

## Editorial

### Paul VI and the Russians

On January 30, 1966, Pope Paul VI received the President of the Soviet Union, Nikolai Podgorny, in a solemn audience at the Vatican. This event drew a warm accolade from the international press. The commentaries on the subject were many and varied, as is to be expected from among the many and conflicting ideologies in the world today. However, no one has failed to realize and comprehend the importance of the meeting between the Vicar of Christ and the head of the Russian government, who is a *professed* atheist and the leader of *other* *atheistic* communist states in the world, as well as the *religious* insight which the Pope manifested on this unique occasion.

It is true that, for those who are apt to regard things superficially, this visit could be simply interpreted as a mere gesture of respect for the Lateran Pact. In that Pact, it was stipulated that the chief dignitaries of nations coming to Italy on an official visit should also pay a courtesy visit to the Pope in his official capacity as temporal sovereign of the diminutive Vatican State. But, on closer scrutiny and more profound analysis, this interpretation easily proves to be too superficial.

Here in our own country, the visit of Podgorny to Paul VI was badly interpreted by a columnist of *The Manila Times*, Mr. J. V. Cruz, in his column "*Here and There*" dated January 6, as soon as the projected visit of the Russian President to the Pope was announced. As he customarily does, our columnist took the side of communism against Filipino Catholics, especially against the more militant anti-communists. We believe that such a manner of passing judgment on facts and events is, indeed, unfortunate.

In point of fact, the visit of Podgorny to the Pope was prepared for by the Sovereign Pontiff with exceeding solicitude and with the greatest care for the smallest details.

It is true that the conversation between the Pope and Podgorny covered important questions concerning peace in the world. It is just as true, however, that, cognizant of the duties of his office as Vicar of Christ, the Pope saw to it that the problems of *religious liberty* and those concerning *"the presence of the Church in the Soviet Union"* were "amply treated".

The unique character of this event clearly stands out if we consider that ever since Russia chose the paths of the essentially atheistic communist revolution, no event of this nature has ever taken place. Of course, no one is so naive as to presume that, with this particular visit, the icy atheism of the North has finally started to melt. But it is indeed encouraging to see the head of the Soviet government exchanging ideas amicably with the representative of God on earth. The official communiqué issued at the end of the visit should, of itself, be very significant for those who know how to read the pages of history, which, after all, is nothing more than a diary written by Divine Providence. The communiqué reads as follows:

"To day, January 30, at 1:30 o'clock p.m., there took place in the private library of His Holiness the scheduled meeting between the Holy Father, Pope Paul VI, and His Excellency Nikolai Podgorny, chairman of the Presidium of the Supreme Soviet of the Soviet Union.

"In the course of the conversation during which the questions relative to the maintenance of peace and to the development of better relations among peoples were amply discussed, the Holy Father spoke also of problems concerning religious life and the presence of the Catholic Church in territories in the Soviet Union."

## THE POPE SPEAKS

### TO THE DUTCH PASTORAL COUNCIL

"SENSUS ECCLESIAE" AND DOCILITY TO THE "MAGISTERIUM"

"...In order to make faith, hope and charity grow in the whole of the community of the Dutch Church conformably to the truth of the word of God and with due fidelity to the Church, our Mother and Teacher, familiarity with the authentic teachings of the Vatican Council II will be of great help.

"Indeed, it was the purpose of the Council to safeguard and proclaim the heritage of christian doctrine in a more efficacious manner,

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\* On November 27, 1966 the Dutch Council was opened with special ceremonies in seven Cathedral Churches of Holland. The Council's purpose is to translate into practice the decrees of Vatican II with the collaboration of the entire Dutch Church, bishops, priests, laymen, and even with the special cooperation of the non-catholic Christian communities in Holland. It is a new form of Council which the Pope himself has called "a difficult and delicate adventure". On November 23, 1966, on the eve of the Council opening, the Pope sent a letter to Card. Alfrink, to the Bishops, clergy, religious and faithful of Holland, where the Pope seems to be concerned with this new form of Council. The Pope praises the zeal with which Dutch Church cooperated in the preparation of Vatican II and the prompt efforts made to put the decrees of the Ecumenical Council into practice. The paragraphs reproduced here affect all Catholics and all the Churches that call themselves truly Catholic: a) "sentire cum ecclesia"; b) the sincere submission of the mind to the pronouncements of the universal *Magisterium* of the Church, specially the *Magisterium* of the Roman Pontiff.

The agenda of the Council which will be in session until Pentecost follows. A public session will be held in March.

according to the words of our predecessor of blessed memory, John XXIII, and to adapt the salvific mission of the Church better to the changing conditions of human society, as We Ourselves expressed it in our message of October 28th, 1965.

"We are confident that sincere docility to the teachings of the Church, and loving devotion to her, will guide your work. May the star to lead your way be the true "*sensus Ecclesiae*", which enables us to discern what is good from what is less good or altogether harmful; humble, docile and generous, it keeps us from all deviation.

"It is Our wish that you may make progress in the understanding of the great mystery of the Church as Christ has wished her to be, namely founded on Peter, the cornerstone and guarantee of her faith and unity, and, with the bishops, the successors of the Apostles, her pastor till the end of time.

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The central commission, headed by Cardinal Alfrink of Utrecht, and the general secretariat decided that the following subjects should be discussed first:

- The many changes within the Church and their background.
- The sense of faith in this time.
- The sense of spirituality in modern life.
- The Christian attitude in society.
- Liturgical renewal.
- New catechetical methods.

A second group of subjects also was considered as in urgent need of consideration. Included are:

- Marriage and family life, particularly mixed marriages and birth control.
- The problems of the priesthood and celibacy.
- Authority and individual responsibility.
- The renewal of Religious life.
- Problems of religious practice.
- Youth.
- The Church and peace.

Study commissions have begun their discussions of these subjects last January. The commissions may invite consultants from all walks of life. They do also prepare outlines for discussions in the March public session.

Observers from other denominations will be invited to the public session.

The executive council includes both priests and laymen. It is planned to add a non-Catholic member and Protestant Churches have been invited to send representatives to sit in on the executive committee meetings and to join the study commissions.



"For Our part, We hopefully expect as a result of the deliberations which you are going to have, a clear and firm proclamation of that same faith, a proclamation which may leave no doubt as regards the sincerity of its formulation and which may confirm the minds and hearts of the clergy and faithful in a total and spontaneous adhesion to the doctrine already authoritatively proposed by the magisterium of the Church; a proclamation, also, which may check certain premature and inexact opinions that have lately obscured the purity of the faith on certain points, as you know, and that have disturbed the peace and steadfastness of many catholics. May a staunch formation of the conscience of the people be the fruit of your deliberations, manifesting itself in a whole hearted and spontaneous commitment to the Church and in joyous obedience. We expect from you a constant and generous dedication to the cause of Christ and an authentic testimony for His Church.

"We should like you, venerable brothers, as well as all priests, religious and faithful of the Church of St. Willebrord, to be assured of the esteem and goodwill which We have always had for you. We reiterate for you with the words of St. Peter: 'Grace and peace be yours abundantly' Our feelings for you make Us stand at your side in our daily prayers. We implore God, the Father of all light, to give you His special assistance. And may the Blessed Virgin, whose throne We confidently approach in this important hour, obtain for the Church of the Netherlands heavenly help in abundance."

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#### *AND SO PLEASING DID HE BECOME...*

Whereupon, Peter the Apostle, by the revelation of the most high Father, rising above bodily things and passing beyond human things saw, with the eyes of his mind, the Son of the living God, and confessed the glory of the Godhead; for he looked beyond the substance of flesh and blood: and so pleasing did he become by this sublime faith, that he received the fulness of blessing, and was given the holy firmness of an unbreakable rock; on which the Church should be built and prevail over the gates of hell and the laws of death. Moreover, when anything is to be bound or loosed, no sentence should be ratified in heaven other than that which was established by the judgment of Peter.

St. Leo

## VATICAN COUNCIL II

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

# The Declaration on Religious Freedom

On the Right of the Individual and of Communities  
to Social and Civic Freedom in Religious Matters

*(Dignitatis Humanae)* \*

A SENSE of the dignity of the human person has been impressing itself more and more deeply on the consciousness of contemporary man,<sup>1</sup> and the demand is increasingly made that men should act on their own judgment, enjoying and making use of a responsible freedom, not driven by coercion but motivated by a sense of duty. The demand is likewise made that constitutional limits should be set to the powers of government, in order that there may be no encroachment on the rightful freedom

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\* Reported in L'Osservatore Romano, December 11, 1965. Latin text. Translation adapted from one issued by NCWC News Service. Subheadings have been added by the Editor; sectional headings and the content and numbering of the footnotes follow the original. Cfr. THE POPE SPEAKS Magazine, Washington, D.C., Vol. 11, No. 7 (1966).

<sup>1</sup> Cf. JOHN XXIII, Encycl. letter, *Pacem in Terris*, April 11, 1963: AAS, 55 (1963), p. 279 [TPS IX, p. 29]; *ibid.*, p. 265 [*ibid.*, pp. 19-20]; PIUS XII, Radio message, Dec. 24, 1944: AAS, 37 (1945), p. 14.

of the individual and of associations. This demand for freedom in human society chiefly concerns the quest for the values proper to the human spirit. It concerns, in the first place, the free exercise of religion in society. This Vatican Council takes careful note of these desires in the minds of men. It proposes to declare that they are greatly in accord with truth and justice. To this end, it probes the sacred tradition and doctrine of the Church—the treasury out of which the Church continually brings forth new things that are in harmony with those that are old.

### **One true religion, but freedom of conscience**

First, the Council professes its belief that God Himself has made known to mankind the way in which men are to serve Him, and thus be saved in Christ and come to blessedness. We believe that this one true religion subsists in the Catholic and Apostolic Church, to which the Lord Jesus committed the duty of spreading it abroad among all men. Thus He spoke to the Apostles: "Go, therefore, and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you" (Mt. 28, 19-20). On their part, all men are bound to seek the truth, especially in what concerns God and His Church, and to embrace the truth they come to know, and to hold fast to it.

This Vatican Council likewise professes its belief that it is upon the human conscience that these obligations fall and exert their binding force. The truth cannot impose itself except by virtue of its being true, and this fact makes its entrance into the mind at once quietly and with power. Religious freedom, in turn, which men require to fulfill their duty to worship God, has to do with immunity from coercion in civil society. Therefore it leaves untouched traditional Catholic doctrine on the moral duty of men and societies toward the true religion and toward the one Church of Christ. Over and above all this, the Council in dealing with this religious freedom intends to develop the doctrine of recent popes on the inviolable rights of the human person and the constitutional order of society.

power can either command or prohibit acts of this kind.<sup>3</sup> Man's social nature, however, itself requires that he should give external expression to his internal acts of religion, that he should communicate with others in religious matters; and that he should profess religion in community.

And so injury is done to the human person and to the very order established by God for human life, if provided just public order is observed, the free exercise of religion is denied in society.

There is a further consideration. The religious acts whereby men, in private and in public, direct their lives to God out of a sense of personal conviction, transcend by their very nature the order of terrestrial and temporal affairs. Government therefore should surely take account of the religious life of the citizenry and show its favor, since the function of government is to make provision for the common temporal welfare. However, it would clearly transgress the limits set to its power, were it to presume to command or inhibit religious acts.

### Freedom of religious communities

4. The freedom or immunity from coercion in religious matters which is the endowment of persons as individuals is also to be recognized as their right when they act in community. Religious communities are a requirement of the social nature both of man and religion itself.

Provided the just demands of public order are observed, religious communities rightfully claim freedom to govern themselves according to their own norms, to honor the Supreme Being in public worship, to assist their members in the practice of the religious life, to strengthen them by instruction, and to promote institutions in which they may join together for the purpose of ordering their own lives in accordance with their religious principles.

Religious communities also have the right not to be hindered, either by legal measures or by administrative action on the part of government, in the selection, training, appointment, and transferral of their own

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<sup>3</sup> Cf. JOHN, *Encycl. letter, Pacem in Terris*, April 11, 1963: *AAS*, 55 (1963), p. 270 [*TPS IX*, p. 23]; Paul VI, *Radio message*, Dec. 22, 1964: *AAS*, 57 (1965), pp. 181-182.

ministers; in communicating with religious authorities and communities abroad; in erecting buildings for religious purposes; and in the acquisition and use of suitable funds or properties.

Religious communities also have the right not to be hindered in their public teaching and witness to their faith, whether by the spoken or by the written word. However, in spreading religious faith and introducing religious practices everyone ought at all times to refrain from any manner of action which might seem to carry a hint of coercion or of a kind of persuasion that would be dishonorable or unworthy, especially when dealing with poor or uneducated people. Such a manner of action would have to be considered an abuse of one's right and a violation of the right of others.

In addition, it comes within the meaning of religious freedom that religious communities should not be prohibited from freely undertaking to show the special value of their doctrine in what concerns the organization of society and the inspiration of the whole of human activity. Finally, the social nature of man and the very nature of religion provide the foundation for the right of men freely to hold meetings and to establish educational, cultural, charitable and social organizations, under the impulse of their own religious sense.

### **The family and religious education**

5. The family, since it is a society in its own original right, has the right freely to live its own domestic religious life under the guidance of parents. Parents, moreover, have the right to determine, in accordance with their own religious beliefs, the kind of religious education that their children are to receive. Government, in consequence, must acknowledge the right of parents to make a genuinely free choice of schools and of other means of education, and the use of this freedom of choice is not to be made a reason for imposing unjust burdens on parents, whether directly or indirectly. Besides, the rights of parents are violated if their children are forced to attend lessons or instructions which are not in agreement with their religious beliefs, or if a single system of education, from which all religious formation is excluded, is imposed.



6. Since the common welfare of society is the entirety of those conditions of social life under which men enjoy the possibility of achieving their own perfection in a certain fullness of measure and also with some relative ease, it chiefly consists in the protection of the rights, and in the performance of the duties, of the human person.<sup>4</sup> Therefore the maintenance of the right to religious freedom devolves upon the whole citizenry, upon social groups, upon government, and upon the Church and other religious communities, in virtue of the duty of all toward the common welfare, and in the manner proper to each.

### Government safeguards

The protection and promotion of the inviolable rights of man ranks among the essential duties of government.<sup>5</sup> Therefore government is to undertake the protection of the religious freedom of all its citizens, in an effective manner, by just laws and by other appropriate means. Government is also to help create conditions favorable to the fostering of religious life, in order that the people may in fact be enabled to exercise their religious rights and to fulfill their religious duties, and also in order that society itself may profit by the moral qualities of justice and peace which have their origin in men's faithfulness to God and to His holy will.<sup>6</sup>

### Equal protection for all

If, in view of peculiar circumstances obtaining in nations, special civil recognition is given to one religious community in the constitutional order of society, it is at the same time imperative that the right of all citizens and religious communities to religious freedom should be recognized and made effective in practice.

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<sup>4</sup> Cf. JOHN XXIII, Encycl. letter, *Mater et Magistra*, May 15, 1961: *AAS*, 53 (1961), p. 417 [*TPS VIII*, pp. 307-308]; idem, Encycl. letter, *Pacem in Terris*, April 11, 1963: *AAS*, 55 (1963), p. 273 [*TPS IX*, p. 25].

<sup>5</sup> Cf. JOHN XXIII, Encycl. letter, *Pacem in Terris*, April 11, 1963: *AAS*, 55 (1963), pp. 273-274 [*TPS IX*, pp. 25-26]; PIUS XII, Radio message, June 1, 1941: *AAS*, 33 (1941), p. 200.

<sup>6</sup> Cf. LEO XIII, Encycl. letter, *Immortale Dei*, Nov. 1, 1885: *ASS*, 18 (1885), p. 161.

Finally, government is to see to it that the equality of citizens before the law—which is itself an element of the common good—is never violated, whether openly or covertly, for religious reasons. Nor is there to be discrimination among citizens.

