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VOL. XXXVIII

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Editorial

THE TRAILS OF MEN AND THE WAY OF GOD

Nature is a good master for learning the difference existing between the trails of men and the way of God.

Take the process of feeding. Were we able to follow with transpiercing eyes the stages undergone by the cud of our meals, how many a disgusting sight we should have! And yet, the beauty of the fairest maiden, and the strength of the bravest man, and the vim of the happiest child has to be traced back to a healthy feeding.

This lesson is to be remembered in view of the scandal that starts going on now-a-days.

The news-machinery of the whole world has become an improvised theologian on the occasion of the Second Vatican Ecumenical Council, and it scrutinises, and shouts to the winds, all the precisions, imprecisions, waverings, arguments, tendencies, parties, confessions, apologies and shocks of the Fathers. The style, the wit and the relish of the reports are not too catholic-minded. The result is a budding disrespect and mistrust towards "some members of the catholic hierarchy", be they "progressive"

or "old fashioned", and in certain quarters a thin feeling of insecurity, as if the devotions and the doctrine and the life dear to catholic hearts were endangered by some bishops, who must be the ministers of the Holy Ghost. This is a scandal by no means insignificant.

We priests, who are acquainted with the history of the Church, know that our "extraordinary" Ecumenical Council is just a common-place-one in length, procedures and behaviour among the other Ecumenical Councils. We also know, because we have studied it long ago, that only the last and the definitive decision conveys the authority of God and demands our faithful acceptance. Now... the last decision of the Second Vatican Ecumenical Council might be coming years ahead from now!

We must remember this and recall it to our faithful, because we must stop the scandal of an inconsiderate publicity.

We, and they, must pray for the Council confident that across the trails of the men who are thinking together on the problems of our modern Catholic Life the Holy Spirit will trace for the Church of Jesus Christ the right way of God.

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

THE POPE SPEAKS

POMP AND CIRCUMSTANCE IN THE VATICAN

"Tu es Petrus." The words of Christ that are written on the monumental frieze of the St. Peter's Basilica in Rome take form in the person of the Pope when he enters the church for a general audience. It is almost as if he were Peter returned to life. But, the pilgrims may ask themselves, if he is Peter, why all the pomp and circumstance? The Pope discussed this question in one of his allocutions.

Some rejoice over the glorious atmosphere of a papal audience. They see in it an almost prophetic reflection of the Church triumphant in the Church militant. To them it is a great consolation as well as a motive for hope that the Peter of the Gospel and of Paradise is thus being honored in his modest Successor.

Others, however, who do not so easily identify Peter and the Pope, ask themselves what the reason is of all the exterior splendour. It speaks of glory and victory, but who can forget the continuous afflictions which the Church and the Pope have to suffer? Would the poor garment of a fisherman and pilgrim not present a truer image of Peter than the pontifical and regal robes donned by his Successor?

Perhaps. But the one does not exclude the other. One should understand the right significance of the exterior solemnity in the Vatican. The grandiose setting of a papal audience is an act of faith by which the Church proclaims: Yes, it is him, it is Peter. The magnificent cult is not a sign of vanity, but a resounding celebration of the Gospel truth of the Apostolic Succession.

The honours done to the Pope as the Successor of Peter are not intended for his human person, but for the apostolic mission with which the Pope is entrusted. They regard the powers which have been put in his hands, and his authority of Master, Priest and Pastor.

Properly speaking the honours done to the Pope reach further than Peter. They go ultimately out to the glorious Christ, to Whom we owe everything and Whom we can never honour enough.

*(L'Osservatore Romano, éd. hebdomadaire en langue française,
24 juillet 1964)*

ECCLESIAM SUAM.

During the general audience of the 5th of August the H. Father announced that he had completed his first encyclical letter. The Pope briefly commented on the intentions which had inspired him in composing the document.

The encyclical letter *Ecclesiam Suam* does not have a doctrinal character. The H. Father did not wish to treat particular theological or doctrinal questions because he thought that his first encyclical should have the character of a confidential communication. The Pope was also of the opinion that he should not touch upon questions which are before the Vatican Council.

The letter, then, gives expression to the Pope's feelings and thoughts. It speaks of the things which are foremost in his mind, and of the dispositions which he would like to awaken in the hearts of the bishops and the faithful.

The encyclical speaks of the things which the H. Father thinks that the Church must do in order to be faithful to her mission. The Pope indicates three ways. The first one is *spiritual*, and concerns the awareness which the Church should have of herself. The second is *moral*, and concerns the ascetical,

practical and canonical renewal which the Church needs in order to be in conformity with her awareness of herself so that she may be pure, holy, strong and authentic. The third way is *apostolic*, and is indicated by the word which is so frequently used nowadays: the dialogue. This way regards the manner and style which the Church should adopt in her ministerial activity.

Some may have the impression that the Pope omitted to tackle the big and urgent problems of our times. The reasons for this omission have been mentioned already. All the same the letter speaks of criteria which permit to consider those problems better in the light of Christ, and to solve them in obedience to the inspirations of the H. Ghost. The Pope makes allusions to the problem of peace, to the relations between the Christian life and the economical life, to the dialogue with the profane and atheist world, and with the world of the non-Christian religions and the community of Christian Churches that are separated from the Catholic Church.

*(L'Osservatore Romano, éd. hebdomadaire en langue française,
14 août, 1964)*

MESSAGE FROM ORVIETO.

On the occasion of a pilgrimage to Orvieto the H. Father pronounced a discourse on the H. Eucharist in commemoration of the 7th centenary of the Bull Transiurus by which Urban IV extended the feast of Corpus Christi to the universal Church.

How does the Eucharistic Mystery find us disposed? Does it find us faithful, enthusiast and elated in a frank and total adhesion to the *mysterium fidei*? Or does it find us hesitant and troubled by doubts? Or perhaps anxious and critical, and intent to resolve the abstruse words of Christ in a facile formula? Or does it find us indifferent, refractory? The question is important, for the answer amounts in last analysis to the acceptance or refusal of Christ Himself.

We have been brought up with the idea that certitude is measured by direct tangible experience. Then, our psychology is dominated by the images which literature and the visual arts conjure up. This makes that our modern mentality has difficulty in receiving the ineffable annunciation of the Eucharist: *This is my Body, this is my Blood*, in a sure faith and in sincere piety. But whereas we may have more difficulty in grasping the Reality which the Sacrament represents than previous generations, modern man is better disposed to understand the *why* of the Eucharist.

We consider three aspects in the Eucharist, as St. Augustin says. First, what we see: bread and wine; secondly, that what we believe to be present under the figures of bread and wine: the Body and Blood of Christ; thirdly, that which is meant by the presentation of the Body and Blood of Christ under the form of bread and wine: Christ, Who, using His divine power, has clothed Himself in this manner in order to affirm as expressively and clearly as possible that He wants to be an interior food that is multiplied for all.

Christ has wanted to speak to us through signs in order to make us understand that He is the Bread without which man cannot live. Our attitude toward the Eucharist therefore amounts to a choice for or against Christ.

For modern man the problem is whether the bread of this world, namely its economical and temporal goods, is sufficient to satisfy his hunger for life. Must the quest and enjoyment of the terrestrial bread ignore the Bread from Heaven, that is, Christ and the Faith? And if we can and must give to Christ and His gospel the primacy due to them, can we do so without depriving ourselves of the terrestrial bread which is also a gift of God, indispensable in our present state, and blessed by Christ to the extent of making it a sacrament of His presence amongst us?

The H. Father's message from Orvieto is that modern man must not think that he can find another food to appease his insatiable hunger for life except the Faith, and Communion with

Our Lord; that modern man must not believe that he must renounce to seek the bread of the religious life in order to obtain the terrestrial bread which he needs; that modern man must not think that the treasures of faith and beauty which come down to him from history and Catholic tradition have now only archeological and folkloristic value; that modern man must believe that the one who seeks, in Christ's name, the Kingdom of God before all things, will also find the natural goods of science, technique, labour and art; that modern man must believe today more than ever that Christ is necessary in order to understand how our desire for liberty, maturity, social progress and peace are in accord with the truth and the life; lastly, that modern man must believe that the humble and fervent faith which Christ asks us to have in the Eucharist is for the good of our redemption, our salvation and our happiness.

*(L'Osservatore Romano, éd. hebdomadaire en langue française,
21 août 1964)*

LITTERAE ENCYCLICAE

PAULI PAPAE VI

"ECCLESIAM SUAM"

(Continuatio)

III.

Tertio hoc loco est animadvertendum quam mentem quamve voluntatem oporteat catholicam Ecclesiam gerere erga huius temporis homines: et nimirum illi investigandum quasnam consuetudines cum hominum societate in praesenti faciat. Accidit enim ut, si Ecclesia seipsam cotidie altius noscat, et exemplar nitatur exprimere, quod Christus illi proposuit, plurimum existimetur ea differre ab hominum sensu et usu, inter quos vivit at quosque se applicare studet.

De qua distantia et discrimine palam nos Evangelium iis locis admonet, ubi de *mundo* agit, hoc est vel de hominum communitate, a lumine fidei atque a gratiae dono aliena; vel de humana societate, quae de optimo etiam rerum statu, in quo se versari putat, inaniter gloriatur, cum persuasum habeat, sibi suas vires esse satis ad prosperitatem expletam, diuturnam, frutuosam adipiscendam; vel de humana gente, quae pessimam esse rata suarum rerum condicionem, se vehementer abicit, atque sua vitia, impotentias suas, suas animi aegrotationes asseverat esse non modo necessaria, et insanabilia, sed etiam exoptanda, proinde quasi sint certissima suae libertatis et sinceræ suae originis indicia. Atqui Christi Evangelium, quod, saepe subtili et nonnumquam acerrima sinceritate adhibita, hominum miseras et novit, et arguit, et condonat, et sanat, neque hinc vanam eorum opinionem admittit qui naturalem hominis bonitatem affirmant, tamquam si homo sibimet sufficiat, neque aliud desideret nisi ut suo arbitratu seipsum explicare possit; neque illinc assentitur iis, qui sine spe in insanabili humanae naturae corruptela quiescunt. Omnino Christi Evangelium est lumen, est novitas, est robur, est vitae restitutio, est salus. Hoc propterea Evangelium novum et diversum parit vitae genus,

ENCYCLICAL LETTER

OF POPE PAUL VI

"ECCLESIAM SUAM"

(Continued)

III

THE DIALOGUE

There is a third attitude which the Catholic Church should adopt at this period in the history of the world, an attitude characterized by study of the contacts which the Church ought to maintain with humanity. If the Church acquires an ever-growing awareness of itself, and if the Church tries to model itself on the ideal which Christ proposes to it, the result is that the Church becomes radically different from the human environment in which it, of course, lives or which it approaches.

The Gospel makes us recognize such a distinction when it speaks to us of "*the world*", i.e. of humanity opposed both to the light of faith and to the gift of grace, of humanity which exalts itself in a naive optimism which believes that its own energies suffice to give man complete, lasting, and beneficent self-expression; or, finally, of humanity which plunges itself into a crude form of pessimism which declares its own vices, weaknesses, and moral ailments to be fatal, incurable, and perhaps even desirable as manifestations of freedom and authenticity. The Gospel, which recognizes, denounces, pities, and cures human misfortunes with penetrating and sometimes with heart-rending sincerity, does not yield to any illusions about the natural goodness of man (as if he were sufficient unto himself and as if he needed nothing else than to be left to express himself according to his whims), nor to any despairing resignation to the incurable corruption of human nature. The Gospel is light, it is newness, it is energy, it is rebirth, it is salvation. Hence, it both creates and defines a type of new life, about which the New

de quo cum Novi Testamenti paginae identidem mirabilia praedicant, tum vero S. Paulus haec nos nominatim admonet: *Nolite conformari huic saeculo, sed reformamini in novitate sensus vestri, ut probetis quae sit voluntas Dei bona et beneplacens et perfecta*³⁸.

Porro discrepantia inter vitam christianam et profanam ex eo etiam proficiscitur quod iustificationem re vera sumus consecuti, huiusque rei exinde conscientiam adepti sumus; quae quidem iustificatio in nos manavit, idcirco quia mysterii Paschalis, imprimis per sacrum Baptismum participes facti sumus, quem scilicet veram regenerationem ducamus oportet, nos eodem S. Paulo his verbis docente: *... quicumque baptizati sumus in Christo Iesu, in morte ipsius baptizati dumus. Consepulti enim sumus cum illo per baptismum in mortem; ut quomodo Christus surrexit a mortuis per gloriam Patris, ita et nos in novitate vitae ambulemus*³⁹.

Itaque peropportune nostri huius temporis christianus homo sibi repraesentat singulare hoc et mirabilae vitae genus; utpote quo permoveri queat tum ad laetandum de sua dignitate, tum ad contagionem, quae circumcirca urit, humanae miseriae fugiendam, tum ad se subducendum ab humani fastus praestigiis.

Quibus de rebus Gentium Apostolus ita suae aetatis christianos hortabatur: *Nolite iugum ducere cum infidelibus. Quae enim participatio iustitiae cum iniquitate? aut quae societas luci ad tenebras? ... aut quae pars fidei cum infideli?*⁴⁰. Hanc ob causam quae in praesenti educatores praeceptoresque in Ecclesia agunt, eos necesse est catholicam iuventutem commonefacere praestantissimae condicionis suae, atque officii, quod inde nascitur, vivendi in hoc mundo, non autem ad huius mundi sensum, convenienter ad hanc precationem, a Christo Iesu pro discipulis suis factam: *Non rogo ut tollas eos de mundo, sed ut serves eos a malo: de mundo non sunt, sicut et ego non sum de mundo*⁴¹. Quam precationem asciscit sibi Ecclesia.

Nihilominus tamen huicemodi discrimen non idem significat atque disiunctionem; neque negligentiam declarat, neque metum, neque contemptionem. Etenim cum Ecclesia se ab hominum genere discernit, adeo huic non obsistit, ut potius cum eo coniungatur. Nam, haud secus atque medicus, qui, quoniam pestilitatis insidias novit, seipsum quidem aliosque a contagione prohibet, sed simul aegrotis sanandis studiosam dat operam, ita Ecclesia, non modo misericordiam ab optimo Deo sibi impertitam, per sui solius commodum impertitam esse

³⁸ Rom. 12, 2.

³⁹ Ibid. 6, 3-4.

⁴⁰ 2. Cor. 6, 14-15.

⁴¹ Io. 17, 15-16

Testament teaches us a continuous and remarkable lesson which is expressed in the warning of St. Paul: *"You must not fall in with the manners of this world; there must be an inward change, a remaking of your minds, so that you can satisfy yourselves what is God's will, the good thing, the desirable thing, the perfect thing"* (Rom. 12, 2).

This distinction between the life of the Christian and the life of the worldling also derives from the reality and from the consequent recognition of the sanctification produced in us by our sharing in the paschal mystery and, above all, in holy baptism, which, as was said above, is and ought to be considered a true rebirth.

Again St. Paul reminds us of this truth: *"We who were taken up into Christ by baptism have been taken up, all of us, into his death. In our baptism, we have been buried with him, died like him, that is, just as Christ was raised up by his Father's power from the dead, we too might live and move in a new kind of existence"* (Rom. 6, 3-4). It will not be amiss if the Christian of today keeps always in view his original and wondrous form of life which should not only sustain him with the happiness that results from his dignity but also protect him from an environment which threatens him with the contagion of human wretchedness and with the seduction of human glory.

See how St. Paul himself formed the Christians of the primitive Church: *"You must not consent to be yokefellows with unbelievers. What has innocence to do with lawlessness? What is there in common between light and darkness? How can a believer throw in his lot with an infidel?"* (2 Cor. 6, 14-15). Christian education will always have to remind the student today of his privileged position and of his resultant duty to live in the world but not in the way of the world, according to the above mentioned prayer of Jesus for his disciples: *"I am not asking that thou shouldst take them out of the world, but that thou shouldst keep them clear of what is evil. They do not belong to the world, as I, too, do not belong to the world"* (Jo. 17, 15-16). And the Church adopts this prayer as its own.

But this distinction is not a separation. Neither is it indifference or fear or contempt. When the Church distinguishes itself from human nature, it does not oppose itself to human nature, but rather unites itself to it. Just as the doctor who, realizing the danger inherent in a contagious disease, not only tries to protect himself and others from such infection, but also dedicates himself to curing those who have been stricken, so too the Church does not make an exclusive privilege of the mercy which the divine goodness has shown it, nor does it dis-

non putat, neque, ob praeclaram suam condicionem, huius expertes sentit esse negligendos; sed propter eam causam quod salutem ipsa accepit, idcirco propensioorem voluntatem amoreque vehementiorem confert cum erga eos qui proximi sint, tum erga eos, ad quos, per conatum omnes faciendi salutis consortes, adire possit.

