

Editorial

Renewal Begins at Home

"An editorial is not a sermon, but a comment upon some topic of current interest or concern." Thus, did Father Charles Davis editorialize last October in the *Clergy Review*. Nevertheless, his were solid pages with sermon-like contents on the pressing need for the personal union of priests with God through intimate prayer.

For our part, we would avoid a sermon here. But, we wish to dwell on the very gist of Father Davis' thought: the greatest of all needs in a priest. This is the need to possess the true concept of God and of the Church, of actually living in personal communion with them. It is the need for a sense of Christ. "*Nos autem sensum Christi habemus*", (1 Cor .2, 16).

How sadly that Father Davis himself should bring up the point. He had been hailed as a prominent personality in Theology; a writer; a conciliar *peritus*; an adviser to his archbishop, Card. Heenan; an avant garde in post-conciliar renewal, only to yield to defection. What was the hidden under such Christian guise? What sort of duality was there — *split personality* is the expression favored by many — in this leader of renewal and reform devoid even of Christian faith? This priest not only defected away from the Church, but did so with such fanfare and publicity that to all those who knew the respectable churchman his case afforded all kinds of reaction. The event was featured by a press conference and interviews and radio and television appearances.

The core of his new stand was expressed thus: "For me Christian commitment is inseparable from truth and concern for people. I do not find either of this represented by the official Church... I do not think that the claim the Church makes as an institution rests upon any adequate Biblical and historical basis. I don't believe that the Church is absolute, and I don't believe any more in papal infallibility. There is concern for authority at the expense of truth, as I am constantly shown by instances of the damage to persons by the workings of an impersonal and unfree system." This de-

clarations are clear enough to make out whatever of the scholar may be found in him.

But Father Davis also revealed his intention of marrying in words that explain the psychic duality where priests may live for years: "I am marrying to rebuild my life upon a personal love I can recognize as true and real, after a life surrounded in the Church by so much that is, at best, irrelevant and at worst, an obstacle to genuine human experience." The choice of words in this revelation adds to a fuller understanding of the man. Mind and heart always go hand in hand. Hence, the righteousness of the mind suffers with a stilted heart. "*Duas civitates fundaverunt amores duo.*" This is as true of a priest as it is of a city in society. In the building of the city of God, His love makes for utter submission of self. In erecting the contrary city, love of self goes all the way to rejection of God. The Augustinian genius shows that contemporary psychology is not so new, after all. This explains the unfortunate split of the soul when a priest acts externally as a man of God, as a minister of the Church, as a teacher of sacred truth, yet, in deed there exists no unity of mind and heart, no sense of Christ. In the case of Father Davis, the sensationalist press gloated exuberantly. Some people saw in it a grave "crisis of confidence in the Catholic Church." Others, a "staggering blow to the whole Church. Still others expressed ominous opinions thereon. Not to be disregarded is the opinion of clean souls with the sense of Christ: "Such a break just doesn't happen suddenly. The egg must have been incubating for long." Of course, part of the confusion is due to the regrettable publicity chosen by Father to announce his decision.

The fact, however sad though it may be, does not justify defeatism or pessimism. First year students of Church history are familiar with a dictionary of names to which Father Davis is just the latest addition. Of the old ones wrote the disciple whom Jesus loved: "*They have gone forth from us, but they were not of us*", (1 Jo. 2, 19). And so it was from the beginning. From it all, the Church only emerged more purified. Consider these two instances. After the I Vatican definition of papal infallibility a "theologian", Döllinger, disagreed and founded his "Old Catholics." Only, the scholar forgot they were neither "old" nor "Catholics." Then there was Loisy, a "Biblical scholar." His presumptuousness made him resent one thing: "Had it not been for Père Lagrange, I would have crushed the Church in France". We have chosen these two names, because of Father Davis' allusion to the Bible and to papal infallibility. After all, we may rejoice that God did not establish

His Church upon Theologians or Biblical scholars, but upon a Rock. And the Rock was a Man, sensible to the fluctuations of minds and hearts.

This story, however, carries a lesson for all priests. First, as to our attitude towards this brother who *separated from us*. Ours must be the bare words of Card. Heenan, who most appreciated this priest and who must have felt his departure most deeply: "His conscience and his personal relations are his own concern. We can now best prove our friendship by praying that God will guide him in all his undertakings."

Then a warning for priests, theologians, or scholars of all shades, may be in order, concerning our attitude of service in these days of *aggiornamento*. The Church renewal cannot be conceived of in terms of change of, or dissatisfaction towards the essentials, such as the defined doctrine, the Pope's infallibility, the authority of the *magisterium*, the means of sanctification sanctioned by apostolic tradition, and so on. Pointedly good Pope John in his opening speech to the Fathers of Vatican II remarked: "The salient point of this Council is not, therefore, a discussion of one article or another of the fundamental doctrine of the Church which has repeatedly been taught by the Fathers and by ancient and modern theologians, and which is presumed to be well known and familiar to all... For this a Council was not necessary. But from the renewed, serene, and tranquil adherence to all the teaching of the Church in its entirety and preciseness, as it still shines forth in the Acts of the Council of Trent and first Vatican Council, the Christian, Catholic, and apostolic spirit of the whole world expects a step forward toward a doctrinal penetration and a formation of consciousness in faithful and perfect conformity to the authentic doctrine, which, however, should be studied and expounded through the methods of research and through the literary forms of modern thought."

No less specific has been Paul VI in his well known address to the Fathers at the opening of the second Session and lately to the attendants of the Dutch council, found elsewhere in this issue of our magazine, and by the German Bishops whose joint pastoral letter is to appear in our next issue. The renewal of the Church envisioned by Vatican II is only an instance of the perpetual renewal of the eagle in the old legend. Right after Luther, in Trent, the expression was *reformatio in capite et membris*. Instead of "reformatio", ours is renewal or Pope John's *aggiornamento*. This renewal must reach all members of the Church. Essentially it is not a reform of the Church, but a renewal of personal consciousness, of personal communion with God, of personal acquisition of the sense of Christ.

THE POPE SPEAKS

Need for Reforms in Social Structure*

The 10th Reunion of the Bishops' Council of Latin America which you are holding these days at Mar de Plata presents to Us a pleasant occasion for conversing with you once again, as a continuation of the conversation that We began on November 23rd last year when you gave Us a great joy with your visit, on the occasion of the 10th anniversary of the establishment of this Council.

It was then that We opened our heart concerning some of the more urgent pastoral problems, with the intention of showing you the way so that the action of the Church might become every time more effective in your lands.

Today you have chosen the same topic, placing it against the perspective of the teachings of the II Vatican Ecumenical Council and you have applied to a particular sector that of the development and integration of Latin America. Moved once more by the profound love that binds Us to your continent, We wish to express to you some thoughts which could be like the weaving thread which spreads itself

* On the occasion of the extraordinary meeting of the CELAM (Episcopal Conference of Latin America) at Mar de Plata, on September 29, 1966, the Holy Father Paul VI sent the following message, advocating fundamental reforms in social structures and pointing out the role the Church must play in bringing them about.

The similarity of conditions with those of South America obtaining in the Philippines, prompts us to print the Papal message as a timely call to the Bishops, the Clergy and the Catholic leaders here.

along the fabric of ideas and initiatives that will manifest themselves during these days of study and which even now we can foretell will bear abundant fruit.

The Church, a visible society and at the same time a spiritual community, is present in the world, composed of men who are "members of an earthly society, called to form, in the history of mankind, the family of the children of God and "goes forward together with humanity and experiences the same earthly lot which the world does and is the leaven and the soul of the human society," pursuing her goal of salvation as she communicates divine life to man. With her light she exercises influence over the whole world, "especially in order to restore and raise the dignity of the human person and consolidate the harmony of human society" (*Gaudium et Spes*, 40 ss.).

Aware of the inexhaustible treasures of which she is the depository, of the historical responsibility which she has inherited from the past and which she projects with full right to the future the Church seeks to offer her help to today's individuals as well as to modern society, without forgetting what she receives in turn from the contemporary world. In the texts of the Pastoral Constitution "*Gaudium et Spes*" to which we have referred ourselves, you will find abundant material for reflection in order to understand and delineate the precise mission which the Church is carrying on. In them mention is made of the following:

—The light which the Church diffuses through various initiatives designed to proclaim the message of the Gospel in such a way that, always having the salvation of man as her goal, she also enlightens him in his duties in the temporal order; this is the social teaching of the Church.

—The power which the Church exercises: it is the moral power of the Truth, the supernatural power that comes from grace and also the power which the world receives from the movements of education and the social advancement.

—The tasks which the Church carries on with forms and means that are adapted to her mission, promoting, for example, justice and peace.

Works—the aggregate of institutions and concrete activities which the Church believes she has the duty to realize in definite situations and in special environments to help society; for example, works of charity and aids.

Specific Contribution of the Church

Before this very vast field of specific action, You, as shepherds of souls, will notice that it is not asked of the Church that she become an expert in this or that subject, sociology or economy, but that she contributes to the solution of the grave contemporary problems with what is her own, with the means that are of the religious and supernatural order which she has received from her Divine Founder, Christ.

The Church, wearing this apparel, need not ask a timid authorization to contribute her share to the building of the earthly city. She can do this with credentials that are very strong and irreproachable, since for this she has a divine mandate. And the modern world will be grateful to us for showing our ideal in all its fullness and with all its requirements, and for telling from the very beginning what We alone, the Church of God, can offer with the true spirit of love and service.

Therefore, in this meeting, examine the active presence of the Church in the development and in the integration of Latin America: a topic that greatly interests your countries, justly desiring to be a part in the community of nations, with all their vitality and with all the weight of their power. Consequently, as shepherds of souls, you have the duty to contribute to the study of this very delicate problem with religious and supernatural light. To the practical and theoretical materialism which encloses man in his earthly prison, present a Christian humanism, that is to say, with the vision of man and of the universe offered by the Christian faith and doctrine.

In the constant and responsible magisterium which our pastoral service requires of Us, we have felt that it is our duty, on other occasions, to mention the problems of development which international and national organizations have promoted. Consequently, it is but natural

that we ask Ourselves, what do we understand by and what do we want out of development, we as Christians, and above all, as men of the Church?

Christian View of Development

In the Christian viewpoint development is not identical with purely economic growth. To be genuine development, it must also be integral—the upliftment of the human person in all aspects and the total upliftment of the whole mankind: indivisible and harmonious, that is to say well-ordered in all its constituents, supported by a unifying principle and guided by the rational and continuous intervention of the intellect and will of man.

Moreover, the enlightening work of the Church which cannot be substituted has to act on the very concept of development, that is to say, it must infuse into it a soul through which it will not be an end in itself but the means to facilitate the complete formation of the faculties of man, in the full extension of a well-ordered individual and social life, so that development will not be considered the supreme value, but the instrument at the service of the true human values, the spiritual values (cf. “*Gaudium et Spes*,” n. 64). In this perspective, the progress and the welfare obtained will not end up materialistic; on the contrary, they will give man the possibility of perfecting, elevating and consequently, spiritualizing himself. These are the irreplaceable criteria which have to guide the whole dynamics of development.

In promoting and supporting development, the Church in Latin America has to avoid the repetition of the grave errors in other regions wherein, parallel to material progress no equal progress has been fostered in the spiritual-moral field, which is the only progress that could balance and animate the former (cf. Speech on “Aid to Developing Countries,” 9 May 1964).

Another point which We would like to submit to your attentive consideration refers to the degrees with which, without recourse to violent methods and reckless revolutions, the promotion of development should proceed. “In many cases it is necessary to proceed towards changes in the socio-economic structures. But there is need for shunning

...premature technical solutions, especially regarding solutions that are opposed to the very nature and spiritual welfare of man, although they offer him some material advantage" (*Gaudium et Spes*, n. 86). To zealously keep in your lands the Christian viewpoint, Venerable Brethren, don't permit that your rich heritage of Christian traditions be substituted by a ephemeral progress that kills the Faith.

Profound Reforms Are Needed in the Structures

Always with the degrees which We have just mentioned, the Pastoral Constitution "*Gaudium et Spes*," in the complex view of development, decidedly affirms the need for profound reforms in the structure and profound changes in society: "Many reforms are needed in the structure of the socio-economic life and in all men a change of mentality and way of life" (n. 63, also n. 26). The shepherds of souls can and should develop an important role which, though delicate, can be definitive. They will carry it out by explaining what is essential in Christian doctrine that does not compromise with "an individualistic ethics," but seeks to cultivate more and more the moral and social virtues and spread them in society, so that "new men may come up who will be the architects of a new humanity" (ib. n. 30). Moreover, it is indispensable to create in the Christian conscience an active attitude of responsibility and participation (cf. ib. n. 31). As you see, Venerable Brethren, this concerns the whole work of formation—cultural, spiritual and moral—adapted to a new and changing historical situation wherein the Church is called to collaborate.

Development and Integration, Complementary Concepts

We would also like to say a few words about integration: There is need to break the closed circle of divisions which separate men from one another, making them enemies. Development and integration are complementary and inseparable concepts and factors.

The Church, always in the field of her competence, can contribute to the noble enterprise of integration in the Latin American continent:

—By showing the testimony of her history; for the Church has been the strongest factor of unity among the countries of Latin America.

- By teaching her doctrine, founded in the brotherhood of men which has its most sublime expression in the common origin of all in God, Creator and Father, and in the universal redemption by Christ.
- By applying her unifying spirit that binds all men of whatever nation, race and civilization, so that all may be “one sole body and one sole spirit in Christ” (cfr. Ephes. 4, 4).

The unity and brotherhood of men should not limit itself to the spiritual and individual plane, but must concretely express itself in society in all its dimensions and consequently also on a continental and international level. Here we cannot ask of the Church a particularized doctrine on integration. However, if the problem, considered in itself, is of the technological order, this presents various moral aspects which make the interest of the shepherds of souls legitimate and necessary, because of the very fact that they concern human life, human progress and attainment of peace.

In the name of the Gospel they can validly contribute towards spreading the idea of integration, by awakening in the Christian the conviction that ~~their~~ national destinies will be attained only in international solidarity, by forming a supranational conscience and by insisting—as has been done recently by the magisterium of the Supreme Pontiff and of the Council—in the indispensable need of international cooperation for which “the Church has to be absolutely present in the very community of nations” (*Gaudium et Spes*, 2n. 89).

Contribution of the Church towards Integration

Moreover, the Church, soliciting and stimulating international cooperation towards development also knows what to say concerning the way in which cooperation should be given and received. Regarding this the suggestions of the Pastoral Constitution “*Gaudium et Spes*” are very significant. Recently We Ourselves have stated that it is necessary to mobilize all human resources for development and that “it is not enough to give from what one has, but that it is necessary to give the best he has” (Letter of 26 May 1966 to the Secretary General of the United Nations).

