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## OBEDIENCE TO THE HIERARCHY

regarding Moral Principles  
and their Practical Application.

“But in the exercise of economic and social functions, Catholics often come in contact with men who do not share their view of life. On such occasions, those who profess Catholicism must take special care to be consistent and not compromise in matters wherein the integrity of religion or morals would suffer harm. Likewise, in their conduct they should weigh the opinions of others with fitting courtesy and not measure everything in the light of their own interests. They should be prepared to join sincerely in doing whatever is naturally good or conducive to good. If, indeed, it happens that in these matters sacred authorities have prescribed or decreased anything, it is evident that this judgement is to be obeyed promptly by Catholics. For it is the Church's right and duty not

only to safeguard principles relating to the integrity of religion and morals, but also to pronounce authoritatively when it is a matter of putting these principles into effect."

(POPE JOHN XXXIII, *Encycl. Mater et Magistra*: A.A.S. LIII, 1961, p. 456-457)

"For it must not be forgotten that the Church has the right and the duty not only to safeguard the principles of ethics and religion, but also to intervene authoritatively with Her children in the temporal sphere, when there is a question of judging about the application of those principles to concrete cases".

POPE JOHN XXIII, *Encycl. Pacem in terris*: A.A.S. LV. 1963, p. 301; cf. LEO XIII *Encycl. Immortale Dei: Acta Leonis XIII*, V, 1885 p. 128; PIUS XI, *Encycl. Ubi Arcano*: A.A.S. VIV, 1922, p. 698; PIUS XII, *Allocution* to the Delegates of the International Union of Sodality of Catholic Women, on Sept. 11, 1947: XXXIX, 1947, p. 486).

## PAULUS EPISCOPUS

SERVUS SERVORUM DEI UNA CUM SS. CONCILII

PATRIBUS AD PERPETUAM REI MEMORIAM

DECLARATIO

### DE EDUCATONE CHRISTIANA

#### PROOEMIUM

Gravissimum educationis momentum in vita hominis eiusque influxum semper maiorem in socialem huius aetatis progressum Sancta Oecumenica Synodus attente perpendit.<sup>1</sup> Re quidem vera iuvenum educatio, immo adutorum quoque continua quaedam institutio, cum faciliior tum urgentior redditur temporis nostri

<sup>1</sup> Inter plurima documento momentum educationis illustrantia cfr. imprimis:

Benedictus XV, Ep. Apost. *Communes Litteras*, 10 apr. 1919: A.A.S. 11, 1919, p. 172.

Pius XI, Litt. Encycl. *Divini Illius Magistri*, 31 dec. 1929: A.A.S. 22, 1930, pp. 49-86.

Pius XII, Alloc. ad Iuvenes A.C.I., 20 ap. 1946: *Discorsi e Radiomessaggi* VIII, pp. 53-57.

— Alloc. ad Patres familias Galliae, 18 sept. 1951: *Discorsi e Radiomessaggi* XIII, pp. 241-245.

Ioannes XXIII, Nuntius tricesimo exacto anno ex quo Litt. Encycl. *Divini Illius Magistri* editae sunt, 30 dec. 1959: A.A.S. 52, 1960, pp. 57-59.

Paulus VI, Allocutio ad sodales F.I.D.A.E. (Federazione Istituti Dipendenti dall'Autorità Ecclesiastica), 30 dec. 1963: *Encicliche e Discorsi di Sua Santità Paolo VI* I, Roma 1964, pp. 601-603.

Insuper conferantur Acta et Documenta Concilio Oecumenico Vaticano II apparando, series I, Antepreparatoria, vol. III, pp. 363-364, 370-371, 373-374.

adiunctis. Homines enim propriae dignitatis et officii plenius conscii, vitam socialem ac praesertim oeconomicam et politicam actuosius in dies participare praeoptant;<sup>2</sup> mirabiles artis technicae et inquisitionis scientificae progressus, nova communicationis socialis subsidia opportunitatem praebent hominibus, maiore interdum temporis spatio ab occupationibus liberi fruentibus, facilius ad patrimonium mentis animique culturae accedendi atque arctiore tum coetuum tum ipsorum populorum necessitudine mutuo se complendi.

Proinde ubique conatus fiunt ad opus educationis magis magisque promovendum; hominum, et peculiariter puerorum atque parentum, iura primaria educationem respicientia declarantur et publicis documentis consignantur;<sup>3</sup> alumnorum numero celeriter crescente, late multiplicantur et perficiuntur scholae atque alia educationis instituta conduntur; novis experimentis excoluntur educationis et instructionis methodi; magni quidem ponderis peraguntur nisus ad eas omnibus hominibus procurandas, licet permulti pueri et iuvenes institutione etiam fundamentali adhuc priventur et tot alii apta educatione, in qua simul veritas et caritas excoluntur, careant.

Cum vero Sancta Mater Ecclesia ad mandatum implendum a divino suo Conditoris acceptum, mysterium nempe salutis omnibus hominibus nuntiandi et omnia instaurandi in Christo, integram hominis vitam etiam terrenam quatenus cum vocatione coelesti connexam curare debeat,<sup>4</sup> in educationis progressu atque

<sup>2</sup> Cfr. Ioannes XXIII, Litt. Encycl. *Mater et Magistra*, 15 maii 1961: A.A.S. 53, 1961, pp. 413, 415-417, 424.

— Litt. Encycl. *Pacem in terris*, 11 apr. 1963: A.A.S. 55, 1963, p. 278 s.

<sup>3</sup> Cfr. Professionem Universalem iurium humanorum (Déclaration des droits de l'homme) die 10 dec. 1948 a Foederatarum Nationum Coetu generali ratam habitam; et cfr. Declaration des droits de l'enfant, 20 nov. 1959; Protocole additionnel à la convention de sauvegarde des droits de l'homme et des libertés fondamentales, Parisiis, 20 mart. 1952; circa illam Professionem Universalem iurium humanorum cfr. Ioannes XXIII, Litt. Encycl. *Pacem in terris*, 11 apr. 1963: A.A.S. 55, 1963, pp. 295 s.

<sup>4</sup> Cfr. Ioannes XXIII, Litt. Encycl. *Mater et Magistra*, 15 maii 1961: A.A.S. 53, 1961, p. 402.

Conc. Vat. II, Constitutio Dogmatica *De Ecclesia*, n. 17: A.A.S. 57,



amplificatione partes suas habet. Proinde S. Synodus de educatione christiana praesertim in scholis fundamentalia quaedam principia declarat, quae a speciali post Concilium Commissione fusius evolvenda erunt atque ab Episcoporum Conferentiis ad diversas regionum condiciones applicanda.

1. Omnibus hominibus cuiusvis stirpis, condicionis et aetatis utpote dignitate personae pollentibus, ius est inalienabile ad educationem,<sup>5</sup> proprio fini respondentem,<sup>6</sup> propriae indoli, sexus differentiae, culturae patriisque traditionibus accommodatam et simul fraternae cum aliis populis consortioni apertam ad veram unitatem et pacem in terris fovendam. *Vera autem educatio prosequitur formationem personae humanae in ordine ad finem eius ultimum et simul ad bonum societatum*, quarum homo membrum exstat et in quarum officiis, adultus effectus, partem habebit.

Pueri igitur et adolescentes, ratione habita progressus scientiae psychologicae, paedagogicae et didacticae adiuventur oportet ad dotes psychicas, *morales* et intellectuales harmonice evolvendas, ad gradatim acquirendum perfectiorem sensum responsabilitatis in propria vita continuo nisu recte excolenda et in vera libertate prosequenda, obstaculis magno et constanti animo superatis. *Positiva et prudenti educatione sexuali progrediente aetate instituantur*. Praeterea *ad vitam socialem* participandam ita conformentur ut, instrumentis necessariis et opportunis rite instructi, in varios humanae communitatis coetus actuose sese inserere valeant, colloquio cum aliis aperiantur communique bono provehendo operam libentur navent.

Similiter Sancta Synodus declarat pueris ac adolescentibus ius esse ut in valoribus moralibus recta conscientia aestimandis

1965, p. 21; Schema Constitutionis Pastoralis *De Ecclesia in mundo huius temporis* (1965), passim.

<sup>5</sup> Pius XII, Nuntius radiophonicus datus 24 dec. 1942: A.A.S. 35, 1943, p. 12, 19.

Ioannes XXIII, Litt. Encycl. *Pacem in terris*, 11 apr. 1963: A.A.S. 55, 1963, p. 259 s. Et cfr. Declarationes iurium hominis laudatas in nota 3.

<sup>6</sup> Cfr. Pius XI, Litt. Encycl. *Divini Illius Magistri*, 31 dec. 1929: A.A.S. 22, 1930, p. 50 s.

et adhaesione personali amplectendis necnon in Deo perfectius cognoscendo et diligendo instimulentur. Ideoque enixe rogat omnes qui vel populorum regimen tenent vel educationi praesunt, *ut curent ne umquam iuventus hoc sacro iure privetur*. Filios autem Ecclesiae exhortatur ut generoso animo operam praestent in universo educationis campo, praesertim hunc in finem ut congrua educationis et instructionis beneficia ad omnes ubique terrarum citius extendi possint.<sup>7</sup>

2. Omnibus christianis, quippe qui, per regenerationem ex aqua et Spiritu Sancto nova creatura effecti,<sup>8</sup> filii Dei nominentur et sint, *ius est ad educationem christianam*. Quae quidem non solum maturitatem humanae personae modo descriptam prosequitur, sed eo principaliter spectat ut baptizati dum in cognitionem mysterii salutis gradatim introducuntur, accepti fidei doni in dies magis conscii fiant; Deum Patrem in spiritu et veritate adorare (cfr. *Io.* 4, 23) praeprimis in actione liturgica addiscant, ad propriam vitam secundum novum hominem in iustitia et sanctitate veritatis (*Eph.* 4, 22-24) gerendam conformentur; ita quidem occurrant in virum perfectum, in aetatem plenitudinis Christi (cfr. *Eph.* 4, 13) et augmento corporis mystici operam praestent. Idem insuper suae vocationis conscii tum spei quae in eis est (cfr. *1 Petr.* 3, 15), testimonium exhibere tum christianam mundi conformationem adiuvere consuescant, qua naturales valores in completa hominis a Christo redempti consideratione assumpti, ad totius societatis bonum conferant.<sup>9</sup> Quare haec S. Synodus animarum Pastoribus gravissimum recolit officium omnia disponendi ut hac educatione christiana omnes fideles fruantur, praeprimis iuvenes qui spes sunt Ecclesiae.<sup>10</sup>

3. Parentes, cum vitam filiis contulerint, prolem educandi gravissima obligatione tenentur et ideo primi et praecipui eorum

<sup>7</sup> Cfr. Ioannes XXIII, Litt. Encycl. *Mater et Magistra*, 15 maii 1961: A.A.S. 53, 1961, p. 441 s.

<sup>8</sup> Cfr. Pius XI, Litt. Encycl. *Divini Illius Magistri*, l.c., p. 83.

<sup>9</sup> Cfr. Conc. Vat. II, Constitutio dogm. *De Ecclesia*, n. 36: A.A.S. 57, 1965, p. 41 s.

