

# Editorial

## Art for God

The Holy Father, Paul VI, addressing, at a recent audience, the Diocesan Commissions for Liturgy and Sacred Art of Italy, reminded them earnestly about the everlasting link binding the worship of God to the life of art.

He reiterated the principle, "attested by the whole Catholic tradition, that the liturgical celebration must be imbued with artistic expression". He then, recalled the fact that the "Christian liturgy was born in the connatural expression of the exterior rite, ornate, sung, soaked in poetry, overflowing with memories and promises and blessings, and therefore speaking the language of sacramental symbols, extremely simple, yet demanding to be acknowledged, accepted and performed in line with whatever could be most sacred and most worthy of the mystery that is being re-enacted before the community of the faithful". The Pope ended with this request: "The Church is in need of Saints, but She needs artists as well, and good artists at that; both saints and artists are the witnesses of the living Spirit of Christ. Yours is the task of providing the Church of God with new artists able to embellish and to promote sanctity."

The voice of Paul VI echoes the voice of God Almighty. Chapter after chapter of the sacred book of Exodus underlines the request of God for gold, silver, cedar wood, precious stones and clothes, perfumes and artists to build up His tabernacle. The books of the Kings, the Psalms, the Ecclesiasticus, and occasionally the Prophets speak with pride of the splendour of worship in the Temple of Jerusalem. The Bible ends its pages with the vision of a glorious liturgy in which Jesus, the High Priest, walks, clothed in resplendent garments, amidst golden candlesticks; the participants don similar vestments and have golden crowns and palms, citharas and censers; and God and the Lamb receive adoration upon a throne of life and splendour.

The voice of Paul VI also echoes the voice, not only of the history of the Catholic Church from the painted walls of the Catacombs to the spires of the gothic cathedrals and the dome of Saint Peter's, but the voice of the whole religious history of mankind from the Stonehenge and the painted caves of the paleolithic age,

through the magnificent temples of Egypt, Mesopotamia, Greece, Rome, Mexico, Japan, China, Cambodia, and India, down to the towers of the *Iglesia ni Cristo* thrust against our own skies.

An oversimplification, in the name of a certain ideal of a "Church of the poor", has crept into our midst and is eliminating art from the sacred places and from the rites of worship. It reduces our churches to empty walls, a sea of dry lines and corners, a desert of cement and bricks, some sort of hangars for benches, misplaced candlesticks, a vacant table for an altar and a hanging crucifix. Such is not in keeping with the life and truth of the Catholic Church and of the Second Vatican Council. It utterly misses true human values and the living nature of Liturgy. The immense emptiness of the desert without leaf or flower on the scorched earth; the absence of clouds, white or dark, sailing across the blurred sky; the infinite loneliness of the deep sea, all these might offer the poet, that breathes in every man, a moment of closeness to God; nay, it might provide some specially gifted men with a continued sense of His presence; but the ordinary human being, endowed with plain common sense will find such simplicity, boring when prolonged.

And that oversimplification also misses the dialogue with the modern world. Now that banks, stores, theaters, and class homes, restaurants, resorts, air-terminals and houses-of-ill-repute spend thousands or millions in landscapes, decoration, cozyness, and comfort in all forms, an empty house of God with a birthday-cake architecture and the cheapest possible furniture is simply unbearable.

Yes, bygone ages have over-stuffed our churches with art treasures to the limit. Let us clear up the mess sensibly by relegating limping and outmoded and forgotten works of art into properly tended museums and galleries. But, let us replace them with masterpieces of our today. After all, it was the generosity and the piety of our ancestors that created wonders of Christian art. We must not underestimate the greatness of heart of our own age.

And let us remember that we are serving man at his best in his approach to God, Lord of Majesty, of Truth, and of Beauty.

Paul VI underscores it thus: "Let us not miss the happy opportunity Providence offers us, men of this century, when prayer, spirituality, faith and the longing for the life to come are fading away, of giving back to the people of God the art and the taste for an authentic religious life".

## **THE POPE SPEAKS**

### **"TRENDS OF THOUGHT STILL DESCRIBED AS CATHOLIC..."**

*On February 22, 1967, the feast of the Chair of St. Peter, in St. Peter's Basilica, Pope Paul VI addressed a general audience on the teaching authority of the Church, the real divine gift honored in the liturgical celebration of the Chair of St. Peter.*

*After having recalled the ancient origin of this Feast and the words of St. Cyprian, who asserts that the term Chair of St. Peter indicates "the authority of the Roman Church" and that "by virtue of the Chair of Peter, from which there ensues the unity of the hierarchy..." the Pope, had a sort of ominous words on some post-conciliar trends of thought which, although "still described as Catholic" are downright opposed to the steady tradition of the Fathers and to the already defined doctrine on the teaching authority by both I and II Vatican Councils.*

*The Pope's very pertinent words follow:*

We know, unfortunately, that nowadays certain trends of thought which still are described as Catholic, attempt to attribute a priority in the normative formulation of the truth of the faith to the faithful above the teaching function of the episcopacy and the Roman pontificate, contrary to the scriptural teaching and to the doctrine of the Church, which was openly confirmed in the recent council. This constitutes a grave danger for the genuine concept of the Church itself, for its inner security and for its evangelizing mission in the world.

Our only teacher is Christ, who many times laid claim to this title (Matt. 23, 8; John 13, 14); from Him alone comes to us the revealing word of the Father (Matt. 11, 27); from Him alone comes the liberating truth (John 8, 32) that opens to us the ways of salvation; from Him alone comes the Paraclete Spirit (John 15, 26), that nourishes faith and love in His Church.

But it is He also who wished to establish an instrument to transmit and to guarantee His teachings, thus investing Peter and the Apos-

bles with the mandate to transmit with authority and assurance His thought and His will.

Therefore, by honoring the hierarchical magisterium of the Church, we honor Christ the teacher and recognize the admirable balance of functions which He established so that the Church might enjoy forever the certainty of revealed truth, of the unity of the same faith, of the awareness of its true vocation, the humility of knowing that it is always the disciple of the Divine Master, of the charity which unites it in a single organized Mystical Body and enables it to give a secure testimony of the Gospel.

May the Lord preserve and increase, for the needs of our times, this loving trusting and filial veneration for the ecclesiastical magisterium established by Christ, and may we be aided by the Apostle who was first given this mandate and who from this, his Roman chair, and by our hand, still blesses you all.

---

#### ST. PETER'S CHAIR

*The solemn feast of today was called St. Peter's Chair by our forefathers, because it is said that on this day Peter, first of the Apostles, took possession of his episcopal chair. Rightly, therefore, do the churches honor the feast of that Chair, which the Apostle accepted for the salvation of the churches, as the Lord said: "You are Peter, and upon this rock I will build my Church."*

*Therefore, the Lord named Peter the foundation of the church; and it is, therefore, right that the Church should honor this foundation, upon which the lofty structure of the ecclesiastical edifice is built. The Psalm which has been read, says very suitably: "Let them exalt him in the assembly of the people, and praise him in the chair of the ancients." Blessed be God who has commanded the blessed Apostle Peter to be exalted in the Church; for it is just that we should honor in the Church this foundation, by which it rises to heaven.*

*St. Augustine  
Roman Breviary  
February 22*



## VATICAN COUNCIL II

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

# The Declaration On the Relationship of the Church To Non-Christian Religions

*(Nostra Aetate)\**

IN OUR TIME, when day by day mankind is being drawn closer together and the ties between various peoples are constantly growing, the Church is devoting greater attention to examining its relationship to non-Christian religions. In its work of promoting unity and love among men, and among nations as well, it is paying very special attention here and now to the things that men have in common and that lead to a good relationship between them.

### *The oneness of mankind*

For all nations make up one community and have a single origin, since God is the one who makes the human race dwell upon the whole face of the earth.<sup>1</sup> They have also a single goal, which is God, whose

---

\* Reported in L'Osservatore Romano November 5, 1965. Latin text. Translation prepared for The Pope Speaks by Very Rev. Austin Vaughan. Subheadings have been added by the Editor of T.P.S. — Cfr. THE POPE SPEAKS, Vol. 11, No. 1, 1966.