The Christians has to love his brothers so much that he should give himself up for them entirely and it is an efficacious way of giving oneself to be present in the world process of growth and development. Therefore, the Christian participation in development is placed on a very high level. Anchored not merely on reasons of pure justice, equity and convenience, it projects itself as true charity and results in a authentic imitation of the charity of Christ Who will pronounce His sentence as Judge on the relation of love that may have bound us to our brothers (cf. Speech of 25 June 1966).

Finally, it should be remembered that this vast and complex order of ideas is not opposed to, nor does it lessen, the pastoral vision proper to the Church to which one has to remain faithful and wherein should be directly involved the diligence and generosity of the clergy as well as of the whole Catholic community, in due proportions, for there is nothing more important than seeking the Kingdom of God, and nothing helps more towards the growth of man in all aspects like the light of Faith and the aid of grace.

Venerable Brethren, We believe that We have been delineating in its various aspects the presence of the Church in the world which is really autonomous, characteristic and efficacious in order to carry out her mission of salvation in all its extent and consequently also in the Christian duty of giving life to society and to history.

Finally, We are convinced that, by promoting these activities towards development and integration in the sense in which We have now expressed, We will also work in concrete terms for the cause of peace, not only of the Latin American continent but of the whole world. The close and vital relation which We have discovered between development and peace, has persuaded Us to adopt the expression: "Development is the new name of peace" and in the words of the delegates of the United Nations, in charge of implementing the development program: "Verily your activities give testimony to the peace" (Speech of 25 June 1966). To you also We give a solemn acknowledgment of this, to you who are shepherds of souls, zealous and solicitous for the complete welfare of your peoples.

We deeply thank you for the special prayers for peace which your faithful, so devoted to the Virgin, Patroness of the Americas, will offer

during the month of October, as a filial response to the anguished cry with which We have addressed to mankind the Encyclical "Christi Matri Rosarii."

And from the bottom of Our heart, We impart an affectionate and paternal apostolic blessing on you, Venerable Brethren, present in the reunion, on all the Most Reverend Archbishops and Bishops of the continent, to whom, together with your own words, We also direct our thoughts; on the priests, on the religious men and women and on the laity, all jointly engaged in building up a world in the true peace.

THE CONTINUATION OF ST. PETER'S PRIMACY

IN THE ROMAN PONTIFFS

Now, what Christ the Lord, supreme shepherd and watchful guardian of the flock, established in the person of the blessed Apostle Peter for the perpetual safety and everlasting good of the Church must, by the will of the same, endure without interruption in the Church which was founded on the rock and which will remain firm until the end of the world. Indeed, "no one doubts, in fact, it is obvious to all ages that the holy and most Blessed Peter, Prince and head of the Apostles, the pillar of faith, and the foundation of the Catholic Church, received the keys of the kingdom from our Lord Jesus Christ, the savior and the redeemer of the human race; and even to this time and forever he lives," and governs, "and exercises judgment in his successors," the bishops of the holy Roman See, which he established and consecrated with his blood. Therefore, whoever succeeds Peter in this Chair holds Peter's primacy over the whole Church according to the plan of Christ himself. VATICAN I, *Pastor Aeternus*, Ch. 2.

VATICAN COUNCIL II

Bishop Paul, Servant of the Servants of God,
together with the Fathers of the Sacred Council,
puts on permanent record

The Declaration On Christian Education

(*Gravissimum Educationis*)

THE GRAVE IMPORTANCE of education in human life, and its ever-increasing influence on the progress of society in our time, are matters to which the sacred Ecumenical Council has given attentive consideration.¹ Indeed, the education of the young, and the continued instruction of adults too in some form, are facilitated by modern conditions and at the same time made more urgently necessary. As men become more fully aware of their own dignity, and of their duty, they desire to play an ever more active part in social life, and in political

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¹ Among the many documents illustrating the importance of education, cf. especially Benedict XV, Apost. letter *Communes Litteras*, April 10, 1919: AAS 11 (1919), 172; Pius XI, Encyc. letter *Divini Illius Magistri*, Dec. 31, 1929; AAS 22 (1930), 49-86; Pius XII, Allocution to youths of Italian Catholic Action, April 20, 1946: *Discorsi e Radiomessaggi*, vol. 8 pp. 53-57; Allocu-

and economic life above all.² The amazing advances of technology and scientific research, the new aids to social communication, offer to men—who not infrequently enjoy more leisure—the opportunity of easier access to their heritage of intellectual and spiritual culture; the opportunity also of mutual self-fulfillment through the closer relationships existing between groups and between peoples themselves.

Everywhere in consequence attempts are being made to insure further progress in the work of education; man's fundamental rights in regard to education, in particular those of children and of parents, are proclaimed, and are given a place in public documents.³ With the rapid increase in the numbers of pupils, there is widespread multiplication and completion of schools, and the foundation of other educational institutions. Methods of education and teaching are being worked out by new experiments. Massive efforts are being made to put these methods at the disposal of all mankind, though many children and young people are as yet deprived of even basic instruction, while many others lack a suitable education, one in which both truth and charity are cultivated.

Holy Mother Church received from her divine Founder the mandate to proclaim to all men the mystery of salvation and restore all

tion to French heads of families, Sept. 18, 1951: *Discorsi et Radiomessaggi*, vol. 13, pp. 241-245; John XXIII, Message for the 30th anniversary of the encyclical *Divini Illius Magistri*, Dec. 30, 1959: *AAS* 52 (1960), 57-59; Paul VI, Allocution to members of Federation of Institutes Dependent on Ecclesiastical Authority, Dec. 30, 1963; *Encicliche e Discorsi di Paolo VI*, vol. 1, Rome (1964) 601-603. Also to be consulted are the Acts and Documents preparatory to the Second Vatican Council, first series of the ante-preparatory phase, vol. 3, pp. 363-364, 370-371, 373-374.

² Cf. John XXIII, Encyc. letter *Mater et Magistra*, May 15, 1961: *AAS* 5 (1961), 413, 415-417, 424 [cf. *TPS VII* 304-305, 306-308, 312-313]; Encyc. letter *Pacem in Terris*, April 11, 1963: *AAS* 55 (1963), 278 ff. [cf. *TPS IX*, 29 ff.].

³ Declaration of Human Rights, Dec. 10, 1948, adopted by the General Assembly of the United Nations, and also cf. the Declaration of the Rights of Children, Nov. 20, 1959; additional protocol to the agreement safeguarding the rights of man and fundamental liberties, Paris, March 20, 1952; regarding the Declaration of Human Rights, cf. John XXIII, Encyc. letter *Pacem in Terris*, April 11, 1963: *AAS* 55 (1963), 295 ff. [cf. *TPS IX*, 41 ff.].

things in Christ. To fulfill this task she must care for the entire life of man, even his life on this earth so far as it is connected with his heavenly vocation.⁴ She has, therefore, her part in the progress and development of education. The sacred Council, then, is here affirming some fundamental principles concerning Christian education, especially education in schools, principles which will have to be more amply evolved by a special post-Conciliar Commission, and applied to different local conditions by the Episcopal Conferences,

The universal right to education

1. All men, of whatever race, status, or age, being endowed with the dignity of human personality, have an inalienable right to an education⁵ which corresponds to their proper end;⁶ one adapted to individual character, to difference of sex, to culture and native traditions, yet at the same time open to fraternal association with other peoples, for the fostering of true unity and peace on earth. True education aims at the formation of the human person in view of his final end; at the same time its purpose includes the good of those societies of which man is a member, in the duties of which he will share as an adult.

In the light of the progress of knowledge in the fields of psychology, pedagogy and methods of teaching, children and youths must be helped towards the harmonious evolution of their physical, moral and intellectual gifts; helped to acquire, step by step, a more perfect sense of responsibility. This will be shown in the right development of their own lives by continuous effort, and in their pursuit of true freedom, with obstacles firmly and courageously overcome. They should receive

⁴ Cf. John XXIII, Encyc. letter *Mater et Magistra*, May 15, 1961: AAS 53 (1961), 402 [cf. TPS VII, 295-296]; cf. Second Vatican Council, *Dogmatic Constitution on the Church*, no. 17: AAS 57 (1965), 21 [cf. TPS X, 370]; also schema of the Pastoral Constitution on the Church in the Modern World, 1965.

⁵ Pius XII, Radio message, Dec. 24, 1942: AAS 35 (1943), 12, 19; John XXIII, Encyc. letter *Pacem in Terris*, April 11, 1963: AAS 55 (1963), 259 ff. [cf. TPS IX, 14 ff.]; also cf. declarations on the rights of man cited in footnote 3.

⁶ Cf. Pius XI, Encyc. letter *Divini Illius Magistri*, loc. cit., p. 50 ff.

positive and prudent sex education as they grow up. Training for sharing in social life should provide them with the necessary and relevant resources to enable them to enter actively into the various groupings of the human community, open to dialogue with others, and ready to work for the promotion of the common good.

Furthermore, this sacred Council declares that in judging moral values with a right conscience and embracing them with personal commitments, as also in knowing and loving God perfectly, children and youth have the right to be properly directed. The Council who are in a position of authority or in charge of education to see to it that young people are never deprived of this sacred right. It exhorts the Church's sons generously to work in the whole field of education, with the special aim of extending without delay due benefits of education and instruction to all people everywhere.⁷

Christian education

2. All Christians, who through rebirth by water and the Holy Spirit are made new creatures,⁸ who are called and are sons of God, have the right to a Christian education. Its aim is not only the maturity of the human person just described, but principally to make the baptized more aware of the gift of faith they have received, as they are led, step by step, into knowledge of the mystery of salvation. They must learn how to adore God the Father in spirit and in truth (cf. *Jn* 4, 23), above all in the action of the liturgy; they must be formed to live their own lives according to the new self, justified and sanctified through the truth (*Eph* 4, 22-24), so that they may reach perfect manhood, that maturity which is proportioned to the completed growth of Christ (cf. *Eph* 4, 13), and may work for the increase of the Mystical Body. Conscious of their own calling, Christians should grow accustomed to bearing witness to the hope which they cherish (cf. *1 Pt* 3, 15), and to furthering the Christian formation of the world, by which natural values are taken up in the complete view of man as redeemed by

⁷ Cf. John XXIII, Encyc. letter *Mater et Magistra*, May 15, 1961: *AAS* 53 (1961), 441 ff. [cf. *TPS* VII, 326-327].

⁸ Cf. Pius XI, Encyc. letter *Divini Illius Magistri*, loc. cit., p. 83.

Christ, and contribute to the good of society as a whole.⁹ This sacred Council, then, reminds pastors of souls of their grave duty to do everything possible to enable all the faithful, particularly the young people who are the hope of the Church, to enjoy this Christian education.¹⁰

The obligation of parents

3. Since parents have given life to their children, they are bound by a grave obligation to educate their offspring, and so must be recognized as their primary and principal education.¹¹ Their role in education is of such importance that where it is missing its place can scarcely be supplied. For it is the parents' task to create the kind of family atmosphere, inspired by love, and by piety towards God and men, that is favorable to the complete personal and social education of their children. The family, then, is the first school of those social virtues that every society needs. But it is most important, in the Christian family, enriched by the grace and the obligations of the sacrament of matrimony, that children must be taught right from infancy to know and worship God according to the faith they received in baptism, and to love their neighbor. There too they meet with their first experience of a sound human society, and of the Church. It is through the family, finally, that they are little by little introduced to the civil community of mankind, and to the people of God. Let parents understand, then, the great importance of a truly Christian family for the life and progress of God's people itself.¹²

⁹ Cf. Second Vatican Council, *Dogmatic Constitution on the Church*, no. 36: AAS 57 (1965), 41 ff. [cf. TPS X, 383-384].

¹⁰ Cf. Second Vatican Council, schema of the Decree on the Apostolate of the Laity (1965), no. 12.

¹¹ Cf. Pius XI, Encyc. letter *Divini Illius Magistri*, loc. cit., p. 59 ff.; Encyc. letter *Mit Brennender Sorge*, March 14, 1937: AAS 29 (1937), p. 164 ff.; Pius XII, Allocution to the first national congress of the Italian Catholic Teachers' Association, Sept. 8, 1946: *Discorsi e Radiomessaggi*, vol. 8, p. 218.

¹² Cf. Second Vatican Council, *Dogmatic Constitution on the Church*, nos. 11 and 35: AAS 57 (1965), 16, 40 ff. [cf. TPS X, 366-367, 382 ff.].

The task of imparting education, while primarily belonging to the family, needs the help of society as a whole. Therefore, besides the rights of parents and of others to whom they entrust a share in their task of education, certain duties and rights undoubtedly belong to civil society, insofar as its function is to regulate what is required for the common temporal good. Its duties include the furthering, in many ways, of the education of youth—to safeguard, that is, the rights and duties of parents and others who share in education, and to provide help to them, in agreement with the principle of subsidiary function. It is its duty to complete the work of education in accordance with the wishes of the parents when their efforts and those of other associations fall short; furthermore, so far as the common good demands, to found its own schools and institutions.¹³

The concern of the Church

Lastly, in a special way the duty of education concerns the Church, not only because, being a human society, she must be recognized as competent to give education, but most of all because hers is the task of proclaiming the way of salvation to all men, of communicating the life of Christ to those who believe, and of helping them, with unflinching care, to the possibility of attaining the fullness of that life.¹⁴ For these children of hers, then, the Church, like a mother, is obliged to provide an education which can inspire the whole of their lives with the spirit of Christ; to all peoples, at the same time, she offers her assistance to promote the full perfection of human personality, for the good of so-

¹³ Cf. Pius XI, Encyc. letter *Divini Illius Magistri*, loc. cit., p. 63 ff.; Pius XII, Radio message of June 1, 1941: *AAS* 33 (1941), 200; Allocution to the first national congress of the Italian Catholic Teachers' Association, Sept. 8, 1946: *Discorsi e Radiomessaggi*, vol. 8, p. 218; regarding the principle of subsidiarity, cf. John XXIII, Encyc. letter *Pacem in Terris*, April 11, 1963: *AAS* 55 (1963), 294 [cf. *TPS* IX, 41].

¹⁴ Cf. Pius XI, Encyc. letter *Divini Illius Magistri*, loc. cit., pp. 53 ff. and 56 ff.; Encyc. letter *Non Abbiamo Bisogno*, June 29, 1931: *AAS* 23 (1931), 311 ff.; Pius XII, Letter from Secretariat of State to 28th Italian Social Week, Sept. 20, 1955: *L'Osservatore Romano*, Sept. 29, 1955.

ciety on this earth, and to help build a world fashioned more in accord with man's nature.¹⁵

4. In carrying out her task of education, the Church is concerned about all suitable means, but pays most particular attention to those which are especially her own, the first of which is catechetical instruction.¹⁶ This enlightens and strengthens faith, nourishes life according to the spirit of Christ, leads to alert and active sharing in the mystery of the liturgy,¹⁷ and rouses men to apostolic activity. The Church holds in esteem other aids also, seeking to penetrate them with her own spirit and elevate them. These belong to the common patrimony of mankind, and make a considerable contribution to the intellectual training and man's formation generally; these are the means of social communication,¹⁸ the numerous and varied associations for intellectual and physical development, youth associations, and especially schools.