It follows that a wrong is done when government imposes upon its people, by force or fear or other means, the profession or repudiation of any religion, or when it hinders men from joining or leaving a religious community. All the more is it a violation of God's will and of the sacred rights of the person and the family of nations when force is brought to bear in any way in order to destroy or repress religion, whether in the whole of mankind, in a particular country, or in a definite community.

### **Freedom subject to limitations**

7. The right to religious freedom is exercised in human society. Hence its exercise is subject to certain regulatory norms.

In the use of all freedoms the moral principle of personal and social responsibility is to be observed. In the exercise of the rights, individual men and social groups are bound by the moral law to have respect for the rights of others, for their own duties toward others, and for the common welfare of all. Men are to deal with everyone in justice and civility.

Furthermore, society has the right to defend itself against possible abuses committed on the pretext of freedom of religion. It is the special duty of government to provide this protection. However, government is not to act in an arbitrary fashion or in an unfair spirit of partisanship. Its action is to be controlled by juridical norms which are in conformity with the objective moral order. These norms arise from the need to effectively safeguard the rights of all citizens and to settle conflicts of rights peacefully; also from the need for adequate maintenance of genuine public peace, which comes about when men live together in good order and in true justice; and finally from the need for a proper guardianship of public morality. All these matters constitute the basic component of the common welfare; they come under the heading of public order. For the rest, the usages of society are to be the usages of freedom in

their full range—that is, the freedom of man is to be respected as far as possible and is not to be curtailed except when and insofar as necessary.

### **Freedom entails responsibility**

8. Many pressures are brought to bear upon the men of our day, to the point where the danger arises of their losing the possibility of acting on their own judgment. On the other hand, not a few can be found who seem inclined to use the name of freedom as the pretext for refusing to submit to any authority and for making light of due obedience.

Wherefore this Vatican Council urges everyone, especially those charged with the task of educating others, to do their utmost to form men who, on the one hand, will respect the moral order and be obedient to lawful authority, and, on the other hand, will be lovers of true freedom—men, in other words, who will come to decisions on their own judgment and in the light of truth, govern their activities with a sense of responsibility, and strive after what is true and right, willing always to join with others in cooperative effort.

Religious freedom ought therefore to have this further purpose and aim, namely, that men may come to act with greater responsibility in fulfilling their duties in community life.

## **II**

### **RELIGIOUS FREEDOM IN THE LIGHT OF REVELATION**

9. The declaration of this Vatican Council on the right of man to religious freedom has its foundation in the dignity of the person, whose needs have come to be more fully known to human reason through centuries of experience. What is more, this doctrine of freedom has its roots in Divine Revelation, and for this reason Christians are bound to respect it all the more conscientiously. Revelation does not indeed affirm in so many words the right of man to immunity from external

coercion in matter religious. It does, however, disclose the dignity of the human person in its full dimensions. It gives evidence of the respect which Christ showed toward the freedom with which man is to fulfill his duty of belief in the word of God and it gives us lessons in the spirit which disciples of such a Master ought to adopt and continually follow. Thus further light is cast upon the general principles on which the doctrine of this declaration on religious freedom is based. In particular, religious freedom in society is entirely consonant with the freedom of the act of Christian faith.

### Man's free response to God

10. A major tenet of Catholic doctrine, and one contained in the word of God and constantly proclaimed by the Fathers of the Church,<sup>7</sup> is that man's response to God in faith must be free. No one therefore is to be forced to embrace the faith against his own will.<sup>8</sup> The act of faith is of its very nature a free act. Man, redeemed by Christ the Savior and through Christ Jesus called to be God's adopted son,<sup>9</sup> cannot give his adherence to God revealing Himself unless, under the influence of the Father,<sup>10</sup> he offers to God the reasonable and free submission of faith. It is therefore completely in accord with the nature of faith that in reli-

<sup>7</sup> Cf. LACTANTIUS, *On Divine Institutions*, Book V, 19: CSEL 19, pp. 463-464, 465; PL, 6, 614 and 616 (ch. 20); St. AMBROSE, *Epistle to the Emperor Valentinian*, Ep. 21: PL, 16, 1005; St. AUGUSTINE, *Against the Letters of Petilian*, Book II, ch. 83: CSL, 52, p. 112; PL, 43, 315, cf. C. 23, q. 5, c. 33 (ed. Friedberg, col. 939); idem, Ep. 23: PL, 33, 98; idem, Ep. 34: PL, 33, 132; idem, Ep. 35: PL, 33, 135; St. GREGORY THE GREAT, *Epistle to Virgilius and Theodore, Bishops of Marseilles*, Registrum Epistolarum I, 45: MGH, Ep. 1, p. 72; PL, 77, 510-511 (Book I, ep. 47); idem, *Epistle to John, Bishop of Constantinople*, Registrum Epistolarum III, 52: MGH, Ep. 1, p. 210; PL, 77, 649 (Book III, ep. 53): cf. D. 45, c. 1 (ed. Frieberg, col. 160); IV Council of Toledo, c. 57: Mansi 10, 633; cf. D. 45, c. 5 (ed. Frieberg, col. 161-162); CLEMENT III: X., V, 6, 9 (ed. Frieberg, col. 774); INNOCENT III, *Epistle to the Archbishop of Arles*, X., III, 42, 3 (ed. Friedberg, col. 646).

<sup>8</sup> Cf. CIC, c. 1351; PIUS XIII, Alloc. to the judges and other officials of the Sacred Roman Rota, Oct. 6, 1946: AAS, 38 (1946), p. 394; idem, Encycl. letter, *Mystici Corporis*, June 29, 1943: AAS, (1943), p. 243.

<sup>9</sup> Cf. Eph. 1, 5.

<sup>10</sup> Cf. Jn. 6, 44.

gious matters every manner of coercion on the part of men should be excluded. In consequence, the principle of religious freedom makes no small contribution to the creation of environment in which men can without hindrance be invited to the Christian faith, embrace it of their own free will, and profess it effectively in their whole manner of life.

### Christ's example

11. God calls men to serve Him in spirit and in truth. Hence they are bound in conscience but they stand under no compulsion. God has regard for the dignity of the human person whom He Himself created. Man is to be guided by his own judgement and is to enjoy freedom. This truth appears at its height in Christ Jesus, in whom God manifested Himself and His always perfectly. Christ is at once our Master and our Lord<sup>11</sup> and also meek and humble of heart.<sup>12</sup> In attracting and inviting His disciples He used patience.<sup>13</sup> He wrought miracles to illuminate His teaching and to establish its truth, but His intention was to rouse faith in His hearers and to confirm them in faith, not to exert coercion upon them.<sup>14</sup> He did indeed denounce the unbelief of some who listened to Him, but He left vengeance to God in expectation of the day of judgement.<sup>15</sup> When He sent His Apostles into the world, He said to them: "He who believes and is baptized will be saved. He who does not believe will be condemned" (*Mk* 16, 16). But He Himself, noting that the cockle had been sown amid the wheat, gave orders that both should be allowed to grow untill the harvest time, which will come at the end of the world.<sup>16</sup> He refused to be a political messiah, ruling by force.<sup>17</sup> He preferred to call Himself the Son Man, who came "to serve and to give His life as a ransom for the many" (*Mk* 10, 45). He showed

<sup>11</sup> Cf. *Jn.* 13, 13.

<sup>12</sup> Cf. *Mt.* 11, 29.

<sup>13</sup> Cf. *Mt.* 11, 28-30; *Jn.* 6, 67-68.

<sup>14</sup> Cf. *Mt.* 9, 28-29; *Mk.* 9, 23-24; 6, 5-6; Paul VI, Encycl. letter, *Ecclesiam Suam*, Aug. 6, 1964: *AAS*, 56 (1964), pp. 642-643 [*TPS* X, pp. 278-280].

<sup>15</sup> Cf. *Mt.* 11, 20-24; *Rom.* 12, 19-20; 2 *Thes.* 1, 8.

<sup>16</sup> Cf. *Mt.* 13, 30 and 40-42.

<sup>17</sup> Cf. *Mt.* 4, 8-10; *Jn.* 6, 15.



Himself the perfect servant of God,<sup>18</sup> who "does not break the bruised reed nor extinguish the smoking flax" (*Mt* 12, 20). He acknowledged the power of government and its rights, when He commanded that tribute be given to Caesar, but He gave clear warning that the higher rights of God are to be kept inviolate: "Render to Caesar the things that are Caesar's and to God the things that are God's" (*Mt* 22, 21). In the end, when He completed on the creep the work of redemption whereby He acquired salvation and true freedom for men, He brought His revelation to completion. He bore witness to the truth,<sup>19</sup> but He refused to impose the truth by force on those spoke against it. Not by force of blows does His rule assert its claims.<sup>20</sup> It is established by witnessing to the truth and by hearing the truth, and it extends its dominion by the love whereby Christ, lifted up on the cross, draws all men to Himself.<sup>21</sup>

### The witness of the Apostles

Taught by the word and example of Christ, the Apostles followed the same way. From the very origins of the Church the disciples of Christ strove to convert men to faith in Christ the Lord—not, however, by the use of coercion or of devices unworthy of the Gospel, but above all the power of the word of God.<sup>22</sup> Steadfastly they proclaimed to all the plan of God our Savior, "who wills that all men should be saved and come to the acknowledgement of the truth" (*1Tm* 2,4). At the same time, they showed respect for those of weaker stuff, even those who were in error, and thus they made it plain that "each one of us is to render to God an account of himself" (*Rom* 14, 12),<sup>23</sup> and for that reason is bound to obey his conscience. Like Christ Himself, the Apostles were unceasingly bent upon bearing witness to God's truth, and they showed the fullest measure of boldness in "speaking the word with confidence" (*Acts* 4, 31)<sup>24</sup> before the people and their rulers. With a firm faith they held

<sup>18</sup> Cf. *Is.* 42, 1-4

<sup>19</sup> Cf. *Jn.* 18, 37.

<sup>20</sup> Cf. *Mt.* 26, 51-53; *Jn.* 28, 36.

<sup>21</sup> Cf. *Jn.* 12, 32.

<sup>22</sup> Cf. *1 Cor.* 2, 3-5; *1 Thes.* 2, 3-5.

<sup>23</sup> Cf. *Rom.* 14, 1-23; *1 Cor.* 8, 9-13; 10, 23-33.

<sup>24</sup> Cf. *Eph.* 6, 19-20.

that the Gospel is indeed the power of God unto salvation for all who believe.<sup>25</sup> Having therefore rejected all "carnal weapons,"<sup>26</sup> they followed the example of Christ's gentleness and respectfulness and they preached the word of God in full confidence that there dwelt in this world itself a divine power able to destroy all the forces arrayed against God<sup>27</sup> and to bring men to faith in Christ and to His service.<sup>28</sup> Like the Master, the Apostles recognized legitimate civil authority: "Let everyone be subject to higher authorities... He who resists authority resists God's ordinance" (*Rom* 13, 1-2).<sup>29</sup> At the same time, they did not hesitate to speak out against governing powers which set themselves in opposition to the holy will of God: "It is necessary to obey God rather than men" (*Acts* 5, 29).<sup>30</sup> This is the way along which countless martyrs and other faithful have walked through all ages and in all places.

### Church doctrine through the ages

12. In faithfulness to the truth of the Gospel, the Church is therefore following the way of Christ and the Apostles when she recognizes and gives support to the principle of religious freedom as befitting the dignity of man and as in accord with Divine Revelation. Throughout the ages the Church has preserved and handed on the doctrine received from the Master and from the Apostles. In the life of the People of God, as they have made their pilgrim way through the vicissitudes of human history, a way of acting has sometimes appeared that was hardly in accord with the spirit of the Gospel, or was even opposed to it. Nevertheless, the Church's doctrine that no one is to be coerced into faith has always stood firm.

Thus the leaven of the Gospel has long been at work in the minds of men, and it is largely due to this fact that in the course of time

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<sup>25</sup> Cf. *Rom.* 1, 16.

<sup>26</sup> Cf. *2 Cor.* 10, 4; *1 Thes.* 5, 8-9.

<sup>27</sup> Cf. *Eph.* 6, 11-17.

<sup>28</sup> Cf. *2 Cor.* 10, 3-5.

<sup>29</sup> Cf. *1 Pt.* 2, 13-17.

<sup>30</sup> Cf. *Acts* 4, 19-20.

men have come more generally to recognize their dignity as persons, and the conviction has grown stronger that the individual in society is to be kept free from all manner of coercion in religious matters.

### Sacred freedom of the Church

13. Among the things that concern the good of the Church and indeed the welfare of society here on earth—things therefore that are always and everywhere to be kept secure and defended against all injury—this certainly is preeminent, namely, that the Church should enjoy that full measure of freedom which her care for the salvation of men requires.<sup>31</sup> This is a sacred freedom, because the only-begotten Son endowed His Church with it, the Church which He purchased with His blood. Indeed it is so inherent in the Church that to act against it is to act against the will of God. The freedom of the Church is the fundamental principle in relations between the Church and governments and the whole civil order.

In human society and in the face of government the Church claims freedom for itself in its character as a spiritual authority, established by Christ the Lord, upon which there rests, by divine mandate, the duty of going out into the whole world and preaching the Gospel to every creature.<sup>32</sup> The Church also claims freedom for itself in its character as a society of men who have the right to live in society in accordance with the precepts of Christian faith.<sup>33</sup>

### Its claim to independence

In turn, where the principle of religious freedom is not only proclaimed in words or simply incorporated in law but also given sincere and practical application, there the Church succeeds in achieving a stable situation of right as well as of fact and the independence which is

<sup>31</sup> Cf. LEO XIII, Letter, *Officio sanctissimo*, Dec. 22, 1887: ASS, 20 (1887), p. 269; idem, Letter, *Ex litteris*, April 7 1887: ASS, 19 (1886), p. 465.

<sup>32</sup> Cf. Mk. 16, 15; Mt. 28, 18-20; PIUS XII, Encycl. letter, *Summi Pontificatus*, Oct. 20, 1939: ASS, 31 (1939), pp. 445-446.

<sup>33</sup> Cf. PIUS XI, Letter, *Firmissimam constantiam*, March 28, 1937: AAS, 29 (1937), p. 196.

necessary for the fulfillment of its divine mission. This independence is precisely what Church authorities claim in society.<sup>34</sup> At the same time, the Christian faithful, in common with all other men, possess the civil right not to be hindered in leading their lives in accordance with their consciences. Therefore, a harmony exists between the freedom of the Church and the religious freedom which is to be recognized as the right of all men and communities and to be sanctioned by constitutional law.

### The task of the Church

14. In order to be faithful to the divine command, "teach all nations" (*Mt.* 28, 19-20), the Catholic Church must work with all urgency and concern "that the word of God be spread abroad and glorified" (2 *The*s 3, 1).

Hence the Church earnestly begs of its children that, "first of all, supplications, prayers, petitions, acts of thanksgiving be made for all men... For this is good and agreeable in the sight of God our Savior, who will that all men be saved and come to the knowledge of the truth" (1 *Tm* 2, 1-4).

In the formation of their consciences, the Christian faithful ought carefully to attend to the sacred and certain doctrine of the Church.<sup>35</sup> For the Church is, by the will of Christ, the teacher of the truth. It is its duty to give utterance to, and authoritatively to teach, that truth which is Christ Himself, and also to declare and confirm by its authority those principles of the moral order which have their origin in human nature itself. Furthermore, let Christians walk in wisdom in regard to those outside, "in the Holy Spirit, in unaffected love, in the word of truth" (2 *Cor* 6, 6-7), and let them be about their task of spreading the light of life with all confidence<sup>36</sup> and apostolic courage, even to the shedding of their blood.

<sup>34</sup> Cf. PIUS XII, Alloc., *Ci riesce*, Dec. 6, 1953: *AAS*, 45 (1953), p. 802.

<sup>35</sup> Cf. PIUS XII, Radio message, March 23, 1952: *AAS*, 44 (1952), pp. 270-278.

<sup>36</sup> Cf. *Acts* 4, 29.