<sup>1</sup> Cf. Acts 17, 26.

providence, displays of goodness, and plans for salvation reach out to everyone,<sup>2</sup> until the time when the elect will be united in a Holy City illumined by God's brilliance and when the nations will walk in His light.<sup>3</sup>

Men look to the various religions for an answer to the unsolved mysteries of human existence, which deeply stir men's hearts today just as they have in the past. What is man? What is the meaning and aim of our life? What is good and what is sin? Where does suffering come from and what is its purposes? What is the pathway to true happiness? What are death, judgment and retribution after death? What, finally, is the answer to that last ineffable mystery that takes in our whole existence: where do we come from and where are we going?

### *Hinduism, Buddhism, and other religions*

2. From ancient times right down to the present, there is found among the different peoples some kind of perception of that hidden power which is at work in the course of events and in human lives. Sometimes it reaches the point of acknowledgement of a Supreme Being or even of a Father. This perception and acknowledgment inject a profound religious sense into their lives. Religions tied in with a more advanced culture make an effort to answer the same questions in more refined language and with subtler concepts. In Hinduism, for example, men ponder the divine mystery and then express it in an inexhaustible abundance of myths and in astute philosophical efforts. They seek liberation from the hardships of our present state in ascetical practices, profound meditation, or in loving and trusting flight to God. Buddhism in its various forms acknowledges the basic insufficiency of this changeable world and teaches a way by which men, in a devout and confident spirit, may succeed either in achieving a state of complete liberation or else in attaining supreme illumination through their own efforts or with help from on high. The other religions found throughout the world are also striving in various ways to help meet the rest-

<sup>2</sup> Cf. *Wis.* 8, 1; *Acts* 14, 17; *Rom* 2, 6-7; *1 Tm* 2, 4.

<sup>3</sup> Cf. *Ap* 21, 23 ff.

lessness in the hearts of men, by proposing pathways made up of teachings, rules for life, and sacred rites.

### *Their positive values*

The Catholic Church does not reject any of the things that are true and holy in these religions. It has sincere respect for those ways of living and acting and for those rules and teachings which may differ in many ways from the things that it itself holds and teaches, but which still often reflect a ray of that Truth which enlightens all men. It continues, as it must, however, to proclaim Christ, who is "the way, the truth and the life" (Jn 14, 6), in whom men find religious life in all its fullness, in whom God has reconciled all things to Himself.<sup>4</sup>

And so it encourages its sons to engage with prudence and charity in dialogue and cooperation with the followers of other religions and, while giving witness to Christian belief and living, to acknowledge, preserve, and foster the spiritual and moral goods and the socio-cultural values that can be found in these religions.

### *The Moslems*

3. The Church also has high esteem for the Moslems. They adore the one God as living and subsistent, merciful and almighty, the Creator of heaven and earth<sup>5</sup> who has spoken to men. They strive to accept even his hidden decrees wholeheartedly, just as Abraham, with whom the Islamic faith is glad to link itself, submitted to God. They do not accept Jesus as God, but they do venerate Him as a prophet. They honor His virginal mother Mary and at times devoutly call upon her. In addition, they are looking forward to the day of judgment when God will reward all those who have been brought back from the dead. They have a high esteem for the moral life, and, worship God especially through prayer, almsgiving and fasting.

---

<sup>4</sup> Cf. 2 Cor 5, 18-19.

<sup>5</sup> Cf. St. Gregory VII, *Epistle XXI to Anzir (Nacir), the King of Mauritania*: PL 148, col. 450 ff.

Even though a number of disputes and enmities have arisen between Christians and Moslems in the course of the centuries, the Council urges that everyone, forgetting the past, make a sincere effort to achieve mutual understanding, and work together to safeguard and foster social justice and moral welfare, as well as peace and freedom for all men.

*Special bonds between Christians and Jews*

4. In contemplating the mystery of the Church, this Council recalls the spiritual bond that links the people of the New Testament with the descendants of Abraham.

The Church of Christ recognizes the fact that the beginnings of its own election and belief are to be found, in accordance with the salvific mystery of God, in the Patriarchs, Moses, and the Prophets. It professes that all Christian faithful, who are sons of Abraham by faith,<sup>6</sup> are included in the call extended to the Patriarch, and that the salvation of the Church was mystically prefigured in the exodus of the chosen people from the land of slavery. And so the Church can never forget that it has received the Revelation of the Old Testament through that people with whom God, in His ineffable mercy, deigned to enter into the Old Covenant, and that it has been nourished by the root of the good olive tree onto which the wild branches of the Gentiles were grafted<sup>7</sup> The Church believes that Christ, who is our Peace, has reconciled both Jews and Gentiles through His cross and has made them both one in Himself.<sup>8</sup>

It always keeps before its eyes the words that Paul the Apostle had to say about his kinsmen, "who have the adoption as sons, and the glory and the covenants and the legislation and the worship and the promises; who have the fathers, and from whom is the Christ according to the flesh" (*Rom.* 9, 4-5), the Son of the Virgin Mary. It also recalls that the Apostles, the foundations and pillars of the Church, and most of the first disciples who proclaimed the Gospel of Christ to the world sprang from the Jewish people.

<sup>6</sup> Cf. *Gal* 3, 7.

<sup>7</sup> Cf. *Rom* 11, 17-24.

<sup>8</sup> Cf. *Eph* 2, 14-17.

On the testimony of Sacred Scripture, Jerusalem did not recognize the time of her visitation.<sup>9</sup> The greater part of the Jews did not accept the Gospel, and a number of them positively opposed its spread.<sup>10</sup> And yet, as the Apostle tells us, for the sake of their fathers the Jews are still very dear to God, who never regrets the gifts He bestows and the call He extends.<sup>11</sup> Along with the Prophets and the same Apostle, the Church is looking forward to that day known only to God when all peoples will call upon the Lord with one voice and "serve Him with one accord" (So 3, 9).<sup>12</sup>

And so since the spiritual heritage Christians and Jews have in common is so great, this Council wants to foster and recommend a growth in mutual understanding and esteem, which can be gained in particular through biblical and theological studies and fraternal dialogues.

#### *Anti-Semitism deplored*

Even though the Jewish authorities along with their followers pressed for the death of Christ,<sup>13</sup> the things that were perpetrated during His passion cannot be blamed indiscriminately upon all the Jews then living, nor upon the Jews of the present day. And even though the Church is the new people of God, the Jews are not to be presented as condemned by God nor as cursed, as if this were something that follows from Sacred Scripture. Let all take care not to teach anything in catechesis and in the preaching of the Word of God that does not conform to Gospel truth and the spirit of Christ.

Furthermore, the Church — which condemns all persecutions against any people whatsoever — mindful of a heritage shared with the Jews, and with no political motivation but simply under the impulse of gospel charity, deplores the hatreds, persecutions, and manifestations

<sup>9</sup> Cf. *Lk* 19, 44.

<sup>10</sup> Cf. *Rom* 11, 28.

<sup>11</sup> Cf. *Rom* 11, 28-29; cf. Dogmatic Constitution *Lumen Gentium*: AAS 57 (1965), p. 20 [cf. "Constitution on the Church," *TPS* X, 369].

<sup>12</sup> Cf. *Is* 66, 23; *Ps* 65, 4; *Rom* 11, 11-32.

<sup>13</sup> Cf. *Jn* 19, 6.



of anti-Semitism that have been directed against the Jews at any time and by anyone whatsoever.

The Church has always held and now holds that Christ underwent His passion and death voluntarily out of an immense love, on account of the sins of all and so that all might gain salvation. And so it is up to the Church in its preaching to proclaim the cross of Christ as the sign of God's universal love and the source of all grace.

*Universal brotherhood without discrimination*

5. We cannot call upon God the Father of all if we refuse to act in a fraternal way toward any human beings, created as they are to the image of God. Man's relationship to God, his Father, and men's relations to each other are so closely connected that Scripture says: "He who does not love does not know God" (*Jn* 4, 8).

And so there is no foundation left for any theory or practice that introduces discrimination between one man and another or between one people and another as far as human dignity and the rights that flow from it are concerned.