Si revera Ecclesia, quemadmodum diximus, novit qualis ex Dei voluntate ipsa existat, tum in eam provenit singularis virium plenitudo; ad quam veluti adiunguntur sive necessitas eas in omnes infundendi, sive perspicua conscientia pariter mandati divinitus accepti, et nuntii quocumque vulgandi. Ex his videlicet initium capiunt et debitum Evangelii disseminandi, et officium docendi omnes gentes, et partes traducendi apostolicas curas in aeternam hominum salutem quaerendam. Profecto non est satis constanter in fide versari. Quamvis enim haud quidem sit dubium, quin veritatis et gratiae thesauri, hereditate nobis a christianae fidei patribus traditi, sint servandi integri atque etiam tuendi, S. Paulo monente: *depositum custodi*⁴²; tamen neque custodia, neque defensione plane expleantur officia, quibus obstringitur Ecclesia erga data sibi dona. Quippe bona, a Christo Ecclesiae tributa, suapte veluti natura postulant, ut simul ea aliis subiciat, simul dispertiat inter alios; quandoquidem, ut palam est nobis, in eo nuntio: *Euntes ergo docete omnes gentes*⁴³, supremum continetur iussum a Christo Apostolis descriptum. Quorum nempe nomine delegatum officium designatur, quod nullo modo praeteriri potest. Ad Nos quod attinet, intimam huiusmodi caritatis impulsione, quae eo tendit, ut in externum ipsa transeat donum caritatis, usitato iam nomine colloquium appellabimus.

Iamvero Ecclesiae in colloquium veniendum est cum hominum societate, in qua vivit; ex quo fit ut eadem veluti speciem et verbi, et nuntii, et colloquii induat.

Cum futurum sit ut, quemadmodum pro explorato habetur, Concilium ad hanc Ecclesiae peculiarem praecipuamque agendi rationem intendat cogitationes suas et studia, nolumus propterea huius generis argumentis parem dare operam, ne Concilii Patribus non sit integrum eadem distincte pertractare. Nobis hoc unum in animo est, Venerabiles Fratres, quaedam vobis ad meditandum proponere, antequam in tertiam Concilii sessionem coeatis; ut nimirum Nobis et vobis clarius pateat, quibus primum causis Ecclesia ad colloquium incitetur, quae deinde rationes sint sibi sequendae, quod denique sibi propositum habeat. Voluntas namque Nostra hoc dumtaxat fert, ut animos comparemus, neque ullas quaestiones definite expdiamus.

⁴² I Tim. 6, 20

⁴³ Matth. 28, 19.

tort its own good fortune into a reason for disinterest in those who have not shared it; but rather in its own salvation it finds an argument for interest in and for love for anyone who is either close to it and can at least be approached through universal effort to share its blessings.

If, as We said before, the Church has a true realization of what the Lord wishes it to be, then within the Church there arises a unique sense of fullness and a need for outpouring, together with the clear awareness of a mission which transcends the Church, of a message to be spread. It is the duty of evangelization. It is the missionary mandate. It is the apostolic commission. An attitude of preservation of the faith is insufficient. Certainly we must preserve and also defend the treasure of truth and of grace which has come to us by way of inheritance from the Christian tradition. *"Keep safe what has entrusted to thee"*, warns St. Paul (I Tim. 6, 20). But neither the preservation nor the defence of the faith exhausts the duty of the Church in regard to the gifts which it possesses. The duty consonant with the patrimony received from Christ is that of spreading, offering, announcing it to others. Well do we know that *"Going, therefore, make disciples of all nations"* (Mt. 28, 19) is the last command of Christ to His Apostles. By the very term "apostles" these men define their inescapable mission. To this internal drive of charity which tends to become the external gift of charity We will give the name of dialogue, which has in these days come into common usage.

The Church should enter into dialogue with the world in which it exists and labours. The Church has something to say; the Church has a message to deliver; the Church has a communication to offer.

It is no secret that this important facet of the contemporary life of the Church will be specially and fully studied by the Ecumenical Council, and We have no desire to undertake the concrete examination of the themes involved in such study, in order to leave to Fathers of the Council full freedom in discussing them. We wish only to invite you, Venerable Brethren, to preface such study with certain considerations in order that we see more clearly the motives which impel the Church toward the dialogue, the methods to be followed, and the goals to be achieved. We wish to give, not full treatment to topics, but proper dispositions to hearts.

Nec, pro eo quod persuasum habemus huius exempli colloquium fore Nostro Apostolico officio consentaneum et proprium, Nobis est secus agendum; utpote qui vias et rationes pastoralis muneris sustinendi quasi hereditate a Decessoribus Nostri proximi saeculi acceperimus. Initio docemur a Leone XIII, Pontifice mira magnitudine et sapientia, qui, prudentem illum scribam imitatus in Evangelio laudatum qui *similis est homini patrifamilias, qui profert de thesauro suo nova et vetera*⁴⁴, cum dignitate repraesentato Apostolicae Sedis magisterio, totus incubuit ad quaestiones explicandas, quas recens aetas invexisset, nimirum Christi verbis adhaerescens. Docemur deinde ab eius Successoribus qui, ut in confesso est, eius vestigia sunt persecuti.

Nonne Decessores Nostri, imprimis autem Pius XI et Pius XII, veluti patrimonii loco, nobis praestantissimum doctrinarum thesaurum reliquerunt, quibus eo providenter nisi sunt, ut non recondita quadam ratione usi, sed linguae commercio nostri huius temporis proprio, divinas cogitationes cum hominum cogitationibus quodammodo coniungerent? Et quid aliud est huiusmodi apostolicum conatum, nisi certum colloquium? Ad hoc, nonne, proximus Decessor Noster fel, rec. Ioannes XXIII, visus est fidenter et aperte agere, ut divinas veritates, quoad fieri posset, ad usum captumque hominum, qui nunc sunt, admooveret propius? Nonne Concilium ipsum ex eo, quod sibi proposuit, pastoralis munere, illuc contendit iure meritoque, ut christianus nuntius in cogitationes influat, in verba, in cognitiones, in mores, in sensa hominum, qui in terrarum orbe hodie vivunt et animis aestuant? Antequam mundum ad fidem traducamus, immo vero ut traducamus, ad mundum oportet accedamus, cum eoque loquamur.

Quod attinet ad Nos tenuissimos, quamvis collibeat de Nobismetipsis tacere, aliorumque oculos in Nos neutiquam convertere facere tamen non possumus quin, dum Nosmet ultro sive collegio Episcoporum sive christiano populo sistimus, consilium Nostrum aperiamus in eo perstandi incepto, in eoque conatu—si per exiguas vires Nostras licuerit, sique praesertim Dei gratia concesserit facultatem—ut reverenter, ut sedulo, ut amanter adeamus ad homines, inter quos Deus dedit ut viveremus. Adibimus scilicet ea mente homines, inter quos Deus dedit ut viveremus. Adibimus scilicet ea mente homines, ut primum eorum animos intellegamus; ut tum iis veritatis et gratiae dona subiciamus, quorum Nos Deus constituit custodem; ut postremo eos divinae Redemptionis consortes faciamus et spei, quae inde est nobis injecta. Haerent enim animo Nostro infixae ea Christi verba, quae per tenuem et constantem laborem Nostra facere velimus: *Non*

⁴⁴ Ibid. 13, 52.

Nor can We do otherwise in Our conviction that the dialogue ought to characterize Our apostolic office, heirs as We are of such a pastoral approach and method as has been handed down to Us by Our predecessors of the past century, beginning with the great, wise Leo XIII. Almost as a personification of the Gospel character of the wise scribe, who, like the father of a family, "*knows how to bring both new and old things out of his treasure-house*" (Mt. 13, 52), in a stately manner he assumed his function as teacher of the world by making the object of his richest instruction the problems of our time considered in the light of the word of Christ. Thus, also, did his successors, as you well know.

Did not Our predecessors, especially Pope Pius XI and Pope Pius XII, leave Us a magnificently rich patrimony of teaching which was conceived in the loving and enlightened attempt to join divine to human wisdom, not considered in the abstract, but rather expressed in the concrete language of modern man? And what is this apostolic endeavour if not a dialogue? And did not John XXIII, Our immediate predecessor of venerable memory, place an even sharper emphasis on its teaching in the sense of approaching as close as possible to the experience and the understanding of the contemporary world? And was not the Council itself assigned — and justly so — a pastoral function which would be completely focused on the injection of the Christian message into the stream of the thought, of the speech, of the culture, of the customs, of the strivings of man as he lives today and acts in this life? Even before converting the world, nay, in order to convert it, we must meet the world and talk to it.

Concerning Our lowly self, although We are reluctant to speak of it and would prefer not to attract to it the attention of others, We cannot pass over in silence, in this deliberate communication to the episcopal hierarchy and to the Christian people, Our resolution to persevere, so far as Our weak energies will permit and, above all, so far as the grace of God will grant Us the necessary means, in the same direction and in the same effort to approach the world in which Providence has destined Us to live, with all due reverence to be observed in this approach, and with all due solicitude and love, in order that We may understand it and offer it the gifts of truth and of grace of which Christ has made Us custodians in order that We may communicate to the world our wonderful destiny of redemption and of hope. Deeply engraved on Our heart are those words of Christ which We would humbly but resolutely make Our own: "*When God sent his*

*enim misit Deus Filium suum in mundum, ut iudicet mundum, sed ut salvetur mundus per ipsum*⁴⁵.

En igitur tenetis, Venerabiles Fratres, quae sit huiusce colloquii excellentissima origo, in ipsius Dei mente posita. Suapte natura religio necessitudinem quandam flagitat inter Deum et hominem, quae precatione declaratur, utpote quae aliquod colloquium habeatur. Tum etiam revelatio — id est ratio superna, quam Deus ipse cum hominibus instauravit — quasi quoddam colloquium haberi potest, quo Verbum Dei sive per incarnationem, sive in Evangelio loquitur. Colloquium paternum et sanctum inter Deum et homines, quod post miserum Adae casum abruptum erat, postea per aetates et tempora redintegratum est. Re enim vera historiae humanae salutis hoc longum et varium colloquium produnt, quod Deus mirifice cum hominibus inchoat cum iisdemque multimodis protrahit. In huiusmodi prorsus Christi inter homines quasi sermocinatione⁴⁶ aliquid Deus de se demonstrat, de suae vitae arcano, de sua videlicet unica essentia, Personis trina. Simul autem significat, hinc qualis a Nobis agnosci velit, uti Amor plane; illinc qua ratione velit sibi et honorem et officium a nobis adhiberi, amorem certe ut nihil supra nobis imperans. Ad colloquium id genus, quod identidem fit crebrum et fiduciae plenum, cum puer vocatur, tum mysticis disciplinis initiatus homo, cuius animi vires eo sane explentur.

Hoc igitur nomine opus est nos veram huiusmodi et inenarrabilem colloquii consuetudinem intueri, quam Deus Pater, per Iesum Christum in Spiritu Sancto aperuit et nobiscum instituit: si modo nos, hoc est Ecclesia, intellegere cupimus, quaenam sit nobis cum hominibus in-eunda atque intendenda necessitudo.

Itaque quoniam salutis colloquium primus ipse Deus coepit, quia *ipse prior dilexit nos*⁴⁷, oportet idcirco nos primi petamus cum hominibus colloquium, neque exspectemus dum alii ad colloquium nos vocent.

Cum salutis colloquium a caritate bonitateque Dei ortum sit, quia sic *Deus dilexit mundum, ut Filium suum unigenitum daret*⁴⁸, necesse propterea est, nos nulla alia re nisi ferventi et sincero amore ad colloquium permoveri.

Ex eo quod colloquium salutis neque ad merita relatum est eorum quibuscum serendum esset, neque ad exitus, quos esset habiturum,

⁴⁵ Io. 3, 17.

⁴⁶ cfr. Bar. 3, 38.

⁴⁷ 1 Io. 4, 19.

⁴⁸ Io. 3, 16.

Son into the world, it was not to reject the world, but so that the world might find salvation through him" (Jo. 3, 17).

See, then, Venerable Brethren, the transcendent origin of the dialogue. It is found in the very plan of God. Religion, of its very nature, is a relationship between God and man. Prayer expresses such a relationship in dialogue. Revelation, i.e. the supernatural relationship which God Himself, on His own initiative, has established with the human race, can be represented as a dialogue in which the Word of God is expressed in the Incarnation and therefore in the Gospel. The fatherly and holy conversation between God and man, interrupted by original sin, has been marvellously resumed in the course of history. The history of salvation narrates exactly this long and changing dialogue which begins with God and brings to man a many-splendoured conversation. It is in this conversation of Christ among men (cf. Bar. 3, 38) that God allows us to understand something of Himself, the mystery of His life, unique in its essence, trinitarian in its Persons; and He tells us finally how He wishes to be known; He is Love; and how He wishes to be honoured and served by us: love is our supreme commandment. The dialogue thus takes on full meaning and offers grounds for confidence. The child is invited to it: the mystic finds a full outlet in it. We need to keep ever present this ineffable, yet real relationship of the dialogue, which God the Father, through Christ in the Holy Spirit, has offered to us and established with us, if we are to understand the relationship which we, i.e. the Church, should strive to establish and to foster with the human race.

The dialogue of salvation was opened spontaneously on the initiative of God: "*He (God) love us first*" (I Jo. 4, 10); it will be up to us to take the initiative in extending to men this same dialogue, without waiting to be summoned to it.

The dialogue of salvation began with charity, with the divine goodness: "*God so loved the world as to give His only-begotten Son*" (Jo. 3, 16); nothing but fervent and unselfish love should motivate our dialogue. The dialogue of salvation was not proportioned to the merits of those toward whom it was directed, nor to the results which it would achieve or fail to achieve: "*Those who are healthy need no physician*" (Lc. 5, 31); so also our own dialogue ought to be without limits or ulterior motives.

siquidem *non egent qui sani sunt medico*⁴⁹, proinde nequum est nostrum etiam colloquium neque circumscribi finibus, neque ad nostram utilitatem accommodari.

Adeo afuit ut quisquam vi cogeretur venire ad colloquium salutis, ut is magis amoris impulsione invitaretur. Qua invitatione, quamquam grave onus eius animo impositum est, ad quam pertinuit⁵⁰, relicta tamen est ipsi potestas aut veniendi ad colloquium, aut illud fugiendi; quin immo Christus sive miraculorum numerum⁵¹, sive eorumdem vim probativam cum ad condiciones tum ad voluntatem audientium aptavit⁵²; eo nimirum consilio, ut iidem iuvarentur ad libere assentiendum divinae revelationi, neque exinde suae assensionis praemio carerent. Eodem modo munus Nostrum, quamvis veritatem certam et salutem necessariam nuntiet, nullam tamen praeferet externae coercionis rationem; immo contra, legitimas vias humanae comitatis, intimae persuasionis, communisque colloquii inibit; atque salutis donum praebebit, uniuscuiusque sive privati hominis sive civis salva libertate.

Quia salutis colloquium omnibus ad unum patuit, ad omnesque nullo discrimine spectavit⁵³, ideo colloquium nostrum, quoad posimus, oportet sit universale, hoc est catholicum, omnibusque aptum, extra eos qui aut illud prorsus fugiant, aut ementiantur se illud accipere velle.

Quia salutis colloquium, antequam plane succederet, plerumque et parva habuit initia, et gradus processusque accepit subsequentes⁵⁴, propterea decet nos ad colloquium vocantes, ut hominum ita temporum tardas intueri progressionem, et horam exspectare, qua illud Deus fructuosum efficiat. Neque tamen hanc ob causam in crastinum nos id reiciemus, quod hodie ad finem perducere possumus. Par enim est nos, tum in sollicitudine esse de horae opportunitate, tum de magno temporis pretio, ut oportet, sentire⁵⁵. Hodie, hoc est cotidie, colloquium nostrum redintegrandum est; et quidem prius a nobis quam ab iis, ad quos dirigatur.

Etenim, ut cuique manifestum est consuetudines inter Ecclesiam et hominum societatem multis diversisque modis effici ipsae possunt. Si rem dumtaxat ratione existimamus, potest Ecclesia eo consuetudines huius generis minuere quo non minus, hoc animo ut certe seme-

⁴⁹ Luc. 5, 31.

⁵⁰ cfr. Matth. 11, 21.

⁵¹ cfr. Ibid. 12, 38 ss.

⁵² cfr. Ibid. 13, 13 ss.

⁵³ cfr. Col. 3, 11.

⁵⁴ cfr. Matth. 13, 31.

⁵⁵ cfr. Eph. 5, 16.

The dialogue of salvation did not physically force anyone to accept it; it was a tremendous appeal of love which, although placing a vast responsibility on those toward whom it was directed (cf. Mt. 11, 21), nevertheless left them free to respond to it or to reject it. Even the number of miracles (cf. Mt. 12, 38 ff.) and their demonstrative power (cf. Mt. 13, 13 ff.) were adapted to the spiritual needs and dispositions of the recipients, in order that their free consent to the divine revelation might be facilitated, without, however, their losing the merit involved in such a consent. So, too, although our own mission is the announcement of the truth which is both indisputable and necessary for salvation, that mission will not be introduced in the armour of external force, but simply through the legitimate means of human education, of interior persuasion, of ordinary conversation, and it will offer its gift of salvation with full respect for personal and civic freedom.

The dialogue of salvation was made accessible to all; it was destined for all without distinction (cf. Col. 3, 11); in like manner our own dialogue should be potentially universal, i.e. all-embracing and capable of including all, excepting only one who would either absolutely reject it or insincerely pretend to accept it.

The dialogue of salvation normally experienced a gradual development, successive advances, humble beginnings before complete success (cf. Mt. 13, 31). Ours, too, will take cognizance of the slowness of psychological and historical maturation and of the need to wait for the hour when God may make our dialogue effective. Not for this reason will our dialogue postpone till tomorrow what it can accomplish today; it ought to be eager for the opportune moment; it ought to sense the preciousness of time (cf. Eph. 4, 16). -Today, i.e. every day, our dialogue should begin again; we, rather than those toward whom it is directed, should take the initiative.