The disciple is bound by a grave obligation toward Christ, his Master, ever more fully to understand the truth received from Him, faithfully to proclaim it, and vigorously to defend it, never—be it understood—having recourse to means that are incompatible with the spirit of the Gospel. At the same time, the charity of Christ urges him to act with love, prudence, and patience in his dealings with those who are in error or in ignorance concerning the faith.<sup>37</sup> All is to be taken into account—the Christian duty to Christ, the life-giving Word which must be proclaimed, the rights of the human person, and the measure of grace granted by God through Christ to men who are invited freely to accept and profess the faith.

### The world situation today

15. The fact is that men of the present day want to be able freely to profess their religion in private and in public. Indeed, religious freedom has already been declared a civil right in most constitutions, and it is solemnly recognized in international documents.<sup>38</sup>

The further fact is that governments still exist under which, even though freedom of religious worship receives constitutional recognition, the powers of government are engaged in an effort to deter citizens from the profession of religion and to make life very difficult and dangerous for religious communities.

This Council greets with joy the first of these two signs of the times. With sorrow, however, it denounces the other as deplorable. The Council exhorts Catholics, and it directs a plea to all men, most carefully to consider how very necessary religious freedom is, especially in the present condition of the human family.

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<sup>37</sup> Cf. JOHN XXIII, Encycl. letter, *Pacem in Terris*, April 11, 1963: AAS, 55 (1963), pp. 299-300 [TPS IX, p. 45].

<sup>38</sup> Cf. JOHN XXIII, Encycl. letter, *Pacem in Terris*, April 11, 1963: AAS, 55 (1963), pp. 295-296 [TPS IX, pp. 41-42].



## Growth of unity among nations

All nations are coming into closer unity with each succeeding day. Men of different cultures and religions are being brought together in closer relationships. There is a growing consciousness of every man's personal responsibility. All this is evident. Consequently, in order that relationships of peace and harmony may be established and maintained within the whole of mankind, it is necessary that religious freedom be everywhere provided with an effective constitutional guarantee and that respect be shown for the supreme duty and right of man freely to lead his religious life in society.

May the God and Father of all grant that the human family, through careful observance of the principle of religious freedom in society, may be brought by the grace of Christ and the power of the Holy Spirit to the sublime, unending, and "glorious freedom of the sons of God" (*Rom 8, 21*).

Each and every thing 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, December 7, 1965.

I, PAUL, Bishop of the Catholic Church

*The signatures of the Fathers follow.*

## NOTES ON THE DECLARATION ON RELIGIOUS FREEDOM

### 1. *The Declaration*

The declaration on Religious Freedom was promulgated on December 7, 1965, one day before the close of Vatican II. The Fathers gave their formal approval to the text by a vote of 2,308 to 70, and heard Pope Paul VI read the formula of promulgation. Of all the documents issued by the Vatican II this declaration met with the greatest difficulty from the beginning.

The wide divergence of views manifested on it throughout its discussion was, in a large measure, due to the different legal traditions governing Church-State relations in various countries, as well as to the diverse theological interpretations of the relation between spiritual and temporal authority.

During the second session a draft of the declaration was first introduced at the Council floor as a chapter of the Ecumenism schema, but it was not put to a vote at that session. Submitted the following year as a separate draft, by decision of the Coordinating Commission, the declaration was not voted upon either. The Fathers instead, were asked to submit their recommendations. Out of these the Secretariat for Promoting Christian Unity prepared a revised text which was taken up at the fourth session in October, 1965. After two days of voting, October 26-27, the declaration was again returned to the Unity Secretariat for revision. Voting results had indicated that the Secretariat would have to deal many proposed amendments before the Council would give an unqualified approval to the text. Most attempts to change the documents were centered round man's right to religious freedom in the practical civil sphere rather than in his natural dignity as a person.

On November 17, 1965, copies of the revised declaration were distributed to the Council. Final approval came two days later, on Nov-

ember 19, with the Fathers voting as follows: Yes, 1,954; No, 249; null, 13. Subsequent amendments introduced in the text of the last schema made for the final vote of the Fathers as first stated.

Many have expressed regret over the fact that notwithstanding such laborious efforts the council should have been unable to arrive at a moral unanimity.

## 2. *The Issues at Stake*

Those who were able to follow the evolution of the declaration on religious freedom from the first draft to the text as it appears here could sense the subtle but firm action of the Spirit of truth in His secret guidance of the Pastors whom He placed "*as the Bishops, to rule the Church of God, which He has purchased with His own blood.*" (Acts. 20, 28).

Much uproar was raised along the conciliar discussion, especially that semblance of a scandal toward the close of the third session when a number of Fathers asked for and obtained from the Holy Father another schema to be submitted to further discussion. Those dramatic events have obtained extensive covering in the press, each tendency trying to present its views on the matter.

Three serious shortcomings, in our opinion, contributed to mar the course of this declaration.

1. *The confusion in the former schemata about the kind of liberty sought to be defined.* The civil right to freedom in religious matters, which essentially consist in excluding coercion and violence by any private or public authority, was lamentably meant to be an *ontological* or *moral* freedom to follow *any* religion. Evidently such ontological or moral freedom cannot exist. Since God is One, religion must of necessity be ontologically one. And as the only one God is man's beginning and end, the primary moral obligation of any man is to know Him *as He is* and to tend towards Him as He has disposed men for. Any right of the individuals or of communities to ontological or moral freedom in religious matters is, therefore, unthinkable. Consequently, the only possible freedom in religious matters can be a *social* and *civic* freedom, by which no man or association may be subjected to violence or

coercion by any private or public authority in matters of religious beliefs or action, provided the order of society, the rights of others, and the common good would not be violated by individuals or religious associations on account of any religious proselytizing pretexts. It was a long way to go. But, finally, the Council did arrive at this point. Actually, as our reader may draw from the very title of this declaration, the only freedom of religion contemplated by Vatican II is the *civic* and *social* freedom, as gleaned from this very definition: "This freedom means that all men are to be immune from coercion on the part of individuals or of social groups and of any human power, in such wise that in religious matters no one is to be forced to act in a manner contrary to his own conscience; nor is he to be impeded from acting according to his conscience, whether privately or publicly, whether alone or in association with others, within due limits" (n. 2).

No objective or *ontological* or *moral* freedom of religion is at all contemplated by Vatican II. On the contrary the declaration insists, time and again, on the only Catholic religion and the obligation of all men (1) to inquire, (2) to follow it, when man, after a sincere search, finds it to be true. In this manner, man comes to live in the good faith of a sincere conscience.

2. The concept, "*Dignity of the Human Person*", as the foundation for religious liberty came to add to the confusion. Great as this dignity, indeed, is, — "*You have made him little less than the angels*", Ps. 8, 6— man may rightly demand freedom from coercion or violence from other human beings in the matter of his relation to God. But this dignity is far from granting man any right to alter God's rights or hold anything against them. On the contrary, this superior dignity is the reason for the strictest *obligation* of man to the only one God and towards His worship: "*What hast thou, that thou hast not received?*" I Cor. 4, 7.

3. There is another factor which came to make the discussions on this declaration still more acute. We refer to the stress in numbers of votes — *majority* and *minority* were the terms for it — to the detriment of a serene study of Biblical and patristic sources, as well as of the secular teaching and practice of the Church. In point of numbers any one familiar with the history of the Councils, be they ecumenical or provin-

cial, will recall that singular names may easily outdo long lists of others, witness, Athanasius or Augustine, to mention only two from the top.

### 3. *The Civil Codes and the Bible*

These two notions were to undergo the greatest transformation in the course of the schemata on religious freedom. The fact of the inclusion of religious liberty in any civil code of modern nations, appreciable as it may be, cannot add theological substance to any elaboration in these matters. Liberty for the Church should be always upheld, as it was for centuries, even against all civil codes on earth. Against all codes there will always be a right to martyrdom. On the other hand, all can see how nations do honor to *the letter* of their codes in dealing with religious matters. And that, not only in Russia or Cuba but also in some of the most vociferous countries where a princess is compelled to abdicate legal rights and a queen has to be careful not to leave the Established Church if she is to retain her throne.

Moreover, all Christians know that from the "*In the beginning*" of Genesis to the last "*Amen*" of the Apocalypse there is no single Biblical sentence which does not impose on *all* men the worship of the *only* Lord at the risk of missing Him forever. It is true that God is the first to honor the freedom bestowed on man by Himself. He does not force any person to accept faith, an act of free assent to His revelation. From God's example the legitimate conclusion to be drawn is that faith can never be forced upon by any human authority. But God's rights and man's moral obligation remain intact. As for the way of coordinating God's demands and grace with human freedom, as well as for the coordination of His salvific Will for all with the good faith of men who are in error, there are other chapters of Biblical and theological teaching for anyone to read.

Pertinent to this point is the example of the Lord and the Apostles. They did nothing but teach the one Catholic religion and, at the same time, respect the psychological freedom of all. Yet, they unflinchingly stood for the rights of the only one God and man's obligation to the only one religion under pain of eternal exclusion from the Kingdom, and



to the Cross in Calvary and the martyrdom of each one of the apostolic witnesses.

Finally the schema obtained to include these fundamental truths. As a result, even of these limited *social* and *civic* religious freedom we read: "Revelation does not indeed affirm in so many words the right of man to immunity from external coercion in matters religious. It does, however, disclose the dignity of the human person in its full dimensions. It gives evidence of the respect which Christ showed toward the freedom with which man is to fulfill his duty of belief in the word of God and gives us lessons in the spirit which disciples of such Master ought to adopt and continually follow" (n. 9).

QUINTIN M. GARCIA, O.P.

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THE DIGNITY OF MAN

Yet you have made him little less than a god,  
you have crowned him with glory and splendour,  
made him lord over the work of your hands,  
set all things under his feet,

sheep and oxen, all these,  
yes, wild animals too,  
birds in the air, fish in the sea  
travelling the paths of the ocean.

Yahweh, our Lord,  
how great your name throughout the earth!

Ps. 8

## ROMAN CURIA

### OFFICIAL ORGANIZATION FOR THE LAITY IN THE CHURCH

*Apostolic Letter "Motu Proprio" of His Holiness Pope Paul VI, in which he institutes the "Consilium of the Laity" and the Pontifical Commission of Studies on "Justice and Peace".*

*The original Latin and Italian texts appear in L'Osservatore Romano", January 11, 1967.*

In her continued endeavor for inner renewal and the up-dating (*aggiornamento*) of her own structures in accordance with the times in which she is called to live, the Catholic Church aspires after that "ripening which comes with the experience of the centuries in working out her relationship with the world" (*Gaudium et Spes*, no. 43), for whose salvation she was founded by Christ.

According to the teaching of the Second Vatican Ecumenical Council, all Christians, by virtue of the fact that they belong to the people of God, should—each one according to his own ability—discharge this mission of salvation (*Lumen Gentium*, nos. 17 and 31). The same Council, which, by studying in many documents the precise position of the laity in the people of God, has made this study one of its outstanding characteristics, has finally dedicated a special decree to the activity of the laity. In this decree, the institution of an organization "for the service and encouragement of the lay apostolate" (*Apostolicam Actuositatem*, no. 26) has been decided upon.

Wishing to establish a dialogue with the modern world, the Council has opportunely fixed its attention on some of the major aspirations of the world of today, such as the problems of development, the promotion

of justice among nations and of the cause of peace. To this end, it (the Council) expressed the desire to institute a special organization in the Church in order to make the Catholic world more sensitive to these problems (*Gaudium et Spes*, no. 90).

As soon as the Council was terminated, a postconciliar commission, acting on Our orders, studied the best way of putting into practice the conciliar deliberations in no. 2 of "*Apostolicam Actuositatem*". At the same time, another special study group, likewise entrusted by Us, went into the study of how the organization desired by no. 90 of "*Gaudium et Spes*" could best be formed.

On the basis of the findings of these working groups, a provisional committee instituted by Us on July 7, 1966, started its work of systematically carrying out whatever had been decided upon and desired by the conciliar documents.

The joint study of these two questions has allowed Us to see the aspects in which both agree and those in which they differ from each other. Because of this, We deemed it wise to institute two distinct organizations which, however, would be placed under one sole direction. These organizations are: the Consilium of the Laity, and the Pontifical Commission of Studies on Justice and Peace.

#### I. The Aims of the Consilium of the Laity.

It shall have as its general aim the service and encouragement of the lay apostolate.

1) Encourage the lay apostolate on an international plane and bring about its coordination and ever deeper insertion into the general apostolate of the Church; to procure contacts with the apostolate on a national plane; to act in such a way that it may be a place of encounter and dialogue in the bosom of the Church between the hierarchy and the laity, and among the diverse forms of activity of the laity, in accordance with the spirit of the last pages of the encyclical letter "*Ecclesiam Suam*"; to encourage international congresses for the lay apostolate; to see to the faithful observance of the laws of the Church with reference to the laity.

2) Assist with opportune counsels the hierarchy and the laity in their apostolic endeavors (cfr. the Decree "*Apostolicam Actuositatem*", no 26).

3) Promote studies that will contribute to a more profound doctrinal basis for the study of the questions which refer to the laity, studying all the problems of the apostolate, with particular reference to the participation of the laity in organized pastoral work. These studies may be published.

4) Establish a center of documentation for the purpose of receiving and giving out information regarding the problems of the lay apostolate, with the intention of providing correct orientations for the formation of the laity and offering invaluable help to the Church.

## II. The Aims of the Pontifical Commission of Studies on Justice and Peace.

It shall have as its general aim that of arousing in the people of God the full knowledge of their mission at the present moment, in order to promote, on the one hand, the progress of poor nations and encourage social justice among nations, and, on the other, to help the underdeveloped nations work for their own development.

In particular, the Pontifical Commission shall try to:

1) Gather and synthesize documentation on the best scientific and technical studies made in the field of development, in all its aspects—educational, cultural, economic, social, etc.—as well as those made on the problems of peace, which are more extensive than those of development.

2) Contribute to a more profound investigation of problems of development and peace, particularly from the doctrinal, pastoral and apostolic points of view.

3) Make the results of these studies known to all the organizations in the Church that take interest in such problems.

4) Establish contacts among all the organizations of the Church which are working after similar objectives, in order to foment the proper

coordination of efforts, giving support to the more efficacious ones and avoiding useless duplications.

### III. Structure of the Two Organizations.

1) the Consilium of the Laity and the Pontifical Commission of Studies on Justice and Peace shall have as their common president a Cardinal of the Holy Roman Church.

2) Likewise, they shall have a common vice-president who shall have episcopal dignity.

3) The Consilium of the Laity and the Pontifical Commission of Studies on Justice and Peace shall each have its own secretary.

4) In the Consilium of the Laity, the secretary shall be assisted by two vice-secretaries.

5) Both organization shall be composed, moreover, of members and consultors, who shall be elected according to convenient standards. The nomination shall be made by the Holy See.

6) The term of office of the president, vice-president, secretary, and the two vice-secretaries shall be five years. At the end of the five-year term, however, the Apostolic See may renew the term of office of the same individuals.

7) The Consilium of the Laity and the Pontifical Commission of Studies on Justice and Peace are being established "*ad experimentum*" (on a trial basis) for five years. The exercise of their functions and the experience gained therefrom shall pave the way for opportune modifications regarding their peculiar aims and definitive structures.

8) The two organizations shall have their seat in Rome.

9) We hereby decree that, starting today, the "*vacatio legis*" (suspension of the law) of the conciliar decree "*Apostolicam Actuositatem*" should cease. All bishops and episcopal conferences shall urge the observance of the decree in their respective dioceses and nations.

With these two organizations that We have established, We confidently nurture the firm hope that the laity of the people of God, to



whom We wish to give a proof of our esteem and goodwill by means of means of these official organizations, will feel more closely united to the action of this Apostolic See, and, on account of it, they will, in the future, dedicate with ever-increasing generosity their work, their efforts, their activities to the Holy Church.