<sup>10</sup> Cfr. Conc. Vat. II, Schema Decreti *De Apostolatu Laicorum* (1965), n. 12.

educatores agnoscendi sunt.<sup>11</sup> Quod munus educationis tanti ponderis est ut, ubi desit, aegre suppleri possit. Parentum enim est talem familiae ambitum amore, pietate erga Deum et homines animatum creare qui integrae filiorum educationi personali et sociali faveat. *Familia proinde est prima schola* virtutum socialium quibus indigent omnes societates. Maxime vero in christiana familia, matrimonii sacramenti gratia et officio ditata, filii iam a prima aetate secundum fidem in baptismo receptam Deum percipere et colere atque proximum diligere doceantur oportet; ibidem primam inveniunt experientiam et sanae societatis humanae et Ecclesiae; per familiam denique in civilem hominum consortium et in populum Dei sensim introducuntur. Persentiant igitur parentes quanti momenti sit familia vere christiana pro vita et progressu ipsius populi Dei.<sup>12</sup>

Educationis impertiendae munus primario familiae competens totius societatis auxiliis indiget. Praeter igitur iura parentum ceterorumque quibus ipsi partem in munere educationis concedunt, *certa quidem officia et iura competunt societati civili*, quatenus eius est ea ordinare quae ad bonum commune temporale requiruntur. Ad eius munera pertinet educationem iuventutis pluribus modis provehere: parentum scilicet aliorumque qui in educatione partes habent officia et iura tueri eisque adiumenta praebere; iuxta subsidiarii officii principium, deficientibus parentum aliarum societatum incoeptis, educationis opus, attentis quidem parentum votis, perficere; insuper, quatenus bonum commune postulat, scholas et instituta propria condere.<sup>13</sup>

Singulari demum ratione officium educandi ad Ecclesiam spectat, non solum qui humana quoque societas educationis tra-

<sup>11</sup> Cfr. Pius XI, Litt. Encycl. *Divini Illius Magistri*, l.c., p. 59 s.; Litt. Encycl. *Mit brennender Sorge*, 14 martii 1937: A.A.S. 29, 1937, p. 164 s.

Pius XII, Allocutio ad primum congressum nationalem Consociationis Italicae Magistrorum catholicorum (A.I.M.C.), 8 sept. 1946: *Discorsi e Radiomessaggi* VIII, p. 218.

<sup>12</sup> Cfr. Conc. Vat. II, Constitutio dogmatica *De Ecclesia*, nn. 11 et 35: A.A.S. 57, 1965, pp. 16 et 40 s.

<sup>13</sup> Cfr. Pius XI, Litt. Encycl. *Divini Illius Magistri*, l.c., p. 63 s.

Pius XII, Nuntius radiophonicus datus 1 iunii 1941: A.A.S. 33, 1941, p. 200; Allocutio ad primum Congressum nationalem Consociationis

dendae capax agnoscenda est, sed maxime quia munus habet viam salutis omnibus hominibus annuntiandi, credentibus vitam Christi communicandi eosque continua sollicitudine adiuvandi ut ad huius vitae plenitudinem pervenire valeant.<sup>14</sup> His igitur filiis suis tanquam Mater eam praestare Ecclesia tenetur educationem, qua tota eorum vita spiritu Christi imbuatur, simul autem omnibus populis suam operam praebet ad promovendam integram personae humanae perfectionem, ad bonum quoque societatis terrestres atque ad aedificationem mundi humanius configurandi.<sup>15</sup>

4. In munere suo educationis explendo Ecclesia de omnibus aptis subsidis sollicita, praecipue de eis curat quae ipsi sunt propria, quorum primum est institutio catechetica<sup>16</sup> quae fidem illuminat et roborat, vitam secundum spiritum Christi nutrit, ad mysterii liturgici consciam et actuosam participationem conducit<sup>17</sup> atque ad actionem apostolicam excitat Ecclesia magni facit, et suo spiritu penetrare et elevare quaerit cetera quoque auxilia, quae ad commune hominum patrimonium pertinent quaeque ad animos excolendos hominesque formandos magnopere conferunt, uti sunt communicationis socialis instrumenta,<sup>18</sup> multiplices animi

Italicae Magistrorum catholicorum, 8 sept. 1964: *Discorsi e Radiomessaggi* VIII, p. 218.

Circa principium subsidiaritatis cfr. Ioannes XXIII, Litt. Encycl. *Pacem in terris*, 11 apr. 1963: A.A.S. 55, 1963, p. 294.

<sup>14</sup> Cfr. Pius XI, Litt. Encycl. *Divini Illius Magistri*, l.c., pp. 53 s., 56 s.  
— Litt. Encycl. *Non abbiamo bisogno*, 29 iunii 1931: A.A.S. 23, 1931, p. 311 s.

Pius XII, Litt. Secretariae Status ad XXVIII Hebdomadam Soc. Ital. 20 sept. 1955: *L'Osservatore Romano*, 29 sept. '55.

<sup>15</sup> Ecclesia laudat illas auctoritates civiles, locales, nationales et internationales quae, urgentiorum huius aetatis necessitatum consciae, omnes vires impendunt, ut omnes populi plenioris educationis et cultus humani participes fieri valeant. Cfr. Paulus VI, Allocutio coram Foederatarum Nationum Coetu generali, 4 oct. 1965: *L'Osservatore Romano*, 6 oct. 1965.

<sup>16</sup> Cfr. Pius XI, Motu proprio *Orbem catholicum*, 29 iunii 1923: A.A.S. 15, 1923, pp. 327-329; Decretum *Provide sane*, 12 ian. 1935: A.A.S. 27, 1935, pp. 145-152. Conc. Vat. II, Decretum *De pastoralis Episcoporum munere in Ecclesia*, nn. 13 et 14.

<sup>17</sup> Cfr. Conc. Vat. II, Consist. *De Sacra Liturgia*, n. 14: A.A.S. 56, 1964, p. 104.

<sup>18</sup> Cfr. Conc. Vat. II, Decretum *De Instrumentis communicationis socialis*, nn. 13 et 14: A.A.S. 56, 1964, p. 149 s.



corporisque exercitationum coetus, iuvenum consociationes, atque praesertim scholae.

5. Inter omnia educationis instrumenta peculiare momentum habet schola,<sup>19</sup> quae vi suae missionis dum facultates intellectuales assidua cura excolit, recte iudicandi capacitatem evolvit, in patrimonium culturae a generationibus praeteritis acquisitum introducit, sensum valorum promovet, vitam professionalem praeparat, inter alumnos diversae indolis et condicionis amicalem consortionem pariens mutuam se comprehendendi dispositionem fovet; insuper velut quoddam centrum constituit cuius operositatem et profectum una participare debent familiae, magistri, variis generis consociationes vitam culturalem, civicam, religiosam promoventes, societas civilis, et tota communitas humana.

Pulchra gitur et gravis quidem ponderis est *vocatio* illorum omnium qui parentes in eorundem officio implendo iuvantes et communitatis humanae vices gerentes, *munus educandi in scholis suscipiunt*; quae vocatio peculiare mentis et cordis dotes, diligentissimam praeparationem, continuam renovationis et adaptationis promptitudinem expostulat.

6. Parentes quibus primum et inalienabile officium et ius est filios educandi, in scholis eligendis vera libertate gaudeant oportet. Potestas publica igitur cuius est civium libertates tueri et defendere, iustitiae distributivae consulens curare debet, ut subsidia publica ita erogentur ut parentes pro filiis suis scholas, secundum conscientiam suam, vere libere seligere valeant.<sup>20</sup>

Ceterum rei publicae est providere ut omnes vices ad congruam culturae participationem accedere valeant atque ad officia et iura civilia exercenda debite praeparentur. Ipsa igitur res publica ius puerorum ad adaequatam educationem scholarem tutari, magistrorum capacitati studiorumque praestantiae vigilare, alum-

<sup>19</sup> Cfr. Pius XI, Litt. Encycl. *Divini Illius Magistri*, l.c.l., p. 76; Pius XII, Allocutio ad Associationem Magistrorum Catholicorum Bavariae, 31 dec. 1956: *Discorsi e Radiomessaggi* XVIII, p. 746.

<sup>20</sup> Cfr. Conc. prov. Cincinnatiense III, a. 1861: Collatio Lacensis III, col. 1240, c/d; Pius XI, itt. Encycl. *Divini Illius Magistri*, l.c., pp. 60, 63 s.



norum sanitati consulere atque in genere integrum scholarum opus promovere debet, *principio subsidiarii officii prae oculis habito et ideo quovis excluso scholarum monopolio*, quod nativis humanae personae iuribus, ipsius quoque culturae profectui et divulgationi, pacificae civium consortioni necnon pluralismo in permultis societatibus hodie vigent adversatur.<sup>21</sup>

Christifideles vero S. Synodus hortatur ut sive ad aptas educationis methodos studiorumque rationem inveniendas, sive ad magistros efformandos qui iuvenes recte educare valeant, auxiliatricem operam ultro praestent atque, parentum praesertim consociationibus, universum scholae munus et praecipue educationem moralem in ea tradendam suis adiumentis prosequantur.<sup>22</sup>

7. Gravissimum praeterea officium persentiens moralem et religiosam educationem omnium suorum filiorum sedulo curandi, Ecclesia peculiari suo affectu et adiutorio praesens sit oportet iis plurimis in scholis non catholicis instituuntur; tum per testimonium vitae eorum qui eos docent et moderantur, tum per condiscipulorum apostolicam actionem,<sup>23</sup> tum maxime per ministerium sacerdotum et laicorum qui eis doctrinam salutis accommodata et spirituale auxilium praebent opportunis incoeptis pro rerum temporumque condicione.

Parentibus autem grave recolit officium quod eis competit omnia disponendi vel etiam exigendi ut filii sui illis auxiliis frui possint et formatione christiana harmonico gressu cum profana progrediantur. Propterea Ecclesia illas *auctoritates* et societates

<sup>21</sup> Cfr. Pius XI, Litt. Encycl. *Divini Illius Magistri*, l.c., p. 63; Litt. Encycl. *Non abbiamo bisogno*, 29 iunii 1931: A.A.S. 23, 1931, p. 305.

Pius XII, Litt. Secretariae Status ad XXVIII Hebdomadum Soc. Ital., 20 sept. 1955: *L'Osservatore Romano*, 29 sept. 1955.

Paulus VI, Allocutio ad Associationem Christianam Operariorum Italiae (ACLI), 6 oct. 1963: *Encicliche e Discorsi di Paolo VI I*, Roma, 1964, p. 230.

<sup>22</sup> Cfr. Ioannes XXIII, Nuntius tricesimo exacto anno ex quo Litt. Encycl. *Divini Illius Magistri* editae sunt, 30 dec. 1959: A.A.S. 52, 1960, p. 57.

<sup>23</sup> Ecclesia magni facit actionem apostolicam, quam etiam in illis scholis magistri et condiscipuli catholici exercere valent. Cfr. Conc. Vat. II, Schema Decreti *De Apostolatu Laicorum* (1965), nn. 12 et 16.

