae, periculi atque meriti. Agitur enim de re, quae veritatibus inhaeret divinitus patefactis et cum ipsa hominum vita arte coniunctis; videlicet nequit homo, nisi doctrinam respiciat, quam Christus docuit et Ecclesia ex eius praecepto tradit, iudicium de semetipso ferre vel de sua ipsius natura, de perfectione, qua fuerat initio exornatus, atque de perniciosis calamitatibus, primigeniam noxam secutis, de sibi data potestate boni facienda et de auxilio, cuius indiget, ut id appetat et efficiat, de huius vitae pondere et fine, de bonis, quae concupiscit vel iam possidet, de regula perfectionis et sanctimoniae adipiscendae ac de modis rationibusque, quibus vita eius ad summum usque pulchritudinis plenitudinisque gradum perveniat. Impenso idcirco Ecclesia studio vias Domini agnoscendi, quod numquam deficere debet; immo Nobis valde optandum videtur, ut disputationes, ad perfectionem spectantes, quae magna cum utilitate ac varietate per saecula in ipsa Ecclesia habitae sunt, pro summo, quod obtinent, momento animos iterum accendant, non quidem ut novae conficiantur formulae disciplinae, sed potius ut novae gignantur vires ad eam ipsam sanctimoniam persequendam, quam Christus nos docuit quamque ut cognosceremus et appeteremus et consequeremur, facultatem nobis fecit suis exemplis et verbis, suo auxilio et disciplina; quae praeterea more institutoque Ecclesiae confirmatur, communi eius membrorum actione stabilitur et a praeclaris sanctis Caelitibus illustratur.

Huiusmodi vero religiosae ac moralis perfectionis studium magis magisque excitatur externis etiam condicionibus, in quibus Ecclesia vitam agit; nequit enim ea immobilis manere atque incuriosa vicissitudinis humanarum rerum, quae circa sunt et multiplicem vim habent ad eius agendi rationem, eique modum et condiciones imponunt. Pro comperto sane est, Ecclesiam ab humana consortione non seiungi, sed in ea versari, ideoque ipsius filios ab eadem moveri ac duci, eiusque cultum civilem imbibere, legibus obtemperare, mores induere. Haec vero Ecclesiae consuetudo cum humana societate continenter difficiles parit quaestiones, quae nunc potissimum praegraves sunt. Christiana enim vita, quam Ecclesia defendit ac provehit, sicut ea omnia praecavere debet, quibus vel decipi vel contaminari vel coerceri possit, quasi ab erroris malive contagione se tueatur, ita non modo se conformet oportet ad cogitandi et vivendi formas, quas tempora inducunt eique veluti iniungunt, dummodo praecipuis suae ipsius religiosae et moralis doctrinae praeceptis ne repugnent, verum etiam oportet ad eas formas accedere easdemque emendare, honestare, provehere, et sanctificare nitatur. Exinde Ecclesia ad id compellitur, ut continenter

most in the life of the Church, a problem which reveals what she is, stimulates her, accuses her, and sustains her. This search for perfection, fills her with groanings and prayers, with repentance and hope, with strength and confidence, with responsibility and merits. It is a problem inherent in those theological realities which give meaning to our human life. Without reference to the teachings of Christ and to the magisterium of the Church it is impossible to pass judgement on man, on his nature, his primeval perfection, the ruinous consequences of original sin, on man's capacities for good, his need for help in order to desire and achieve what is good, on the meaning of the present life and his final end, on those values which man desires or controls, on the criterion of perfection and sanctity, and on means and ways of enriching life with the highest beauty and fullness. A strong desire to know the ways of Christ is and ought to remain ever present in the Church, and its discussion must always be fruitful and varied. As regards the questions having to do with perfection, fresh nourishment is provided in the Church from century to century. We should therefore like to see the unique interest which the life of Christ deserves reawakened, not so much for the sake of elaborating new theories as for generating new energies. They should be used for acquiring that sanctity which Christ teaches. His example, His word, His grace, and His method sustained by ecclesiastical tradition, strengthened by divine action and exemplified in the lives of the Saints make it possible for us to know, desire and to follow the path of sanctity.

In the pursuit of spiritual and moral perfection the Church receives an exterior stimulus from the conditions in which she lives. She cannot remain unaffected by or indifferent to the changes that take place in the world around. This world exerts its influence on the Church in a thousand ways and places conditions on her daily conduct. The Church, as everyone knows, is not separated from the world, but lives in it. Hence, the members of the Church are subject to its influence; they breathe its culture, accept its laws and absorb its customs. This immanent contact of the Church with temporal society continually creates for her a problematic situation, which today has become extremely difficult. On the one hand Christian life, as defended and promoted by the Church must always take great care lest it should be deceived, profaned or stifled as it must strive to render itself immune from the contagion of error and of evil. On the other hand, Christian life should not only be adapted to the forms of thought and custom which the temporal environment offers and imposes on her, provided they are compatible with the basic exigencies of her religious and moral programme, but it should also try to draw close to them, to purify them, to ennoble them, to vivify and to

in se inquirat moresque suos introspeciat; quod profecto nostra aetas tam instanter tamque graviter exposcit.

In hac quoque re peropportuna existimanda videtur Oecumenici Concilii celebratio, quod, cum id imprimis sibi proponat, ut singularem induat notam, quam pastorem appellant, ut canonicam renovet disciplinam utque christianae vitae usum, congruenter ad divinam suam naturam, faciliorem reddat, idcirco iam nunc optime promeretur, antequam scilicet pleraque decreta promulgentur, quae ab eodem expectantur. Nam universalis haec Synodus sive Pastorum sive fidelium animos excitat et accendit ad servandam atque augendam supernaturalem christianae vitae integritatem, omnesque commonet, se conscientiae officio teneri, ut hanc notam moribus suis vere ac firmiter imprimant; remissos adducit ut bonifiant; bonos meliores efficit; hos ad magnanimitatem, magnanimos autem ad sanctimoniam incitat. Accedit quod novas santitatis acquirendae vias ostendit, amorem ad sollertiam acuit, novumque elicit ardorem virtutum summaeque christianae perfectionis.

Profecto ad Concilium Oecumenicum statuere spectabit, quae in legibus et disciplina Ecclesiae sint emendanda ac renovanda; coetus seu Commissiones, quae Concilium sequuntur, ac praesertim Commissio Codici Iuris Canonici recognoscendo, quae iam est instituta, consulta Oecumenicae Synodi in certam ac definitam formam redigere studebunt. Vestrum igitur erit, Venerabiles Fratres, significare Nobis, quae decerni oporteat, ut sancta Ecclesia facie pura eniteat ac iuvenescat. At rursus palam innotescat propositum Nostrum hoc esse, ut huic renovationi prorsus faveamus. O quoties huiusmodi renovationis propositum saeculis elapsis consociatum fuit cum Oecumenicorum Conciliorum celebratione! Iterum ergo consocietur; non quidem in praesenti ut certa quaedam haeresum genera de Ecclesia tollantur, vel ut quibusdam vulgo invalescentibus vitiis remedia afferantur, quae Dei beneficio intra Ecclesiae saepia minime serpunt, verumtamen ut Christi Corpus Mysticum, quatenus est societas aspectabilis, novo religionis vigore imbuatur, adeo ut, a multis membrorum noxis mundatum, ad novas adipiscendas virtutes stimuletur.

Quod profecto ut, Deo opitulante, contingat, Nobis liceat nonnulla mentis cogitata patefacere, quae apta videntur sive ad hanc renovationem faciliorem reddendam, sive etiam ad animos confirmandos — nequit enim haec renovatio sine aliquo incommodo fieri — sive denique ad prima quaedam lineamenta describenda, quae si respiciantur, huiusmodi renovationem aptius ad effectum adduci posse opinamur.

sanctify them. This task demands of the Church a perennial examination of her moral vigilance, which our times demand with particular urgency and exceptional seriousness.

Also from this point of view the celebration of the Council is providential. The pastoral character which it has assumed, the practical objectives of renewing canonical discipline, the desire to make the practice of Christian life as easy as possible in conformity with its supernatural character — all these factors confer on the Council an especial merit even at this moment when we are still awaiting the major part of its deliberations. In fact it awakened in the pastors as well as in the faithful the desire to preserve and increase in Christian life its character of supernatural authenticity and reminds all of their duty of effectively and deeply imprinting that character in their own personal conduct, thus leading the weak to be good, the good to be better, the better to be generous, and the generous to be holy. It gives rise to new expressions of sanctity, urges love to be genial, and evokes fresh outpourings of virtue and Christian heroism.

Naturally, it will be for the Council to suggest what reforms are to be introduced in the legislation of the Church. The post-conciliar commissions, especially the one instituted for the revision of Canon Law and already nominated by Us will formulate in concrete terms the deliberations of the Ecumenical Synod. However, it will be your task, Venerable Brothers, to indicate to Us the means by which to render the face of our holy Church spotless and youthful. But let our determination to bring about such a reform be once again made manifest. How many times in centuries past, has this resolve been associated with the history of the Councils, and so let it be, once more. But this time it is not to remove from the Church any specific heresies or general disorders, which, by the grace of God, do not exist within her today, but rather to infuse fresh spiritual vigour into the mystical Body of Christ, insofar as it is a visible society, purifying it from the defects of many of its members and stimulating it to new virtue.

In order to be able to bring this about with divine help, let Us place before you some preliminary considerations suited to facilitate the work of renewal and to instill into it the courage which it requires together with sacrifice, and to indicate here some broad outlines along which the reform could be better effected.