The Church condemns any discrimination or harassment of human beings on the basis of race, color, class or religion as alien to the mind of Christ. And so the Council, following in the footsteps of the Holy Apostles Peter and Paul, ardently implores the faithful to "behave honorably among the pagans" (*1 Pt* 2, 12) and, if possible, insofar as it is up to them, to maintain peace with all men,<sup>14</sup> so that they may truly be sons of the Father who is in heaven.<sup>15</sup>

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.

I, PAUL, Bishop of the Catholic Church.

*The signatures of the Fathers follow.*

<sup>14</sup> Cf. *Rom* 12, 18.

<sup>15</sup> Cf. *Mt* 5, 45.

## A COMMENTARY ON THE DECLARATION ON THE RELATIONSHIP OF THE CHURCH TO NON-CHRISTIAN RELIGIONS

GUILLERMO TEJON, O.P.

The initiative for a declaration on the relationship of the Church to Non-Christian religions came from Pope John XXIII. He wanted the Council to make a statement on the Jews, and suggested the idea to the Secretariat for Christian Unity.

A short Decree *On the Jews* was ready by June 1962. The decree later developed into longer declaration entitled *On the Relation of Catholics to Non-Christians, especially to Jews*, which became Chapter 4 in the schema on Ecumenism. Chapter 5 of the same schema dealt with Religious Freedom.

The proposed declaration met strong opposition. Many Council Fathers thought that the topic of Catholic-Jewish relations was outside the scope of Ecumenism, which was supposed to deal with relations between Christians only. They suggested that it be treated in a separate document. Others, especially from the eastern churches, mindful of the political interpretations and repercussions that the declaration might have in arab countries, favoured its total suppression. The Jews themselves were not too happy to be included in the schema on Ecumenism. They did not want to be attached to Christianity.

Further discussion followed. The immediate result was the deletion of the chapters on the relationship to Non-Christians and on religious freedom from the schema on Ecumenism. The two deleted chapters went their own separate ways and finally ended in two different documents.

In the meantime the topic of Catholic-Jewish relations became the talk of the world. No other matter discussed in the Council — except

perhaps religious freedom — was given such a world-wide news coverage. Pro-semitic and anti-semitic arguments were advanced. Differences of opinion were sharp and clear. The issue became one of the most dramatic stories of the whole Vatican II Council.

Finally the Declaration on the Relationship of the Church to Non-Christian Religions was approved by a vote of 2,221 to 88 on October 28, 1965 and promulgated on the same day by Pope Paul VI.

The Declaration is quite different from what it was originally intended to be. It is a brief document divided into five numbers; and only one of them, although the longest, deals with the Jewish problem. In spite of the fury created by the discussion of Catholic-Jewish relationship the Declaration is a well-balanced and serene document. It is just what it was expected to be coming as it was from such an august assembly as the Vatican II Council.

No. 1 is an introduction. Vatican II Council, the largest and most impressive gathering of representatives of the Catholic Church in modern times, is fully aware of the fact that the eyes of mankind are fixed on it and that it is expected to play a major role in world affairs. The Council looks at the world and finds it divided by ideological and social conflicts that often give occasion to hatred and war. It is indeed a sad view. However, a good and hopeful sign is discovered. Mankind is finally beginning to realize that it cannot survive unless it is united. "Day by day" — the Council happily acknowledges — "mankind is being drawn closer together and the ties between various peoples are constantly growing." It is a task of the Church to foster unity and love among men; for, as the Declaration says paraphrasing the Acts of the Apostles (17, 26), "all nations make up one community and have a single origin, since God is the one who makes the human race dwell upon the whole face of the earth."

In order to attain this love and unity the Church "is paying very special attention here and now to the things that men have in common and that lead to a good relationship between them." One of the things that men have in common is religion. It is in religion where mankind tries to find an answer to the profound riddles of human existence:

the nature and destiny of man, happiness, goodness, evil, morality, society, etc. If religion is a thing that men have in common, and if men are really serious in getting closer together and in strengthening the ties that link them to one another, it follows that they should start looking at the world from the point of view of religion. Religion can be the means not only to unite mankind but also to make this world a better one for everybody to live in.

No. 2 of the Declaration speaks of the great variety of Non-Christian religions, which have existed from ancient times. Some of these religions were and are still practiced by primitive tribes and peoples. Others are bound up with advanced cultures. A recent survey published in *Le Missioni Cattoliche* (n. 5, 1966) gives the following statistics of the Non-Christian world: 425 million Moslems, 17 million Jews, 475 million Taoists and Confucians, 400 million Buddhists, 380 million Hindus, 70 million Shintoists, 340 million Animists or without any religious affiliation and 63 million unclassified. In spite of the variety a common principle is found in them and in peoples of all ages and races. The Council describes it as "some kind of perception of that hidden power which is at work in the course of events and in human lives", and adds that "sometimes it reaches the point of acknowledgement of a Supreme Being or even of a Father".

Some of the Council Fathers wanted the Declaration to make reference to a number of religions in Africa. In the impossibility of mentioning all Non-Christian religions the Council decided to keep to the traditional idea of the great religions of the world which are, besides Christianity, Hinduism, Buddhism, Islam and Judaism. These are the major religions; and, because of the missionary work of the Church in oriental countries, they are of great importance to Catholics. The Declaration does not attempt a full explanation of the dogmas of these religions, but only touches on key elements and basic concepts. Further studies on these religions and on the similarities between them and Christianity are left to those in charge of carrying out a dialogue with them. Islam and Judaism are dealt with in ns. 3 and 4. Other Non-Christian religions are included in a general and brief summary: "The other religions found throughout the world are also

striving in various ways to help meet the restlessness in the hearts of men, by proposing pathways made up of teaching, rules for life, and sacred rites”.

There are in Non-Christian religions worthwhile elements, truths and spiritual values. The Church does not reject them; on the contrary, she has a great respect for them, and is ready to accept them and incorporate them into Christianity as far as they are compatible with Christian faith and morals.

In order to discover these values the Church “encourages its sons to engage with prudence and charity in dialogue and cooperation, with the followers of other religions and, while giving witness to Christian belief and living, to acknowledge, preserve, and foster the spiritual and moral goods and the socio-cultural values that can be found in these religions”. This is the work especially of missionaries, that is, of those who in their apostolic work come in close contact with Non-Christian religions.

Of course, there are many unacceptable elements in Non-Christian religions. The friendly spirit that guides the Declaration prevents the Council from mentioning them. Those who are well versed in Catholic Doctrine should find no difficulty in discerning and judging them and in knowing what attitude to adopt towards them.

When ever the topic of relations between Christians and Moslems is mentioned people inevitably think of the Crusades. Those were ideological wars, wars of religion and culture which no doubt filled an important chapter in the relations between the two faiths and between the various peoples that in the past represented them. This is not the time nor the occasion to engage in historical discussions. Speaking to Non-Catholic Christians and Jews the Council recognized faults committed in the past by Christians. The same is implicitly done now with regard to Moslems. Disassociating itself from war, the Council takes a positive step forward and “urges that everyone, forgetting the past, make a sincere effort to achieve mutual understanding, and work together to safeguard and foster social justice and moral welfare, as well as peace and freedom for all men”.



The exhortation is obviously addressed not only to Christians but to Moslems as well. After all, not all past faults in the relations between Christians and Moslems are to be blamed on the former. There were also Moslem crusaders and Moslem rulers who prospered at the expense of Christians. The Church expects Moslems to accept this invitation to friendship and to reciprocate. This is the only way to attain that *mutual* understanding and cooperation that the Council seeks.

It is in no. 4 where the Council finally discusses Catholic Jewish relations, the topic that gave origin to the Declaration. The Council is happy to point out the special spiritual bonds that link Christianity to Judaism; and, using such rich common patrimony as a basis, it "wants to foster and recommend a growth in mutual understanding and esteem, which can be gained in particular through biblical and theological studies and fraternal dialogues".