The roles of school and state

5. Among all the means of education the school has a special importance.¹⁹ While unremittingly concerned with the development of the mental faculties, its object is to bring out a child's capacity to make right judgments, introduce him to the cultural heritage acquired from

¹⁵ The Church praises those local, national and international civil authorities who, conscious of the pressing needs of our times, do all they can to insure that all peoples may benefit from fuller education and culture. Cf. Paul VI, Allocution to the United Nations General Assembly, Oct. 4, 1965: *L'Osservatore Romano*, Oct. 6, 1965 [cf. TPS XI, 47-57].

¹⁶ Cf. Pius XI, *Motu propria Orbem Catholicum*, June 29, 1923: AAS 15 (1923), 327-329; Decree *Provide Sane*, Jan 12, 1935: AAS 27 (1935), 145-152. Second Vatican Council *Decree on the Pastoral Office of Bishops in the Church*, nos. 13 and 14 [cf. TPS XI, 185-186].

¹⁷ Cf. Second Vatican Council, *Constitution on the Sacred Liturgy*, no. 14: AAS 56 (1964), 104 [cf. TPS IX, 320].

¹⁸ Cf. Second Vatican Council, *Decree on Communications Media*, nos. 13 and 14: AAS 56 (1964), 149 ff. [cf. TPS IX, 342 ff.].

¹⁹ Cf. Pius XI, Encyc. letter *Divini Illius Magistri*, loc. cit., p. 76; Pius XII, Allocution to Bavarian Association of Catholic Teachers, Dec. 31, 1956: *Discorsi e Radiomessaggi*, vol. 18, p. 746 [cf. TPS IV, 21-23].

past generations, enlarge his sense of values, prepare him for a career; and by bringing about friendly intercourse among pupils of varied ability and status, promote an attitude of mutual understanding. The school, moreover, creates a kind of center in whose activities and progress families, teachers, the various associations that promote cultural, civic and religious life, civil society, and the human community as a whole should share.

Theirs is a noble and important vocation, then, who undertake the task of education in schools, assisting parents in the fulfillment of their duty, and acting in place of the human community. It is a vocation which demands special gifts of mind and heart, most careful preparation, and an unfailing readiness to renew and adapt.

6. Parents have the primary and inalienable duty of educating their children, and must enjoy true freedom in choosing schools. Public authority, therefore, whose part it is to watch over and defend the liberties of its citizens, should, in the interest of distributive justice, take care that public assistance is dispensed in a way that enables parents to choose schools for their children according to their conscience, with genuine freedom.²⁰

It is for the state, however, to see to it that all its citizens have the possibility of access to a due share in culture, and are give the necessary preparation for exercising their civil duties and rights. The state, therefore, must safeguard the right of children to an adequate scholastic education; must be on the watch to insure capable teachers and high standards in studies; must look after the pupils' health, and in general promote the entire work of schools. In all this the state should have in view the principle of subsidiary function, excluding, therefore, any monopoly of schools; for this is hostile to the natural rights of the human person, to the progress and spread of culture itself, and to the peaceful association of citizens and the pluralism that now has force in many societies.²¹

²⁰ Cf. Third Provincial Council of Cincinnati, A.D. 1861: *Collatio Laccensis* III, col. 1240, c/d; Pius XI, *Encyc. letter Divini Illius Magistri*, loc. cit., pp. 60, 63 ff.

²¹ Cf. Pius XI, *Encyc. letter Divini Illius Magistri*, loc. cit., p. 63; *Encyc. letter Non Abbiamo Bisogno*, June 29, 1931: *AAS* 23 (1931), 305; Pius XII.

The sacred Council urges the faithful freely to offer assistance in discovering suitable educational methods and programs of study, and in the training of teachers capable of educating the young on right lines; especially through parents' associations they should assist the entire work of the school, above all, the moral education that it has to provide.²²

Religious education

7. The Church is well aware of her grave duty to take diligent care of the moral and religious education of all her children. She must therefore be ready with special interest and help for those numerous children who are being taught in non-Catholic schools. She cares for them through the witness of the lives of those who teach and guide them; through the apostolic activity of their fellow-pupils;²³ above all, through the ministry of priests and laity who give them the doctrines of salvation—adapting their approach to age and circumstances—and provide spiritual help as opportunity and the realities of the situation suggest.

She reminds parents of their grave obligation to make all arrangements, or even to demand them, that their children may be able to enjoy such helps, their Christian and secular formation progressing together harmoniously. The Church praises those authorities and civil societies which take into account the pluralism of modern society, and support due religious liberty, helping families so that the education of the children in all schools may be given according to their own moral and religious principles.²⁴

Letter of the Secretariat of State to the 28th Italian Social Week, Sept. 20, 1955: *L'Osservatore Romano*, Sept. 29, 1955; Paul VI, Allocution to the Association of Italian Christian Workers, Oct. 6, 1963: *Encicliche e Discorsi di Paolo VI*, vol. 1, Rome (1964), 230.

²² Cf. John XXIII, Message for the 30th anniversary of the encyclical *Divini Illius Magistri*, Dec. 30, 1959: *AAS* 52 (1960), 57.

²³ The Church also considers it apostolic action of great worth when Catholic teachers and associates work in these schools. Cf. Second Vatican Council, schema of the Decree on the Lay Apostolate (1965), nos. 12 and 16.

²⁴ Cf. Second Vatican Council, schema of the Declaration on Religious Liberty (1965), no. 5.

The Catholic school

8. The Catholic school in a particular way manifests the Church's effective presence in the scholarly area. No less than other schools it pursues cultural aims and the formation of young people to civilized standards. But its own special characteristic is to create in the school community an atmosphere animated by the Gospel spirit of freedom and charity; it helps the young to combine personal development with growth as the new creatures that Baptism made them; in the end, it makes the message of salvation the principle of order for the whole of human culture, so that the knowledge which pupils gradually acquire of the world, of life, and of man, enlightened by faith.²⁵ Thus while the Catholic school is open, as it should be, to the requirements of human progress, it educates its pupils effectively to promote the good of society on this earth, and prepares them for services for the extending of God's kingdom. By the practice of an exemplary, apostolic life they can become a salutary leaven in the human community.

The Catholic school can contribute a great deal toward the fulfillment of the mission of the people of God, and can be of service in dialogue between the Church and the community of mankind, to their mutual benefit. It retains its great importance, therefore, even in modern conditions. This sacred Council, then, proclaims once more the Church's right, made clear already in many documents of the magisterium,²⁶ freely to found and control schools of all types and grades. The Council calls to mind that the exercise of this right contributes most powerfully to the defense of freedom of conscience and of parental rights, as well as to the progress of culture itself.

²⁵ Cf. First Provincial Council of Westminster, A.D. 1852: *Collatio La-censis* III, col. 1334, a/b; Pius XI, Encyc. letter *Divini Illius Magistri*, loc. cit., p. 77 ff.; Pius XII, Allocution to the Bavarian Association of Catholic Teachers, Dec. 31, 1956: *Discorsi e Radiomessaggi*, vol. 18, p. 746 [cf. *TPS* IV, 21-23]; Paul VI, Allocution to members of the Federation of Institutes Dependent on Ecclesiastical Authority, Dec. 30, 1963; *Encicliche e Discorsi di Paolo VI*, vol. 1, Rome (1964), 602 ff.

²⁶ Cf. especially the documents mentioned in footnote one; this right of the Church is also proclaimed by many provincial councils and in the most recent declarations of several episcopal conferences.

Responsibilities of teachers

Teachers should remember that they are principally responsible for a Catholic school's ability to put into effect its aims and projects.²⁷ Their preparatory training, then, should be made with particular care, to insure that they possess both secular and religious knowledge, attested by suitable diplomas, and have acquired educational skill matching the latest discoveries in this field. Charity for one another and for their pupils should be a dominating force in their lives; filled with the spirit of the apostolate, they should bear witness by their lives and teaching to Christ, the one great Teacher. They should work hand-in-hand with parents; together with them they should, in all the work of education, take into account difference of sex, and the different purpose proper to each sex established in the family and in society by divine Providence. They must be at pains to stimulate the personal activity of the pupils themselves; and when the school course is finished, they should follow it up with advice, friendship, and the establishment of special associations rich in true ecclesial spirit. The sacred Council declares the ministry of these teachers to be an authentic apostolate, one most suited and necessary to our time, and a genuine service rendered to society at the same time. The Council reminds Catholic parents of their duty to entrust their children, when and where they can, to Catholic schools, which they are bound to support according to their means, and with which they must collaborate for their children's good.²⁸

Adapting schools to modern conditions

9. Such is the pattern of the Catholic school to which all schools in any way dependent on the Church should, as far as possible, con-

²⁷ Cf. Pius XI, Encyc. letter *Divini Illius Magistri*, loc. cit., p. 80 ff.; Pius XII, Allocution to the Catholic Association of Italian Teachers in Secondary Schools, Jan. 5, 1954: *Discorsi e Radiomessaggi*, vol. 15, pp. 551-556 [cf. *TPS* I, 11-15]; John XXIII, Allocution to the sixth congress of the Italian Association of Catholic Teachers, Sept. 5, 1959; *Discorsi, Messaggi, Colloqui*, I, Rome (1960) 427-431 [cf. *TPS* VI, 81-84].

²⁸ Cf. Pius XII, Allocution to the Catholic Association of Italian Teachers in Secondary Schools, Jan. 5, 1954, loc. cit., p. 555 [cf. *TPS* I, 14-15].

form; though the Catholic school may take different forms according to local conditions.²⁹ The Church has a deep affection, certainly, for the Catholic schools which, especially in the territory belonging to new Churches, are attended by non-Catholic as well as Catholic pupils.

In the establishment and organization of Catholic schools, the demands of modern times must be met. While, therefore, schools of lower and middle grade (primary and secondary schools), which are the basis of education, must still be encouraged, those that modern conditions particularly require are also to be considered important; technical and professional schools,³⁰ for instance; institutes for adult education, social welfare institutions for defectives who need special care, and colleges in which teachers are trained both for religious teaching and for other subjects.

The sacred Council earnestly exhorts the pastors of the Church and all the faithful to spare no sacrifice in order to help Catholic schools fulfill their duty perfectly; above all the duty to care for the needs of the poor, those deprived of the help and affection of a family, and strangers to the gift of faith.

Catholic colleges and universities

10. The Church's zealous care extends also to schools of higher grade, especially universities and colleges. Indeed, in those that are dependent on her, her overall intention is that the individual subjects should be developed according to their own proper principles, particular method, and proper freedom of scientific inquiry. In this way a progressively more profound understanding of these subjects may be acquired; and, as careful and attentive consideration is given to the latest modern questions and research, a more profound vision may result of how faith and reason work together towards the one truth. In this matter the Doctors of the Church, especially St. Thomas Aquinas, have

²⁹ Cf. Paul VI, Allocution to the International Office of Catholic Education, Feb. 25, 1964; *Encicliche e Discorsi di Paolo VI*, vol 2, Rome (1964), 232.

³⁰ Cf. Paul VI, Allocution to the Christian Association of Italian Workers, Oct. 6, 1963: *Encicliche e Discorsi di Paolo VI*, vol. 1, Rome (1964), 229.

led the way.³¹ Thus in the total pursuit of higher culture may be created a kind of public, permanent, and all-pervasive presence of the Christian mind; and the students of these institutions may be formed into men and women truly outstanding in learning, ready to take up the more important duties of society, witnesses of the faith in the world.³²

In Catholic universities in which no faculty of sacred theology exists, there should be an institute or chair of sacred theology, that can provide lectures suited also to lay students. Since the main progress of the sciences is secured through specialized research of considerable scientific importance, the utmost support should be given in Catholic universities and colleges to institutes primarily serving the promotion of scientific research.

The sacred Council strongly recommends the promotion of Catholic universities and colleges, suitably distributed throughout the world, though distinction in the academic sphere should be more evident than mere number. Entrance should be made easy for pupils whose promise is greater than their modest means, especially for those coming from the newly emerging nations.

The fortunes of society and of the Church herself are closely bound up with the progress of young people engaged in higher studies.³³ The pastors of the Church should not only be unsparing in their care for the spiritual life of students attending Catholic universities, but should

³¹ Cf. Paul VI, Allocation to the International Thomistic Congress, Sept. 10, 1965: *L'Osservatore Romano*, Sept. 13-14, 1965.

³² Cf. Pius XII, Allocation to teachers and students of French Institutes of Catholic Higher Education, Sept. 21, 1950: *Discorsi e Radiomessaggi*, 12, pp. 219-221; Letter to the 22nd congress of Pax Romana, Aug. 12, 1952: *Discorsi e Radiomessaggi*, 14, pp. 567-569; John XXIII, Allocation to the Federation of Catholic Universities, April 1, 1959: *Discorsi, Messaggi, Colloqui*, I, Rome (1960), 226-229 [cf. *TPS* V, 388-390]; Paul VI, Allocation to the Academic Senate of the Catholic University of Milan, April 5, 1964: *Encicliche e Discorsi di Paolo VI*, vol. 2, Rome (1964), 438-443.

³³ Cf. Pius XII, Allocation to the academic senate and students of the University of Rome, June 15, 1952: *Discorsi e Radiomessaggi*, 14, p. 208: "The direction of tomorrow's society lies principally in the minds and hearts of today's university students."

be concerned about the spiritual formation of all their children: after joint consultation among the bishops, they should see to the provision of Catholic associations and university associations and university centers in non-Catholic universities too, where priests, Religious, and laity, carefully chosen and trained, may always give spiritual and intellectual assistance to university students. The more able students in Catholic or other universities who show an aptitude for teaching and research should be trained with special care, and encouraged to take up teaching posts.

Importance of the sacred sciences

11. The Church looks for great benefits from the activity of the faculties of sacred sciences.³⁴ To them she entrusts the highly important task of preparing their students not only for the priestly ministry, but in most cases either for teaching in centers of higher ecclesiastical studies, or for the advancement of these studies by their own personal efforts, or for the more difficult tasks of the intellectual apostolate. It is incumbent upon the faculties themselves to carry out deeper research in the various fields of sacred studies. This research should produce an ever more profound understanding of sacred Revelation, more fully open up the heritage of Christian wisdom handed down by our predecessors, promote dialogue with our separated brethren and non-Christians, and provide answers to questions that arise from the development of doctrine.³⁵

Ecclesiastical faculties, therefore, after due revision of their own rules, should earnestly encourage the sacred sciences and those connected with them. Using up-to-date methods and aids, they should set their students to research of a high standard.

³⁴ Cf. Pius XI, Apost. constitution *Deus Scientiarum Dominus*, May 24, 1931: AAS 23 (1931), 245-247.