Atque imprimis regulas quasdam statuere oportet, secundum quas haec renovatio sit efficienda. Quae sane neque catholicae Ecclesiae essentiam attingere potest, neque partes illas, quae ad praecipuam eius formam necessario pertinent. Quare ipsa renovationis voce inepte uteremur, si illam ad hoc significandum adhiberemus. Non enim possumus Dei Ecclesiam sanctam et dilectam infidelitatis nota insimulare, cuius nos esse membra in summi beneficii loco ponimus, et a qua illud etiam testimonium datur animo nostro: *quod sumus filii Dei*.²⁸ Quod profecto non superbiae nobis tribuatur, non arrogantiae, non pertinaciae, non ineptiae ac stultitiae, sed iudicium habeatur firmæ illius fidei ac incundae persuasionis, quæ certe credimus, esse nos membra viventia et sincera Mystici Corporis Christi, veros Evangelii Christi hederes, legitimos Apostolorum successores, penes quos integra et viva perstat, quasi hereditate tradita, primigenia eorumdem Apostolorum institutio et doctrina, id est ingens illud veritatis et sanctitatis patrimonium, in quo catholicae Ecclesiae, ut hodie est, propria consistit. Quod si hac de re gloriamur vel potius gratias Deo semper agimus,²⁹ id etiam causa esse debet, cur nos graviore officio obstrictos sentiamus sive erga Deum, cui erit nobis tanti beneficii reddenda ratio; sive erga Ecclesiam, in qua tum hanc persuasionem, tum studium et propositum huius veluti thesauri servandi excitare debemus, quem S. Paulus *depositum appellat*.³⁰ sive denique erga fratres, a nostra communione seiunctos, atque homines universos, ut omnes una nobiscum donum Dei percipient.

Si ergo hac in re de renovatione loquimur, non agitur de rebus permutandis, sed potius de confirmando proposito, quo movemur, ut faciem et lineamenta, quae Christus Ecclesiae suae dederit, servemus, quin immo eandem Ecclesiam in perfectam speciem et formam restituamus, quae et eius pristinae imagini respondeat, et consentanea sit necessario illi progressui, quo ea, quasi arbor e semine, a primigeniis institutis suis ad horum temporum statum iuste et legitime est perducta. Neminem verò fallat opinio, Ecclesiae aedificium, quod iam magnificum templum, amplum atque augustum in Numinis gloriam factum est, ad exiguos antiquitatis modos coangustandum esse, tamquam si una haec tenuitatis forma sit vera et legitima; nec quemquam studium rapiat renovandi ipsam Ecclesiae structuram, instaurata charismaticorum ratione, perinde ac si nova et vera ea sit Ecclesiae condicio, quae e paucorum cogitatis oriatur, qui quidem, cum animorum ardore ferveant et aliquando putent se divino quodam instinctu moveri, inanibus suis ineptae restaurationis somniis contaminare possint

²⁸ Rom. 8, 16.

²⁹ cfr. Eph. 5, 20.

³⁰ cfr. 1 Tim. 6, 20.

We should remember above all certain norms to guide us in this work of reform. The reform cannot concern either the essential conception of the Church or its basic structure. We would be putting the word reform to the wrong use if we were to employ it in that sense. We cannot attribute infidelity to this beloved and holy Church of God to which, as we believe, belongs the highest grace and from which rises up to our spirit the testimony: "*that we are the children of God*" (Rom. 8:16). Oh, it is neither pride nor presumption nor obstinacy nor folly but a luminous certitude and our joyous conviction that we are indeed living members of the Body of Christ, that we are the authentic heirs of the gospel of Christ, those who truly continue the work of the Apostles, that there dwells in us the great inheritance of truth and morality characterizing the Catholic Church, which today possesses intact the living heritage of the original apostolic tradition. If all this redounds to our glory or to use a better expression, the reason for which we must "always give thanks to God" (Eph. 5:20), it also constitutes our responsibility before God Himself to whom we are accountable for so great a benefit and also before the Church, in which we must instill the firm desire and resolution to guard the "*deposit*" about which St. Paul speaks (I Tim. 6:20). We have a responsibility, also, before our brothers who are still separated from us, and before the entire world so that all share with us the gift of God.

Hence, if the term reform can be applied to this subject, it is not to be understood in the sense of change, but of a stronger determination to preserve the characteristic features which Christ has impressed on the Church. We should rather always wish to lead her back to her perfect form corresponding, on the one hand, to her original design and on the other fully consistent with the necessary development which like a seed grown into a tree has given to the Church her legitimate and concrete form in history. Let us not deceive ourselves into thinking that the edifice of the Church which has now become large and majestic for the glory of God as His magnificent temple, should be reduced to its early minimal proportions as if they alone were true and good. Nor should we be fascinated by the desire of renewing the structure of the Church through the charismatic way as if that ecclesiastical expression were new and good which sprang from particular ideas, zealous no doubt and sometimes even claiming their origin from divine inspiration, thus introducing an arbitrary scheme of artificial renewal in the very constitution of the

germanam Ecclesiae conformationem. Ecclesiae, ut est, nos inservire debemus eamque amare sapienti rerum gestarum intellectu, humilique voluntatis Dei inquisitione, qui Ecclesiam regit eique adest, etiam cum sinit eius vultus splendori et actionis sanctitati, ob humanas infirmitates, aliquid caliginis offundi. Hanc ipsam autem sanctitatem atque splendorem nos inquirimus ac promovere studemus.

Opus igitur est in nobis huiusmodi opiniones confirmari, ut aliud periculum vitemus, in quod optata rerum mutatio adducere potest non quidem nos, qui pascimus greges quosque recta sacri officii conscientia tenet, sed multos christifideles, qui perperam arbitrantur, Ecclesiae renovationem in eo praesertim sitam esse, ut sua sensa et mores profanis huius saeculi moribus et inclinationi ipsa accommodet. Quandoquidem profanae vitae blanditiae aetate nostra maximopere prolectant, propterea accommodatio illa multis non modo necessaria, immo vero sapiens esse videtur. Qua re fit ut, si quis est, in quo nec fides divina altas radices egerit, nec legum ecclesiasticarum sit tenax observantia, is opportunum tempus advenisse putet se ad hanc vivendi rationem conformandi, tamquam si haec optima sit, unaque ea, quam christianus possit ac debeat suscipere. Quae nimia ad id genus accommodationem proclivitas gliscit tum ad philosophiae provinciam — in qua mirum quantum huius saeculi mos et consuetudo pollent, cum contra animus debeat esse liber nullique obnoxius, solius veritatis cupidus, et ad probatorum magistrorum auctoritatem docilissimum etiam ad vitae actionem, in qua nempe magis magisque anceps et difficile est, quid sit rectum, quidve recta vitae ratio, definire.

Porro alias naturalismus, qui dicitur, conatur si primam christianae fidei notionem dissolvat; alias relativismus, quem vocant, utpote qui omnia rata habeat omniaque aequae valere putet, infitiat in christianis institutis quidquam inesse simplex et absolutum; alias consuetudo, quae increbruit, amputandi in vita christiana quidquid aut laborem aut incommoditatem parit, christianam disciplinam et rerum divinarum contemplationem fastidiosae inanitatis incusat. Quin immo fit nonnumquam, ut apostolicum studium aditum habendi faciliorem ad profanos hominum coetus, aut sibi hominum, et praesertim iuvenum qui nunc sunt, voluntates conciliandi, quosdam iubeat aequissimas vitae rationes, nostrae fidei proprias, deponere, aut genus illud gravitatis dimittere, ex quo et illa alios adeundi sollicitudo et illa erudiendi alios efficacitas, significationem vigoremque sumunt. Qua de re, nonne quidam tum e iuniore clero, tum e sodalitatibus religiosis, optimo certe ducti consilio, ut aut ad popularium multitudines aut ad singulares quosdam coetus propius accedant, hos assimilare cupiunt potius quam ab iis distingui, eo scilicet effectum, ut per inanem imitationem labores suos vi et efficacitate exuant? Iamvero gravis illa Christi

Church. We must serve the Church and love her as she is, with a clear understanding of history, and humbly searching for the will of God who assists and guides her even when at times He permits human weakness to eclipse the purity of her features and the beauty of her action. It is this purity and beauty which we are endeavouring to discover and promote.

We must deepen within us these convictions if we are to avoid the other danger which the desire for reform can produce not only in us pastors, who are held back by a watchful sense of responsibility, but also in the many faithful who think that the reform of the Church should consist primarily in adapting its sentiments and habits to those of the world. The fascination of worldly life today is very powerful indeed. Conformity appears to many as an inescapable and wise course. Those who are not well rooted in faith and in the observance of ecclesiastical law easily think that the time has come for concessions to be made to secular norms of life, as if these were better and as if the Christian can and must make them his own. This phenomenon of adaptation is noticeable in the philosophical field (how much fashion counts even in the world of thought, which ought to be autonomous and free and only avid and docile before truth and the authority of approved masters!), as well as in the practical field, where it is becoming more and more uncertain and difficult to point out the line of moral rectitude and right conduct.

Naturalism threatens to render null and void the original conception of Christianity. Relativism, which justifies everything and treats all things as of equal value, assails the absolute character of Christian principles. The tendency of throwing overboard every restraint and inconvenience from the conduct of life finds the discipline of Christian ascetism burdensome and futile. Sometimes even the apostolic desire of approaching the secular milieu or of making oneself acceptable to modern mentality, especially that of the youth, leads up to a rejection of the forms proper to Christian life and even of its very dignity, which must give meaning and strength to this eagerness for approach and educative influence. Is it not perhaps true that often the young clergy or indeed even some zealous religious moved by the good intention of penetrating the masses or particular groups, tend to mixed up with them instead of remaining apart, thus sacrificing the true efficacy of their apostolate to some sort of useless imitation? The great principle enunciated by Christ presents itself

sententia: opus esse nos quidem esse in mundo, non autem de mundo, in tempora haec nostra quadrat aptissime, licet sit factu difficilis. Bene ergo eveniet nobis, si, Christus, qui *semper vivit ad interpellandum pro nobis*³¹, etiam in praesenti hanc pro nobis praecationem praestantissimam et peropportunam caelesti Patri adhibeat: *Non rogo, ut tollas eos de mundo, sed ut serves eos a malo*³².