Great publicity was given to the charge of "deicide" against the Jews. The Council does not avoid the issue; although the final version of the Declaration does not use the word "deicide" in order to prevent wrong interpretations by Non-Christians to the effect that God is dead. It starts by making it clear that "the greater part of the Jews did not accept the Gospel"; and adds that as a matter of fact "a number of them positively opposed its spread". This is a historical fact that cannot be denied. Jews would do well in remembering this because it partly explains the subsequent history of tension between Judaism and Christianity. Certainly the initial persecution of Christians by the Jews was not the fault of the Christians.

The Declaration goes on to say that "the Jewish authorities along with their followers pressed for the death of Christ." This is another historical fact that, no matter how distasteful it may seem to the Jews, has to be accepted. The Council does not make any attempt to disguise it. What it certainly does is to insist that "the things that were perpetrated during His (Christ's) passion cannot be blamed indiscriminately upon all the Jews then living, nor upon the Jews of the present day". This is easy to understand. Not all the Jews demanded the death of Christ, and those who did had no right to speak

for the whole Jewish people when they cried: "His blood be on us and on our children" (*Matt.*, 27, 25).

Some self-appointed defenders of the Faith have accused the Council of "absolving" and "forgiving" the Jews for the death of Christ. This is a childish charge. Forgiveness was well taken care of by Christ Himself when He prayed: "Father, forgive them, for they do not know what they are doing" (*Luke*, 23, 34). The Council is just setting the record straight, and repudiating the notion of a collective Jewish guilt. In the same way that Jews should not blame the Christians of the twentieth century for the wrongdoings of those of the thirteenth or the whole church for the faults of some of her children, the Jews of today cannot be made responsible for a crime committed two thousand years ago by some of their ancestors.

The Declaration explains that the Church is the New People of God. But this does not mean, as some Christians have been led to believe, that the Jews have been rejected by God. "For the sake of their fathers" — the Declaration says — "the Jews are still very dear to God, who never regrets the gifts He bestows and the call He extends." Sacred Scripture does not show that the Jews are an accursed people. Texts, like *Matt.*, 23, 37 seq. and *I Thess.*, 2, 14-16 do not prove a collective culpability in the Jewish people for the death of Christ. A guide to the interpretation of Scripture is provided by the Council itself in the *Dogmatic Constitution on Divine Revelation*. Finally, instructions are given to the effect that in catechetical work and in the preaching of the Word of God nothing should be taught that does not conform to the truth and the spirit of the Gospel, as interpreted by the Council.

A reference to the "conversion" of the Jews was removed from earlier version of the Declaration because many Council Fathers thought it inappropriate in a document striving to establish common goals and interests. Still the Church is firm in the belief that one day even the Jewish people will recognize Christ. "Along with the Prophets and the same Apostle (St. Paul), the Church is looking forward to that day known only to God when all peoples will call upon the Lord with one voice and "serve Him with one accord".

Next comes the question of anti-Semitism, a much talked-about a very often abused topic. The Council "deplores the hatreds, persecutions, and manifestations of anti-Semitism that have been directed against the Jews at any time and by anyone whatsoever"; and explains that it does not do it for political reasons — as some might be inclined to believe — but moved by the spirit of the Gospel. Widening the scope of the condemnation, the Council disowns any persecution against any people.

As it did when addressing the Moslems, the Declaration now speaks of "mutual understanding" between Catholics and Jews. Not only the Council but also Popes John XXIII and Paul VI have gone out of their way to express their appreciation and esteem for the Jews and to correct misunderstandings and mistakes committed by some Christians in the past. Jews are expected to do the same. There is a number of things that they can do in this respect. They can, for instance, declare their love for Christians, re-examine their attitude towards the followers of Christ and renounce all discrimination against them, revise some unfriendly passages in the Talmud and in general treat Christians in the way they want and ask to be treated by them. Noblesse oblige!

The last number —5— continues elaborating on the idea touched upon at the end of no. 4. It is a declaration and a defence of the universal brotherhood of men. All men are brothers, and therefore they should treat one another as such. If we refuse to do so "we cannot call upon God the Father of all". The conclusion is obvious: "And so there is no foundation left for any theory or practice that introduces discrimination between one man and another or between one people and another as far as human dignity and the rights that flow from it are concerned". More specifically, "the Church condemns any discrimination or harassment of human beings on the basis of race, color, class or religion as alien to the mind of Christ". This is in line with the spirit of the *Declaration on Religious Freedom* promulgated on December 7, 1965.

Some people have seen in this only a condemnation of discrimination against Non-Catholics in some Catholic countries. Indeed

Catholic countries should follow the example and the doctrine of the Council. But let everybody be fair to everybody else. There are those who believe that only Catholics practice discrimination. The truth is very far from it. Actually it can be safely stated that in general Catholics are less biased and more tolerant than most others. Many Non-Catholic countries, associations and individuals still show a marked anti-Catholic attitude, even if they do not always admit it. The appeal of the Vatican II Council is addressed to them too. What the Catholic Church is not denying them they should deny Catholics.

Students of Church History welcome the Declaration. Relations between Catholics and Non-Christians have not always been what they are supposed to be. It is the first time that the Church deals with this problem in such a solemn and complete manner. There is no doubt that the Declaration will be followed by a great improvement in such relations. The Council, of course, speaks for the Catholic Church and of the relations between Catholics and Non-Christians. However, perhaps it would be worthwhile to point out that much of what is said in the Declaration applies to Non-Catholic Christians as well. They too should re-examine their attitude towards Non-Christian religions and adjust their relationship with them to the spirit of friendship brought about by Vatican II. After all, many of the charges raised by Non-Christians against Christianity (especially anti-Semitic persecutions) are the result of crimes committed by Non-Catholic Christians.

The Declaration is not a doctrinal document; but an attempt at dialogue and collaboration, an invitation to Non-Christians to work together with Catholics for the betterment of the world.

However, the Declaration has to be studied and understood well. Some people have expressed the fear that this Declaration — together with that on Religious Freedom — will lead men to the conclusion that all religions are the same and that they can be saved in any of them; and therefore to religious indifferentism. This is a wrong interpretation and a wrong conclusion. The Declaration in no way undermines the purity and integrity of the Catholic Faith; nor does it

intend to mix it with strange and incompatible elements from other religions. It is not a doctrinal compromise. The Church — the Council says — “continues, as it must, however, to proclaim Christ, who is “the way, the truth and life” (*John*, 14, 6), in whom men find religious life in all its fullness, in whom God has reconciled all things to Himself”. The Council emphasizes the fact that Christ died for all men, proclaims His cross as the sign of God’s love for mankind and clearly teaches that only through Christ can we be saved. The powers of salvation of Non-Christian religions come from Christ as from the Saviour of all men. They are a preparation for the full realization of union with God that is to be found in Christ and in the religion He founded. They have to be perfected and fully accomplished in Christianity.

Since the purpose of the Declaration is to open a dialogue with Non-Christians it has to make special efforts to avoid a proselytizing tone. Yet this does not mean that the Church has renounced her apostolic vocation. The Church continues to be missionary, as it has been since the days of Christ. The best proof of this is the Council’s *Decree on the Missionary Activity of the Church*. Last October, on the occasion of the Mission Day, Paul VI insisted on the missionary character of the Church and paid a glowing tribute to all those apostles — priest, religious and members of the laity — who in one way or another, in one country or another, endeavour to extend the Kingdom of God on this earth.

The fact that the spiritual values found in Non-Christian religions have to be recognized and, as far as possible, accepted does not run counter to the missionary and apostolic nature and spirit of the Church. Rather than being a handicap, such values are supposed and expected to help in the propagation of the Faith. As a matter of fact the missionary intention of the Apostleship of Prayer for the month of February 1967 is that those spiritual values may prepare the way for the knowledge of the Gospel. The acceptance of the values found in Non-Christian religions, our attitude towards them and how this can be carried out without impairing the integrity and purity of



the Faith was a topic discussed and clarified in the International Congress of Theology held in Rome from September 26 to October 1, 1966.

Truth is not tied up to any particular culture nor is it exclusively linked to any particular civilization. It can be expressed and made itself understood in a variety of forms and ways without losing its integrity and purity. Christians are supposed to preach Christ as He is, not as national or racial tendencies make Him; they are supposed to preach Christ, not a Western, European or American Christ.