*civiles dilaudat, quae pluralismi hodiernae societatis ratione habita et debitae libertati religiosae consulentes, familias adiuvant ut educatio filiorum in omnibus scholis secundum propria familiarum principia moralia et religiosa impertiri possit.*<sup>24</sup>

8. Ecclesiae praesentia in scholarum campo ostenditur peculiari ratione per scholam catholicam. Ea quidem non minus quam aliae scholae fines culturales et humanam iuvenum formationem prosequitur. Proprium autem illius est communitatis scholaris ambitum, spiritu evangelico libertatis et caritatis animatum creare, adolescentes adiuvare ut in propria persona evolvenda una simul crescent secundum novam creaturam quae per baptismum effecti sunt, atque universam culturam humanam ad nuntium salutis postremo ordinare ita ut cognitio quam alumni de mundo, vita et homine gradatim acquirunt, fide illuminetur.<sup>25</sup> Ita quidem schola catholica, dum progredientis aetatis condicionibus sicut oportet se aperit, suos alumnos ad civitatis terrestres bonum efficaciter provehendum educat et ad servitium pro Regno Dei dilatando praeparat, ut exemplaris et apostolicae vitae exercitio salutare veluti fermentum humanae communitatis efficiantur.

Schola catholica igitur cum ad Populi Dei missionem explendam tantopere conferre et dialogo inter Ecclesiam et hominum communitatem, in ipsorum mutuum beneficium, inservire valeat, nostris quoque rerum adiunctis suum gravissimum retinet momentum. Quare haec S. Synodus ius Ecclesiae scholas cuiusvis ordinis et gradus libere condendi atque regendi, in plurimis Magisterii documentis iam declaratum,<sup>26</sup> denuo proclamat, in memo-

<sup>24</sup> Cfr. Cone. Vat. II, Schema Declarations *De Libertate Religiosa* (1965), n. 5.

<sup>25</sup> Cfr. Conc. prov. Westmonasteriense I, a. 1852: *Collatio Lacensis* III, col. 1334, a/b. — Pius XI, Litt. Encycl. *Divini Illius Magistri*, l.c., p. 77 s. — Pius XII, Allocutio ad Associationem Magistrorum Catholicorum Bavariae, 31 dec. 1956: *Discorsi e Radiomessaggi* XVIII, p. 746. — Paulus VI, Allocutio ad sodales F.I.D.A.E. (Federazioni Istituti Dipendenti dall'Autorità Ecclesiastica), 30 dec. 1963: *Encicliche e Discorsi di Paolo VI* I, Roma 1964, p. 602 s.

<sup>26</sup> Cfr. Imprimis documenta in nota 1 laudata; insuper hoc Ecclesiae ius proclamatur a multis Conciliis provincialibus nec non in recentissimis Declarationibus plurium Conferentiarum Episcoporum.

riam revocans huiusmodi iuris exercitium libertati quoque conscientiae et parentum iuribus tuendis necnon ipsius culturae profectui summopere conferre.

Meminerint autem Magistri se quam maxime esse auctores ut schola catholica sua proposita et incoepta ad rem deducere valeat.<sup>27</sup> Peculiari ergo iidem praeparentur sollicitudine ut scientia tum profana tum religiosa idoneis titulis comprobata sint praediti et arte educandi progredientis aetatis inventis congruente ditati. Caritate sibi vicissim et discipulis devicti atque spiritu apostolico imbuti, tam vita quam doctrina testimonium exhibeant unico Magistro Christo. Sociam, imprimis cum parentibus praestent operam; una cum ipsis debitam in universa educatione habeant rationem discriminis sexus et finis proprii utriusque sexui in familia et in societate a divina providentia praestitui; personalem ipsorum alumnorum actionem excitare satagant eosque, absoluto curriculo scholari, consilio, amicitia, peculiaribus quoque conditis associationibus vero spiritu ecclesiali ditatis prosequi pergant. Horum magistrorum ministerium veri nominis apostolatium, nostris quoque temporibus maxime congruentem et necessarium S. Synodus declarat, simulque verum servitium societati praestitum. Parentibus vero catholicis officium memorat liberos suos concredendi quando et ubi possunt, scholis catholicis, eas pro viribus sustinendi et cum eis in bonum filiorum suorum collaborandi.<sup>28</sup>

9. Huic scholae catholicae imagini omnes scholae ab Ecclesia quavis ratione dependentes pro viribus conformentur oportet, licet schola catholica pro locorum adiunctis varias formas induere possit.<sup>29</sup> Carissimas sane sibi habet Ecclesia etiam scholas

<sup>27</sup> Cfr. Pius XI, Litt. Encycl. *Divini Illius Magistri*, l.c., p. 80 s. — Pius XII, Allocutio ad Consociationem Catholic. Italicam Magistrorum scholarum secundariorum (U.C.I.I.M.), 5 ian. 1954: *Discorsi e Radiomessaggi* XV, pp. 551-556. — Ioannes XXIII, Allocutio ad VI Congressum Associationis Italicæ Magistrorum Catholicorum (A.I.M.C.), 5 sept. 1959: *Discorsi, Messaggi, Colloqui* I, Roma 1960, pp. 427-431.

<sup>28</sup> Cfr. Pius XII, Allocutio ad Consociationem Cathol. Italicam Magistrorum scholarum secundarium (U.C.I.I.M.), 5 ian. 1954, l.c., p. 555.

<sup>29</sup> Cfr. Paulus VI, Allocutio ad Officium Internationale Educationis Catholicae (O.I.E.C.), 25 febr. 1964: *Encicliche e Discorsi di Paolo VI* II, Roma 1964, p. 232.

catholicas quae in novarum ecclesiarum praesertim territoriis ab alumnis quoque non catholicis frequentantur.

Ceterum in scholis catholicis constituendis et ordinandis progredientis aetatis necessitatibus consulendum est. Propterea, dum fovendae manent scholae quae inferioris et medii ordinis sunt atque educationis fundamentum constituunt, magni quoque faciendae sunt illae quae ab hodiernis condicionibus peculiari ratione requiruntur, ut sunt scholae quae professionales<sup>30</sup> et technicae nuncupantur, instituta erudiendis adultis, socialibus auxiliis provehendis necnon iis, qui ob naturae defectum peculiari cura indigent, destinata atque scholae in quibus magistri tum pro institutione religiosa tum pro aliis educationis formis praeparantur.

Sancta Synodus Ecclesiae Pastores necnon omnes christifideles vehementer hortatur ut, nullis praetermissis sacrificiis, scholas catholicas adiuvent in earundem munere in dies perfectius ex plendo et praeprimis in curandis necessitatibus eorum qui bonis temporalibus sunt pauperes vel familiae adiutorio et affectu privantur vel a dono fidei sunt alieni.

10. Altioris ordinis pariter scholas, praesertim Universitates et Facultates Ecclesia sedula prosequitur cura. Quin etiam in iis quae ab ipsa dependent, organica ratione intendit ut singulae disciplinae propriis principiis, propria methodo atque propria inquisitionis scientificae libertate ita excolantur, ut profundior in dies earum intelligentia obtineatur et, novis progredientis aetatis quaestionibus ac investigationibus accuratissime consideratis, altius perspiciatur quomodo fides et ratio in unum verum conspirent, Ecclesiae Doctorum, praesertim S. Thomae Aquinatis vestigia premendo.<sup>31</sup> Ita quidem veluti publica, stabilis atque universalis praesentia efficiatur mentis christianae in toto culturae altioris promovendae studio atque horum institutorum alumni

<sup>30</sup> Cfr. Paulus VI, Allocutio ad Associationem Christianam Operariorum Italiae (A.C.L.I.), 6 oct. 1963: *Encicliche e Discorsi di Paolo VI* I, Roma 1964, p. 229.

<sup>31</sup> Cfr. Paulus VI, Allocutio coram VI Congressu Thomistico Internationali, 10 sept. 1965: *L'Osservatore Romano*, 13-14 sept. 1965.



formentur homines doctrina vere praestantes, *gravioribus officiis in societate obeundis parati* atque fidei in mundo testes.<sup>32</sup>

In Universitatibus Catholicis in quibus nulla Facultas S. Theologiae exstet, Institutum habeatur vel Cathedra S. Theologiae, in qua lectiones laicis quoque alumnis accommodatae tradantur. Cum scientiae per investigationes peculiare altioris scientifici momenti praecipue proficiant, in Universitatibus et Facultatibus catholicis Instituta maxime foveantur, quae primario *investigationi scientificae promovendae inserviant*.

Sancta Synodus valde commendat ut Universitates et Facultates catholicae in diversis terrae partibus convenienter distributae, promoveantur, ita tamen ut non numero, sed doctrinae studio eniteant, eorumque aditus facile pateat alumnis maioris spei et si tenuioris fortunae, iis praesertim qui a novis adveniant actionibus.

Quandoquidem sors societatis et ipsius Ecclesiae cum iuvenum altiora studia excolentium profectu intime connectitur,<sup>33</sup> Ecclesiae Pastores non tantum impensam habeant curam de vita spiritali alumnorum qui Universitates Catholicas frequentant; sed de formatione spiritali omnium filiorum suorum solliciti, inter Episcopos consiliis opportune collatis, provideant ut etiam apud Universitates non catholicas convictus et centra universitaria catholica habeantur, in quibus sacerdotes, religiosi et laici, accurate selecti et praeparati, iuventuti universitariae spirituale et intellectuale adiutorium praebeant permanens. Iuvenes autem melioris ingenii sive catholicarum sive aliarum Universitatum,

<sup>32</sup> Cfr. Pius XII, Allocutio ad magistros et alumnos Institutum Superiorum Cathol. Galliae, 21 sept. 1950: *Discorsi e Radiomessaggi* XII, pp. 219-221; Litterae ad XXII Congressum «Pax Romana», 12 aug. 1952: *Discorsi e Radiomessaggi* XIV, pp. 567-569. — Ioannes XXIII, Allocutio ad Foederationem Universitatum Catholicarum, 1 apr. 1959: *Discorsi, Messaggi, Colloqui* I, Roma 1960, pp. 226-229. — Paulus VI, Allocutio ad Senatum Academicum Universitatis Catholicae Mediolanensis, 5 apr. 1964: *Encicliche e Discorsi di Paolo VI* II, Roma 1964, pp. 438-443.

<sup>33</sup> Cfr. Pius XII, Allocutio ad Senatum Academicum et alumnos Universitatis Romanae, 15 iunii 1952: *Discorsi e Radiomessaggi* XIV, p. 208: «La direzione della società di domani é principalmente riposta nella mente e nel cuore degli universitari di oggi».



qui ad docendum et investigandum apti videantur, peculiari cura excolantur et ad magisteria suscipienda promoveantur.

11. A Scientiarum sacrarum Facultatum operositate plurimum expectat Ecclesia.<sup>34</sup> Ipsi enim concredit gravissimum officium proprios alumnos praeparandi non solum ad ministerium sacerdotale sed maxime sive ad docendum in superiorum studiorum ecclesiasticorum sedibus sive ad disciplinas propria ope promovendas sive ad magis ardua apostolatus intellectualis munera suscipienda. Ipsarum Facultatum item est varias sacrarum disciplinarum regiones altius pervestigare ita ut profundior in dies Sacrae Revelationis intellectus obtineatur, patrimonium sapientiae christianae a maioribus traditum plenius aperiatur, dialogus cum fratribus seiunctis et cum non christianis promoveatur atque quaestionibus a doctrinarum progressu exortis respondeatur.<sup>35</sup>

Quare ecclesiasticae Facultates, propriis ipsarum legibus opportune recognitis, scientias sacras et cum sacris connexas impense promoveant et recentioribus quoque methodis et auxiliis adhibitis, ad altiores investigationes auditores instituant.