Nostrae autem eiusmodi hortationes non illuc sane pertinent, ut credatur omnem perfectionem aut in earum immobilitate agendi rationum contineri, quas Ecclesia per anteacta saecula suscepit, aut in eo ut quadamtenus non accedamus ad communes agendi modos, cum ingenio hominum nostri huius temporis congruentes, qui tamen probari possint. Quapropter in mente Nostra versabitur semper, tamquam finis et opus Pontificatus Nostri, verbum illud Decessoris Nostri Ioannis XXIII ven. mem., quo rerum accommodatio significatur ad nostri aevi necessitates. Quod verbum, praeterquam quod Concilio Oecumenico, veluti ratam confirmatamque regulam, fere praefinivimus, identidem praeterea in Ecclesiae memoriam redigemus, ut eius semper renascens alacritas vel magis instimuletur; ut ea qua pollet circumspiciendi facultate, vigilantem animum ad nostrorum temporum indicia advertat; ut denique pro sua juvenali alacritate, semper et ubique, *omnia . . . probet, et quod bonum est teneat*³³.

Verumtamen ad communem omnium nostrum hortationem et utilitatem iterum asseveretur oportet, Ecclesiam non magis suas commutando leges exteriores posse ad revirentem iuventutem suam redire, quam seipsam ad Christi obsequium ita componendo, ut iis legibus diligenter pareat, quas ipsa sibi eo consilio condidit, ut Christi semitas sequatur. In hoc vertitur eius renovationis vis; in hoc eius metanoia, quam Graeco nomine appellant; in hoc demum eius perfectionis exercitatio. Poterit quidem Ecclesia cuiusdam suae legis vel praecepti conservationem vel faciliorem vel simpliciorum reddere, ob fiduciam in libertate christianorum hominum hodie collocatam, utpote qui et officiorum suorum magis conscii sint facti, et maturiores sapientioresque in viis exquirendis, quibus officia sua retineant; nihilominus tamen necessaria et praecipua vis legis integra manet. Nam christianae vitae condicio, qualem Ecclesia proponit et consideratis definit describitque praeceptionibus, quoquo modo fidem, sedulitatem, sui castigandi devovendique studium postulat; quoquo modo in illam *artam viam* coget, quam divinus Redemptor adumbravit³⁴; a nobisque, Christum hac aetate sequentibus, haud minorem requirit animi vigo-

³¹ cfr. Hebr. 7, 25.

³² Io. 17, 15.

³³ cfr. 1 Thes. 5, 21.

³⁴ cfr. Matth. 7, 13.

again both in its actuality and in its difficulty: To be in the world, and not of the world. It is good for us even today to offer up that highest and most opportune prayer of Christ *"who always lives and intercedes for us"* (Heb. 7:25): *"I am not asking that Thou shouldst take them out of the world, but that Thou shouldst keep them clear of what is evil."* (Jn. 17:15).

However it is not Our intention to say that perfection consists in remaining changeless as regards external forms which the Church through many centuries has assumed. Nor does it consist in being stubbornly opposed to those new forms and habits which are commonly regarded as acceptable and suited to the character of our times. The word *aggiornamento*, rendered famous by Our Predecessor of happy memory, John XXIII, should always be kept in mind as our program of action. We have confirmed it as the guiding criterion of the Ecumenical Council. We want to recall it to mind as a stimulus to preserve the perennial vitality of the Church, her continuous awareness and ability to study the signs of the times and her constantly youthful agility in *"scrutinizing it all carefully and retaining only what is good"* (I Th. 5:21) always and everywhere.

But let us repeat it once again for our common admonition and profit: the Church will rediscover her renewed youthfulness not so much by changing her exterior laws as by interiorly assimilating her true spirit of obedience to Christ and accordingly by observing those laws which the Church prescribes for herself with the intention of following Christ. Here is the secret of her renewal, here her *"metanoia,"* here her exercise of perfection. Even though the Church's law might be made easier to observe by the simplification of some of its precepts and by placing confidence in the liberty of the modern Christian, with his greater knowledge of his duties and his greater maturity and wisdom in choosing the means to fulfil them, the law, nevertheless, retains its essential binding force. The Christian life, which the Church interprets and sets down in wise regulations, will always require faithfulness, effort, mortification and sacrifice; it will always bear the mark of the *"narrow way"* of which our Lord speaks to us (cf. Matt. 7, 13 ss.); it will require not less moral energy of us modern Christians than it did of Christians in the past, but perhaps

rem, immo fortasse maiorem, quam a praeteritae aetatis fidelibus; requirit alacritatem eius servandae oboedientiae, quae hodie non minus quam superiore tempore necessaria et difficilis ducitur quaeque maiore praemio digna est, quod divinis potius quam humanis movetur causis. At enim neque congruentia cum mundi sensu; neque recusatio eius disciplinae, quam sanum christianae perfectionis studium poscit; neque de dissolutis huius temporis moribus haudquaquam laborare; neque se a legitimorum prudentiumque praepositorum auctoritate vindicare; neque erga inconstantes hominum huius aetatis sententias ignavia: haec omnia, dicimus, nullo modo possunt Ecclesiam vel corroborare, vel idoneam facere ad donorum Spiritus Sancti vim virtutemque accipiendam, vel eam ut veram Christi consecratricem confirmare, vel in eandem inicere sive caritatem de fratribus sollicitam, sive facultatem cum aliis salutis nuntium participandi. E contrario unae res, quae sequuntur, ad illa bona comparanda Ecclesiae valent: et eius voluntas vivendi iuxta Dei gratiam, et eius fidelitas erga Christi Evangelium, et animorum coniunctio inter sacrae auctoritatis ordines et christianae communitatis homines. Non mollis et ignavus Christi sectator est, sed fortis et fidelis.

Sermo Noster, ut probe novimus, longius produceretur, si rationem vitae christianae, ut hac obtinet aetate, licet praecipua tantum persequendo, describeremus; nolumus autem nunc considerationem in huiusmodi negotium intendere. Ceterum notae sunt vobis necessitates horum temporum ad mores quod attinet; ideoque non cessabitis fideles vestros commonere, ut animis comprehendant, quanta sit vitae christianae dignitas, integritas, gravitas; neque arguere praetermittetis, meliore quo fieri poterit modo, etiam palam, morum discrimina et vitia, quibus aetas haec nostra laborat. Omnes quidem memoria teneamus graves illas hortationes, quas Sacrae Litterae clamant: *Scio opera tua, et laborem et patientiam tuam, et quia non potes sustinere malos*³⁵; quibusque permoti pastores pervigiles et industrii esse studebimus; Concilium Oecumenicum nova nobis et salutaria impertiet instituta: ad quae accipienda et exsequenda iam nunc animos debemus componere.

Abstinere autem non possumus, quin duas res peculiare attingamus, quae ad praecipuas quasdam necessitates et officia Nobis videntur pertinere, quaeque mentem adducunt ad considerandas generales vias atque rationes, quibus recta vitae ecclesiasticae renovatio nitatur.

Ac primum quidem servandae paupertatis spiritum seu studium significamus. Est enim Nobis persuasum hoc praeceptum in sancto Christi Evangelio tam aperte declarari et postulari; tam penitus insi-

³⁵ Apoc. 2, 2.

more; it will call for a prompt obedience, no less binding today than in the past, that will be, perhaps, more difficult, and certainly more meritorious in that is guided more by supernatural motives than natural ones. It is not conformity to the spirit of the world, not immunity from the discipline of reasonable asceticism, not indifference to the laxity of modern behaviour, not emancipation from the authority of prudent and lawful superiors, not apathy with regard to the contradictory forms of modern thought, that can give vigour to the Church, or make her fit to receive the influence of the gifts of the Holy Spirit, or render her following of Christ more genuine, or give her the anxious yearning of fraternal charity and the ability to communicate her message. These things come from her aptitude to live according to divine grace, her faithfulness to the Gospel of the Lord, her hierarchical and communal unity. The Christian is not soft and cowardly, he is strong and faithful.

We realize how long this letter would be if We were to indicate even the main lines of the modern programme of the Christian life, and We do not intend to enter into such an undertaking now. You, moreover, know what the moral needs of our time are, and you will not cease to call the faithful to an understanding of the dignity, purity and austerity of the Christian life, nor will you fail to denounce, as best you can, and even publicly, the moral dangers and vices from which our age is suffering. We all remember the solemn exhortations which Holy Scripture addresses to us: *"I know of all thy doings, all thy toil and endurance; how little patience thou hast with wickedness"* (Apoc. 2:2) and all of us will strive to be watchful and diligent Pastors. The Council is to give to us, too, new and salutary instructions, and all of us must certainly prepare ourselves now to hear them and carry them out.

But We do not wish to forgo commenting briefly on two points, which We consider to concern principal needs and duties and which can provide matter for reflection on the general lines of the renewal of ecclesiastical life.

