



BOLETIN ECLESIASTICO DE FILIPINAS

VOL. XL

JANUARY, 1966

NUMBER 445

PAULUS EPISCOPUS

SERVUS SERVORUM DEI
UNA CUM SS. CONCILII PATRIBUS
AD PERPETUAM REI MEMORIAM

DECRETUM

DE APOSTOLATU LAICORUM

PROOEMIUM

1. Apostolicam actuositatem populi Dei impensio-
rem red-
dere volens,¹ Sacrosancta Synodus sollicitè se vertit ad
christifideles laicos, quorum partes in missione Ecclesiae pro-
prias et omnino necessarias iam aliis in locis commemoravit.²
Apostolatus enim laicorum, ex ipsa eorum christiana vocatione
promanans, numquam potest in Ecclesia deficere. Quam spon-
tanea fuerit huiusmodi actuositas in primordiis Ecclesiae,
quamque frugifera, ipsae Sacrae Litterae luculenter demon-
strant (cfr. *Act.* 11, 19-21; 18, 26; *Rom.* 16, 1-16; *Phil.* 4, 3).

Nostra autem tempora non minorem exigunt zelum laicorum,
immo condiciones hodiernae omnino impensio-rem et latiore-

poscunt apostolatam eorum. Augescens enim in dies numerus hominum, scientiarum atque technicarum artium progressus, arctiores inter homines necessitudines non solum in immensum dilatarunt apostolatus laicorum spatia, magna ex parte ipsis tantum aperta, verum etiam nova suscitaverunt problemata quae eorum sollertem curam studiumque expostulant. Eo urgentior huiusmodi apostolatus redditur quatenus autonomia multarum provinciarum vitae humanae plurimum, uti par est, succrevit, aliquando cum quadam abscissione ab ordine ethico ac religioso et gravi discrimine vitae christianae. Insuper multis in regionibus in quibus sacerdotes admodum pauci sunt vel, ut quandoque accidit, debita ministerii libertate privantur, sine laicorum opera Ecclesia vix posset praesens et actiosa esse.

Huius multiplex urgentisque necessitatis signum est evidens operatio Spiritus Sancti laicos hodie magis magisque propriae responsabilitatis conscios reddentis eosque ad servitium Christi et Ecclesiae ubique incitantis.³

Hoc in decreto Concilium apostolatus laicorum naturam, indolem et varietatem illustrare intendit, necnon principia fundamentalia enuntiare instructionesque pastorales tradere ad eisdem efficacius exercitium; quae omnia tamquam normae habeantur in recognoscendo iure canonico quod ad laicorum apostolatam attinet.

CAPUT I

DE VOCATIONE LAICORUM AD APOSTOLATUM

2. Ad hoc nata est Ecclesia ut regnum Christi ubique terrarum dilatando ad gloriam Dei Patris, omnes homines salutaris redemptionis participes efficiat,¹ et per eos mundus universus re vera ad Christum ordinetur. Omnis navitas Corporis Mystici hunc in finem directa apostolatus dicitur quem Ecclesia per omnia sua membra, variis quidem modis, excercet; vocatio enim christiana, natura sua, vocatio quoque est ad apostolatam. Sicut

in viventis corporis compage, nullum membrum mere passive sese gerit, sed simul cum vita corporis eiusdem operositatem quoque participat, sic in corpore Christi, quod est Ecclesia, totum corpus "secundum operationem in mensuram uniuscuiusque membri, augmentum corporis facit" (*Eph.* 4, 16). Quinimmo tanta est in hoc corpore connexio et membrorum compactio (cfr. *Eph.* 4, 16), ut membrum quod ad augmentum corporis secundum suam mensuram non operatur, nec Ecclesiae nec sibi prodesse dicendum sit.

Est in Ecclesia diversitas ministerii, sed unitas missionis. Apostolis eorumque successoribus a Christo collatum est munus in ipsius nomine et potestate docendi, sanctificandi et regendi. At laici, muneris sacerdotalis, prophetici et regalis Christi participes effecti, suas partes in missione totius populi Dei explent in Ecclesia et in mundo.² Apostolatum reapse exercent sua operositate ad evangelizationem ac sanctificationem hominum et ad rerum temporalium ordinem spiritu evangelico perfundendum ac perficiendum, ita ut eorum operositas in hoc ordine testimonium Christi manifeste perhibeat et ad salutem hominum inserviat. Cum vero laicorum statui hoc sit proprium ut in medio mundi negotiorumque saecularium vitam agant, ipsi a Deo vocantur ut, spiritu christiano ferventes, fermenti instar in mundo apostolatum suum exercent.

3. Laici officium et ius ad apostolatum obtinent ex ipsa sua cum Christo Capite unione. Per Baptismum enim corpori Christi mystico inserti, per Confirmationem virtute Spiritus Sancti roborati, ad apostolatum ab ipso Domino deputantur. In regale sacerdotium et gentem sanctam (cfr. *1 Petr.* 2, 4-10) consecrantur, ut per omnia opera spirituales offerant hostias et ubique terrarum Christo testimonium perhibeant. Sacramentis autem, praesertim SS. Eucharistia, communicatur et alitur illa caritas quae veluti anima est totius apostolatus.³

Apostolatus in fide, spe et caritate exercetur quas Spiritus Sanctus in cordibus omnium Ecclesiae membrorum diffundit. Immo praecepto caritatis, quod est maximum mandatum Domini, omnes christifideles urgentur ad procurandam gloriam Dei per

adventum regni eius, et vitam aeternam omnibus hominibus ut cognoscant solum Deum verum et quem misit Iesum Christum (cfr. *Io.* 17, 3).

Omnibus igitur christifidelibus onus praeclarum imponitur adlaborandi ut divinum salutis nuntium ab universis hominibus ubique terrarum cognoscatur et accipiatur.

Ad hunc apostolatatum exercendum Spiritus Sanctus, qui populi Dei sanctificationem per ministerium et sacramenta operatur, fidelibus peculiaria quoque tribuit dona (cfr. *1 Cor.* 12, 7), ea "dividens singulis prout vult" (*1 Cor.* 12, 11), ut "unusquisque, sicut accepit gratiam, in alterutrum illam administrantes" sint et ipsi "sicut boni dispensatores multiformis gratiae Dei" (*1 Petr.* 4, 10), in aedificationem totius corporis in caritate (cfr. *Eph.* 4, 16). Ex horum charismatum, etiam simpliciorum, acceptione, pro unoquoque credentium ius et officium oritur eadem in bonum hominum et aedificationem Ecclesiae exercendi in Ecclesia et in mundo, in libertate Spiritus Sancti, qui "ubi vult spirat" (*Io.* 3, 8), et simul et communione cum fratribus in Christo, maxime cum pastoribus suis, quorum est de eorum germana natura et ordinato exercitio iudicium ferre, non quidem ut Spiritum extinguant sed ut omnia probent et quod bonum est teneant (cfr. *1 Thess.* 5, 12; 19, 21).⁴

4. Cum Christus missus a Patre totius apostolatus Ecclesiae fons et origo sit, patet fecunditatem apostolatus laicorum pendere ex ipsorum cum Christo vitali unionem, dicente Domino: "Qui manet in me et ego in eo, hic fert fructum multum, quia sine me nihil potestis facere" (*Io.* 15, 5). Haec vita intimae unionis cum Christo in Ecclesia alitur subsidiis spiritualibus, quae omnibus fidelibus sunt communia, praesertim actiosa participatione Sacrae Liturgiae,⁵ ita a laicis adhibenda ut hi, dum ipsa mundi officia in ordinariis vitae condicionibus recte adimplent, unionem cum Christo a vita sua non separent, sed suum opus iuxta voluntatem Dei exercentes in ipsa percrecant. Hac via laici alacri et laeto animo in sanctitate progrediantur oportet, difficultates in prudentia et patientia superare satagentes.⁶ Neque curae familiares neque alia negotia saecularia extranea

debent esse a spirituali vitae ratione, iuxta illud Apostoli: "Omne quodcumque facitis in verbo aut in opere, omnia in nomine Domini Iesu Christi, gratias agentes Deo et Patri per ipsum" (*Col.* 3, 17).

Talis vita continuum exercitium fidei, spei et caritatis exposcit.

Lumine fidei et meditatione verbi Dei solum potest aliquis semper et ubique dignoscere Deum in quo "vivimus et movemur et sumus" (*Act.* 17, 28), in omni eventu quaerere eius voluntatem, Christum intueri in omnibus hominibus, sive propinqui sint sive extranei, de vera significatione et pretio rerum temporalium in seipsis et in ordine ad finem hominis recta iudicia ferre.

Qui hanc habent fidem, in spe revelationis filiorum Dei vivunt memores crucis et resurrectionis Domini.

In peregrinatione huius vitae, cum Christo in Deo absconditi et a servitute divitiarum liberi, dum ad illa bona quae in aeternum manent intendunt, generoso animo totos se dedicant ad regnum Dei dilatandum et ad ordinem rerum temporalium spiritu christiano informandum et perficiendum. Inter adversa huius vitae in spe fortitudinem inveniunt existimantes quod "non sunt condignae passiones huius temporis ad futuram gloriam quae revelabitur in nobis" (*Rom.* 8, 18).

Caritate quae ex Deo est impulsus, ad omnes, maxime autem ad domesticos fidei, bonum operantur (cfr. *Gal.* 6, 10), deponentes "omnem malitiam et omnem dolum et simulationes et invidias et omnes detractiones" (*1 Petr.* 2, 1) et sic ad Christum homines trahentes. Caritas autem Dei quae "diffusa est in cordibus nostris per Spiritum Sanctum qui datus est nobis" (*Rom.* 5, 5), reddit laicos capaces spiritum Beatitudinum reapse exprimendi in vita sua. Iesum pauperem secuti, bonorum temporalium nec inopia deiciuntur nec copia inflantur; Christum humilem imitati, non efficiuntur inanis gloriae cupidi (cfr. *Gal.* 5, 26), sed placere Deo magis quam hominibus student, semper parati propter Christum omnia relinquere (cfr. *Luc.* 14, 26) et

persecutionem pati propter iustitiam (cfr. *Matth.* 5, 10), memores verbi Domini: "Si quis vult post me venire, abneget semetipsum et tollat crucem suam et sequatur me" (*Matth.* 16, 24). Christianam amicitiam inter se colentes, adiutorium in quacumque necessitate sibi invicem praebent.

Haec laicorum spiritualis vitae ratio notam peculiarem assumere debet ex statu matrimonii et familiae, coelibatus vel viduitatis, ex condicione infirmitatis, ex activitate professionali et sociali. Ne desinant ergo qualitates et dotes his condicionibus congruentes sibi collatas assidue excolere, propriisque uti donis a Spiritu Sancto acceptis.

Praeterea laici, qui suam vocationem secuti, nomen dederunt alicui ex associationibus vel institutis quae ab Ecclesia approbata sunt, pariter peculiarem notam vitae spiritualis ipsis propriam fideliter induere conantur.

Magni quoque faciant profesionalem peritiam, sensum familiarem et civicum atque illas virtutes quae ad sociales consuetudines pertinent, scilicet probitatem, spiritum iustitiae, sinceritatem, humanitatem, animi fortitudinem, sine quibus nec vera vita christiana consistere potest.

Huiusmodi vitae spiritualis et apostolicae perfectum exemplar est Beatissima Virgo Maria, Regina Apostolorum, quae, dum in terris vitam ageret omnibus communem, familiari cura et laboribus plenam, intime semper cum Filio suo coniungebatur et operi Salvatoris singulari prorsus modo cooperata est; nunc autem in caelum assumpta "materna sua caritate de fratribus Filii sui adhuc peregrinantibus necnon in periculis et angustiis versantibus curat, donec ad felicem patriam perducantur".⁷ Hanc devotissime colant omnes suamque vitam atque apostolatium eius maternae curae commendent.

CAPUT II

DE FINIBUS ASSEQUENDIS

5. Opus redemptionis Christi, dum homines salvandos de se spectat, totius quoque ordinis temporalis instaurationem complectitur. Unde Ecclesiae missio non solum est nuntium Christi et gratiam eius hominibus afferendi, sed et spiritu evangelico rerum temporalium ordinem perfundendi et perficiendi. Laici ergo, hanc Ecclesiae missionem exsequentes, apostolatam suam exercent tam in Ecclesia quam in mundo, tam in ordine spirituali quam in ordine temporali: qui ordines, etsi distinguuntur, in unico consilio Dei ita sunt connexi ut ipse Deus intendat, in Christo, totum mundum reassumere in novam creaturam, inchoative his in terris, plene in ultimo die. In utroque ordine laicus, qui est simul fidelis et civis, una conscientia christiana continenter duci debet.

6. Missio Ecclesiae salutem hominum spectat, fide in Christum et gratia eius consequendam. Apostolatus ergo Ecclesiae, omniumque membrorum eius, imprimis dirigitur ad nuntium Christi verbis et factis mundo patefaciendum gratiamque eius communicandam. Hoc principaliter fit per ministerium verbi et laici habent suas magni momenti partes adimplendas, ut sint "cooperatores veritatis" (3 Io. 8). Hoc potissimum in ordine apostolatus laicorum et ministerium pastorale mutuo se complent.

Innumerae patent laicis occasiones ad apostolatam evangelizationis et sanctificationis exercendum. Ipsum testimonium vitae christianae et opera bona spiritu supernaturali exercita, vim habent attrahendi homines ad fidem et ad Deum; dicit enim Dominus: "Sic luceat lux vestra coram hominibus ut videant opera vestra bona et glorificent Patrem vestrum qui in caelis est" (Matth. 5, 16).

Apostolatus tamen huiusmodi non in solo vitae testimonio consistit; verus apostolus quaerit occasiones Christum verbis annuntiandi sive non credentibus ad eos adducendos ad fidem, sive

fidelibus ad eos instruendos, confirmandos et ad fervidiorem vitam excitandos; “caritas enim Christi urget nos” (2 Cor. 5, 14), et in corde omnium debent resonare illa verba Apostoli: “Vae enim mihi est, si non evangelizavero” (1 Cor. 9, 16).¹

Cum autem hac nostra aetate novae quaestiones oriantur, et gravissimi grassentur errores qui religionem, ordinem moralem et ipsam societatem humanam funditus evertere nituntur, haec S. Synodus ex corde hortatur laicos, iuxta cuiusque ingenii dotes et doctrinam, ut secundum mentem Ecclesiae, suas diligentius expleant partes in principiis christianis enucleandis, defendendis ad problemata huius aetatis.

7. Circa mundum vero consilium Dei est, ut homines concordī animo ordinem rerum temporalium instaurent iugiterque perficiant.

Omnia quae efficiunt ordinem temporalem, videlicet bona vitae et familiae, cultura, res oeconomicae, artes et professiones, communitatis politicae instituta, relationes internationales et alia huiusmodi eorumque evolutio et progressus, non solum subsidia sunt ad finem ultimum hominis, sed et proprium habent valorem, a Deo eis insitum, sive in seipsis considerata, sive uti partes universi ordinis temporalis: “viditque Deus cuncta quae fecerat et erant valde bona” (Gen. 1, 31). Haec eorum naturalis bonitas specialem quandam dignitatem accipit ex eorum relatione cum persona humana in cuius servitium sunt creata. Tandem placuit Deo omnia, tam naturalia quam supernaturalia, in Christo Iesu in unum colligere “ut sit in omnibus ipse primatum tenens” (Col. 1, 18). Haec tamen destinatio non modo non privat ordinem temporalem sua autonomia, suis propriis finibus, legibus, subsidiis, momento pro hominum bono, sed potius perficit in sua vi et praestantia propria simulque adaequat integrae vocationi hominis super terram.