12. Cum cooperatio, quae in ordine dioecesano, nationali et internationali altius in dies urgetur et invalescit, etiam in re scholastica maxime sit necessaria, omni ope curandum est ut inter scholas catholicas apta foveatur coordinatio, atque inter easdem ceterasque scholas provehatur collaboratio, quam universae hominum communitatis bonum requirit.<sup>36</sup>

Ex maiore coordinatione sociaque opera praecipue in Institutum academicorum ambitu uberiores fructus percipientur. In omni igitur Universitate variae Facultates mutuam sibi, prout obiectum siverit, praestent operam. Ipsae quoque Universitates

<sup>34</sup> Cfr. Pius XI, Constitutio Apostolica *Deus Scientiarum Dominus*, 24 maii 1931: A.A.S. 23, 1931, pp. 245-247.

<sup>35</sup> Cfr. Pius XII, Litt. Encycl. *Humanis Generis*, 12 aug. 1950: A.A.S. 42, 1950, pp. 568 ss., 578. — Paulus VI, Litt. Encycl. *Ecclesiam suam*, pars III, 6 aug. 1964: A.A.S. 56, 1964, pp. 637-659. — Conc. Vat. II, Decretum *De Oecumenismo*: A.A.S. 57, 1965, pp. 90-107.

<sup>36</sup> Cfr. Ioannes XXIII, Litt. Encycl. *Pacem in terris*, 11 apr. 1963: A.A.S. 55, 1963, p. 284 et passim.

mutua inter sese operae coniunctione conspirent, conventus internationales una simul promovendo, scientificas pervestigationes inter sese distribuendo, inventa vicissim communicando ac magistros ad tempus permutando inter se ceteraque quae ad maiorem adiutricem operam conferunt provehendo.

## CONCLUSIO

S. Synodus ipsos iuvenes enixe hortatur ut praestantiae muneris educandi conscii, ad illud suscipiendum generoso animo sint parati, in illis praesertim regionibus in quibus ob magistrorum inopiam iuventutis educatio in discrimine est.

Eadem S. Synodus, dum gratissimam se profitetur erga sacerdotes, religiosos, religiosas et laicos, qui evangelica sui deditione in praecellens educationis et scholarum cuiusvis generis et gradus opus incumbunt, eos hortatur ut in suscepto munere generose perseverent atque in alumnis spiritu Christi imbuendis, in paedagogica arte et in scientiarum studio ita excellere nitantur ut non solum internam Ecclesiae renovationem promoveant, sed eius beneficam praesentiam in mundo hodierno praesertim intellectuali servant et augeant.

*Haec omnia et singula, quae in hac Declaratione edicta sunt, placuerunt Sacrosancti Concilii Patribus. Et Nos, Apostolica a Christo Nobis tradita potestate, illa, una cum Venerabilibus Patribus, in Spiritu Sancto approbamus, decernimus ac statuimus et quae ita synodaliter statuta sunt ad Dei gloriam promulgari iubemus.*

*Romae, apud S. Petrum, die XXVIII oct. anno MCMLXV.*

*Ego PAULUS Catholicae Ecclesiae Episcopus.*

*Sequuntur Patrum subsignationes.*

## CONSILIUM AD EXEQUENDAM CONSTITUTIONEM DE SACRA LITURGIA

### D U B I A

*Solutio quae proponitur nullam induit vestem officialem. Solummodo habet valorem orientativum: solutiones enim ex officio publici iuris fient, si casus fert, a competenti Auctoritate in « Acta Apostolicae Sedis ».*

#### AD INSTRUCTIONEM

##### Ad n. 15:

79. Communitas seminarii die dominica duas Missas participare debet: mane Missam lectam cum communione sacramentali, horis vero tardioribus Missam solemnem sine participatione sacramentali. Nonne preferendum ut unica habeatur Missa et quidem solemnis, universo coetu seminarii illam participante, cum communione sacramentali?

*Resp.:* Mens et spiritus *Instructionis*, n. 15, postulat ut in seminariis, diebus dominicis et festis, habeatur Missa solemnior quam aliis diebus, et cum omnibus elementis Missae, inter quae nominanda veniunt: homilia, oratio fidelium, sacramentalis communio. Si haec perfectior celebratio difficiliorem aut impossibilem reddit participationem ad aliam Missam, haec videtur suppressi aut facultativa reddi posse, absque praeiudicio sinceræ pietatis. Eo praesertim cum in eius locum haberi possint

cantus Laudum (cfr. *Instructio*, n. 16), celebratio verbi Dei (cfr. *Instructio*, n. 38), vel alia peculiaria pietatis exercitia, v. g. oratio mentalis.

**Ad n. 37:**

80. In exponenda ratione celebrationis verbi Dei diebus dominicis et festis, in locis quae sacerdote carent, *Instructio* videtur excludere orationem quae congregationem spiritualiter coniungit cum Sacrificio quod offertur in ecclesia paroeciali et secundam orationem invitantes fideles ad spiritualem communionem. Estne haec vera mens *Instructionis*?

*Resp.*: Nullo modo. Immo praestat orationem fidelium in casu cum oratione Missae concludi.

**Ad n. 56:**

81. Utrum pro aliquo coetu, v.g. pro pastoribus, peregrinis, etc., confici possint formularia orationis communis ipsi accommodata? Quatenus est in casu auctoritas competens ad illa probanda?

*Resp.*: Normae a « Consilio » datae (*De Oratione communis seu fidelium*, In Civitate Vaticana, 1965, p. 6, n. 10), praevident ut habeantur formularia pro celebrationibus votivis, in quibus, non totaliter derelictis intentionibus generalibus, « longior amplitudo tribuatur intentioni votivae. ».

Cum agitur de coetu particulari, formularia approbari debent ab Ordinario loci, cuius interest. Neque indigent, usque ad instaurationem definitivam, confirmatione « Consilii » (Cfr. *Instructio*, n. 56).

**Ad n. 78:**

82. In *Notitiae*, 1 (1965) 251, n. 61, relate ad Horam Primam pro religiosis « choro adstrictis », dicitur: « Ex recenti concessione (2 iunii 1965) Apostolica Sedes remisit Superioribus religiosis, ut secundum prudens eorum iudicium, statuunt Horam Primam retinere aut facultativam declarare pro suis subditis ».

Quid intelligitur verbis "Superiores Maiores religiosi"?

*Resp.:* In casu, verba "Superiores Maiores religiosi" stant pro "*Supermi Moderatores religiosi*".

#### AD RITUM SERVANDUM IN CELEBRATIONE MISSAE

##### Ad n. 81:

83. In quadam ecclesia Missae pro defunctis in die depositionis, septimo, trigesimo et anniversario, ad peculiare altare celebrantur. Fideles participantes qui s. Communionem recipere cupiunt ad altare in quo SS. Eucharistia asservatur pergere debent. Estne probanda haec praxis?

*Resp.:* Convenit ut in unaquaque Missa consecrentur etiam Hostiae pro fidelium communionem (cfr. *Ritum servandum*, n. 7), etsi paucorum, ut habeatur illa perfectior participatio de qua loquitur *Constitutio*, art. 55.

#### DE RITU SERVANDO IN CONCELEBRATIONE MISSAE

##### Ad n. 81:

84. Utrum ad concelebrationem Missae *In Cena Domini* requiratur licentia Ordinarii?

*Resp.:* Negative, nisi ob peculiare rationes (v. gr. ne desint Missae pro fidelibus), habeatur dispositio particularis contraria. Nam *Constitutio* liturgica, art. 57, 1a) et *Ritus concelebrationis*, 1, 1a) concedunt ipso iure omnibus sacerdotibus facultatem concelebrandi feria V in Cena Domini ad Missam vespertinam.

##### Ad n. 46:

85. Utrum Episcopus post diaconos assistentes etiam diacono et subdiacono Missae pacem dare possit?



*Resp.*: Affirmative, si non communicant. Nam osculum pacis diacono et subdiacono datur ab Episcopo ad communionem (cfr. n. 50).

## DE RITU COMMUNIONIS SUB UTRAQUE SPECIE

### Ad n. 1, 2:

86. Utrum presbyteri ministerio diaconi et subdiaconi in Missa solemni fungentes communicari possint sub utraque specie, etsi Missam iam celebraverint vel celebraturi sint, ex analogia cum norma data in *Ritu concelebrationis* (n. 15).

*Res.*: Negative. Nam lex generalis (CJC, can. 857) de non iteranda s. Communione eodem die vigere pergit. Casus in n. 15 *Ritus concelebrationis* et in n. 60 *Instructionis* considerati, habendi sunt ut relaxatio legis quae tantum pro illis casibus expresse determinatis valet.

In casu allato agitur tantum de vero diacono et subdiacono ministerium suum implentibus.

## VARIA

87. Quaenam Missa dicenda est ubi de indulto Apostolicae Sedis, praecepto Missae festivae satisfieri potest Missa quae celebratur vespere diei praecedentis.

*Resp.*: Praestat ut dicatur Missa de dominica, vel festo, cum homilia et oratione fidelium.

88. Estne probanda praxis distribuendi Communionem ante Missam?

*Resp.*: Communio est et apparere debet uti culmen participationis ad Missam. Ideo convenit ut Communio fiat intra Missam, ut erui potest ex *Ordine Missae*, n. 53, et *Ritu servando*, n. 81.

Si aliquando necessitas adest distribuendi Communionem ante Missam, opportunius fiat cum alba et stola, quam vestibus sacerdotalibus pro Missa requisitis.

89. Quomodo se gerere debet congregatio fidelium relate ad positionem corporis, scilicet quaenam est ratio standi, genuflectendi, sedendi, etc.

*Resp.*: Serventur dispositiones forte a competenti auctoritate datae; secus, quoad fieri potest, normae caeremoniales pro choro praescriptae (*Cod Rubr.*, 520-521).

90. Utrum conopeo tegendum sit tabernaculum in quo reconditur Sanctissimum Sacramentum, quoties idem tabernaculum inveniat subter baldachinum altaris, velis coloris albi vel coloris convenientis Officio instructum.

*Resp.*: Negative (SRC, 3 iulii 1965; Prot. n. 33/65).

## DOCTRINAL SECTION

### AGGIORNAMENTO AND THE COMMUNISTS

"What should be our attitude toward the Communists?", asks a young Catholic scholar. "Is the ecumenism enjoined by Paul VI and the Council Fathers of Vatican II to be extended and applied to the followers of Marx, Lenin and MaO? We are perplexed, as well as disturbed, for we find divergent, if not contradictory, answers to these queries. Priests as well as Church organs, seem to be at odds on this points. Some are threatening us with the dangers of Communism and are admonishing us to keep an eternal vigilance against this enemy. On the other hand a priest, writing in the *Sentinel* (Oct. 3) says: 'It is time we stop looking at Communism as a threat and begin looking at it as a challenge... Then he asks a rhetorical question, after reminding us of Pope John's aggiornamento: 'Must we exclude the Communists from the aggiornamento? We can begin our aggiornamento with the Communists by facing the problems they are trying to solve'. But then some priests who tried to solve these problems with the Communists in Italy, Colombia and elsewhere were ordered by their prelates to desist from consorting with the Communists, and when they refused, they were punished.

Now, are we Catholics supposed to stand up against the Communists to keep away from them or to do what they do?"

\* \* \*

The question of the position that a Catholic should take in regard to Communism is not an idle or "byzantine" topic; it has agitated the pen and the tongue, the heads and the hearts and even the faith of the priests and the faithful in several countries. In fact this is one of the causes of the turmoil and agitation that is shaking the French Catholics with such a violence that one Bishop has echoed the opinions of many faithful: France is threatened with a *schism*.