We refer first of all to the spirit of poverty. We consider that it was so proclaimed in the holy Gospel, that it is so much a part of the plan of our destination to the Kingdom of God, that it is so much

dere superno illi consilio, ex quo Dei adipiscendo regno destinamur; tantum in discrimen vocari ob invectam hac nostra aetate aestimandorum bonorum consuetudinem; item id paupertatis studium tam necessarium esse sive ut tot errata, quae praeterito tempore admisimus, ac damna, quae cepimus, cognoscamus, sive ut intellegamus, ad quam normam noster vivendi agendique modus dirigatur oporteat, et quae accommodatiore ratione Christi religio a nobis sit animis annuntianda; id denique tam difficile reapse haberi, ut in hisce Encyclicis Litteris Nostris consulto de eo monendum Nobis esse arbitremur; non quod Nobis in animo sit peculiaria praecepta canonica de hac re statuere, sed quod ea ducimur mente, ut a vobis, Venerabiles Fratres, assensionis, consilii, exempli postulemus adiumentum. Scilicet confidimus fore ut vos, qui cum auctoritate aestimatis et nuntiatis eximias illas impulsiones, quas divinus Paraclitus in sancta Ecclesia excitat et movet, exponatis quomodo Pastores et fideles eloquium suum vitaeque institutum ad paupertatis praeceptum conforment, Paulo Apostolo ita hortante: *hoc sentite in vobis, quod et in Christo Iesu*³⁶; et ut demonstretis, quae iudicia regulasque simul proponamus, quibus ecclesiastica vita astringatur, ut Dei potius auxilio et animi bonis quam caducis humanis subsidiis fidamus; eas videlicet normas, quibus nosmetipsi atque huius saeculi homines moneamur, illa animi bona rebus oeconomicis longe praestare, harumque possessioni et usui eum modum et ordinem esse statuendum, qui muneri apostolico, quo fungimur, conducat atque conveniat.

Quae de excellentia atque necessitate spiritus paupertatis, quae Christi Evangelii peculiaris est nota, breviter diximus, Nos non exsolvunt officio monendi, hoc paupertatis studium minime impedire, quominus rei oeconomicae momentum recte aestimemus eademque licite utamur, quae his temporibus maximum incrementum cepit, et in qua innititur civilis cultus progressus, praesertim ad rationes humanas socialesque quod attinet. Quin etiam censemus, interiore hac animi libertate, quam parit evangelicae paupertatis studium, acriores nos reddi aptioresque ad intellegendos humanos eventus, qui cum re oeconomica conectantur; nempe ubi aequum ac saepe severum iudicium a nobis est ferendum de divitiis ac de vitae commodis; ubi quam promptissime ac largissime egentibus est subveniendum; ubi denique enitendum ut opes non contentionum, cupiditatis vel superbiae inter homines causa existant, verum ut, duce iustitia et aequitate, communi utilitati inserviant, atque adeo diligentiore providentia distribuantur. De iis omnibus, quae ad huiusmodi externa bona, caelestibus quidem et aeternis bonis posthabenda sed ad praesentem vitam neces-

³⁶ Phil. 2, 5.

in danger because of the great store the modern mind sets by possessions, that it is so necessary to help us to understand so many of our weaknesses and failure in the past and to show us what our way of life should be and what is the best way to announce the religion of Christ to souls; and, finally, that it is so difficult to practice it as we ought, that We presume to mention it explicitly in this Our message. We do this, not because We have the intention of issuing special canonical regulations on the subject, but rather to ask of you, Venerable Brethren, the comfort of your agreement, your counsel and your example. We look to you, as the authoritative voice which interprets the better impulses by which the Spirit of Christ manifests itself in the Church, to tell us how Pastors and people ought to adapt their language and conduct to poverty today; as the Apostle admonishes us, "*Yours is to be the same mind which Christ Jesus showed.*" (Phil. 2:5). We look to you to say how we should, together, propose for the life of the Church those directives which must base our confidence more upon the help of God and the goods of the spirit than upon temporal means, and which must remind us, and teach the world, that spiritual goods take precedence over economic goods, and that we should limit and subordinate the possession and use of the latter insofar as they are useful for the right exercise of our apostolic mission.

The brevity of this allusion to the nobility and necessity of the spirit of poverty which characterizes the Gospel of Christ, does not exempt us from our duty of remarking that this spirit does not prevent us from understanding and making lawful use of economic reality, which has assumed an enormous and far-reaching importance in the development of modern civilization, particularly in its consequences for society. We consider, indeed, that the inner freedom which is derived from the spirit of evangelical poverty makes us more sensitive to, and more capable of understanding the human aspects of economic questions, by applying to wealth and to the progress it can effect the just and often severe standard of judgement that they require, by giving to indigence our most solicitous and generous attention, and finally by expressing the wish that economic goods be not the source of conflicts, of selfishness and of pride among men, but that they be used in justice and equity for the common good and, accordingly, distributed with greater foresight. Whatever concerns these economic goods — goods inferior to those that are spiritual and eternal, but necessary in this present life — find in the

saria, pertinent, Evangelii asseclae valent prudens ferre iudicium atque hac in re auxilium humanissime praebere: primum enim doctrina, artes, ac praesertim opus quam maxime studia nostra excitant; tum fructus exinde collectus, id est panis, sacer est habendus, sive mensae sive arae destinatur. Doctrina socialis ab Ecclesia tradita huiusmodi est, ut nullum de hac re dubitationi locum relinquat; oblatam autem hanc occasionem libenter nanciscimur, ut tam salutaria praecepta auctoritate quoque Nostra confirmemus.

Deinde caritatis studium etiam attingere iuvat. Huiusmodi vero argumentum nonne in animis vestris altis iam radicibus haeret? Nonne caritas caput et veluti centrum est illius providentis Dei consilii sive in Vetere sive in Novo Testamento patefacti? Nonne ad caritatem Ecclesia in spiritualis vitae usu contendit? Nonne denique ad caritatem plenius incundiusque in dies cognoscendam conducunt sive sacrae theologiae investigationes, sive christianae pietatis exercitatio, utpote quae mentem permoveant ad assidue meditandos divinarum Litterarum et Sacramentorum thesauros, quorum Ecclesia est heres et custos, magistra atque administra? Revera Nos — idem sentientes ac Decessores Nostri atque Sancti illi, quos aetas nostra caelesti ac terrestri Ecclesiae adiunxit, itemque pietatis sensus declarantes christiano populo insitos — plane persuasum habemus, oportere caritatem debitum sibi locum, hoc est summum atque praecipuum, hac aetate obtinere in bonorum ordine, quae ad religionem et ad mores spectant; idque non tantum in existimatione et opinione, verum etiam in christianae vitae actione et usu. Haec profecto dicimus quod attinet sive ad caritatem erga Deum, qui dilectionem suam in nos abunde effudit, sive ad caritatem, quam inde haustam nosmetipsi in fratres nostros, scilicet in homines universos, vicissim transfundere debemus. Caritas omnia explanat. Caritas ad recta omnia inducit. Nihil omnino est, quod per caritatem effici ac renovari nequeat. Caritas *omnia sufferit, omnia credit, omnia sperat, omnia sustinet*³⁷. Quis nostrum haec ignoret? Quodsi haec novimus, nonne hoc tempus est caritatis exercendae?

Haec vobis proposita excelsae humilisque christianae perfectionis imago, mentem Nostram ad Mariam Virginem sanctissimam sponte appellit; ipsa enim plene ac mirandum in modum hanc perfectionem in se rettulit, immo ad eius normam his in terris suam vivendi rationem instituit, atque nunc in caelesti sede eiusdem fruitur fulgore ac beatitudine. Hisce nostris temporibus in Ecclesia pietas et cultus Deiparae feliciter florent; quare, hac oblata opportunitate, libenter illuc animum intendimus, ut in sanctissima Virgine Maria, Christi Gene-

³⁷ 1 Cor. 13, 7

man who has studied the Gospel the capacity needed to form a wise scale of values and to cooperate in projects beneficial to mankind. Science, technology and, particularly, labour become the object of our keenest interest. The bread which they produce becomes sacred for the table and for altar. The social teachings of the Church leave no doubt on this subject, and We are pleased to take this opportunity of reaffirming Our close adherence to such salutary teachings.

The other point We should like to mention is that of the spirit of charity. But is not this subject already in the forefront of your minds? Is not charity the focal point of the religious economy of the Old Testament and the New? Is it not to charity that the progress of spiritual experience in the Church leads? May it not be that charity is the ever more illuminating and joyful discovery that theology, on the one hand, and piety, on the other, are making in the never-ending meditation on the scriptural and sacramental treasures of which the Church is heir, guardian, mistress and dispenser? We consider, with Our Predecessors, with the bright company of saints which our age has given to the Church on earth and in heaven, and with the devout instinct of the faithful, that charity should assume today its rightful position, that is, the first and the highest, in the scale of religious and moral values, not only in theoretical estimation, but also by being put into practice in the Christian life. Let this be so of the charity towards God, which His charity poured out upon us, and true also of the charity which in return we should display towards our neighbours, that is to say, the human race. Charity explains all things. Charity inspires all things. Charity makes all things possible. Charity renews all things. Charity "sustains, believes, hopes, endures to the last" (I Cor. 13:7). Who is there among us who does not know these things? And, if we know them, is not this, perhaps, the hour of charity?

This vision of humble and profound Christian perfection leads Our thoughts to Mary most holy, for she reflects this vision most perfectly and wonderfully in herself: she lived it on earth and now in heaven she rejoices in its glory and beatitude. Devotion to Mary is happily flourishing in the Church today; and We, on this occasion, gladly turn Our thoughts to her to admire in the Blessed Virgin,

trice, atque adeo Dei hominumque Matre, absolutissimum christi-
 nae perfectionis exemplum, germanarum virtutum speculum, atque
 humanae naturae prodigiale, specimen admiremur. Persuasum Nobis
 est, Deiparae cultum plurimum prodesse ad evangelicam disciplinam
 exercendam; quamobrem, cum in sanctis divini Servatoris locis
 peregrinati sumus, ab ipsa—quae est inter omnes beatissima, sua-
 vissima, humillima atque intaminata, quippe cui privilegium collatum
 sit aeterno Dei Verbo carnem, primigeniae innocentiae fulgentem
 pulchritudine, ministrandi—veram christianae legis professionem dis-
 cere studuimus; ad eandem nunc supplices convertimus oculos, tam-
 quam ad amantissimam vivendi magistram, dum vobiscum, Venera-
 biles Fratres, sermonem habemus de Ecclesiae sanctae vita, quoad
 pietatem et mores renovanda.