Even before the Declaration was promulgated Paul VI started making preparations for its implementation. On May 17, 1964 he set up a Secretariat for the development of relations with Non-Christian religions. The Secretariat was headed by Paolo Cardinal Marella. The Secretariat has a committee of bishops from all over the world; and it counts on the help and advice of lay and ecclesiastical consultants in Rome and throughout the world. The purpose of the Secretariat is, of course, to promote better relations between Catholics and Non-Christians in accordance with the mind of the Vatican II Council.

National Secretariats have been organized in various countries. In the Philippines an Episcopal Commission on the Relations of the Church to Non-Christian Religions was formed in November 1966. There are two major groups of Non-Christians in the Philippines: on the one hand, the Moslems; and on the other, the Chinese. There are also some other Non-Christian religions, like the animistic religions of some mountain tribes; but they fall far behind in organization and importance. Hinduism and Judaism are practically non-existent in this country. The Commission was organized in accordance with the conditions prevailing here. It is composed of the following: Monsgr. William Brasseur, C.I.C.M., Vicar Apostolic of the Mountain Province — Chairman; Rev. Daniel Baragay (Prelature "Nullius" of Ozamis) and Rev. Peter Nami, O.M.I. (Apostolic Vicariate of Jolo) — members for the Moslem Religion; Guillermo Tejon, O.P. (University of Santo Tomas, Manila) — Secretary and Member for the Chinese Religions. Sub-Commissions for relations with Moslems and Chinese respectively were created. They are headed by the corres-

ponding members of the Commission. The purpose of the Commission was defined in its first meeting on November 23: "It is not to proselytize but to work with Non-Christian religions for mutual understanding, social justice, moral welfare, peace and freedom, etc.; in other words, to cooperate with one another as members of the big family that is mankind for the good of society in general and of the Philippines in particular".

Let us hope that this worthy aim is achieved, and that the spirit of the Vatican II Council guides the relations between Catholic and Non-Christians in this country and throughout the world.

---

### A SAINT TO A SAINT

"Among the many afflictions the thorniest questions bring me, none is more painful than living so far away from your charity. I can barely manage to send my letters to you and get yours, not every few days or months, but every few years. How I wish, if it were possible, that I could have you always by me, and talk to you with complete freedom.

*St. Jerome to St. Augustine*

## ROMAN CURIA

### APOSTOLIC EXHORTATION OF THE HOLY FATHER

FOR THE NINETEENTH CENTENARY OF THE MARTYRDOM  
OF THE HOLY APOSTLES PETER AND PAUL

POPE PAUL VI

TO ALL THE BISHOPS

ENJOYING PEACE AND COMMUNION WITH THE APOSTOLIC SEE

VENERABLE BROTHERS: GREETINGS AND APOSTOLIC BENEDICTION

The Apostles Peter and Paul are rightly considered by the faithful to be the principal pillars of this holy Roman See and also of the whole universal Church of the living God. Accordingly We feel it part of Our duty to address this exhortation to you, calling on you, to unite spiritually with Us by promoting in your own territories the devout celebration of the courageous martyrdom in Rome nineteen centuries ago of these two Apostles: Peter, chosen by Christ to be the foundation of His Church and the Bishop of this mother City; and Paul, the "Doctor of the Gentiles" (1 Tim. 2:7), teacher and friend of the first Christian community established in Rome.

The date of this memorable event cannot be fixed with certitude on the basis of historical documents. It is certain that the two Apostles were martyred in Rome during the persecution of Nero, which raged from the year 64 to 68. The martyrdom is recalled by St. Clement, successor of Peter in the government of the Roman Church, in his letter to the Corinthians, to whom he proposes the "noble examples" of the two "heroes," "the greatest and holiest pillars of the Church, who through

jealousy and envy, were persecuted and endured to the death" (*I Epistula Clementis ad Corinthios*, V, 1-2; ed. Funk, I, p. 105).

The two Apostles Peter and Paul were joined by a "greatest multitude" (Tacitus, *Annales*, XV, 44), first fruit of the martyrs of the Roman Church, as Clement also writes: "To these men who lived such holy lives, were added a great number of the elect who suffered many outrages and tortures because of jealousy and became a shining example among us" (*I Epist. Clementis*, VI, 1; p. 107).

Leaving it to the experts to discuss the exact date of the martyrdom of the two Apostles, We have chosen the current year for the centenary celebrations. In so doing We are following the example of our venerated Predecessor Pius IX, who wished the solemn commemoration of St. Peter's martyrdom to be held in the year 1867.

And, since the first Christian community of Rome gave joint honour to the martyrdoms of Peter and Paul, and the Church subsequently celebrated the anniversary of both Apostles with a single liturgical feast on June 29th, We have decided to join together in this centenary celebration the glorious martyrdom of the Princess of the Apostles.

Moreover, We feel a certain obligation to commemorate this anniversary because of the custom, now universal, of honouring the memory of persons and events which have left their imprint on the course of time, and which, viewed from the distance of past years and given the immediacy of enduring memories, offer to the person who wisely reconsiders and, as it were, relives them, useful lessons on the value of human affairs — something perhaps grasped more clearly today than at the time the events took place, when they were not always or entirely understood. Modern education with its "sense of history" readily inclines us to such a reviewing of the past, while the veneration of sacred traditions — an essential element of Catholic spirituality — stimulates the memory, inflames the spirit, offers suggestions by which a yearly occurrence becomes a happy religious festivity, creates a desire to relive ancient and holy events, and unfolds a panoramic view of time past and future — as if some secret plan united these events and marked them with a seal of their ultimate destiny in the future communion of the saints. This spiritual experience, it seems to Us, ought

to be verified particularly in the commemoration of these two chief Apostles, Peter and Paul, who with martyrdom for Christ, paid their human tribute of temporal mortality, and who bequeathed to us, and to all future generations the eternal sacrament of Christ's immortality, the Church. Thus winning for themselves "an inheritance, imperishable, undefiled and immutable, reserved in heaven" (1 Pet. 1:4).

What makes Us even more happy to commemorate this anniversary with you, Venerable Brothers and dear Sons, is that these blessed Apostles, Peter and Paul, belong not to Us alone, but also to you: they are the glory of the entire Church, because to them applies the eulogy of the Second Letter to the Corinthians: "the apostles of the churches, the glory of Christ" (8:23), and from them comes a voice now directed to the whole Church: "we are your glory, and you are ours" (2 Cor. 1:14). It is true that this soil of Rome, marked by woe and blessing, gathered their blood and guarded their tombs as priceless trophies, and that it is to the Church of Rome that belongs the invaluable prerogative of taking up and continuing their specific mission. But these singular privileges are directed, not toward the local church, but rather toward the entire Church, because that mission consists principally in functioning as center of the Church herself and in spreading her visible and mystical circumference to the boundaries of the universe. This means that the unity and catholicity which, thanks to the holy Apostle Peter and Paul, find in the Church of Rome their principal historical and local center, in a distinctive way belong to the entire, true, great family of Christ. This unity and catholicity have been granted as gifts to the entire People of God, for whom the living and loyal Roman tradition guards, defends, dispenses, and augments them.

For this reason Our invitation is directed, not only to Our beloved Diocese of Rome, the heavenly patrons of which are SS. Peter and Paul, but also to all of you, who are successors of the Apostles and pastors of the universal Church, insofar as you form with Us that college of the episcopate which the recent Ecumenical Council explained with so much richness of doctrine and foreshadowings of future ecclesial growth. Our invitation is also for you faithful Catholics and all the ministers of the holy Church. So, please God, may it also be for all



the Brethren who, although not in full communion with us, bear nonetheless the distinction of the Christian name, and whom We gladly recognize as devoted to the memory and spirit of the two Princes of the Apostles. It is with deep satisfaction in Our heart that We recall in particular that the venerable Oriental Churches solemnly celebrate in their liturgy the two "Coryphei of the Apostles," whose memory they keep fresh among the Christian people. We are happy also to note how the separated Churches and ecclesial Communities of the West cherish the idea of apostolicity, which the present celebration endeavours to make ever more vigorous and effective. This idea was beautifully expressed by St. Paul in the words: "built upon the foundation of the Apostles" (Eph. 2:20).