³⁵ Cf. Pius XII, Encyc. letter *Humani Generis*, Aug. 12, 1950: AAS 42 (1950), 568 ff. and 578; Paul VI, Encyc. letter *Ecclesiam Suam*, part III, Aug. 6, 1964: AAS 56 (1964), 637-659 [cf. TPS X, 275-292]; Second Vatican Council, *Decree on Ecumenism*: AAS 57 (1965), 90-107 [cf. TPS X, 174-185].

Collaboration in scholastic matters

12. Collaboration at diocesan, national, and international level is an ever more pressing need, and is in fact gaining strength: it is most necessary also in scholastic matters; no pains should be spared, therefore, to foster useful collaboration among Catholic schools, and to promote the collaboration between them and other schools which the good of the whole human community requires.³⁶

From greater coordination and friendly cooperation the fruits gained will be richer and most obvious in the sphere of academic institutes. In every university, then, the various faculties should help one another, as their purpose allows. The universities themselves, too, should join in common endeavor, together promoting international meetings, distributing research, communicating its findings to one another, making temporary exchanges of professors, and in general encouraging whatever enlarges their work of assistance

CONCLUSION

The sacred Council makes an urgent appeal to young people themselves to be ready, with generous hearts, to take up educational work—a task of outstanding importance, as they realize—especially in those areas where the education of youth is in jeopardy through lack of teachers.

The Council professes its deep gratitude towards the priests, the Religious, both men and women, and the laity, who labor with Christian dedication of self at the noble work of education, and in schools of every type and grade. They are urged to persevere generously in their chosen duty, continuing to instill into their pupils the spirit of Christ; let them endeavor to excel in the art of teaching, and in zeal for knowledge, in order not only to forward the internal renewal of the Church but also to preserve and increase her beneficent influence in the modern world, in the intellectual world above all.

³⁶ Cf. John XXIII, Encyc. letter *Pacem in Terris*, April 11, 1963: *AAS* 55 (1963), 284 et passim [cf. *TPS* IX, 33].

Each and everything said in this Declaration has met with the approval of the Fathers of the Sacred Council. And We, by the Apostolic power handed on to Us by Christ, together with the Venerable Fathers, approve them, declare them, and establish them in the Holy Spirit; and We command that what has thus been decreed by the Council be promulgated for the glory of God.

Rome, at St. Peter's, October 28, 1956. I, PAUL, Bishop of the Catholic Church *The signature of the Fathers follow.*

DOCETE OMNES GENTES

"Furthermore, it is a dogma of faith that no one can be saved outside the Church. Nevertheless, those who are invincibly ignorant of Christ and his Church are not to be judged worthy of eternal punishment because of this ignorance. For they are innocent in the eyes of the Lord of any fault in this matter. God wishes all men to be saved and to come to a knowledge of the truth; and if one does what he can, God does not withhold the grace for him to obtain justification and eternal life. But no one obtains eternal life if he dies separated from the unity of faith or from communion with the Church through his own fault. If anyone is not in this ark while the flood rages, he will perish. Therefore, We reject and detest that irreverent and irrational doctrine of religious indifferentism by which the children of this world, failing to distinguish between truth and error, say that the gate of eternal life is open to anyone, no matter what his religion." VATICAN I, (*Schema on the Church of Christ*).

COLL. LACEN. (*De Ecc. Christi*, VII).

NOTES ON THE
 "DECLARATION ON CHRISTIAN EDUCATION
 OF VATICAN COUNCIL II"

The *Preparatory Commission* on Education prepared in March 1962, a text on "Catholic Schools", which in June of the same year, the *Pontifical Central Commission* returned with criticisms and suggestions for further studies. The *Preparatory Commission* resubmitted a revised document on July 9, 1962.

At the first meeting of the Vatican Council II, all Commissions in-charge of preparing the agenda for the Council were replaced by Counciliar Commissions. The *Counciliar Commission on Seminaries, Studies, and Catholic Education* met for the first time on December 3, 1962 to prepare a new text on education, to be incorporated in the constitution on "The Church." This text was finalized in February and March of 1963 with the title of "Constitution on Catholic Schools." Copies of the same were sent to bishops who returned them to the *Counciliar Commission* in due time with criticisms and suggestions for additions, omissions, and other changes.

At the beginning of 1964, a new redaction incorporating the suggestions of the bishops was submitted again. By January 23, the *Coordinating Commission* of the Council ordered that the *schema* be reduced to a "Votum" and by April, that it be reduced to "Propositions on Catholic Schools" which were to be voted upon by the Council General Assembly without previous debate. These "17 Propositions" were distributed for study to the Council Fathers in the summer of 1964. This new document and the plans about it met with general disapproval even in the meeting of the *Commission on Education*. On October 5, 1964, the *Commission* presented a new text under the title of "Declaration on Christian Education" which was the document presented to the debate by the Fathers on November 17-19, 1964. The Council Fathers, in general, were in favor of the text but there were many interventions,

both oral and written, asking for deletions, additions, and changes all intended to show more clearly the standing of the Church in relation to education.

The *Councilar Commission on Seminaries, Universities and Catholic Schools* held a plenary assembly in Rome from April 26 to May 3, 1965 to draw the final text, embodying the suggestions and amendments presented during the debate in the previous sessions of November 1964. This new and final document, which consists of a Prologue, twelve main Sections, and a Conclusion, was submitted for final voting on October 13 and 14, 1965. The final vote on the text was 2,290 to 35.

Looking over the history of this document one feels a little disquiet to perceive the dissatisfaction, shall we call it, of the Fathers with several sections. The dissatisfaction would be natural if we had expected the Council to issue a complete study on education and its multifarious aspects; but this was not the purpose of the Council, as the education problem in itself is very wide and besides presents different problems in every nation. The purpose of the Council, as stated clearly in its Prologue, was to declare "certain fundamental principles of Christian education, especially in schools." The Council itself proposed a sound way for further and particular applications of the different educational circumstances by creating a post-councilar *Commission* and letting the Episcopal Conferences devise their practical applications: "These principles will have to be developed at greater length by a special post-councilar Commission and applied by Episcopal Conferences to varying local situations." The Declaration also suffers from some lack of organization; hence there are repetitions and, at times, a lack of logical consistency.

For example, in No. 10, the second part of the second paragraph is out of context. I think its proper place should be in the first paragraph which deals with "scientific inquiry." The fourth paragraph of the same No. 10 reminds the pastors of their duties to attend to the spiritual and moral care of Catholic students in non-Catholic universities practically a repetition of No. 7, first paragraph.

Other instances of restatements are as follows: the role of the Church in education is mentioned in the Prologue, Nos. 2, 3, 4, 7, 8,

and 9; the intervention of the State in Education in Nos. 1, 3, 5, 6, and 7; the rights and duties of parents in Nos. 3, 6, 7, 8, the role and commendations of teachers in Nos. 3, 5, 6, 7, 8, 10 and in the Conclusion; the duties of pastors and of the faithful in Nos. 1, 2, 6, 9, and 10. Of course with so many references in different places, small wonder that there are some repetitions that could have been avoided if the text were better organized.

In No. 9, second paragraph, we read: "Though primary and secondary schools [Catholic Schools], the foundation of education, must still be fostered, great importance must be attached to... professional and technical schools..." This statement appears to insinuate that in the future, primary and secondary Catholic schools may not be given the importance they now seem to enjoy, a probability that is farfetched. In the same number, we find: "the Church considers very dear to her heart those Catholic schools, found especially in the areas of the new churches, which are also attended by students who are not Catholics." What about those Catholic schools found in the Christian countries and in other areas of the world, which are gladly and widely open to non-Catholics? Aren't they as endearing to the Church?

The whole Prologue, Nos. 4, 9 and 10 are especially involved and belabored.

In spite of these and other minor shortcomings showing only that the Document was put together by a committee composed of too many members, the Declaration is a happy and momentous step forward to the clarification of *the christian principles of education*. We find, for example, a very good working definition of the aims of a true education in No. 1, while No. 2 is a full explanation of what is meant by christian education. I find No. 2 as well as No. 3, which deals with Christian education that only a practical Christian family can impart to the children, by far, the best and most inspiring of all the sections of the Declaration. In No. 5, we have a quite satisfactory description of the purpose of a school; in No. 8 "the proper function" of a school that is truly Catholic; and finally in Nos. 10, 11, and 12, the delineation of the ideal Catholic college and university.

Catholic teachers may consider this declaration as a special tribute of admiration and gratitude of the Synod towards them, especially No. 5, 7, 8, and the whole Conclusion. Teachers are the trustees of the parents (No. 3), "representatives of the human community" (No. 5), and "witnesses to Christ, the unique teacher" (Nos. 7 & 8).

There are, however, some points that require, in my opinion, further clarification which I am positive the Church will render in later documents. First is the extent of the right of young people to choose suitable careers for themselves together with the rights and duties of the educands and of the teachers. It is about time that we stop thinking that the teachers work only "in loco parentis." They are also delegated by society and furthermore they have their own preparations and qualifications which constitute them as the authority within the confines of the classrooms.

In the second place, it is timely that the word *education* be clarified in order to avoid confusion. Strictly speaking, neither the family nor the Church, nor the State is an educational institution in the formal, academic sense of the term, although all three are duty-bound to impart some form of education. The parents are responsible for giving their children a religious, moral, and social upbringing; the "mandate" of the Church is to proclaim "the mystery of salvation to all men"; and the role of the State is to arouse the civic consciousness of its citizens and to provide facilities for their temporal betterment, cultural upliftment, national as well as international security, etc.

To illustrate: in different parts of the Declaration (prologue, Nos. 3, 4, 7, 8, and 9), the Church enumerates the various reasons why She is entitled "freely to establish and to conduct schools of any type and level" (No. 8). No one can deny the Church her right to open Seminaries, Faculties of sacred sciences, and Catechetical schools. It does not follow, nonetheless, that She is entitled to open schools for purely secular subjects unless by "the Church" is meant qualified, competent, Catholic teachers, ecclesiastics, or otherwise, who can open and conduct schools guided by Christian principles. Interpreted thus, the Statements of the Declaration, as such, are true beyond any rational doubt.

It also seems that the role of the State in education, according to the Document is only *subsidiary*: "certain rights and duties belong indeed to civil society whose role is to direct what is required for the common temporal good... according to the *principle of subsidiarity*, when the endeavors of parents and other societies are lacking, to carry out the work of education in accordance with the wishes of the parents; and, moreover, as the common good demands, to build schools and institutions" (No. 3). "But it (the State) must always keep in mind the *principle of subsidiarity* so that there is no kind of school monopoly, for this is opposed to the native rights of human person, to the development and spread of culture, to the peaceful association of citizens and to the pluralism that exists today in ever so many societies" (No. 6).

If it is accepted that the Government or the State or "civic society" has a duty to help parents in the education of their children, it seems logical to grant to the Government a middle ground between a purely *subsidiary* role as stated and a *monopoly* on education.

Let all educators profit from the Declaration.

ANTONIO GONZALEZ, O.P.

BUT THEY THAT ARE LEARNED

"And at that time shall thy people be saved, every one that shall be found written in the book. And many of those that sleep in the dust of the earth, shall awake: some unto life everlasting, and others unto reproach, to see it always. But they that are learned shall shine as the brightness of the firmament: and they that instruct many to justice, as stars for all eternity", Dan. 12, 1-3.

COMMUNION IN HOSPITALS*

Since 1929, the Sacred Congregation of rites had always sought to modify and simplify the rather long rite of administering holy Communion to the sick staying in distinct rooms of the same hospital building. In the *Instruction* of the S.C.R. of that year, a change was introduced which to the effect was like this: the prescribed prayer *before* Communion were to be recited only in the *first* room and then Communion was to be distributed to the sick in other rooms. The prayers *after* Communion were to be recited in the *last* room. In the intermediate rooms therefore, and for every Communion the following prayers were to be recited: *Misereatur, Indulgentiam, Ecce Agnus* and once the *Domine non sum dignus*. This Instruction later on was inserted in the Roman Ritual, tit. V, cap. V, n. 28.

Last February 14, 1966, the same Congregation further introduced another change tending to shorten and simplify the rite of administering holy Communion of the sick in hospitals. The nature and extent of the change embrace these three points:

- 1.—In hospitals of one building and one oratory, the priest may recite the prescribed prayers before and after holy Communion in the oratory itself, and then distribute communion throughout the same building, even among patients confined in distinct rooms, using the simple formula of Communion (Cfr. S.C.R., *Cum hac nostra aetate*, 14 februarii 1966, n. 1).
- 2.—If the hospital is a complex of buildings, and each building has an oratory for itself, then the priest should follow point n. 1, i.e. the

* Sacra Congregatio Rituum, AAS, 58 (1966), 525-526.

prescribed prayers before and after should be done in each oratory of the individual building. (Cfr. Ibid. n. 2).

- 3.—If the hospital has a complex of buildings, but with only one oratory, after reverently taking the Holy Eucharist from the oratory, he may carry it to the first room, and there, placing the consecrated hosts on a decently prepared table, recite the prescribed prayers before and after Communion (cfr. Ibid. n. 2). If there is no oratory altogether, the procedure will have to be substantially the same (Ibid. n. 2).

In the *Commentary* to this Decree given in *Notitiae* 23 (Nov. 1966), pp. 326-329, there is a clear reminder that this simplification of the rite for administering holy Communion does not extend “quoad deferendi Ss.mum Sacramentum”, and therefore the actual legislation on this precise point had not changed.

THE STIPEND OF A CONCELEBRATED SUNG MASS

The Ritus Servandus for concelebrated Mass states: “The individual celebrants may lawfully take a stipend in accordance with the norm of law. “(n. 10). Now the question is asked:” May individual celebrants also lawfully take a *peculiar* stipend for a *concelebrated sung Mass*?

The official ruling rendered by the Sacred Congregation of the Council as communicated to the Secretary of the Sacred Congregation of Rites, Mons. Ferdinando Antonelli, dated April 18, 1966, is as follows:

ONLY THE PRINCIPAL CELEBRANT, and not the other concelebrants in a concelebrated sung Mass may take the peculiar stipend of the Mass to be sung. The reason is because, unless the contrary is expressly indicated, the intention of the offerer in offering a stipend for a sung Mass is presumed ordinarily that it be celebrated individually. (S.C. Concilii; Cfr. *Notitiae*, 23 (Nov. 1966), p. 330).

L. LEGASPI, O.P.

PHILIPPINE HIERARCHY

NEW FIELDS AND NEW PASTORS

In this issue of the *BOLETIN ECLESIASTICO* we are honored to present the Pontifical Documents creating two new fields of apostolic action here in the Philippines and the appointment of new Pastors.