Furthermore, we hereby decree that, notwithstanding any previous command of Ours, to the contrary, all the things we have laid down in this "motu proprio" shall be upheld as firm and immutable.

Given in Rome, at St. Peter's, on the feast of the Epiphany, the 6th of January, in the year 1967, the fourth year of our pontificate.

POPE PAUL VI

#### GOOD ORDER IN LITURGICAL AGGIORNAMENTOS

*The following is a translation of the document issued by the Vatican's Congregation of Rites and the Consilium for the Application of Vatican Council II's Constitution on the Sacred Liturgy, dated December 29 and published on January 4, 1967.*

For some time some newspapers and reviews have published news items and photographs concerning liturgical ceremonies, particularly celebrations of the Eucharist, which are alien to Catholic worship and almost incredible. Such are "family Eucharistic banquets," celebrated in private homes and followed by a meal, and Masses offered using strange and arbitrary rites, vestments and formulas, and sometimes accompanied by music of a totally profane and worldly character, not worthy of a sacred action. All these manifestations of cult, performed on private initiative, necessarily tend to destroy the sacred character of the liturgy which is the purest expression of the worship rendered to God by the Church.

Since the "aggiornamento" must be made with order, and not arbitrarily, it is absolutely incorrect to allege the motive of pastoral

renewal for such practices. They are not in conformity with the letter and spirit of the liturgical constitution of the Second Vatican Council, they are contrary to the ecclesial meaning of the liturgy, and they damage the unity of the Church and the dignity of the people of God.

"The variety of languages," His Holiness Pope Paul VI said on October 13, 1966, "the newness of the rites which the movement of renewal introduces into the liturgy, must not include anything which has not been duly recognized by the responsible authority of the bishops and of this Apostolic See, or anything not worthy of divine worship, or manifestly profane and unsuitable to express the inwardness and sacredness of prayer, or else so singular and strange as would, instead of fostering the devotion of the praying community, astound and disturb it, hindering the effusion of its reasonable and lawful traditional religious sense."

While the facts mentioned above and the publicity given to them are deplored, we urgently invite Ordinaries, both local and religious, to watch over the correct application of the liturgical constitution, to admonish with kindness and firmness the promoters, even if well-intentioned, of such manifestations and, where there is need, to repress abuses, to prevent any initiative not authorized and guided by the hierarchy, to promote zealously the true liturgical renewal desired by the council, so that this great undertaking may be carried on without deviations, and bear the fruits of Christian life which the Church expects of it.

It must moreover be remembered that it is not lawful to celebrate Mass in private homes, except in those cases foreseen and clearly defined by the liturgical legislation.

Rome, December, 29, 1966.

GIACOMO CARD. LERCARO  
*Pres. Cons. for the Appll Vatic. Council*  
*II's Const. on the S. Liturgy*

ARCADIO M. CARD. LARRAONA,  
*S. R. C., Praefectus*

FERDINAND ANTONELLI,  
*S. R. C., Secretary*

## **The Annual Conference of the Bishops of the Philippines**

The annual conference of the Philippine Bishops was held in Cardinal Santos' residence, Villa San Miguel, from January 30 to February 7, 1967.

Here follows the official communication of the first three conclusions:

- (1) On Fasting and Abstinence for the Philippines;
- (2) On the use of a uniform clerical attire for priests and religious;
- (3) On the composition of the Catholic Welfare Organization Administrative Council and Episcopal Commission.

### **I**

#### **On Fasting and Abstinence**

#### **C O N C L U S I O N S**

The Conference decided as follows:

1. Fasting and Abstinence on every Ash Wednesday and Good Friday of Lent.
2. Abstinence on all Fridays of Lent.
3. In all Fridays of the year outside the Lenten season, every faithful within the age required<sup>1</sup> in the Apostolic Constitution

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<sup>1</sup> The law of abstinence binds all those who have completed 14 years of age. The law of fasting all those who have completed 21 until they begin their 60th year of age.

"*Paenitemini* may have the choice of either to observe abstinence or in lieu thereof, to perform any of the following:

- a) any spiritual or corporal work of mercy;
- b) any act of piety;
- c) any act or penance; or
- d) any work of the lay apostolate.<sup>2</sup>

In any case, the faithful will be urged to observe abstinence whenever possible.

## II

### On Clerical Attire

#### CONCLUSIONS

The conference finally allowed the use of a uniform clerical attire in the Philippines by the priests and religious, under the following norms:

1. Other than the cassock and the clergy suit as already approved by the Hierarchy, three other models herein described may be used by the priests and religious in the country.
2. For formal social functions only the cassock or the American clerical suit may be used.
3. No priest or religious can choose any model other than the approved models. Every Local Ordinary has the right to permit or not the use of the approved models in his diocese.
4. In accordance with # 25 of the Motu Proprio "*Ecclesiae Sanctae*", all religious, even exempt, are governed by this regulation in regard to clerical attire. Thus, in those dioceses where the new clerical attire is not permitted, religious must wear the habit of their Order or Congregation; in dioceses where the new clerical attire is permitted, all religious, with previous consent of their

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<sup>2</sup> The reading of Holy Scriptures should be considered as one of the most important pious works, therefore, sufficient for the performance of this obligation.

Superior may avail themselves of it, but all must conform to the model approved. The new clerical attire is the same for religious priests as for diocesan priests.

5. The new clerical attire can only be used outside Liturgical functions, otherwise the cassock must be used.

The new clerical attire is described as follows:

- a) Both the trousers and the shirt may be of any dark one-color piece or white;
  - b) The color-shade of the trousers need not be the same as the shirt;
  - c) The shirt may be of long or short sleeves; the neckline has the outer lapel pleated outwards with both ends buttoned to the inner lapel to support a  $3\frac{1}{2}$  inches long white Roman collar to be inserted into both ends of the lapels; or the neck-line will be patterned after the military collar with two buttons joining both ends.
6. The rules governing priests and religious who travel in the new clerical attire or stay in dioceses where the same is not allowed are as follows:
    - a) He must be provided with a Celebret wherein his Ordinary recommends him to be allowed to wear the approved clerical attire by the Ordinary *ad quem*.
    - b) If he intends to stay in the diocese *ad quem* for not more than three days, he may continue to wear the approved clerical attire.
    - c) But if the period of his stay exceeds three days, but not more than a week, then he must get a clearance from the Diocesan Chancery *ad quem* if he can easily do so without *grave incommodum* on his part.
    - d) For an indefinite stay, he must absolutely get an approval from the Ordinary *ad quem*.
    - e) Violations of any of the foregoing rules will be at the discretion of the Local Ordinary *in quo* for appropriate measures.



## III

### On the present Composition of the CWO Administrative Council and Episcopal Commissions

The present composition of the CWO Administrative Council and Episcopal Commissions are as follows:

#### *Administrative Council*

Archbishop Lino R. Gonzaga, President  
 Archbishop Teopisto V. Alberto, Vice-President  
 Archbishop Juan C. Sison, Member  
 Archbishop Mariano A. Madriaga, Member  
 Bishop Alejandro Olalia, Member  
 Bishop William Brasseur, Member  
 Bishop Antonio Frondosa, Member

#### *Commission on Doctrine of Faith*

Rufino J. Cardinal Santos, Chairman  
 All Metropolitan Archbishops are members.

#### *Commission on Catholic Action*

Archbishop Teopisto V. Alberto, Chairman  
 Bishop Artemio G. Casas, Member  
 Bishop Antonio L. Mabutas, Member  
 Bishop Vicente P. Reyes, Member (ex-officio)  
 (CAP National Director)

#### *Commission on Social Action and Apostolate*

Bishop Antonio F. Frondosa, Chairman  
 Bishop Cornelius de Wit, Member  
 Bishop Xavier Labayen, Member

#### *Commission on Education and Religious Instruction*

Bishop William Brasseur, Chairman  
 Bishop Alejandro Olalia, Member  
 Bishop Gerard Mongeau, Member

Bishop Antonio Mabutas, Member

Bishop Arnulfo Arcilla, Member

*Commission on Seminaries*

Archbishop Juan C. Sison, Chairman

Archbishop Juio Rosales, Member

Bishop Clovis Thibault, Member

*Commission on Missionary Activity*

Archbishop Juan C. Sison, Chairman

Bishop William Duschak, Member

Bishop Juan Velasco, Member

*Commission on Family Life*

Archbishop Lino R. Gonzaga, Chairman

Archbishop Mariano A. Madriaga, Member

Bishop Jesus Sison, Member

*Commission on the Apostolate of the Sea and Air*

Rufino J. Cardinal Santos, Chairman

Archbishop Julio R. Rosales, Member

Archbishop Teofilo B. Camomot, Member

*Commission on Relations with Unbelievers*

Bishop William Brasseur, Chairman

Bishop Gregorio Espiga, Member

Bishop Odio Etspueler, Member

*Commission on Life, Distribution and Remuneration of the Clergy*

Bishop Pedro N. Bantigue, Chairman

Bishop Henry Byrne, Member

Bishop Cipriano V. Urgel, Member

*Commission on Coordination with the Association of Major Religious Superiors of Men and Women in the Philippines*

Bishop Patrick H. Cronin, Chairman

Bishop Teotimo Pacis, Member  
 Bishop Bienvenido Lopez, Member

*Commission on Immigration, Immigration and Tourism*

Bishop Hernando Antiporda, Chairman  
 Archbishop José Ma. Cuenco, Member  
 Bishop Epifanio B. Surban, Member

EPISCOPAL COMMITTEES:

*Liturgy*

Archbishop Lino R. Gonzaga, Chairman  
 Archbishop Teopisto V. Alberto, Member  
 Archbishop Mariano Madriaga, Member  
 Bishop William Duschak, Member  
 Bishop William Brasseur, Member

*Social Communications and Mass Media*

Bishop Gerard Mongeau, Chairman  
 Bishop Epifanio Surban, Member  
 Bishop Artemio Casas, Member

*Christian Unity*

Archbishop Juan C. Sison, Chairman  
 Archbishop Teopisto Alberto, Member  
 Bishop Cornelius de Wit, Member

*Interpretation of Plenary Council Decrees*

Archbishop Luis del Rosario, S.J., Chairman  
 Archbishop Lino R. Gonzaga, Member  
 Bishop Alejandro Olalia, Member  
 Bishop Clovis Thibault, Member  
 Bishop Henry Byrne, Member  
 Bishop Vicente P. Reyes (in the absence of any Member)

*Government of the Filipino College in Rome*

Archbishop Rufino J. Cardinal Santos, Chairman  
 Archbishop Julio Rosales, Member  
 Archbishop Juan C. Sison, Member  
 Archbishop Antonio F. Frondosa, Member  
 Bishop Henry Byrne, Member

*Construction of the Sacred Heart Shrine and CWO Building*

Archbishop Rufino J. Cardinal Santos, Chairman  
 Archbishop Julio Rosales, Member  
 Archbishop James T.G. Hayes, Member  
 Archbishop Jose Ma. Cuenco, Member  
 Archbishop Juan C. Sison, Member  
 Archbishop Luis del Rosario, Member  
 Archbishop Teofilo Camomot, Member  
 Archbishop Teopisto V. Alberto, Member

AN EVEN GREATER GLORY...

"You must know that at all times I have lavished on you the respect, honour and affection which are your due because you are the dwelling-place of the Lord my God. But today, if the thing is possible, I must express something that surpasses the supreme degree of these sentiments. I cannot pass an hour without extolling your name for the ardour with which you have kept the standard of the faith flying in the teeth of contrary winds. You have preferred, as far as you could, to be saved alone from Sodom than to stay on among those who are doomed. Your prudence will know how to take the hint. Courage! The whole world will proclaim you the hero of Christendom. Catholics revere and admire you as the restorer of their ancient faith. And, what is the sign of an even greater glory, every heretic hates you. They dog me too with a similar hatred; since they cannot run us through with a sword, they kill us in their thoughts. Venerable Lord and blessed Father, may the mercy of our Lord Jesus Christ keep you safe and sound and preserve me in your memory."

*St. Jerome to St. Augustine*



His Excellency  
**THE MOST REV. BIENVENIDO M. LOPEZ, D.D.**  
Auxiliary Bishop of Manila



### THREE NEW PASTORS

The three new Pastors appointed to increase the roster of the Philippine Hierarchy were recently consecrated with solemn ceremonies. The local press has already covered up extensively the rituals of these all-important events for the Church in the Philippines.

The Rt. Rev. Msgr. Manuel S. Salvador, Auxiliary Bishop of Cebu, was consecrated in Cebu City on January 19, 1967, while the Rt. Rev. Msgr. Bienvenido M. Lopez, Auxiliary Bishop of Manila, and the Rt. Rev. Msgr. Teotimo C. Pacis, C.M., Bishop of Palo, received the fullness of the Priesthood at the Manila Cathedral on January 22, 1967, and at San Marcelino Church (Manila), on January 25, 1967 respectively.

We wish to extend to the new Prelates our most cordial good wishes and a fervent prayer for a long and fruitful pontificate. The pertinent Pontifical Bulls are published herebelow, to make of record through the Boletín Eclesiástico these important appointments to the Philippine Hierarchy.

#### I

#### DECRETUM ELECTIONIS MSGR. E. SALVADOR IN EPISCOPUM AUXILIAREM CEBUANUM

#### PAULUS EPISCOPUS SERVUS SERVORUM DEI

Dilecto filio EMMANUEL S. SALVADOR, adhuc Vicario Generali atque Curioni templi S. Nicolai in archidioecesi Caebuana, electo episcopo titulo Nasbincensi atque Auxiliari sacri Antistitis Caebuani, salutem et apostolicam benedictionem. Quandoquidem sancti Christi apostoli dicuntur sacrarum Scripturarum oraculo "Ministri Christi et dispensatores mysteriorum Dei", quorum omnia consilia eo spectare debent ut "fideles inveniuntur"—I Cor., 4, 1-2, idcirco non modo Ipsi in christiana Re publica gubernanda cursum tenemus qui Deo probetur, verum etiam in eligendis Episcopis ad id maximopere respicimus, ut qui episcopale munus suscipiant, ii sua virtute, integritate, prudentia, fidei fidelitatisque erga Deum et Ecclesiam spem optimam faciant. Quamobrem, cum venerabilis frater Iulius Rosales archiepiscopus Caebuanus, ia mole laborum

gravatus, virum petierit qui in expediendis negotiis assisteret, censuimus Te, dilecte fili, ad hoc opus deligi, qui tum virtute multa praestas tum pietate sincera, tum usu rerum, qui perutilis erit officiis episcopalibus obeundis. Quae cum ita sint, consilio expetito a venerabilibus fratribus Nostris S.R.E. Cardinalibus Sacrae Congregationi Consistoriali praepositis, Te simul Episcopum nominamus sedis titulo Nasbincensis, simul Auxiliare Archiepiscopi Metropolitae Caebuani, factis scilicet iuribus et oneribus quae cum tuo munere conexa sunt. Ad fidei professionem et utrumque ius iurandum quod attinet ita ages, ut ea omnia coram aliquo Praesule des, qui sit cum hac Petri Sede fidei vinculis coniunctus. Re vero peracta, formulas ad quas iuraveris, tuo nomine subscripto atque sigillo impresso, item eius qui affuit iuranti, ad S. Congregationem Consistorialem cito mittes. Si autem de tua consecratione quaeras, poteris quidem eam excipere a quolibet quem voles episcopo, etiam extra Urbem Romam, cui antistiti assint duo aequalis dignitatis viri, qui omnes sint cum beatissima ac romana Ecclesia caritatis foedere coniuncti. Concedimus autem ut quo beneficio adhuc in archidioecesi Caebuana fruitus es, eo frui pergas, contrariis nihil obstantibus. Ceterum, dilecti fili, huic rei operam da assiduam ut, quantum in te est, sicut istae Tuae Philippinae Insulae christianam fidem primae susceperunt in ea Asiae parte, ita longe omnium sint splendore religionis principes. Datum Romae, apud S. Petrum die tertio mensis Decembris, anno Domini millesimo nongentesimo sexagesimo sexto, pontificatus Nostri quarto. — F. T. —