Decursu historiae, rerum temporalium usus gravibus foedatus est vitiis, quia homines, originali labe affecti, in perplures saepe lapsi sunt errores circa verum Deum, naturam hominis et principia legis moralis: unde mores et institutiones humanae

corruptae, et ipsa persona humana non raro conculcata. Nostris quoque diebus, non pauci, disciplinarum naturalium et technicarum artium progressibus plus aequo fidentes, in rerum temporalium veluti idololatriam declinant, potius earum servi effecti quam domini.

Totius Ecclesiae est ad hoc operam navare, ut homines capaces reddantur universum ordinem rerum temporalium recte instituendi et ad Deum per Christum ordinandi. Ad Pastores spectat principia circa finem creationis et usum mundi clare enuntiare, auxilia moralia et spiritualia praestare, ut ordo rerum temporalium in Christo instauretur.

Laicos autem oportet ordinis temporalis instaurationem tamquam proprium munus assumere et in eo, lumine Evangelii ac mente Ecclesiae ductos et caritate christiana actos, directo et modo definito agere; qua cives cum civibus, specifica peritia et propria responsabilitate cooperari; ubique et in omnibus iustitiam regni Dei quaerere. Ita instaurandus est ordo temporalis ut, propriis eiusdem legibus integre servatis, ulterioribus vitae christianae principiis conformis reddatur, variisque locorum, temporum et populorum, condicionibus aptatus. Inter opera huiusmodi apostolatus eminet actio socialis christianorum, quam hodie ad totam provinciam temporalem, etiam ad culturam, sese extendere cupit Sancta Synodus.²

8. Dum omne exercitium apostolatus a caritate originem et vim ducere debet, aliqua opera natura sua apta sunt ut convertantur in ipsius caritatis vividam expressionem; quae Christus Dominus suae messianicae missionis signa esse voluit (cfr. *Matth.* 11, 4-5).

Maximum mandatum in lege est diligere Deum ex toto corde et proximum suum sicut seipsum (cfr. *Matth.* 22, 37-40). Hoc vero mandatum caritatis erga proximum Christus proprium fecit novaeque significatione ditavit, dum seipsum idem ac fratres tamquam obiectum caritatis esse voluit, dicens: "quamdiu fecistis uni ex his fratribus meis minimis, mihi fecistis" (*Matth.* 25, 40), Ipse enim, assumendo naturam humanam, totum genus humanum

supernaturali quadam solidariedade in familiam sibi colligavit, et ut signum suorum discipulorum constituit caritatem his verbis: "In hoc cognoscent omnes quia discipuli mei estis, si dilectionem habueritis ad invicem" (*Io. 13, 35*).

At Sancta Ecclesia, sicut in suis primordiis Cenae Eucharisticae iungens "agapen" se totam caritatis vinculo circa Christum unitam manifestabat, sic omni tempore hoc dilectionis signo dignoscitur, et, dum gaudet de aliorum inceptis, caritatis opera ut suum officium et ius, quod abalienari nequit, vindicat. Quapropter misericordia erga egenos et infirmos atque sic dicta opera caritativa et mutui auxilii ad sublevandas omnimodas necessitatis humanas, praecipuo in honore habentur ab Ecclesia.³

Quae actiones et opera praesenti tempore, communicationis instrumentis expeditioribus factis, distantia inter homines quodammodo evicta et mundi universi incolis quasi unius familiae membris redditis, multo urgentiora et universaliora facta sunt. Actio caritativa hodie omnes omnino homines et universas necessitates complecti potest et debet. Ubicumque versantur qui cibo potuque, vestitu, domo, medicinis, opere, instructione facultatibus ad vitam vere humanam ducendam necessariis carent, aerumnis vel infirma valetudine cruciantur, exilium vel carcerem patiuntur, ibi eos christiana caritas debet quaerere et invenire, impensa cura solari et praestitis auxiliis sublevare. Quae obligatio praeprimis imponitur singulis hominibus et populis in rebus prosperis constitutis.⁴

Quo huiusmodi caritatis exercitium omni exceptione maius sit et tale appareat: in proximo consideretur imago Dei ad quam creatus est, et Christus Dominus cui re vera offertur quidquid indigenti donatur; libertas et dignitas personae auxilium accipientis maxima humanitate respiciatur; puritas intentionis non maculetur ullo propriae utilitatis quaestu vel dominandi studio;⁵ exigentiis iustitiae praeprimis satisfiat, ne tamquam caritatis dona offerantur quae iustitiae titulo iam debentur; causae malorum, non solum effectus, tollantur; ita ordinetur auxilium ut accipientes paulatim a dependentia externa liberentur sibi que sufficientes evadant.

Laici ergo magni faciant et pro viribus adiuvent opera caritatis et incepta assistentiae socialis sive privata sive publica, etiam internationalia, quibus efficax auxilium singulis hominibus et populis in necessitate versantibus fertur, cooperantes in hoc cum omnibus bonae voluntatis hominibus.⁶

CAPUT III

DE VARIIS APOSTOLATUS CAMPIS

9. Laici suum exercent multiplicem apostolatam tam in Ecclesia quam in mundo. In utroque hoc ordine varii patent campi apostolicae actuositatis, quorum principaliores hic commemorare volumus; hi sunt: communitates Ecclesiae, familia, iuvenes, ambitus socialis, ordines nationalis et internationalis. Cum autem nostris diebus mulieres magis magisque partes activas habeant in tota societatis vita, magni momenti est amplior earum participatio etiam in variis campis apostolatus Ecclesiae.

10. Utpote participes muneris Christi sacerdotis, prophetae et regis, laici suas partes activas habent in Ecclesiae vita et actione. Intra communitates Ecclesiae eorum actio tam necessaria est ut sine ea ipse pastorum apostolatus plenum suum effectum assequi plerumque nequeat. Verae enim apostolicae mentis laici, ad modum illorum virorum et mulierum qui Paulum in Evangelio adiuwabant (cfr. *Act.* 18, 18, 26; *Rom.* 16, 3), supplent quod suis fratribus deest, et reficiunt spiritum tam pastorum quam reliqui populi fidelis (cfr. *1 Cor.* 16, 17-18). Ipsi enim, actiuosa participatione vitae liturgicae suae communitatis nutriti, sollicite partes agunt in eiusdem operibus apostolicis; homines longe fortasse versantes, ad Ecclesiam adducunt; in verbo Dei tradendo, praesertim catechetica institutione, impense cooperantur; oblata sua peritia curam animarum et etiam administrationem bonorum Ecclesiae efficaciorum reddunt.

Paroecia exemplum perspicuum apostolatus communitarii praebet, omnes quotquot ibi invenit diversitates humanas in unum congregans et Ecclesiae universalitati inserens.¹ Assuescant laici intime cum sacerdotibus suis uniti in paroecia operari;² problemata propria ac mundi et quaestiones ad salutem hominum spectantes, collatis consiliis examinanda et solvenda, ad communitatem Ecclesiae afferre; omnique incepto apostolico et missionario suae familiae ecclesiasticae adiutricem operam pro viribus navare.

Colant iugiter sensum dioecesis, cuius paroecia velut cellula est, prompti semper, ad invitationem Pastoris sui, suas quoque vires inceptis dioecesanis adicere. Immo, ut respondeant necessitatibus urbium et regionum ruralium,³ suam cooperationem non intra fines paroeciae vel dioecesis circumscriptam retineant, sed ad campos interparoecialem, interdioecesanum, nationalem vel internationalem extendere satagant, eo vel magis quia crebrescens in dies migratio populorum, mutuae necessitudinis augmentatio et communicationum facilitatis, iam non sinunt ullam partem societatis in se clausam manere. Ita de necessitatibus populi Dei in toto orbe terrarum dispersi solliciti sint. Imprimis sua redant opera missionalia, auxilia materialia vel etiam personalia praestando. Officium et honor enim est christianorum Deo restituere partem bonorum quae ab Eo accipiunt.

11. Cum Conditor omnium constituerit coniugale consortium exordium et fundamentum societatis humanae, idque gratia sua reddiderit sacramentum magnum in Christo et in Ecclesia (cfr. *Eph.* 5, 32), apostolatus coniugum et familiarum singulare habet momentum tam pro Ecclesia quam pro societate civili.

Coniuges christiani sibi invicem, filiis suis ceterisque familiaribus, gratiae cooperatores sunt et fidei testes. Filiis suis ipsi sunt primi fidei praecones et educatores; verbo et exemplo eos ad vitam christianam et apostolicam formant, in eorum vocatione seligenda prudenter eos adiuvant et vocationem sacram, in eis forte detectam, omni cura fovant.

Coniugum semper officium fuit, hodie vero maxima apostolatus eorum pars est: indissolubilitatem et sanctitatem vinculi

matrimonialis vita sua manifestare et probare; ius et officium prolem christianae educandi, genitoribus et tutoribus inditum, strenue affirmare; dignitatem et legitimam autonomiam familiae defendere. Cooperentur igitur ipsi ceterique christifideles, cum hominibus bonae voluntatis, ut in civili legislatione haec iura sarta servantur; in moderanda societate ratio habeatur necessitatum familiarum quod ad habitationem, educationem puerorum, condicionem laboris, securitatem socialem et tributa pertinet; in migrationibus ordinandis convictus domesticus omnino in tuto ponatur.⁴

Hanc familia ipsa missionem divinitus accepit ut sit prima et vitalis cellula societatis. Quam missionem adimplebit, si per mutuam membrorum pietatem et orationem in communi Deo factam, tamquam domesticum sanctuarium Ecclesiae se exhibeat; si tota familia in cultum liturgicum Ecclesiae se inserat; si denique, familia actuosam hospitalitatem praestet, iustitiam aliaque bona opera in servitium omnium fratrum necessitate laborantium promoveat. Inter varia opera apostolatus familiaris sequentia enumerare licet: infantes derelictos in filios adoptare, advenas benigne excipere, scholis moderandis adiutricem operam navare, adolescentibus consilio et opibus adesse, sponso ut melius sese ad matrimonium praeparent adiuvere, ad catechesim operam praestare, coniuges et familias in discrimine materiali vel morali versantes sustentare, senibus non solum necessaria providere, et etiam progressus oeconomici aequos fructus procurare.

Semper et ubique, sed peculiari modo in regionibus in quibus prima Evangelii sparguntur semina, vel Ecclesia in suis primordiis exsistit, vel in aliquo gravi discrimine versatur, familiae christianae, tota vita sua Evangelio cohaerentes ac matrimonii christiani exemplum praebentes, pretiosissimum Christi testimonium mundo perhibent.⁵

Ut fines sui apostolatus facilius attingere valeant, opportunum esse potest ut familiae in aliquos coetus congregentur.⁶

12. Iuvenes maximi momenti vim exercent in hodierna societate.⁷ Eorum vitae adiuncta, habitus mentis necnon ipsae

necessitudines cum propria familia sunt admodum mutata. Saepe ad novam condicionem socialem et oeconomicam nimis celementer transeunt. Dum autem in dies momentum eorum sociale et etiam politicum crescit, quasi impares videntur oneribus novis apte suscipiendis.

Hoc eorum adauctum in societate pondus consimilem ab eis exigit actuositatem apostolicam, sed et ipsa eorum naturalis indoles ad eandem eos disponit. Maturescente conscientia propriae personalitatis, ardore vitae atque profluente navitate impulsus, propriam responsabilitatem assumunt, in vita sociali et culturali suas partes agere cupiunt: qui zelus si spiritu Christi imbuitur ac oboedientia et amore erga Ecclesiae pastores animatur, uberrimos exinde fructus sperari licet. Ipsi debent fieri primi et immediati apostoli iuvenum, apostolatum inter seipsos per seipsos exercentes, ratione habita ambitus socialis ubi vivunt.⁸

Curent adulti cum iuvenibus amicale colloquium instituere quod permittat utrique parti, aetatis distantia superata, mutuo sese cognoscere atque divitias cuique proprias invicem communicare. Exemplo primum et, data occasione, prudenti consilio validoque auxilio adulti iuventutem ad apostolatum stimulent. Iuvenes vero erga adultos reverentiam ac fiduciam nutrant; et, licet naturaliter sint ad novitates inclinati, laudabiles tamen traditiones debite aestiment.

Pueri quoque propriam habent apostolicam actuositatem. Secundum vires suas veri sunt testes viventes Christi inter socios.

13. Apostolatus in ambitu sociali, scilicet studium spiritu christiano informandi mentem et mores, leges et structuras communitatis in qua aliquis vivit, adeo laicorum munus onusque est ut ab aliis numquam debite expleri valeat. Hoc in campo laici possunt apostolatum similis erga similem exercere. Ibi vitae testimonium per verbi testimonium complent.⁹ Ibi in campo vel studii, vel incolatus, vel otii, vel consortionis, fratribus adiuvandis aptiores exsistunt.

Hanc Ecclesiae missionem in mundo laici adimplent ante omnia illa cohaerentia vitae cum fide qua lux mundi efficiuntur; probitate sua in quovis negotio, quae omnes ad amorem veri et boni, et tandem ad Christum et Ecclesiam alliciunt; caritate fraterna qua participes facti condicionum vitae, laborum, dolorum et aspirationum fratrum, omnium corda sensim sine sensu ad gratiae salutaris operationem disponunt; plena illa conscientia suarum partium in aedificanda societate, qua navitatem suam domesticam, sociale, professionalem, christiana magnanimitate adimplere satagunt. Ita ipsorum modus agendi paulatim penetrat ambitum vitae et laboris.

Apostolatus hic omnes amplecti debet quotquot ibi inveniuntur, neque ullum excludere bonum spirituale vel temporale quod eis faciendi copia est. Sed veri apostoli, hac actione sola non contenti, animos intendunt ad Christum etiam verbis proximo annuntiandum. Multi enim homines nonnisi per vicinos laicos possunt Evangelium audire et Christum agnoscere.

14. Immensus patet apostolatus campus in ordine nationali et internationali, ubi laici potissimum sunt sapientiae christianae administri. In pietate erga nationem et in fidei implezione officiorum civilium catholici obligatos se sentiant ad verum bonum commune promovendum, et sic pondus suae opinionis valere faciant ut potestas civilis iuste exerceatur ac leges praeceptis moralibus bonoque communi respondeant. Catholici rerum publicarum periti et, ut par est, in fide et doctrina christiana firmati, ne recusent negotia publica gerere, cum per ea digne gesta bono communi consulere et simul Evangelio viam sternere possint.

Studeant catholici cooperari cum omnibus bonae voluntatis hominibus ad promovenda quaecumque sunt vera, quaecumque iusta, quaecumque sancta, quaecumque amabilia (cfr. *Phil.* 4, 8). Colloquium habeant cum eis, prudentia et humanitate eos praeventientes, investigationemque instituant circa instituta socialia et publica secundum Evangelii spiritum perficienda.

Inter signa nostri temporis speciali notatu dignus est crebescens ille et ineluctabilis sensus solidaritatis omnium popu-

lorum, quem sollicite promovere et in sincerum et verum fraternitatis affectum convertere apostolatus laicorum munus est. Insuper laici conscii esse debent campi internationalis et quaestionum ac solutionum sive doctrinalium sive practicarum quae in illo oriuntur, praesertim quoad gentes ad progressum nitentes.¹⁰

Meminerint omnes qui in alienis nationibus laborant vel eis auxilium praestant, relationes inter populos verum commercium fraternum esse debere, in quo utraque pars dat simul et accipit. Qui vero operum internationalium causa vel negotii vel otii, iter faciunt, recordentur se esse ubique etiam praecones itinerantes Christi, et ut tales in veritate sese gerant.

CAPUT IV

DE VARIIS APOSTOLATUS MODIS

15. Laici suam actionum apostolicam exercere possunt vel ut singuli vel in variis communitatibus aut associationibus coadunati.

16 Apostolatus a singulis peragendus, ex fonte vitae vere christianae abundanter profluens (cfr. *Io* 4, 14), primordium est et condicio omnis apostolatus laicorum, etiam consociati, nec quidquam pro eo substitui potest.