The Apostolic Prelature of Davao has been raised to the status of Diocese, with Mgrs. Clovis Thibault, P.M.E., former Apostolic Prelate as its first Bishop, while the Apostolic Prelature of Bayombong, in the Province of Nueva Vizcaya, is of new creation, its territory being taken from the Diocese of Tuguegarao and with Mgrs. Alberto van Overbeke, C.I.C.M., as its first Apostolic Prelate. Mgrs. Overbeke was officially installed on Jan. 4, 1967. Among the recently appointed Prelates we have the Rt. Rev. Mario Baltazar, O.P., Apostolic Prelate of the Prelature of Batanes and Babuyanes. The installation ceremonies of the new Prelate took place in the Church of Santo Domingo in Basco, Batanes, on Jan. 7, 1967.

In announcing the creation of the new apostolic fields of action as well as the appointment of the respective Pastors the *Boletin Ecclesiastico* hopes and prays that the new Pastors may have many years ahead and that the evangelical message may travel far and wide and reach all the corners of the new ecclesiastical territories.

For the records of the Church in the Philippines we publish herebelow the pertinent Pontifical Documents, while in next issue we hope to publish those of the new Bishops recently appointed by the Holy See.

I

SACRA CONGREGATIO CONSISTORIALIS

DECRETUM ERECTIONIS DIOECESIS DAVAENSIS

PAULUS EPISCOPUS SERVUS SERVORUM DEI

ad perpetuam rei memoriam.

CATHOLICAS RES magna in Davaensis praelaturae finibus hactenus, Deo favente, incrementa habuisse causa est praecipua cur postulationi venerabilis fratris Clodovaei Thibault, Episcopi titulo Canathensis et Davaensis Praelati Ordinarii, accedendum esse censuerimus, qua scilicet ab Apostolica Sede petiit ut sua Sedes ad dioecesis gradum eveheretur. Non dubitavimus enim fore ut eiusmodi dignitatis accessione vel maiores oriri possent ibi locorum pastoralium laborum fructus. Post ideo auditum venerabilem fratrem Carolum Martini, Archiepiscopum titulo Abaritanum et in Philippinis Insulis Apostolicum Nuntium, deque sententia venerabilium fratrum Nostrorum S.R.E. Cardinalium Sacrae Congregationi Consistoriali praepositorum, sequentia decernimus. Praelaturam DAVAENSEM ad gradum et dignitatem dioecesis attollimus, eodem nomine iisdemque servatis finibus, quibus in praesens terminatur. Sedem suam Episcopus in urbe vulgo Davao cognominata statuatur, magisterii vero episcopalis cathedram in templo ibidem exstante, Deo dicato in honorem Sancti Petri Apostoli, quod cathedrale dehinc habebitur cunctisque fruatur iuribus et privilegiis congruis. Sacer autem Praesul praeterquam quod iusta iura ad normam codicis iuris canonici habebit, officiis etiam et obligationibus obstringetur, quae sunt residentium Episcoporum propria. Davaensem diocesim praeterea suffraganeam facimus metropolitanae Sedi Cagayanae et eius sacrorum Antistitem metropolitano iuri eiusdem Sedis archiepiscopi subdimus. Praecipimus etiam ut, dum Canonicorum collegium constitui ibi non possit, Consultores dioecesani ad normam sacrorum canonum eligantur, qui scilicet a munere cessabunt Canonicis rite delectis. Mensa episcopalis, quae dicitur, fiet Curiae emolumentis, pecuniis a fidelibus sponte oblatis iisdem bonis omnibus quae hucusque ad Davaensem praelaturam pertinerunt. Haec quae iussimus ut ad effectum perducantur curet venerabilis frater Carolus Martini, quem diximus, vel ab eo delegatus vir, dummodo sit in ecclesiastica dignitate constitutus. Qui vero negotium perfecerit congrua documenta exarari studeat ad Sacramque Congregationem Consistorialem quam primum mittat, de more signata sigilloque impressa. Hanc vero Constitutionem nunc et in posterum efficacem esse et fore volumus; ita quidem ut quae per eam docreta sunt ab iis quorum res est religiose serventur atque igitur per vim suam obtineant. Cuius Constitutionis efficacitati nulla, cuiusvis generis, contraria praescripta officere pote-

runt, cum per eam iisdem derogemus omnibus. Nemini praeterea haec voluntatis Nostrae documenta vel scindere vel corrumpere liceat; quin immo huius Constitutionis exemplis et locis, sive typis impressis sive manu exaratis, quae sigillum viri praeferant in ecclesiastica dignitate constituti simulque ab aliquo publico tabellione sint subscripta, eadem omnino habenda erit fides, quae huic haberetur si ostenderetur.

Datum Romae, apud S. Petrum, die undecimo mensis Iulii, anno Domini millesimo nongentesimo sexagesimo sexto, Pontificatus Nostri quarto. —I. T.—

Iacobus Aloisius Card. COPELLO
S. R. E. Cancellarius

Carolus Card. CONFALONIERI
S. Congr. Consistor. Pro-Praefectus

Franciscus TINELLO
Apostolicam Cancellariam Regens

Ionnes CALLERI Prot. Apost.

Eugenius SEVI Prot. Apost.

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II

DECRETUM ERECTIONIS PRAELATURAE NULLIUS BAYOMBONGENSIS

PAULUS EPISCOPUS SERVUS SERVORUM DEI

ad perpetuam rei memoriam.

PATRIS INSTAR, qui omni mente in ea cogitatione curaque versatur ut liberi sui omnem commoditatem prosperitatemque vitae habeant, Nos etiam, Petri successor cunctaeque christianae plebis moderator, in hoc omnia nostra studia, industriam, operam locamus ut sive dispositis quam aptissime Ecclesiarum finibus, sive prudentissimis dilectis Praesulibus, christiana gens prospera,

aequabili, perpetuaque fortuna uti possit. Quam ob rem, cum venerabilis frater Carolus Martini, Archiepiscopus titulo Abaritanus, idemque in Insulis Philippinis Apostolicus Nuntius, postquam venerabilem fratrem Theodulfum Domingo et Sabugal, Episcopum Tuguegaraoanum, sententiam rogavit, censuerit bene fieri, si ibi loci nova e territorio huius dioecesis Praelatura constituerentur, Nos consilio petito a venerabilibus fratribus Nos tris S.R.E. Cardinalibus Sacrae Congregationi Consistoriali praepositis, haec quae sequuntur, apostolica potestate decernimus. A dioecesi Tuguegaraoana territorium separamus, quo civili provincia Nueva Vizcaya constat, quodque terminatur: ad septemtrionem, limitibus duarum provinciarum civilium Isabella et Mountain Province; ad orientem, civilis provinciae finibus Quezon; ad occasum, duarum civilium provinciarum Mountain Province et Pangasinan; ad meridiem, denique, civilis provinciae Nueva Ecija. Hoc territorio novam Praelaturam efficimus, ab urbe vulgo Bayombong, in provincia nempe Nueva Vizcaya sita, **BAYOMBONG-ENSEN** appellandam. In eadem autem hac civitate Praelatus sedem statuet atque domicilium; cathedram vero suae potestatis in templo S. Dominici ponet, adhuc quidem paroeciali, in posterum vero praelaticio, factis scilicet iustis iuribus. Nova Ecclesia suffraganea erit Sedi Metropolitanae Novae Segobiae, cuius sacro Praesuli Praelatus Bayombongensis obnoxius erit. Qui, praeterea, operam dabit assiduam ut quam primum seminarium saltem minus condant ad clerum indigenam formandum, idque gravi praecepto. Cum vero iuvenes eo pervenerint aetatis ut sacrae theologiae et philosophiae incumbere debeant, ex iis qui fuerint meliores ingenio et pietate Roman mittantur, in Collegium Seminarium Philippinum. Mensam efficient tum Curiae emolumenta, tum fidelium collationes, tum congrua pars bonorum, si qua sunt, ad normam canonis 1500 C.I.C. De clero statuimus ut, his litteris ad exitum adductis, Sacerdotes Ecclesiae illi adscribantur in cuius territorio vel beneficium vel officium habeant; ceteri Sacerdotes, clerici Seminarii tirones, ei in qua legitimo domicilio degant. Censem postremo ut acta et documenta sive fideles sive res novae Sedis respicientia, ut primum fieri potest, ad eiusdem Curiam praelaticiam mittantur, religiose custodienda. Caterum venerabilem fratrem Carolum Martini legamus ut haec quae mandavimus exsequatur, vel per se ipse, vel per alium, quem voluerit. Re vero acta, documenta exarentur, quorum sincera exempla ad Sacram Congregationem Consistorialem cito mittantur. Hanc vero Constitutionem nunc et in posterum efficacem esse et fore volumus; ita quidem ut quae per eam decreta sunt ab iis quorum res est religiose serventur, atque igitur vim suam obtineant. Cuius Constitutionis efficacitati nulla, cuiusvis generis, contraria praescripta officere poterunt, cum per eam iisdem derogemus omnibus. Nemini praeterea haec voluntatis Nostrae documenta vel scindere vel corrumpere liceat; quin immo huius Constitutionis exemplis et locis, sive typis impressis sive manu exaratis, quae sigillum

virī praeferant in ecclesiastica dignitate constituti simulque ab aliquo publico tabellione sint subscripta, eadem omnino habenda erit fides, quae huic habetur, si ostenderetur.

Datum Romae, apud S. Petrum, die septimo mensis Novembris, anno Domini millesimo nongentesimo sexagesimo sexto, Pontificatus Nostri quarto.— I. T. —

Iacobus Aloisius Card. COPELLO
S. R. E. Cancellarius

Carolus Card. CONFALONIERI
S. Congreg. Consistor. Pro-Praefectus

Franciscus TINELLO
Apostolicam Cancellariam Regens

Ioannes CALLERI, *Pro. Apost.*

Eugenius SEVI, *Prot. Apost.*

Expedita die XXVI Nov. anno Pontif. IV
In Canc. AP. tab. Vol. CXXII N. 4

III

BULLA ELECTIONIS MSGR. C. THIBAUT IN EPISCOPUM DAVAENSEM

PAULUS EPISCOPUS SERVUS SERVORUM DEI venerabili fratri CLODOVAEO THIBAUT, adhuc episcopo titulo Canatheno, dioecesis Davaensis Episcopo electo, salutem et apostolicam benedictionem. Qui die undetricesimo mensis decembris, anno millesimo nongentesimo quinquagesimo quarto, praelaturam Davensem gubernandam suscepisti, tuaque profecto omnia teque ipsum, gentium Apostoli exempla secutus, ad Dei populum evangelica lege informandum impendisti, eiusdem Sedis, venerabilis frater, per Apostolicas Litteras "Catholicas res" ad dioecesis gradum hodie evectae, es Episcopus designatus. Ea enim Ecclesia cum plurimas per annos pastoralium laborum tuorum ager fuisset, nullum fuit dubium quin, sic ut hactenus, in posterum quoque tempus uberrimi ex operibus tuis provenirent fidelium animis fructus. De sententia ideo venerabilium fratrum Nostrorum S.R.E. Cardinalium, qui Sacrae

Congregationi Consistoriali praesunt, deque summa Nostra potestate Te vinculo solvimus Sedis titulo Canathenae et ad dioecesim transferimus DEVAENSEM, datis iuribus et privilegiis, impositis officiis et obligationibus, quae residentium Episcoporum ex iure communi sunt propria. Ad iura iuranda quod attinet, legibus ecclesiasticis praescripta, Te eadem potestate Nostra eximimus ab iterandis sive rituali catholicae fidei professione sive iure iurando fidelitatis erga Nos et Successores Nostros, contrariis quibuslibet non obstantibus. His denique litteris finem imponentes hortamur, venerabilis frater, ut omnem curam tuam omnemque diligentiam in regendo fidelium populo, curis tuis commisso, ponere pergas. Episcopali autem labori tuo benigne Christus faveat, sacrorum pastorum Pastor.

Datum Romae, apud S. Petrum, die undecimo mensis iulii, anno Domini millesimo nongentesimo sexagesimo sexto, Pontificatus Nostri quarto.— F.T.—

Iacobus Aloisius Card. COPELLO
S. R. E. Cancellarius

Franciscus TINELLO
Apostolicam Cancellariam Regens

Ioannes CALLERI, *Pro. Apost.*

Eugenius SEVI, *Prot. Apost.*

Expedita die XXVI Nov. a. Pontif. IV. Marius Orsini *Plumbator*
In Canc. Ap. tab. vol. CXXII N. 7

IV

DECRETUM ELECTIONIS MSGR. ALBERTI VAN OVERBEKE IN
PRAELATUM BAYOMBONGENSEM

PAULUS EPISCOPUS SERVUS SERVORUM DEI

DILECTO FILIO ALBERTO VAN OVERBEKE, adhuc Curioni ad templum S. Augustini, in pago vulgo Tagudin in archidioecesi Novae Segobiae, electo Praelato Ordinario recens conditae praelaturae Bayombongensis, salutem et apostolicam benedictionem. Nuperrime, id est quattuor ante dies, per lit-

teras apostolicas "Patris instar" novam in Philippinis Insulis Praelaturam constituimus, eo sane amore moti, quo beatus Petrus erga Christi gregem ageretur; quod facientes, id unice instituimus, ut nova quasi facie in ista nobilissima terra iniecta, haec et novus esset splendor lucis fons, et vivacis flammae, quae caritas, amor, studium aleretur, origo. Cui Praelaturae volentibus Nobis rite providere, visum est Te quam aptissimum esse tanto muneri tuendam qui non solum acri intelligentia praestares, verum etiam et rerum usum excelleres et pietate castissima in Deum emineres. Quibus consideratis, Te, consilio ante expetito a venerabilibus fratribus Nostri S. R. E. Cardinalibus Sacris Negotiis Consistorialibus praepositis, Praelatum creamus Sedis Bayombongensis quam diximus, dato nempe regimine omnique administratione tum rerum religiosarum tum bonorum omnium quae Ecclesia illa possidet, factis etiam honoribus atque oneribus quae tantae dignitati inhaerere solent. Qui antequam in tui muneris possessionem venis, sive fidei professionem facies, sive utrumque ius iurandum dabis lege praescriptum fidelitatis erga Nos et hanc Romanam Ecclesiam atque contra modernistarum errores, teste aliquo Praesule, qui sincere caritatis foedere Nobiscum coniungatur. Formulas autem ad quas iuraveris, tuo nomine scripto sigilloque impresso, ad Sacram Congregationem Consistorialem cito mitres. Beneficio, praeterea, quo adhuc fruitus es in archidioecesi Novae Segobiae, non amplius uti poteris, quod vacabit. De cetero, frater, Deum summa prece oramus, labori tuo tam faveat, ut sermo eius, seu sanctissima eius fides, apud vos "currat et clarificetur"—cf. Thess. 3,1, qua re nihil optatius, nihil utilius. Datum Romae, apud S. Petrum, die undecimo mensis novembris, anno Domini millesimo nongentesimo sexagesimo sexto, Pontificatus Nostri quarto. — F. T. —