(continuabitur)

SACROSANCTUM CONCILIUM OECUMENICUM VATICANUM II

Tertia Oecumenicae Synodi periodus indicitur

Sanctissimus Dominus Noster Paulus Pp. VI, in Au-
 dientia hac die infrascripto impertita, statuere dignatus
 est ut tertia Ss. Concilii Oecumenici Vaticani Secundi
 periodus initium habeat die XIV mensis Septembris, in
 Exaltatione S. Crucis, anno MCMLXIV.

*Ex Aedibus Vaticanis, die III mensis Julii, anno
 MCMLXIV.*

✠ HAMLETUS IOANNES Card. CICOGNANI
a publicis Ecclesiae negotiis

Mother of Christ (and, therefore, the Mother of God and the Mother of us) the model of Christian perfection, the mirror of true virtues, the pride of true humanity. We regard devotion to Mary as a source of Gospel teaching. In Our pilgrimage to the Holy Land We wished to learn the lesson of real Christianity from her, the most blessed, lovable, humble and immaculate creature, whose privilege it was to give to the Word of God human flesh in its pristine and innocent beauty; to her now We turn Our imploring gaze as to a loving mistress of life, whilst We discuss with you, Venerable Brethren, the spiritual and moral regeneration of the life of Holy Church.

(to be continued)

NOTES AND COMMENTS

Should the Church Reconsider Her Attitude Towards Masonry?:

Of recent years, and especially since the start of the Vatican Council, a number of books and articles have appeared, especially in France, suggesting that the Church might revise her attitude towards Freemasonry which, it is alleged, is showing signs of wishing to return once more to its Christian origins. The most serious and erudite work in this connection published in Paris in 1961 is A. MELLOR'S "Nos frères séparés, les francs-maçons". An Italian writer, B. BELLOMO, has advocated the establishment of a Catholic freemasonry, and the Grand Orient of the island of Haiti has actually appealed to the Council and to the Pope to reconsider the Church's attitude to Masonry.

These views, however, are unrepresentative, and certainly not shared by the overwhelming majority of the masonic world. To prove this point, it will be enough to quote the recent statements of leading Masons, including that of M. JACKQUES MITTERAND, the Grand Master of the Grand Orient Lodge of France, who boasts that the Grand Orient continues to deserve the excommunication which every Pope has applied to Freemasons since 1738. The use of the term "separated brethren" applied by MELLOR to Freemasons is somewhat unfortunate, and above all, it is strange that Catholics should advocate a revision of the Church's attitude which is not welcomed by the parties concerned, at the very moment when the Orthodox Church, the Dutch Reformed Church of South Africa, and a number of Anglican theologians have raised objections to Masonry. Obviously it is not up to the Church to alter her attitude. It is Freemasonry that must make a fundamental revision of its principles, its doctrine, and its practices, but there are no signs that it will do so.

Quasi-Approval for Cremation:

An instruction on cremation drawn up by the Holy Office and approved by Pope Paul has been sent to the bishops of the world according to press reports. It modifies present ecclesiastical legislation on the subject, which is based on decrees of the Holy Office at the end of the last century at a time when cremation was being promoted (especially in Italy) as a deliberate gesture of contempt for the doctrines of the immortality of the soul and the resurrection of the body. These decrees (chiefly of May 19th and December 15th, 1886, Denzinger 1863 and 1964), forbade cremation and allowed ecclesiastical burial only in the case of those cremated against their will, while a later decree, of June 19th, 1926, permitted cremation "for grave and well-established reasons of public interest"—such as in the case of an epidemic.

The new instruction does not involve any general approval for cremation in place of the traditional practice of burial: it does not authorise Catholics to prefer cremation to burial, but it does prescribe that the sacraments are no longer to be denied to those who express a wish for cremation, and it recognises that cremation may replace burial for several reasons—economic reasons, hygienic reasons, national customs, or the shortage of land for cemeteries in heavily populated areas. Consequently those who are cremated and those who perform or attend the cremation are no longer to be considered public sinners. Cremation as an anti-Christian gesture remains, however, condemned.

Council's Revised Agenda:

More details have been disclosed about the revised agenda for the Vatican Council's third session, due to open in September.

Preparatory commissions have been working on the various "schemata" ever since the close of the second session. The Co-ordinating Commission met for the fifth time on 26 June.

The 13 projects on the revised agenda are:

1. *Divine Revelation*: A revised version of Cardinal Ottaviani's *De Fontibus*, which must now be debated and voted on.

2. *The Church*: Chapters on Our Lady and the Saints remain to be debated; then the whole document goes to a vote.

3. *Pastoral Task of Bishops* (formerly called "*Bishops and the Government of Dioceses*") : Sections of the abandoned project on the care of souls are to be added; then the whole text will be voted on.

4. *The Oriental Church*: For voting.
are limited to offering three Masses on Sundays. If a priest offers four

5. *The Missions*: For voting.

6. *Ecumenism*: The document was discussed last autumn; there must now be separate debate and voting on the two appendices dealing with (a) religious liberty, and (b) the Jews; then the whole document must be voted on in its entirety.

7. *The Religious*: For voting.

8. *Priests*: For voting.

9. *Apostolate of Laity*: For debate and voting.

10. *Marriage*: For voting.

11. *The Formation of Priests*: For voting.

12. *Catholic schools*: For voting.

13. *The Presence of the Church in the Modern World*: For debate and voting.

Saturday Mass for Sunday Obligation:

Unofficial sources report that the Holy See has granted permission for some dioceses to have on Saturday afternoon or evening Masses which will satisfy the Sunday Mass requirement for the participating faithful.

The permission, granted to dioceses where the shortage of priests or vacation or weekend schedules are deemed to warrant the exception, has been given by the Congregation of the Council.

The faculty is not a blanket one. It is granted only to specific dioceses at the request of the local bishop.

The rescript states that decisions regarding the time, the place and the choice of churches in which this faculty is to be exercised are left to the prudent judgment of the Ordinary. Such a Saturday Mass fulfilling

the Sunday obligation cannot be celebrated before the first Vespers of the Sunday, which according to existing laws means afternoon on Saturday.

Vatican Radio in commenting said that the faculty has already been granted to various dioceses in Italy, Switzerland, and Argentina. Among the reasons for the permission, it said, is that week-end travelling in winter and summer "makes observance of the Sunday Mass obligation very difficult." It said also that the concession is designed to ameliorate difficulties caused by scarcity of priests in some dioceses, inasmuch as priests Masses which will fulfill the Sunday obligation a greater number of people will be able to participate.

Court Sustains Unborn Child's Right to Life:

The New Jersey Supreme Court has ordered a pregnant woman to accept blood transfusions necessary to save the life of her unborn child despite her religious objections to transfusions.

"We are satisfied that the unborn child is entitled to the court's protection," the high court said.

It appointed a "special guardian" for the child, ordered Mrs. William Anderson, 29, of Asbury Park to submit to the transfusions, and directed her husband not to interfere.

Mrs. Anderson, mother of two other children, is studying to become a member of the Jehovah's Witnesses, who object to blood transfusions on religious grounds.

She is nearly eight months pregnant, and the doctors said that blood transfusions were necessary to save the life of her child and perhaps her own life, too.

Mrs. Anderson refused the transfusions. The hospital sought a court order to permit it to administer them over her objections. The chancery division of the Supreme Court turned down the hospital petition, but, on appeal, the Supreme Court issued the order.

Mrs. Anderson appealed the state court's ruling to the U.S. Supreme Court; but the high court promptly rejected her petition for a stay and dismissed her appeal.

Papers filed with the Supreme Court on Mrs. Anderson's behalf had argued that the legal doctrine that an unborn child is a person with legal rights is subject to "the practical limitation that the 'person' is incapable of actually exercising its legal right until it becomes a separate entity."

"Its legal rights may arise prior to that but they are not exercisable," the appeal asserted.

PASTORAL SECTION

HOMILETICS

SEVENTEENTH SUNDAY AFTER PENTECOST (Sept. 13)

GREATEST COMMANDMENT

Our Lord in today's Gospel emphasizes the first and greatest commandment, one that comprises all others and covers the practice of our entire Christian life. "Thou shalt love the Lord thy God," He says, "with thy whole heart, and with thy whole soul, and with thy whole mind." This is because He sees that the relationship of man with God is based solely on fear of His judgment. They overlook the fact that as God is infinitely powerful and just, He is also infinitely good and worthy of being loved. He does not want to be feared servilely, but to be loved as a Father.

What Our Lord teaches us here is this: that we love God wholeheartedly, without reserve, to the utmost of our strength, putting at His service the entire activity of our being. This means that we ought to love and esteem God above all created things, direct to Him, as to our ultimate and supreme end, all our thoughts, desires and affection, all our deeds and actions, and be ready to lose all rather than offend Him in the least.

Such a commandment necessarily exacts the practice of good works and the observance of all of God's commandments and those of His Church, for it is inconceivable that a true and total love be limited to the mind and heart.

ABOVE ALL THINGS

But can we love God above all things? Yes, we can. And this is so true that it is a duty, our greatest duty and the compendium of all other duties.

Not only can we love God above all things, but we can love Him easily with the aid of His never-failing grace. For isn't it most easy to

love a Being that is beauty itself, wisdom itself, justice itself, goodness itself, our greatest and indeed our only benefactor, the source of all perfection? If nature itself impels us to love the creatures in which is but a spark of the beauty, goodness, wisdom, justice and power of the Creator, how can we not love the Creator Himself in Whom are gathered all these perfections in the highest degree?