In our discussion on Catholic contacts or dialogue with the Communists we will be mainly guided by the directives of Pope Paul VI in his encyclical "*Ecclesiam Suam*" and by an article published last June 5 in "*Civiltà Cattolica*", a review of the Jesuits of Rome, regarded as an accurate interpreter of the trends, viewpoints and heartbeats in the Va-

tican. Although the article is mainly intended for a study of the possibility of a dialogue with the Italian Communists, the principles on which its advice or verdict based are applicable to all countries and situations. Coexistence and some degree of collaboration have been propounded by Marxists in the last few years and have been endorsed favorably by a few Catholics like those of the La Pira group in Florence, though the agitation has not been as violent as it is in the French Catholic circles.

Let us take a closer view of this problem.

Communication between Catholics and non-Catholics in general may be conducted on three different levels: the *Dialogue* as an interpersonal relationship where one side considers the other as possessing some genuine values, however partial or incomplete they may be; *confrontation* when the contact, still respectful and sincere, is possible because of some points of contact common to both sides; simple *discussion* or plain presentation of their views by each group without the mutual give and take that may precede some common action.

Dialogue between Catholics and other Christians is feasible as well as highly desirable. The decree on Ecumenism promulgated at the end of the third session of the Vatican II Council, not only recommends these interpersonal contacts but proposes them as duty when conditions are favorable and when certain conditions are observed. (Cf. "On Ecumenism and on the Jews", by John J. King, O.M.L. in *The Homeletic and Pastoral Review*, p.p. 481-483). The fact that other Christian communities or churches possess certain positive values shared in common by all Christians makes ecumenism workable. The need to carry out Christ's desire and desideratum about "other sheep" which are His but which are not in His fold (Cf. John 10,16) makes it imperative. This interpersonal communication may become more intimate by spiritualizing it with some prayer held in common. "In certain circumstances, such as the prescribed prayers 'for unity' and during ecumenical meetings, it is allowable, indeed desirable, that Catholics join in prayer with their separated brethren". (*The Homeletic and Pastoral Review*, l.c.). The decree, however, seems to restrict this common prayer only to the occasion of group meetings between Catholics and other Christians. Furthermore, it also sounds this warning: "Yet to worship in common (communication in sacris) is not to be considered as a means to be used indiscriminately for the restoration of Christian unity" (Id.ib.). This is how the Church desires to apply the *aggiornamento* to our separated brethren and how to work for a dialogue with the modern world as far as an interpersonal relationship with it is possible.

Ecumenism is also extendable to non-Christians. Confrontation with men who profess some religious beliefs and who accept the fundamental

norms of moral law can be carried out by Church members, and under her direction, through a friendly exchange of ideas on a workable program. The Ecumenical Council, in its fourth session being held at present, has issued some directives on how to deal with non-Christians including Jews. The resolutions of the Vatican II have just being approved and promulgated by the Holy Father, the definite form that second kind of aggrionamento is already in operation.

Now let us come to the non-believers, especially the Communists. We and they, no doubt, can hold some kind of symposium, discussion or presentation of our views: a serene and high level gathering that analyses the philosophical bases of our Catholic faith and their Marxists tenets with their historical realizations. But, while a confrontation with the first two groups may crystallize in some kind of coordination or cooperation (it is not infrequent that a Catholic priest, a Protestant minister and Jewish rabbi meet and work together on some socio-moral problem like juvenile delinquency), such close contacts with the Communists will most likely be frowned upon by Church authorities.

Catholicism and Marxism are two global visions of God — man — the world totally divergent and opposite, if not contradictory. It is not only on the field of religion but also in the socio-economic sphere that their approach and their solution are radically diverse and irreconcilable. As long as Communism is identified with atheistic materialism, as long as it advocates social and political reforms by violence revolution and as long as it aims at a Godless dictatorship of the proletariat, i.e., the party machine, it cannot offer a program compatible with Christian principles.

But granted this global opposition, may not Christianity and Marxism find some points of contact on some particular topics? A cursory glance at the question might elicit an affirmative answer. For both speak about and seek peace, social justice, the welfare of the working man, the abolition of the evils of capitalism, the liberation of man from his servitudes, etc. Both aspire to build a better world in a freer and juster society.

This concordance, however, is more verbal and formalistic than formal and real. Both use the same words and expressions but their meaning is antithetical; and their implications and implementations are worlds apart. Yes, the Communists want peace, or do they? They talk a great deal about peace. "Peace" is a golden term in the Communist vocabulary. They organize "peace" movements, "peace" congresses and "peace" rallies and enlist priests in their "peace" organizations. With blaring trumpets and from all house tops, they shout "peace", peace..., "peace"; but it is *their* peace, the one that will result from the triumph of the communistic forces over all the supporters of the free world and that will



culminate in the conquest of the nations. Thus, their "peace" becomes synonymous with world domination, a travesty in the genuine meaning of the word, in the same way as phrases like "peoples' democracy", "forces of liberation" and other shibboleths coming out of their mouth to deceive only the ignorant or the unwary.

But even if we differ from them so radically, can we not meet and discuss some purely cultural and economic matters independent of those ideologies and problems on which we cannot agree?

A high level discussion with certain limitations is possible with some representative elements from Communism that may possess a degree of good faith. With some of its theorists or professors, some kind of confrontation is workable, each group presenting its side and position: the Catholics emphasizing some points of doctrine, that are unobserved and developing those aspects or implications of Christianity that meet the exigencies demanded by the Marxists; and the Communists furnishing the Catholics a first hand information on their position and tenets.

To escalate these talks into full dress colloquia does not seem advisable. A genuine dialogue with a giving and receiving attitude and *a fortiori* a program of coexistence, coordination or collaboration, especially with the militant communistic party members, is most likely to fail, and in most cases, to be dangerous and harmful for the following reasons:

1. Ecumenism that enjoins us to emphasize the things that we have in common with non-Catholics is difficult to apply in the case of Communism for lack of a common ground on which to meet, for between us and them there is a division, not merely with a difference, but with a radical opposition. "Communism", says *Civiltà Cattolica*, "intends to be a total negation of everything that is Christianity. For this reason, the dialogue cannot even start". (June 5, "Cattolici e Comunisti 'Provano' Il Dialogo", by G. de Rosa, S.J., p. 429).

2. Because of the psychological attitude on the part of the Communists, their good faith, their right intention may be generally questioned. Do they really seek straightforward confrontation and aboveboard clarification of their tenets without ulterior motives or are they trying to project a more acceptable image of their system and to lay snares to unwary Catholics? Again the Jesuit publication in Rome issues this warning: "If they (the Communists) seek and accept a cultural dialogue, it is presumed that they do it with the secret hope of turning it, sooner or later, into a political dialogue. This explains why Communists are urging cultural encounters with Catholics" (*Id.ib.*) Furthermore, their objective is to build a bridgehead on Catholic ground and to throw, especially the young, into confusion and disorder.

If this coordination or collaboration with the followers of Marx, Lenin and Mao is impracticable and unadvisable, does it mean that we can have no points of contact whatever with them?; that they are to be shunned like excommunicated persons or to be quarantined like infected sickmen?

The Church does not advise us to take a stand of a vigorously militant anti-communist and then remain inactive in the sidelines as a hopeless case which falls beyond our pale of action. As a matter of fact, our approach to, and our contact with them may assume various forms:

1. Catholics should be adverted and directed to a more thorough knowledge of Communism and the Communists. They should acquaint themselves better with Communist tenets and techniques, methods, media and milieu, as well as aims and achievements and should spread this information as widely as possible. Their writings as well as the works of Catholic authors on the subject should be read and digested.

2. More priests and well trained laymen should come in contact with those persons, especially young people, who may have been exposed to Marxist infiltration or indoctrination and with those who have been imbibed with the communist doctrine or who are already affiliated to its party, in order to disabuse them of the specious and never realized promises made by the disciples of Marx and that their promised paradise is still lost.

3. A more effective way would be going to the people to teach and to help the underdeveloped masses how to improve their condition according to the directives of the papal pronouncements. This would remove from under the feet of the Communists the ground on which they pretend to stand.

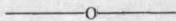
4. High level dialogue or multilogue with Communists, though problematically fruitful, may be feasible under certain limitations: first, that these talks be undertaken by competent Catholics with some individual Marxists who are not party leaders or activists, for example, professors or theorists and who are animated by an amount of sincerity and right intention; second, that they be duly authorized by the Church authorities; third, that they be initiated not by individual Catholics or priests with leading members of the Party or activists or partisans or vice-versa. It is unlikely that this type of Marxists will enter into the dialogue with unselfish aims, but with the undeclared intention of producing, not light, but a fight which will give them the upper hand.

Pope Paul VI seems to refer to this fact when he says in his first encyclical *Ecclesiam Suam* "The difficulties (in the talks with the Communists) are enormously increased by obstacles of a 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 premeditated utilitarian ends" (Reprint of "Boletín Eclesiástico de Filipinas", p. 33). Thus the good results may be minimal, if any. (The Holy See has recently sent some envoys to several Communist countries like Hungary and Poland, to confer with their rulers, not to start a discussion or a dialogue, but to seek and obtain some degree of freedom for the Church, her ministers and faithful).

The same encyclical goes on to enumerate the characteristics that the dialogue, "a method of accomplishing the apostolic mission... an example of the art of spiritual communication" should have, as follows: "*Clearness* above all... it is understandable, acceptable, and well chosen; *Meekness*... it is peaceful, it avoids violent methods, it is patient, it is generous; *Trust*, in the power of one's words... welcoming the trust of the interlocutor promotes confidence and friendship... excludes all self-seeking; *Pedagogical prudence*, which esteems highly the pedagogical and moral circumstances of the listener... requires that we adapt ourselves and the manner of our presentation in a reasonable way..." (L. C., p. 27-28).

This quotation recapitulates the moral and psychological positions that all participants in a conversation, both Catholic and non-Catholic, should possess. They are especially applicable and pertinent in our dealings with the Communists because they are usually less tractable and open minded than other non-Catholics. This is what makes our talks with them less likely to succeed.



What moral lesson applicable to the question of the distraught young man may we draw from our cursory description of Communism? Our attitude is to be qualified or conditioned by the circumstances of time, place, person, etc. But, in general, we may say that the good father is right in his warnings and in his lamentations about those Catholics who are contented with their claims of being *to be* staunch anti-Communists and who consider Communism merely a threat and not a challenge and then do nothing about it, as if we were to cry "wolf" "wolf" and yet make no efforts to prevent his ravages.

If anyone is to assert that Communism is not a menace, but only a challenge—well, this appears to be what the Communists, under sheep's clothing, are trying to tell us: they would be committing the same exaggeration than those who only look at the danger signal. After all two exag-

generations, like two wrongs, never make one things right. And if we want to find a confirmation of the Holy Father's warnings on the seriousness of Marxism, we have only to ask Cuba, Indonesia, Viet-Nam, Laos, Tibet.