Iacobus Aloisius Card. COPELLO
S. R. E. *Cancelarius*

Joseph ROSSI, Epus. Palmyren. *Prot. Apost.*

Franciscus TINELLO, *Regens*

Josephus DEL TON, *Prot. Apost.*

Expedita die III Dec. a. Pontif. IV

Marius Orsini, *Plumbator*

In Canc. Ap. tab. vol. CXXII n. 6

BULLA ELECTIONIS MSGR. MARI BALTASAR IN PRAELATUM
BATANENSEM ET BABUYANENSEM

PAULUS EPISCOPUS SERVUS SERVORUM DEI

dilecto filio MARIO BALTAZAR, Sodali Ordinis Fratrum Praedicatorum electo Praelato Ordinario Batanensi atque Babuyanensi, salutem et apostolicam benedictionem. Quoniam proprium est sacrorum Antistitum, sic ut Apostolorum, munus atque officium ut, iacto rete divinae praedicationis, homines capiant —cf. Mt. 4, 19—, idcirco Nos, quibus, tamquam beatissimo Petro, est divina voluntate omnis universi gregis data curatio, considerationem omnem, et ingenium, et cogitationes Nostras in id intendimus, ut scilicet, prudentissimis sapientissimisque Praesulibus assignatis, singulas ecclesias quasi ducibus instruamus, a quibus regantur, et patribus, a quibus diligantur, et magistris, qui rectae doctrinae sacramento captos homines renoventur. Quam ob rem, cum mortuo Peregrino De La Fuente, iam Praelatura Batanensis et Babuyanensis vacaret, oporteretque eidem debitum dare pastorem, Te censuimus bene posse tam excellenti Ecclesiae sanctae parti praesidere, qui dives virtute usuque rerum praeditus, certam spem facis Te esse cum magnum animorum fructu gubernaturum. Quae cum ita sint, de consilio venerabilium fratrum Nostrorum S. R. E. Cardinalium Sacrae Congregationi Consistoriali praepositorum, Te, dilecte fili, Praelatum Ordinarium nominamus perque has Litteras renuntiamus Sedi Batanensis et Babuyanensis, dato regimine, omnique administratione cum iuribus et oneribus iustis. Antequam autem in tui muneris venis possessionem, tuum erit cum fidei professionem facere lege praescriptam, tuum etiam utrumque ius iurandum dare: fidelitatis erga Nos et hanc Romanam Ecclesiam, atque contra modernistarum errores. Quorum sane formulas, tuo nomine subscripto atque sigillo impresso, item eius qui affuit iuranti sacri Praesulis, ad Sacram Congregationem Consistorialem cito mittes. Ceterum, dilecte fili, adeptus amplissimos sacerdotii gradus, iam dignitatem tuam decusque Ecclesiae sustineas, quae obtigit gubernanda. Quod facile assequeris, si pietatem, integritatem innocentiamque illibatam servaveris. Datum Romae, apud S. Petrum, die undecimo mensis Novembris, anno Domini millesimo nongentesimo sexagesimo sexto, Pontificatus Nostri quarto. — F. T. —

Iacobus Aloisius Card. COPELLO
S.R.E. Cancellarius

Franciscus TINELO, *Regens*

Joseph ROSSI, Epus, tit. Palmiren. *Prot. Apost.*
Iosephus DEL TON *Prot. Apost.*

Expedita die III Dec. anno Pontif. quarto

Marius ORSINI, *Plumbator*

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THE RT. REVEREND MSGR. MARIO BALTAZAR, O.P.
Prelate of Batanes and Babuyan

DOCTRINAL SECTION

Private Institutions of Higher Learning and Man-Power Development in the Philippines

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The Philippines is unique in Southeast Asia, or for that matter, all over the world, in the system of private education that it has evolved together with its system of public instruction.

Whereas in the other countries of Southeast Asia, institutions of higher learning are almost all exclusively State-run, the government maintaining, subsidizing and supervising higher education in the country, in the Philippines, education on the tertiary level is for the most part made possible through private initiative under the guidance and supervision of the Philippine Bureau of Private Schools.

In the last complete census made by the Bureau (for 1963-1964), it was found that the total enrollment of State-schools on the tertiary level (university, agricultural and vocational schools) was 59,960. The total enrollment for the private schools (universities, colleges, vocational and agricultural schools) on the same level was 412,028.

There are 17 State Colleges and Universities and 434 private Colleges and Universities in the Philippines.

Hence, approximately 15% of education on the tertiary level is State-supported; 85% is supported through tuition in private schools.

As a result of private initiative, the Philippines has the highest ratio in Southeast Asia of its population attending schools on the college and university level in relation to the total population. The ratio computed in 1964 was 1.5:100, a ratio second only to the United States.

Fully 1.5% of the total population is engaged in higher education. Moreover, the country has a 62.5% literacy record, second only to Japan in Asia. Considering that the Philippines ranks only eighth in Southeast Asia in socio-economic development, with a per capita annual income of \$140, this achievement is quite impressive.

While not yet reaching the ideal proposed by the Karachi Plan of 1960 to allocate 4.5% of the Gross National Product to education, the Philippine Government nonetheless allocates 3.2% of its Gross National Product (in 1965, the GNP was ₱20 billion or approximately \$5 billion) at present to maintaining the public educational system on all levels. This 3.2% of the GNP represents 27% of the entire National Budget of the Government; the National Budget in 1965 was ₱2 billion.

Were the State to take over the private colleges and universities in the Philippines, the drain on its meager resources would be catastrophic. Much of the allocation is spent in maintaining and operating the primary schools; because of the limited national income and the tax structure of the economy. State management of the private institutions of higher learning is impossible, unless enrollment is severely curtailed.

Curtailement of enrollment would mean the release of a colossal labor force presently incubating in schools and universities, a labor force which the economy would be unable to absorb.

Of the 32 million Filipinos in the country, more than 21 million are twenty-five years old and under. Already, the unemployment rate, estimated by the Secretary of Finance on November 17, 1966, is 10% of a total labor force of 10 million.

A cut-back in enrollment, besides being fraught with grave difficulties from a democratic point of view and from the natural rights of citizens to organize institution of learning, even in the name of quality education, would mean financial chaos.

The popularization of higher education in the Philippines, however, has not been an unmixed blessing. It has seen the expansion of private institutions of higher learning in terms of school buildings and properties but scarcely in terms of faculty development and research. There is conservation and transmission of knowledge, most of it Western based, but relatively little discovery of new knowledge. Education beyond the

Bachelor's degree is relatively undeveloped other than in the professions of law and medicine. In the schoolyear 1963-1964, only 8028 were enrolled in courses beyond the Bachelor's degree, most of them on a part-time basis. Most graduate students must still train abroad.

An equally grave drawback resulting from private initiative in higher education is that education has become a field of economic activity for some Filipino entrepreneurs. Rather than returning earnings from tuition into the institution for improvements, these earnings are used to compensate school owners for their initial expenditures. Financial considerations sometimes control enrollment, with consequent sacrifice of standards of admission and achievement.

With supply answering demand, certain professions have become congested with graduates whom the economy is unable to absorb in its labor force.

Thus, from women's colleges, there is a threatened over-supply of teachers; it is estimated that approximately 17,000 teachers will be needed by the educational system of the country in 1967. Presently, however, there are 12,000 candidates for education degrees.

Among the male students, there is an oversupply of commercial school graduates and liberal arts students, who in turn continue on to law and medicine.

The agro-industrial nature of the Philippine economy demands far more than the numbers enrolled in agricultural schools (1963-1964; 5460). Moreover, from a survey made by the former National Economic Chairman, Sixto K. Roxas, it was discovered that only 8% of agriculture graduates actually go into farming, the rest into teaching and technical agricultural work in laboratories.¹

The lure of white-collar professions has taken its toll in the development of technical education in the country. In the same census, it was discovered that almost 46,000 were enrolled in different engineering courses and only 8794 in the Government Trade Schools. In the

¹ See "Investment in Education—Philippine Experience," *Nation Building and the Private Schools* (Manila: Foundation for Private Education in the Philippines, Inc., 1965), p. 26.

same year, only 3062 graduated from the private schools of technology with engineering degrees and 125 from the State University at Diliman (the only State institution with fully developed engineering programs); 171 finished with Bachelor's degrees in Industrial Arts from the government school of Arts and Trades. The wastage in the engineering programs is alarming, because of the rigorous demands of the courses in Applied Science and the often, inadequate secondary school preparation for them. Of the graduates, fewer than a thousand qualify each year for the State Examinations licensing these graduates to practice their profession.

Thus, there is an oversupply of college graduates aiming for high-level positions as top administrators, managers, technologists and professionals and a serious lack of man-power for lower-level positions as accountants, senior clerks, small businessmen, supervisors of industrial plants.

Actually, by a process of elimination, graduate with Bachelor's degrees but talents, unable to qualify for high level positions, end up taking jobs on lower scales of the manpower hierarchy, even as junior clerks and cashiers, but rarely as craftsmen.

The time and expense deployed in preparing such men, however, would have been better expended for more purposive and beneficial results were proper direction given and better screening by the institutions themselves exercised.

Moreover, although medicine and nursing education have reached a remarkable degree of development in the Philippines, the country is still far from having achieved the necessary ratio for good health services in the country. Graduates of these professions do not have much incentive to stay in rural areas where their services are urgently needed; rather, they stay in urban areas, where there is already an oversupply of doctors and nurses. The consequent unemployment obtained in these professions has given rise to large-scale emigration to the United States, Canada, West Germany and Holland, and quite recently, Nigeria and Malaysia, where better remuneration has been promised.

This drain in intellectual resources in the medical sciences is paralleled by a similar drain in the country's foreign-trained Ph.D.'s. The lack of research facilities in the Philippines and the still-undeveloped

graduate programs on the master's and doctorate level as well as the relatively poor remuneration for services have caused talented and well-trained Ph.D.'s. to seek employment elsewhere. It has been estimated that almost 75% of medical doctors who train abroad never return permanently to the Philippines.

It is with the above data in mind, together with awareness of the increasing population of the Philippines, that man-power development, the chief aim of higher education, must be considered.

Present economic trends will continue, and while there is hope that the Philippines will surpass 1966's meagre 4.2% increase in GNP, it is unlikely that the State will be able to support higher education to greater extent in the immediate future.

Moreover, the rise in population (3.2% per year; 60 million in 1985) will mean more students of college age wanting to enroll in colleges and universities in the Philippines.

It is unlikely, too, that private institutions of higher learning in the Philippines, short of a dictatorial government, will accept State-control other than that of supervision with a view to maintaining and improving standards.

From the review in the first part of the paper, it is evident, that private education in the Philippines, while severely limited by resources and by economic factors, has made and will continue to make a significant and important contribution to the manpower development of the country.

Hence, for the continued development of higher education in the Philippines, it seems that the solutions to the problems of upgrading standards and meeting national needs are best met by tapping other sources of revenue and by devising flexible programs to allow of different types of training under the Bachelor's degree.

Tuition alone will be unable to support large-scale research so necessary for quality education; hence, outside sources in the form of philanthropic foundations within and without the country will have to be approached for aid. A Foundation for Private Education has been organized by a group of interested businessmen and educators with the end of soliciting help for private education from different business or-

ganizations in the Philippines; the American and Philippine Government have pledged to help set this foundation up by granting to it part of the War Damage fund approved by the American Congress for the Philippines. Recently, too, American Foundations have helped private institutions with well-established programs where in former years, aid was extended only to the State University. With State recognition of the role of private education in the Philippines, it would not be an unfounded hope for the State eventually to give land grants for support to deserving private institutions.

In line upgrading standards and improving the quality of education, the private schools of the Philippines have grouped themselves into an organization for mutual help, the Coordinating Committee of Private Education Association (COCOPEA). Moreover, the Philippine Accreditation Association of Schools, Colleges and Universities (PAASCU), modeled after similar accreditation associations in the United States, has been organized and has conducted surveys in those schools which have requested such a survey with a view to evaluating existing programs and facilities for greater self-improvement.

The planning of realistic programs to cater to the different talents and gifts of students actually attending private colleges and universities still needs the preparatory step to any planning, a well-conducted and scientifically based survey of man-power needs in all sectors of the Philippine economy so as to determine educational planning better. The reports given during the UNESCO-ECAFE Conference of Ministers of Education and Economic Planning in Bangkok in November of last year provided reports on the actual educational situation in the Philippines but no projections based on a scientific survey. And the UNESCO-IAU survey of higher education and development in Southeast Asia, released last year, merely gives guidelines for development. This survey, the result of which have already been compiled in a preliminary draft, was guided by the Asian Model as presented by UNESCO and was conducted by the Developmental Services Section of the Presidential Economic Staff.

Even without this scientific survey of manpower needs, however, the institutions of higher learning in the Philippines, through their guidance services, must direct the demand of student population from the

already congested professions to less appealing but necessary professions, especially in the fields of agriculture and technology and rural health services.

Better screening of candidates and the planning of programs towards the development of man-power in Category II (lower level professions) and the channeling of candidates towards such training programs would seem to be the solution to the manpower problem. It would not do, in the name of quality education, to deprive students of limited abilities from further education when they have the time and the resources to stay on for further training. Maximum training as far as facilities and resources allow should be encouraged, and legitimate desire for self-improvement not frustrated. Where the students, although of limited ability, are willing to stay on and study and to spend for their education, the answer would seem to be not depriving these of the opportunity for post-secondary education nor in lowering educational standards for the professions but in planning programs geared to their talents during which for the next four years their talents will be utilized and their potentials actualized.

The four-year post-secondary training program, normally culminating in the Bachelor's degree, would best be made flexible. It would even not be amiss, it seems to the author, to state that the concept of the Bachelor's degree, so sacred in the tradition of the West as pertaining to the gentleman's liberal education, should be evolved in the interests of adaptation to mean the culmination of even a technical and vocational course to meet the developmental needs of the country.

Hence, where a student shows decided lack of aptitude for the higher skills of applied science in engineering, rather than let the student drop out, look for a school of lesser academic standard to procure his Bachelor's degree, and perhaps waste his time and resources in a training program he is ill-fit for and the professional government examinations of which he will be unable to pass, why not direct him to a different type of technology course, perhaps more manually oriented, so that he can stay on for four years and acquire training for skills for which he is fit?

The projected Land Reform Program and the consequent expropriation of large sectors of land will necessitate a huge manpower force for the agricultural sector and the industrial sector, which will receive impetus from the capital freed from the land.

In this program, the State-run schools of agriculture, especially the University of the Philippines, where the International Rice Research Institute is located, have a key role to play in the supplying not merely of the technicians and applied scientists and specialists but in the training of lower-level manpower through programs immediately relevant to the problems of the farming sectors.

While the "brain drain" is deplorable and on a long-term basis harmful to the country as its best talent emigrates, still the natural right of the human person to emigrate must be respected. The "brain drain" will be controlled only by better motivation of students in the interests of patriotism and nationalism and better incentives for local talents to stay in the country through the raising of salary scales and the opening of new opportunities for research and creativity.