In the practical order, what does Our invitation involve? How will we celebrate together this significant anniversary? When this Apostolic See intends to impart solemnity and universality to some outstanding celebration, it is customary for it to grant some spiritual favour — and We shall not fail to do so on this occasion. But this time, rather than give, We prefer to ask something; instead of offering, We wish to request. And Our request is both simple and great; We ask you, one and all, Our Brothers and Sons, to desire to mark the memory of the holy Apostles, Peter and Paul, those witnesses by word and blood to their faith in Christ, with an authentic and sincere profession of that very faith which the Church, founded and made illustrious by them, has jealously acquired and authoritatively formulated. A single profession of faith We wish to offer to the blessed Apostles: one that is individual and collective, free and deliberate, internal and external, humble and frank. We want this profession of faith to arise from the depths of every faithful heart and to resound with the same loving tones throughout the Church.

What better tribute of remembrance, of honour, and of solidarity could we offer Peter and Paul than that of the very faith which we have inherited from them?

You know full well that the heavenly Father Himself revealed to Peter who Jesus was: the Christ, the Son of the living God, the Master and Saviour from whom we receive grace and truth (cf. Jn. 1: 14), our salvation, the heart of our faith. You know that on the faith of Peter

rests the entire structure of holy Church (cf. Mt. 16: 16-19). You know that, when many were abandoning Jesus after the discourse at Capharnaum, it was Peter who, in the name of the Apostolic college, proclaimed his faith in Christ, the Son of God (cf. Jn. 6: 68-69). You know that by His personal prayer the same Christ guaranteed the indefectibility of the faith of Peter and entrusted to him the duty of strengthening his brethren in it, in spite of his human weaknesses (cf. Lk. 22: 32). And you know that the living Church, after the descent of the Holy Spirit on the day of Pentecost, began with the testimony of the faith of Peter (cf. Acts 2: 32, 40). What could we ask Peter for our advantage, what could we offer Peter in his honour, if not the faith from which springs our spiritual well-being, and our promise, requested by him, to be "strong in the faith" (1 Pet. 5: 9)?

You know equally well what a spokesman for the faith St. Paul was. To him the Church owes the fundamental doctrine of faith as the beginning of our justification, that is, of our salvation, of our supernatural relations with God. To him the Church owes the first formulation of the Christian mystery in theological terms, the first analysis of the act of faith, the affirmation of the relationship that exists between faith, unique and unmistakable, and the firmness of the visible Church with her community and hierarchy. We have every right to pray to him, our master in the faith through the ages; to ask of him the great blessing we long for, the reunion of all Christians in one faith, one hope and one charity in the one mystical body of Christ (cf. Eph. 4:4-16); we have every reason to pledge ourselves over the tomb of the "apostle and martyr" to our undertaking to profess with the courage and zeal of an apostle and missionary the faith which he taught and passed on to the Church and the world by his words, his writings, his example and his blood.

Hence We find satisfaction in hoping that the commemorative centenary of the martyrdom of SS. Peter and Paul will find its expression chiefly in a great act of faith throughout the Church. We want to see this anniversary as a providential occasion given to the People of God for reawakening a fuller awareness of its faith, giving it fresh life, purifying it, strengthening it and giving testimony to it. We cannot fail to know that the present time shows there is great need of this. And you know also, Venerable Brothers and dear Sons, how in its development

the modern world reaching out to amazing conquests in the dominion of outward things, and proud of its greater degree of self-awareness is inclined to forget and deny God and then to be tormented by the logical, moral and social difficulties that accompany a decline in religion; it is resigned to see man made restless by turbulent passions and persistent anxiety. Where God has no place, there is no longer the final explanation for reality, the initial inspiration for thought, the compelling moral sense that human order needs (cf. St. Aug. *De Civ. Dei*, 8:4; P.L. 41, 228-29 and *Contra Faustinum*, 20:7; P.L. 42, 372).

And while man's religious sense today is in a decline, depriving the faith of its natural foundation, new opinions in exegesis and theology often borrowed from bold but blind secular philosophies have in places found a way into the realm of Catholic teaching. They question or distort the objective sense of truths taught with authority by the Church; under the pretext of adapting religious thought to the contemporary outlook they prescind from the guidance of the Church's teachings, give the foundations of theological speculation a historicist direction, dare to rob Holy Scripture's testimony of its sacred and historical character and try to introduce a so-called "post conciliar" mentality among the People of God; this neglects the solidity and consistency of the Council's vast and magnificent developments of teaching and legislation, neglects with it the Church's accumulated riches of thought and practice in order to overturn the spirit of traditional fidelity and spread about the illusion of giving Christianity a new interpretation, which is arbitrary and barren. What would remain of the content of our faith, or of the theological virtue that professes it, if these attempts, freed from the support of the Church's teaching authority, were destined to prevail?

But here now we have this anniversary of the Apostles, come round again on the wheel of time, to strengthen our faith in the true meaning of that term, to encourage study of the teachings of the recent Ecumenical Council, to sustain the energies of Catholic thought in its search for fresh and original expressions while remaining faithful to the doctrinal "deposit" of the Church, maintaining "the same sense and the same meaning" (cf. Vinc. Lerin. *Commonitorium* 1:23; P.L. 50, 668; DS, 3020). This anniversary offers to every child of Holy Church the happy opportunity of giving to Jesus Christ, the Son of God, the mediator and accom-

plisher of revelation, a humble yet exalting "I believe," the full assent of intellect and will to His Word, His Person and His Mission of salvation (cf. Heb. 12:2; Conc. Vat. I, Const. Dogm. *De Fide Catholica*, 3, DS 3008-20; Conc. Vat. II, Const. Dogm. *Lumen Gentium*, 5 etc.; Const. Dogm. *De Divina Revelatione*, 5,8); it thus offers an opportunity of giving honour to those distinguished witnesses to Christ, Peter and Paul, by renewing the Christian commitment of a sincere and effective profession of the faith, theirs and ours, and by continuing to pray and work for the re-establishment of all Christians in the unity of the same faith.

We do not intend to proclaim a special Jubilee for this purpose, so soon after the Jubilee We decreed at the close of the Ecumenical Council. But We fraternally exhort you all, Venerable Brothers in the Episcopacy, to explain in your preaching the meaning of the Creed, to honour this profession of faith with special religious celebrations and above all to recite it solemnly and repeatedly with your priests and faithful, in one or other of the formulations commonly used in Catholic prayer.

We would be very happy if in every cathedral the Creed were recited expressly in honour of SS. Peter and Paul, in the presence of the bishop, and the college of priests, the seminarians and the lay Catholics active in promoting the Kingdom of God, men and women religious, and as many members as possible of the assembly of the faithful. Similarly every parish and every religious house should do the same in the presence of its assembled community. And so We should like to suggest that on a fixed day this profession of faith be made in every single Christian household, in every Catholic association, in every Catholic school, hospital and place of worship, in every group and gathering where the voice of faith can be raised to proclaim and strengthen a sincere adherence to our common Christian calling.

We wish to address a special exhortation to those engaged in the study of Sacred Scripture and theology, to collaborate with the hierarchical teaching authority of the Church in defending the true faith from all error and in sounding its unfathomable depths, in correctly expounding its content and in drawing up reasoned norms for its study and spread. This same appeal We make to preachers, to teachers of religion and to catechists.

In this way the year commemorating the centenary of SS. Peter and Paul will be "the year of faith." To ensure a certain uniformity in its celebration, We will begin the centenary year on the forthcoming feast of the two Apostles, June 29th. Until the same date in the following year, We intend to hold many special commemorative celebrations, all directed towards an interior renewal of our holy faith, a more profound study and a religious profession of our faith and an active witnessing to that faith without which "it is impossible to please God" (Heb. 11:6), and by means of which we hope to arrive at the salvation promised to us (cf. Mk. 16:16; Eph. 2:8; etc.).

In making this announcement to you, Venerable Brothers and dear Sons, an announcement full of spiritual significance, of encouragement and hope, We are sure of finding you all in agreement and communion with Us. In the name and with the power of the Blessed Apostles and martyrs Peter and Paul, on whose tombs stands and prospers this Church of Rome, heir, disciple and custodian of the unity and catholicity which these Apostles established here forever and caused to spread far and wide, We cordially salute and bless you.