As is clear, the relationships between the Church and the world can assume many mutually different aspects. Theoretically speaking, the Church could set its mind on reducing such relationships to a minimum, endeavouring to isolate itself from dealings with secular society; just as it could set itself the task of pointing out the evils that can be found in secular society, condemning them and declaring crusades against them, so also it could approach so close to secular society as to strive to exert a preponderant influence on it or even

tipsam a profanorum hominum societate cohibeat; potest illud sibi proponere, ut mala per eandem serpentina anquirat, eaque publice exsecretur, et quasi sacro bello suscepto insectetur; potest contra ad profanam societatem eatenus accedere, ut ipsa conetur si aut potentia praeponderet, aut Dei nomine dominetur; et alia generis eiusdem. Attamen videtur Nobis posse Ecclesiam, aliis sibi non praeclusis rationum modis, tales cum hominum genere necessitudines coniungere, quae colloquii — naturam praeferant; quo quidem hinc non sit univocum, illinc sit consentaneum sive cum eorum ingenio, cum quibus sermo nobis est conferendus, sive cum rerum adiunctis; aliud enim cum pueris est colloquium, aliud cum adultis; aliud cum iis qui in Christum credunt, aliud cum iis qui in illum non credunt. Quod profecto exigunt: primum mos, qui tam late manavit, hoc modo intelligendi rationes inter sacra et profana; deinde incitatus agendi cursus, qui tantopere humanae societatis faciem, quae aetate nostra est, commutavit; tum plures eiusdem societatis significationes; postremo maturitas, ad quam venit nostri huius temporis homo; qui, sive religionem ipse colat, sive neglegat, civili tamen cultu idoneus factus est ad cogitandum, ad loquendum, ad colloquium cum dignitate serendum.

Insuper qui huius necessitudinis genus adiungit, ex altera parte esse sibi statutum ostendit, ut et urbane agat, et magni aestimet alios, et benevolentiam bonitatemque erga alios declaret; ex altera abhorret a praeiudicatis aliorum vituperationibus, a contentionibus iniuriis et passim excitatis, denique a quovis inani colloquio, ostentationis causa petendo. Quodsi ipso colloquio ad id non spectamus, ut ad veram religionem is statim adducatur, quocum colloquimur, quippe cuius dignitati libertatique parcere velimus, tamen, cum eius utilitatem quaeramus, animum eius exoptamus, ad pleniorum sensuum et opinionum communionem componere.

Quam of rem colloquium in nobis eiusmodi mentem requirit, quam in iis parere alereque velimus, qui circa nos sunt: mentem dicimus illius propriam, qui quam grave sit apostolicum mandatum sentiat; qui autemet se non posse suam ab aliorum salute seiungere; qui denique in eo curas continenter defigat, ut nuntius, qui sibi concreditus est, in communem omnium hominum sermonem permanet.

Itaque colloquium quasi ratio quaedam est putandum apostolici obeundi muneris, atque animorum iungendorum veluti instrumentum. Illud autem has habere proprietates, quae pone succedunt, oportet. Primum omnium *perspicuitate* colloquium praestare aequum est; cum id postulet atque efflagitet, ut quid dicatur ab eo qui audit plane intellegi possit; cum idem cogitationum tamquam transfusio habendum sit; cum fere invitamentum sit ad animi mentisque praecipuas virtutes

to exercise a theocratic power over it, and so on. But it seems to Us that the relationship of the Church to the world, without precluding other legitimate forms of expression, can be represented better in a dialogue, not, of course, a dialogue in a univocal sense, but rather a dialogue adapted to the nature of the interlocutor and to factual circumstances (the dialogue with a child differs from that with an adult; that with a believer from that with an unbeliever). This has been suggested by the custom, which has by now welcome widespread, of conceiving the relationships between the sacred and the secular in terms of the transforming dynamism of modern society, in terms of the pluralism of its manifestations, likewise in terms of the maturity of man, be he religious or not, enabled through secular education to think, to speak, and to act through the dignity of dialogue.

This type of relationship indicates a proposal of courteous esteem, of understanding, and of goodness on the part of the one who inaugurates the dialogue; it excludes the *a priori* condemnation, the offensive and time-worn polemic, the emptiness of useless conversation. If this approach does not aim to effecting the immediate conversion of the interlocutor, inasmuch as it respects both his dignity and his freedom, nevertheless it does aim at helping him, and tries to dispose him for a fuller sharing of sentiments and convictions.

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

The dialogue is, then, a method of accomplishing the apostolic mission; it is an example of the art of spiritual communication. Its characteristics are the following: 1) *Clearness* above all; the dialogue supposes and demands comprehensibility; it is an outpouring of thought; it is an invitation to the exercise of the highest powers which man possesses; this very claim would be enough to classify the dialogue among the best manifestations of human activity and culture; this fundamental requirement is enough to enlist our apostolic care to

explicandas atque excutiendas. Quae proprietas una per se ipsa sufficit, ut colloquium in numero ducatur praestantissimarum earum rerum, quas hominum sollertia et eruditio efficiunt; simul prima haec colloquii necessitas sufficit, ut, quicumque apostolica alacritate move-mur, nostri sermonis formas recognoscamus, sintne videlicet necne intellectu faciles, captui populi aptae, politaeque. Deinde colloquium nostrum necesse est ea *lenitas* comitetur, quam Christus ut a se ipso disceremus hortatus est: *discite a me quia mitis sum et humilis corde*⁵⁶; quandoquidem indecorum est colloquium nostrum superbia tumere, aculeata usurpare verba, alios acerbe laedere. Ab eo auctori-tatem ipsum repetit, quia verum declarat, quia caritatis dona disse-minat, quia virtutis exempla supponit, quia iussis non utitur, quai nihil iniungit. Idem abhuc pacatum est, rationes respuit immoderatas, contraria tolerat, ad liberalitatem inclinat. Tum *fiducia* opus est, praeterquam in sermonis cuiusque sui virtute, in alterius etiam volun-tate admittendi alterius verba. Quocirca colloquium pariter mutuam fovet familiaritatem et amicitiam, pariter colloquentium animos iungit ad assentiendum Bono illi, quod sane nullius consilium recipit, omnia in commodum sui trahendi.

Postremo colloquium *prudentiam* educandi postulat, quae diligen-tissime expendit quatenus sint audientis affectiones animi et honestas⁵⁷, quaeve eius condiciones: utrum scilicet puerulus sit, an rudis, an imparatus, an suspiciosus, an inimicus. Qui autem loquitur, in eo laborat, ut audientis animi sensus cognoscat ut si ratio id flagitaverit, aliquid de se immutet, deque rerum a se exponendarum modis; ne umquam audienti vel ingratus vel obscurus fiat.

In colloquio, quod tali provisione seratur, veritas cum caritate, intellegentia cum amore copulantur.

Neque haec satis. Nam in colloquio facile perspicitur variis viis ad lumen fidei perveniri posse, ipsasque in unum eundemque finem posse confluere. Quae viae, etiamsi devertuntur, possunt tamen aliquando alia aliam complere, et ratiocinationem nostram de com-muni semita aliquatenus deducere; ita ut quandoque cogamur vel nos-tras investigationes altius explorare, vel dicendi genus in melius con-vertere. Ac vero lenta huiusmodi quasi exercitatio cogitandi illud praestabit, ut in ipsis aliorum sententiis elementa quaedam veritatis inveniamus; ut quod alios docere velimus magna fide exponamus; ut denique in nostra laude poni possit, quod doctrinam nostram sic

⁵⁶ Matth. 11, 29.

⁵⁷ Matth. 7, 6.

review every angle of our language to guarantee that it be understandable, acceptable, and well-chosen. 2) A second characteristic of the dialogue is its *meekness*, the virtue which Christ sets before us to be learned from Him: "*Learn of Me, because I am meek and humble of heart*" (Mt. 11, 29); the dialogue is not proud, it is not bitter, it is not offensive. Its authority is intrinsic to the truth it explains, to the charity it communicates, to the example it proposes: it is not a command, it is not an imposition. It is peaceful; it avoids violent methods; it is patient; it is generous. 3) *Trust*, not only in the power of one's words, but also in an attitude of welcoming the trust of the interlocutor; trust promotes confidence and friendship; it binds hearts in mutual adherence to the Good which excludes all self-seeking. 4) Finally, pedagogical *prudence*, which esteems highly the psychological and moral circumstances of the listener (cf. Mt. 7, 6), whether he be a child, uneducated, unprepared, diffident, hostile; prudence strives to learn the sensitivities of the hearer and requires that we adapt ourselves and the manner of our presentation in a reasonable way lest we be displeasing and incomprehensible to him.

In the dialogue, conducted in this manner, the union of truth and charity, of understanding and love is achieved.

In the dialogue one discovers how different are the ways which lead to the light of faith, and how it is possible to make them converge on the same goal. Even if these ways are divergent, they can become complementary by forcing our reasoning process out of the worn paths and by obliging it to deepen its research, to find fresh expressions. The dialectic of this exercise of thought and of patience will make us discover elements of truth also in the opinions of others, it will force us to express our teaching with great fairness, and it will reward us for the work of having explained it in accordance with the objections of another or despite his slow assimilation of our teaching. The dialogue will make us wise; it will make us teachers.

aliis proposuerimus, ut non modo eidem, si velint, respondere possint, sed etiam eam sensim combibere. Quod nos efficere profecto sapientes poterit itemque magistros.

Deinceps quasnam colloquio salutis formas figurasque explicandi tribuamus?

Sane multiplices; utpote quod experimenta, si opus sit, admittat; subsidia sibi opportuna exquirat; nullis praeiudicatis opinionibus praepediatur; in dicendi genere neutiquam haereat infixum quod sua ipsum vi iam careat, neque iam hominum animos permoveat.

Iamvero existit hoc loco questio gravis: quo modo Ecclesiae munus sit hominum vitae accommodandum, certo quodam tempore, certo quodam loco viventium, certo quodam vigente sive communis eruditionis sive rerum socialium statu.

Quousque oportet Ecclesia se ad rerum temporumque rationes conformet, in quibus sua munera gerat? Quomodo sibi ipsa praecaverit, ne pericula relativismi, quem vocant, fidelitatem suam erga sua dogmata suasque morales praeceptiones labefactent? At igitur qua ratione evadat ipsa idonea ad omnes homines adeundos, ad omnesque salute donandos, de Paulo Apostolo capto exemplo, qui de se scribebat: *omnibus omnia factus, ut omnes facerem salvos*⁵⁸? Quoniam hominum coetui nulla salus afferri extrinsecus potest, opus est utique, ut primum, non secus atque Verbum Dei, quod seipsum fecit hominem, eorum vitae formas induamus, quibus Christi nuntium delaturi sumus; opus est deinde ut, nullo nobis dato praecipuo iure, nulloque interiecto perplexi sermonis discrimine, in communem aliorum morem, dum tamen sit humanus et honestus abeamus: in morem praesertim minimorum, si modo illud consequi volumus, ut alteri nos et audiant et intellegant; opus est deinde ut, antequam loquamur, multum operae hominis voci, quin potius animo audiendo demus, utque postea hominem non tantum intellegamus et observemus, verum etiam, quantum fieri possit, eius voluntati obsequamur; opus est deinde, ut ea re quod hominum pastores, patres et magistri esse cupimus, idcirco eorum fratres agamus. Colloquium enim cum amicitia, tum vero adhibita officia maximopere alunt. Quae omnia, ex praeceptis et exemplis Christi, necesse est nos memoria aequae tenere et ad effectum adducere⁵⁹.

Atqui periculum manet, utpote cum apostoli qui munera obeat, in periculo versetur passim. Profecto fratrum adeundorum sollicitudo eo nos nullo pacto moveat oportet, ut veritatem vel extenuemus, vel

⁵⁸ 1 Cor. 9, 22.

⁵⁹ cfr. Io. 13, 14-17.

And how is the dialogue to be carried on?

Many, indeed, are the forms that the dialogue of salvation can take. It adapts itself to the needs of a concrete situation, it chooses the appropriate means, it does not bind itself to ineffectual theories and does not cling to hard and fast forms when these have lost their power to speak to men and move them. The question is of great importance, for it concerns the relation of the Church's mission to the lives of men in a given time and place, in a given culture and social setting.

To what extent should the Church adapt itself to the historic and local circumstances in which its mission is exercised? How should it guard against the danger of a relativism which would falsify its moral and dogmatic truth? And yet, at the same time, how can it fit itself to approach all men so as to save all, according to the example of the Apostle: "*I became all things to all men that I might save all*" (I Cor. 9, 22)? The world cannot be saved from the outside. As the Word of God became man, so must a man to a certain degree identify himself with the forms of life of those to whom he wishes to bring the message of Christ. Without invoking privileges which would but widen the separation, without employing unintelligible terminology, he must share the common way of life — provided that it is human and honourable—especially of the most humble, if he wishes to be listened to and understood. And before speaking, it is necessary to listen, not only to a man's voice, but to his heart. A man must first be understood; and, where he merits it, agreed with. In the very act of trying to make ourselves pastors, fathers and teachers of men, we must make ourselves their brothers. The spirit of dialogue is friendship and, even more, is service. All this we must remember and strive to put into practice according to the example and commandment that Christ left to us (cf. Jo. 13, 14-17).

But the danger remains. The apostle's art is a risky one. The desire to come together as brothers must not lead to a watering-down or subtracting from the truth. Our dialogue must not weaken our

de ea aliquid imminuamus; cum hinc colloquium nostrum nulla ex parte possit officii remissionem recipere fidei nostrae servandae, hinc apostolica opera nostra haudquaquam possit mediis et incertis consiliis componere et transigere praecepta quae, re et ratione, christianae fidei professionem et definiunt et moderantur. Nam irenismus et syncretismus, quos nominant, nihil aliud significare ad ultimum videntur, nisi scepticismi modos, sive quoad vim sive quoad rem verbi Dei, quod nuntiare nobis animus est.

Is enim unus efficaciter apostoli munus praestabit, qui cum omni fide Christi doctrinam servet. Itemque ille potest unus se ex errorum, qui serpunt, contagione vindicare, qui omnino in suos transferat mores christiana praecepta, quae profiteatur.

Opinamur quidem Concilium Oecumenicum, quaestiones pertractans ad Ecclesiam pertinentes quatenus in humana consortione nostrorum temporum operatur, magisterio suo nonnullas traditurum esse normas sive quoad usum, aptas ad recte serendum colloquium cum hominibus huius aetatis. Pari etiam modo arbitramur, cum res attineat ad munus Ecclesiae apostoli cum, quod proprie vereque dicitur, et ad varias ac mutabiles condiciones, in quibus illud exercetur, suprema eiusdem Ecclesiae auctoritatem sapienter efficaciterque certos fines, normas, vias, prout casus ferat, esse constituturam, eo consilio ut colloquium eiusmodi vivax et fructuosum continenter reddatur.

Hoc tamen argumento seposito, iterum monere volumus de summo momento, quod verbi divini praedicatio servat et his potissimum temporibus accipit in apostolatus catholici provincia, scilicet quatenus ad colloquium illud spectat, quod nostra nunc interest. Pro ea enim nulla alia ratio pervulgandi cogitata, licet ob technicorum inventa, scripta edita, instrumenta radiophonica ac televisifica adhibita singulari vi et efficientia praedita sit, potest substitui. Iamvero apostolatus et sacra praedicatio idem fere valent; primaria vero apostolatus forma est praedicatio. Ministerium igitur nostrum, Venerabiles Fratres, imprimis est ministerium verbi. Quod, quamvis a nobis comprehensum habeatur, a praesenti tamen in memoriam revocandum esse videtur, ea mente ut actio nostra pastoralis ad rectum finem dirigatur. Redeundum igitur est ad studium non quidem humanae eloquentiae vel inanis rhetorices, sed germanae artis verbi divini annuntiandi.

Praecepta oportet requiramus ex quibus ea fiat simplex, perspicua, vehemens, gravis, ut naturalem imperitiam, qua in tam celsi et arcani subsidii, id est verbi divini, usu praepedimur, exuamus, et ut nobili certatione eos aequemus, quotquot arte dicendi his temporibus nostris

attachment to our faith. In our apostolate we cannot make vague compromises about the principles of faith and action on which our profession of Christianity is based. An immoderate desire to make peace and sink differences at all costs is, fundamentally, a kind of scepticism about the power and content of the Word of God which we desire to preach. Only the man who is completely faithful to the teaching of Christ can be an apostle. And only he who lives his Christian life to the full can remain uncontaminated by the errors with which he comes into contact.

We believe that the Council, when it comes to deal with questions on the Church's activity in the modern world, will indicate a number of theoretical and practical norms for the guidance of our dialogue with men of the present-day. We believe, too, that in matters concerning the apostolic mission of the Church, on the one hand, and, on the other, the diverse and changing circumstances in which that mission is exercised, it will be for the wise, attentive government of the Church to determine, from time to time, the limits and forms and paths to be followed in maintaining and furthering a living and fruitful dialogue.