Ad huiusmodi apostolatum, semper et ubique proficuum, sed in quibusdam adiunctis unice aptum et possibilem, omnes laici, cuiusvis condicionis, vocantur eoque obligantur, etsi deest eis occasio vel possibilitas in associationibus cooperandi.

Multae sunt apostolatus formae quibus laici Ecclesiam aedificant atque mundum sanctificant et Christo animant.

Peculiaris forma apostolatus singulorum et signum nostris quoque temporibus accommodatissimum, Christum in fidelibus suis viventem manifestans, est testimonium totius vitae laicalis

e fide, spe et caritate emanantis. Apostolatu verbi autem, in quibusdam adiunctis omnino necessario, laici Christum annuntiant, eiusdem doctrinam enucleant, diffundunt secundum suam cuiusque condicionem ac peritiam, et eam fideliter profitentur.

Cooperantes insuper, utpote cives huius mundi, in his quae ad ordinem temporalem aedificandum et gerendum pertinent, oportet ut laici in vita familiari, professionali, culturali et sociali rationes agendi altiores in lumine fidei quaerant aliisque, occasione data, patefaciant, conscii se sic Dei creatoris, redemptoris et sanctificatoris cooperatores fieri, laudemque ei praestare.

Denique laici suam vitam caritate vivificent et, pro facultate, operibus expriment.

Meminerint omnes, cultu publico et oratione, paenitentia et laborum aerumnarum vitae libera acceptatione, qua Christo patienti conformes efficiuntur (cfr. *2 Cor.* 4, 10, *Col.* 1, 24), se omnes homines attingere et ad totius mundi salutem conferre posse.

17. Magna necessitate hic apostolatus singulorum urget in illis regionibus in quibus graviter impeditur libertas Ecclesiae. In his difficillimis adiunctis laici vicem, pro facultate, sacerdotum supplentes, ipsam suam libertatem et aliquando vitam in discrimen ponentes, eos qui circa ipsos sunt christianam docent doctrinam, ad vitam religiosam ac mentem catholicam instituunt, ad sacramenta frequenter suscipienda pietatemque praesertim eucharisticam colendam inducunt.¹ Sacrosancta Synodus, dum ex imo corde gratias agit Deo, qui, nostris etiam temporibus, heroicae fortitudinis laicos in medio persecutionum suscitare non desinit, eos paterno affectu ac grato animo complectitur.

Apostolatus singulorum specialem habet campum in regionibus ubi catholici sunt pauci et dispersi. Ibi laici, qui solummodo ut singuli apostolatum exercent, sive ob causas supra dictas, sive ob rationes speciales etiam ex propria navitate professionali exortas, opportune tamen ad colloquium conveniunt in

minoribus coetibus sine ulla strictiore institutionis vel organizationis forma, ita ut semper appareat signum communitatis Ecclesiae coram aliis, tamquam verum amoris testimonium. Hoc modo, per amicitiam et communicationem experientiae, sese mutuo spiritualiter adiuvantes confirmantur ad incommoda vitae et actionis nimis segregatae superanda atque ad fructus uberiores apostolatus ferendos.

18. Christifideles ut singuli ad apostolatum exercendum in variis suae vitae condicionibus vocati sunt; meminerint tamen hominem natura sua socialem esse et Deo placuisse credentes in Christum in populum Dei (cfr. *1 Petr.* 2, 5-10) et in unum corpus coadunare (cfr. *1 Cor.* 12, 12). Apostolatus consociatus ergo exigentiae christifidelium tam humanae quam christianae feliciter respondet simulque signum prae se fert communionis et unitatis Ecclesiae in Christo qui dixit: «Ubi enim sunt duo vel tres congregati in nomine meo, ibi sum in medio eorum» (*Matth.* 18, 20).

Quapropter christifideles apostolatum suum exerceant, in unum conspirantes.² Sint apostoli tam in suis communitatibus familiaribus, quam in paroeciis et dioecesibus, quae ipsae expriment indolem communitariam apostolatus, atque in liberis coetibus in quos se congregare statuerint.

Apostolatus consociatus magni momenti est etiam eo quod, sive in communitatibus Ecclesiae sive in variis ambitibus, apostolatus saepe postulat ut actione communi impleatur. Consociationes enim pro actionibus apostolatus communibus erectae sua membra fulciunt et ad apostolatum formant, eorumque operam apostolicam recte disponunt et moderantur, ut multo uberioribus exinde sperari liceat fructus quam si singuli seiunctim agent.

In praesentibus vero adiunctis, pernecesse est ut in ambitu navitatis laicorum consociata et organizata forma apostolatus roboretur; etenim arcta virium coniunctio sola valet et ad omnes apostolatus hodierni fines plene assequendos et eius bona valide defendenda.³ Qua in re peculiari modo interest ut apostolatus etiam mentes communes et sociales condiciones eorum, ad quos

convertitur, attingat; secus pressioni sive opinionis publicae sive institutionum saepe impares erunt.

19. Magna invenitur varietas in apostolatus consociationibus;⁴ aliae finem generalem apostolicum Ecclesiae sibi proponunt; aliae modo particulari fines evangelizationis et sanctificationis; aliae fines animationis christianae ordinis temporalis persequuntur; aliae speciali modo per opera misericordiae et caritatis testimonium Christi praebent.

Inter has consociationes illae imprimis considerandae sunt quae intimiorem unitatem inter vitam practicam membrorum et eorum fidem fovant atque extollunt. Consociationes non sunt sibi ipsis finis, sed missioni Ecclesiae circa mundum adimplendae inservire debent; earum vis apostolica e conformitate cum finibus Ecclesiae pendet atque e singulorum membrorum totiusque associationis testimonio christiano et spiritu evangelico.

Universale autem munus missionis Ecclesiae, spectato simul progressu institutorum et impellente cursu societatis hodiernae, requirit ut incepta apostolica catholicorum magis magisque perficiant formas consociatas in campo internationali. Organizationes Internationales Catholicae finem suum melius consequuntur, si coetus qui in illis coadunantur eorumque membra intimius eisdem uniuntur.

Debita cum auctoritate ecclesiastica relatione servata,⁵ ius est laicis consociationes condere⁶ et moderari conditisque nomen dare. Vitanda tamen est virium dispersio quae tunc contingit, si promoventur sine sufficiente ratione novae associationes et opera, vel si retinentur ultra vitam utilem associationes sive methodi obsoletae; nec semper opportunum erit formas quae in alia natione instituuntur, ad alias sine discrimine transferre.⁷

20. Abhinc non pauca decenia, pluribus in nationibus, laici, magis in dies apostolatus sese devoventes, in varias formas sese congregarunt quae, *arctiorem cum Hierarchia servantes coniunctionem*, fines proprie apostolicos persecutae sunt et persequuntur. Inter has vel etiam similes antiquiores institutiones

ae praesertim commemorandae sunt quae, etsi diversas rationes operandi sequebantur, uberrimos tamen fructus regno Christi attulerunt, quaeque a Summis Pontificibus et a multis Episcopis merito commendatae atque promotae, ab eis nomen Actionis Catholicae acceperunt, et saepissime ut cooperatio laicorum in apostolatu hierarchico describebantur.⁸

Haec apostolatus formae sive nomen Actionis Catholicae habeant sive aliud, quae nostris temporibus pretiosum apostolatuum exercent, sequentium notarum concursu et cumulata acceptione constituuntur:

a) Finis immediatus huiusmodi organizationum finis apostolicus Ecclesiae est, scilicet in ordine ad homines evangelizandos et sanctificandos eorumque conscientiam christiane efformandam ita ut varias communitates variosque ambitus spiritu Evangelii imbuere valeant;

b) Laici, cooperantes iuxta modum proprium cum Hierarchia, suam experientiam afferunt et responsabilitatem assumunt in iis organizationibus moderandis, in condicionibus perpendendis in quibus actio pastoralis Ecclesiae exercenda sit, atque in elaboranda et exsequenda ratione rerum agendarum;

c) Laici agunt uniti ad instar organici corporis, ita ut aptius Ecclesiae communitas significetur et efficacior evadat apostolatus;

d) Laici, sive sponte sese offerentes, sive invitati ad actionem et directam cooperationem cum apostolatu hierarchico, agunt sub superiore moderamine ipsius Hierarchiae, quae potest hanc cooperationem etiam per explicitum mandatum sancire.

Organizationes in quibus hae notae simul sumptae iudicio Hierarchiae reperiuntur, Actio Catholica censendae sunt, etsi ob locorum ac populorum exigentias, varias formas et nomina assumunt.

Sacrosanctum Concilium has institutiones, quae necessitatibus apostolatus Ecclesiae, apud multas gentes, certe respondent, enixe commendat; sacerdotes et laicos qui in ipsis adla-

borant invitat, ut notas supra commemoratas magis magisque ad effectum adducant et cum omnibus aliis apostolatus formis semper fraterne in Ecclesia cooperentur.

21. Omnes consociationes apostolatus recte aestimandae sunt; eae vero quas Hierarchia secundum temporum necnon locorum necessitates laudaverit vel commendaverit vel ut urgentiores instituendas decreverit, a sacerdotibus, religiosis et a laicis plurimi faciendae atque secundum modum uniuscuiusque promovendae sunt. Inter illas vero hodie praesertim recensendae sunt consociationes vel coetus internationales catholicorum.

2. Speciali honore et commendatione in Ecclesia digni sunt laici, sive caelibes sive matrimonio iuncti, qui perpetuo aut ad tempus servitio institutionum earumque operum seipsos, sua peritia professionali, devovent. Eidem magno gaudio est quod in dies numerus laicorum augetur, qui proprium ministerium praebent associationibus et operibus apostolatus, sive intra fines suae nationis sive in campo internationali sive praesertim in catholicis communitatibus missionum et ecclesiarum novellarum.

Pastores Ecclesiae hos laicos libenter et grato animo recipiant, curent ut eorum condicio exigentiis iustitiae, aequitatis et caritatis quam maxime satisfaciat, praesertim quoad honestam eorum familiarumque sustentationem, ipsique necessaria institutione, spirituali solamine et incitamento gaudeant.

(Continuabitur)

NOTAE

AD PREMIUM

¹ Cfr. Ioannes XXIII, Const. Apost. *Humanae Salutis*, 25 dec. 1961: A.A.S. 54, 1962. pp. 7-10.

² Cfr. Conc. Vat. II, Const. dogm. *de Ecclesia*, nn. 33 ss.: A.A.S. 57, 1965, pp. 39 s.; cfr. etiam Const. *de Sacra Liturgia*, nn. 26-40: A.A.S. 56, 1964, pp. 107-111; cfr. Decr. *de instrumentis communicationis socialis*:

A.A.S. 56, 1954, pp. 145-153; cfr. Decr. de *Oecumenismo*: A.A.S. 57, 1965, pp. 90-107; cfr. Decr. de *pastorali Episcoporum munere in Ecclesia*, nn. 16, 17, 18; cfr. *Declaratio de educatione christiana*, nn. 3, 5, 7.

³ Cfr. Pius XII, Alloc. ad *Cardinales*, 18 febr. 1946: A.A.S. 38, 1946, pp. 101-102; Idem., Sermo ad *Iuvenes Operarios Catholicos*, 25 aug. 1957: A.A.S. 49, 1957, p. 843.

AD CAPUT I

¹ Cfr. Pius XI, Litt. Encycl. *Rerum Ecclesiae*: A.A.S. 18, 1926, p. 65.

² Cfr. Conc. Vat. II, Const. dogm. de *Ecclesia*, n. 31: A.A.S. 57, 1965, p. 37.

³ Cfr. *Ibid.*, n. 33, p. 39; cfr. etiam n. 10, *ibid.*, p. 14.

⁴ Cfr. *Ibid.*, n. 12, p. 16.

⁵ Cfr. Conc. Vat. II, Const. de *Sacra Liturgia*, cap. I, n. 11: A.A.S. 56, 1964, pp. 102-103.

⁶ Cfr. Conc. Vat. II, Const. dogm. de *Ecclesia*, n. 32: A.A.S. 57, 1965, p. 38, cfr. etiam nn. 40-41: *ibid.*, pp. 45-47.

⁷ *Ibid.*, n. 62, p. 63; cfr. etiam n. 65, *ibid.*, pp. 64-65.

AD CAPUT II

¹ Cfr. Pius XI, Litt. Encycl. *Ubi arcano*, 23 dec. 1922: A.A.S. 14, 1922, p. 659; Pius XII, Litt. Encycl. *Summi Pontificatus*, 20 oct. 1939: A.A.S. 31, 1939, pp. 442-443.

² Cfr. Leo XIII, Litt. Encycl. *Rerum Novarum*: A.S.S. 23, 1890-91, p. 647; Pius XI, Litt. Encycl. *Quadragesimo Anno*: A.A.S. 23, 1931, p. 190; Pius XII, *Nuntius Radiophonicus*, 1 iunii 1941 A.A.S. 33, 1941, p. 207.

³ Cfr. Ioannes XXIII, Litt. Encycl. *Mater et Magistra*: A.A.S. 53, 1961, p. 402.

⁴ Cfr. *Ibid.*, pp. 440-441.

⁵ Cfr. *Ibid.*, pp. 442-443.

⁶ Cfr. Pius XII, Alloc. ad «*Pax Romana M.I.I.C.*», 25 apr. 1957: A.A.S. 49, 1957, pp. 298-299; et praesertim Ioannes XXIII, *Ad Conventum Consilii «Food and Agriculture Organisation» (F.A.O.)* 10 nov. 1959: A.A.S. 51, 1959, pp. 856, 866.

AD CAPUT III

¹ Cfr. S. Pius X, Litt. Apost. *Creationis duarum novarum paroeciarum*, 1 iunii 1905: A.A.S. 38, 1905, pp. 65-67; Pius XII, Alloc. ad *fideles Paroeciae S. Saba*, 11 ian. 1953: *Discorsi e Radiomessaggi di S. S. Pio XII* 14, 1952-1953, pp. 449-454; Ioannes XXIII, Alloc. *Clero et christifidelibus e dioecesi suburbicaria Albanensi, ad Arcem Gandulfi habita*, 26 aug. 1962: A.A.S. 54, 1962, pp. 656-660.

² Cfr. Leo XIII, Alloc., 28 ian. 1894: *Acta* 14, 1894, pp. 424-25.

³ Cfr. Pius XII, Alloc. ad *Parochos, etc.*, 6 feb. 1951: *Discorsi e Radiomessaggi di S.S. Pio XII* 12, 1950-51, pp. 437-443; 8 martii 1952: *ibid.* 14, 1952-53, pp. 5-10; 27 martii 1953: *ibid.* 15, 1953-54, pp. 27-35; 28 febr. 1954: *ibid.*, pp. 585-590.

⁴ Cfr. Pius XI, Litt. Encycl. *Casti Connubii*: A.A.S. 22, 1930, p. 554; Pius XII, *Nuntius Radiophonicus*, 1 ian. 1941: A.A.S. 33, 1941, p. 203; Idem., *Delegatis ad Conventum Unionis Internationalis sodalitatum ad iura familiae tuenda*, 20 sept. 1949: A.A.S. 41, 1949, p. 552; Idem., *Ad patres familias e Gallia Roman peregrinantes*, 18 sept. 1951: A.A.S. 43, 1951, p. 731; Idem., *Nuntius Radiophonicus in Natali Domini 1952*: A.A.S. 45, 1953, p. 41; Ioannes XXIII, Litt. Encycl. *Mater et Magistra*, 15 maii 1961: A.A.S. 53, 1961, pp. 429, 439.

⁵ Cfr. Pius XII, Litt. Encycl. *Evangelii Praecones*, 2 iunii 1951: A.A.S. 43, 1951, p. 514.

⁶ Cfr. Pius XII, *Delegatis ad Conventum Unionis Internationalis sodalitatum ad iura familiae tuenda*, 20 sept. 1949: A.A.S. 41, 1949, p. 552.