On a short term basis, the temporary emigration of doctors, nurses, and semi-skilled labor, while fraught with dangers from cultural displacement, is not without its economic advantages, as continuing income from these emigrants returns to the Philippines because of close family ties and the bilaterally extended family system of the Filipino. Already, even our teachers have found new outlets for their work in such areas as Laos and in the more remote areas of Canada.

In the educational planning that will result from the PES survey, the role of the private institutions of higher learning in the Philippines will not only be important but actually crucial.

Shall private education prove equal to the challenge of fulfilling its unique role in the Philippines?

The presence of representatives of these institutions at this ASAIHL seminar attests to the genuine desire of these private institutions to work in consonance with the goals of progress and to continue and enhance their important role in the growth and development of the Philippines.

Dangers of Family Planning as Applied in the Philippines

DR. J. C. BACALA

The term Family Planning is something laudable in the sense that it gives us an idea that family raising is truly a human act—well planned and verily decided after thorough deliberation. With this concept, there is nothing to oppose in this plan—in fact it is truly “Filipino” in the traditional manner, when raising a family, starting from courtship, marriage and child-bearing is not just based on whims or momentary carrices, but is a product of family decision, with conjoined responsibility as if it were a “patriarchal affair.”

Like the oriental trait of courtship, the selection of one's future mate is a thorough and slow decision, often times with family history reviewed before opinions are proffered. Marriage was also a long thought of decision, often after the groom works on trial in the household of the bride-to-be.

This is not mentioned to make appear that the arrangement was “ideal” but only to emphasize that matters of family-planning was indeed a responsible act.

However, the term, as now understood, is an off-shot of the Margaret Sanger substitute terminology of the old, unaccepted “birth-control” program. With this new numen, there was registered no opposition. In fact, it has been accepted almost anywhere—notwithstanding their unaltered methodology of birthcontrol.

Thus, family planning became “acceptable” as a term. At first the general meaning—from courtship, sex education, marriage, fertility and infertility studies, and child bearing—was always emphasized. But this cover-up soon showed its true color—contraception was its main ap-

proach. But public opinion was not ready for this. They had to hoist a banner that would make the process not only humanitarian but also scientific, if not imperatively necessary.

OVER-POPULATION

The ideas we long have received from Malthus of population growth out of proportion to our ability to sustain caught their eye's attention. Population studies and projections were made. Sooner than expected, projections were fanfaronaded as if it were already a fact. We were even scared that there will be no more room on earth — side by side we shall stand up for want of space. This bugaboo from a projection was drummed up, as if there were no other approach to its solution — as if science cannot cope with our need for more production, and better manufacture of things we need. Nobody talks about multistorey apartment houses or Empire State Buildings to house millions of people. Farm products which had to be controlled or stopped are not projected, on the other hand, famine and starvation in other lands are magnified in the news. The rich countries, instead of sending out their surplusses now advocate "birthcontrol". Instead of solving the problem of sustenance by harvests from farms and manufactures from factories, their solution was CUT DOWN population. And by what means?

EXAMPLES OF NEIGHBORING COUNTRIES

Advocates of this methodology point to example nations which have adopted family planning as the solution to their economic problems due to over-population. India and Japan have been centers of this type of family planning, and leaders come to preach the gospel of family planning, to us. Our willing leaders, if only to take advantage of travel and observation grants, also travel to these countries and observe, naturally, those methods and then come back, already exponents of these methods. If we judge their ways and pronouncement to what were done and said in India and Japan, we may as well foretell what next to happen to us, along the pattern of first five-year program (education, in-

formation and preparatory propaganda); second five-year program (contraception — by RHYTHM,(?) by IUCD (Intra-uterine contraceptive devices, now changed to deceive by dropping off the word “contraceptive” and call it simply IUD); and/or the Pill intake; and the third five-year program which would include legalization of abortion, sterilization of females and males, etc.

DANGERS OF THE PROGRAM

It is from the examples of other nations which took, swallowed and were victimized by the propaganda of this program (line, hook and sinker) that we can easily predict the next happenings. In a way of foretelling, it is not wrong to warn our people, our people who have different moral standards in life and whose culture has been Christian. The Philippine methodology, NOW is a mixture of the first five and the second five years program, and already we have seen so much immorality.

If we recall, the Indian Dr. Gore once came and managed to have herself “invited” to speak before associations to whom she preached the danger of over-population. Then, the Family Planning Association and later, by the Responsible Parenthood Association of the Philippines, the function of propaganda was continued. Every day, in the newspaper columns, in the news items, in radio broadcasts, magazine feature articles, etc. we were fed with the gruesome projection by the year 2000 that we shall be too many and no more rice to feed us. They picture the poverty-stricken families and purposely discard those that made good with a good number of children. Once there used to be “prizes” and “awards” for ten to fifteen children in a family. Now, they give this award to those to adopt their birthcontrol methods, as was done in India where people who get sterilized and those who take them to these centers, are paid a sum of money.

Among the dangers we can foresee in the family planning program as applied in the Philippines is the inversion of value. People are made to realize, and conclude, that we must stop the production of babies based on the rampant poverty of our Tondo-examples and squater-

land examples. BUT their way of stopping, is not to stop the MAKING of babies, but the KILLING of babies, or the AVOIDANCE of conceptions, even at immoral means.

Instead of solving these economic problems with economic ways we turn to baby-preventions, what was labelled once as "population-control" but without "copulation-control". Our youth are thereby exposed not only to the misbelief that we are already over-populated (which is not yet true in this country) but also to the way of thinking that parenthood is not anymore a welcome dignity in married life.

Then there is the danger of the erroneous philosophy that there is no evil in contraception as long as there is no abortion, or killing of unwanted babies. This idea will expose our very young to an abuse of sexual laxity. Out-of-marriage sexual exposures will multiply, be it among the unmarried or even among those already with their own families. With the too-open or over-education on the PILL young minds are misled to use this "medically advertised" and socially-advocated methods of preventing pregnancies, even at the sacrifice of virtue, of chastity, of purity and of the spiritual values in life. Let those advocates discover their very own daughters already victims of such methodologies, and they will change their minds. We need not wait for these to happen as they have already happened in many sectors.

Then, there is the danger of news distortion or information deception. Advocates of this family planning program in the Philippines quote some Catholic writers, even members of Vatican Committees when they express personal opinions in favor of some aspects of the family planning program. Thus they spread that such and such a Catholic writer, bishop or even a Cardinal has said so and so, but THEY DO NOT spread what the HOLY FATHER, Pope Paul VI who issued to stand on the tenets laid down by His Predecessor, Pope Pius XII, that such medications, when taken as a contraceptive is temporary sterilization, hence it is NOT ACCEPTABLE to morality.

There is the danger of losing family integrity in the country. Our families are closely knit in love and loyalty. Family traditions have kept well-knit units in a common bond of belonging. Once we open the floodgates of this pregnancy-preventive, families will find themselves in-

filtrated with infidelities, ending up in breakdown harmony, separation and divorce.

A very dangerous danger is yet to come, as it has already happened in India and Japan. Since these preventives of pregnancy, the pill and the IUD, are not sure cures, meaning, they are not perfect, there have been cases of unwanted or intolerable pregnancies. As a result of uncontrolled copulation, pregnancies increase in spite of these IUD's and the Pill. What happened in Japan? Legalized abortions. They abort by the thousands daily. By statistics, more than two million abortions have been reported, and not including the unreported cases. These sacrifice of innocent faultless lives (because the fault lies in the parents) has amounted to more than the war dead we so emotionally brood over in the last war. Why do we abhor death, in warfare, and welcome death by legal abortion?

In India, abortion is not yet legalized. But the very people who were lax enough to perform contraception have also been that loose to advice abortions. Thousands of unreported abortions in India have been cited, and already proceedings by the Family Planning Association there have been started to "legalize abortion" in India. In fact, the same groups have already practised sterilization of male and female, and, like in America, the society for voluntary sterilization will get organized as another front, under the same fund and backing.

These have happened already in other countries. Once we have accepted this mentality, the next expectation is legalization of abortion and eventually, voluntary sterilization. And we may not yet mention "Euthanasia", but it is on deck. Imagine these to happen in our Christian Philippines!

Another danger is the medical complication kept from our awareness. Most of these people keep silent about the increasing complications. In fact these methodologies, as IUD and the Pill, are presented as harmless. And yet, the Pill intake has led to many deaths in cerebro-vascular accidents, thrombo-embolisms, and even in the loss of femininity among the women of sensitive reactions. The IUD has already caused increasing cases of infections, bleeding, migration into the abdomen and other complications. These are kept silent and away from

popular awareness. Add to these the complications of criminal abortions. Must we remain complacent?

The Family Planning Program in the Philippines, although they ALSO advocate "rhythm" and work-up among the sterile couple, honestly dedicates more to contraception, (by any means) and win their followers, after mass propaganda and fear of population explosion, and distorted evaluation of the economic situation above and over moral values, and conditioning local minds by the glamour of foreign authorities who are endowed to come for the purpose, or by the sending out our local authorities or authorities-to-be, under the travel grants and endowments of Funds especially involved in this program, I repeat, the Family Planning Program, and its several satellite associations, have been hiding from our people the dangers of their methods, and, on the other hand, painted their way as the panacea to our ills, projected and actual.

Somewhere truth must prevail. By all means, goodness and Christian virtues must be defended. The Medical profession professes to prolong life (not kill lives), to allay pain and comfort the afflicted. We cannot be comforted if we have in mind the above dangers that lurk in every corner under the ways of the Family Planning Program in our country.

THE SILENT NIGHT OF MURDER

"If public-health reports were strictly truthful, they would reveal the shocking fact that an 'abortion epidemic' now grips the United States.

"Items:

"An estimated total 1 million 'criminal' abortions are performed in the U.S. each year...

"Illegal abortions are now the largest single cause of maternal death, claiming the lives of at least 500 American women..." NEWSWEEK, Nov., 14, 1966.

You And Your Parish

GUILLERMO TEJON, O.P.

Before you were admitted to the Cursillo you were required to get a recommendation from your parish priest. Most probably that surprised you a little. You had heard that the Cursillo was an international movement that surpassed the boundaries of parishes and even dioceses. And you thought: "why should I need a recommendation from my parish priest; or from any priest, for that matter? I just want to be a cursillista! Since when are recommendations necessary to do good?"...

Perhaps your parish priest accompanied you to the Cursillo House. He was your sponsor. And maybe on the way, feeling somewhat uneasy about it, you muttered to yourself: "why doesn't he leave me alone? I am not a child"... Once or twice he came to see how you were doing. And he was there singing for you in that unforgettable *mañana*...

In the Cursillo the organization of the Church was explained to you: the universal church headed by the Pope; the diocese, by the bishop; and the parish, by the parish priest. They said that you were church, that you were an apostle; and that your apostolic work was to be carried out under the guidance of the hierarchy, of your bishop. And that your parish priest was the representative of your bishop.

That was not all. Just before the end of the Cursillo you were told that the first thing that you were supposed to do when you left the Cursillo House was to report to your parish priest. And you yourself noticed that this time you did not grumble, did not ask why... Probably it was not necessary for you to go to see your parish priest; for he came to the Clausura to give you the "de colores" embrace. His smile was unusually big and friendly. Do you know why he was so happy? Because he had another apostle in his parish.

Cursillistas are not afraid of priests. In the Cursillo the figure of the priest appears to them in a new light: with its high dignity and supernatural powers, with its human and individual personality, character, ambitions, faults... When you came out of the Cursillo House you looked at your priest in a different way. You understood him better and loved him more. And you also knew that the parish priest is an indispensable element in the Cursillo Movement.

The Cursillo is an instrument of christian renewal in the world. But the world is too big to be easily conquered and renewed. It has to be done little by little, piece by piece. We have to start at the parish level. Just imagine what a change there would be in the world if all parishes accomplished this much-needed renewal!...

The Cursillo made you aware of your parish. Let us take a look at it. Aren't there people in your parish who are catholics only in name? Does everybody know what it means to be a christian? What percentage goes to mass on Sundays? Do you notice long lines waiting at the confessional? Does your parish priest get tired distributing communion? How many in your parish have had sufficient religious instruction? How is public morality? Are you impressed by the apostolic zeal of parochial associations? How about non-catholics? Aren't some of your fellow parishioners hungry and wanting in the necessities of life? Would you say that your parish *really* is a christian community?...

You could fill two more pages with questions. Now ask yourself: can my parish priest—even if he has one or two assistants—take care of all this?...—Do you understand now why he needs you?...

Your parish has to wake up. The fire of God's love has to burn in the souls of your fellow parishioners. A desire for christian perfection has to be aroused in them. The bad have to become good, and the good, better. The whole community has to change...

Somebody has made a very good comparison. What happens when a stone is thrown into a pool of water?—Movement, commotion!... That is exactly what should happen in a parish when the Cursillo is organized there. That is your vocation!...

Do not be frightened by the magnitude of the task. You are not alone. Your brothers are with you. Christ is with you. "If God is for us, who is against us?", asked St. Paul, the patron of the Cursillo (*Rom.*, 8,31). Cursillistas have turned this into a cry of challenge: *Cristo y yo, mayoría aplastante*.

Thanks to the Cursillo many parishes throughout the world have undergone a wonderful transformation. With your help, yours can do the same.

A devoted group of cursillistas is a great blessing for a parish; and one of the things that can fill with happiness the heart of a parish priest. You should know this, not to take a senseless pride in it, but to be grateful to God for the apostolic vocation He has given you.

Said Christ to his seventy-two disciples when He sent them into the country to preach: "He who hears you, hears me; and he who rejects you, rejects me; and he who rejects me, rejects him who sent me" (*Luke*, 10, 16).—When you listen to your parish priest, you listen to Christ...—Your parish priest is calling you. Answer his call—Christ's call—with the generosity of a cursillista.

It is true that you are always and everywhere an apostle. But your main field of action is your parish. That is the reason for the intimate connection that exists between the parish and the Cursillo Movement.

The parochial ultreya has been organized for your benefit and the benefit of the parish. Make it a point to be always there. It is indeed a sacrifice; but a most fruitful one. Actually it may very well mean the difference between faithfulness and unfaithfulness to your Post-Cursillo.

In the parish you are expected to do apostolic work not only individually, but also as a group... with other cursillistas... with catholic associations... All together, led by the parish priest...

Do not be a "deserter"! You have some cursillista friends in the other parish..., and they tell you that the Cursillo works better there... that the ultreya is better organized..., that the other parish priest is more enthusiastic... And you desert your parish, and carry out your apostolic work somewhere else... "It is better this way"—you say—; "I can do more"...—Yes, I suppose you can... And it is easier too, isn't it?—Tell me: does an apostle choose the easiest mission field? Isn't a true soldier always ready to go into the thickness of battle oblivious of his personal comfort?... Ask yourself this question: Where am I most needed?...—You and your brother cursillistas are shock troops. Let your parish priest be your captain, array you in battle order and send you to the most difficult and strategic position... You are a christian leader. Prove that you are a genuine one in your parish. That is where your leadership is most needed.