*February 22, 1967*

*Feast of the Chair of St. Peter*



## Acta Tribunalium

### SACRA PAENITENTIARIA APOSTOLICA

#### INSTRUCTION

#### CONCERNING THE BESTOWAL

#### OF SACRAMENTAL ABSOLUTION

#### IN A GENERAL WAY TO SEVERAL PERSONS SIMULTANEOUSLY

*During the long years of the Second World War, the bombing of cities and the attacks that had to be launched by the soldiers often placed in danger of death not only the soldiers themselves but also large contingents of civilians situated in the zones under attack. It was, therefore, impossible for the soldiers to go to confession and receive sacramental absolution individually. It was likewise impossible for the civilians to do so during the hours of attack and the ensuing confusion. This fact is well known to the Filipinos who lived during those crucial years.*

*That is why the Holy See laid down norms by which priests could absolve several or many persons — whether military or civilian — all together, in times of imminent danger of death which rendered individual confession and reception of absolution impossible. Such norms, however, also clearly pointed out that, upon the cessation of the danger, the persons who survived such a danger remained under the obligation of confessing all mortal sins as yet unconfessed, at the first possible opportunity.*

*Said decree of the Sacred Penitentiary was never published in the Boletín Eclesiástico, because it was impossible to continue the publication of this magazine during the war. Today, however, circumstances similar*

*to those of the Second World War have again arisen—such as in Vietnam—making the recollection of the aforementioned decrees opportune and convenient. Upon the request of higher authorities, we are now publishing said document, translated into English.*

IN ORDER to dispel certain doubts and difficulties in interpreting and making use of the faculty to impart sacramental absolution, under specific circumstances, by the use of a general formula or by absolution done in common without need of a previous confession of sins made individually by the faithful, the Sacred Penitentiary has deemed it opportune to declare and decree the following:

I. Priests, even if they have not been previously approved for hearing sacramental confessions, enjoy the faculty of absolving in a general way and simultaneously:

a) Soldiers who, when war is imminent or is actually going on, are considered as constituted in danger of death, and cannot be heard in confession individually because of the big number of soldiers or because of the urgency of time.

If circumstances are such that it would seem either morally impossible or extremely difficult to absolve the soldiers when war is imminent or is actually going on, then it is permissible to absolve them even before that, as soon as it is deemed necessary to do so (cfr. *Response* of this Sacred Apost. Penit., Dec. 10, 1940; A.A.S., 1940, p. 571).

b) Civilians and soldiers threatened by the danger of death during invasions by the enemy.

II. Besides those cases involving danger of death, it is not lawful to give sacramental absolution to several persons at one and the same time, nor singly to persons whose confession is incomplete, simply because there happens to be a huge gathering of penitents, such as may happen, for instance, on a day of special festivity or indulgence (cfr. Prop. 59 among those condemned by Innocent XI, March 2, 1679): it is lawful, however, in the case of an altogether grave and urgent need, proportionate to the gravity of the divine precept regarding the integrity of confession, such as, for example, when the penitents — through no

fault of theirs — might be forced to go without sacramental grace and Holy Communion for a long time.

However, the judgment of whether or not such and such a throng of soldiers or captives or civilians is really in such a state, is reserved to the Ordinaries of places, to whom the priests are obliged to make recourse, whenever possible, before they can lawfully impart said absolution.

III. Sacramental absolutions given to several persons at one and the same time by priests acting merely on their own judgment, outside of the cases mentioned in no. I, or without having previously obtained the permission of the Ordinary even when it was possible to do so, as prescribed in no. II, shall be considered as abuses.

IV. Before priests impart sacramental absolution, circumstances permitting, they must remind the faithful of the following:

a) That it is necessary for each one to be sorry for his own sins and to promise to avoid such sins in the future. It is also befitting that the priests should counsel the penitents to manifest their act of contrition in some external way, if it be possible; for instance, by striking their breasts.

b) That it is absolutely necessary for those who have received absolution simultaneously as a group, to confess in the proper manner each and every mortal sin which had not been previously confessed, at the very first opportunity they will have to receive again the sacrament of Penance.

V. Priests should also explicitly teach the faithful that they are seriously prohibited from purposely deferring the fulfillment of the obligation to confess integrally all the mortal sins of which they may be guilty and which have not yet been properly confessed and forgiven in sacramental confession, when the fulfillment of such an obligation is demanded either by divine or ecclesiastical law, simply because they would rather wait for an occasion in which absolution will be given simultaneously in groups.

VI. The Ordinaries of places should remember to remind priests of these norms and the utter seriousness of this office whenever they

grant such priests — in peculiar circumstances — the faculty to impart sacramental absolution simultaneously to several people by the use of a general formula.

VII. If there is enough time, this (general) absolution must be given with the customary and integral formula, in the plural number; otherwise, this shorter formula may be used: "*Ego vos absolvo ab omnibus censuris et peccatis in nomine Patris, et Filii, et Spiritus Sancti*".

The foregoing (norms) having been referred to His Holiness Pope Pius XII by the undersigned Cardinal Major Paenitentiarius in the Audience granted on the 18th day of the current month, the same Holy Father generously approved, confirmed, and ordered this Instruction of the Sacred Penitentiary to be published.

Given in Rome, from the Sacred Apostolic Penitentiary, on the 25th day of March, 1944.

N. Card. CANALI, *Paenitentiarius Maior*.

S. LUZIO, *Regens*.

(*Acta Apostolicae Sedis* — 1944, pag. 155)

## Ecumenism on a Balance?

JUAN LABRADOR, O.P.

Is Ecumenism a success or a failure? A fulfillment or a disappointment? Succulently fruitful or ominously sterile?

Critics give us opposite answers according to the color of their glasses. There are Catholics—perhaps many legions—who stand for the insertion of a new mark in Christ's true Church: Unam, Sanctam, Catholicam, Apostolicam . . . They all agree on the addition but disagree on the characteristics of the new nota: IMMUTABLEM, some clamor; MUTABLEM, some shout.

On this topic of changes in the Church brought about by Conciliar directives, the attitude of all Catholics has crystallized in a four-fold form: that of the two extremists, that of the moderates, and one of indifference. The extremists of the right do not tolerate any change at all; the extremists of the left advocate a change in almost everything; the mid-way moderates admit only gradual and partial modification; the fence-sitters, the least vocal, unconcerned neutralists never cared about present or possible adaptations. The first miss the time when liturgy was stratified, the Mass was said in Latin, and the prayers, in devout silence, when the Holy Scripture was taken literally, when Catholics were not merely separated but segregated from all other faiths, when a wall of separation divided the Christians into hostile camps, etc. The second would leave almost no traditional stone unturned. The Church must be always on the go and change according to the times, new inventions in science, Philosophy, new fads and fashions if it is not to be left behind to rot and to become archaic. The stories about the beginning of the world and



man and original sin, the infancy of Jesus, the sacraments, the history of salvation are mere legends or symbols. Doctrinal questions that disunite us from our separated brethren are minutiae that can easily be patched up.

## THE PROPHETS OF GLOOM

This new spirit of ecumenism, its critics claim, is manifested in the restlessness or turbulence in the Church and is the result of the new "unbridled liberty" that is interpreted in the sense that because the state recognizes the right of freedom of speech, thought and conscience, everything that is said and taught is right. And then, everything must be changed; only the new is right. There must be a new philosophy, a new theology, a new ecclesiology, new morality, new liturgy, new prayers, new missiology, new ideas about marriage, divorce, sex, and birth control, celibacy, Church structure and authority. And when we say new, we mean totally new discarding the old as much as possible—old customs, practices and devotions and prayers. (The *Hail Mary* has been left out of the listing of Catholic prayers from the new Dutch catechism, according to Dorothy Day in *Ave Maria*, November 26, 1966).

Customs are confused with costumes; doctrine is regarded as a fashion and everything antique is considered antiquated. All things modern must be modernistic and new is identified with the best. Vatican II is generally lauded but in some respects, it is criticized for having fallen short of all the aspirations of their liberal platform.