⁷ Cfr. S. Pius X, *Alloc. ad catholicam Associationem Iuventutis Galliae de pietate, scientia et actione*, 25 sept. 1904: A.A.S. 37, 1904-1905, pp. 296-300.

⁸ Cfr. Pius XII, Epist. *Dans quelques semaines*, ad Archiepiscopum Marianopolitanum: *de conventibus a invenibus operariis christianis, canadianis indictis*, 24 maii 1947: A.A.S. 39, 1947, p. 257; Nuntius Radiophonicus, ad J.O.C. Bruxelles, 3 sept. 1950: A.A.S. 42, 1950, pp. 640-641.

⁹ Cfr. Pius XI, Litt. Encycl. *Quadragesimo anno*, 15 maii 1931: A.A.S. 23, 1931, pp. 225-226.

¹⁰ Cfr. Ioannes XXIII, Litt. Encycl. *Mater et Magistra*, 15 maii 1961: A.A.S. 53, 1961, pp. 448-450.

AD CAPUT IV

¹ Cfr. Pius XII, *Alloc. ad I Conventum ex Omnibus Gentibus Laicorum Apostolatui provehendo*, 15 oct. 1951: A.A.S. 43, 1951, p. 788.

² Cfr. Pius XII, *Alloc. ad I Conventum ex Omnibus Gentibus Laicorum Apostolatui provehendo*, 15 oct. 1951: A.A.S. 43, 1951, pp. 787-788.

³ Cfr. Pius XII, Litt. Encycl. *Le pèlerinage de Lourdes*, 2 iulii 1957: A.A.S. 49, 1957, p. 615.

⁴ Cfr. Pius XII, *Alloc. ad Consilium Foederationis internationalis viro- rum catholicorum*, 8 dec. 1956: A.A.S. 49, 1957, pp. 26-27.

⁵ Cfr. infra cap. V, n. 24.

⁶ Cfr. S. C. Concilii, *Resolutio Corrienten.*, 13 nov. 1920: A.A.S. 13, 1921, p. 139.

⁷ Cfr. Ioannes XXIII, Litt. Encycl. *Princeps Pastorum*, 10 dec. 1959: A.A.S. 51, 1959, p. 856.

⁸ Cfr. Pius XI, Epist. *Quae nobis*, ad Card. Bertram, 13 nov. 1928: A.A.S. 20, 1928, p. 385. Cfr. etiam Pius XII, *Alloc. ad A.C. Italicam*, 4 sept. 1940: A.A.S. 32, 1940, p. 362.

LITURGICAL SECTION

CONSILIUM AD EXSEQUENDAM CONSTITUTIONEM DE SACRA LITURGIA

DE ORATIONE FIDELIUM

1. AN IN MISSIS CUM CONCURSU POPULI QUOTIDIE DICI DEBEAT?

Non semper. Constitutio de sacra liturgia (art. 53) statuit ut «praesertim diebus dominicis et festis de praecepto restituatur». His diebus ergo est obligatoria, aliis diebus est ad libitum celebrantis. Valde convenit tament ut fiat in peculiaribus adiunctis, cum habetur concursus extraordinarius ad ecclesiam, in aliquibus feriis Adventus et Quadragesimae, vel cum sanctificatur peculiare aliquod momentum vitae christianae, v. g. in celebrationibus matrimonii, exsequiarum, primae admissionis ad s. Communionem, Confirmationis. Eo praesertim cum nostris temporibus in his functionibus potius «familiaribus» saepe unica habetur occasio inducendi ad universalem precationem christifideles tepidiores qui his tantum circumstantiis ecclesiam adeunt.

Pretiosa margarita a Concilio liturgiae romanae restituta ut pars insignis et regularis Missae, magnum etiam momentum patorale prae sefert.

2. QUISNAM DEBET VEL POTEST APPROBARE FORMULAS ORATIONIS COMMUNIS?

Pertinet ad Coetus Episcoporum territoriales, ad normam *Instructionis*, n. 56.

Nam oratio ista deprecationem Ecclesiae universalem exprimere debet, sed omni loco et tempori aptatam. Ut vera habeatur participatio, necesse et ut haec oratio vere persentiat uti propria, et spontaneitati, ac realibus necessitatibus et indoli regionum singulorumque populorum respondeat.

Hic magna varietas admitti potest, praesertim in intentionibus et in formis participationis populi, iuxta mores et consuetudines variarum gentium.

3. AN LICEAT RECTORI ECCLESIAE ORDINEM INTENTIONUM MUTARE?

Certe. Recta structura orationis communis postulat ut unumquodque schema quatuor intentionum series contineat: «pro sancta Ecclesia, pro iis qui nos in potestate regunt, pro iis qui variis premuntur necessitatibus»¹ et pro locali communitate.² Ita habetur vera precatio «communis» seu «universalis». Tamen Rector ecclesiae, his quatuor generibus servatis, non tenetur intentiones unice ex uno schemate seligere; sed potest illas sumere ex variis formulariis a competenti auctoritate approbati, et novum suum schema ordinare. Tantum hoc modo oratio characterem universali ditatur et insimul sensus exprimere potest peculiaris coetus qui illam participat.

In celebrationibus votivis, v. g. in nuptiis, funeribus, etc., amplior locus tribui potest intentionibus particularibus, sed numquam totaliter derelinquendo intentiones universales.

4. UTRUM RECTORI ECCLESIAE LICEAT ALIQUAM INTENTIONEM ADDERE

Sine dubio. In quarta serie intentionum, Ordinarii locorum pro necessitatibus dioecesis, et rectores ecclesiarum pro sua communitate, unam alteramve intentionem addere possunt. Hic locum aptum habent preces olim ab «orationibus imperatis» expressae.

Intentiones a Rectore ecclesiae compositae, *scripto* dari debent, ne facili et fortuitae locutioni ansa prebeatur.

5. QUOT INTENTIONES PROFERRI POSSUNT?

«Consilium» ita proponit: «Ne oratio communis intempestiva diuturnitate gravet fideles, auctoritas competens, si casus

¹ *Constitutio de sacra Liturgia*, art. 53.

² Cfr. *De oratione communi seu fidelium*, In Civitate Vaticana 1965, p. 6, n. 9 E).

fert, potest statuere numerum maximum intentionum in Missa adhibendum. Attamen, hic numerus superari poterit pro opportunitate, ex. gr. in celebratione verbi in aliqua peregrinatione vel in aliquo extraordinario conventu».³

Cum ergo numerus taxative non determinetur, consulitur ut intentiones numerum 5-6 non excedant, unam, vel quandoque duas, ex qualibet serie seligendo.

6. QUAE EST FORMA PERFECTIOR ORATIONEM COMMUNEM PERAGENDI?

Haec oratio quatuor partibus constat: monitione celebrantis, prolatione intentionum, participatione populi, oratione conclusiva. Ut sit revera actio totius plebis sanctae Dei, congregatae ad suum regale sacerdotium in oratione exercendum, postulatur cooperatio et celebrantis, in admonitione introductoria ac in oratione finali, et ministri idonei qui intentiones proferat, et populi participantis.

Insuper oratio fidelium illa forma nobiliore ditari potest, quam «actio liturgica accipit cum... sollemniter in cantu celebratur».⁴ Proinde eius textus variis linguis popularibus ita conficiatur ut cantari possit.

Quo in casu tamen, cum participatio populi summum habeat momentum in oratione fidelium, non convenit ut sola schola vel soli ministrantes respondeant ei qui intentiones promit, sed universus coetus fidelium.⁵

7. SI CELEBRANS NON PRONUNTIAT IPSE INTENTIONES, POTEST MISSAM PROSEQUI?

Minime gentium. Oratio fidelium nullo modo ritibus offertorii superimponi debet. Patet ex supra dictis de structura orationis fidelium, et ex eo quod habenda est velut conclusio totius liturgiae verbi et quasi manuductio ad liturgiam eucharisticam. Missa ergo ne proseguatur nisi oratione fidelium expleta.⁶

³ *Id.*, p. 8, n. 20.

⁴ *Constitutio de Sacra Liturgia*, art. 113.

⁵ Cfr. *De oratione communi seu fidelium*, p. 7, n. 13.

⁶ Cfr. *Instructio ad executionem Constitutionis de sacra liturgia recte ordinandam*, nn. 66 et 72.

THE ACTIVITY OF THE COUNCIL FOR THE IMPLEMENTATION OF THE CONSTITUTION ON THE SACRED LITURGY

In his *Motu Proprio* "*Sacram Liturgiam*", of January 25, 1964, the Holy Father mentioned for the first time a new Commission to whom he wanted to entrust the implementation of the Constitution on the Sacred Liturgy. A subsequent letter of the Secretariate of State gave to the new commission, or as it usually called: the Council for the implementation of the Constitution on the Sacred Liturgy (*Consilium ad exsequendam Constitutionem de Sacra Liturgia*) its new statutes.

Cardinal Lercaro, one of the four moderators of the Second Vatican Council is the chairman of the "Consilium". There are at present 45 members of the "Consilium", all of whom, except for three are bishops and come from all over the world. Up to now these members have met five times. A sixth time is scheduled for the present fourth session of the Second Vatican Council. Its setup is similar to that of the Congregations of the Roman Curia. Thus there is a secretariate whose chairman is Fr. A. Bugnini, CM. There are two groups of collaborators: the consultors and the councillors. The consultors are named by the Holy Father, and number at present about 140. These are assisted by experts in specific questions who are named "ad hoc" by Cardinal Lercaro. At the end of June 1965 they numbered about 70. More councillors are still being added.

Until May of this year only the names of the members of the "Consilium" were known to the public. The names of the consultors and councillors were not disclosed. But since the secretariate of the "Consilium" publishes its own periodical¹ which can be bought by everyone the names of at least some of

¹ *Notitiae*, a monthly in Latin. To be ordered by Libreria Editrice Vaticana, Vatican City.

the more important consultors have been made public. These consultors prepare the future reform. The decisions proper, however, are made by the members of the "Consilium" in plenary session. These decisions in turn, are subject to the approval of the Holy Father himself.

When he created the "Consilium" the Holy Father followed the wishes so frequently voiced in the Council Hall to establish study groups of experts at the Roman Curia, who were to concentrate on actual problems and to propose workable solutions for them. Experts from the whole world would work together in these study groups in order to present solutions for the entire Church and not only for Europe or the regions around the Mediterranean. These solutions should be adaptable and flexible. The first experiences with the "Consilium" were so encouraging for the Holy Father that, only a few months later he created another such study group for the problems of birth regulation.

But what exactly was the task of the "Consilium"? The "Consilium" had (1) to prepare and to issue an Instruction, which had to determine the next steps in the reform of the Liturgy; (2) it had to confirm the decrees of the episcopal conferences concerning the introduction of the respective mother tongues in liturgical functions and to approve the necessary liturgical texts in the vernacular; (3) it had to prepare the definite reform of the Liturgy in accordance with the Constitution on the Sacred Liturgy of the Second Vatican Council; (4) it had to conduct and supervise experiments in liturgical matters.

What has been accomplished in the one and a half year since the establishment of the "Consilium"?

The first task of the "Consilium" (besides the approval of the decisions of the episcopal conferences in liturgical matters) was the preparation of a new rite of concelebration according to art. 58 of the Constitution: "A new rite for concelebration is to be drawn up and inserted into the Pontifical and into the Roman Missal".

In order to speed up the reform of the Liturgy the consultors and councillors have been divided into working groups or subcommittees. Working group no. 16 under the chairmanship of Fr. Cipriano Vaggagini, OSB, the author of the classic *"Theolo-*

gical Dimensions of the Liturgy"² was entrusted with the new concelebration rite. Along with it a new rite for Communion under both species was to be worked. As early as June 1964 the new rite had been prepared and was submitted to the Holy Father for approval. This speedy accomplishment was made possible through extensive preparatory work. As early as the second Session of the second Vatican Council a preliminary draft had been made. It was the starting point for the work of this subcommittee.

The Holy Father wanted the "Consilium" to be careful and so he asked for experiments before the new rites were to be approved definitely. Before 1951 such experiments were unheard of in the Sacred Liturgy. The first "experiment" of this kind was the reformed Easter Vigil which was approved in 1951 "ad experimentum" for one, then for three and again for one year. It got its final approval only in 1956 together with the new Holy Week rites, and had to be modified again in February 1957.

In like manner the Holy Father wanted experiments with concelebration and the rite for Communion under both kinds in order not to publish decrees which were made at the green table but which might prove impracticable and soon subject to extensive modifications. First of all six Benedictine Abbeys, among whom were Montserrat in Spain, St. John's Abbey, Collegeville, U.S.A., and the Dominican house of studies "Le Saulchoir" in France, received permission for weekly concelebrations. An expert in liturgical matters had to report regularly on the results, explain difficulties, and to propose workable solutions. They had to send photographs to the secretariate of the "Consilium" so that the consultants could see what was being done in these experiments. The Holy Father himself acted as a main celebrant during the third Session of the Ecumenical Council and soon word spread among the Council Fathers that they could get the same permission from the "Consilium". Thus the number of concelebrations increased rapidly. Reporting on these experiments, Fr. Bugnini CM said that more than 1500 concelebrations had been conducted before the new rite was definitely approved and introduced into the whole Church on April 15, 1965, Holy Thursday³.

² *Il senso teologico della Liturgia*.—English edition: *Theological Dimensions of the Liturgy*. Vol. I (so far the only one), The Liturgical Press, Collegeville, 1959.

³ Cf. *Notitiae*, 1 (1965), 102.

These experiments proved to be very valuable. In the future the "Consilium" will continue in the same way since experiments are provided for by art. 44 of the Constitution on the Liturgy.

Since Holy Thursday 1965 the schema of concelebration has become the "Ritus servandus in concelebratione Missae" and the schema for the Communion under both kinds is now entitled "Ritus servandus in Communionem sub utraque specie". The rite for the concelebration of Mass can be permitted by the local Ordinary and in clerical religious congregations and orders also by the Higher Superior (Provincial, etc.). The rite for holy Communion under both kinds is under the jurisdiction of the local Ordinary. It is he, then, who determines the manner, how the communion of the chalice is to be held: by drinking directly from the chalice (the more preferable kind), by means of a little spoon or with a small tube (called **fistula**) or through intinction, by dipping the host into the consecrated wine.

One of the tasks explicitly entrusted by the Holy Father to the "Consilium" was to issue a new **Instruction** which was to define the first steps to be taken in the reform of the Liturgy and to give the general outlines of the future general reform of the Liturgy.

The preparation of this Instruction almost completely absorbed the activity of the "Consilium" until June 26, 1964. The great importance of this document is shown in the fact that it took the Holy Father exactly three months to study it. Another difficulty in the publication of this important document was the question of who was to issue it, the "Consilium" or the Sacred Congregation of Rites. These were obviously the reasons why the text was released only on October 14 to the Fathers of the Council gathered for the third Session of the Second Vatican Council.

The difficulties of the publication of the Instruction prompted the Holy Father to define more clearly the status of the "Consilium" in its relations to the Roman Curia in general and to the Sacred Congregation of Rites in particular. This was done in another letter of the Secretariate of State, dated January 7, 1965. At present, however, there are excellent relations between the "Consilium" and the Congregation of Rites. They were made even more cordial when, towards the end of January, Fr. F. Antonelli OFM, one of the few non-bishop members of the "Consilium", was made secretary of the Sacred Congrega-

tion of Rites. He is and always was a strong promotor of liturgical reforms. At the same time the secretary of the "Consilium", Fr. A. Bugnini CM, was named undersecretary of the Liturgical Section of the Sacra Congregatio Rituum.