Accordingly, let us leave this aspect of the subject and confine ourselves to stressing once again the supreme importance which Christian preaching maintains, an importance which grows greater daily, for the Catholic apostolate and specifically for the dialogue. No other form of communication can take its place; not even the enormously powerful technical means of press, radio and television. In a sense, the apostolate and preaching are the same. Preaching is the primary apostolate. Our apostolate, Venerable Brothers, is above all the ministry of the Word. We know this very well, but it seems good to remind ourselves of it now, so as to direct our pastoral activities aright. We must go back to the study, not of human eloquence or empty rhetoric, but of the genuine art of the sacred word.

We must search for the laws of its simplicity and clarity, for its power and authority, so as to overcome our natural lack of skill in the use of the great and mysterious spiritual instrument of speech and to enable us worthily to compete with those who today exert

maximum pondus habent, utpote quibus datum sit loqui ubi publica hominum opinio fingitur. A Domino ipso flagitandum est tam grave animosque pelliciens donum⁶⁰, ut digni simus, a quorum opera fides reapse et efficaciter initium sumat⁶¹, et nuntius noster ad fines orbis terrarum pertingat⁶². Quae igitur Constitutione Concilii de sacra Liturgia circa ministerium verbi praescribuntur, ea studiose sciteque exsequamur. Catechesis quoque, populo christiano aliisque, ut fieri potest, tradenda, semper peritia sermonis, apta ratione et via, usu assiduo commendetur, confirmetur verarum virtutum testimonio; nitatur ad progressus faciendos; curetque ut audientes ad certam fidem perducantur, et ad noscendam convenientiam verbi divini cum vita hominum atque ad aliquantulum divini luminis dispiciendum.

Ii demum sunt significandi, cum quibus colloquium nostrum habeamus, sed nolumus, ad hoc etiam quod attinet, Concilii consulta antevertere, quae, si Deo placuerit, brevi innotescent.

Universe autem de colloquendi munere agentes, in quod Ecclesia, novo studio impulsa, his temporibus oportet accendatur, illud tantum iuvat monere, eam paratam esse debere ad sociandum sermonem cum omnibus hominibus bona voluntate praeditis, sive intra limina ipsius sunt sive extra.

Neminem enim a materno animo suo putat alienum; neminem ad suum ministerium non pertinere arbitratur; nemo ei est inimicus, nisi quis ipse ei velit adversari; non frustra appellatur catholica; non in cassum ei officium creditum est in hominum familia unitatem, amorem, pacem fovendi.

Ecclesia praegrave pondus tanti muneris nequaquam ignorat; immo probe novit, quanta sit, si numerorum ratio ducitur, inaequalitas inter ipsam et homines terram incolentes: perspectum habet quantum niti possit; agnoscit etiam suas infirmitates suorumque membrorum errata; id praeterea sibi persuasum habet non in nisu quodam apostolico, non in opportunitate huius vitae positum esse, ut Evangelicus nuntius accipiatur, siquidem fides est donum Dei, qui solus in mundo ordinem tempusque salutis praestituit, Scit tamen Ecclesia se esse veluti semen, fermentum, sal et lucem mundi. Singularem novitatem huius aetatis nostrae animadvertens quidem, ea simplici cum fiducia inter rerum vicissitudines progreditur et homines ita quasi affatur: penes me ea sunt quae queritis, quibus indigetis. His autem verbis non terrenam felicitatem pollicetur, sed opem porrigit, lucem

⁶⁰ cfr. Ier. 1, 6.

⁶¹ cfr. Rom. 10, 17.

⁶² cfr. Ps. 18, 5; Rom. 10, 18.

so much influence through their words by having access to the organs of public opinion. We must beg the Lord for the great and uplifting gift of speech (cf. Jer. 1, 6), to be able to confer on faith its practical and efficacious principle (cf. Rom. 10, 17), and to enable our words to reach out to the ends of the earth (cf. Ps. 18, 5 and Rom. 10, 18). May we carry out the prescriptions of the Council's Constitution on Sacred Liturgy with zeal and ability. And may the catechetical teaching of the faith to the Christian people, and to as many others as possible, be marked by the aptness of its language, the wisdom of its method, the zeal of its exercise supported by the evidence of real virtues, and may it strive ardently to lead its hearers to the security of the faith, to a realization of the intimate connection between the divine Word and life, and to the illumination of the living God.

We must, finally, refer to those to whom our dialogue is directed. But, even on this point, We do not intend to forestall the Council which, please God, will soon make its voice heard.

Speaking in general on the role of partner in dialogue, a role which the Catholic Church must take up with renewed fervour today, We should like merely to observe that the Church must be ever ready to carry on the dialogue with all men of good will, within and without its own sphere.

There is no one who is a stranger to its heart, no one in whom its ministry has no interest. It has no enemies, except those who wish to be such. Its name of catholic is not an idle title. Not in vain has it received the commission to foster in the world, unity, love and peace.

The Church is not unaware of the formidable dimensions of such a mission; it knows the disproportion in numbers between those who are its members and those who are not; it knows the limitations of its power; it knows, likewise, its own human weaknesses and failings. It recognizes, too, that the acceptance of the Gospel depends, ultimately, not upon any apostolic efforts of its own nor upon any favourable temporal conditions, for faith is a gift of God and God alone defines in the world the times and limits of salvation. But the Church knows that it is the seed, the leaven, the salt and light of the world. It sees clearly enough the astounding newness of modern times, but with frank confidence it stands upon the paths of history and says to me: "I have that for which you search, that which you lack". It does not thereby promise earthly felicity, but it does offer

dicimus et gratiam, qua ad illam, quo melius fieri potest, perveniamur; atque homines de vita futura, quae naturam exsuperat, docet. Cum iis etiam de veritate, iustitia, libertate, rerum progressionem, concordia, pace, cultu civili sermocinatur. Quarum rerum reconditam vim Ecclesia optime novit, quippe cui a Christo ea sit patefacta. Ita fit, ut Ecclesia habeat, quod singulis hominum generibus nuntiet: pueris puellisque, adolescentibus, iis qui doctrinis sunt eruditi et ingenio florent, qui ad opus faciendum incumbunt et sociales efficiunt ordines, qui in artibus et in publica re versantur; maxime autem pauperibus, a fortuna derelictis, dolore vexatis atque etiam morientibus: ut uno verbo dicamus omnibus.

Dixerit quispiam, haec asserentes nos nimio studio nostri muneris ferri, nec satis perpendere, quo loco revera sit, respectu Ecclesiae catholicae, societas hominum. Quod non ita se habet, siquidem veras eius condiciones plane cognitae habemus. Quas ut summatim comprehendamus, in genera, ut nobis videtur, dividere possumus, quasi orbes circum centrum ductos, in quo manus divina nos collocavit.

Immensus imprimis circulus patet, cuius fines oculis terminari nequeunt et in prospectus loginquitatem abeunt; agitur scilicet de universa humana consortione, de mundo. Quanto spatio hic a nobis absit, recte quidem aestimamus, sentimus tamen eum non esse a nobis alienum. Quidquid est humanum, nostra interest. Communis enim cum tota gente humana nobis est natura, seu vita, cum omnibus muneribus, quibus locupletatur, et cunctis, quibus premitur, difficultatibus. Parati sumus hanc primariam consortionem universalem participare, ea quae praecipuae eius necessitates impensius postulant, admittere, nova et interdum altissima, quae eius ingenia pepererunt, plaudendo comprobare. Nos vero veritates morales maximi momenti omnibusque salutare in medium proferimus et in hominum conscientiiis confirmamus. Ubicumque homines se ipsos et mundum intellegere student, commercium cum iis possumus habere; ubicumque populorum coetus sunt congregati ad constituenda iura et officia hominis, libenter in iis, cum licet, considimus, idque honori nobis ducimus. Quodsi in homine *anima naturaliter christiana* inest, eam revereri volumus et observare et colloqui cum ea.

Nos autem ipsos ceterosque omnes monemus, hanc voluntatem nostram et propriae utilitatis cupidine prorsus carere, siquidem nulla commoda politica vel temporalia affectamus, et eo pertinere, ut, quidquid honesti in humanis terrenisque rebus perficitur, accipiamus, seu ad gradum evehamus supernaturalem atque christianum. Ecclesia enim non aequatur cum cultu civili, est tamen eius faultrix.

something—its light and its grace—which makes the attainment as easy as possible; and then it speaks to men of their transcendent destiny. In doing this it speaks to them of truth, justice, freedom, progress, concord, peace and civilization. These are words whose secret is known to the Church, for Christ has entrusted the secret to its keeping. And so the Church has a message for every category of humanity: for children, for youth, for men of science and learning, for the world of labour and for every social class, for artists, for statesmen and for rulers. Most of all, the Church has words for the poor, the outcasts, the suffering and the dying; for all men.

In speaking in this way, we may seem to be allowing ourselves to be carried away in the contemplation of our mission and to be out of touch with reality as regards the actual relations of mankind with the Catholic Church. But that is not so. We see the concrete situation quite clearly. To give a brief idea of it, we think it can be described as consisting of a series of concentric circles around the central point in which God has placed us.

The first of these circles is immense. Its limits stretch beyond our sight and merge with the horizon. It is that of mankind as such, the world. We gauge the distance that lies between us and the world; yet we do not consider the world a stranger. All things human are our concern. We share with the whole of mankind a common nature; human life with all its gifts and problems. In this primary universal reality we are ready to play our part, to acknowledge the deep-seated claims of its fundamental needs, to applaud the new and sometimes sublime, expressions of its genius. We possess, too, vital moral truths, to be brought to men's notice and to be corroborated by their conscience, to the benefit of all. Wherever men are trying to understand themselves and the world, we can communicate with them. Wherever the councils of nations come together to establish the rights and duties of man, we are honoured when they allow us to take our seat among them. If there exists in men "*a soul naturally Christian*", we desire to show it our respect and to enter into conversation with it.

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

Verum haud ignoramus in amplissimo hoc circulo multos, immo, pro dolor, plurimos reperiri, qui nullam religionem profiteantur; non paucos etiam scimus asserere se Deum negare, secundum multiplices quidem rationes. Nec nos latet nonnullos impietatem hanc suam palam ostendere atque ut institutum humanae educationis artisque politicae propugnare, quippe qui inepte et exitiabiliter sibi persuaserint se homines ab obsoletis falsisque opinionibus de vita et mundo liberare, substituentes pro iis, ut dictitant, sententias e doctrinis haustas et progredienti huic aetati consentaneas.

Haec res profecto gravissima est earum, quae nostris contingunt temporibus. Pro certo autem habemus placita, quibus negatio Dei nitatur, esse natura sua falsissima, non congruere cum iis, quae mens ut ultima et necessaria requirit, rationalem ordinem mundi veris et efficacibus fundamentis destituere, in vitam humanam inducere non iudicium aptum ad solvendas quaestiones, sed inane quoddam dogma eam dehonestans et affigens et quemvis ordinem socialem radicitus comminuens, qui eo contineatur. Non igitur causa est liberationis, sed casus funestissimi origo, eo spectantis ut restinguatur lumen Dei viventis. Quamobrem ingruenti huius negationis malo omnibus viribus obsistemus, veritatis tuendae potissimo studio ducti, sanctissimo conscientiae officio moti, ex quo Christum eiusque Evangelium fidelissime nos oportet confiteri, flagranti nec umquam deponendo amore impulsus, quo humanae consortionis fortunas curemus: id ipsum agemus, invicta etiam spe erecti fore ut mortales, qui nunc sunt, religionis forma, quam catholica fides proponit, se compelli sentiant ad persequendum cultum civilem, qui deficit numquam, sed ad naturalem et supernaturalem progreditur perfectionem animi humani idonei, divinae gratiae munere, ad possidenda pacifice honesteque bona temporalia et in fiduciam proclivis potiendorum bonorum perennium.

Has ob causas cogimur, quemadmodum Decessores Nostri coacti sunt et quotquot religionis praestantiam et momentum cordi habent, opinionum commenta, quibus Deus negatur et Ecclesia opprimitur, reprobare; quae quidem placita cum publicae moderationis forma oeconomica, sociali et politica saepe cohaerent, ut maxime in communismo atheo accidit. Dicere licet non tam nos ea instituta damnare, quam ipsa et publicae rei moderatores, eadem sequentes, nobis circa doctrinam plane refragari nosque vi opprimere. Re quidem vera, nostra haec deploratio potius est existimanda afflictorum hominum questus, quam sententia iudicum.

Quo in rerum statu difficile cogitari quit de colloquio, ne dicamus id haberi non posse, quamvis animus noster, hodieque nulla praeiudicata opinione impeditus, minime homines a se submoveat, qui ab illa

We realize, however, that in this limitless circle there are many, very many unfortunately, who profess no religion; and we are aware also that there are many who profess themselves, in various ways, to be atheists. We know that some of these proclaim their godlessness openly and uphold it as a programme of human education and political conduct, in the ingenuous but fatal belief that they are setting men free from false and outworn notions about life and the world and are, they claim, putting in their place a scientific conception that is in conformity with the needs of modern progress.

This is the most serious problem of our time. We are firmly convinced that the theory on which the denial of God is based is utterly erroneous. This theory is not in keeping with the basic, undeniable requirements of thought; it deprives the reasonable order of the world of its genuine foundation; this theory does not provide human life with liberating formula but with a blind dogma which degrades and saddens it; this theory destroys, at the root, any social system which attempts to base itself upon it. It does not bring freedom; it is a sham, attempting to quench the light of the living God. We shall therefore, resist with all Our strength the assaults of this denial. This we do in the supreme cause of truth and in virtue of Our sacred duty to profess Christ and His Gospel, moved by deep, unshakable love for men and in the invincible hope that modern man will come again to discover, in the religious ideals that Catholicism sets before him, his vocation to the civilization that does not die, but ever tends to the natural and supernatural perfection of the human spirit, and in which the grace of God enables to possess his temporal goods in peace and honour, and to live in hope of attaining eternal goods.

These are the reasons which compel Us, as they compelled our Predecessors and, with them, everyone who has religious values at heart, to condemn the ideological systems which deny God and oppress the Church, systems which are often identified with economic, social and political regimes, amongst which atheistic communism is the chief. It could be said that it is not so much that We condemn these systems and regimes as that they express their radical opposition to Us in thought and deed. Our regret is, in reality, more sorrow for a victim than the sentence of a judge.

Dialogue in such conditions is very difficult, not to say impossible, although, even today, We have no preconceived intention of excluding the persons who profess these systems and belong to these regimes.

sunt disciplina et eiusmodi publicae moderationis formis addicti. Ei qui diligit verum, semper integra est disputatio; tamen difficultates immensum augescunt propter quae ob moralem obstant rationem, eo quod sufficiens in iudicando et agendo deest libertas et in disserendo pravus usus fit verborum, quae non ad investigandam et exprimendam veritatem, ut se habet, adhibentur, sed propriae utilitati consulto iubentur servire.

Hac de causa, loco colloquii, silentium habetur. Ut exemplum afferamus, Ecclesia, quae a silentio nomen accepit tacet, cum solum cruciatus eius loquantur, qui iis iunguntur quos hominum societas oppressa et abiecta perpetitur, scilicet ubi animi iura obruuntur potestate eorum qui ei imperant. Si autem disputationem ingredere-mur, quomodo in tali rerum condicione seri possent colloquia? Haec scilicet non essent nisi *vox clamantis in deserto*⁶³. Solum silentium, vox doloris, patientia et caritas numquam deficiens fiunt testimonium, quod Ecclesia dare potest et ne mors quidem infringere.

Quodsi religionem et bona animi humani, quae ea profitetur ac foveat, firmiter et candide obtinemus atque defendimus, tamen pro pastoralis sollicitudine in mente atheorum huius aetatis abditas causas oportet deprehendamus, ob quas conturbantur Deumque esse negant. Eas implicatas et multiplices esse facile intellegimus, ita ut prudenter de iis sit iudicandum eademque efficacius refutandae; nonnumquam inde oriuntur, quod poscitur, ut ordo rerum divinarum altiore purioreque ratione proponatur quam ea, quae in quibusdam imperfectis sermonis cultusque modis invaluit; quos ut emendatioris magisque perspicuos reddamus, pro viribus studendum est nobis, quo satius sacra, quorum sunt indicia, explicant. Animadvertimus eos, sollicito quodam studio eoque saepe nobili ductos simulque animi ardore commotos et vanarum rerum cogitatione inflammatos, iustitiam ac rerum progressionem somnare atque in sociali disciplina ad ea quae optime sibi ac veluti divina videntur, coniti. Haec quidem apud ipsos vicem supplent eius, quod Absolutum et Necessarium est, ac documento sunt, eosdem illo, quod ex animis evelli nequit, desiderio Principii et Finis superni teneri; quae omnia nos, sacrum magisterium patienter sapienterque obeuntes, hominum naturam transcendere et immanentia esse doceamus oportet. Eos item cernimus accurate uti, interdum non sine simplicioris mentis incitatione, adiumentis ratiocinationis humanae eo consilio ut de mundo universo notionem a scientia profectam comparent sibi. Quae inquisitio eo minus potest improbari quo magis in cogitando artis logicae sequitur vias, saepe haud dissimiles iis, quae in scholis ex optima disciplina traduntur; eadem vero, invitis

⁶³ Mc. 1, 3.

For the lover of truth discussion is always possible. The difficulties are enormously increased by obstacles of the moral order: by the absence of sufficient freedom of thought and action and by the perversion of discussion so that the latter is not made use of to seek and express objective truth but to serve predetermined utilitarian ends.