Do you remember the auxiliaries in your Cursillo? How efficiently they worked... how quietly they went around cleaning the Cursillo House, preparing your food, providing you with the things you needed?... And did you notice how ready they always were to follow the instructions of the Rector?... And how bravely and unceasingly they offered palancas for you?...—Much of the success of your Cursillo depended on them...—Don't forget: you are an auxiliary to your parish priest.

To be an auxiliary does not mean to be a rubber stamp, or an automaton, or an altar boy... It does not make you lose your personality as a lay leader. Nor your initiative. There will be many occasions on which you will have to act on your own. In fact, there is a number of things that you can do better than your parish priest... Moreover, your parish priest will be grateful for suggestions, ideas, plans...—As for leadership, remember: the best lay leader is the one who knows best how to follow Christ, his bishop, his priest... Didn't Christ follow His Father?

To some people obedience is a thing of the past. They do not even want to hear the word. The layman—they reason out—has be-

come of age..., now he has a say in the Church..., today we practice dialogue, not obedience... Believe me, your parish priest is the first one to be interested in that dialogue, and to give you that say in the affairs of the parish. But do not forget that the church is still hierarchical, not anarchical... And do not turn this dialogue into a monologue. Some laymen are doing just that; and they are succeeding only in making things worse.—Obedience a thing of the past...! Would you like me to teach that to your children?... Remember King Saul. He also wanted a say; and he wanted it too much. Disregarding the words of prophet Samuel—shall we call him his parish priest?—he followed his own will. And do you know what God told him?: “Obedience is better than sacrifices”...! (*I Kings*, 15, 22).

Obedience presupposes humility. Humility should be easy for you. You are one of “these humble men of the golden cross”... And—whatever happens—humble obedience always means success in your work for Christ. St. Peter knew everything that was to be known about fishing. And when Christ told him to cast his net somewhere in the Lake of Genesareth he was quite sure—after a whole night of useless labour—that there was nothing but water there... Still he obeyed: “but at thy word I will lower the net” (*Luke*, 5, 5). You know the rest...

There are human advantages and satisfactions in obedience. It is easier to obey than to command. And safer too. You don't take the responsibility. If things go wrong you don't get the blame. But you get the merit. Isn't that a good bargain?

By the way, don't you know that everybody has to obey somebody else..., and that all of us have to obey God? Even your parish priest! Many times he too has to practice obedience and do things that he neither likes nor understands.

You are a bigger man obeying than giving orders because when you obey you give up the most precious of all your possessions... your will. And that takes courage. Christ had to muster a lot of courage to obey His Father until death. Do you think that “My Father, if it is possible, let this chalice pass from me” (*Matt.*, 26, 39) and the sweating of blood in Gethsemani are just figures of speech?...

Dialogue and democracy are not incompatible with authority. Your parish is like a town that needs a mayor, or a train that cannot run without an engineer, or a ship that calls for a captain... What would happen if all the passengers of an airplane insisted on handling the controls?... What would happen in your parish if you—and all the others engaged in apostolic work—were to do things, each in his own way, independently of the parish priest?...

I hear you say: “but my parish priest is not a cursillista..., he is not familiar with our ways..., he does not understand our terminology”...—You are right. If he wants the Cursillo to help in the renewal of his parish he should acquaint himself with it. Perhaps he has been too busy... Go ahead and do what you are thinking. Talk to him about it, invite him to make the Cursillo.

“He does not care about the Cursillo. He thinks that cursillistas are a noise-making lot who talk more than they do, who refuse to obey anybody and who want to run the parish”...—I am sure he is misinformed!... Again you can talk things over with him... But this should set you to think. Is his opinion the result of an unpleasant experience with cursillistas? I know of some such experiences... Have you impressed him with your religious fervour and apostolic zeal? Do you really believe that your parish priest would actually refuse to pay attention to you if he saw in you the true apostle that a cursillista is supposed to be?...

A parish priest who has not made the Cursillo does not understand its mechanics. He is not qualified to be a spiritual director in a Cursillo. But he is still a priest, and as such he knows something about direction of souls. He is still qualified to be your spiritual director...—Please do not misunderstand me. I say that he is qualified to be your spiritual director; not that he has to be. You can go to anybody you like in or outside your parish.

Parish does not only mean parish priest or parish church. It means the whole community, the “church in miniature”, as it is defined in the Cursillo. Religious houses and churches are also part of a parish. You can fulfil your Cursillo obligations there.

You complain that your parish priest is making use of the ultreya for purposes other than those intended... Really that should not be the case. Maybe he is not aware of the facts that the ultreya is a Cursillo affair that happens to be held in the parish, and that it has a definite set of rules to follow...

Do not make the mistake of thinking that you don't need your parish priest. In a sense you are a priest yourself; but your priesthood is quite different from his. Can you say mass, forgive sins, take care of the spiritual direction of souls?... It would also be a good idea to avoid going to the other extreme. Cursillistas are church; but not a church by themselves. Your parish priest is the spiritual father of everybody in the parish. Do not claim him exclusively for yourself. Don't embarrass him!

For goodness' sake and for the sake of the faith that you are trying to propagate, please do not go around discrediting your parish priest: that he is oldfashioned..., narrow-minded..., that what he needs is to go back to the seminary..., etc... And this even if you happen to be right... How would you like other people to spread your faults...—because you have some, I guess?... Besides, you do not claim to be infallible in your appreciation of your parish priest, do you? Have you ever given a consideration to the possibility that he just might know his parish—and his duty—a little better than you do; or, at least, a little better than you think?...

You say that the only way to understand the Cursillo is to make it. And sometimes you are irked by the criticisms of those who know little or nothing about it. You are dead right! But has it ever occurred to you that the same principle might apply to your parish priest? Does anybody really understand priesthood unless he lives it?—Remember the golden rule, you, man of the golden cross...

Do not lose your patience if you want to send somebody to the Cursillo and your parish priest does not agree with you. He knows his parish and his people, and he has his plans for the selection of candidate. Try to look at the parish from the parish point of view. That should be the point of view of a cursillista.

"After I have done my duty in my parish, can I engage in apostolic or social activities somewhere else, with people other than my fellow parishioners, on a larger and wider scale?"...—By all means; go ahead. God will be happy and bless you. Your parish priest will also be happy. He knows that his parish is one of many in the diocese, and his diocese one of many in the church... Your work in the parish should not build within you an exclusively parochial-minded attitude towards the church. The church is universal.

"Yes, I know"—you say—"I know that I am supposed to be an apostle in my parish. But I work far from it, I stay most of the time out of it, it is almost impossible for me to do anything in my parish"... —Explain things to your parish priest. He will understand. At any rate, whenever you can, be ready to extend him a helping hand. It is needed to make your parish the wonderful place you and your parish priest so often dream of...

Remember Christ' parting message to you in the Cursillo: "I am counting on you".—Your parish is counting on you...

Impressions On The New Liturgy

TERESITA J. PELMOKA

The mass, the Sacrifice of Calvary transferred and re-enacted upon our altars, is the oblation of the entire Church. With Christ's words "Do this in remembrance of Me", He entrusted to the Church the Eucharistic Sacrifice of the Mass "through which the work of our redemption is accomplished."

Without the mass the faithful, true to the spiritual needs of his nature, feels the more wretched in his own nothingness, in his misery as a sinner. "We cannot live without the mass," this was what the persecuting judge heard from the African martyr whom he had arrested with the others for having attended mass. The mass and the faithful are so linked that we can safely gather that the faithful cannot live without the mass, nor can mass be celebrated without the faithful.

Hence, Vatican II, fully aware of the importance of the mass to the spiritual nourishment of the faithful, aimed to adapt more suitable changes in the liturgy of the mass. For a time, when news of the coming liturgical changes was spread far and wide, many raised unbelieving eyebrows. How can something as sacred and traditional like the mass be altered to suit the needs of our own times? Is the mass, which is as old as the Church, subject to change?

The faithful was reminded that the sacred liturgy includes divine as well as human elements. Liturgy is made up of immutable elements

divinely instituted and of elements subject to change." With the passage of time the human elements have to be altered or revised. The sacred liturgy has to be reformed, and the mass re-formed. It was hoped that through this the faithful would understand more the text and the rite of the mass with ease. It was also hoped that the change would encourage the faithful to take part in the mass fully, actively and consciously as one community.

The Liturgical Movement in its program of reform studied the changes prudently before disseminating copies of it to the Christian world. The Liturgical movement does not function trivially. It dates back to the history of the Church when time and again the Holy See endeavored to direct its cause — from Pope Gregory the Great, Gregory VII, Innocent III, Pius V; and in our own century Pius X, Pius XI, Pius XII, and Pope John XXIII who initiated Vatican II. The liturgical changes were formulated with a deep respect for tradition, a vast store of historical data and with the supervision of the Holy See. Few know, however, that the new practice brought about by the liturgical reform is but a return to the various practices of singing, chanting, or reciting. The rite of the mass was revised in order that it "may become pastorally efficacious to the fullest degree." The intrinsic nature and purpose of its several parts were to be more clearly manifested. The rites were simplified, and some elements considered obsolete were discarded, due care being taken to preserve the substance of all the elements.

Competent territorial ecclesiastical authority "carefully and prudently considered which elements from the tradition and culture of the individual peoples" could appropriately be included into the mass rite. Latin, official language of the mass until time demanded change, is now relegated to some specific parts of the mass. Parts of the mass were translated into the respective mother tongues of peoples. This innovation is the most widely acclaimed by laymen, as the congregations the world over began to participate actively and fruitfully, too, it was hoped, by means of acclamations, responses, psalms, antiphons and hymns as well as by actions or gestures. This practice reminds the faithful of the genuine function of their baptismal character. The reformed liturgy emphasizes their role in the new mass: the faithful is to answer all the

greetings of the priest with the proper responses; the congregation is to sing or say with the priest the Kyrie, Gloria, Creed, Sanctus, the Lord's Prayer, the Lamb of God, and the Lord I am not Worthy; furthermore, the faithful is expected to sing or chant the entrance hymn, alleluia, the offertory antiphon, communion and consecration hymns, and the recessional hymn.

Explanations of the new mass were circulated to the Christian world. The implementation of the changes depended upon the local circumstances of the different territories. In Mexico City the Spanish language was introduced in the mass and other liturgical rites. An American in Gaya, Rihar, India, collaborated with an Austrian Sister in the pioneering work of setting the Church liturgy into the "raagas" (modes) of North Indian classical music. Discretion and prudence guided the ecclesiastical authorities in the implementation of the changes. In Rio de Janeiro, Msgr. Guillermo Schubert, president of the Rio de Janeiro archdiocesan committee of sacred art and music, forbade the use of all percussion instruments in the liturgy. No bongos for masses, the priests announced in the pulpit. The change seemed to have bitten all. The response was gratifying, however, precautionary modifications were not at all forgotten. Our own Cardinal Santos waved a cautioning finger: "Let us not be swept or be carried by our own individual enthusiasm; not to make any change for change sake just because other countries or some ecclesiastical jurisdictions are making such changes."

As Vatican II called on the laity to get involved in ecumenism, the drive for Christian unity became the concern not only of theologians and Church leaders but the laymen as well. The laymen proved to be no fence-sitters to the change; the quest for unity was no duty for them to shirk at. Hence, when the gradual change came their way they poked an interested finger into it. Unity in the mass was foremost to self-ecumenism, in a happy, fruitful contact with fellow Christians. The layman was not to spiritually isolate himself from his brethren—but was to unite with them in the mass and in the renewed bond of peace and charity. On a Sunday of lent, March 7, 1965, the implementation of the changes became obligatory. The mass became one great drama with the priest, the congregation, choir, servers, commentators, lectors, and ministers (in the case of solemn mass) forming

the cast. The mass, simplified and partly translated became more intelligible and better understood by everyone.

With the mass properly understood the laity benefits more from its value. No one feels uselessly unburdened with unintelligible latin. Full conscious meaning of the mass is grasped, nothing is neglected and omitted. We remember the *missa recitata* we had breathlessly answered to back in grade-school. There were no atrocious mistakes in our latin phonetics, the nuns had seen to that. But it was agony for us to understand the meaning of the recitations. I was only after a few more years that we somehow got to know the latin parts of the mass. Now no similar problem confronts us. The remaining latin portions of the mass are brief and easily comprehended. The vernacular or the English translation replaces the seemingly hazardous elements. The whole congregation answers to the priest and active participation and good concentration in the mass are achieved. The novena booklets of some are laid aside as they join in the recitation and singing.

The readings of the epistle and gospel in the vernacular is something to rejoice about. This facilitates easier understanding of the Bible lessons and passages. Now there is really nothing to gripe about. The layman is satisfied.

Many thought that the translation and modification would take away the sacredness of the mass prayers. Profanity, which many feared would be the disastrous result of change, finds no place in the prayers of the mass. The new prayers of the community are worded simply and beautifully. A good example that illustrates this fact is the general prayer after the Offertory. The leader reads aloud: Our Father in Heaven—Your Son Jesus Christ promised us: whatever you ask the Father in my name—He will grant you: hear, we beseech You—the supplications of this community—which you have chosen to be your own people. The complete prayer is an adequate manifestation of our need for God's love and our affection for the Christian brothers we pray for.

The singing parts of the mass are lovely lyrics, short and child-like. The Offertory hymn, sung while the bread and wine are brought to the altar by the representative of the congregation, is something to

indeed — too neat for me. We Jews reformed our rites a hundred years ago; we cut off what was wild growth, as we saw it, and we introduced the “colloquial” — which means more than a “vernacular” — language. But we have learned that we made a mistake: we lost the sacredness and the mystery of our rites. Now all is obvious and trite; the beauty is gone.” When the new liturgy was introduced for the first time many had the same fears of the rabbi friend of Rev. Reinhold. But now the world has found out that such fears are not in any way justified. The new has moved in, improving the old, supplementing that which is not enough.

Forgetting that which divides them and remembering all that which unites them the laymen have accepted the new mass with glad ardor. Some wished for uniformed responses, though. Wouldn't it be better if the congregation everywhere gave uniformed answers, everyone responding ‘With *Your* spirit’ or ‘with *Thy* spirit’, whichever case would be universally accepted. The laymen marvel at the new mass and are concernedly vocal with their suggestions.

Now with bowed heads and fervent hearts the laymen participate in the mass, glorifying the Father, and offering themselves in the sacrifice together as one with the priest. And the laymen rejoice. The new liturgy is more than balm to the heart that grieves. They feel and know that they have received something they had lacked so long and had loved so well.

Now the Church experiences the truth of the words of Psalm 132: *Behold how good it is, and how pleasant, where brethren dwell as one.*