LOVE OF NEIGHBOUR

But now, this first and greatest commandment of love of God has a consequent commandment which Our Lord expresses thus: Thou shalt love thy neighbour as thyself. To love our neighbour as ourselves is to wish him the same happiness that we wish for ourselves, the salvation of his soul, graces and blessings in this life and glory in the next. It is nothing less than the Golden Rule itself: therefore all that you wish men to do to you, even so do you also to them.

This second commandment flows from the first and is a certain proof that we are faithful in the love of God. Indeed, he who loves his fellow-men, loves God, because man is the image of God, in whom God is loved, just as a king is honoured in His image. From this we gather that love of God and love of neighbour are actually two aspects of one and the same commandment of love, for out of love of God love of neighbour is born, and by love of neighbour, love of God is nurtured.

Charity, then, is the fullness of our religion, the essence of our Christian life. As St. Gregory the Great beautifully puts it: As many branches of a tree spring from one root, so many virtues are generated from Charity; nor has any branch of good work anything of greatness and freshness if it is not rooted in charity.

Let us love God, then, with our whole heart and mind and strength, and ask Him each day to inflame and increase His holy love in our souls. May He grant us the grace that it be said of our relationship with one another and with our fellowmen what the people said of the first Christians: See how they love one another. These are the true Christians.

EIGHTEENTH SUNDAY AFTER PENTECOST (Sept. 20)

CHRIST FORGIVES SINS

"That you may know that the Son of Man has power on earth to forgive sins." Words of tremendous majesty these are which, coupled

with the miraculous cure of the paralytic in today's Gospel, prove beyond the shadow of a doubt that Jesus Christ is God.

The power to forgive sins is an exclusively divine power. By sin, we offend God. Only God can forgive us. And if He forgives us, as He actually does, it is due to His infinite power and goodness and mercy.

Behold now, dear brethren, the goodness and kindness of Jesus Christ our God and Saviour, for He left this divine prerogative to His Church, to His bishops and priests. "As the Father has sent me, I also send you," He declared shortly after His resurrection. "Receive the Holy Ghost: whose sins you shall forgive they are forgiven them; whose sins you shall retain, they are retained." With these words, He established in the world His representatives, judges of human consciences, with the power to forgive and to retain sins.

As a consequence, the priest, on giving absolution, works as a minister and an instrument of the power of God, and with His same divine authority. And the words that He pronounces: I absolve you from your sins, have the same virtue and efficacy as the words that Christ directed to the paralytic: Thy sins are forgiven thee.

IN CONFESSION

It is in consideration of our human frailty that Our Lord instituted this sacrament of Penance. This power left by Him to His Church is as extensive as His goodness, which instituted it. It has no limits or restrictions, neither in the number of times to be used, nor in the kind of sins to be pardoned. St. Peter once asked of Our Lord how many times ought one to forgive an offender, and the Saviour gave him this rule: I do not say to thee seven times, but seventy times seven times. That is, forgive as often as I myself forgive. My pardon, as my goodness, ought not to have measure nor restriction.

In order to appreciate the excellence of this great benefit of the forgiveness of sins, it is necessary to understand well the malice and ugliness of sin which is an insult that the creatures hurls at its Creator. This insult, this injury, is huge, immense, infinite because the dignity of God is infinite. It merits of itself an eternal penalty.

All the sufferings and merits of the saints could not atone for only one sin. And here we have Jesus forgiving us every day. This is a mystery of His infinite mercy and the immense love that He bears for us. He has atoned for us all on the cross, offering to His Father His merits and His blood and giving Him an infinite satisfaction for all our offenses. Only one condition, an easy one, He sets down for our forgiveness: that we detest our sins and confess them.

Why is it, then, that there are some who receive the absolution but are still not justified? Ah, here is another mystery—that of human malice. It is simply because they do not have the required dispositions of soul which make up that one easy condition set by Our Lord.

WORTHY DISPOSITIONS

Dear brethren, let us not follow the example of those who, by their bad dispositions of soul, convert this medicine into poison. What care, what expenses do we not put forth to cure the sicknesses of the body! Ought we not to spend ourselves more on procuring the cure of those of the soul, incomparably more dangerous, with this so easy and infallible remedy offered by Our Lord?

Let us always take great care that we approach the holy tribunal of Penance with a true and sincere contrition and a good and efficacious purpose of sinning no more. That our confession be humble and complete. We have no reason to be dismayed, whatever our sins may be. With these dispositions, we are assured that Our Lord will tell us by the mouth of His priest: Your sins are forgiven thee . . . Go in peace.

NINETEENTH SUNDAY AFTER PENTECOST (Sept. 27)

THE MARRIAGE FEAST

God has at all times called all men to the marriage feast, that is, to the faith of His Son, Our Lord and Saviour Jesus Christ. In today's parable, Our Lord makes known that those of His own nation were the first to be invited. What did they do? They refused to come, and for their obstinacy were excluded from the kingdom of God. Then God extended His invitation to all other men—to us—and He called them to occupy the seats left vacant by those first invited.

But, now, among the newcomers there appeared one not dressed up for the occasion, and the Master of the house had him thrown out. By this, Our Lord teaches us that it is not enough to be baptized and have faith. It is necessary, moreover, to be adorned with sanctifying grace, that is, to possess holiness and charity in order to be admitted into the everlasting feast of heaven. Let us consider how this is effected.

CALLED AT BAPTISM

On the day of our baptism, Our Lord drove the devil out of our soul, purified it and made it a temple of the Most Holy Trinity. He gave it a

new life, a supernatural divine life, an actual participation of the very life of God in Himself, with a whole regalia of supernatural gifts and precious prerogatives.

At baptism, we were thus made children of God and object of His love and complacencies. Heaven became ours by right of inheritance. All this was made possible by Our Lord Himself when, by His Passion and death, He reopened for us heaven and the heart of God which had been shut to us by the sin of Adam. In order that we arrive there, He fills us with graces and He Himself teaches us the path that must be taken to reach the gate of eternal joy.

BAPTISMAL VOWS

But does this mean that in all this God does everything and we have nothing to correspond on our part? Far from it. When we were baptized, we made three solemn promises. We promised to renounce Satan, his pomps and his works, all that is sin and vanity, and the pernicious maxims of this world, for we know that no man can serve two masters. To love sin and the world is to renounce our title of children of God.

We were further committed to embrace the faith of Jesus Christ. What does this mean? That we promised to believe and uphold all the truths revealed by God and proposed by His Church. But this is not enough. St. James says: Even the demons believe, and they quake. We should, further, live according to our belief, our faith, for the just man lives by faith. We should, consequently, see God in all things, adore Him in all His holy will, and love what He loves and hate what He hates.

We promised to live the life of Jesus Christ. St. Paul reminds us of this in these simple words: Whichever of you were baptized by Christ, have put on Christ. Now what is this to put on Jesus Christ? It is to live His life, to do what He did, to imitate His virtues. In a word to be in all like Him, so that the life of Christ may be manifested to us.

These are the beautiful and sacred promises we made at our baptism. How have we complied with them until now? Let us recall frequently those words the priest addressed to us on that occasion: Receive this white garment, and ever put to practice this wise counsel of St. Leo the Great: Be aware, Oh Christian, of your dignity, and having been made a consort of the divine nature, do not return to the old sinful way of life.

TWENTIETH SUNDAY AFTER PENTECOST (Oct. 4)

WHY WE SUFFER

Whenever God sends us sicknesses or trials, He acts from His wisdom and goodness. The illness of the son of the royal official in today's Gospel is a proof of it, for Our Lord was for that entire household a fount of grace and salvation.

Why does God send us sicknesses and afflictions? In order to make us know and feel that He is the supreme Lord of our health and our life. We forget this only too frequently, and to remind us of it sends us these adversities. How many times did God call us, urging us to desert sin, and we turned a deaf ear to Him. Then, by visiting us with sickness or some other affliction, He obliged us to run to Him. It was thus that He converted the royal official of the Gospel.

Then also to exercise His justice and chastise us for our sins. When we are struck with a certain infirmity or affliction, we suffer deservedly, because we have sinned. That is why when we suffer a trial of this kind, we should humble ourselves and think that God wishes thus to give us an occasion to expiate for some fault, present or past, mortal or venial. This is an occasion in which we can exclaim with great profit with St. Augustine: Lord, here burn, here cut off, here do not spare, that in the next life you may spare.

Oftentimes too, in His goodness and mercy, God sends us trials and sufferings in order to deprive us of the occasions or means of sinning, to detach us from the deceitful pleasure of the world and to make us acquire more merits for heaven.

Finally, His great love for us does visit us at times with pain and affliction. Yes, only because He loves so much, He wants to make us more and more like His Divine Son crucified, climb up the hill of Calvary with Him, soar the heights of sanctity and gain the most beautiful crown in heaven. As gold is proved and purified in the furnace, so He proves us and makes us most worthy of Him.

HOW TO SUFFER

So, dear brethren, after these considerations, after studying these designs of God's goodness and love on us, sickness and pain do not appear so terrifying. In fact, they are precious blessings in disguise. The best and most reasonable thing for us to do in the midst of suffering is to

conform ourselves humbly, generously and lovingly to God's plan and accept all that He wishes to send us or permits us to undergo.

Let us honour His justice, which deigns to chastise us in this life. Let us hasten to satisfy Him with a contrite and humble heart.

Let us honour His providence, even if at times it appears inexplicable and severe. It may seem that if we enjoyed good health and fortune, we would serve God better. Ah, but He sees more and better than we. Perhaps health and fortune will lead you to sin and hell, while sickness, poverty and affliction will sanctify you and bring you to heaven.

Let us consider it the greatest possible honour and privilege to be selected, in spite of our unworthy selves, to share in a special manner in the sufferings and crucifixion of Our Lord. To merit heaven it is necessary to conform ourselves with Jesus. What honour and blessing, to help Him carry the heavy cross of atonement for mankind. Christ suffered for us, leaving us an example, that we may follow His footsteps, says St. Paul. He, the saintly, the innocent; we, the culpable, the sinners.