May we, then, begin our *aggiornamento* by facing the same social problems the Communists are trying to solve? By all means, if, besides minding the warnings of the Popes and prelates, we are aware of the fact that we cannot face the same problem for we do not see eye to eye on the nature, the solution, and even the existence of the same problem, for their social problem is different from ours. We cannot candidly believe that the Party and its rulers are really eager to solve any problem except how to maintain or acquire full dominion over the masses; their welfare and happiness are identified with the Party's profit and prosperity so that, if in order to attain these aims the people would have to be sacrificed and crushed, the Communist rulers would readily discard their vaunted love for the people's welfare. If there are any doubting thomases let them ask the Hungarians. Or let them hear the warnings of Pope Paul VI who speaking to the Italian workers mentions the dangers that their "life of dialogue with colleagues of opposite opinion" places Catholics coexisting with Communist laborers in inevitable situations of spiritual and moral disaster. "For We fully realize that it is very hard to live together and be distinct.... work conjointly and not share the same ideas, have common interests and an entirely distinct concept of life.... This difficulty becomes harder and more dangerous because the invitation to an understanding in the same action today and in the same ideas tomorrow seems to stem from common interests, that is, it looks natural and attractive until they uncover the insidious deceit of their systematic attacks on everybody that rejects their invitation, their anticlerical phobia, their avowal in an obstinate and myopic atheism their solidarity with totalitarian regimes, the confidential caution to their followers that the approach to the Catholic masses is purely instrumental in trying to bring them under the dominion of those who today are considered enemies.

This cannot be a tactical snare; it cannot make Catholics compromise with their principles; it cannot weaken the defense of their ideas by a yielding and naive acceptance of those of their adversaries". (Ecclesia, Madrid, April 3, 1965).

*Rev. Juan LABRADOR, O.P.*

## **PASTORAL SECTION**

### **HOMILETICS**

#### **FEAST OF THE CIRCUMCISION (January 1)**

The eighth day after Christmas is historically the solemn remembrance of the Circumcision of Jesus.

Theologically speaking, circumcision was a universal practice, through which all the Hebrew people engaged themselves personally and individually in God's plan of liberation. Thus the Israelites entered into an alliance with the Lord.

In today's Feast of the Circumcision once again we call to mind Christ's engagement in His Father's plan for the redemption of the human race. As Circumcision was in the Old Law for the Israelites, so is Baptism now in the New Law for Christians. By the latter, we are reminded today to renew and confirm our past commitment to God's plan of liberation.

In the letter of St. Paul to the Romans (13, 11) we read thus: "Salvation is nearer than when we began to believe." What is Christmas then for us, dear brethren, but the realization of the beginning of a renewed world. It means that as time goes by we have to be more and more like-unto our Divine Model, Christ. As each year begins, every true Christian comes closer and closer to that glorious encounter with His Divine Master. With the passing of years, the world indeed grows older, but the Christian remains ever younger.

#### **BIBLICAL BACKGROUND**

Circumcision was an old practice, in fact many Mediterranean people subjected themselves to it. But, for the people of Israel by an explicit command of God, this health precaution became eventually a sacred rite. It came to be an outward sign of subjection on the part of the Israelites in order to show their willingness to a commitment whereby they form part of a new world, that is, God's perfect world (Gen. 17, 2-27). Time



and again, the prophets of old were inspired to teach that even though this holy ceremony enkindled the Hebrew people's hope of salvation, it was just a temporary measure, a type of the real renewal intended by God. Although Jesus Christ submitted Himself to this Jewish custom, the real "circumcision-suffering" was the Sacrifice of His flesh and blood in perfect obedience to the Father's will.

In much the same manner that in the Old Law Circumcision was necessary for the Israelites to be admitted into God's plan of liberation, so also and with more reason is Baptism for us Christians of the New Covenant. It was through this Sacrament of the New Law that we became citizens of Christ's kingdom. It was also through Baptism wherein our alliance with God was definitely sealed.

### FEAST OF THE HOLY NAME OF JESUS (January 2)

How do we use the name of Jesus?

We should really mean what we say when we pronounce this great name. Great is the name of Jesus for it is God Himself who has given it by the ministry of an archangel. It is great also in its *signification*.

Heroes who have saved their country from the onslaughts of enemies were considered saviors, but nobody has ever merited this unique title of Savior of the world in the strictest sense of the word, except the Son of God made man. Christ acquired His great name by His own merits.

With great respect then and religious attention must we use this great and holy Name, which according to the Apostle is "above all names" (Philipp. 2:9)

It is not therefore surprising why since the earliest ages of Christianity the custom of bowing or uncovering the head when pronouncing or hearing others pronounce the Name of Jesus was introduced.

Let us, brethren, during the coming year exert our influence and redouble our efforts to honor and cause to be honored the Holy Name of Jesus.

### BIBLICAL BACKGROUND

The Jews simply did not use the name of God (Yahveh). This Jewish custom was based on the answer given to Moses when he asked for God's

name, and received in reply: "I am who am" (Exodus 3, 14). In like manner, when Jesus was named, a believing Jew would recognize beyond doubt the greatness and power in that very name.

### THE EPIPHANY (January 6)

The Feast of the Epiphany began in the Near East. It means "manifestation" or "showing". Soon this Feast was also introduced in the Latin Church. The wonderful star attracted those who were of the Occidental Rite. The story of Christmas would indeed be incomplete without the account of the mysterious star that guided the wise men of the East to the stable of Bethlehem, where Jesus was born.

The Church since that time has celebrated this visit of the Magi with extraordinary splendor. Her aim in so doing was to perpetuate the memory of a great and happy event: the manifestation of Jesus Christ to the Magi, representing all the people of the earth, buried, like them in the darkness of paganism. The historical narration is given to us in today's Gospel: "When Jesus, therefore, was born in Bethlehem of Juda, in the days of King Herod, behold there came Wise Men from the East to Jerusalem: saying, Where is He that is born King of the Jews? for we have seen His star in the east, and are come to adore Him." (Matt. 2:1,2)

This great event that we are solemnizing today, dear brethren, affords us profitable instruction. We see in this manifestation of Jesus to the Wise Men His eagerness to make Himself known by diverse means — to the Jews who had Faith, by an angel; to the Gentiles by a mysterious star. The Feast of the Epiphany teaches us to be zealous that God may be known and loved by all the world without distinction. Furthermore, it reminds us of the wonderful ways of Divine Providence who always dispenses the means of salvation in proportion to the various dispositions of men. Hence, it teaches us to have a firm and unshaken confidence in that Providence.

### BIBLICAL BACKGROUND

God called Abraham to a universal fatherhood (Genesis 12, 1-8). He believed and accepted his calling. The Apostle of the Gentiles writes that God's people is identified by Faith. Faith is the response of the whole man to God's call (Romans 4, 13-17; Galatians 3, 6-14).

By Faith we are united to Christ, His Cross and His Church. Whereas the erudite Jews did not believe in the Lord, the poor, the sick, the sinners and the pagans were quick to believe in Him without discussion. "I have not found so great a Faith in Israel." (Matt. 8, 1-10)

### THE HOLY FAMILY (January 9)

Family life has a tremendous importance to God's Church as well as to Christian society. That is the reason why we are celebrating today's feast. Way back in the 18th century, a certain wise Bishop fully aware of his need for priests to attend to the spiritual care of his people, started to emphasize the indispensable role the family plays in diffusing the saving influence of the Church in social circles. He then prepared prayers for a Mass in which he compared and dedicated the Christian family to the Holy Family of Nazareth. In 1921, Pope Benedict XV approved and extended this celebration to the whole Catholic Church. He ordered that the Feast of the Holy Family be observed on the First Sunday after Epiphany.

Now more than ever, we feel the need to turn our eyes to the Holy Family of Nazareth so that peace and contentment would bind every heart and home of these beloved isles of ours. Fathers of families have but just to copy the virtues and follow the foot-steps of the hard-working Saint Joseph. Mothers find their excellent model in the ever-loving and sweet Virgin Mary. But above all, children have no other choice but to tread the path of obedience as did the Divine Son, Jesus. It is in this way that our Christian families can be real replicas of Nazareth's Holy Family. Then and only then, brethren, can we expect peace to reign in our homes, in our country and in the whole world.

### SECOND SUNDAY AFTER EPIPHANY (January 16)

"And the wine failing, the Mother of Jesus said to Him, They have no wine." Dear Brethren, let us consider here the hospitable care of Mary, and the confidence with which she addresses herself to her Divine Son. Mary knew that the wine which was being served to the guests would not suffice for more incoming visitors. And so they would be put to embarrassment. Nevertheless, without waiting to be asked by the

couple of the wedding feast, she said to Her Son: "They have no wine." That is all what she remarked, a mere statement of the need. So perfect was her confidence that she was not bothered at all when Jesus replied: "Woman, what is it to Me and to thee? My hour is not yet come." In spite of this answer she "saith to the waiters, Whatsoever He shall say to you do ye" (St. John 2:4,53).

In this incident, we see clearly how Our Lady takes so much interest even in the most trifling things which concern us. We are also convinced how powerful she is with God, Who cannot deny anything she asks for her loved ones. Hence, our confidence in her must be unlimited, for she can dispose of the Omnipotence of her Divine Son. Of course, dear brethren, we want favors. So let us "do all that Jesus shall say to us" by the mouth of those who have charge over us.

### THIRD SUNDAY AFTER EPIPHANY (January 23)

The confirmation of the Lord's wonderful and austere doctrine was brought about through miracles. The first of these was the case of the leper. When this sick man saw Christ from afar, he was filled with hope; fearless and without hesitation, he beseeched and knelt down before the Master and said: "If Thou wilt, Thou canst make me clean" (St. Mark 1:40).

What do we learn from the leper's prayer? First, it was made with deep humility. He fell down on his knees before Jesus and adored Him as the Son of God. Secondly, he had a firm belief in the omnipotence of Jesus, that Christ could cure his leprosy, "if he so willed". Thirdly, he had an entire confidence in the goodness and mercy of Jesus, as well as perfect resignation: "Lord, if Thou wilt", in other words, "if it is for Thy greater glory and for the good of my soul, I will get cured."

Dear brethren, if we pray with the same feelings and dispositions as did the leper, surely our prayers would always be efficacious.

### FOURTH SUNDAY AFTER EPIPHANY (January 30)

"And He saith to them that day, when evening was come, Let us pass over to the other side" (St. Mark 4:35). "And when He entered

into the boat, His disciples followed Him. And behold, a great tempest arose in the sea, so that the boat was covered with waves; but He was asleep." (St. Matt. 8:23,24)

There are two things, dear brethren, that strike us in this Gospel's narration of the tempest. First, that the storm threatened to capsize the boat, in spite of the Lord's presence; secondly, that Christ slept calmly during the tempest. From the foregoing facts, we make these practical conclusions: first, that it is a big mistake to think that we are abandoned by God when we are assailed by violent temptations or bothered by frightful persecutions; and secondly, that it is also wrong to give way to fear and discouragement as if Our Lord were not with us, and protecting us from harm, as a loving and solicitous Father. So then, when we find ourselves subject to the waves of violent temptations or threatened with persecution, let us cast ourselves on the bosom of Divine Providence. There we shall find that rest of which the pillow on which Jesus slept is the figure. "Erat in puppi, super cervical dormiens." He was in the hinder part of the ship, sleeping upon a pillow", affirms St. Mark (St. Mark 4:38).

Rev. Romeo R. DIMAANO, S.T.D.