The Instruction's "vacatio legis" lasted until March 7, 1965. The changes provided for in the Instruction were so radical that they even touched upon many items in the "Ordo Missae" and the "Ritus servandus in celebratione Missae". Thus the "Consilium" had to prepare new editions of these documents, which are found incorporated in the Roman Missal. They were published on January 27, 1965 and went into effect on March 7, the end of the "vacatio legis" for the Instruction. Originally the experts of the "Consilium" thought they had to produce an entirely new "Ritus servandus" and "Ordo Missae". But they found out soon, that because of the time element (there were only a few months left until March 7, 1965) this was impossible without prejudicing the final reform of the Liturgy. And so the "Consilium" had to content itself with the changes introduced this spring, even though a general dissatisfaction existed because some rites were kept which are outdated and meaningless. There is well-founded hope, however, that more striking discrepancies in the new "Ordo Missae" will be eliminated before the final reform. Doubts that have arisen from the new documents are answered in the new periodical "*Notitiae*" and reprinted regularly in the *Boletín Eclesiástico*.

Working group no. 25 has been entrusted with the delicate matter of **Church music**. It has produced, so far, some tangible results. Since the end of 1964 we have a new "*Kyriale simplex*", which contains simple melodies of the Ordinary of the Mass, most of which are taken from existing liturgical books of plain chant. The same subcommittee issued a booklet "*Cantus qui in Missali romano desiderantur*". There we find melodies for the Canon of the Mass when sung in concelebrations and the melody of the embolism (**Libera nos quaesumus Domine**) after the **Pater noster** and new melodies for the Lord's Prayer itself, which are more suited to be sung by a community than the former tunes. The new melodies in this booklet are also "ad experimentum". In the final reform of the Roman Liturgy they will either be kept or be replaced by more suitable ones.

It is highly probable that this year we will still get an Instruction on Church music, which will contain the ecclesiastical regulations concerning Church music now in force. Its spe-

cific value will be that it clearly states both what is still in force and what has become obsolete.

The "Consilium" is now busy preparing a so-called "*Graduale simplex*" whose juridical foundation is found in art. 117 of the Constitution on the Sacred Liturgy: "It is desirable also that an edition be prepared containing simpler melodies, for use in small churches". It will offer for the Mass "in cantu" simple texts and melodies for the Proper in such a way, that e.g., all green Sundays after Pentecost will have only three formularies. Those who will adopt and use this "*Graduale simplex*" need only change the lessons and the presidential prayers (collect, prayer over the offerings and postcommunion) in the same way as we do now from the third Sunday after Epiphany and the 23rd Sunday after Pentecost on.

A first glimpse at this "*Graduale simplex*" was given to the public in the little booklet "*Variationes in Ordinem Hebdomadae sanctae inducendae*" published shortly before Holy Week this year. It offers new texts, melodies and lessons for the "Missa chrismatis" on Holy Thursday. It modifies the rites for the blessing of the holy Oils and makes them a true celebration of the bishop together with his priests. Finally it contains some new, resp. modified texts for the Solemn Prayers on Good Friday which have been brought into harmony with the decree on Ecumenism of the Second Vatican Council. This latter change, no doubt, has been brought about by Cardinal Bea who is also one of the members of the "Consilium" and takes an eager interest in the progress of the liturgical reform.

The same booklet also, offers on p. 10 "Cantus simpliciores" both for the same "Missa chrismatis" where the Introit is different from that of the solemn Mass of the blessing of holy Oils, and also for the chants to be sung between the lessons. Besides the proper antiphons we find a number of psalm verses to be sung on the occasion.

An even greater part of the "*Graduale simplex*" was published in the booklet given to the Fathers of the Council at the beginning of the fourth Session. Entitled "*Missae in quarta periodo Concilii Oecumenici Vatican II celebrandae*", this booklet, besides seven formularies of Masses in honor of the Holy Spirit (to the greatest part new in the present Roman Liturgy), contains a Mass for the Ember Days, a Mass for the feasts of Our Lady, for the feasts of the Apostles, for the feasts of Confessors, for the feasts of Martyrs and a Mass for ferial days in Advent,

all of which will appear in the new "*Graduale simplex*". In this way the Fathers of the Council are made familiar with the changes they have decreed two years ago in approving the Constitution on the Sacred Liturgy.

At the instigation of the "Consilium" the inthronisation of the Gospel at the beginning of the plenary sessions has been transferred to the beginning of the Mass and is combined with the entrance procession of the celebrant. Thus every morning the prayers at the foot of the altar are omitted in the Council Hall.⁴ The bishops coming home from the fourth Session have received in this way a course in pastoral liturgy and this practical knowledge they can immediately communicate to their clergy and faithful.

In a few words then, the main task of the "Consilium" is to prepare **the future reform** of the Roman Liturgy: the Missal, the Breviary, the Pontifical, the Ritual, etc. How far are we with the preparation of the general reform of the Liturgy? We are at the very beginning. Even though the "Consilium" was established in spring 1964, it was occupied with the elaboration of the rite for concelebration and the Instruction until October/November of the same year while the other working group were more or less in an embryonic state. The actual work on the reform of the liturgical books started only in November 1964. So it is easy to conclude that neither in the next nor in the following year can we expect a new Missal and/or Breviary.

How is the work of the reform being carried out?

The consultors and councillors have been divided into forty working groups. The working groups have been divided according to the six principal liturgical books: the Breviary, the Missal, the Ritual, the Pontifical, the *Caeremoniale episcoporum* and the Martyrology. Nine groups (officially they are called "*coetus a studiis*") have been entrusted with the reform of the Breviary, eight with the Missal, two with the Pontifical, etc.

Some of these teams work on the solution of special problems, as e.g., Church music, the proper rites of religious orders and the rites of the Cappella papalis.

This method has been chosen in order to start at the same time with the reform of the entire Liturgy. The time between

⁴ Another special feature of this booklet is the wide range of lessons prepared for these Masses in the Council Hall, and a number of prayers of the faithful to be said at the beginning of the Offertory.

the approval of the Constitution on the Sacred Liturgy and the reform proper should be as short as possible.⁵ In the case of Missal and Breviary, a simultaneous reform is absolutely necessary because of their intimate connection with one another. For the other liturgical books it is at least highly convenient.

Other subcommittees, the **study** groups, have to pass expert judgement on the schemata prepared by the working groups before they are presented to the plenary session of the "Consilium". Each study group examines the schema under the aspect of its respective task and so there is a theological subcommittee, one for biblical and exegetical questions, another for catechetical problems, another for historical and stylistical ones.

How is the work carried out in a concrete case?

Let us present a concrete example, the distribution of psalms in the new Roman Breviary. The working group concerned is under the chairmanship of professor Pascher, formerly of Munich University.⁶ His team prepares a first draft and presents it to the plenary session of the "Consilium". There it is discussed and voted upon. Thus preliminary questions have been solved which open the way for the study of new problems resulting from the first answers. The questions, thus far decided by the "Consilium" were, among others: Over how many weeks should the Psalter be distributed: over two as in the Ambrosian rite, or over four as in the Anglican Book of Common Prayer? Should the psalms of all canonical Hours vary in each week? How many psalms should be assigned to the "Hora lectionum", the Hour that is to replace Matins? Will Lauds retain its Old Testament canticle? Should Vespers eventually get a New Testament canticle?

On the basis of the answers given by the working group and approved by the "Consilium" the studies progress. Having reached their prospective goals the chairmen of all working groups responsible for the reform of the Breviary get together and form with their secretaries a new working group which has to coordinate the individual schemata and to give shape to the new Breviary.

⁵ Cardinal Lercaro writes in his letter to the chairmen of the national episcopal commissions for the Liturgy, of June 30, 1965: "We are pledged not to protract (our work) beyond what is absolutely necessary": *Bol. Ecl.* 39 (1965) 782.

⁶ *Notitiae* 1 (1965) 104.

The outcome of this central commission for the Breviary has once again to pass the "Consilium". If the "Consilium" approves, the work will be printed and sent to the bishops all over the world. These, in turn, will make their observations, and their suggestions and further proposals. After these observations will have been incorporated, the schema will be submitted to the "higher authority" for its final approval.

Another task of the "Consilium" is the approval of the mother tongue in the Liturgy and of the translations to be made by the episcopal conferences. Until the end of June this year the "Consilium" approved, in more than two hundred decrees, decisions made by the local hierarchies. The summaries of these decrees appeared in "*Notitiae*", the official publication of the "Consilium".

The vernacular texts to be approved need not necessarily to be printed when submitted to the "Consilium". A typewritten or mimeographed text suffices. The "Consilium" realizes the financial and linguistic difficulties of multilingual countries and offers this easy solution, since the episcopal conferences of mission lands are hardest hit by these problems.

It is not easy to translate the liturgical texts of the Roman Missal and Breviary. A classic example of this is the "Ite, missa est". A number of possibilities—not always very happy—are found in no. 6 of "*Notitiae*".

Good translations of liturgical texts, however, are of the greatest importance for the success of the liturgical reform. For this reason the "Consilium" wants to summon this autumn a conference—a kind of congress that shall unite the translators of liturgical texts. It will provide counsel and exchange of experience in the work already done.

The first official altar-missals in the vernacular have already appeared on the market. They must be bi-lingual⁷.

One of the consequences of this bi-lingual rule is that the privileges of the Pontifical Publishers are now abolished. The hierarchies of the individual countries are therefore free to choose among the publishers of their respective nations those

⁷ This had not been done in the American edition, since it was published before the Instruction of Sept. 26, 1964. It was this Instruction which states in No. 57, c: "Missals for liturgical use, however, should contain the Latin text in addition to the vernacular translation".

who have the best equipment and know-how. Consequently, in the first bi-lingual liturgical books, together with the names of old well known publishers, we find also new-comers, some of whom have done a really remarkable job. Two copies of these publications are always to be forwarded to the "Consilium" which lists them all in its official monthly publication.

The ideal reform of the Liturgy is not only the task of those relatively few experts, who are now working on it; it is truly the job of the entire Church. The "Consilium", therefore, awaits suggestions, proposals and prudent questions. These interventions from outsiders sometimes open completely new vistas on the problems and are therefore highly welcome. All such suggestions will be carefully studied and eventually incorporated into the future reform. Such an interested attitude will certainly help the members of the "Consilium" and their consultors to provide, as the Holy Father said on Oct. 29, 1964, "the voice and the instrument for the praying Church" (*oranti Ecclesiae quasi vocem atque instrumenta praebere*).

H. J. GRAF, S.V.D.

DOCTRINAL SECTION

THE SPIRIT OF THE COUNCIL OF JERUSALEM IN THE II VATICAN COUNCIL

The Christmas of 1959 was a day of wonder to every people who heard the Message of the late Pope John XXIII, not because he spoke well on the mystery of the Redemption, but because he revealed his desire to convene an Ecumenical Council. The desire of our deceased pastoral Pope was realized. The wonder now becomes a joy to every Christian. Men saw not only the beginning but also the end of this historical Council which is taking place this year, 1965.

The prime mover of the Council is not man but the Holy Spirit. The Holy Spirit who gathered the Apostles for the first Council in Jerusalem, continued to call the Fathers to the other 20 Councils during the past 20 centuries, and He is the one who now calls the actual XXI Council. The Fathers of the Council do nothing but reveal the will of God in their final decision.

To honor this immortal Council, we would like to expound the "Spirit of the Council of Jerusalem in the II Vatican Council". For that we shall summarize the following points: 1) What is the Council of Jerusalem with its sessions and decrees, and then 2) We would apply that to the actual Council in order to conclude that the spirit of the Council of Jerusalem guides the II Vatican Council because they are both the work of the Holy Spirit.

1) *The Council of Jerusalem*

Occasion. In the year 49-50 of the Christian era, when the faithfuls of Antioch joyfully thanked God for the admirable conversions of the pagans, made through Saint Paul and his companions, there were some people from the Pharisaic sects, converts to Christianity, who contended that all non-Jews converted

to Christianity had to be circumcised and to fulfill all the Mosaic laws, because they thought that the promise realized by the Messiah is directed first of all to the Israel, and Israel could not be conceived without circumcision. Jesus also observed strictly all the Mosaic laws.

These reasons could come from good intentions, but they were certainly a cause of danger to the Church because: 1) The Church, in this manner, would be reduced to a certain Jewish sect to which no pagan would like to be a member. 2) The observance of the Mosaic law endangers the deposit of the Faith, for it would admit the practice of the Mosaic law as an essential condition to salvation, and so, the transitory character of the Old Laws, as well as the sufficiency of the merits of Christ, is virtually denied.

Therefore Saint Paul and Barnabas, who knew well the Law of the Old Testament, strongly objected against them. And because the problem is so important, the Christians delegated Paul and Barnabas and some others to refer the question to the supreme authority of Saint Peter, and to the College of the Apostles who were then in Jerusalem.

Preliminary session. The delegates were welcomed by the Church of Jerusalem. The authority of the Holy Land received them with all possible solemnity (Jacquier, 444). They soon began to deliberate on the question. But after the narration of Saint Paul about the wonderful conversions of the pagans, there were also conservative Pharisees in Jerusalem who demanded, as did the Pharisees of Antioch, the imposition of circumcision on the converted pagans, and the total keeping of the Old Law (Gal. 5, 3).

This question could have been proposed in a preliminary session which seems to be alluded in Gal 2, 6-10, where Saint Paul mentioned only the notables of the Church. And that could be very possible, because according to Act. 15, 6 "The Apostles and the Presbyters had a meeting to look into this matter" which means that there was another session besides the one mentioned.

Principal session. This session is commonly called a "Council". But according to the expression of Pope Benedict XIV (de Synodo I, 1, 5) it was but a species or some sort of a Synodus. And in fact, that is not a Council in the canonical sense. Nonetheless we may call it "the Council of Jerusalem" in this article.

It is to be noted that 1) The Assembly of the Presbyters or "Seniorum" did not form a supreme tribunal to which the Apostles had to submit the question and expect decisions. On the contrary, the Apostles were the ones to determine and decide. 2) In the Council of Jerusalem, there were also simple faithfuls, even proselytes, and pagans present, but they had no active voice nor the consultative part on the Council because the text says that Paul and Barnabas were sent to the Apostles and Presbyters (v. 2) who examined the question (v. 6), and in their name, the degree was promulgated (v. 28).

There was a heated discussion among the official members of the Council. And then as Praeses or President of the Council, Saint Peter gave his decision. Being a practical man, Saint Peter based his arguments on the conversation of Cornelius who received the Holy Spirit without circumcision; he pointed out the difficulties that the Jews encountered in observing the Old Law; and then he concluded: "We believe that we are saved through the grace of the Lord, just as they are" (Act. 15, 11). This means that the Mosaic law is now superfluous to justification (cf. Gal. 5, 6; 6, 15).

Hearing the decision of Saint Peter, the whole meeting quieted down. "Ubi enim Petrus locutus est, causa finita est" (Camerlynk, 269). Taking advantage of the opportunity, Saint Paul spoke eloquently on how God admitted the pagans into Christianity.

After Peter and Paul, Saint James, the bishop of Jerusalem, intervened. The authority of Saint James, the cousin of the Lord, is considerable. The Jews often sought recourse to this authority (cf. Gal. 2, 12). But James, who was not of the argumentative type, avoided all discussion. In his effort to obtain unity of hearts, he proposed a transaction. He wilfully omitted the position of the Jews in regard to the Law; he insisted only on what the ethnico-Christians had to do in order to avoid conflict. Therefore, after confirming the decision of Saint Peter with the prophetic text (Act. 15, 16-18), he suggested some obligations on the part of the Christians, and, motivated by charity, he said: "My judgment is not to disquiet those who from among the Gentiles are turning to the Lord, but to send them written instructions to abstain from anything that has been contaminated by idols, and from immorality, and from anything strangled and from blood (Act. 15, 19-20).