FAITH IN SUFFERING

In any tribulation, let us lift our hearts to our loving Father in heaven and repeat that wonderful prayer of Sara in the Scripture: He who adores you, O Lord, knows for sure that if he is proved by affliction, he will be crowned; and if he is in tribulation, he will be freed; and if the scourge of punishment falls on him, he will be able to take refuge in your mercy, because you do not take pleasure in our perdition, because after the tempest you give the good things, and after the tears and sighs you infuse joy indiluted. Oh God, blessed be forever Your holy name.

TWENTY-FIRST SUNDAY AFTER PENTECOST (Oct. 11)

FORGIVE OTHERS

A most practical lesson is given us in today's Gospel, one that is applicable every day. God forgives our debts, our sins, and we, on the contrary, do not forgive those who have offended us and we show ourselves hard, implacable and vengeful. Shouldst not thou also have pity on thy fellow-servant, even as I had pity on thee?, He tells us. Forgive, and you will be forgiven.

We must not forget that we are poor sinners who have incurred with God an enormous, an infinite debt by our sins of all kinds. If God had no pity on us, we would have been condemned in hell forever.

But God, Who does not desire the death of sinners, but that they be converted and live, promises and grants us pardon—on condition, however, that we forgive our fellowmen. A very just condition this is, and a very light one if we compare how much we owe God and how much our fellowmen owe us. The difference is much greater than between ten thousand talents and a hundred pence, mentioned in today's Gospel, because our debt with God is infinite, without measure. Besides, since God has already forgiven us so many times, gratitude demands that we consider this condition that God imposes as sweet and light.

OUR ENEMY

After all, dear brethren, who is this that we call our enemy? He is our neighbour, our brother, a son of God as ourselves, called to take part in the same inheritance. God now takes him under His care and forbids us absolutely to take vengeance on him. All that we do, good or evil, to the least of men, He considers as done to Himself. It is therefore God Whom we hate, Whom we wish evil, when we hate our enemy.

"But he does not show me due respect, he has insulted me," some might say. Very well, but did not you yourself fail with respect to others? Remember what Our Lord Himself answered those who brought to Him the woman caught in adultery? "He who is without sin among you, let him cast the first stone." Besides, did your enemy treat you as cruelly as Our Blessed Saviour was treated? He did not refuse the kiss of Judas who betrayed Him. He prayed for all those who were accusing Him, calumniating Him and handing Him over to the death of the cross. After this example, is it good for a true Christian to seek revenge?

"Oh, if you only knew what he did to me. He deserves no pardon or consideration." And you—what consideration do you deserve from God? Granting that this man does not deserve it, does not Christ deserve it? He asks it of you, He commands it. If you refuse to forgive, you are no Christian.

"Well, I want to forgive him, but he should first beg forgiveness. He is the one who started it all." Yes, but this does not go at all with the spirit of Jesus Christ Who took the first step in reconciling us sinners back to God. He loved us first, even when we were against Him.

"I forgive him, but I don't want to see him anymore." This is to speak as a heathen and to forgive as a hypocrite, certainly not from the

bottom of the heart. Forgive as God has forgiven you, as He forgives you every day.

TRUE FORGIVENESS

Our Lord ends the wonderful parable of this day with this beautifully clear and final sentence: So also my heavenly Father will do to you, if you do not each forgive your brothers from your hearts. You wish God would forgive you? Forgive your brothers and love them, according to the example of your Saviour on Calvary. Overcome generously your natural feelings of repugnance. Cast off all hatred and ill-feeling, all desire of vengeance. Be always ready to extend a hand of true friendship and charity to those who have offended you.

Our Lord grant us, one and all, to savor more and more the divine sweetness of that prayer that He taught us, and which we repeat every day: "And forgive us our trespasses, as we forgive those who trespass against us."

FR. T. LOPEZ, O.P.

CASES AND QUERIES

PERMISSION FOR THE ERECTION OF THE STATIONS OF THE VIA CRUCIS

The erection of the Stations of the Cross is reserved to the bishops and to the Franciscan fathers who use the prescribed long rites.

1. Is there no shorter formula of erecting the stations, say the sign of the Crucifix blessed for gaining a plenary indulgence for the dying?

2. Is there any way of gaining the indulgences when one is unable to go to the church?

3. When a priest asks permission to erect the stations of the cross is he supposed to pay any fee?

4. Shall the petitioner state whether permission is intended for a set of stations or for several in different places?

* * *

The legislation concerning the erection of the stations of the Cross has undergone some notable changes lately. This faculty was previously reserved, by way of privilege, to Cardinals “unico signo crucis”, (c. 239, § 1, nn. 5, 6); to Bishops “ritibus tamen ab Ecclesia praescriptis”, (c. 394, 1, 1); and to the Master General of the Franciscan fathers who could delegate the faculty to all the members of the Franciscan order. All other priest could obtain the privilege from the Holy See through the Sacred Penitentiary, (Cf. GARCIA, E., *Manuale Parochorum*, p. 764).

Nowadays, however, by virtue of the Apostolic Faculties of Pope Paul VI, all residential Bishops enjoy the power, which can be delegated to Coadjutor and Auxiliary Bishops and a Vicar General, of "granting the priests the faculty by which, with the rites prescribed by the Church, they may erect the Stations of the Cross, even in the open air, with all the indulgences that have been granted to those who make this pious exercise. The faculty cannot be exercised in parochial territory where there is a house of religious who by apostolic indult enjoy the privilege of erecting the Stations of the Cross". (*Apostolic Faculties*, n. 30; *Boletín Eclesiástico*, May-June, 1964, p. 330)

In accordance with the doctrine set aside in the previous lines the solution to the problem herein presented must take the following trend:

1. No. The erection of the Stations of the Via Crucis is to be made in accordance with the rites prescribed by the Church in the Roman Ritual. Since there is no other formula than the one in use, it is necessary that everybody, except Cardinals, follow it.

2. The normal method of gaining the indulgences is by performing the devotion before the wooden cross, properly erected by one who has the faculty. For those lawfully impeded from performing the devotion in the usual way, the indulgences are obtained through the use of a crucifix, blessed for this purpose by a person with faculties to do it, (*Ench. Indulg.*, n. 194, a.)

The sick who are impeded from performing the devotion in the form given above, may gain the indulgences by kissing, or merely gazing upon, a crucifix blessed for the purpose, (*Ib.*, 194, b.)

3. It would not seem unfair to charge a nominal fee to cover chancery expenses.

4. For practical reasons, the petition should be worded in

general terms, leaving up to the Superior the power to define the conditions of the indulg.

FR. TESTERA, O.P.

Law of Abstinence on Last August 14, Friday

It seems that whenever a faculty is granted by the Holy See there is lack of uniformity in interpreting it. No sooner was the dispensation of abstinence on the Eve of Assumption published in the Boletín Eclesiástico, than a different interpretation was given to it, with the consequent confusion on the part of the faithful. In some places, for instance, it was announced that the law of fasting and abstinence had been relaxed by the Holy Father; in others it was announced that only abstinence had been dispensed. May I know what was really dispensed?

* * * *

It is a pity that such a clear faculty as this has been the origin of so much confusion. Its reading is so simple that its wording does not admit of a double interpretation or meaning. With the text of the decree, as published in the last issue of *Boletín Eclesiástico*, before us, we shall try to please our consultant on the matter.

It was stated in the decree that the Holy See, having been requested by many local Ordinaries throughout the world to relax the law of *abstinence*—"abstinentiae lex relaxetur"—on August 14, Friday, conferred the *local Ordinaries* the faculty of dispensing their faithful from the observance of *said law* on the mentioned Friday.

The following two propositions, therefore, may be formulated to render clear our answer to the query:

1) The granted faculty referred *only* to the dispensation of the law of *abstinence*; nothing whatsoever was said about fasting: "*ut abstinentiae lex relaxetur*", "*a dicta lege dispensandi*".

2) Such faculty was given *only to the Ordinaries of the place*, not to the faithful: "*locorum Ordinariis . . . facultatem tribuit*".

The faculty being conferred to the local Ordinaries, it was up to them to give the dispensation from the law of abstinence, not of fasting, to the faithful. We should not have taken for granted that such dispensation had been really given. Had it been conceded, it should have been brought to the knowledge of the faithful. The mere fact that the local Ordinaries were endowed with such power did not mean that the faithful may already enjoy the dispensation. In other words, the law of abstinence, not of fasting, on August 14, Friday, could only be said to have been relaxed where and when the dispensation was actually accorded to the faithful by their local Ordinaries. In the Archdiocese of Manila, for instance, it was only on August 13 when the dispensation was communicated to the parish priests. In *Filipinas*, August 15, 1964, we read:

"The Congregation of the Council has given the bishops of the world the faculty to dispense Catholics from the obligation to abstain from meat on Friday, August 14, eve of the Assumption.

In the Archdiocese of Manila, His Eminence the Cardinal has announced that the obligation to fast on August 14 stands, and in accordance with the council decree, the duty to abstain from meat is being dispensed with.

This dispensation from abstinence applies only this year."

Our consultant does not say whether his local Ordinary gave a similar dispensation or not. So we cannot say whether in his diocese the dispensation from abstinence took place or the faithful were bound to observe it.

FR. E. GARCIA, O.P.

FOREIGN

Scripture scholars reinstated. — Fathers S. Lyonnet, S.J., and M. Zerwick, S.J., whom the Holy Office barred two years ago from teaching Biblical interpretation at the Pontifical Biblical Institute, have been reinstated.