IACOBUS ALOYSIUS Card. COPELLO  
*S.R.E. Cancellarius*

## II

### DECRETUM ELECTIONIS MSGR. B. LOPEZ IN EPISCOPUM AUXILIAREM MANILANUM

#### PAULUS EPISCOPUS SERVUS SERVORUM DEI

Dilecto filio BIENVENUTO M. LOPEZ, Metropolitanae Curiae Manilensis Cancellario, electo Episcopo Titulo Mutecitano eidemque renuntiato auxiliari sacri Praesulis Manilensis, salutem et apostolicam benedictionem. Sacris illarum ecclesiarum praesulibus, quae vel incolarum frequentia inter ceteras eminent vel catholicarum rerum omne genus inceptis, solet apostolica Sedes accommodata ad aptius gubernandum subsidia providere, datis auxilio episcopis, qui pastoralia munia, magis in dies graviora, participant. Quod cum et Manilensi Archiepiscopo idtribuendum esse censuerimus, peraptus Nobis visus es, dilecte fili, huiusmodi officio munerique tuendo, qui singularibus praeditus animi ingeniique virtutibus cum episcopali dignitate accipienda con-

gruentibus. De sententia igitur Venerabilium fratrum Nostrorum S.R.E. Cardinalium Sacris Consistorialibus negotitiis Prepositorum deque suprema potestate Nostra, simul te, Auxiliarem nominamus venerabilis fratris Rufini J. Santos, Archiepiscopi Manilensis, simul Episcopum eligimus dioecesis Titulo Mutecitanae, ad praesens vacantis. Habebis, uti par est, omnia jura et privilegia, officiis atque obligationibus teneberis, commodo tuo consulentes permittimus ut ut consecrationem etiam extra urbem Roman accipias a quolibet episcopo, cui duo alii eiusdem ordinis assint, omnesque sint cum Apostolica Sede sinceris fidei vinculis conjuncti. Quod antequam fiat, tuum erit ritualement catholicam fidei professionem facere atque stata jurajuranda dare juxta probatas formulas, ante quem volueris sacrorum antistitem, qui sit et ipse cum Romana hac Sede sincera caritate conjunctus. Quibus perfectis, formulas juxta quas juraberis ad Sacram Congregationem Consistorialem quamprimum mittes de more signatas sigilloque impressas. Non est denique, dilecte fili, cur quae tibi dehinc sint oboeunda munia moneamus; cum apostolorum enim dignitate apprime congruunt, in quorum successorum collegium est merito cooptatus. Datum Romae apud Sanctum Petrum, die tertio mensis decembris anno Domini millesimo nongentesimo sexto, Pontificatus Nostri quarto. = F. T. =

IACOBUS ALOYSIUS Card. COPELLO  
*S.R.E. Cancellarius*

### III

#### DECRETUM ELECTIONIS MSGR. T. PACIS IN EPISCOPUM PALENSEM

#### PAULUS EPISCOPUS SERVUS SERVORUM DEI

Dilecto filio THEOTIMO PACIS, sodali Congregationis Missionum, electo Episcopo Palensi, salutem et apostolicam benedictionem. Cum munus sit Nostrum dioecesium Episcopos deligere qui, tanquam Apostolorum successores, ita doceant omnes gentes omniique creaturae Evangelium praedicent, ut per fidem, baptismum mandatorumque adimpletionem salutem homines consequantur—cfr. Con. Vat. III, Const. dogm. de Eccl., 24—, eos studemus ad tantum officium exsequendum viros nominare, qui ob animi virtutes, ingenii aciem, rerum pastoralium usum sanctae Christi Ecclesiae expectationem expleant. Quoniam ideo dioecesi Palensi sacer erat praeficiendus Antistes, vacanti scilicet postquam venerabilis frater Linus Gonzaga et Rasdesales factus est Archiepiscopus Zamboangensis, censuimus posse Te ad id officium designari, quem necessariis propriisque Episcopi dotibus praeditum novimus. Sententia ergo audita venerabilium fratrum Nostrorum S.R.E. Cardinalium, Sacrae Congregationi Consisto-

riali praepositorum, deque summa Nostra potestate Te nominamus Episcopum dioecesis PALENSIS, datis iuribus obligationibusque impositis, quae ex iure communi Tibi competunt. Maiorie autem commodo Tuo consulentes, permitimus ut episcopalem consecrationem etiam extra urbem Roman accipias a quolibet Episcopo, cui duo alii ad normam legum liturgicarum assistant, omnesque sint sinceræ fidei vinculis cum Apostolica Sede conuncti. Quod tamen antequam fiat, scias tuum esse ritualement catholicæ fidei professionem ante quem volueris Episcopum, et ipsum Apostolicam Sedem sincerem colentem facere et utrumque ius iurandum iurare, fidelitatis videlicet erga Nos et Successores Nostros contraque modernistarum errores. Quibus actis, formulas iuxta quas iuraveris ad Sacram Congregationem Consistorialem mittes, de more signatas sigilloque impressas. Non dubitamus denique, dilecte fili, quin, aucta dehinc apud Deum hominesque dignitate, totus in hiis incumbas muneribus, quae ex episcopali potestate procedunt; Dei videlicet populum, Christi sanguine redemptum, sic fac diligenter custodias, sic paterne foveas ut thesaurum decet, omnium pretiosissimum. Datum Romae, apud S. Petrum, die duo de vicesimo mensis Novembris, anno Domini millesimo nongentesimo sexagesimo sexto, Pontificatus Nostri quarto. = F. T. =

IACOBUS ALOYSIUS Card. COPELLO  
S.R.E. Cancellarius

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### THE CROWN OF UNFADING GLORY

Be the shepherds of the flock of God that is entrusted to you: watch over it, not simply as a duty but gladly, because God wants it; not for sordid money, but because you are eager to do it. Never be a dictator over any group that is put in your charge, but be an example that the whole flock can follow. When the chief shepherd appears, you will be given the crown of unfading glory.

1 Pet. 5, 2-4

## DOCTRINAL SECTION

# Joint Pastoral Letter of the German Bishops on the True Renewal of the Church

*Issued at the end of their reunion at  
Fulda, National Shrine of Saint Bo-  
niface, 1966.*

By this time a year ago, we were still in Rome celebrating the last session of the Second Vatican Council. And these last few days, we—the pastors of our dioceses—have again gathered together, for the first time since the termination of the Council, around the tomb of Saint Boniface.

In the course of these past months, we have been able to realize clearly that the Council had not really come to an end with the solemn closing ceremonies held in the Basilica of Saint Peter. Indeed, it is not a mere historical event that has been concluded once and for all, and which we can now leave to itself in peace. On the contrary, it is a vital event in the life of the Church which now marks our present life and will continue to mark the future.

The Church has entered into a new phase in its development, namely, the acceptance and assimilation of the Council and its accomplishments. Now, all the members of the Church—bishops, priests, religious and lay people—must set out to accomplish a common task; they must be bound to each other by a vital interchange of ideas and must work together in close union.

According to the wishes of Pope John XXIII, the Council should bring upon the Church a new Pentecost. It should serve to deepen love



for Christ and His Church and awaken fresh readiness to serve the Church and the world.

The result and expression of the incarnate love of the Son of God—Christ—must be a new brotherhood among ourselves and with all men.

It must be recognized that among the major tasks of today is that of forging a new unity among all those who believe in the liturgy.

All these cannot be realized in one day. It is necessary to follow in the course of years an organic process of growth. Furthermore, with regard to many problems, the Council could do not more than indicate the direction that must be taken for their proper solution, without handing down the solution itself. Many of these problems are of extreme importance, and their solution demands much scientific and theological effort as well as pastoral experience.

Before everything else, we wish to give our heartfelt thanks to all the priests, religious, and lay people for their frankness, readiness and multiple collaboration during and after the Council. We are filled with joy at the sight of so much effort now being exerted in the parishes, dioceses, families and associations. How can one not help noticing that everywhere the liturgical life is now more intense and that the priests and lay people now collaborate with each other with more cordiality and generosity?

#### *Postconciliar deviations.*

But we simply cannot close our eyes to certain happenings that, without having their origin in the Council, have nevertheless taken shape as a result of the Council. In view of such happenings, we must always be aware of the seriousness of our duty as teachers and guardians of the faith. Before all else, we wish to combat the false interpretations and distortions of the decisions of the Council. We deplore the fact that very frequently, particularly in the press, the Council is presented as though it were nothing more than a set of *slogans*, and that the religious aims that characterize it are as yet very little known and accepted.

Neither do we cease to listen to the voices that warn us against the signs of unrest. Of course, there is such a thing as a healthy sort

of unrest. But the sort of unrest we now refer to is not of the healthy kind; instead it only sows confusion and seduction. There is one thing we can be sure of, and it is that the Council has never wished to sow confusion nor disorganization. What it has desired to accomplish is to make our faith more alive and profound. We shall continue to fight with kindness, yes, but also with firmness, against the irruption of any disorder, and, at the opportune time, we shall not hesitate to do what it is our obligation to do.

*What we are after is not a new Church, but a renewed Church.*

From this conference, we wish to address to the people of God who belong to our dioceses some words aimed at enlightening and helping them.

The Church of the postconciliar period is not a new Church, but it must be a renewed Church. The Church before the Council and the Church after the Council is one and the same Church founded by Christ.

This Church grows, teaches, gives witness to, and defends the faith which has been transmitted to us in the Apostles' Creed and which is rooted in Sacred Scripture.

The Church is a community of faith and lives by the faith. In Her, scientific investigation has a role to play, in the manner of a dialogue that clarifies things and gives help. But the Church does not live by mere discussions.

A faith born of science greatly induces one to think that salvation comes from science. Our countrymen who take interest in theology will understand us better if we tell them that the Church was founded on the Apostles, not precisely on wise and scientific men. We know, however, the problems that theological science must confront, and we trustingly encourage our professors to seek the solution to such problems and their enlightenment.

The liturgical reform has been the primary result of the Council which all the faithful have been able to take notice of. In many places, this reform has given rise to difficulties due, certainly, in part to the fact that the reform has not been sufficiently explained or understood and that

local circumstances have not been taken into consideration, as should have been the case. But in such an important enterprise we should not be discouraged by passing difficulties and by human frailty. Properly considering things as they are now, we have even now the impression that the liturgical reform has brought men closer to the altar and has made them more familiar with the word of God. Right now, we are just in initial stage, and many more things are in the state of development.

*Every authentic reform has two adversaries.*

Every authentic reform has two kinds of adversaries, of whom both the one and the other can prove to be very prejudicial. On the one hand, there are those who refuse to understand the reform and remain rigidly chained to the past. On the other hand, there are those who let themselves be carried away by impatience and do not realize that the second step cannot be taken simultaneously with the first. Both the one and the other adduce arguments to support their erroneous positions; both stand equally far from the genuine spirit of the Council.

The reform can never be a success if it is not sustained by the Church. Hence we call on everyone, on those who wish to precipitate the movement forward as well as on those who doubt, on the priests, religious, and lay people, so that they may follow together with us the way that we have chosen after mature reflection and after taking into consideration the whole complex of circumstances involved. During the Council, we have incessantly pointed out that by means of a frank dialogue, in which everyone lends an ear to the other in a spirit of mutual understanding and humble openness to the will of God, we can hope to reach a wondrous unity of viewpoints in which there will be no winners nor losers. Why, then, should this not be possible now in applying the decisions of the Council here in our own country?

*The interdependence of all.*

The Council has made us acquire a new awareness of the interdependence that exists in all the functions of the Church, which, are all in the service of the people of God. Bishops, priests, religious and lay



His Excellency  
**THE MOST REV. TEOTIMO C. PACIS, C.M., D.D.**  
Bishop of Palo

people depend more than ever on each other in everything that they hope to realize by means of the Church. We are all united to each other, not in a spirit of domination nor of submission, but in the manner expressed by the Council in its Constitution on the Church: "Since, like Paul the Apostle, he (the bishop) is debtor to all men, let him be ready to preach the gospel to all, and to urge his faithful to apostolic and missionary activity. For their part, the faithful must cling to their bishop, as the Church does to Christ, and Jesus Christ to the Father, so that everything may harmonize in unity, and abound to the glory of God." (n. 27).

Christ lives in His Church. The spirit of God moves over the agitated waters of the present time. We wish to put our confidence in Him. We ask also for confidence in His Church and her pastors. Precisely in this present time, may the people of God preserve its vital unity in Christ by the power of His spirit.

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## Renewal For Cloistered Nuns

DOM. FRANCISCO ROQUE, O.S.B.

Communities of nuns of strictly contemplative character have stringent laws regarding enclosure. Canon 601, for instance, provides: "after her profession, no nun may, under any pretext whatsoever, leave the monastery even for a short time without a special indult of the Holy See, except in the case of imminent danger of death or some other very serious evil. If time permits, this danger must be recognized as such in writing by the local ordinary." However, in recent months the Holy See has relaxed the law of enclosure. In an address\* to a group of contemplative Abbesses and Superiors of the Italian Benedictine monasteries, Pope Paul VI expressed his feelings for this "great and beautiful

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\* Pope's Address to Abbesses and Superiors of Italian Benedictine monasteries, 28 October 1966, published on 29 October in *L'Osservatore Romano*.



novelty." He pointed out that it was the Council that made this exception obligatory. "You must realize," he said, "that this is a singular and important event, for it makes its relevance felt even in Benedictine monasteries protected by their enclosure, alien to the vicissitudes and changes of the outside world, strong and tranquil in their interior stability, making itself felt with singular and memorable effects." He recalled that "when the news of the Council reached your communities and when you were invited to ask for the happy success of such great event, perhaps you did not realize that it was dealing also with your religious life, and that it would enter also your inviolate enclosures to give laws."

The Abbesses and Superiors of the Italian Benedictine monasteries met in Rome last October 1966 to discuss the revision and renovation of their religious life in line with the Council's invitation to a renewed and revitalized monastic life. In an audience he granted them, Paul VI took the opportunity to impress the mind of the Council: the Council is a "renovation, not a revolution," whose principal criterion in its intervention in their case is the "fidelity to the sources rather than the abandonment of genuine traditions." He, therefore, insisted that renewal is not a question of uprooting, but a reaching out to the roots of the institutes to find the vital sap that can and must produce new things even today. Just as life is a continuous novelty, renewal in their case means a renewal of conscience, of virtue, of work, of love. It means ultimately a renewed realization of the "gifts and prerogatives that your vocation can possess and cultivate, recover and increase." The Pope reminded them of what this renewal must include: "the constant return to the sources of all Christian life and to the original spirit of the institutes, and their adaptation to the changed conditions of our time." (Decree on the Adaptation and Renewal of the Religious Life, no. 2)

In his address the Holy Father made clear three points: the renewal of religious life, the actuality of contemplation, and the place of contemplatives in the ecclesial community.

*Renewal of the religious life:* In inviting the Benedictine Abbesses and Superiors to update their religious life, Paul VI was careful to note the meaning of reform. Reform in our times, the Holy Father explained, does not suggest a state of decadence in contemplative monasteries, as

it did after the Council of Trent. The post-Tridentine reform of monastic families had been directed toward a more perfect observance of the religious rule and a recovery of the spirit that should have animated the lives of religious of those times. On the other hand, reform in the mind of the II Vatican Council is no more a suggestion of religious inobservance than an invitation to a more intense religious life. "In our times, reform is expressed in other terms, sounding more of an encouragement rather than condemnation, more of a confirmation and temperance rather than correction and rigor, more of a spur rather than a bridle." The desire for reform of present-day religious is necessitated by a thirst for perfection: a perfection kept alive in charity, continuous effort constant supernatural renewal and interiorization, awareness and realization of the great truths of faith and of the problems of humanity; above all, a living out of the mystery of Christ.