This is what puts an end to dialogue. The Church of Silence, for example, speaks only by her sufferings, and with her speaks also the suffering of an oppressed and degraded society, in which the rights of the spirit are crushed by those who control its fate. If we begin to speak in such a state of affairs, how can we offer dialogue, when we cannot be anything more than a "*voice crying in the wilderness*". (Mark 1, 3)? Silence, groaning, patience and always love, in such conditions, are the witness that the Church can still offer, and not even death can silence it.

But though we must speak firmly and clearly in declaring and defending religion and the human values which it proclaims and upholds, we are moved by our pastoral office to seek in the heart of the modern atheist the motives of his turmoil and denial. His motives are many and complex, so that we must examine them with care if we are to answer them effectively. Some of them arise from the demand that divine things be presented in a worthier and purer way than is, perhaps, the case in certain imperfect forms of language and worship, which we ought to try to purify so that they express as perfectly and clearly as possible the sacred reality of which they are the sign. We see these men full of yearning, prompted sometimes by passion and desire for the unattainable, but often also by great-hearted dreams of justice and progress. In such dreams noble social aims are set up in the place of the Absolute and Necessary God, testifying thereby to the ineradicable need for the Divine Source and End of all things, whose transcendence and immanence it is the task of Our teaching office to reveal with patience and wisdom.

Again, We see them, sometimes with ingenuous enthusiasm, having recourse to human reason, with the intention of arriving at a scientific explanation of the universe. This procedure is all the less reprehensible in that it is often based upon laws of logical thought not unlike those of our classical school. It is a procedure which leads in a direction quite contrary to the will of those who use it, thinking to find in it an unanswerable proof of their atheism and its own

ius ipsis qui ad atheismum defendendum hoc modo subsidium certissimum arbitrantur se invenisse, vi sua intima impellit, ut ad summum Deum, ad metaphysicae ac logicae doctrinae rationem, rursus ac definite agnoscendum procedatur. Quis ex nobis hunc necessarium ratiocinandi ordinem, quem consulto homo *atheus-politicus-scientia eruditus* quodam loco sistit, lumen exstinguens supremum quo universam possit intellegi, non adiuvet efficiatque, ut tandem perveniatur ad eam notionem veritatis obiectivae universi cosmici, qua animus praesentia divina percellatur et os, singultum humilia proferens verba faustas fundat preces? Interdum vero eos, mentis quadam magnitudine ornatos atque mediocritatis et cupidinis proprii commodi impatientes, quibus tot partes societatis humanae temporibus nostris inquinantur, videmus dicendi modos et sententias de Evangelio nostro deprompta calide usurpare ad significandam hominum necessitudinem mutuumque auxilium et miserationis affectum: nonne huiusmodi voces, quibus bona moralia significantur, olim poterimus ad ipsos fontes, christianos videlicet, revocare?

Iuvat igitur ea memorare, quae Ioannes XXIII, Decessor Noster fel. mem., in Encyclicis Litteris, a verbis *Pacem in terris* incipientibus, scripsit, scilicet formulam disciplinae eorum qui ita sentiant, postquam exarata sit et constituta, iam non mutari, ipsa tamen incepta eorundem posse gradatim alio converti ac mutationibus etiam permagnis obnoxia esse⁶⁴; qua de causa non desperamus, eos quondam cum Ecclesia in colloquium posse venire, fructuosius sane quam id quod nostra habetur aetate et quo nihil aliud significatur quam debita improbatio nostra et questus.

Sed antequam mentem a contuendo mundo, qui nunc est, avertamus, facere non possumus, quin suavissimum concipiamus votum: percupimus nempe ut propositum nostrum hoc habendi colloquium et incrementis provehendi secundum varios et mutabiles, quos praefert, modos, ad pacem inter homines stabiliendam valeat: quatenus videlicet colloquium eam instat viam, qua rationes inter homines intercedentes ad prudentiae et sinceritatis normam dirigantur et quatenus utilitates experientiae et sapientiae affert, quibus omnes ad praestantissima bona superna considerata revocentur. Colloquium ergo nostrum, quod ingredimur quodque ad nostra ipsorum commoda minime spectat ab omni opinionis arbitrio est sciunctum, ex aperto profluit animo, natura sua paci liberae et honestae favet; abhorret a simulatione, ab aemulatu, a fraude et insidiis; notat, ut scelus et calamitatem, bellum, quo populus aliquis lacessitur vel quod imperii amplificandi aut dominationis exercendae causa suscipitur; ac necessario

⁶⁴ cfr. A.A.S. LV, 1963, p. 300.

intrinsic validity, for it leads them onward towards the new and final metaphysical and logical assertion of the existence of the supreme God. In this cogent process of reasoning the atheistic politico-scientist stops short wilfully at a certain point and so extinguishes the sovereign light of the intelligibility of the universe. Is there no one among us who could help him to reason on to a realization of the objective reality of the cosmic universe, a realization which restores to man the sense of the divine Presence, and bring to his lips the humble, halting words of a consoling prayer?

Sometimes, too, the atheist is spurred on by noble sentiments and by impatience with the mediocrity and self-seeking of so many contemporary social settings. He knows well how to borrow from our Gospel modes and expressions of solidarity and human compassion. Shall we not be able to lead him back one day to the Christian source of such manifestations of moral worth?

Accordingly, bearing in mind the words of Our Predecessor of venerable memory, Pope John XXIII, in his Encyclical "*Pacem in terris*" to the effect that the doctrines of such movements, once elaborated and defined, remain always the same, whereas the movements themselves cannot help but evolve and undergo changes, even of a profound nature (cf. n. 54), We do not despair that they may one day be able to enter into a more positive dialogue with the Church than the present one which We now of necessity deplore and lament.

But We cannot turn our gaze away from the contemporary world without expressing a cherished desire, namely that Our intention of developing and perfecting Our dialogue in the varied and changing facets which it presents, may assist the cause of peace between men, by providing a method which seeks to order human relationships in the sublime light of the language of reason and sincerity, and by making a contribution of experience and wisdom which can stir up all men to the consideration of the supreme values. The opening of a dialogue, such as Ours would be, disinterested, objective and sincere, is in itself a decision in favour of a free and honourable peace. It excludes pretence, rivalry, deceit and betrayal. It cannot do other than condemn, as a crime and destruction, wars of aggression, conquest or domination. It cannot confine itself to relationships with the heads of nations, but must set them up also with the body of the nation and with its foundations, whether social,

ad humanam pertinet coniunctionem, quae obtinet in summa nationum parte, in earum corpore, in earum veluti fundamentis prout sive ordines societatis sive familiae sive singuli spectantur, idque contendit, ut cuncta instituta et omnium animos ad intellectum amansque studium pacis eiusque servandae officium adducat.

Circa nos deinde circulum iudem amplissimum prospectamus, qui a nobis est minus longinquus. Eo imprimis homines comprehenduntur, qui Deum unum et summum adorant, quem nos quoque colimus. Mentionem scilicet inicimus de filiis gentis Iudaeae, reverentia et amore nostro sane dignis, qui eam retinent religionem, quam Veteris Testamenti propriam esse dicimus; deinde de iis, qui Deum adorant religionis forma, quae monotheismus dicitur, maxime ea, quae Mahometani sunt astricti; quos propter ea, quae in eorum cultu vera sunt et probanda, merito admiramur, ac demum de sectatoribus ampliarum religionum Africanarum et Asiaticarum. Liquet nos variis hisce religiosi cultus rationibus non posse assentiri, neque esse negligentes et incuriosos quasi cunctae, suo quaeque modo, sint eodem loco habendae et quasi ii qui illas profitentur, sinantur non inquirere, num Deus modum ab omni errore immunem ac certum ipse revelaverit, quo cognosci velit, amari, ministrari. Quin immo, sinceritatis officio ducti ea quae nos credimus, oportet manifestemus, videlicet, veram religionem esse unam eamque esse christianam, atque spem habeamus fore, ut ab omnibus, qui Deum quaerant et adorent, uti talis agnoscatur.

Nolumus tamen reverenter non respicere bona spiritualia et moralia, quae in variis religionibus, christiano nomine non insignibus, insunt; una enim cum is provehere iuvat ac tueri alta et praeclara, quae in campo libertatis religiosae, fraternitatis humanae, eruditionis ac doctrinae, beneficentiae socialis et ordinis civilis sunt communia. Quo ad haec magna attinet, quae nobis sunt cum illis consociata, colloquium a nobis poterit fieri, neque omittemus, quominus eius copiam demus, quotiescumque, mutua sinceraque reverentia servata, benevole accipietur.

En autem circulus propior nobis, quo ii continentur, qui a Christo appellationem traxerunt. In hac regione iam habetur collocutio, quae oecumenica vocatur, et quibusdam in partibus feliciter progredi coepit. De hoc argumento implicato deque multae prudentiae re copiosius quidem est disserendum; institutus autem hic sermo noster non deponetur. Cui in praesenti eum tantum modum adhibemus, ut pauca quaedam eaque non ignota cursim attingamus. Libenter hoc sequemur institutum, ex quo ante ea, quae omnium sunt communia, in lucem proferantur quam ea, quae dividunt, commonstrentur. In hoc enim egregie

family or individual, so as to diffuse in every institution and in every soul the understanding, the relish and the duty of peace.

Then We see another circle around Us. This, too, is vast in its extent, yet it is not so far away from Us. It is made up of the men who above all adore the one, supreme God whom We too adore. We refer to the children, worthy of our affection and respect, of the Hebrew people, faithful to the religion which we call that of the Old Testament. Then to the adorers of God according to the conception of monotheism, the Moslem religion especially, deserving of our admiration for all that is true and good in their worship of God. And also to the followers of the great Afro-Asiatic religions. Obviously We cannot share in these various forms of religion nor can We remain indifferent to the fact that each of them, in its own way, should regard itself as being the equal of any other and should authorize its followers not to seek to discover whether God has revealed the perfect and definitive form, free from all error, in which he wishes to be known, loved and served. Indeed, honesty compels Us to declare openly our conviction that there is but one true religion, the religion of Christianity. It is Our hope that all who seek God and adore Him may come to acknowledge its truth.

But We do, nevertheless, recognize and respect the moral and spiritual values of the various non-Christian religions, and We desire to join with them in promoting and defending common ideals of religious liberty, human brotherhood, good culture, social welfare and civil order. For our part, We are ready to enter into discussion on these common ideals, and will not fail to take the initiative where Our offer of discussion in genuine mutual respect, would be well received.

And so We come to the circle which is nearest to Us, the circle of Christianity. In this field the dialogue, which has come to be called ecumenical, has already begun, and in some areas is making real headway. There is much to be said on this complex and delicate subject, but our discourse does not end here. For the moment We limit Ourselves to a few remarks—none of them new. The principle that We are happy to make our own is this: Let us stress what we have in common rather than what divides us. This provides a good and fruitful subject for our dialogue. We are ready to carry it out wholeheartedly. We will say more: on many points of difference regarding tradition, spirituality, canon law, and worship, We

utiliterque versatur colloquium nostrum; quod persequi ex animo sumus parati. Sed etiam maiora libet affirmare: scilicet circa plura ad differentias pertinentia, veluti ad traditionem, pietatis formas, leges canonicas, Dei cultum, promptos nos esse ad perpendendum, quomodo legitimis optatis fratrum a nobis adhuc seiunctorum obsecundare possimus. Nihil enim antiquius habemus quam ut eos in perfecta unitate fidei et caritatis complectamur. Verumtamen asseverare debemus, non esse in nostra potestate positum ut de integritate fidei et caritatis officiis quodquam detrahamus. Perspicimus quidem, ad haec quod spectat, quosdam diffidere ac repugnare; sed Ecclesia catholica, quandoquidem sua sponte consilium cepit unum Christi ovile restituere, non desinet maxima uti prudentia et consideratione; non desinet confirmare praerogativas, ob quas fratres extra eius limina degentes ab ea sunt adhuc alieni, non ex ambitione, in memoria rerum gestarum nisa, vel ex insana quadam indagatione theologica manasse, sed ex voluntate Christi; easque, si vera ipsarum vis ponderetur, omnibus prodesse, nempe communi unitati, communi libertati, communi plenitudini vitae christianae conducere. Ecclesia catholica, preces fundendo et paenitentiam agendo, se ad optatam reconciliationem idoneam dignamque reddere numquam desistet.

Qua in re dolor haeret animo Nostro, quod multi fratres ab Apostolicae Sedis communione seiuncti opinantur, Nos ipsos, qui reconciliationi favemus, huic esse impedimento propter primatum honoris et iurisdictionis, quem Christus Petro Apostolo tribuit et Nos per successionem ab eo accepimus. Nonne sunt qui dicunt, ablato Romani Pontificis primatu, Ecclesias seiunctas posse cum Ecclesia catholica in unum corpus facilius coniungi? Obsecramus igitur fratres a nostra communione segregatos, ut considerent quomodo eiusmodi opinatio vero careat fundamento, non solum propterea quod sine Pontifice Maximo religio catholica non esset talis, sed etiam quod, si in Christi Ecclesia Petri munus pastorale summum, efficax, decretorium deesset, unitas dissolveretur. Hanc autem in cassum aliquis conaretur restituere, rationes secutus, quae pro vera norma a Christo tradita essent substitutae; merito enim ait S. Hieronymus: *tot in Ecclesia efficerentur schismata quot sacerdotes*⁶⁵. Id etiam monere volumus, hunc praecipuum veluti cardinem sanctae Ecclesiae non esse supremam auctoritatem superbia spirituali tumentem vel humanae dominationi inhiantem, sed primatum famulatus, ministerii, amoris. Non inanis igitur funditur sonus, cum Christi Vicario inditur nomen quo appellatur *servus servorum Dei*.

⁶⁵ efr. Dial. contra Luciferianos, n. 9; PL. 23, 173.

are ready to study how We can satisfy the legitimate desires of Our Christian brothers, still separated from us. It is Our dearest wish to embrace them in a perfect union of faith and charity. But We must add that it is not in Our power to compromise with the integrity of the faith or the requirements of charity. We foresee that this will cause misgiving and opposition, but now that the Catholic Church has taken the initiative in restoring the unity of Christ's fold, it will not cease to go forward with all patience and consideration. It will not cease to show that the prerogatives, which keep the separated brothers at a distance, are not the fruits of historic ambition or of fanciful theological speculation, but derive from the will of Christ and that rightly understood, they are for the good of all and make for common unity, freedom and Christian perfection. The Catholic Church will not cease, by prayer and penance, to prepare herself worthily for the longed-for reconciliation.

In reflecting on this subject, it distresses Us to see how We, the promoter of such reconciliation, are regarded by many of the separated brethren, as being its stumbling-block, because of the primacy of honour and jurisdiction which Christ bestowed upon the Apostle Peter, and which We have inherited from him. Do not some of them say that if it were not for the primacy of the Pope, the reunion of the separated Churches with the Catholic Church would be easy? We beg the separated brethren to consider the inconsistency of this position, not only in that, without the Pope the Catholic Church would no longer be Catholic, but also because, without the ^{supreme} efficacious and decisive pastoral office of Peter the unity of the Church of Christ would utterly collapse. It would be vain to look for other principles of unity in place of the one established by Christ himself. As Saint Jerome just wrote: "*There would arise in the Church as many sects as there are priest*". (Dial. contra Luciferianos, n. 9). We should also like to observe that this fundamental principle of Holy Church has not as its objective a supremacy of spiritual pride and human domination. It is a primacy of service, of ministration, of love. It is not empty rhetoric which confers upon the Vicar of Christ the title of "*servant of the servants of God*".

Itaque huc nostrum colloquium spectat; quod priusquam fiat sermonis communicatio cum fratribus, pium efficitur commercium cum Patre celesti, impensa cum precatione, bona cum spe.

Laeti fidentesque animadvertimus, Venerabiles Fratres, variae huius et amplissimae regionis christifideles spirituali quodam ardore incitari qui futuras secundasque praenuntiare videtur progressiones huius negotii, quod in eo vertitur, ut christiani universi in una Christi Ecclesia componantur Spiritum Sanctum deprecamur, ut oecumenicis afflet inceptis; iterumque libet declarare, quantopere animus Noster sit commotus, quanto gaudio affectus congressu illo, caritatis pleno spemque novam iniciante, qui Hierosolymis Nobis fuit cum Athenagora Patriarcha. Observanter grateque eos consalutamus, qui, nomine Ecclesiarum a Sedis Apostolicae communione seiunctarum, Concilio Oecumenico Vaticano II intersunt. Rursus confirmamus, Nos vigil ac religiosum studium conferre ad res omnes spirituales, quae cum quaestione de unitate copulatae sunt conexaeque, quibusque homines singuli, coetus, communitatis, flagranti gravique pietate illustres, moventur. Cunctis iis christianis cum caritate ac reverentia dicimus salutem, fore confisi ut, praesertim sincero amantique animo serendis colloquiis, causa Christi et unitatis, quae ipse Ecclesiam suam voluit vigere, provehatur.

Extremum, colloquium nostrum ad filios pertinet, qui in domo Dei sunt, hoc est in Ecclesia una, sancta, catholica et apostolica, cuius Romana Ecclesia est *mater et caput*. O quam velimus domesticum huiusmodi colloquium et plenitudine fidei, et caritate, et sanctis operibus oblectari! Quam crebrum et familiare illud esse velimus! Quam patens apertumque omnibus veritatibus, omnibus virtutibus, omnibusque animi bonis, quibus christianae hereditas doctrinae continetur! Quam sincerum, idemque ingenua pietate incitatum! Quam promptum ad varias nostri huius temporis hominum voces audiendas!. Quam aptum postremo ad catholicos homines plane bonos efficiendos prudentes, liberos, aequabiles, fortes!