Relic of St. Andrew to return to Patras. — On the occasion of his feastday, the Pope announced that the relic of St. Andrew, which has been kept in the Vatican since the time of Pius II, will be returned to the Orthodox See of Patras this autumn. This gesture, the H. Father said, is to testify to the Pope's veneration for the Greek Orthodox Church and to his intention of opening his brotherly heart to it in the faith and charity of the Lord. The relic, which is the skull of St. Andrew, was brought to Rome for safe-keeping. Pius II received it with the intention of returning it when circumstances would allow.

H. Communion sub altera specie. — Sister Anna Grace, a young religious now physically helpless in Mercy Hospital, Miami, as the result of multiple sclerosis, has been granted a special dispensation by the Holy See to receive Holy Com-

munion under the species of wine. Until the dispensation was granted, Sister Anna Grace had not received Communion for four years.

Closer priest-layman links needed. — Cardinal Meyer of Chicago appealed for better understanding of the role which priest and layman must play in the same mission — the salvation of all. "The priest's own apostolate will grow in vitality and fruitfulness the better he understands the place of the laity in the Mystical Body, and the consecrated role which they have in virtue of their own Baptism and confirmation", the Cardinal said.

Pastoral practice before ordination. — Starting next year, deacons in the diocese of Arras, France, will be ordained priests only after working for a year in a parish church, the Bishop of Arras has announced.

Lay advisory committee. — A committee of laymen has been established by the Bishop of Augsburg, Germany, to advise the Ordinary on diocesan activities. The committee is to make proposals to the bishop on all the issues related to public life.

Equality for women in the lay apostolate. — At a meeting of the Bavarian branch of the German Federation of Catholic Women in Munich, Fr. Karl Rahner, S.J., urged that everything which the Church is proclaiming today about the lay apostolate and its world-wide mission should be applied also to women. Theoretically this position of equality is no longer being disputed, he said, but in practice much still remains to be desired.

Institution for feeble-minded children in Nagasaki. — The Apostolic Internuncio to Japan recently laid the foundation-stone for an institution for feeble-minded children, to be conducted by Franciscan sisters.

Liturgical adaptation in Japan. — The Bishops' Conference of Japan decided that the traditional profound bow will replace genuflection to the Blessed Sacrament and that the practice of genuflecting and kissing the bishop's ring will be abolished, except when required by the liturgy.

Reforms in Panama. — The Bishops of Panama have decreed the elimination of all class distinctions in church ceremonies. They have issued a call to all Christians to study and practice the social teachings of the Church.

Seminary constructed through international cooperation. — In Tru-

jillo, Peru, a new seminary has been constructed with the help of Cardinal Cushing and the German bishops. The seminary has already had more applications than it can handle. Many of the applicants are sons of men who have made the *Cursillos de Cristiandad*. The Trujillo seminary is the third built in Peru with the aid of Cardinal Cushing. The seminary is conducted by the Spanish priests of the Priestly Co-operative Apostolate for Latin America. The faculty is from Majorca, Spain.

Eucharistic Congress. — The 38th International Eucharistic Congress, to be held in Bombay, will serve to meet the challenge of the modern world, the Bishops of India declared in a joint pastoral letter. Through this Congress the Bishops would like to light a torch of hope in the hearts of men, oppressed by the burden of the world's miseries. The many new nations that have recently come into being are anxious to begin a new life and to make their own contribution to the new world of today. The Bishops said that preoccupations with the material aspects of the Congress should never obscure the primacy of the spiritual. They called for prayers and study of the meaning and mystery of the Eucharist, and stressed that the Congress should be attended in a spirit which corresponds to what is primarily a religious event.

LOCAL

SCA's first national convention.—

More than 300 delegates and guests took part in the first national convention of Student Catholic Action held in Tacloban City. Ways and means to win the Philippines for Christ and to bring Christ to the Filipino hearts were the central topics of the lectures delivered by Fr. Jaime Boquiren, O.P., assistant national director of the Catholic Action of the Philippines, Mrs. Asuncion Marquez de Van Arendonk, sociology professor of Ateneo de Manila, Fr. Eugene Moran, S.J., assistant director of the Institute of Social Order, Fr. Francis Senden, C.I.C.M., director of the Asian Social Institute, Fr. Simon Valerio, S.V.D., director of the Christ the King Seminary, and Fr. Robert Davenport, S.M., chaplain of Pax Romana.

Borongan Catholic Action.—

Some 370 Catholic-Actionists took part in the second diocesan convention of Borongan Catholic Action. Theme of the two-day convention was "Consolidation of Catholic Action in the Diocese."

Campaign for registration.—

Catholic Action of Manila will join the nation-wide campaign to get all qualified voters to register in pre-

paration for the 1965 presidential elections.

Anniversary celebrations.—

Some 10,000 faithful from Cagayan Valley and from other parts of the Philippines attended the 10th anniversary of the canonical coronation of Our Lady of Piat. Simultaneously, Catholic Action held its second diocesan convention. Discussion subjects included the layman's role in the liturgy, in the promotion of vocations and in the service to the community.

Missionary work in Cotabato.—

In terms of the number of souls benefited by their work, the 35 sisters of the secular institute of the Oblates of Notre Dame in Cotabato have done tremendous missionary work during the first six months of this year. Religious instruction has been given to 48,801 children and adults in schools; in 312 barrios 4,585 souls have been prepared for First Communion, 89 persons were converted and baptized, 58 marriages were revalidated, Confirmation was arranged for 16 adults, and 3,013 adults were prepared for Confession. The same Sisters also prepared 147 couples for marriage and helped 40 souls to receive the Sacrament of the Sick.

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Here is a book highly commendable as a good companion for the priest who has to prepare his sermons, for the professor who lectures in religion, and for the faithful at large who would like to follow up closely the gospel narrative. We would even suggest this work as the most helpful aid for the course on the life of Christ in Catholic colleges and institutes.

The clear cut, yet flexible principles adopted for the synoptic, or side to side, presentation of the material in the four gospels; the table of contents so simple and so complete in the numerical references to the evangelical text; the disposition of the writing by fix spaces and not by columns; the inclusion in italics of the parallel sections having different context; the uniformity and neatness of the titles for the portions of the narrative made as small as possible; even the good device of setting aside in the left margin the number indicating the verses irrespective of the exact word where the verse starts, render this work outstanding and really excellent among the published harmonies of the Gospels.

The material presentation of the book in type, paper, printing is a masterpiece of book workmanship.

Naturally we do not agree, academically speaking, with the distribution of the public life of Jesus into just: A. *Our Lord in Galilee*, B. *Our Lord Outside Galilee*, and C. *Our Lord in Judea*, because the historical development does not fit unto so simple a pattern. Notwithstanding we do acknowledge that it serves well the practical main purpose of the authors, and that it renders easy to the reader the retention of Jesus' message.

What we would recommend the authors is to provide the book with a good set of short notes, and this as soon as possible in the very next edition. First of all, the present is a Catholic edition of the Gospels, and catholics must not be shy to comply with the standing regulations of the Church in this matter; so much the more that the presence of some little help to the right understanding of the ancient and in many aspects exotic literary production contained in the Gospels is scientifically speaking sound. Secondly, a "harmony of the four Gospels" brings forward to the attention of the reader many important and troublesome problems, or doubts, whose solution scape the training of most of the readers.

Such a nice work should have a permanent place in English Catholic literature.

FR. JESUS M. MERINO ANTOLINEZ, O.P.

LACORDAIRE, A BIOGRAPHICAL ESSAY, by Lancelot C. Shepard, London, Burns & Oates, 184 pags., 1964.

This book contains a short account of the life of the famous Father Lacordaire, O.P. The reader will enjoy its simple, yet, beautiful, absorbing style. Every moment of Lacordaire's life, though in brief, is recorded here, and not unlike as when one reads a masterpiece, the reader goes through all the emotions of the re-enacted scenes. The life of Father Lacordaire actively centered around the revolutions and liberal movements of XIX century's France, with all the agonies of the Church at every awkward situation. In the book, therefore, the reader is brought along the way of all these dramatic, and tragic, at times, events. Lacordaire lost his faith as a boy; he returned to the faith as a young lawyer; then he became an over-matured seminarian at St. Sulpice, a restless young priest with Laménais and Montalambert in *L'Avenir*, the Master of the *Verbum* at Notre Dame, the Friar Preacher at Rome, the Restorer of the Dominicans in France, and the Founder of the Teaching Order. Many a famous name in France and Rome at the period has a place in this book, and in the midst of them all, the image of Lacordaire, here portrayed, emerges ever resplendent in the purest light. Lacordaire's mind and far-off vision seem that of a prophet impelling him ahead of his times to take a seat among the Fathers of the II Vatican Council.

Unfortunately, however, this book has two defects. One is a minor one for an outsider. In the Chapter dealing with the observance in the Dominican Order, some rather general affirmations are not too accurate and the author does not seem to know about the *Codex Ruthenensis* (1228), in which the Constitutions O.P. are contained as they came, almost to every phrase, from the hand of St. Dominic. The information here given to this regard should therefore be put up-to-date.

The other defect is unpardonable in a book written with such love and admiration for Father Lacordaire. The author does not present Father Lacordaire's interior life, the life of a true saint in the Church of God. In this point the author falls short of a historian whose duty is "*nil veri non audeat*", no matter what his personal likings may be. Less forgivable still is the reason for his omission. The author contends that Lacordaire's interior life is a "*left over*" of the Quietist and Jansenist controversies in France (p. 177). This interpretation is false and is downright contradicted by every breath of Lacordaire's mind and heart to the last moment of his life. The author could have found in the life of St. Dominic, a fountain-head of mysticism in the Church, the true source of Lacordaire's spirituality, and, indeed, the very inspiration of his successful activity. Here too, the author fails as a historian, "*Nihil falsi audeat*".

FR. QUINTÍN M. GARCÍA, O.P.