## CASES & QUERIES

### THE MORAL CASE OF THE DAY:

#### BIRTH CONTROL AND THE PILL

*As a medical student I have attended together with other fourth year students and interns a series of conferences on contraception and birth control. For the most part, there has been much confusion and a great deal of contradiction when we come to the stand of the Catholic Church on such matters. Everything seems to be easy when the different methods for birth prevention now in use are explained to us. But when we come to the moral evaluation of those methods, in view of the population problems of the world, the confusion begins. This is especially true with regard to the use of the Steroids, or the Pill, as everyone calls it. Very many explanations have been given to us, even with actual citations from authors, writers, and reporters about the ethics concerning its use. It is to be noted that many of the citations by our lecturers have been from Catholic writers and doctors and even from Catholic priests. It seems that in matter everyone has a say.*

*To be more specific, the greatest confusion has arisen whenever a possible change of the Church's teaching on the matter has been discussed, and when the activities of the newly founded Family Planning Association of the Philippines have been described.*

*It is obvious that this problem is of vital interest to us, students and young doctors, in so far as our services may be solicited either by the aforesaid Association or by the public at large.*

*Please tell us plainly and precisely the stand of the Catholic Church on this matter. The issues could be listed thus:*

1. *What is the actual stand of the Church on the different means actually in use for artificial birth prevention?*
2. *What is the Church's definite stand on the use of the Contraceptive pills? Is it possible that the Church may change Her teaching on this point?*
3. *What is the definite doctrine of the Church on the Rhythm method, or the so-called safe period?*
4. *Why do the Catholic Bishops of the Philippines as well as our priests not make unmistakably clear to us the Church's position with regard to the newly founded Family Planning Association of the Philippines?*
5. *May we, students of Medicine and doctors, participate in the activities of, and render professional service to this association for family planning?*
6. *May the directors, doctors, nurses, or clerks who work for this association for family planning continue to receive the sacraments of Penance and Communion? If so, how should these persons be treated by the Catholic priests?*

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Surely, you understand that a doctrine taught and defined by the Church through centuries, on matters so complicated as the ones contained in your queries, may not be easily encompassed in just a few lines. I will try, however, to answer your questions, by referring mainly to the very words of the Pope regarding these matters. The Pope's words embody the offi-

cial teachings of the Church. Besides, the Pope's formal pronouncements do possess a binding force for all Catholics and at the same time they offer a safe guidance in conscience for all.

1. *What is the actual stand of the Church on the different means, actually in use, for artificial birth control?*

The Church's definite teaching on this matter is made crystal-clear by Pope Pius XI in His Encyclica *Casti Connubii*, on Christian Marriage (Dec., 31, 1930). As the basis for His doctrinal teaching, the Pope recalls the Law of Nature as well as the *sacramental* character of marital union as decreed by Christ in the Gospel. The purpose of Nature, as it was designed by God, assigns the procreation and education of children as the *primary end* of marital union. Nobody may understand as fully as Students and Doctors of Medicine do the *natural* correspondence of both sexes, with their anatomical, hormonal and functional *finality for procreation* in all aspects of sex activity. Mutual love, affection, urged by strong attraction for each other, and a legitimate outlet of the sexual urge, are other genuine ends of marriage. All these pleasures, however, have been ordained by God and by nature to help toward the easier and more earnest fulfillment of the primary end which is procreation. The Law of God in thus creating human nature and Christ's institution of marriage as *a sacrament*, should be held by the Church as most sacred. Thus, you can expect that the Church shall never be able to change an iota in this regard.

Now, as you well know, the purpose of artificial birth control is an avowed intention of thwarting nature's course and of preventing conception. For this reason *all artificial birth control is intrinsically evil*. It is something wrong *per se*, as it is something uniquely intended to frustrate God's Law in such a vital matter. After a lengthy exposition of this doctrine, Pius XI says:

But absolutely no reason, even the most serious, can turn something which is intrinsically against nature into something comfortable to nature and morally good. Since,

therefore, the conjugal act is designed of its very nature for the generation of children, those who, in performing it, deliberately deprive it of its natural power and capacity *act against nature and commit a deed which is shameful and intrinsically immoral.*

Small wonder, therefore, if Holy Writ bears witness that the Divine Majesty pursues with great detestation *this abominable crime* and at times has punished it with death, as St. Augustine notes: "*Intercourse even with one's legitimate wife is unlawful and shameful* when conception of offspring is prevented. Onan, the son of Juda, did this and the Lord killed him for it."

With these words the Pope, using also the words of St. Augustine, condemns onanism, the act of Onan, which substantially coincides with the method of birth prevention they call withdrawal or *coitus interruptus*. (Italics were added in this text and will be added in the texts to follow in order to call your attention to the points in question). The Pope continues:

*Any use of marriage whatever, in the exercise of which the act is deprived through human industry of its natural power of procreating life, violates the law of God and of nature, and those who commit anything of this kind are marked with the stain of grave sin* (AAS, 22 (1930), 559-60).

The Pope rules out as grievously sinful all methods of artificial birth control, such as the following:

1. Condom.
2. Vaginal douche.
3. Vaginal jelly.
4. Vaginal cream.
5. Aerosol.
6. Vaginal suppository.
7. Vaginal foam tablet.
8. Sponge and foam.

For exactly the same reason the following methods of contraception are condemned by God and nature, whether or not the method may require the professional services of a doctor:

- a. Diaphragm, alone or with jelly or cream.

- b. Cervical cap.
- c. IUCD or the most modern Intra-Uterine Contraceptive Device.

All these methods have been pronounced grievously sinful by the Pope as will be pointed out when we come to the query regarding the practices of the Family Planning Association of the Philippines.

2. *What is the Church's definite stand on the use of the contraceptive pill? Is it possible that the Church may change her teaching on this point?*

The fact, that you put a separate question on the use of contraceptive pill is very appropriate for a medical student. Indeed, while other methods of contraception have been branded as grievously immoral by the Pope, the pills are medical products that possess *a double* power of action when they are applied to women. As *anovulants*, the pill inhibits ovulation, thereby bringing about temporal sterility; whereas, as possessing other medicinal qualities, the pill may be indicated as the right medicine in the treatment of certain anomalies in women. Hence the *double effect* of the steroids or these oral pills. All doctors and medical students are familiar with the moral principles to be applied when, in actual practice, *a double effect is induced* by medication or surgery. With this distinction in mind you will see that the doctrine of the Church about the contraceptive pill is clear and unequivocal as it was proposed by Pope Pius XII in His now famous Address to *the Hematologists*, Sept. 12, 1958. The Pope says:

*Is it licit to prevent ovulation by means of pills used as remedies for exaggerated reactions of the uterus and of the organism, although this medication, by preventing ovulation, also makes fecundation impossible? Is this permitted to the married woman who despite this temporary sterility, desires to have relations with her husband? The answer depends on the person's intention. If the wife takes this medication not with a view of preventing conception, but solely on the advice of a physician, as a necessary re-*



medy by reason of a malady of the uterus or of the organism, she is causing an *indirect* sterilization, which remains permissible according to the general principle concerning actions having a double effect. But one causes a *direct* sterilization, and *therefore an illicit one*, whenever one stops ovulation in order to preserve the uterus and the organism from the consequences of a pregnancy which they are not able to stand. Certain moralists pretend that it is permitted to take drugs for this purpose, *but this is a mistake. It is necessary likewise to reject the opinion of many physicians and moralists* who permit the use of them whenever a medical indication renders a too early conception undesirable, or in other similar cases which will not be possible to mention here. *In these cases the employment of the drugs has as its end the prevention of conception by preventing ovulation*; there is a question, therefore, of direct sterilization. AAS, 50 (1958), 735-36.

As you know, soon after this famous Address of Pius XII shortly before His death, an extensive propaganda in favour of the pill infiltrated all communication media. It invaded the medical industry too, spurred as it were by the greedy appetites of producers and economists. The use of the pill was linked by unscrupulous economists to the claim of demographers who pretended to discover an imminent doom for humanity on the grounds of what they called population explosion, with the consequence of a still greater confusion. The doctrinal position of the Catholic Church was found most uncomfortable by those propagandists and easy-money seekers. Claim came from every corner that the Church would re-examine and change her position regarding this matter. This almost universal claim got the attention of Pope Paul VI and urged Him to appoint a Commission towards a thorough study of this question. Meanwhile He made His mind unmistakably clear in His *Allocution to the Cardinals* hardly one year ago (June 23, 1964). His words:

The problem—everybody talks about it—is the so-called birth control... The question is under study, a study as deep and intensive as possible, such as the importance and worthiness of the matter requires.

It is under study: and We hope soon to be able to finish it, with the collaboration of many and distinguished

men of learning. Therefore, We shall soon publish the conclusions, in a form that shall be judged more adequate to the matter under consideration and to the scope We hope to accomplish.

*Meanwhile, however, We frankly declare that there is no sufficient reason to think that the norms laid down by Pope Pius XII in this regard have been overridden and hence voided of their binding force; such norms therefore must be retained as valid, at least until We feel in conscience obliged to modify them.* In a theme of such gravity it seems but fair that every Catholic follow the one single law, such as the one proposed by the authority of the Church; and therefore it seems opportune to recommend *that no one, for the time being, dare to pronounce himself in terms different from the present norm* (AAS, 1964, 588-89).

As you see, the pronouncements of both Pius XII and Paul VI contain a definite norm for all Catholics with regard to the use of the pill. The use of the pill, therefore, when it is taken for a contraceptive purpose is grievously wrong, just like any other means of artificial contraception.

You wish further to know whether there may be any possibility of the Church's changing her traditional teaching in as much as the Holy Father is preparing a formal statement on this matter. We will not attempt any personal speculation here. We would rather wait for the Pope's promised document. Yet, for an intelligent reader, the words of Paul VI to the members of His Commission to study the question of the pill may contain a clue that points out directly to the directives we, Catholics, may expect from our Supreme Pontiff on this problem. Read His words:

#### *The problem formulated*

In the present case, the problem posed can be summed up like this: in what form and according to what norms ought married couples, in exercising their love for each other, *to fulfill this life-giving function to which their vocation calls them?* The Christian answer will always be inspired by an awareness of the duties of the marriage state, of its dignity—the love of the Christian spouses being en-

nobled by the grace of the sacrament—and of *the grandeur of the gift bestowed upon the child who is called to life.*

### *What the Church Opposes*

The Church, as guardian of God's natural and positive law, *will not allow anyone to underestimate the value of life, nor the sublime originality of a love that is capable of going beyond itself in the spouses' gift of themselves to each other, and then in the gift that is more unselfish still, of each of them to a new being.* March 27, 1965. (The Pope Speaks. (1965). p. 226.

Again Paul VI, this time in His Address to the United Nations, Oct. 4, 1965:

"You must strive to multiply bread so that it suffices for the tables of mankind and *not rather favor an artificial control of birth*, which would be irrational, in order to diminish the number of guests at the banquet of life."

The simple reading of these wise and well measured words seems to offer very little encouragement to those propagandists that so anxiously await a reversal of the doctrinal position of the Church on birth control in general and on the *use of the pill as a contraceptive* in particular.