Decree of the Council. The proposition made by the Bishop of Jerusalem was unanimously approved by the members of the Council. After the verbal approval, the Council, with all its authority, put in writing what was decided: "The Holy Spirit and we have decided to lay no further burden upon you but this indispensable one: that you abstain things sacrificed to idols, and from blood, and from what is strangled and from immorality. Keep yourselves from these things, and you will get on well. Farewell" (Act. 15, 28-29).

Such is the decree of the Council. But the transmission of this decree comes to us in a different manner:

1) In the Oriental text (except the text B. 45 which omitted the word "Fornication") there are four prohibitions: Things sacrificed to idols; Blood; What is strangled; and Immorality (or fornication). As such, the decree of the Council has a purely ritual character, which means that the neophytes are obliged only to these alimential restrictions: Idolothyte, blood, strangled.

The Occidental text, however, admitted only three obligations or restrictions, but omitted the word "Strangled". Hence according to the Occidental text, the decree seems to have a very moral sense, that is: the neophytes have to abstain from idolatry, fornication, and homicide.

Which text then is authentic? Briefly the answer is: the Oriental text. Because it corresponds quite well to the historical circumstances of the question, and to the motive of charity that Saint James insisted upon (v. 21). But now what does "Fornication" mean? They are many opinions:

a) Some Exegetes explain "Fornication" as synonymous to idolatry, as it is frequently used in the Pentateuch (e.g. Num. 14, 33) and in the Prophets (e.g. Oseas 2, 4).

b) Others understand "Fornication" as a marriage between two persons who are related by blood. But these two interpretations give the prohibition an ambiguous sense.

c) We prefer the true meaning of "Fornication". And we explain with Fr. Renié (even the authenticity of the word "Fornication" could be doubted) that 1) Not only adultery but also fornication is forbidden by the natural law; the Roman, however, and the Greek moralists thought otherwise. Therefore the Apos-

ties had to give this matter a special decision. 2) In the Oriental regions, prostitution is a part of a cult to some divinities. That is why the vice calls for a special moral prohibition.

Promulgation. The decree of the Council was then sent to the Christians of the Church in Antioch, Syria, Cilicia. But Saint Luke, in the Acts of the Apostles (c. 15), mentions only the promulgation of the decree in Antioch, through the legation of Judas and Silas. Nevertheless, we can imagine the joy it brought to the Christians of the other Churches, as it did to the Christians of Antioch (v. 31). By the decree of the Council, the freedom of the children of God was declared officially by the supreme authority of the Church. The ideal of Saint Paul triumphed.

2) *The II Vatican Council*

After a summary of the proceedings of the Council of Jerusalem, we now come to the II Vatican Council to look at the spirit of the Council of Jerusalem in this last historical Council.

Occasion. Being a man of apostolic spirit, Pope John XXIII, of happy memory, wanted to unite in one, not only Catholics, but also all Christians and non-Christians as well, so that they could serve God peacefully in a spirit of charity. That is also the goal of the Council of Jerusalem. To obtain this goal, it is required from Catholics to have an evangelical spirit in their interior life as well as in their external, social relations with every people. And that is what the II Vatican Council intends to do, as we read in the Christmas Message of the late Pope John XXIII in 1961, and in his Encyclical Letter "Paenitentiam agere" of June 19th, 1962. This program of Christian reform began to be realized on October 11th, 1962 when the Council began its first day of existence.

Preliminary sessions. Before this eagerly awaited day, the Pope formed on June 4th, 1960, eleven Commissions and two Secretariats to examine 12,000 articles of the reform sent to Rome from the entire catholic world. After seven sessions, only 70 articles will be presented to the Fathers of the Council. Still these articles amount to 19 volumes with 2,060 pages. These preliminary sessions could be compared to the brief preliminary session of the Council of Jerusalem.

Official sessions. The first of the four official sessions began on October 11th, 1962 in the Vatican, the metropolitan City of the catholic world, just as the Council of the Apostles was gathered in Jerusalem, the Mother Church of the first century. In the II Vatican Council, there assisted 2.540 Fathers (the total number is 2.908) and 201 officials and a big number of participants of different conditions, so that the persons present at Saint Peter's Basilica for the Council were about 6.000. However, only the Fathers of the Council have the right to decide. In like manner, in the Council of Jerusalem, there participated Christians, Jews, Neophytes... but only the Apostles decided and gave decrees.

In the Council of Jerusalem, there was perfect liberty of discussion and diversity of opinions, as we know from the words of Saint Paul and Saint James, and the words of the opposite party. Similarly, in the II Vatican Council, any Father has full liberty to propose and defend his position. Thus, there are propositions of progressive ideas, such as those of the Fathers from France, Germany, Austria, Belgium, Holland and from some missionary regions; and propositions of the conservatives on the part of the Fathers from Italy, Spain etc...

In the Council of Jerusalem, Peter was the first and the last to speak and decide; likewise in the II Vatican Council, the Roman Pontiff is the Praeses, the chairman who presides at the discussion, makes interpolations, and determines the position of the Church. As we read in the Acts of the Apostles, Saint Peter did not give the decree by his own power, but in the name of the Holy Spirit and of the College of the Apostles, likewise in the II Vatican Council, the Pope doesn't decide on something by himself, but does so together with the College of the Bishops through their "Placet", and officially in the name of the Holy Spirit.

The decrees. The decree of the Council of Jerusalem was not dogmatic but moral and ritual. The aim of the II Vatican Council is also not dogmatic but moral. Anything that belongs to dogma and the natural law can never be changed neither in the Council of Jerusalem, nor in the II Vatican Council. The faith on Christ who died and rose from the death is always the fundamental and essential element of salvation. But the rites, the positive laws can be adapted to circumstances for the good of souls, and always in the spirit of charity, as Saint James proposed in the Council of Jerusalem. In the II Vatican Council, the

same spirit exists. The Fathers strongly defend anything that belongs to the faith and to the natural law; but they are more flexible in regard to the positive laws: they change what is not suitable to our circumstances. We can read these two positions, for example, in the Dogmatic Constitution of the Church, and the Constitution on the Liturgical matter.

Promulgation. As the decree of the Council of Jerusalem, given and written with all divine and apostolic authority, and promulgated through official persons, gave great joy to the Christians in Antioch, Syria and Cilicia, so the decree of the II Vatican Council, given and written with divine and ecclesiastical authority, and promulgated through official documents and official persons, give an unaccountable joy to every Christian in the present world.

The effect of the Council of Jerusalem was the peaceful and charitable relation among the Jews and pagans converted to God. Similarly, the II Vatican Council causes peaceful relations and charitable understanding among Catholics, Orthodoxes, Jews, and Pagans, because all are children of God and equally redeemed by Christ.

Conclusion

From all that we have expounded on the Council of Jerusalem and its spirit in the II Vatican Council, we can conclude: Both Councils are the work of the Holy Spirit Who gives us the liberty of adoptive children of God. This divine action is manifested in the government of the Church and in her ministry for the salvation of souls. The II Vatican Council is the work of the Holy Spirit who watches over the Church, and will continue to guide her for the welfare of souls, as the Redeemer had promised before His Ascension into heaven: "Behold I am with you all days, even unto the consummation of the world" (Math. 28, 20).

FR. JOSEPH NGUYEN CONG LY, O.P.

NOTES AND COMMENTS

SYMPOSIUM ON FAMILY PLANNING AT THE UNIVERSITY OF SANTO TOMAS

On November 24, 1965, at 7:30 p.m., a Symposium on Family Planning, sponsored by the Catholic Physicians' Guild of the Philippines, the Catholic Nurses' Guild of the Philippines and seven other medical societies, was held at the U.S.T. Medicine Auditorium. It lasted nearly four consecutive hours, in which the medical, social, and moral aspects of Family Planning were lengthily threshed out. The historic Symposium — the first of this kind — was divided into two parts: in the first, a doctor, a demographer and a moralist delineated the medical, social and moral aspects of Family Planning respectively; in the second, the two appointed discussants — the President and the Vice-president of the Family Planning Association of the Philippines, Inc. — and a good number of people from the audience of doctors, nurses, medical students, moralists and theologians engaged in a lively discussion.

In a time where the complex and delicate problems involved in Family Planning have reached a climax of unparalleled universal concern, we thought it would be worthwhile to give a report, with a passing light comment, on the aforementioned Symposium. Herewith, its highlights.

I. FAMILY PLANNING: EXPOSITION

1. The Medical Aspect:

by DR. VICENTE ROSALES

(UST Family Guidance Clinic, Director;
Secretary, UST Faculty of Medicine and Surgery)

Dr. Rosales started his lecture by reviewing the different methods and means used by men and women throughout the centuries to control family size or to prevent the birth of new

children: "The idea of preventing the birth of children is as old as man", he commented. In the first stages of human history, odd and, at times, superstitious methods were used in an attempt to avoid pregnancy in women; later on, men discovered more efficient and practical methods to obtain contraception — he spoke of condoms, "coitus interruptus", diaphragms, cervical caps, vaginal jellies, vaginal foams, douches...: the most modern methods of birth control are, according to the speaker, the contraceptive pills and the intra-uterine contraceptive devices (IUCD).

How common is abortion as a method of contraception? Two days ago, Dr. Philip M. Hauser (Director of the Population Research and Training Center of the University of Chicago) told us, when he spoke at the First Conference of Population, that "the most common method of controlling the family size in the world today is abortion"; Dr. Rosales agreeing with this dismal statement, commented: "Abortion is no longer a conception control but a conception remedy".

The speaker spent most of his three-quarters-of-an-hour talk explaining *the Rhythm Method* — the method of birth control which is in accordance with the present doctrine of the Catholic Church. With the use of slides and Rhythm Charts, the UST Doctor discussed painstakingly the monthly cycle of women — its regularities and irregularities. To use Rhythm effectively, as a means of avoiding pregnancy, it is all important, Dr. Rosales said, "the determination of the time of ovulation"; actually, the reliability of the use of the safe period or Rhythm depends exactly upon the accuracy with which the time of ovulation can be determined! How to determine it? The common means for the woman to determine her time of ovulation is by way of Rhythm Charts, in which she will record her daily temperature during the monthly cycle — "at the time of ovulation there is a sharp rise of temperature." In this connexion, the speaker advised female teenagers to learn the habit of taking their body temperature daily, so when the time of marriage comes they will know their time of ovulation, and, consequently, their fertile days: "Taking the body temperature, if practiced well, may be as easy as brushing one's teeth daily", the doctor added.

The Rhythm Method is based on the fact that conception will occur only during certain days of the menstrual months — the days when the live ovum can be fertilized by the live sperm:

in these few fertile days the couples with legitimate motives to follow Rhythm should abstain from marital relations.

Dr. Rosales concluded his well documented and enlightening talk saying that in the field of Rhythm "there is so much to be done! Family Planning is still in its infancy."

2. The Social Aspect:

by DR. MERCEDES CONCEPCION

(Head, Population Institute of the University of the Philippines; member, Papal Commission on Birth Control and Natalty)

The Social Aspect of Family Planning was intelligently discussed by Dr. Mercedes Concepcion, an expert on the problem of population in the Philippines; she talked more of the demographical aspect than of the social: Demography and not sociology is my field."

Without calling the problem of population, the problem of "population explosion", Dr. Concepcion admitted her serious concern for the much-talked-about population problem: this problem is acquiring unbalanced dimensions in the developing countries, according to her. In the Philippines, it is a question to be concerned about!

She said: "Today's rate of growth in this country is summed up to the decrease of death rate and the increase of birth." Of these two factors influencing the growth of population, the more important is the high birth rate in the Philippines which "will not be changed promptly unless a big change occurs in Philippine society." The growth of population in the Philippines today is astonishing, as she showed by comparing present birth rate with past populations. She asserted: "An estimated half a million persons lived in the Philippines in 1521, when Magellan landed in the island of Homonhon." At the end of the 16th century the population (reported to Philip II of Spain) was about 664 thousands; at the end of the 18th century, about one million and a half; at the end of the 19th century, about five millions; in 1940, the population of the Philippines grew up to seventeen millions; in 1965, it increased up to thirty two millions: "In less than twenty three years, the Philippine population will be doubled."

Dr. Concepcion also said that the death rate of the Philippines is decreasing: "The Philippines has also benefited from the successful battle to postpone death: estimates of the trend in mortality show a drop from 26 during the period 1926-1930 to 14.5 in 1956-1960."

Then she analyzed the growth of fertility in the various sectors of Philippine society. According to reliable statistics, the speaker said, "fertility rate is higher in illiterate women than in educated ones"; higher in women with only high school studies than in women with college degrees. By reason of residence, fertility rate is higher in women residing in rural areas than in women residing in the cities. By reason of work, fertility rate is higher in women who do not work than in women who work: however, she added, "those who work at home, have children that are no different in number from those women who do not work at all." By reason of age, birth rate is higher in women with early marriages than in women with late marriages: "Women who marry below twenty years in the Philippines produce, on the average, two more children than those who marry later."

Dr. Concepcion pointed out that "this country has one of the highest birth rates in Asia, and one third of all children born every day comes from couples with big families." Is the Church responsible, in some way, for this high birth rate in the Philippines? In some way, yes: according to Dr. Concepcion, the Church has favored "high fertility", and because the Church is a dominant factor in the life of women — "the real decider of birth rate"—, is also a factor in the high fertility of the Filipino woman.

Will this high rate of birth decline in the near future? She answered: "There is general agreement among experts that fertility will decline as living standards improve"; it is a fact. "couples who earn less tend to have more children." She concluded her fine lecture: "A lowering in the birth rate is of course not the complete solution to the improvement of economic conditions in the Philippines. It is a major element, but social and economic factors are also involved."

The figures and projections on population growth are always stunningly impressive! They tend to make us believe that the problem of population growth should be rightly labeled the problem of "population explosion" — which, scientifically speaking, is a very inaccurate label, for the word 'explosion'

has been attached for "propagandistic" purposes. Although the problem is a grave one, as Dr. Concepcion clearly pointed out; nevertheless, we are inclined to think, with Dr. Hauser and many other demographers, that "in many places they emphasize too much fertility growth", and not enough economic development, which is — with the lowering of fertility rate — the other factor to solve the question of population growth. In his speech at the United Nations, on October 4, 1965, Pope Paul VI hinted this: "You must strive to multiply bread so that it suffices for the tables of mankind . . ."

3. The Moral Aspect:

by FR. EXCELSO GARCIA, O.P.

(UST Vice Rector for the Ecclesiastical Faculties)

Fr. García started his lecture on the moral aspect of Family Planning by stating the basic principles which must govern marriage. He said that marriage is a "divine institution", and, consequently, man cannot modify nor alter the elements of marriage ordained by its Author. As a divine institution, the speaker explained, it has a twofold end: Primary, the generation and education of the offspring, Secondary the mutual help of the spouses and the relief of concupiscence. The marital act, the Dominican said, is not only lawful, but meritorious as well, and, at times, obligatory.

What is the relationship between marriage and Family Planning? More precisely, may the married couples decide the size of their families? Fr. García answered: "God did not expressly determine the number of children to be procreated by each couple"; accordingly, "in all the variety of marriages some kind of family planning is possible and necessary."

What is the morality of Family Planning? Is it good or evil? The speaker affirmed that, in itself, it is morally indifferent, that is, it can be good (if it conforms to the sound principles of reason and faith), and it can be evil ("when in carrying it out, the natural and divine laws are transgressed"). To judge its morality, we have to take into account its purpose and motivation, and consider the methods used to achieve them.

Once he set the moral principles governing marriage and Family Planning, the Vice Rector of the Ecclesiastical Faculties

of the University of Santo Tomas discussed the different methods that may be used to obtain the desired family size, to practice Family Planning.

First, he spoke of *the licit methods*, saying that "the only licit means to limit the size of the family is continence, either temporal or perpetual." Although perpetual continence is not impossible, nevertheless it is not frequently practiced by married couples; on the other hand, temporal continence is frequently practiced, and it is highly beneficial both to the body and to the soul—St. Paul wrote to husband and wife: "Do not deprive each other, except perhaps by consent, for a time, that you may give yourselves to prayer; and return together again lest Satan tempt you because you lack self-control" (I Cor. 7:5).