The Holy Father urged the Abbesses and Superiors to move toward a renewed Benedictine life and to be "steadfastly faithful to the masterful strokes of your monastic tradition and to be devout observers of the golden and always actual rule of St. Benedict, appreciating both its intelligent discretion and human flexibility as well as its possibility to be a testimony in some particular and original form that should be adequate and permissible to you, in response to determined needs of a monastery (to live, for instance, of your own labor) or perhaps of a milieu (like certain undertakings of religious assistance).

*The actuality of contemplation:* In a world that has made tremendous progress in almost any field of human endeavor, success is measured in terms of concerted action and immediate achievements. In the religious sphere where the demands of the apostolate are great, there is a tendency to overestimate the value of action and to give little room to contemplation. Contemplation has a place even in a very busy world. To those who have committed themselves to a life of contemplation, Paul VI remarked that this should be held in high esteem. "What a wise and powerful love for the things "from above (Col. 3:1-3) must absorb the soul that has made this choice his own!" The Holy Father was aware of the tendency that branded the contemplative life as anachronistic, inhuman, impossible, unilateral, contrary to human liberty and useless for society. To his mind, the contemplative life whether in its

negative aspect of abnegation ("We have left all things" Mt. 10:27) or in its positive aspect of "channelling, aspiring and fixing of all the human faculties in the encounter and silent listening to God" ("sitted at the Lord's feet, she listened", Lk.: 10:39) has not only a place but also a function in the Church of God. Contemplative life is a special calling, a kind of specialization that is at once "providential and edifying for the entire Church, even more, for all of society." As Paul VI sees it, contemplative life is the confirmation and reaffirmation of values that today are more necessary than ever. These values are the "highest and exclusive search of God in solitude and silence, in humble and lowly work so as to give to life the meaning of a continuous prayer, if a 'sacrifice of praise' celebrated and accomplished communally, inspired by a joyful and fraternal charity."

*The place of contemplatives in the ecclesial community:* One of the principles that regulate the lives of strictly cloistered contemplatives is flight from the world (*fuga mundi*). This "*fuga mundi*" in its physical aspect takes the form of a walled monastery. Canon 602 clearly states that "the enclosure of the monastery of nuns should be protected on every side in such a manner as to prevent, as far as possible, those within from seeing or being seen by persons outside."

But this "*fuga mundi*" should not cause contemplatives to abandon their responsibility to the world of men. Contemplatives are not isolated beings, completely cut off from the world. Despite their solitude and enclosure, contemplatives do not cease to belong to the Christian and human family. Supernatural charity relates them to the members of the mystical body. This supernatural relationships, in the mind of Paul VI, turns them in a certain sense into "delegates for the dialogue with God and for expiation in the name of the Christian and human family." Accordingly, to be effective, contemplatives must reflect in their personal and communal lives the purity and spiritual beauty of their souls. Only in this way can the anxiety, clamor, remorse, sorrow and anguish of the world be bound to feel their restorative influence.

The relative isolation of contemplatives should not make them aloof from the solidarity with the entire Church. "You are not, We say, separated from the ecclesial community," the Holy Father carefully noted. You are distinct so as to attend to the special pattern of your spiritual

life. What is more, you should nourish this religious life with the ecclesial theology which the Council has enriched." No one will deny the importance of education even in strictly cloistered communities. Elementary instruction in the basic facts of our faith is not enough. Ecclesial theology will be just as pointless to an untrained religious as liturgical reform will be to a nominal Catholic. To appreciate their role in the ecclesial community, contemplatives must not only have sufficient instructions on things spiritual but must be adequately informed of the affairs that interest the Church today: its values, its renewal, its efforts for peace and order in the world, its apostolate and its missionary thirst, its always enormous sufferings in many parts of the world, its sleepless and loving concern for the kingdom of God. In short, contemplatives must develop what Paul VI calls Church-feeling, "a feeling for the entire Church which should be very much alive in your spiritual values." Only in this way can contemplatives be truly effect. As the Council puts it in the Decree on the Adaptation and Renewal of the Religious Life: "Institutes should promote among their members an adequate knowledge of the social conditions of the times they live in and of the needs of the Church. In such a way, judging current events wisely in the light of faith and burning with apostolic zeal, they may be able to assist men more effectively." (no. 2, d.)

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## The Ill-Effects of the "Pill"

J. C. Bacala, M.D.

The much talked about "pill" based on the synthetic preparations of progestins, so well advertized as a *safe* and *sure* method of contraception, and morally accepted for medical indications such as endometriosis, menopausal morbidities, or (with some doubts) for the regularization of the menstrual cycle, has been over-sold to the innocent public with half-truths and over-assurances.

Without going into the realm of morality which is not the purpose of this paper (now), we wish to disprove the claim of its *safety* without touching also its other claim on certainty. For indeed, it is not "all quiet" and safe in the progestin-front, to parodize a popular saying. While they have been reported in many medical journals and even proven to be unsafe in some cases in our local hospitals, the local press has chosen to be quiet about these ill-effects but patronizingly stentorian in their advocacy for the contraceptive effects of the pill.

If only to focus the dangers that lurk behind the unknown and hidden corners of pill-intake, this short article is hereby presented to open the lights on this subrosal aspects—that there are ill-effects to expect by taking these pills, contrary to propaganda and family planners' claim.

First among the ill-effects are vascular complications that have proven to be expensively moribiding, making patients sick, and in some cases, dead. Thromboembolic phenomena have occurred in many of the pill-takers, at times ending in cardiac maladies, cerebrovascular accidents, and the like. There is no assurance when and where these complications will happen. Any pill-taker is a potential victim.

Another ill-effects involve complications or worsening of conditions among the contraindicated cases, such as hepatic insufficiency, diabetes, and certain heart conditions.

From the hormonal point of view, the intake of the pill will tend to neutralize the effects of other hormones of opposite indications or effects. While biased claims on safety have been drummed up too much and too often, there has been an intentional oversight on the side effects of pituitary suppression and ovarian dysfunction. Since the pill ends up in opposing the FSH, the pituitary gland is thereby deprived of its first cyclical phase, thus resulting in the derangement of hypophyseal balance. Resultant to this, the ovarian cycle which is dependent upon the cyclical rhythm of the FSH (Follicle Stimulating Hormone) and, LH, (Luteinizing Hormone), is thereby thrown in disequilibrium, shortening, if not suppressing, the estrogenic phase and prolonging the progesterone phase.

This alteration of nature's balance does not end there. The long-after end result of this hormonal disturbance eventuate in the disturbance



of the intended hormonal effect. Since it is the estrogen that is responsible for the femininity of all women—taking care of womanly traits, taste, tendencies, tenderness and tempers—it is but logical that depriving the woman of estrogen for so long would make her less womanly. Thus, there is loss of motherliness, of feminine grace and glamour; there will be exaggeration of progesterone effects, such as pseudogestational end results of pelvic expansion, secretory phase changes among glands, fatty depositions in many a fat-depot areas, skin pigmentations of pseudo-chloasmic appearance and the like. Because of proximity, or facility, to testosterone transformation, few cases have been noted to be masculinizing in attitude.

Even in the local changes of the involved ovaries, whose Graffian Follicles are inhibited from maturing, and eventually, from rupturing (thus, there is no ovulation), these follicles do not mature but remain unruptured, forming multi-cysts on the area of the ovary. These many unruptured but folliculin-containing follicles, will produce hyperestrinism in the blood level, sufficient to cause further pituitary unovulatory menstruations. At times, these cysts would conglomerate to form a large ovarian cyst which would need surgery.

The repeated production of pseudo-decidual andometrium which would bleed in unovulatory menstruation-like hemorrhage due to hormonal withdrawal upon stopping the pill intake on the 25th day, has all chances of attaining the so-called swish-cheese endometrium, and hyperplasia of the said endometrium. This would easily cause many pathological conditions such as tumors, polypi and malignancies.

Thus, it should not be overlooked by those who are, so far, convinced of the expected effects of the pill (be it contraceptive or medical indications), that these benign-looking, safety-claiming pill is a double-edged razor blade. It has its ill-effects galore, as dangerous, as disturbing, as morbidizing, and at times, as fatal, as disease itself in any form.

The pill is NOT HARMLESS and INNOCENT as advertized. Beware.

## The Pope Expounds His Plans for 1967

In an unusually informative pre-Christmas speech to the cardinals in Rome the Pope painted "a rapid picture" of his past year's work and of the plans for this year.

*Among the points treated were.* An announcement that the first synod of bishops, to be summoned to help the Pope guide the Church throughout the world, will convene in Rome on September 29 and may close on October 24, (the closing date was left open).

An announcement of the establishment of a laymen's council to assist the world lay apostolate movement and of a pontifical commission for justice and peace to work for social justice;

An announcement of his intention to visit personally and by personal representative the parishes of Rome in an intense programme to promote contact between its people and their bishop:

An announcement that a reform of indulgence is soon to be published;

An announcement that some decrees dealing with the reformation of the Curia are already drawn up and will soon be published.

*Break with Tradition.* This speech, made at the annual Christmas audience for cardinals in Rome and members of the Roman Curia, was a break with tradition. In the past this pre-Christmas talk has usually had a spiritual and meditative nature.

One who was present said later that the assembled cardinals and prelates in the Hall of the Consistories sat almost motionless throughout the 3,000-word discourse. "You could hear a pin drop, especially when Pope Paul began discussing plans for the reform of the Roman Curia."

*Curia Reform.* In commenting on his plans for the reform of these offices the Pope did not give specific details. However, while praising the Curia's assistance over the years, he said that it needs overhauling to better meet today's needs.

"Though this evolution of a traditional and fully active organization requires some time and a certain amount of gradual change, it is not to be doubted that this is underway... an authoritative commission is working and already has some decrees ready which we hope to be able to publish soon."

*Synod of Bishops.* Besides giving the dates of the synod, he also spoke hopefully of its prospects. "This is certainly an important event for which we prepare ourselves, by prayer and study of the themes which will be proposed to the synod, with the eagerness to meet the venerable brothers nominated for such a meeting and with trust that this new institution will increase apostolic wisdom and efficiency in the Church and that it will strengthen the bonds of charity, and cooperation of the world's episcopate with the See of Peter.

*Laity Council and Commission.* For Justice and Peace Speaking of

the laity council and of the commission for justice and peace, Pope Paul indicated that they will be two different organizations and will answer the recommendations of the Second Vatican Council.

The Latin name for the first organization will be "Consilium de Laicis" and its mission "will be to serve and promote the apostolate of the laity. It will provide and gather for this purpose appropriate information. It will engage in the study of problems of pastoral nature concerning the laity. It will offer suggestions, proposals and advice. It will take care of coordinating the work of the apostolate of the laity within the overall activity of the Church and on an international level.

The name for the second organization will be "Commissio Pontificia: Iustitia et Pax." Its mission "will be not so much operative as one of study of the great problems of social justice and of the development of the young nations, particularly in regard to hunger and peace in the world."

*Indulgence.* Regarding indulgences, the Pope said that "nothing has changed regarding the understanding or conception of indulgences in relation to the truth of the faith. Revision involves the

whole practical part regarding indulgences and especially the spirit that must animate the faithful in acquiring indulgences.

*Review of 1966.* The Pope began his discourse after Cardinal Tisserant, dean of the College of Cardinals, had delivered Christmas greetings to the Pope. The Pope replied by reviewing many of the important activities of the Holy See in the past year.

First he cited his efforts to end the conflict in Vietnam. Next, he noted happily the agreement with Argentina in which Argentina voluntarily renounced its long-enjoyed right of approving the nomination of bishops and other privileges in strictly ecclesiastical affairs.

Turning to the subject of Poland, he paid tribute to Catholic's celebration of the millennium of the faith in Poland. He made no reference to the Polish Communist government's hostility, but said:

"At the conclusion of such historical celebrations which opens upon the future, we again raise fervent prayers in order that the reign of Christ and of His sweet Mother, honoured at Ezestochowa as Queen of Poland, may always enliven the constant, real, human,

civil and Catholic progress of beloved, glorious Poland."

He touched on the restoration of diplomatic relations with Yugoslavia and the successful diplomatic activity in the Dominican Republic by his apostolic nuncio, Archbishop Emanuele Clarizio, in returning peace to that Carivean country.

Other subjects mentioned included the jubilee year following the close of the ecumenical council, the theological congress held in Rome last October, the congress in the revision of the Code of Canon Law, the preparation of a new edition of the Latin Bible texts, the coming centenary commemoration of the martyrdoms of SS. Peter and Paul, and his visit to Florence on Christmas Eve.

*Post-Conciliar Unrest.* Lastly he sounded a note of concern for some of the post-conciliar unrest which is part of the "picture of the life of the Church in the world.

"In the Catholic Church there are noticed rare yet unfortunately public and varied expressions of doctrinal unrest and disciplinary intolerance, which cannot fail to afflict our mind as well as that of the bishops, nor fail to awaken in us a certain apprehension. How

can we pastors remain indifferent and insensitive to this? We believe that this is the same for you. This is, therefore, an hour of pastoral watchfulness and charity.

"But we say immediately, that from all the Churches of the world the most comforting news also reaches us. How we would like

at this moment to be able to convey to all the brothers of the episcopate, all religious superiors and all valiant laymen soldiering for Christ and for the Church our heartfelt thanks, our paternal praise, and our affectionate good wishes for their faithfulness and for their communion."

## The Church Adamant on Seminaries

### *Cardinal Wyszynski's Christmas Sermon*

The Communist government of Poland was told publicly by Cardinal Wyszynski of Warsaw on Christmas Day that the Catholic Church will not yield to its threats to close some seminaries.

The Cardinal spoke in Warsaw cathedral, where he had celebrated the Mass. Contrary to custom the sermon was preached by the cardinal's secretary and the cardinal himself spoke at the end of the Mass.

This was his first public statement on the Polish government's declared intention to close at least

four seminaries in the most recent development of the current conflict between the Church and State.

"There are events that force us to lie on the doorstep of the seminary like a watchdog and endure out freedom of conscience of our youth," he said.

"There are issues of which, when the powers of this world touch them, we have to say that one must obey God rather than men."

"We shall have to reply, 'non possumus' (we cannot)."

In the seminary controversy, the bishops have resisted any attempt at control over the teaching func-



tion of the seminaries. They have yielded from time to time to government demands on such matters as "inspections".

But last month they stood fast against the state insistence on the dismissal of six seminary rectors.

A joint pastoral letter from the Polish bishops was drawn up at an emergency meeting of the hierarchy in Warsaw under the leadership of Cardinal Wyszynski. The pastoral disclosed to the country's Catholics the government's threat on the seminaries.

The cardinal, in his address, stressed the Church's position that only priests must educate future priests, "not the ministry of education, officials of the office for religious affairs, security services or even the police.

"In the education of future

priests," the cardinal declared, "no one will replace us."

"There were times, when blows were aimed at the Church by people alien in faith, language and culture who wished to educate priests in Prussian or Russian. The bishops did not allow it. Many of them lost their posts, but they said, 'non possumus.'"

The cardinal was cheered by worshippers as he left the cathedral, many of them shouting, "We are with you." He responded by saying, "Let us find strength in the national treasure that is our religion."

Despite all this, the cardinal addressed Christmas greetings to those governing Poland, voicing the hope that will assure the Church of all its rights and liberties.

## **PASTORAL SECTION**

### **HOMILETICS**

#### **I. LOW SUNDAY (April 2)**

##### **ENCOUNTERS WITH CHRIST**

(I Jo. 5, 4-10) To be a Christian, my dear brethren, is to have faith in Christ. In the Epistle we read: "Who is there that overcomes the world if not he who believes that Jesus is the Son of God." And again we read: "He who believes in the Son has the testimony of God in himself." "And this is the testimony, that God has given us eternal life; and this life is in His Son" (v. 11).

##### *Spiritual repercussion*

What kind of faith in Christ do we profess? Is our faith locked up only in the realm of ideas and emotions? Is our faith a matter only of saying "I believe in God?" Is it simply a matter of believing that certain past events really happened, that Christ was once on this earth? If the answer is "yes", then here is a reason for the "overstaying" of sin, a reason for the presence of evil in our world, a reason why we are not at ease with ourselves, with our fellows and with the world.