Quodsi optandum est, ut intimae Ecclesiae necessitudines eo sensu imbuantur, qui inter se colloquentes socios eiusdem communitatis deceat, cuius quidem caritas est fundamentum, nihil tamen de oboedientiae virtute derogandum est, cum sive recta cuiusvis societatis compositio, sive maxime sacrae auctoritatis ordo, qui in Ecclesia viget, omnino hinc imperandi ius, illinc obtemperandi officium postulent. Enimvero in Ecclesia potestas a Christo est constituta, ipsius vice fungitur, est eius verbi veluti publicum instrumentum, tantique Pastoris repraesentat amorem. Ex quo sequitur, ut oboedientia a fide profiscatur, in palaestram vertatur evangelicae humilitatis, et eum qui

It is along these lines that our dialogue is alert, and, even before entering into fraternal conversation, it speaks in prayer and hope with the heavenly Father.

We must observe, Venerable Brethren, with joy and confidence, that the vast and varied circle of separated Christians is pervaded by spiritual activities which seem to promise consoling developments in regard to their reunion in the one Church of Christ. We beg that the Holy Spirit will breathe upon the "ecumenical movement", and We recall the emotion and joy We felt at Jerusalem in Our meeting, full of charity and new hope, with the Patriarch Athenagoras. We wish to greet with gratitude and respect the participation of so many Representatives of separated Churches in the Second Vatican Ecumenical Council. We want to give Our assurance, once again, that We have an attentive, reverent interest in the spiritual movements connected with the problem of unity, which are stirring up vital and noble religious sentiments in various individuals, groups and communities. With love and reverence we greet all these Christians, in hope that We may promote together, even more effectively, the cause of Christ and the unity which He desired for His Church, in the dialogue of sincerity and love.

And lastly We turn to speak with the Children of the House of God, the one, holy, catholic and apostolic Church, of which this Roman Church is "*mother and head*". It is Our ardent desire that this conversation with Our own children should be full of faith, of charity, of good works, should be intimate and familiar. We would have it responsive to all truth and virtue and to all the realities of our doctrinal and spiritual inheritance. Sincere and sensitive in genuine spirituality, ever ready to give ear to the manifold voice of the contemporary world, ever more capable of making Catholics truly good men, men wise, free, serene and strong; that is what we earnestly desire our family conversation to be.

This desire to impress upon the internal relationships of the Church the character of a dialogue between members of a body, whose constitutive principle is charity, does not do away with the exercise of the virtue of obedience where the right order necessary in all well constructed societies and, above all, the hierarchic constitution of the Church requires that, on the one side, authority should be exercised according to its proper function and that, on the other side, there should be submission. The Church's authority is instituted by Christ; it is, indeed, representative of Him; it is the authorized

pareat participem faciat sapientiae, unitatis optimi exempli, caritatisque, quibus Ecclesiae corpus regitur. Sequitur praeterea ut et qui iussa iniungit, et qui iussa facit, uterque laudem sibi colligat imitantis Christum, qui est *factus oboediens usque ad mortem*⁶⁶.

Huc accedit quod, in huius modi colloctionis causa, ipsa potestatis exercitatio in oboedientiam transit; si tamen qui praeest conscius est, se veritatis caritatisque operam et officium in oboedientem conferre. Oboediētiā autem statuimus esse cum normarum canonicarum conservationem, tum obsequium legitimo praeposito impensum; dummodo duo haec alacri et aequo animo praestentur, quemadmodum liberos et amantes filios decet. Siquidem liberiores spiritus, invidiae obtrectationes, contumacia et arrogantia ab ea prorsus dissident caritate, quae nimirum in Ecclesia mutuam coniunctionem, concordiam ac pacem alit fovetque; quin etiam vitia illa colloquium in altercationem vertunt, in discidium, in simultates: spectaculum sine dubio iniucundum, quod tamen, pro dolor, nonnumquam praebetur, contra hanc Pauli monitionem: *non sint in vobis schismata*⁶⁷.

Profecto cupimus vehementer, ut colloquium illud, quod iamdiu in ipso Ecclesiae gremio seritur, novo ardore inflammetur, nova sumat argumenta tractanda, novos evocet colloquentes; ut videlicet vigor et sanctimonia augeantur Mystici Corporis Christi, hisce in terris viventis. Quammobrem quae cumque ad praecepta pervulganda valent, quorum Ecclesia est custos et administra, iis omnibus sine ulla dubitatione a Nobis favetur. Cumque supra iam intimam animi vitam, ad liturgiae sensum agendam, rerumque, de scriptionibus prelo impressis, de apostolatu ad res sociales pertinent de sacris ad ethnicos expeditionibus, de caritatis exercitatione commemorare: quae porro omnia non dubitamus, quin Concilium Oecumenicum nobis ad disputandum proponat. Quotquot autem in vivax salutiferumque Ecclesiae colloquium, ducibus legitimis Praesulibus, veniunt, eos hortemur iisque bene precemur oportet; in quibus maxime nominamus: sacerdotes, religiosos sodales, carissimosque laicos homines, qui vel in Actionis Catholicae ordinibus, vel in aliis consociationibus et apostolatus operibus pro Christo militant.

Laetamur recreamurque magnopere, quod colloquium istud, sive in Ecclesiae gremio sive extra, iam initium sumpsit. Ecclesia enim in praesentia vivacior est quam antea numquam! Attamen si res quis diligentius expendit, ei omnia adhuc videntur infecta; quoniam opus, quod nunc inchoatur, numquam quasi lex est nostrae terrestres pere-

⁶⁶ Phil. 2, 8.
⁶⁷ 1 Cor. 1, 10.

channel of His word; it is the expression of His pastoral charity. Obedience, therefore, is motivated by faith, develops into a school of evangelical humility, and links the obedient man to the wisdom, unity, constructiveness and charity by which the body of the Church is sustained. It confers upon him who imposes it and upon him who conforms himself to it the merit of being like Christ who was "*made obedient unto death*" (Phil. 2, 8).

By obedience, therefore, in the context of dialogue, We mean the exercise of authority in the full awareness of its being a service and ministry of truth and charity, and We mean the observance of canonical regulations and respect for the government of legitimate superiors in the spirit of untroubled readiness as becomes free and loving children. The spirit of independence, of criticism, of rebellion ill accords with the charity which gives life to the Church's solidarity, concord and peace, and easily transforms the dialogue into argument, dispute and disagreement. This most regrettable attitude, so easy, alas, to produce, is condemned by the Apostle Paul in his warning words: "*Let there be no divisions among you*" (I Cor. 1, 10).

It is, therefore, Our ardent desire that the dialogue within the Church should take on new fervour, new themes and speakers, so that the holiness and vitality of the Mystical Body of Christ on earth may be increased. Anything that makes known the teachings of which the Church is both custodian and dispenser, receives our approbation. We have already mentioned the liturgy, the interior life and preaching. We could add also: schools, the press, the social apostolate, the missions, the exercise of charity. All these are themes to which the Council will direct our attention. And We bless and encourage all those who, under the guidance of the competent authority, take part in the life-giving dialogue of the Church, priests especially and religious, and Our well-loved laity, dedicated to Christ in Catholic Action and in so many other associations and activities.

It is a cause of joy and comfort for Us to see that such a dialogue is already in existence in the Church and in the areas which surround it. The Church today is more than ever alive. But it seems good to consider that everything still remains to be done; the work begins today and never comes to an end. This is the law of our

grinationis, temporis cursu circumscriptae. Haec eadem est, Venerabiles Fratres, communis condicio muneris nostri, quod ut renovetur fiatque diligentius et alacrius, omnia hac tempestate sollicitant.

Nobis autem haec vos admonentibus placet non solum de opera a vobis navata confidere, sed etiam Nostram vobis dicare vicissim. Quam voluntatum operumque conspirationem petimus simulque pollicemur, anno exacto postquam in Petri solium ascendimus, atque ab Apostolo gentium cum nomine tantillum quoque spiritus—Deo ita placeat—Nobis ascivimus.

Quod superest, dum ex huiusmodi animorum nostrorum coniunctione, quae a Christo ducit originem, ingentem haurimus laetitiam, primis hisce Litteris Encyclicis Nostri finem afferentes, immortalis Dei nomine, vobis, fratris patrisque animo, Apostolicam Benedictionem impertimus, quam libenter ad Ecclesiam totam ad universamque hominum societatem pertinere cupimus.

Datum Romae apud S. Petrum, in festo Transfigurationis D.N. Iesu Christi, die VI mensis Augusti, anno MDCCCCLXIV, Pontificatus Nostri secundo.

PAULUS PP. VI

temporal, earthly pilgrimage. This is the ordinary task, Venerable Brothers, of our ministry, which everything today stimulates us to renew and to make more devoted and intense.

As for Ourselves, in speaking to you of these things, We are pleased to trust in your cooperation and offer you Our own in return. This union of aims and labour We ask for and offer not long after Our elevation to the Chair of the Apostle Peter, bearing the name and sharing, please God, something of the spirit of the Apostle of the Gentiles. And so celebrating the unity of Christ among us, We send to you with this, Our first letter, in the name of the Lord, Our blessing as brother and father, a blessing which We gladly extend to the whole Church and to all mankind.

From the Vatican, 6 August 1964, on the Feast of the Transfiguration of Our Lord Jesus Christ.

PAULUS PP. VI

The Dangers of 'Socialization':

In a letter written to the twenty-third Spanish Social Week by the Papal Secretary of State in the name of Paul VI, the Cardinal defines "Socialization" as "the progressive multiplication of the relations of co-existence, with consequent shaping of many modes of life and of social activity which are recognized for the most part in public and private law."

Modern man, the letter says, is "more and more surrounded and integrated by social relations. In his work, as in the use of his free time, in the search for security for unforeseeable dangers of life, in the effort to achieve a higher education in keeping with his aspiration to elevate himself humanly and socially and to spend a serene old age, the man of industrialized society—of a society which is in the process of development—hopes that society itself will help him and organize his conditions of life, and that it will eliminate the sense of insecurity and the preoccupations which oppress him."

There are dangers in this trend towards socialization if it is unbalanced "or left to the mercy of unilateral forces such as exclusive state power or deformed ideologies." These can have the effect of "lessening such true human values as the sense of responsibility in family, professional and civil matters, lessening the initiative which creates individual personalities, and therefore liberty itself, in the exercise of the fundamental rights and duties of life."

SOCIALIZATION should come about in a way that will guarantee "for the citizen the greatest number of advantages and avoid or at least reduce the drawbacks." By safeguarding the role of the human person and such human values as family life and personal responsibility, men can avoid becoming mere instruments of anonymous forces and irresponsible agents.

"In the era of socialization it is necessary to discard the idea that public matters can be abandoned to those who have the ambition to

direct them. Christians particularly must not forget that by their honourable and generous pledge to contribute to a social order ever more worthy of man, they cooperate in realizing the designs of Providence which has ordained that man, grateful for benefits it has given him, should work on earth and perfect institutions so that he may, while always blessing the Lord, also lift up his spirit to divine realities."

Brazilian Parish Entrusted to Nuns:

For the past year four Brazilian nuns have been in charge of a parish at Nisia Floresta, a remote farming parish in the interior of Brazil.

In this rare experiment in parish organization, the four Brazilian Sisters of the Missionaries of Jesus Crucified have been given complete control. Their mother superior has the title of parish vicar, with all the power accorded that position by canon law.

Though unable to perform such strictly priestly duties as saying Mass or administering the sacraments, the nuns do truly parochial work. They hold two daily prayer services in the church, teach catechism, receive prayers for the dying, and in emergencies administer Baptism.

The parish had long been without a resident parish priest, so Bishop Eugenio de Araujo Saes, apostolic administrator of the Archdiocese of Natal, entrusted it to the nuns last year. A priest from Natal visits the parish once a week to administer the sacraments.

The experiment so far appears to have been a great success. L' Osservatore Romano has commented favourably on it, and similar operations have been started in Natal, Brazil, where, in a poorer district of the city, a Daughter of Charity, trained in social work, is organizing the laity through house-to-house visits to pave the way for the creation of a new parish. Working independently of any priest, she has started a nursery school and organized a youth programme.

In another Natal parish, the Sisters of Divine Love were given responsibility for all apostolic activity two years ago. The mother superior assigns her nuns to visitation and teaching and has purchased a truck to transport them.

Over-Population:

"There is no such a thing as global over population in the foreseeable future", says an expert on "food and people" in an article published recently in the United States. The population problem seems to be unrealistic and unscientific.

It is true, that by the end of the century the population of Africa will have doubled, and the figures for Asia and South America will have trebled and quadrupled respectively. And these are the world's under-developed areas.

On the other hand, "the number of people per square mile in the world as a whole, even excluding deserts, forests, mountains and Arctic wastes, is only 78 (England has 752).

"Indeed, many areas of the world are under-populated; most of Africa, South America, as well as Canada and Oceania. Even the United States has only 10 per cent of the population density of a number of European countries."

Numbers do not of themselves cause poverty or hunger. Numbers without relation to space and food are virtually meaningless.

"The surpluses which the US has built up—and Western European countries are building up—show how the population expansion could be beaten, how the relationship between food and people can have a positive issue."

With regard to world food supplies, in richer countries, there is a problem of surpluses caused by the application of science and technology to agriculture, resulting in an ever-decreasing acreage supplying an ever-increasing amount of food with ever-lessening man power.

This proves: "that, objectively, the world can feed its peoples and any increase in them in the foreseeable future. Hence, from this point of view the population scare is unrealistic and unscientific."

The poorer countries are only just keeping level at best in the struggle to increase food supplies at the same rate as the increase in the number of people, while Austria, Japan, Mexico, Israel, Greece and Yugoslavia are winning the race with ease.

Mexico and perhaps Yugoslavia, however, are fair examples of what can be done for economically and agriculturally backward countries.

By 1975, world food supplies would need to be increased by more than 25 per cent merely to sustain the world population at its present unsatisfactory level of diet.

To give a reasonable improvement in the level of nutrition in the less developed areas, food supplies will have to be increased by some 80 per cent in the next 12 years and those of animal foods by more than 120 per cent.

The agricultural revolution which this presupposes is perfectly possible and of much higher priority than population control.

Japan's Religion Vacuum Causing Concern:

Many Japanese thinkers and writers have expressed deep concern over what they regard as this nation's religious vacuum.

This vacuum and the strong post-war Marxist trend among a large number of the country's intellectuals, they have pointed out, pose serious dangers.

One of the results of the religious vacuum, many observers here believe, is the rising incidence of abortion and birth-control. These observers have expressed fears that the rise will create serious difficulties for the current economic boom. Already, they have noted, Japan's growing industry is facing a labour shortage.

Against this background they have questioned the feasibility of Premier Ikeda's plan to double national production and income within the next ten years. What will happen, they have asked, if the rate of economic development exceeds the pace of the population growth needed to sustain it?

A survey is carried out by the Mainichi newspaper chain every two years on family planning. The latest survey was based on a random sampling in 295 neighbourhoods throughout the nation.

The report showed that since the first survey was carried out in 1950 the number practising contraception has doubled, and that sixty-nine per cent in the last survey, approved of such birth-control methods.

Questioned if they had any experience of abortion, 40.8 per cent of wives answered yes; 35.5 said no; while 23.7 did not answer at all. Of

the first group, forty-six per cent admitted having had abortions once; twenty-nine per cent, twice; thirteen per cent, three times; and five per cent, more than four times.

As abortions are legal in Japan when medical opinion states that health is endangered, the 1,060,000 cases of abortion reported to the Welfare Ministry last year do not take into account what is considered to be at least an equal number of unauthorized and unreported cases.

Faced with labour shortages even at this stage, some observers are questioning how the present inverse ratio between a robust economy and a flagging population can continue and still meet the greatly increased manpower demands that current vigorous economic planning will progressively call for during the next ten years.

Official Press Release on the Church and State Agreement Between the Holy See and Hungarian Government.

Representatives of the Holy See and the People's Republic of Hungary have had a very profound exchange of views regarding numerous questions of law and fact concerning the relations between the Church and State in Hungary.

The Holy See and the Government of Hungary have decided to express in a document the conclusions of the present discussions.

Accordingly, a document containing one act and an annexed protocol was signed at the office of the Ministry of Foreign Affairs in Budapest on September 15, 1964. This document contained some practical agreements, promises, engagements, as well as the respective points-of-view of both sides, their demands and reservations, and matters on which there is no accord.

The Church and the Government have declared that they are willing to pursue, in the future, an exchange of views, in the hope of obtaining a better arrangement.

(L'Osservatore Romano, Vatican City, September 17, 1964.)

FR. F. TESTERA, O.P.

PASTORAL SECTION

HOMILETICS

TWENTY-SECOND SUNDAY AFTER PENTECOST (Oct. 18)

DUE TRIBUTE

The Gospel of today sets down a doctrine so clear and precise and bearing directly on the relationship of the individuals of a nation with the State, and the relationship of all men with God. Give to Caesar, that is, to the civil authority, says Our Lord, the tribute, the tax, the service and obedience as long as nothing is demanded which is in opposition to the law of God. And give to God the worship and honour that are due Him, that is, the tribute of adoration, of acknowledgment of His supreme dominion, of praise and love, of perfect submission to all His laws. The civil authority has therefore certain rights imparted to it by God, and God has reserved certain rights for Himself alone and which are inalienable.