### 3. *What is the definite doctrine of the Church on the Rhythm method, or the so-called safe period.*

This method of birth prevention is called by several terms: the rhythm, the safe period, the *natural* birth control (in opposition to the *artificial* methods already explained), and the periodic continence. By this method we understand *the practice of restricting intercourse to the sterile periods for the purpose of avoiding conception* (Ford & Kelly). The far and wide difference between this method and all other methods as discussed above depends upon the fact that, while all the other methods *artificially* interfere with the act of marriage or with human fertility, the rhythm method plays absolutely no interference with the marital act. In using the rhythm or periodical continence, the marital intercourse remains just as intended by God

and nature. No inhibition of ovulation is placed nor sterility is induced, no artificial means is used to prevent conception. For this reason, for both the couples that use their rights any day of the month irrespectively, and those other couples that, *for some valid reason, wish to restrict intercourse only to the agenesic days* of the monthly cycle, the marital act is perfectly lawful. In this case the couple does not interfere with the natural or divine Law. They only resort to an intelligent use of the order of nature as it was shaped by God's wisdom. The words of Pope Pius XI are clear:

Nor are those married couples to be considered as acting against the order of nature *who make use of their right in the proper, natural way, even though, through natural causes either of time or of certain defects, new life cannot thence result.* For both in matrimony itself and in the use of the conjugal right *there are secondary ends*, such as *mutual help, quieting of concupiscence*, which the spouses are by no means forbidden to intend, *provided always the intrinsic nature of that act is preserved*, and accordingly its proper relation to the primary end. *Casti Connubii*. AAS, 22, (1930), 561.

Notice here that we have specified those couples that *for some valid reason* wish to restrict intercourse only to the *agenesic days*. Some valid reasons for the restriction of intercourse to the sterile days of the cycle are due to the positive obligation of procreation, inherent, by God's design, to the state of matrimony. This duty of procreation being a positive law, by its very meaning, shall require some serious motives or some valid reasons, in order that this law could be licitly by-passed. This is a principle generally applied to all positive laws and obligations. They should be kept, unless some serious reasons may exempt the person concerned from the actual fulfillment of the law. In this case the duty of procreation should be considered, as it is intended by God and nature extended to the convenient education of the child until he or she is already capable of living an independent life in a manner worthy of a human Christian citizen. Obviously, in many cases, many couples will have serious motives either to limit the number of their children, or, as the case may

be, even not to procreate at all. That some valid reasons in this regard will allow the couple to resort to the use of the Rhythm has been explained by Pius XII in His *Address to the Midwives*, Oct. 29, 1951. The Pope states:

The reason is that matrimony obliges to a state of life which, while carrying with it certain rights, also imposes the fulfillment of a positive work concerning the state of life itself. In such a case one can apply the general principle that *a positive prestation can be omitted if grave motives, independent of the good will of those who are obliged to it, show that this prestation is not opportune or proven that it cannot be justly demanded by the claimant—in this case the human race.*

The matrimonial contract, which confers upon the spouses the right to satisfy the inclination of nature, constitutes them in a state of life, the state of matrimony. Now on partners who make use of matrimony *by the specific act of their state, nature and the Creator impose the function of providing for the conservation of the human race.* This is the characteristic prestation from which their state of life derives the special value, the *bonum proles*. The individual and society, the people and the state, the Church itself, depend for their existence, in the order established by God, on fertile marriage. Consequently, to embrace the state of matrimony, to use continually the faculty proper to it, and to it alone, and on the other hand to withdraw always and deliberately *without a grave motive*, from its primary duty, *would be to sin against the very meaning of conjugal life.*

Serious motives, such as *those which are frequently present in the so-called "indications"—medical, eugenic, economic, and social—can exempt from this positive, obligatory presentation for a long time, even from the entire duration of the marriage.* Hence it follows that the observing of the sterile periods *can be licit from the moral viewpoint; and under the conditions mentioned it is really so.* If, however, there do not exist, according to a reasonable and equitable judgment, grave reasons of this kind either personal, or deriving from external circumstances, the will to avoid deliberately the fertility of their union while at the same time continuing to satisfy their sensuality, cannot but derive



from a false appreciation of life and from motives foreign to right ethical norms. AAS, (1951), 845-56.

Two points are clearly shown in these official pronouncements of Pius XII: (1) there is a positive obligation to procreate; (2) this obligation being a positive or affirmative one, it admits of excusing reasons, just as tuberculosis, for instance, may excuse a young man from the common duty of all young men for military service. The nature of the valid reasons here enumerated by the Pope, however, extends very widely. We may point only to—few:

a. *Medical*—Conception and childbirth would seriously endanger the health of the mother. The husband is too ill to do his due on the rearing of the children.

b. *Eugenic*—There is grave probability of mental abnormality or serious defect in the children from heredity.

c. *Social*—There is a lack of housing facilities. The husband's employment, at least temporarily, may impede him from pursuing a normal family life.

d. *Economic*—The father's salary is insufficient and impossible to provide for a decent upbringing and schooling of children.

Medical and eugenic reasons are, of course, under the competence of doctors. The doctor, therefore, in an appreciative manner, will advise the couple in cases when these valid "indications" may be present.

Note, however, that even in the presence of definite valid motives, the following conditions must be present for the lawful use of Rhythm:

a. Ability to practice Rhythm, which means the ability to restrict the intercourse to the *agenesic* days without danger of resorting to sinful acts, both solitary or mutual, such as self-abuse, or mutual fondling to the extent of extracoital climax, or extra-marital activity by any of the partners.

b. Mutual agreement of husband and wife, by reason of

the right of each other, a right which is inherent to the Matrimonial contract.

There is in the matter little to justify the confusion introduced here by reporters and publicists. In fact, the stand of the Church concerning the condemnation of artificial birth control, including the pill when this oral drug is prescribed or taken for a contraceptive motive, is clear and obvious. The same clarity and steadfastness holds true on the matter of the *licit* use of Rhythm, when the spouses are prompted by those serious motives.

Yet, Rhythm being the only licit method for limiting conception, is considered by the Church as a God's given blessing, because it was intended by God when He formed human nature and established its laws. For this reason, in His allocution to the National Congress of the Family Front (Nov. 26, 1951) Pius XII again pointed to the radical difference between Rhythm and other contraceptive procedures and added this wish:

One may even hope (but in this matter the Church naturally leaves the judgment to medical science) *that science will succeeded in providing this licit method with a sufficiently secure basis, and the most recent information seems to confirm such hope.* AAS, (1951), 859.

Actually, it seems, the hope of the Pope has proved correct, because the Rhythm method has been already perfected to a certain extent by the Basal Temperature and Sympto-Thermic methods, although continuous research should still be spurred, in order that this only *licit method* of family design and limitation may become applicable to the general average of common couples.

4. *Why do the Catholic Bishops of the Philippines as well as our priests not make unmistakably clear to us the Church's position with regards to the newly founded Family Planning Association of the Philippines?*

It might be interesting to know what Mrs. Rita M. Gerona Adkins said in her speech at a Seminar for Physicians held at

the Manila Health Department, at Bonifacio Health Center, April 20, 1966. In her speech, as it has been circulated in mimeographed form, you read this statement:

It would also interest you to know that the private sector has also been active. Last March 30, The Family Planning Association of the Philippines, Inc. was formed. This organization, boosted by the interest and effort of private medical practitioners, social workers, civic leaders, educators and plain citizens, *aims to stimulate family planning movement on the national level*, as well as provide information and service to those families who seek them (italics added).

The Family Planning Association of the Philippines has already opened a Center so-called Pre-Pregnancy Health Clinic, and is working in relation with different divisions and Offices of the Manila Health Department. The avowed purpose of the Association, as implied by the above transcribed words, is to extend its activities throughout the provinces, with local branches in all parts of the country. The Association offers training for physicians, nurses, and personnel, and actually it even affords aid and services to the extent of free treatment, free implements and free pharmaceutical products.

Unfortunately, no regard whatsoever has been paid by the Association to the Catholic viewpoint on the matter, and the Association, far from limiting its activities to the Rhythm, offers training and know-how and service through all methods of *artificial* contraception. Nothing more apt could be devised to pervert our society and to corrupt the moral standards of our people. It is, in our opinion, the fittingly perfect thing to destroy the Catholic concept of Christian life, Christian marriage, and Christian family.

His Eminence, Cardinal Santos, the Archbishop of Manila, has already issued a stern and formal condemnation of the Association in the form of this.

## WARNING

We wish to take this opportunity to call the attention of the clergy and faithful in general that in the province of Rizal a *Family Planning Association* has been formed under the auspices of the Rizal Federation of Women's Club and the said Association may use the Puericulture Centers to *disseminate the ideas and methods of Family Planning*.

Since the Association has not communicated with us on this matter *and realizing the dangers with which the idea is fraught*, we are issuing this warning to parties concern, parents in particular, to desist from contributing to the solicitations of the said Association and to refrain from participating in such meetings as may be called by the same Association, for the alleged purpose of teaching the idea and methods of Family Planning, which may not be altogether in conformity with the teachings of Holy Mother Church.

Manila, June 14, 1965

(Sgd.) RUFINO CARD. SANTOS  
*Archbishop of Manila*

A reading of this Warning by our Cardinal will indicate its timeliness concerning the imminent danger from this unfortunately unchristian Association. Now, it is the duty of all priests to give publicity to this *Warning* of his Eminence. It is to be expected that other Bishops in the provinces will not fail to issue similar directives, so that a perfect unity of doctrine and practice on this vital matter may prevail throughout the country.

5. *May we, students of medicine, and doctors participate in the activities of, or render professional service to this association?*

A *definitely negative* answer to the question is already formulated by Cardinal Santos in his *Warning*. The *grave immorality* of all methods of *artificial* birth prevention, as stated by the

formal pronouncements of the Popes cannot be contested by any Catholic. Actually, although the Association admits, and, in cases, will also give advise on the Rhythm method, it nevertheless extends training, advise on, and service of all methods of *artificial* birth control. This fact constitutes a flagrant violation of the law of God in such a serious matter. It also constitutes a most grievous *scandal* on the part of all personnel engaged in the association's activities, whether doctors, or nurses or even clerks. As all Christians know, the obligation to avoid *giving* or *receiving* scandal flows from the very words of Our Lord:

*Woe to the man through whom scandal does come! And if thy hand or thy foot is an occasion of sin to thee, cut it off and cast it from thee! It is better for thee to enter life maimed or lame, than, having two hands or two feet, to be cast into the everlasting fire. And if thy eye is an occasion of sin to thee, pluck it out and cast it from thee! It is better for thee to enter into life with one eye, than, having two eyes, to be cast into hell-fire. (Mt. 18, 7-9).*

6. *May the directors, doctors, nurses or clerks who work for this Association for Family Planning continue to receive the Sacraments of Penance and Communion? If so, how should these persons be treated by the Catholic Priests?*

A distinction is called for as two different sacraments are involved. To receive Holy Communion requires a certain disposition which is not necessary to approach the sacrament of Confession. Consequently, different attitudes should be expected from the priests towards these persons:

- a. With regards to Holy Communion, the persons who *knowingly*, in defiance of the Church's teaching, work for the association or patronize it, evidently, are guilty of a grievous sin as well as of causing serious scandal. Without first going to Confession, these persons cannot approach Holy Communion. Yet the priest, already at the communion-rail, shall not deny Holy Communion to the participants of the association's activities unless they are notoriously known as such, and therefore



as publicly guilty of a tremendous scandal. Repentance and removal of scandal is here a necessary pre-disposition to approach this sacrament of God's love.

b. As for Confession, all sinners are welcome. In fact, this sacrament of reconciliation was instituted by the Lord purposely for sinners. All priests should show here the attitude of special clemency that was shown by Christ to the harlot, (Luke 7, 37 ss), and to the woman caught in flagrant act of adultery, (Jo. 8, 3 ss). All these persons, therefore should be exhorted to approach the sacrament of Confession. They may be sure that the priests shall help them to set aright their notions and to desist from those activities, so that they can return to Our Father's house.

Fr. Quintín M. GARCIA, O.P.

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