A Christian's faith is more than an expression of words and formulae that describe certain past events, like the Incarnation, Passion and Resurrection. It is belief in the spiritual repercussion of these events in our sacramental life. There is certainly a connection between the historical Christ and the Christ who is now present, living in the Church. We believe not only in the Christ Whom God resurrected from the dead and about Whom both the Father and the Spirit give testimony, but also in Christ who is right now in the Church, in our midst.

*In our sacramental life*

Our faith then in Christ, if it is to be a living faith, must be a personal act. Faith is our response to the Person of Christ, our answer to our encounter with Christ. Faith has been described as the meeting of two persons. And we do meet Christ!

We encounter Him in the Church through the sacraments. We encounter Christ first at Baptism, which raises us to the dignity of children of God, capable of walking in the newness of life. We encounter Him again at Confirmation; there we meet Him as the Giver of the Holy Spirit, the Living Fountain of Divine Life. We meet Christ in the Sacrament of Penance, either giving us back or increasing divine life. He makes daily personal contact with us through the Eucharist. "Unless you eat the Flesh of the Son of Man, and drink His Blood, you shall not have life in you". God Himself gives testimony for this: "And this is the testimony, that God has given us eternal life; and this life is in the Son." The Christian who is sick also meets Christ in the Sacrament of the Sick; He it is who comforts him in his agony and prepares him for his journey to eternal life.

The Christian who receives Holy Orders meets Christ, who makes him in the fullest sense "another Christ." In the Sacrament of Matrimony, the Christian couple meet Christ, making them His partners in the creation of life.

The Sacraments then are Christ's personal approach to us, a pledge of His availability to us, a sign of His readiness to enter upon an encounter. And what is our response? "Who is there that overcomes the world if not he who believes that Jesus is the Son of God?"

## II. SUNDAY AFTER EASTER (April 9)

### BE NOT OVERCOME BY EVIL

(1 Pt. 2, 21-25) Sometimes we hear ourselves or other people complain: "He has no right to command me because he is cruel." "Why will I obey him, he is not even worthy of my esteem!" "My boss does

not know how to give orders." "He is harsh and severe." And a worse complain: "Obey him! We know what kind of life he lives!"

*The problem is solved differently*

We would expect God to defend us against this kind of authority. We can be sure God is on our side. But His solution is different from ours. For Him disobedience and unreasonable criticism of authority are not a solution.

It is must more easy to endure the punishments due to some mistake of fault than to endure those which are unreasonably and unjustly put on our shoulders by an unreasonable authority. But in this latter, we can be sure, there is glory, there is heroism.

We should, however, avoid "persecution complex." Thinking that everybody is just against us and does everything to put us down or to discredit us. That is a wrong attitude. Let us not fool ourselves by seeing things too darkly. Let us rather try to see all the facts.

*Imitate the Lord's example*

The example of Christ, as the Suffering Servant, is put before us. "Who did no sin, neither was deceit found in his mouth. Who when he was reviled, did not revile, when he suffered, did not threaten, but yielded Himself to Him who judged him unjustly."

Was it not Paul who said: "Be not overcome by evil, but overcome evil with good." This is what Peter means when he admonishes: "Servants (this is anybody who is under some authority), be subject to your masters in all fear, not only to the good and moderate, but also to the severe. This is indeed a grace; if for consciousness of God anyone endures sorrow, suffering unjustly" (I Pt. 2, 18-19). Let us not, therefore, be overcome by evil by thinking thoughts of revenge—how we could get even with the man who shouts his orders at us or how we could put an unlovable authority in his rightful place. We can not dispel darkness with a fan or a sword. We dispel darkness by turning on the light. Likewise, we dispel evil by turning on our goodness.

The injustice, or the severity, or even the insults and reproaches we experience from those who are above us should not make us worse or less good; they should rather make us good or better men.

A famous historian, asked what lessons he had learned from history, replied that he has learned these two conclusions: "first, when it gets dark enough you can see the stars; and second, the bee fertilizes the flower that it robs." Let us meditate upon these conclusions: the appearance of stars in the night and the fertilization of life through the stings of sacrifice.

Let us cast away pessimism, let us face facts, let us hope and imitate Christ. He alone is our real "boss," our Master, our Good Shepherd, who asks us to obey until such time as we are gathered into His Kingdom.

### III. SUNDAY AFTER EASTER (April 16)

#### LIVE AS FREEMEN

(I Pt. 2, 11-19 Freedom is dear to us. It is as dear to us as life itself. It has been said that "only in freedom can man direct himself toward goodness" (Vatican 11, *Gaudium et Spes*, no. 17). But many are mistaken about the meaning of freedom. It is to them especially that St. Peter addresses his Epistle today: "Live as freemen," he says, "yet not using your freedom as a cloak for malice, but as servants of God" (I Pt. 2, 16).

#### *False autonomy*

"Live as freemen, yet not using your freedom as a cloak for malice." Everywhere today dynamic movements which proclaim the freedom of man and his rights are being fostered. These movements must be penetrated by the spirit of the Gospel. The freedom meant must not be mistaken for license. Unfortunately many foster freedom as "a license for doing whatever pleases them, even if it is evil" (*Gaudium et Spes*, No. 17) .



Many in fact would want to define freedom as the removal of every restraint, especially restraints coming from God. Such freedom ultimately is not satisfying because it leaves the soul void and empty and stricken with terrible remorse. For once sin is involved in the exercise of freedom, a person ceases to enjoy the freedom of a child of God, the freedom of the "perfect law of liberty" (James 1, 24).

And so we say that a man in sin is a slave of Satan. And the more deeply ingrained his sin is, the less he is free to direct himself and to fly to God. There is no person more pitiable and who needs our prayers more than the sinner whose only freedom is in committing sin, in choosing what only *appears* good.

### *Authentic freedom*

To be truly free, to enjoy "the perfect law of liberty", we must be "as servants of God." To reject this fundamental relationship with God is pride. As a Christian, as a son of God, I cannot say "I want to live out my life according to my plan, as I see it, not with God or according to the way He has chosen."

God gave us our free will not in order that we might use it for our condemnation, but in order that we might be capable of freely choosing Him. "Only in freedom can man direct himself toward goodness." Only in freedom can he make the act of total self-surrender to God. We cannot live freely according to truth unless we acknowledge God's absolute dominion over us and devote ourselves to Him. Outside of God our freedom is devoid of its true meaning.

God gave use our free will in order that our love may not be constrained or forced, in order that our obedience may not be the obedience only of slaves but the obedience of servants who have by grace become friends and sons of God. He gave us our freedom that through its right use we may merit His reward.

In summary the basic principle is this: freedom is not merely becoming free from sin, free from inordinate love of self, but positively it is filling our lives with God. We cannot leave our souls empty. We must be *free from sin*, yeas, but only to be *free for God*.

## IV. SUNDAY AFTER EASTER (April 23)

## A QUICKENING SPIRIT

(Jo. 15 5-14) To many of us, my dear brethren, the Person of the Holy Spirit seems so mysterious and so distant... We all have an idea of God the Father because we all have a father. It is easy to think of God the Son because He became one of us. But with the Holy Spirit it is different; we have no picture of the Spirit; and so we easily forget Him.

But in truth the Holy Spirit is important in our life, too important to be forgotten. It is the Holy Spirit that make us children of the Father, brothers and sisters of Christ.

*He dwells in us.*

Christ promised to send the Holy Spirit to the Apostles and to us. "If I do not go, the Advocate will not come to you; but if I go, I will send Him to you." The Holy Spirit was sent to us first at our Baptism. From then on He becomes for us the fountain of our divine life. Everytime we receive the Sacraments, we receive Him. Everytime we receive Him, He makes us share a little more in divine life. This He does by creating sanctifying grace in us, this grace which enables us to know, to love and to serve God the Father in the same way as Christ did.

Many centuries before Christ, the prophet Ezechiel was given a vision in which he saw a vast plain filled with human bones bleaching in the sun. The prophet thought: could these bones ever come back to life? God alone could give them life anew. Suddenly the prophet was told by God to command: "You dry bones, hear the word of the Lord. I will send the Spirit into you and you shall live." At these words the dry bones recomposed their parts and sprang to life.

This is a picture of our soul being given the breath of divine life. God is a living God and the Spirit is the breath of divine life. God must infuse into our souls His Spirit in order that He may fructify

our souls with the seed of His Life. As long as we have the Holy Spirit dwelling in us, we have this divine life, the pledge of our future eternal glory (Ep. 1, 14).

### *He leads us*

The Holy Spirit not only dwells in us as in a temple (cf. I Cor. 3, 16), but He also leads us in our journey to the Kingdom of God our Father (Vatican II, *Gaudium et Spes*, No. 1). Moreover, led by this same Spirit, we "make God the Father and His Incarnate Son present and in a sense visible" (no. 21).

The work of the Holy Spirit in us is unmistakable. He is a quickening Spirit, a dynamic Spirit. He pours forth in our hearts the charity of God, making us daily more and more conscious of our Christian responsibility (Vat. II, *Apostolicam Actuositatem*, no. 4). He has one great mission: to make us better Christians, better followers of Jesus (Rom. , 4).

True holiness, which is an effect of the Holy Spirit dwelling in us, is not satisfied with self-sanctification. True holiness reaches out beyond itself to others. "Our world will never become Christian unless and until Christians are fired by the Holy Spirit to Christianize it." We need Him to guide us in repairing the destruction caused by selfishness, hatred and godlessness flooding our world.

Let us pray daily: "Send forth, O Lord, Thy Spirit and they shall be created and Thou shalt renew the face of the earth."

## V. SUNDAY AFTER EASTER (April 30)

### RELIGION AND MORALITY

James 1, 22-27) We must not deceive ourselves, my dear brethren, that belonging to the Church is enough for salvation. We must not imagine that it is enough to attend Mass, pray the rosary, make

novenas, listen to sermons and read the Bible. "Be doers of the word," warns Saint James, "and not hearers only."

*Christianity: understood, not lived*

There was a pagan student who was attending in a Catholic college. He was a bright boy and he even excelled his Catholic classmates in Religion. The catechism was at his fingertips. But he had no desire at all of becoming a Christian. This shows that an individual can understand or be informed about the Christian religion without becoming a Christian. This is the sad condition of many so-called Catholics who profess an "understood" Christianity but not a "lived" Christianity. A "lived" Christianity involves commitment to Christ with one's life.

For some religion is only a matter of *social conformity* and not a commitment to Christ. "I am a Catholic because it makes me feel at ease with the majority." "I am a Catholic because it is *shameful* not to be one."

For others religion is only a *tool to be used* for their own selfish ends, such as to further one's ambition and to gain social prestige. "I am a Catholic because it is easier for a Catholic to enter a business than for a non-Catholic." "I am a Catholic because it is useful for my purposes."

For others religion consists merely of *external rituals*: making the sign of the cross before crossing the street, wiping the feet of the Saint with a handkerchief, walking with one's knees in the Church or taking off one's hat in front of the Church. We are not condemning these practices. We only want to call your attention to the fact that these alone do not make you true Christians. The Christian religion is a matter of interior faith and love, of personal commitment to the person of Christ.

*Religion and morality*

My dear brethren, ours must be a living, lived Christianity. The relationship between religion and our moral life is so close that we make ourselves liars if we say "we know Christ" but disobey His command-

ments (I Jo. 2, 4). True Christianity can never be without action on the part of Christians.

There is no conflict between religion and morality. So there must not be any conflict between what we know or say and what we do. There must rather be a union, a coherence, between our actual behaviour and the ideal Christian behaviour. It is foolish, for instance, to condemn divorce and then at the same time approve the so-called "querida system." It is foolish to make a chain of nine first Fridays without any thought of real conversion.

We must "keep the word." This Word, we know, is Christ. Keeping the Word means, therefore, nurturing the Christ-life in us. In the words of Saint Paul it means putting on the new man, putting on the Lord Jesus Christ (Rom. 13, 11-14). By becoming Christ-like we unify our daily life. For it is Christ alone who lived religion unto perfection.

REV. ANGEL N. LAGDAMEO

Yahweh made everything for its own purpose.

*Prov. 16, 4*

For Thou has made us for Thyself and our  
hearts are restless till they rest in Thee.

*St. Augustine*

Thousands upon thousands of rivers  
flow into the sea,  
but the sea is never full —

And if man could turn stone into gold,  
still would his heart  
never be contented.

*Chinese Wisdom*



### THE PLACE FOR WOMEN'S CONFESSIONS

*I went to visit a female patient in a hospital. The patient had recovered enough to be able to walk around. In fact she received me in a waiting-room. After the visit she asked me if she could confess. In the hospital where she was confined there is no chapel.*

*Question: What is the correct procedure?*

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Canon 909 of the Code of Canon Law provides that "The confessional for hearing women's confessions must always be placed in an open and visible place, generally in the church or public or semi-public oratory assigned to women; it must have an immovable grate with small holes." And canon 910 further provides that "Women's confessions should not be heard outside the confessional, except in case of sickness or for other reasons of necessity, and under such precautions as the local Ordinary may deem opportune."

Now with reference to the above case, since the law allows women's confessions outside the confessional for reasons of necessity other than sickness, if there is really a necessity on the part of the patient to make her confession, the visiting priest may hear her confession right inside the waiting-room, provided, of course, they keep themselves out of earshot from others who may happen to be in the same room; or inside the patient's room or ward. I must advise, however, that they leave the door open and that the penitent cover her head with a veil or some piece of cloth.

A. NAVATA, O.P.

## INDULT ON STIPENDS

*Will you kindly give us a short commentary on the indult recently granted by the Holy See to the Ordinaries of the Philippines regarding the stipends of the Mass 'pro populo' as well as of binated and trinated Masses in favor of the Seminary.*

\* \* \*

In order to comment on the Indult referred to by the Consultant we transcribe the text of the Indult itself, so as to base our interpretation on its wording. It reads as follows:

Exc.mi locorum Ordinarii Insularum Philippinarum, ad pedes Sanctitatis Tue humiliter proni, reverenter postulant facultatem ut SS. Misae quae dominicis festisque diebus de praecepto, etiam suppressis, a parochis "pro populo" applicare debent—duodecim tantum quotannis exceptis; necnon SS. Missae 'binatae ac trinatae' quae diebus festis necnon ferialibus a sacerdotibus in Christi-fidelium commodum celebrantur, ad mentem Ordinarii applicentur, atque earundem stipendia in utilitatem Seminariorum Diocesanorum necnon Pontificii Collegii Seminarii Insularum Philippinarum in Urbe cedant, ut eorum sustentioni congrue provideri possit.

Romae, d. XXX m. septembris a. D. MCMLXVI Sacra Congregatio de Seminariis et Studiorum Universitatibus, facultate sibi a SS.mo D. N. Paulo div. Prov. PP. VI tributa, peculiaribus rerum adiunctis inspectis, benigno annuit pro gratia iusta preces, ad quinquennium, servatis de jure servandis; contrariis quibuslibet minime obstantibus.

A careful reading of the text gives us the following important points. The *subject matter* of the indult is that the Masses 'pro populo', save only twelve during the year, and the binated and trinated masses on any day may be applied "ad mentem Ordinarii", i. e. with stipend, notwithstanding the express prohibition of canon 824 § 2, which reads as follows: "Quoties autem pluries in die celebrat, si unam Missam ex titulo iustitiae applicet, sacerdos, praeterquam in die Nativitatis Domini, *pro alia elemosynam recipere nequit*, excepta aliqua retributione ex titulo extrinseco."

The *persons* to whom this concession is granted are all the *local Ordinaries* who made the petition. Other Ordinaries, such as the major Superior in exempt clerical Religions, may not use this indult even with the consent of the local Ordinaries. This would be tantamount to granting the religious Ordinaries an indult that only the Holy See may grant. If, however, they enjoy a similar privilege, they may continue using the same; or they may petition for a similar favor.