Temporal or periodic continence is also called natural birth control, the safe period, the Rhythm Method. What is the morality of Rhythm as a method of birth control? As Family Planning itself, it is indifferent—consequently, in itself, neither good nor evil—; the purpose and motivation make Rhythm good or evil. According to the clear teaching of the Catholic Church, this purpose or motivation should always be present to allow the Catholic couples the practice of the safe period. The motives may be—as Pope Pius XII said—medical, economical, eugenic, or social.

In the second place, Fr. Garcia expounded on the *illicit methods* of Family Planning (methods usually followed by the so-called Family Planning Associations): he discussed lengthily sterilization and its morality: contraception and its morality; feticide and abortion, and their morality.

(1) *Sterilization*, or "the procedure by which the procreative capacity of the individual is temporarily or permanently suppressed", may be direct, that is, "the willful suppression of the generative power in order to prevent any possible conception: direct sterilization has always been strongly condemned by the Church, specially by Pius XII; "Direct sterilization" the speaker averred, "constitutes a violation of God's rights over the human body and specially over the procreative power of man. Man is only God's steward and cannot dispose of his body, specially of this generative power, at his whim." Sterilization may also be *indirect*, that is, "the suppression of the procreative faculty in order to restore bodily health which is endangered by the bad conditions of the said faculty": indirect sterilization is sometimes permissible by virtue of the so called principle of

double effect. Pius XII expressly spoke of the morality of indirect sterilization, which, the Pontiff said, "remains permissible according to the general principle concerning actions having a double effect."

(2) *Contraception* is "conception control through the use of chemical, mechanical devices and withdrawal", or, the speaker precised, "the use of the sexual faculties with abuse." What is the morality of contraception? Fr. Garcia answered: "The Church has always condemned contraception" He proved this proposition with texts from the clear teaching of the Popes, specially of Pius XI (from the Ency. on Christian Marriage, *Casti Connubii*) and Pius XII (from an *Address to Midwives* on October 29, 1951).

(3) *Feticide and abortion*: "These two criminal practices deserve the most stiff and strong reproof not only of the Church, but of the whole mankind as well." Again, Fr. Garcia, as a good theologian, backed his assertion with strong texts from St. Augustine, St. Thomas, Pius XI, and Pius XII.

After his systematic and precise exposition of the different methods of birth control, Fr. Excelso Garcia gave us a comprehensive summary of the moral aspect of Family Planning: "The Church's stand on human reproduction and birth control is derived from her understanding of God's plan for human life... Man may not, in any way, directly destroy human life, nor suppress the generative power, nor interfere with the marital act in order to avoid the birth of a new human being. The limiting or spacing of children may be achieved through continence and self-control as befits human beings, without resorting to immoral practices which debase man to the level of the irrational. Artificial birth control in all its forms—sterilization, contraception, feticide, and abortion—is morally wrong, not because the Catholic Church says so, but because it violates the law of nature, which is God's law."

II. FAMILY PLANNING: OPEN FORUM

(Two discussants had been appointed for the Symposium: the President and the Vice-president for Luzon of the Family Planning Association of the Philippines,

Inc.: the Association was inaugurated on March 30, 1965, and actually has membership of more than 100 laymen, doctors and nurses; according to *the Sentinel* of December 5, 1965, "it has centers in almost all cities, and its leaders are invited throughout the country to give lectures and seminars on family planning." Dr. Lim and Dr. Apelo were invited to this Symposium to give their views on Family Planning, to air their opinions in a profitable dialogue; both doctors are said to be Catholics. The aforementioned Association is giving out information about the different methods of birth control, and also contraceptives, specially, as the President told us after the Symposium, different kinds of contraceptive pills and intrauterine devices. Hereafter, a summary of the prepared speeches of the President and Vice-President for Luzon of the Family Planning Association of the Philippines, Inc.)

1. DR. RUBEN APELO (Vice-president for Luzon, FPAP, and head of the Children and Maternity Hospital).

Dr. Ruben Apelo, in his prepared talk endorsed contraception and proclaimed his commitment to inform couples, specially those in the slum areas, about the methods of birth control. Which method should they use? He answered: "It is up to the consciences of the couples, with the advice of the clergy and medical advisers, which method of birth control they should use".

The Vice-president of FPAP for Luzon questioned rhetorically; "How many of our couples know about contraception?" He tried to answer this question himself, by asking 1000 women of Manila: the result of the interviews was that "knowledge of contraception tend to be more with those better educated and better placed members of our society." The precise answer of the 1000 women was: only 342 knew about contraception; of these, 101 knew from physicians, 241 from "mouth to mouth" information—"a dangerous information, which at times is erroneous", the speaker remarked. Part of his work as a doctor is to handle out the needed information about contraception; and he commented: "Regarding this needed information on contraception the aid of the government is necessary: without government support, I do not think we can do much as a nation."

Dr. Apelo averred that his work is confined, almost exclusively, among the illiterate, the poor: "I wonder"—he inquired with concern—"if the people in the slums, with knowledge and education, would be in that poor and tragic condition." The speaker concluded his short speech citing these words of Pope Pius XII: "Every born child should have a home to live." Certainly, but poverty—against the belief of the Vice-president of FPAP—cannot be a sort of green light to the unorthodox methods of contraception!

2. DR. GRERORIO LIM (President, FPAP)

The President of the Family Planning Association of the Philippines read a long speech with the purpose, we believe, of defending the stand of the Association he heads—although, he said, "I will express my opinion only". The defense of Dr. Lim was truly defenseless: a mixture of texts from Sacred Scripture, from the writings of the Popes, from theologians and philosophers...; a mixture without coherence and unity!

Dr. Lim begged, at the start of his speech, to be allowed to introduce himself: "I am neither a moralist, nor a moral thinker. I am a physician, particularly, a physician of the slums, who is glad to be with you, the defendants of sectarian organizations." At the outset he admitted his serious interest in the moral aspect of Family Planning.

According to Dr. Lim, the problem of population is a real and grave one. We have to face it, and try to solve it! And the speaker added: "Just because of certain traditions of the Church, shall we wait to solve this problem?" Of course not: "Dictatorial impositions are no longer possible", the doctor of the slums of Tondo answered.

Dr. Lim, then, tried hard to find the "laudable" motive behind his Family Planning Association: "Broken homes, juvenile delinquency, poverty, misery..., all due to irresponsible parenthood!" "Conscience", the speaker stressed, "is the greatest guiding force to see what is right"—here, as throughout the lecture, he cited words from the Popes, specially from Pius XII and John XXIII. With theologian B. Haring, he asserted: "A wrong conscience obliges". He said that he agrees wholeheartedly with "good Pope John XXIII" (in his Ency. *Pacem in Terris*); and commented: "Persons and rights are the most immediate and immanent realities...; and not nature and duties

of which the theologians speak so much.” (Later on, in the discussion period, Dr. Lim was reminded by Dr. Bacala, of the Catholic Physicians Guild and Catholic Nurses Guild, that “the physician is obliged to care for the body as well as the soul, to try to cure the patients physically, psychologically and spiritually”; Dr. Lim answered: “Talking of human beings..., talking of human beings we do not talk about bodies, we never consider human bodies.”).

“So many poor people...!”, Dr. Lim exclaimed. “Do we have the conscience not to show to them the family planning methods?” What methods? Not abortion, the speaker said: “In this pluralistic society I am bound to say how unchristian and immoral was for the author of the article in *the Sentinel* (the national Catholic weekly) of the past week to affirm that the Family Planning Association of the Philippines admits abortion as a means of contraception. No, it does not!” The contrary is true, he said: “Abortion is increasing in this country; one of the main objectives of the Association is to reduce abortion.” If not abortion, which methods of Family Planning? Dr. Lim endorses natural as well as artificial birth control (the contraceptive pill is accepted by some bishops and theologians, according to the doctor).

Let's face the question of Family Planning “with our conscience, with the conscience of Christ, who came to serve and not to be served”. Let's leave room “for the free exercise and liberty of the conscience of all.”

Although Dr. Lim began his long and complex talk as “a physician of the slums”, who cares very much about “the human bodies”, and promised the distinguished audience of the Symposium to be just that, “a physician of the slums”, he concluded his talk as a moralist and a preacher: “When the evening comes, as Chesterton said, we will be judged on love—love of neighbor, love of the poor...”. The President of the Family Planning Association is, no doubt, a sincere man.

IMPORTANT QUESTIONS FROM THE AUDIENCE AND THEIR ANSWERS

1. *Is there any chance or possibility that the Church will change its stand on Family Planning and birth control?*

"I do not think that the Church will change its present stand on Family Planning by means of artificial birth control". Why? Because "the condemnation of artificial birth control comes not from the law of the Church, but from natural and divine law—these laws the Church may not alter nor modify but only teach." Consequently, "regarding abortion, feticide, contraception and direct sterilization, I do not see how the Church may change its present stand." (Let's add that the II Vatican Council has not changed the stand of the Church; not only it has not changed it, but it has uphold and reaffirmed the teachings of Pope Pius XI, in his Ency. on Christian Marriage, and Pius XII, in his address to the Midwives on October 1951: "The modern world schema states that the rhythm method of birth control is permissible when used responsibly, while all other means continue to be ruled out until such a time as the Pope sees to revise the teaching if that ever happens. The use of the so-called birth control "pill" therefore continues to be illicit for Catholics, pending possible rulings in the future." (Cfr. *Filipinas*, December 11, 1965, p. 6). (Fr. Excelso Garcia).

2. *Can a doctor, a nurse participate and cooperate in implementing the program of the Family Planning Association of the Philippines?*

"If the means to obtain the desired size of the family, to practice birth control is immoral—as it is in the cases of artificial birth control, direct sterilization, abortion—, then, participation, formal co-operation is also immoral; besides, this immoral co-operation may easily be an occasion of scandal for the faithful, scandal which is also sinful. If the means used to avoid conception are not immoral—as in the cases of indirect sterilization and the reasonable practice of Rhythm—then participation, formal co-operation is morally allowed, as clearly indicated by Pope Pius XII." (Fr. Excelso Garcia).

3. *What is the stand of the local hierarchy regarding the Family Planning Association of the Philippines?*

"His Eminence Rufino Cardinal Santos, on June 14, 1965, issued a formal warning to the Catholics of the Archdiocese of Manila. In this formal warning we read: '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 concerned, 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 teachings of Holy Mother Church." (Fr. Excelso Garcia).

4. *How can you explain the confusion there is regarding birth control among Catholics?*

"In the first place, we have to admit that the problem involved are very difficult and complex—as Pope Paul explicitly said on June 23, 1965: 'One must face squarely the development both theoretical and practical, of this question', the Pope wrote. In the second place, much confusion is brought about by priests and laymen who are speculating about improbable changes. These priests and laymen are talking against the explicit teaching of the Church; Pope Paul has said, leaving no room for doubts, that for the time being, "the norms of Pope Pius XII must be retained as valid, at least until We feel in conscience obliged to modify them. In a theme of such importance," the Holy Father continues," 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" (*Allocution to the Cardinals*, on the 23rd of June, 1964). (Fr. Excelso Garcia).

"No one for the time being..." Dr. Manuel Guzman, a Catholic physician, and former Secretary of the Manila Medical Society, pronounced himself, during the discussion period of the Symposium, not only "in terms different" but, in terms opposed to the present norm; he said: "While Pope Paul has not made up his mind yet on what official pronouncement to make on Family Planning, why don't we physicians prescribe to our patients the use of the oral pill and the intrauterine devices until such time that the Holy Father makes his pronouncement?"

Was Dr. Guzman joking, before the audience? We thought so, at the time of his extemporaneous intervention; but, to make sure, we asked him after the Symposium. He was not joking; he had been deadly serious: "Until the Pope decides, let's oppose abortion; but, let's accept the pills and the intrauterine devices, let's accept artificial birth control." Needless to repeat again that the words of the Holy Father are unmistakeably clear. Dr.

John Noonan, a consultant of the special papal Commission, a few days before the closing of the II Vatican Council, said: "On the practical level, no theologian can say the present bans are not still in force."

Dr. Guzman's suggestion was taken very lightly by the speakers of the Symposium and the audience of doctors, nurses, medical students, theologians; but not by Rita M. Gerona-Adkins, the editor of "Women" of *the Manila Bulletin*. Four days after the memorable Symposium, she wrote: "Dr. Guzman's suggestion showed some creativeness and willingness to help mothers faced by constant child-bearing but leaves much room for doubt that die-hard Roman Catholics would accept it." (Since when, have the Catholics who honestly try to follow the binding teaching of their Church been called die-hard Roman Catholics?)

Previously, in the aforementioned report of the *Manila Bulletin* of November 28, the woman journalist wrote: "The open forum that followed had also some interesting highlights that showed the division of thinking among the Catholics themselves on this issue." Allegedly, for her the only highlight was the baseless remark of Dr. Guzman, the remark less seriously taken by the knowledgeable audience. Rita M. Gerona-Adkins is the Executive Secretary of the Family Planning Association of the Philippines, Inc.

Fr. DEL RIO, O.P., Regent of Studies of the Dominican House of Studies of Sto. Domingo Convent, closed the Symposium, asking all of us "to keep a sense of proportion in this delicate matter." Pointedly, he told us this meaningful story: a famous American doctor castigated theologian B. Haring for stepping in the field of medicine; likewise, Cardinal Cushing of Boston castigated Dr. Rock for stepping in the field of theology. Fr. del Rio concluded his short "critique" of the Symposium: "If we are Catholics, we should know to whom to listen and how to listen." Certainly, a very timely remark to close this Symposium (Fr. F. del Rio has written recently two of the most timely articles we have read regarding the problems of Family Planning; they were published in *Filipinas*, October 23 and October 30, and in *the Sentinel* October 22. There he wrote: "It is not the opinion or *private judgment* that matters in this

question; it is what the magisterium of the Church, through its mouthpiece, has *authoritatively* stated").

On the whole, we think, the UST Symposium was a real success—this was the general feeling of the satisfied-but-nevertheless-tired audience who attended the nearly-four-hours meeting. We only hope that the Symposium on Family Planning is the beginning for future symposiums of this kind—there is much ignorance among the faithful regarding Family Planning, the Rhythm Method, Responsible Parenthood...

The only partial failure of the Symposium was, we think, that it lasted too long! We are afraid that this report on the long Symposium is, at least this, a partial failure also—for it is likewise too long!

Fr. Fausto B. GOMEZ, O.P.

PASTORAL SECTION

HOMILETICS

SEPTUAGESIMA SUNDAY (February 6)

An invitation to labor

The Gospel of today tells us the parable of the householder, who went out to hire laborers for his vineyard. Four times he went out to the market place, and saw people idly standing by. "Why do you stand here, idle," he asked. "Go ye into my vineyard, and I will give you whatever is just."

This parable is clearly an invitation to labor, an encouragement to work, an appeal to toil. With it Christ intends to teach us that there is nothing wrong with labor, that there is nothing humiliating or undignified about it.

There have indeed been some who have denied the dignity of labor. They attacked its nobility, and assailed its sublimity, considering it a degradation to smear one's hands in the dirt of machine or soil. They thought they could not sink lower than by working with the sweat of their brow falling over their faces.

Labor is noble

But the attitude of Christ is different. He wanted the idlers of the market place, to go and work in His vineyard. He knew labor is noble, labor is exalted.

For in the first place, it is through labor man really becomes the king of creation. It is with his works man tames the animal kingdom, fills the fields with crops and flowers, erect majestic buildings for the praise of God's Name. Great is man, from whose labor spring forth splendid monuments of art and nature. "The Lord God," said the Bible, "formed man of the slime of the earth, and brought into his face the breath of life . . . and put him into the paradise of pleasure, to work on it and guard it" (Gen. 2, 7 & 15).