In affirming the legitimacy of the civil power, Our Lord teaches us that we are bound in conscience to comply with certain obligations which correspond to the rights and the authority that God has given our rulers over our temporal welfare.

RENDER TO CAESAR

We owe to the civil authority, first of all, respect, because it is representative of the majesty of God. All authority comes from God. He, then, who legitimately occupies a position of power is a lieutenant of God. This due respect elevates us to God, does not allow for adulation or vile servility, and puts us on guard against any word or act that is meant to offend the one in authority.

Then we owe obedience. Since he who holds the reins of government holds the place of God, we have to obey him as God, that is, we have to see God in the just laws and orders issued by him, and submit ourselves to them, for God so wills it. Therefore, he who resists him, resists the

the ordinance of God. And without due obedience, there is no order, no peace and security, but a disastrous anarchy.

Finally, we should pray for those in power. It is but just that we do so, for as their office is more difficult and of greater responsibility, so much do they have need of the help of God to govern their subjects well. A fine example of this we find in the Christians of the first centuries; they prayed for the pagan emperors who persecuted them.

RENDER TO GOD

Then, dear brethren, God has His rights, and it is a matter of justice that we render to Him the things that are His. What has He done? He has created all that exists. Therefore, He has a right over all things. No creature can exempt itself from his dominion. To God we owe the homage of all that we are, all that we have and can do, both in the gifts of nature and the supernatural gifts of grace in our soul. We belong to Him because He has created us, because He redeemed us from the power of Satan and the slavery of sin, because He preserves us in existence and grace. These rights of God are universal, supreme and absolute.

All our goods, whatever they are, belong to God. We take from them to provide for our needs and those of our neighbour according to His divine will. How sad it is to see many people making themselves slaves of avarice or spending lavishly in gambling and pleasures the goods that God has entrusted to them.

Further, God gave us a body to be put at the service of our soul. This body belongs to God, Who gives it, according as He pleases, health, strength and life. Woe to us if we use it for evil. Know you not, says St. Paul, that you are the temple of God, and that the Spirit of God dwelleth in you?

Then, our soul, above all, belongs to God. He has impressed in it His divine image and His seal, as a sign of His supreme dominion. Sooner or later, He will claim His due and woe to those who have lost that divine image and seal. It would do well to consecrate our soul each day to Him, that is, use it well to serve and love Him; to fill our memory ever with the benefits received from Him; to make our intelligence ponder on His divine goodness and other attributes, in order to know Him more, and that we strive to love Him and please Him in all things. It would do well to remember that we belong absolutely and entirely to God. In Him we live, we move, and we are.

With these considerations well impressed in our heart and mind, let us show those around us and the whole world that we Christians understand

well this double obligation of honour and obedience to our temporal rulers and to God and that we observe them in conscience. We can show them, with the help of God, from Whom all true authority originates and flows, that the best citizens and subjects are always the true Christians.

TWENTY-THIRD SUNDAY AFTER PENTECOST (Oct. 25)

DEATH A CHANGE

"The girl is not dead, but sleepeth." How sweet and consoling must have been these words to the parents of the girl who, as a result of a serious illness, was dead while in the flower of her youth. These same words are applicable to every Christian who dies in the peace of the Lord, for this good and divine Lord has said that the death of His saints is most precious to Him. For then, life is not taken away, but merely changed for an infinitely better and happier one with Him in heaven.

The death of the just is a peaceful sleep. In the present case, Our Lord called the death of the young girl a sleep, because He was going to raise her back to life. He would speak in the same manner later at the death of Lazarus.

SLEEP OF THE JUST

For the same reason, that is, in the hope of the future resurrection, the Holy Spirit and the Church in her inspired language call the death of the just a sleep. In the Acts of the Apostles, it is said of St. Stephen, the first martyr, that "he slept in the Lord." The just die in the peace and the grace of God, filled with merits and the sweet hope of enjoying soon the vision of God in heaven.

The death of the just is sweet and blissful. They have lived a holy life in the fear of God and have striven their best to do in all His holy will. They are aware of having served a Lord who is infinitely good and generous, who rewards His servants a hundredfold. St. Ambrose, on his deathbed, said: I do not fear to die, because I have a good Lord. And the Holy Spirit Himself speaks through the mouth of His apostle, St. John: And I heard a voice from heaven saying to me: Write: Blessed are the dead who die in the Lord. From henceforth, now, that they may rest from their labours; for their works follow them.

This is why the saints have always had a great desire to pass away from this world: in order to be with Christ. He who speaks thus, says

St. Augustine, lives patiently and dies joyfully. The just man gladly bids farewell to the world, to the perishable goods and pleasures of the earth, to this miserable life, for he knows for sure that he returns to his eternal home. For him, death is a release from prison, the end of his exile, the end of all sufferings, dangers and evils. Death is for him but the beginning of the true life.

MERITING A GOOD DEATH

How can we merit the death of the just? By living the life of the just. This consists in doing and accepting the will of God in all things. In loving Him with our whole heart, and in serving Him constantly and faithfully. Again St. Augustine tells us that a good death is the result of a good and upright life, and a bad death the wages of a bad life. He cannot die badly who has lived in a holy manner. So also, experience teaches us this: like life, like death. But this is more beautifully expressed by the Holy Spirit in a figurative manner: Knowing that whatsoever good thing any man shall do, the same shall he receive from the Lord. He who soweth sparingly, shall also reap sparingly: and he who soweth in blessings, shall also reap blessings.

Good Christians die the death of the just, sweet and peaceful. They fall asleep in the Lord, only to awaken a moment after to a life of eternal joy and glory in the bosom of their heavenly Father. Do you wish the blessing of such a death, dear brethren? Live the life of a good Christian, flee from sin, love God and live for Him, and accumulate merits for heaven.

FEAST OF ALL SAINTS (Sunday — Nov. 1)

MODELS OF SANCTITY

Holy Mother Church consecrates this day in honour of all her triumphant children in heaven. Let us rejoice with her for the glory and happiness that they enjoy in heaven, and let us praise and glorify God Who is wonderful in His saints and Who offers us in them perfect models to imitate. For it is God, and God alone, the author of the divine, supernatural life in the souls of men, Who gives all, and gives so freely, Who has perfected the saints in His love and made them what they are now.

This same sanctity, this same perfection in His love, He asks of us in order to decree for us the same glorious reward. Let us correspond to His loving designs, and show ourselves faithful and cooperative as the saints have been, and He will do the rest.

SELF-DENIAL

All sanctity is summarized in the compliance of these words of Our Saviour: If any man will follow after me, let him deny himself, and take up his cross, and follow me.

The saints we honour today have denied themselves by embracing humility and mortification. For this, they received the reward promised to the humble and to the pure of heart: the possession of their eternal home and the blessed vision of God. Those that had been sinners gave themselves to great penances in order to expiate their sins. Those that have always been in the grace of God took great pains to avoid sin and the occasions of sin. In order to be more conformed to Jesus Christ, the saints practiced great mortifications, watched over their senses and maintained themselves humble and pure of heart.

These chosen ones of God waged a continuous and unrelenting war on their passions, and put constant rein to their inordinate desires. They strove without letup to die to themselves, and to despoil themselves of their old selves in order to live a new life according to Christ, resplendent with grace and purity.

With this shining example of the saints in our mind, we ask ourselves: Why are we so imperfect? Because we love ourselves too much; we find too much complacency in our miserable body, in our perverse will. We do not have the courage to practice this salutary abnegation, as the saints did. In a word, we strive to serve at the same time two masters who are absolutely incompatible with each other, Christ and Satan. This is impossible. We have to choose resolutely one of the two.

IMITATION OF CHRIST

The saints further embraced their cross with love and carried it each day with generosity, patience and perseverance. This was not always easy, and not without opposition from nature. But God prevailed with His grace. Who can imagine the interior and exterior combats, the persecutions and sufferings they had to undergo for their religion or some virtue? With what resignation, what joy did they not accept the hardships, the illnesses, privations, contempts of men, humiliations, etc. for the love of their Divine Master. All of them suffered a kind of martyrdom, either in their body or in their soul. God tried them as gold is tried in the furnace, and found them worthy of Him.

We too often forget this unavoidable obligation of carrying our own cross after our Divine Master. Actually, when Our Lord sends us a trial, whatever this may be, we ought to consider it a singular grace, a sign that He wishes to make us more saintly and more worthy of a greater

reward. So, let us rejoice instead of giving in to sighing and grumbling, and suffer all for the love of Jesus Christ. Let us bless our crosses, our trials and sufferings, all as instruments which God avails of to purify us, to perfect and sanctify us. Let us follow Christ in the various steps of His painful trek to Calvary, for in the cross in our salvation, our life and our joy.

The saints have followed Christ. Their principle aim in life was to vest themselves with Him, with His life, and to imbue themselves with His virtues. Each of them came to be another Christ, meek, humble, obedient, patient as He, doing in all, as He did, the will of God. Of each one of them it could be said what the Holy Scripture has recorded of Christ: He did everything well. He passed by doing good.

We can do the same, dear brethren. That glorious kingdom in which the saints reign with Christ is also promised to us if we are faithful to Christ as the saints were, if we are other Christs. The grace of God cannot fail us. One day we shall see Him face to face, we shall love Him unceasingly, and, together with the saints, we shall possess Him for all eternity.

TWENTY-FIFTH SUNDAY AFTER PENTECOST (Nov. 8)

EVIL AMONG THE GOOD

The parable of the cockle mixed with the good seed gives us an occasion to ponder over the strange spectacle that this world of ours presents: a mixture of good and bad people. In all places, we see evil advance arrogantly side by side with righteousness, corruption with holiness, error with truth. How did this mixture come to be? Why does God tolerate it? What must be the final outcome of it?

It clearly does not, can not, come from God Who does not sow except good seed. God is the author of all good, of all perfect gifts. He is the enemy of all that is evil. Whatever He does is good.

The mixture, then, can be due only to the work of the devil who from the beginning has been the sworn enemy of God and of man. He sows evil in the world of the Creator and strives by every means to destroy His masterpiece. And in the Church, this magnificent field of Our Lord, bought at the price of so many sufferings and of His precious blood, cultivated with so much care, and sowed with only good seed, how many times indeed has the devil come to sow the cockle of discontent and discord, of schisms and unbridled passions.

WHY GOD TOLERATES

In the face of all this, why is God so patient? Why does He tolerate it? The servants of the Gospel said to the master: Lord, wilt thou that we go and gather it up? No, answered the Lord, lest perhaps gathering up the cockle, you root up also the wheat together with it. God hates evil and sin with an infinite hatred, but He does not thereby cease to love the sinners with a most tender love. I do not wish the death of the sinner, He has said, but that he be converted and live. His marvellous goodness compels Him to patience without measure. He awaits the sinner, in the hope that he will turn just and be a saint.

Dear brethren, who saved you from such and such a danger, cured you of that particular illness, preserved you from a thousand accidents? How many times perhaps you have merited hell? How many times the angels of God must have said to Him: Wilt thou that we go and gather it up?, and the Lord replied: No, give this soul time to enter into itself and return to Me!

Another reason why God tolerates this mixture is to enhance the good and the sanctification of the just. The vices and corruption put forth by the evil one gives more solidity to the virtue of the good souls. Goodness and virtue is put to the test. It is strengthened by the violence that the just have to exert, the fight that they to maintain and the close vigilance that they should keep over themselves in order to remain faithful to God. Virtue is purified to cast off all pride and vainglory, because without the grace of God they, the just, would have been perhaps worse than the others. The malice of evil increases thus the merits of good souls, giving them countless occasions to perform heroic deeds of patience, humility, charity and zeal for God and souls. The cruelty of the persecutors enhanced the constancy and generosity of the martyrs.

FINAL OUTCOME

But what is the final outcome of this mixture? The manifestation of the justice of God, that is, the punishment of evil-doers and the recompense of the good. "In the time of the harvest I will say to the reapers: Gather up first the cockle, and bind it into bundles to burn, but the wheat gather ye into my barn." Here are two very different destinies.

The time of harvest is, first of all, for each individual the moment of death and the particular judgment wherein he gives an account of his works. After that, for all in general, the harvest will be at the end of the world, when God will send out His angels who will separate the bad from the good, as the cockle is separated from the wheat. For those souls who have long abused of God's patience and goodness, harvest time will be

a day of vengeance at the hands of a terrible and implacable judge whose sentence is eternal. The just, so many times the object of derision and persecution at the hands of evil-doers, will be crowned with glory by a most fair Judge and will reign with Him for all eternity.

Dear brethren, what are you, cockle or wheat, sinners or just? What does your conscience say? If you are just, he who thinks he is sure of himself, let him take care lest he fall. If you are sinners, ah, do not tax further the patience of God Who awaits you since a long time. Make haste to change your life, do penance and perform deeds worthy of God, so that in harvest-time you will be found worthy to be gathered in the barn of your heavenly Father.

TWENTY-SIXTH SUNDAY AFTER PENTECOST (Nov. 15)

THE GOSPEL SPREADS

The Gospel—the saving work of Jesus Christ—is first symbolized in the grain of mustard because of its growth and propagation across the world where it has made its divine influence felt. Then in the leaven, because of the complete change it has wrought in the individuals and the nations that received it. Let us consider briefly these wonders.

The sower is Our Saviour Jesus Christ. After Him are the Apostles and all who have received the command to preach the divine word. The field is the whole world which belongs to our Lord. The mustard seed is the Gospel which Jesus Christ came to plant in His field and continues to plant by means of His priests. The Gospel at first appeared as a small seed, the smallest of all, seemingly incapable of taking roots and sprouting, of making itself acceptable on this earth. It seemed as if a million human reasons could be found against it.

In truth, the Gospel was preached, not by philosophers and sages, but by several poor fishermen of Galilee. Afterwards, by their disciples and successors, poor and weak as they and lacking in almost all human means to push forth their mission. It put down idols as well as all the ideas then accepted about God. It taught a religion that was totally new and completely opposed to the old cults and human wisdom: a God in three Persons, a God made Man and Crucified — all mysteries incomprehensible to human reason.

Its maxims made war on all the passions of man. It forbade and condemned murder, hatred, revenge, theft, usury and injustices of all kinds, adultery, excesses of the flesh and all shameful deeds, even the

perverse acts of the will and the purely internal desires to do evil. It recommended and exalted humility, meekness, poverty, chastity, mortification and so many other virtues until then unknown and despised. Moreover, how many persecutions it had to conquer, how many obstacles, how many oppositions from the philosophers of the time, of the rich and the powerful of the world!

And still, this Gospel was sowed, preached everywhere, grew and was accepted by kings and rulers, by the wise and the learned and by millions of men. It continues to spread this very day. Truly, the seed of the Gospel has come to be a gigantic, majestic tree where the birds of the air, that is, men of good will come to rest and find therein their nourishment, comfort, strength and refuge.

Indeed, we can sing here with the psalmist: By the Lord was this made, this that is wonderful in our eyes!

THE GOSPEL TRANSFORMS

The Gospel is also symbolized in the leaven which a woman took and hid in three measures of meal until the whole mass was leavened. The woman here is the Church. The three measures of meal signifies the whole of mankind. Now, all nations were in the beginning submerged in idolatry in the grossest ignorance and given in to the most shameful disorders. Vice received divine honours. Eternal truth and true virtues were forgotten, ignored or despised. And this was the inert and corrupt mass which it was the Church's mission to raise, purify, sanctify and convert into the good odour of Christ.

The Church confides the Gospel, this sacred leaven received from the hands of her Founder, to the Apostles and missionaries. She sends them to preach the good news of salvation to all peoples. And — wonders of prodigy! — this saving and vivifying leaven spreads all over, penetrates the people, the individuals, the nations, and works in them a marvellous and divine transformation. Where barbarity once reigned, customs are now softened, errors dissipate, superstitions vanish, disorders are set aright; and in place of the most shameful vices, the most sublime virtues dominate the scene. Darkness retreats, giving way to light and truth, pride to humility, sensuality to mortification and chastity, hatred to charity, avarice to mercy. In a word, humanity is transformed, made divine by this powerful leaven. And this prodigious effect has not yet ceased to work after almost two thousand years.

IN OURSELVES

Brethren, give thanks to Our Lord for having called you from darkness to His wondrous light. But see if you have made profitable use of

the grace of your calling. Have the divine doctrine and maxims taken root in your heart and soul? Have they made you a better person, and are they the rule of your life?

As the mass acquires the nature and properties of the heaven, so also every Christian who believes in Jesus Christ ought to reproduce in himself the life and virtues of Christ, to be another Christ? Are you like this? Ask of Our Lord this grace, and work in order to merit to be united with Him for all eternity.

LAST SUNDAY AFTER PENTECOST (Nov. 22)

END OF THE WORLD

The Gospel of this day is called the Gospel of the end of the world. For this reason it is put to our consideration on this Sunday, which is the last of the ecclesiastical year. Our Lord Jesus Christ, as a loving father, lets us know beforehand all that would happen at the end of the world, in order to awaken in us a salutary fear, so that we may be ever on the alert and always prepared. For no one knows either the day or the hour. But blessed are those whom when the Lord comes, he shall find watching.