The *purpose* of this concession is to help the financial condition of the diocesan seminaries of these Islands and that of the Pontifical College for Filipino Seminarians in Rome: "*in utilitatem Seminariorum diocesanorum necnon Pontificii Collegii Seminarii Insularum Philippinarum in Urbe cedant, ut eorum sustentationi congrue provideri possit.*"

The *time* within which such indult may be used is the period of five years: "*ad quinquennium*". Since this favor was granted on Sept. 30th, 1966, it will expire on September 30th, 1971.

From what we have said, it follows that: 1) Masses that would be celebrated 'pro populo' may now be applied by parish priests with intention and stipend for the seminaries above mentioned, save only twelve Masses that still must be applied 'pro populo' yearly; 2) Any binated and trinated Masses allowed by the local Ordinary may be celebrated with stipend to be sent to the diocesan Curia; 3) This may be allowed only by the *local Ordinaries*; 4) The stipend of said Masses is intended for the financial assistance to the *diocesan Seminaries* or to the *Roman Seminary*, and not for any other purpose.

EXCELSO GARCIA, O.P.

## SOME QUESTION ON THE "ORDO HEBDOMADAE SACRAE"

*For the approaching Holy Week I would like to know whether the two following practices are allowed and in accordance with the new Liturgy:*

1°—*In churches where the main altar is placed so that the priest is facing the congregation and there are no side altars, but only a small altar for the tabernacle at the end of the apse, is it allowed to place in this small—properly adorned—the repositorium or the monumento after the Missa in Coena Domini?*

2°—*Es analogia with the Palm procession, where the hymns in the vernacular that have reference to Christ the King are followed, is it allowed to sing in the vernacular hymns in honor of Jesus Crucified during the ceremony of the adoration of the Cross instead of the "impropria", while the prest recites them privately?*

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*Answer to 1°—The pertinent norms which govern the object of the questions can be briefly summarized thus:*

1) The place of the *repositorium* can either be in a chapel or on an altar of the Church and should be beautifully adorned with candles and lights (*cfr.* OHS 1956, n. 8).

2) In order to avoid the abuses in the preparation of the *repositorium*, the norms of the Sacred Congregations must be borne in mind (*ibid.*, n. 9). Now some of these norms are: this place must be *distinct* from the main altar (d. 4077, 10); should be decently adorned with candles and lights (d. 1223; OHS, 1956, Inst., n. 8).

According to these, the contemplated arrangement in case n. 1, would be violating no explicit liturgical provision, since the small altar is after all an altar. As long as it is properly and decently adorned with candles and lights, and in keeping with the austerity proper to the Liturgy of this day (OHS 1956, n. 9). However, I think it quite *impractical* and *improper*. Because the public adoration of the most Holy Eucharist takes

place after the mass "in Coena Domini" and lasts more or less up to midnight. Now the next immediate liturgical act after the solemn reposition of the Eucharist is that of "de denudatione altaris". If the *repositorium* is placed on the small altar at the end of the apse as contemplated in the case, and considering the fact that this small altar is directly behind the main altar which the ministers would have to bare, what would happen is that the ceremonies of the baring of the main altar will have to be done in front of the exposed Eucharist and during the public adoration of the faithful. This situation is evidently improper and impractical.

The best way to obviate all these difficulties is to put a temporary altar somewhere around the side of the church, which can be decently prepared and adorned with the necessary candles and lights, and even flowers. After the mass "in Coena Domini" the Eucharist can be then transferred here and exposed for public adoration.

*To n. 2°.*—There is no parity in the two liturgical acts to warrant an analogical application of a permission in one to the other. It is allowed to let the faithful sing the hymn *Christus vincit* in vernacular during the procession and after the hymn *Gloria laus et honor*, because at that precise phase of the ceremony, the ministers were not suppose to be reciting or singing a prescribed liturgical formula. This is especially true if the procession route is long.

But this is not the case during the adoration of the Cross on Good Friday. The "Ordo Hebdomadae Sanctae Restauratus", n. 19, says that "dum Sanctae Crucis adoratio peragitur, cantantur a schola in duos choros divisa sic dictis "Improperia", etc., celebrans et ministri sacri sedentes ausculant". The choir should be singing the "Improperia", and the celebrant and ministers, and the faithful should be listening. It is not permitted to adopt a practice that will result to the detriment of the unity of worship of the minister and faithful, or to the idea of real participation.

Perhaps it will be better to have a commentator all throughout the ceremonies. The commentator can give a brief and timely explanation of the meanings of the rites and of the formulas.

Fr. L. Z. LEGASPI, O.P.



## THE CHURCH HERE AND THERE

### Tirana, Albania

*Albanian Radio on the Pope's Peace Efforts.* Radio Tirana, the government radio of Communist Albania, has reviled the Pope's "so-called contribution to peace," and called him a cat's paw for President Johnson in Vietnam.

It has also assailed the Pope for the Holy See's signed agreement with Yugoslavia, the next door neighbour of tiny but pugnacious Albania, and a constant target of its diatribes.

To be convinced that the Pope is not sincere in his peace efforts, Radio Tirana said, "it is sufficient to recall the Pope's pilgrimage in India, where he blessed the Indian reaction against the rights of China and of Pakistan, and his visit to Jerusalem, which reinforced the position of the heads of Israel, who together with the imperialists, fight against the Arab people." Similarly, the Pope's peace effort in Vietnam" was launched to help President Johnson put across his peace stunt."

Of the Holy See's agreement with the Yugoslav regime, Radio Tirana said that "the rapprochement of the Yugoslav revisionists with the Vatican, that reactionary centre of obscurantism and tool of the imperialists, once again unmasks the enemies of socialism and of peace."

The Albanian broadcast was monitored by Radio Free Europe.

### Munich, Germany

*New Marxist-Christian dialogues planned.* New talks between Marxist theoreticians and Christian philosophers have been planned for April, 1967, in Prague under the leadership of the Czechoslovakian Academy of Science and the Paulus Society.

The Munich-based Paulus Society, under the direction of Msgr. Erich Kellner, has already sponsored two dialogues between Christians and Marxists. The first, in Salzburg, Austria, and the second, in Herrenheimsee, Germany, were well attended by representatives of both points of view.

Msgr. Kellner, speaking to a reporter of the Germany Catholic news agency KNA, said that more Communist scholars will probably attend the Prague meeting than attended meetings held in western Europe. The holding of next year's meeting in Czechoslovakia will give the participants a chance to compare their knowledge of freedom as they experienced it in western Europe and in the Communist-ruled country, he said.

Both the government of Czechoslovakia and the apostolic administrator of Prague, Archbishop Frantisek Tomasek, have given their consent to the April, 1967, meeting, according to KNA reports.

### San Francisco

*Rabbi Reviews Jewish-Catholic dialogue.* Though Christian-Jewish dia-

logue has generally prospered since the Second Vatican Council, a number of mutual misunderstandings still need to be laid to rest, Rabbi Tanenbaum, director of inter-religious affairs of the American Jewish Committee stated recently in an interview here.

He praised the growing readiness of the Christian leaders "to lay a foundation for constructive relations between Christians and Jews in this country," and cited several steps taken to eliminate anti-Semitism and encourage Christian-Jewish conversation:

—The removal of negative reference to the Jewish people from textbooks.

—The promotion of teacher-training institutes to help Christians and Jews purify their teaching about each other.

—The growth of inter-religious institutes at seminaries.

—Increased cooperation in social action and religious concerns among Catholic and Jewish clergy.

—The use of radio and television to stimulate ecumenical conversation among the widest possible audience.

Rabbi Tanenbaum also praised Archbishop Joseph T. McGucken of San Francisco "for his support of and interest in these efforts."

Despite recent progress there still persists a "widespread mutual ignorance about each other's religious traditions and ways of life," he said.

*Cairo, United Arab Republic*

*All to celebrate Easter on Same*

*day in U.A.R.* All the Catholics of this country will in future celebrate Easter at the time of the Orthodox Easter. This decision has been announced by Archbishop Neophytos Edelby, patriarchal counsellor to the Melkite-rite patriarch of Antioch.

Previously, like Christians in other areas of the Middle East, Egyptian Christians were divided on the celebration of Easter. Catholics and Protestants celebrated Easter according to the Gregorian calendar. Among the Orthodox, only the Armenian Gregorian Orthodox celebrated it on that date. All the other Orthodox celebrated it according to the older computation, called the Julian calendar.

In certain years the celebrations of Easter were held as much as 35 days apart.

The Catholic bishops of this country in making the change were using authorization given by the following section from Second Vatican Council's Decree on the Eastern Catholic Churches:

"Until such time as all Christmas desirably concur on a fixed day for the celebration of Easter, and with a view meantime to promoting unity among the Christians of a given area or nation, it is left to the patriarchs or supreme authorities of a place to reach a unanimous agreement, after ascertaining the views of all concerned, on a single Sunday for the observance of Easter."

*London*

*British Medical Council Opposes Sections of Abortion Bill.* In a joint

statement the Ministry of Health the British Medical Association and the Royal College of Obstetricians and Gynaecologists have objected to clauses in the proposed abortion bill that would make it legal to end a pregnancy if a woman's capacity as a mother would be severely strained by the care of another child or if the woman is defective or has become pregnant as a result of rape.

These clauses, the statement says, "are objectionable in specifying indications which are not medical. They will in our opinion give rise to serious difficulties in practice.

"They might well lead to an excessive demand for termination (of pregnancies) on social grounds, and this would be unacceptable to the medical profession.

"Each case has to be assessed on its own merits and express reference to the factors mentioned in the two sections, though only permissive, would inevitably lead the public to believe that termination would automatically be carried out in the instances mentioned."

Opposition to the proposed abortion legislation, the Medical Termination of Pregnancy Bill, has been expressed by the British bishops, the Catholic Women's League, and other Catholic groups.

#### Rome

*Stone from St. Peter's for Stockholm Church.* A stone from St. Peter's tomb has been donated by the Pope to the superior of the Jesuits in Sweden, Father Peter Horning, Rector of St. Eugenia's church, the

first Catholic post-Reformation church of Sweden and Norway. The stone will be part of the foundation for the new St. Eugenia's church, which will replace an old building to be torn down as part of an urban renewal project.

The gift is the result of the friendship of the Holy Father and Maestro Ino Savini, a Florentine musician who is now assistant conductor of the Royal Opera Orchestra, Stockholm. He visits the Pope whenever he is in Italy. During one of these visits he spoke about the sadness that the proposed demolition of the old St. Eugenia's church was causing among the parishioners.

In blessing the stone, the Pope said it bound together "into a unity two congregations widely separated by time and space."

Maestro Savini's position as assistant conductor of the Royal Opera Orchestra continues a tradition in which Swedish kings since the Renaissance have employed outstanding Italian musicians at the court as conductors.

Pope Paul VI has named The Right Monsignor Jaime L. Sin, rector of the San Pio Seminary at Roxas City, to auxiliary bishop in the Philippine archdiocese of Jaro, the Vatican announced Saturday.

Monsignor Sin, 39, was born at New Washington in Aklan and studied at the minor seminary in Jaro. He was ordained a priest in 1954, later becoming rector of the minor seminary and director of the Catholic Hour radio program. He was made a monsignor in 1960.

## BOOK REVIEWS

THE LITURGY OF THE LORD, pp. 82, by *Josef Jungmann, S.J.*; Translated by *H. E. Winstone*; London; Burns and Oates, 1966; 8s. 6d.

This little book, in its 4th edition, gives us really some "basic liturgical facts and attitudes that show clearly why it is that the liturgical movement of yesterday has become the liturgical revolution of today". The author explains very well what is the Liturgy; who celebrates the Liturgy; the evening Services and the Liturgy of the Word, etc.

JOSEPH LY, O.P.

GOD'S PEOPLE ON THE WAY, pp. 138; by *Msgr. Willem Bekkers*; London, Burns and Oates, 1966; 15s.

The "*God's People on the Way*" contains the collected personal talks of Msgr. Willem Bekkers addressed to lay people, priests and nuns on a vital handful of the important topics Christian people are reading and talking about, the Vatican II aftermath.

With his countryman who has written on him, we say: "He seemed to represent a new kind of bishop. Amidst all the uncertainty occasioned by the rapid developments of faith and science he emphasized the fundamental law of Christianity, the commandment to love. He then leaves the door open for new developments in all directions".

JOSEPH LY, O.P.

LOVE ONE ANOTHER, pp. 175; Sermon Outlines; by *Gerard Weber and James Killgallon*; The Mercier Press, Ltd., 4 Bridge Str., Cork, 1966; 10/6.

This book contains the Sermon Outlines of every Sunday and Holyday of obligation during the liturgical year. Any preacher should be helped by those outlines to make an excellent sermon. For every title the authors give us the aim, the suggested introduction, the background its development and its practical application.

JOSEPH LY, O.P.

GROWTH IN THE SPIRIT, An Initiation into spiritual life on the lines of the *Spiritual Exercises*; pp. 250; by *Francis Roustang, S.J.*; Translated by *Kathleen Pond*; London, Burns and Oates, 1966, 42s. net.

If the "*Growth in the Spirit*" would be considered as a development of one subject, it is rather repetitions. But as the intention of the author is to give an *Initiation* into spiritual life on the lines of *Spiritual Exercises*, the repetitions are then understood. And because they are *Exercises* we cannot read them in an ordinary way. Their efficacy depends on being interpreted and put into practice.

JOSEPH LY, O.P.

CANU, JEAN: *The Religious Orders of Men*, Burns and Oates, London, 1960, 144 pp, 4s.

In compliance with those words of Christ in the Bible, "If you want to be perfect, go, sell what you have, give it to the poor . . . , then come and follow me" (Mt. XIX, 21) religious congregations of men have always existed in the Church, from the beginnings of Christianity up to the present time.

This book traces the development of these religious orders, pointing the historical background that was responsible for their emergence. The critical communities of the deserts of Egypt, the Benedictine reform at Subiaco, the great Mendicant Orders of the thirteenth century, the Jesuits and their answer to the Protestant reformation, the Opus Dei and the Secular Institutes of modern times, etc., find in the pen of the author full and detailed description.

We recommend this book to all who would like to know about the religious orders of men, their spirit, their history, and their answers to the challenges of the times they were born.

P. SALGADO, O.P.

GELIN, ALBERT, *The Religion of Israel*, Burns and Oates, 1959c, London, p. 112, 4s.

Israel was a people with no profound philosophical teaching to boast of, nor scientific achievements to brag about, nor artistic talents to add lustre to men's heritage; yet God in His all-knowing Providence endowed Israel with a religion that far surpassed all the other religions of the world combined.

Father Albert Gelin, professor of theology at the University of Lyons, depicts to us this religion, as it evolved, when Israel was yet a nomadic people under Abraham, the Patriarchs, and Moses in its wandering to the promised



land, till it achieved stability with the establishment of Jerusalem as the holy city, and its temple as the center of Israel's worship.

A reading of this book leads one to a clearer knowledge of the religion that lies behind the pages of the Old Testament—the religion of the chosen people of Israel.

P. SALGADO, O.P.

SALGADO, PEDRO, O.P., *Psychology of the Unconscious*, University of Santo Tomas, Manila, 1966, pp. viii-104, P3.50.

In the field of what they call depth psychology, the names of Sigmund Freud, Carl Gustav Jung and Alfred Adler, are bywords. They are epoch-makers, whose studies on the hidden, psychic dynamism of man—the unconscious—have exercised and continue to exercise profound influence in modern psychological thought.

Unfortunately, however, their doctrines are tainted with error, their discoveries are mingled with falsehood.

This book examines the teachings of these authors, rejecting the errors, but assimilating the good points, for the enrichment of science. In this way, Catholic thought, as the author says, "will not be a medieval relic, but abreast of the times, that knows how to assimilate fresh perspectives and solve modern problems."

To priests, who have to deal so often with what goes on deep in the minds and hearts of individuals, this book will prove informative and useful.

Q. M. GARCÍA, O.P.