Labor and charity

Furthermore, labor enables man to fulfill the precept of charity for neighbor. For love consists not in mere affection, but in doing good for other people. Love is altruistic, love is magnanimous, love is giving, love is labor for the happiness of the neighbor. St. Paul thus tells us in his letter to the Ephesians, "He that stole, let him steal no more; but rather let him labor, working with his hands the thing which is good, that he may have something to give to him that suffereth need" (II Eph. 4, 28). With the fruits of his labor, man supplies good to hungry people, provides shelter to those without homes, gives education to the poor members of society, facilitates projects of civil or religious importance, for the good and progress of peoples.

Labor and salvation

Labor likewise assures man of eternal salvation. Labor is the means whereby man achieves his eternal destiny. For every man has his own vocation, and it is in the fulfillment of that vocation he will be judged in the day of reckoning. A doctor who leaves his patients uncared, the priest who refuses to cross mountains for the needs of a dying man, the farmer who leaves his fields untilled, the carpenter who abandons the things he ought to do, the electrician who negligently connects the wires of streets or houses, the salesgirl who pouts at every discomfort of her trade, the typist who murmurs at every page handed by the boss, any laborer in short who doesn't work, or fails to do it well, jeopardizes the destiny of his soul. St. Paul has harsh words for such people, "If any man will not work, let him not eat" (II Thes. 3, 10).

We should, therefore, cherish labor, my dear brethren. Let us imbue it with the spirit of the divine, intersperse it with our prayers, present it as offering to God. For it is thus God wished us to treat work and labor.

FR. PEDRO SALGADO, O.P.

SEXAGESIMA SUNDAY (Feb. 13)

Introduction: The seed is the word of God

Today, the reading from the Gospel gives us not only a parable but also its explanation. This explanation made everything clear to the first christians who read the narrative, but perhaps it is not very clear to

us. Take for example the phrase "the seed is the word of God". The first christians knew perfectly well what the word of God is. But do we know that it is the "word of truth, the good news of salvation" (Ephesians, 1:13)? And do we know exactly what is the meaning of "salvation"? Perhaps you have a wrong idea of what "salvation" is, so let me explain it to you.

The meaning of "salvation"

To some, "salvation" means escaping from the fires of Hell. This is a very negative view. If this is your idea of salvation, you are probably not leading a very christian life. If this is your idea of salvation, then to save your soul means to make a perfect act of contrition at the hour of death. If this is your idea of salvation, then it has very little to do with your daily life. But, my dear friends, this is not the correct idea of salvation. When we say that Jesus Christ came to bring us salvation, we certainly do not mean that He came merely to teach us how to make a perfect act of contrition at the hour of our death.

We do not deny that salvation preserves us from the eternal death of Hell. But this is only one of the effects of salvation. In itself, it is something much more positive. Salvation is union with Christ. Salvation is life with Christ. To be saved means to participate in the glorification of Christ (Ephesians 2:6). This participation is achieved perfectly only in heaven. But it is already begun on earth by grace as a result of faith and baptism: "If thou shalt confess with thy mouth the Lord Jesus and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved" (Romans 10:9). "According to his mercy he saved us, by the washing of regeneration, and renewing of the Holy Spirit" (Titus, 3:5).

The meaning of "the word of God"

We have explained what is meant by salvation so that you would understand what is meant by the word of God, the word of salvation. It is the doctrine which tells us that our supreme good consists in our union with Christ, and that this is achieved by following Christ through death to life. The word of God, the word of salvation, is the doctrine which tells us to renounce the world and ourselves in order to imitate Christ.

Conclusion

Let us receive this word in an honest and good heart and keep it. Let us listen to the advice of St. James: "casting away all uncleanness,

and abundance of naughtiness, with meekness receive the ingrafted word, which is able to save your souls. Be ye doers of the word and not hearers only." (James, 1:21-22).

FR. EFREN RIVERA, O.P.

QUINQUAGESIMA SUNDAY (Feb. 20)

The spirit of the world and the spirit of Christ.

The spirit of the world. The Gospel shows us Christ walking with the apostles and speaking of His passion as something important in God's program of redemption and salvation of men. "They understood Him not", because they did not want to, did not want that kind of salvation..., they wanted to accommodate the plan of God to their plan..., because they walked with the crowds and were part of the crowd and mass mentality.

So many Christians are like the apostles, followers of the crowd and part of the worldly crowd. The Apostles were then officially the followers of Christ, yet they symbolized the spirit of the world, the attitude of the world, its lust for power and pomp, for riches and pleasures.

Wordly Christians. This week we usher Lent, penitential season. The intention of the Church is to remind Christians of the important role of penance, mortification and self-abnegation in the Christian way of life. Once Christ sanctified the Cross with His blood, no Christian has a right to despise it.

God wants salvation through the Cross of Christ and through the cross of each one, through calvary. "Unless you do penance, you shall likewise perish".

Modern Christians seek their salvation without the Cross, they abhor the cross in their private lives. They make profession in the sign of the Cross, but they do not believe in it.

Early Christians said to themselves: "Never mind if I lead a life of toil, if I have to forego the riches and pleasures of life by being truly a Christian, as long as I save my soul. What does it profit a man to gain the whole world, if he loses his soul? We have a great mission to accomplish i. e. to Christianize our family, the world, and to win them for Christ". Modern pagan and worldly Christians say instead: "It does

not profit a man to save his soul, if he has to lose the opportunities for riches and pleasures of this life. Without such things, life is not worth living; without my pleasure, life is not worth living; let God mind Himself and His own business." — Early Christians: "Without my pleasure, but with the pleasure of Christ, God, life is worth living, and death is worth dying."

It is easier to please God, than to please men. It is much easier to please God, than to please oneself; and so, if we seek to please God, we shall easily find satisfaction, whereas if we seek to please ourselves, we shall hardly find satisfaction: because the human heart is a very whimsical and tyrannical lord.

Symbolically Christ was walking near Jericho, the city of pleasures. As He drew near, a blind man cried out: "Jesus, have mercy on me." He was not part of the crowd. The crowd has no time to address Christ like that, it is always on the move, pushing... "Lord, that I may see." What else could a blind man wish? — Plight of blind: they cannot see the most ordinary things. Spiritual blindness has afflicted all men after sin, and afflicts each one more after every personal mortal sin. It respects no condition, and the more naturally brilliant a man is, if he does not have humility and faith, the more spiritually blind he becomes.

Remedy and cure. Humility to seek remedy from Christ; faith in the principles He has given and defended with His blood. They were so important that Christ thought it worthwhile to come down from heaven and teach them to men and even die to defend their truth. We should accept them without personal interpretations and dilutions, wholly and practically. As reward for our faith God gives us the gifts of understanding and knowledge, of wisdom and counsel. "Thy faith has saved thee..." The only faith that will save us is faith in a *crucified* God and Lord, and loyalty to Him. We have too little faith in the love of Christ..., that is why we love Him so little, and think too little of doing service for Him.

FIRST SUNDAY OF LENT (Feb. 27)

The Temptations of Christ

Christ was also tempted. Temptations afflict everybody: the sinner, the saint; the lowly, the exalted; the young, the old.

Some men are good and some are bad, not because the good have fewer or less strong temptations, but because they do not give in so easily as the bad. In fact, the good experience the blows of temptation harder, because they offer resistance. In the bad, the force of habit is greater than the temptation.

Christ was led by the Spirit to the desert to be tempted... primarily for the immediately preparation for His ministry, secondarily to experience temptation.

God tolerates the devil to tempt us, not precisely to find out how loyal we are to Him, because He already knows our hearts and the dispositions of our heart; but in order that we should have an occasion to show our love and loyalty to Him and earn merits for a crown in heaven..., in order that we should have an occasion to find the real truth about ourselves (we usually rate ourselves too highly...); in order that we should have an occasion to strengthen our loyalty to Him.

Christ let the devil tempt Him, without giving in, in order: 1) to afford us some consolation, when we are tempted; 2) to show us the way to conquer temptations; 3) to give a chance to the devil to fight it out on the level of human frailty, on which level Christ would finally overthrow the rule of Satan through the weakness and humility of His humanity.

The devil wanted to know if Christ was the Son of God; he could not believe it, owing to the meekness and humility of His human nature.

a) The first temptation was apparently directed to satisfy a need... In reality there was no need to turn all the stones into bread, not even one stone. It is how the devil usually tempts people, making them believe that sin is necessary for the health of the body, for mental peace, for happiness. It is usually through the stomach that the devil feeds the selfishness of men, and then leads them to sensuality.

b) The second temptation was apparently directed to assert and defend the truth; in reality, to self-conceit and vanity. There was no need to do what the devil advised... It is another way how the devil usually succeeds with people. He makes them believe that they are serving truth, when in reality they are just serving their hurt feelings and pride; that they are serving the people, when in reality they are just serving their pockets and themselves.

c) In the third temptation the devil offered to Christ the power, glory, riches and pleasures of this world, if Christ worshipped him, i.e. if He followed the devil, his principles, ways and ideals. Many people have the

power, glory, riches and pleasures of this world, because they follow the principles, ways and ideals of the devil. They do not care to serve God, they trample His commandments.

Answers of Christ: a) "Not by bread alone..." The life of the body is not the only life of man. We should also think of the life to come: either an eternity of bliss, or an eternity of misery. Because many do not care for the life to come, they easily yield to temptation.

b) "Thou shalt not tempt the Lord, thy God". We should not take occasion from the goodness and long sufferance of God to commit sin and offend Him. We cannot fool God, and escape His justice.

c) "The Lord thy God shalt thou worship, and Him alone thou shalt serve...", not ourselves, nor the world, nor the devil...; nor our passions, nor our ambitions...

Remedies against temptations. Say these same things to ourselves... And cut out the temptation from the start, do no dilly dally. When we pay attention to the temptation of the devil, and give importance to what he says, we are half conquered.

FR. MANUEL PIÑON, O.P.

CASES & QUERIES

DE PROCURATIONE ABORTUS EFFECTU SECUTO

Martha, catholica, iam habuit tres partus difficiles in quibus infans semper natus est mediante operatione sic dicta "sectio caesarea". Post ultimam talem sectionem medicus graviter ei admonuit quartam sectionem posse constituere pro ea verum mortis periculum. Sequenti sua conceptione, ex metu gravi quod monitio medici eveniret, procuravit abortum effectum secuto, sine ulla excusatione ex capite ignorantiae legis ecclesiasticae contra procurantes abortum, ipsa enim scivit existentiam eiusmodi legis.

Cum Martha deliquerit ex metu gravi mortis, quaeritur:

- 1^o Utrum expers fuerit a peccato mortali.*
- 2^o Utrum incurrat in censuram excommunicationis.*
- 3^o Potestne simplex confessarius eam absolvere?*

"ABORTUS est foetus humani immaturi eiectio ex utero matris." Procuratio autem abortus datur quando abortus directe, studiose seu de industria actione efficaci physica aut morali quaeritur. Iuri communi procurantes abortum plectuntur censura excommunicationis Ordinario reservata. Sic enim statuit Codex I.C. canone 2350, § 1: "Procurantes abortum, matre non excepta, incurrunt effectum secuto in excommunicationem latae sententiae Ordinario reservatam; et si sint clerici, praeterea deponantur."

"METUS", iuxta Ulpianum, "est mentis trepidatio instantis vel futuri periculi causa." Et metum pati dicitur qui mente perturbatur ob periculum seu malum quod sibi imminere censeat ac effugere vult. Metus dicitur gravis si oritur ex instante peri-

culo gravis mali, e.g. mortis, mutilationis, etc.; hic enim non tantum movet mulieres et homines timidos, sed etiam constantem virum.

Tamquam principium generale a moralistis statutum, "metus (antecedens) tollit voluntarium, si sit ita vehemens, ut impediat usum rationis; secus solet illud tantum minuere". Experientia enim constat quandoque metum esse ita gravem, praesertim in hominibus timidis, ut usus rationis penitus tollatur. Per se patet his in casibus actum voluntarium non subsistere. Extra tamen istos casus nullus metus penitus tollit voluntarium. Ratio est, quia sub influxu metus persistit sufficiens cognitio intellectus et voluntas libera manet. Si enim violentia physica voluntatem cogere nequit, a fortiori hoc non potest metus quantumvis gravis. Hinc illud notum adagium: "Qui mavult, vult".

Ad casum quod attinet, utrum Martha expers fuerit a peccato mortali ex eo quod procuravit abortum ex metu gravi mortis, respondendum est negative; aliis verbis, Martha revera commisit peccatum mortale. Ratio est, quia ex principio nuper allato, deducitur peccatum, quod ex obiecto est mortale seu id quod est intrinsece graviter malum, qualis est abortus, numquam fieri veniale, quamvis fiat ex metu; remanet enim semper sufficienter voluntarium. Ergo Martha, quamvis ex metu gravis mortis egerit, graviter peccavit.

Nunc autem utrum etiam incurrat in censuram excommunicationis est alia quaestio. Prima facie, videtur quod a censura non eximitur, ex eo quod directe procuravit abortum effectu secuto, quae omnia requiruntur in canone 2350, § 1 ad incurrendam censuram et nihil dicitur de metu tamquam causa excusans a poena. Ad quaestionem solvendam multum iuvat hic praementem habere praescriptum canonis 2229, § 3, n^o 3: "Metus gravis, si delictum vergat in contemptum fidei aut ecclesiasticae auctoritatis vel in publicum animarum damnum, a poenis latae sententiae nullatenus eximit." Ergo a sensu contrario in aliis casibus metus gravis excusat a poenis latae sententiae. Aliis verbis, si delictum non vergat in contemptum fidei aut ecclesiasticae auctoritatis, vel in publicum animarum damnum, metus gravis excusat a poenis latae sententiae.

Sed quid si delictum sit intrinsece malum, sicut procurare abortum, et graviter culpabile, sed non vergat in contemptum fidei, etc.? Metus gravis excusaturne a poena latae sententiae? Haec est quaestio inter auctores agitata. CAPPELLO et

BERUTTI tenent sententiam affirmativm, SOLE autem sententiam contrariam. DUBIUM propositum est Commissioni Pontificiae pro Interpretatione Codicis et respondit affirmative (AAS, 30, 1938, 73). Hinc quamvis actus sit intrinsece malus, si ex gravi metu ponatur, non punitur censura, quando non vergit in contemptum fidei, etc. Sic Martha non punitur censura excommunicationis. Quilibet ergo confessarius potest eam absolvere.

FR. A. NAVATA, O.P.

OFF THE PRESS

MISAL NA PANLINGGO

REVISED EDITION, 1966

840 pp., casebound

by

M.R.P. Excelso Garcia, O.P.

According to the latest norms given by the
Holy See.

₱9.00 each — discounts for quantity
orders

U. S. T. PRESS
España St., Manila
Tel. 3-73-41

BIBLIOGRAPHY

J. M. DECHANET, O.S.B., *Yoga in Ten Lessons*, pp. 172 London: BURNS & OATES, 1965, 12s. 6d. net

The author of CHRISTIAN YOGA offers in this book a complete Yoga course which has developed over the years while teaching his own students. Both enthusiasts and those who are as yet no more than curious will find here all they need to know about how to master the essential body postures and the breath-control of Christian Yoga.

It is usual for the individual to overlook the development of the body by accentuating, or considering exclusively, the activities of the mind, or vice versa. The author demonstrates how through the physical and psychological exercises of Yoga one can harness the potentialities of both so that the physical and the mental forces are working in unison. Yoga exercises, the author explains, are conducive to sound health and a well-adjusted disposition, conditions which, as he discovered, can transform the mental and spiritual powers of those who practise them.

MISANG SAGUTAN

according to the latest
liturgical reform

Price: ₱ .20 per copy
₱10.00 50 copies
₱18.00 100 copies

U. S. T. PRESS

España St. Manila

Tel. 3-73-47