Our Lord does not say here, nor did He wish to reveal even to His Apostles, when the end of the world will come. But come it will. It is certain that this world will not last forever. Whether by a total destruction or by some transformation, it will finish, and man's stay here will come to a definite end. Our Lord speaks of the signs of this phenomenon.

These are numerous and frightening. There will be wars, pestilences, famines, earthquakes and other cataclysms. The sun, the moon and the stars will darken. In all nature will appear these signs of death or imminent transformation. The affliction will be so great, that there will be nothing like it in the whole history of created nature. Men will dry up in fear and terror.

Then, as if these were not enough, false Christs will make their appearance, enemies of Christ masquerading as the Saviour in order to ensnare the unwary. By their immense power and dexterity, borrowed from the deepest hell, they will work stupendous prodigies and impel men to render them divine honours and will cruelly persecute those that refuse to do so.

When you see these things come to pass, says Our Lord, remember that the end is already at the door, that is, imminent. Watch ye, therefore, and pray.

Once the moment fixed by God for the end of the world arrives, He will send His angels with trumpets and a great cry. As often as I consider the day of judgment to come, says St. Jerome, I tremble, for I always seem to hear the sound of the trumpet in my ears: Arise, ye dead, and come to judgment.

At the sound of this trumpet, the glorious souls of the elect will descend from heaven and put life into their bodies, these bodies with which they have served God so well in this life. These will rise glorious, immortal, immune to suffering and illness, more resplendent than the sun. Oh happy penance, they will say, which has merited for us so much glory!

The souls of the condemned, in turn, will come forth from hell to be reunited with the same accursed bodies with which they have offended God and merited His just anger. But these bodies, hideous to behold and wrapped in dreadful darkness, will be susceptible to torment and pain in order to be able to suffer with the soul, and immortal, so as to suffer eternally, without letup, without end.

Finally, the angels will come forth and separate the good from the wicked. The good will be placed to the right of the judgment seat of the divine judge, Jesus Christ, and will rejoice exceedingly; but the condemned, relegated to the left, will tremble and cover their faces with fear and shame.

Dear brethren, on which side will each one of you find yourself? Where will those be who passed their lifetime here below merely accumulating money and wealth and running in pursuit of pleasures, those who did not dedicate a single thought to the salvation of their soul. Ah, these have every reason to cry out in despair: Fools that we are, we have erred. Then they will cry to the mountains and rocks: Fall on us, hide from the face of Him who sits on the throne.—May this never be our lot, brethren.

Let us ask God for the grace to be counted among the elect who will rejoice for having lived poor, with humiliations, abandoned and persecuted. Let us bless our sufferings and trials, acknowledging that, in effect, the sufferings of this present life are not worthy to be compared with the future glory that awaits us.

Oh blessed and most fair judge, grant us the gift of forgiveness before the day of final reckoning.

FIRST SUNDAY OF ADVENT (Nov. 29)

FINAL COMING OF CHRIST

In reminding us of the final coming of Our Saviour, which will be terrible for sinners, but very consoling for the just, our Holy Mother the Church is bidding us watch over ourselves and purify our hearts in preparation for the feast of His first coming at Bethlehem, and to receive Him in a holy manner and keep Him in our hearts and our lives ever after.

It is an article of faith that, at the end of the world, Jesus Christ will come in all the splendour of His power and majesty to judge all men, both living and dead. A day of anger that will be. All will be uncovered and made known to all, and in the sight of all Christ will pronounce the terrible sentence of our eternal lot. Let us think of it often, dear brethren, so as to avoid all kinds of sin and to live each day a holier life and merit to be of the number of the elect.

After all the signs of the end of the world have been realized, the angels of God will sound their trumpets calling all mankind to judgment. At the first blare, souls of the glorious elect will come down from heaven to be reunited with their bodies, and the wretched souls in hell will come forth and be joined once more with their bodies, complices to their crimes.

Then will come the separation of the good and the bad. The angels will gather the just to the right of the judgment-seat of Christ. These will already shine as the sun. But how horrible and ugly will be the crowd of the reprobates, the impious, the murderers, the avaricious, the hypocrites, the thieves, and those given to sins of impurity. These will be herded to the left. On which side will you be, dear brethren?

SUPREME JUDGE

Finally, there will appear the Judge Himself, coming in the clouds of heaven in all majesty and power, accompanied by the Queen of heaven and the entire celestial court. At the sight, the just and the saints will break out in transports of joy and sally forth to meet that glorious cortege. The evil ones, on the contrary, terrified and confused at the sight of Him Whom they have denied, insulted and crucified so many times, will ask the mountains to cover them.

Christ, the Supreme Judge, will then seat on His throne. All nations will appear in His presence. The great, final judgment will begin. The Book of Life will be opened, and nothing is hidden which will not be

revealed, nothing secret that will not be known. The very recesses of darkness will be illuminated.

Then the Lord will proceed to exalt those on His right hand, His faithful subjects and friends. All those virtues and good works that they have taken so much care to hide, their penances, their sufferings in His name, their mortifications, their alms and acts of charity and zeal, will be made manifest to all mankind. What consolation for them on that day!

But woe to the sinners. To their confusion, the Judge will manifest before the world the evil committed by each one, the good omitted or the abuse of His grace, the sacraments despised or profaned, time wasted, scandals given, the most hidden sins, all the perverse actions, words, thoughts and intentions. Oh man, whom I created to my image and likeness, what have you turned yourself into?—thus will the Judge speak. Oh you Christian, what have you done to your garment of innocence, to your sacred promises, to my Gospel, to so many favours received? Give account of your neglected duties, of your violated obligations and trusts. What a shame it will be for many Christians who are worse than pagans.

FINAL SENTENCE

The process is already over. The Judge will pronounce sentence for all eternity. First, turning to the elect in all benevolence and love, He will say to them: Come ye, blessed of my Father, to possess the kingdom prepared for you from the beginning of the world. Then, turning to His left, with all the severity of His just anger, He will say to the reprobates: Depart from me, ye cursed, into everlasting fire which was prepared for the devil and his angels.

Dear brethren, which will be your lot on that terrible day? It depends on your life. Would that you avail of the precious lessons of today's Gospel and live henceforth a holier life, so as to avoid the rigors of the judgment of God. Penance and a sincere Confession is the easiest and the best start towards a new life of the elect. This is precisely the spirit of the holy season of Advent, which is not one of wild distractions and dissipations, as many would make it, but one of penance and recollection and of determination to gather the blessings of Our Lord's first coming in this world, to keep Him constantly in our hearts and minds, and thus be confident and joyful of a favourable judgment at His final and glorious coming and of enjoying His company and His love for all eternity.

CASES AND QUERIES

LAST SACRAMENTS AND THE CONFITEOR

When Confession, Viaticum and Extreme Unction are administered immediately following each other, how many times need the Confiteor be said? Must the Confiteor be repeated again when the General Absolution follows immediately upon Viaticum or Extreme Unction? According to the Mueller-Ellis Handbook of Ceremonies, edition, of 1958, page 375, the Confiteor may be omitted at the General Absolution, in the case mentioned above. A decree of the Holy Office dated September 1, 1851, is quoted to substantiate this opinion. However, it seems that no other liturgist has ever seen or quoted that decree.

* * *

1^o—There is sufficient ground for reciting the *Confiteor* once, when it is necessary to confer all the last sacraments at one time.

As our correspondent indicates, the reply of the Holy Office in 1851 is convincing enough. The question was whether one recitation of the *Confiteor* would suffice where the two sacraments and the last blessing were given together. The answer was: "Si immineat necessitas conferendi unum post aliud immediate, licere semel in casu; secus repetatur. (A.S.S., XXVIII, p. 67.)

What kind of necessity? Certainly not the really urgent case for which the Ritual had already provided short formulas

for the sacraments and the last blessing. The case of necessity which the Congregation here had in mind is the ordinary practical necessity when all the "last" sacraments are conferred at one time. In this concrete case, the *Confiteor* need not be recited thrice, but once is sufficient.

2º—This is confirmed in recent rescripts from the Holy See. Thus, in a new rescript to the French dioceses on the use of the vernacular, amongst other concessions granted explicitly on the 30th of October 1933, is: "Quod autem attinet ritum continuum ministrandi Sacramenta infirmis, eisque Benedictionem apostolicam impertiendi omnia observentur quae singulis Sacramentis sunt propria, iuxta ritum iam approbatum et concessum . . . praetermissis tamen versiculis et precibus quae secus essent iterandae, uti, v. gr., benedictio in introitu sacerdotis, *Confiteor*, etc., quae semel recitari possunt" (*cfr.*, *The Clergy Review*, 1954, p. 627).

Similarly, the Ritual approved by Rome for the United States in 1954, in a section entitled "*Last Rites given without interruption*", a single recitation of the *Confiteor* is prescribed (*cfr.* MILLER, J., *Fundamentals of the Liturgy*, p. 472).

In conclusion therefore, there is sufficient authority for a single recitation of the *Confiteor* in case of continuous administration of the "last" sacraments and the last blessing.

FR. L. Z. LEGASPI, O.P.

SMUGGLING

TICIO penitente se acerca a su Confesor CAYO para hacer una consulta. Y uno de los casos que más le apena es el de haber sido complicado en el SMUGGLING. Aunque Ticio no se ha enriquecido mucho como algunos, pero es un hombre de recta conciencia, y en prueba de eso se confiesa frecuentemente y co-

mulga casi diariamente. Pero se le ocurrió la duda si ha cometido un acto pecaminoso en invertir parte de su dinero en el SMUGGLING, puesto que el Gobierno condena a los Smugglers.

Se pregunta: 1—Sabemos que es ilegal el SMUGGLING como lo condena el Gobierno ¿pero es un acto pecaminoso?

2—¿Está sujeto Ticio a la restitución?

3—Y si es reincidente (Ticio) ¿se le deniega la absolución, caso de que el negocio del SMUGGLING está condenado también por la Iglesia?

UN PARROCO

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Según la Sagrada Escritura y conforme explican muy claramente Leon XIII y el Catecismo Romano, es obligatorio el pagar los impuestos, taxas, tributos, contribuciones, etc. señalados justamente por el Gobierno. Santo Tomás (I, II, q. 96, a. 43) explícitamente enseña que las leyes (sin excluir las referentes a tributos, taxas, etc.) siendo justas, obligan en conciencia; opinión seguida por la generalidad de los teólogos. Sin entrar en discusión sobre la ley “penal”, la corriente general de los moralistas modernos sostiene que las leyes sobre los tributos, taxas, contribuciones, etc., que son justas, obligan no sólo en virtud de la justicia legal que determina esos impuestos para promover el bien común, sino también por la misma justicia distributiva y conmutativa, en cuanto que en la distribución de cargos ha de guardarse cierta proporción, y por cuanto el legislador, al señalar los impuestos, debe respetar la propiedad privada. . . En consecuencia sería muy temerario sostener que la infracción de dichas leyes dejase exento al contrabandista profesional o al “smuggler” consciente de sus fechorías ilegales, de pecado mortal o venial, según la cantidad del contrabando.

A la segunda pregunta igualmente se responde *afirmativamente*, porque el contrabando o “smuggling” ocasiona daño al

Gobierno o es motivo de poseer una mercancía sin título legítimo para ello; y porque el contrabandista siempre quebranta la justicia legal, y muy frecuentemente también la justicia distributiva y aún la conmutativa, por impedir que los otros comerciantes vendan sus artículos y obtengan sus ganancias. Ahora bien, según todos los teólogos la obligación de la restitución nace de la infracción de la justicia conmutativa, y según el sentir de los mejores teólogos modernos, el restituir lo exigen ya la justicia distributiva ya la legal en muchos casos, sobre todo en el caso de no observar las leyes sobre impuestos, insisten esos acreditados moralistas, como muy detalladamente lo prueba el P. CUSTODIO SARTE, en su tesis doctoral presentada el año 1963, y publicada en UNITAS, Vol. 36, N. 4, December 1963 (University of Santo Tomas, Manila), titulada *Smuggling, An Offense Against Justice*.

Finalmente, en relación al tercer punto deben aplicarse los principios generales sobre los reincidentes (si esos contrabandistas llegaren a serlo) sin olvidar que lo principal a que debe mirar el Confesor para absolver al penitente o negarle la absolución o diferírsela, es a las disposiciones interiores que presenta al confesarse. No se requiere en modo alguno que el "smuggling" esté prohibido por la Iglesia (y no sabemos que exista prohibición particular en nación alguna) para que el Confesor aplique a los penitentes reincidentes sobre contrabando las normas de moral relativas a los recidivos, normas que, por encontrarse en cualquier Manual de Teología Moral, no es necesario aquí recordar, ya que esos Manuales suelen mencionar y tratar el caso de los penitentes que se acusan de haber cometido hurto.

FR. V. VICENTE, O.P.

NEWS

FOREIGN

Eucharistic Congress. — Over one million Catholics from all parts of the world are expected to take part in the 38th International Eucharistic Congress which will be held in Bombay on November 28 to December 6. The theme of the Congress is: the Eucharist and the new man, its motto: *Ambulate in caritate* (Eph. 5:2).

Marian Congress. — The fourth Mariological Congress and the ninth International Marian Congress are to be held in Santo Domingo, Dominican Republic, in 1965. Christian unity will be the main aim of the congresses to which representatives of other religions will be invited as observers.

African Martyrs. — The Congregation of Rites has approved the canonization of 22 African Negroes who were slain in Uganda in the 19th century for refusing to renounce their faith. It is expected that the new saints will be canonized during the third session of the Vatican Council. The 22 martyrs will be the first Africans from South of the Sahara to be canonized.

No Observers from Greek Church. — The Orthodox Church of Greece has decided not to send observers to the third session of the Second Vatican Council.

Anglican Vestments. — The House of Commons has passed a law to allow the clergy of the Church of England to wear vestments similar to those that are used in the Catholic Church.

Unusual Wedding. — An Episcopalian and a Catholic were married in St. Louis, Missouri, before a Catholic priest and an Episcopalian clergyman. Permission for the ceremony was granted by Cardinal Ritter out of consideration for the religious convictions of the Episcopalian partner to the marriage.

Liturgical Institute. — The Catholics of Brazil will have the help of a new liturgical institute in introducing the changes in the Mass and the administration of the sacraments. The institute was formed at a national liturgical meeting sponsored by the Brazilian bishops' conference, and will begin with a three-month course open to priests, religious and qualified laymen.

Pidgin English in the Liturgy. — Plans for the introduction of pidgin English into the liturgy in the territory of Papua and New Guinea are being prepared by missionaries in the area.

Liturgical changes in India. — The vernacular will be permissible in all

parts of the Mass except the Canon up to the Communion, but excluding the part from the *Pater Noster* to the *Domine non sum dignus*, which can be in the vernacular, Cardinal Gracias of Bombay has announced. No innovation has been made in regard to sung Masses, for the Indian bishops feel that the difficulties posed by the lack of good musical melodies for vernacular texts are such that they can not be tackled and overcome at this stage.

Profit-Sharing. — Employers must share their profits with workers and regard them as associates rather than servants, declared Cardinal Caggiano of Buenos Aires in a sermon.

Priests Admitted to Cuba. — Through the efforts of the apostolic nunciature in Cuba, some priests have been admitted to that country to care for Catholics, who are in great part without pastoral assistance because of the expulsion of foreign priests. No figures of the number of priests allowed to enter

are available. Close to 600 priest have been expelled from Cuba since the new regime came to power.

Professors of Religion. — Archbishop Riberi, Papal Nuncio to Spain, stressed the decisive influence of the professor of religion in education. He must not be merely a "professor", the Nuncio said, but also a genuine "father". Education must be so reformed, that it shall not be satisfied with informing, but shall succeed in training real Christians; it must not be content with presenting knowledge, it must present life. The professors must be fathers who produce souls for Christ through the Gospel of truth.

Dutch Catechism under Revision. — Dutch Catholics are dropping their 400-year old catechism in favour of an experimental outline that will be tried in the country's 2,857 elementary schools. Meanwhile an entirely new catechism for adults is being written.

LOCAL

The Catholic Teacher. — Archbishop Cuenca of Jaro spoke of the mission of the Catholic teacher at the installation of the new Rector of the University of San Augustin, the V. R. Fr. Nicanor Lana, O.S.A. The teacher's mission is in a way a "priestly office", for the material on which the teacher works is the mind,

the immortal soul of man. The teacher is also entrusted with the destinies of society; the children and youths whom he now trains will one day be the heads of families, the parents of a new generation, the men that powerfully influence public opinion for good or ill, in the press and from the platform, the citizens

whose vote will make or mar their country.

Seminary Project for Jaro. — The Prefect of the Sacred Congregation of Seminaries and Universities wrote a laudatory letter to Archbishop Cuenco of Jaro, commending the Jubilarian-Archbishop for the construction of a Minor Seminary in Jaro as a memorial for the centenary celebration of the foundation of the Diocese.

First Lady Heads Fund-Drive. — The First Lady, Mrs. Evangelina M. Macapagal, has consented to be the honorary chairman of the National Fund-Raising Committee for the 4th centennial celebration of the christianization of the Philippines.

Foundation in Hawaii. — The Dominican Sisters of Molo, Iloilo City, have a new foundation in Hawaii. They are the second congregation of Filipina religious to work outside the Philippines. The RVM Sisters have a house in California.