Any statement made or any policy adopted by progressive priests or prelates, however radical it may be, is acclaimed and eulogized as a genuine advancement by the liberal press; while any step taken by a churchman labelled as conservative is *ipso facto*, a blamable blunder. Take the cases of Fathers DePaw and DuBay. Both were sanctioned by their bishops as rebellious priests. The first in the name of traditionalism was one hundred per cent wrong and his Cardinal Archbishop was one hundred per cent right. The second rebelled in the name of reformism and was right in many respects though not entirely and his Cardinal Archbishop was totally condemned in the name of the right of freedom of conscience, due process of law and many other rights.

These ill-omened critics point out the teachings or theories of those modernistic writers and even theologians who in their over-zealous eagerness to bring about their type of ecumenism tone down Catholic doctrine, liturgy, dogmatic and moral theology in order to batter almost entirely the wall that used to separate Catholics from other Christians and non-Christians. This avant-gardism is recriminated for trying to formulate novel hypotheses that would metamorphose Christian doctrine into humanistic evolutionism, atheistic existentialism or Barthian instant-theology. Catholics are advised to be open-minded and receptive to all ideas and lucubrations so long as these are presented under the guise of ecumenism and help us become sharers of the People of God unity. We are to merge as much as possible with followers of other religious beliefs and throw overboard the ballast of Christian tenets and practices that may impede our approximation. Thus, we are to become Buddhists or Confucians or Lutherans with the disciples of these religious leaders.

### THE SUNNY SIDE

The eulogists, on the other hand, point out the incalculable magnitude of achievements that ecumenism with its accompaniment of various renovations has initiated or is evolving. Here are a few samples:

Christendom, for many centuries, has been divided into hostile camps that were engaged in a series of battles, sometimes of swords and sometimes of words. Members of different Christian churches are now not only in speaking terms but also talking to each other in a friendly spirit of cooperation. Gone are the days when apologists thought that the best tactic was to attack the opponents first and then defend themselves against the assaults from the other side of the fence. The best method is the defensive. Grant the good points of others and explain your side in an empathic manner. The wall now has a number of breaches and several lines of approach have been laid down.

This approach is being carried out not merely by private initiative or planning but with official sanction and by the hierarchies themselves. A congress or conference is held by one Christian community? Delegates from other ecclesial units are invited as observers and at times as partakers. A common Bible is needed to be read and studied indiscriminately by all

Christians? A joint committee made up of scriptural experts from different churches begins to work on a translation acceptable to all. Catholic priests have been invited to preach in pulpits not of their faith and Protestant ministers are lecturing in Catholic schools. Leaders of other faiths are being invited by Catholic publications to further this ecumenic spirit of explaining their views or teachings on some definite topic. On certain occasions most of the articles of a magazine are contributed by non-Catholic scholars. A significant case is that of Abbott's Documents of Vatican II wherein each one of the documents was commented upon, with courteous but frank evaluations, by Protestant and Orthodox discussants "in an adventure in ecumenical cooperation".

The last two Popes have given us an example of how we can and why we must rebuild the bridges that were burned when we fell apart. They have received and have welcomed in warm embrace the heads of other Christian Churches. That embrace is a sign that the war of four hundred or one thousand years is over and that peace has been sealed not merely with a precarious truce but with a lasting Christian peace.

On social, economic, educational problems, civic minded leaders of different religious denominations are joining their forces and coordinating their efforts for a better world to live in.

In the mission field — and not a few Christian countries may be considered mission territory — the various denominations are not washing the dirty clothes of their disunion and rival proselitism before the eyes of non-Christians.

If we all could work together for the improvement of the socio-economic conditions of "the poor and the lowly" and "join in a common endeavor to transform the temporal order by minimizing the 'extreme inequalities'" as the Joint Pastoral Letter of the Philippine hierarchy of January 9, 1967 has pointed out, we would be undertaking a real progressive ecumenical reform.

As a sample of how separated brethren have reacted to this ecumenistic attitude of the Church and the liturgical innovations of Vatican II, we may cite the testimony of an authority, a well-known theologian, Dr. W. B. Blackmore of the University of Chicago and a Protestant observer at the Vatican Council. Dr. Blackmore has this to say about

one of the fruitful effects of the new liturgical Mass as recommended by the Council:

Protestantism has often prided itself that it is in general more biblical than Catholicism . . . from having heard them (the Scriptures) read in his own language every Sunday on which he has gone to Church. Now it happens that the service of the Mass contains more Scripture readings than the typical Protestant service, and Catholics will now hear in their own language more Scriptures than do Protestants. And . . . the Catholic is under obligation to attend Mass every Sunday." ("Catholic and Protestant Renewal" in *The Catholic World*, June, 1965, p. 184).

### ON THE CONTRARY

The followers of strict conservatism are not convinced by these allegations and attempt a rebuttal by asking two sets of questions:

1. If ecumenism to be fruitful lays down as *sine qua non* the spiritual renewal of its members by a closer union with God and fellow men and if this renovation must begin with the priests who are especially consecrated to work for this renewal and with the religious of both sexes who are to aspire for perfection in a special way, why is it that vocations to these states of life are alarmingly decreasing; that so many defections from the faith are taking place among the clergy (that of a leading British theologian has caused as great a consternation among Catholics as Newman's conversion caused among Anglicans, according to press reports); that several thousand regular and diocesan priests in America and in Europe (who are supposed to have imbibed the ecumenical spirit more reinvigoratingly, have abandoned their clerical state by asking for laicization or without any asking; that many more thousands of nuns have given up their vows and returned to the world? Is this not a sign that instead of a change for the better, the change has been for the worst and that what we are witnessing is a spirit, not of renovation, but of simple innovation and deterioration?

2. Isn't it true that there is a crisis of obedience as well as a crisis of authority? Why did Paul VI warn the Jesuits, well-known for their discipline and obedience, against the certain tendencies or attitudes? (The aspersion was made extensive to other religious orders). The "rebellious

generation," especially among the young that has so many critics is not without a corresponding number of Catholics. An alarming ferment of restlessness is brewing among young seminarians in Europe and the United States. Cases bordering in open rebelliousness have taken place in some seminaries. It is claimed that this is because authority is being downgraded; it is denied the power to decide, to command, to correct or sanction; its duties are purely ministerial—to serve and follow the wishes of the community. They demand a democratization in the Church more radical than that of the most democratic nations. All commands should come from the communal ecclesiae. The Pope alone, the bishop alone, the pastor alone, the superior alone have no power to decide, to direct, to order.

If a superior takes any step that displeases these new "experts" he may be in for a sound trashing. Here is a typical case. A prolific and well-known theologian and *peritus* in Vatican II wrote this diatribe commenting the Berrigan affair (that of the Jesuit priest who was allegedly banished to South America for having condemned the Vietnam war):

"Father Berrigan used the means available to him to give witness to his conviction. His Jesuit superiors who sent him out of the United States did a great disservice to the United States and the Catholic Church. They misguided the consciences of many people. They were blind guides, not because they disagreed with Father Berrigan on the issues of Vietnam; there are many excellent men who disagree with him. But they were blind guides because by their action, they steered the Catholic people and clergy from wrestling with this gravest of moral issues . . . Using religious obedience as a tool to steer a man away from his moral convictions on the crucial issues of the century and thus to lull many Catholic Christians into moral indifferentism is an awful thing. It recalls some dreadful spectres of the past."

Granted that the superiors had acted rashly—the author simply assumes it—is this inconsiderate unbecoming language conducive to solve the problem of authority and obedience? If the author who is a religious were made Provincial in his Order and used this kind of language in a homily to his brethren, would he be able to establish a dialogic conversation with his *fratres* in a communion of love, service and charismatic ministry?



The attitude taken or strong language used by some laymen who are considered intellectual leaders and exponents of Catholic thought does not help to clear up the situation regarding the relationship between the faithful and Catholic doctrine and its preachers. Says Michael Novac, the prolific professor of Stanford: "As many young Catholics see it, atheism offers a higher form of spirituality than does the average priest." Another Catholic philosopher, Leslie Dewart, has written a book highly eulogized by the secular press and whose *leitmotive* is "The old Christian God is out of date! The classical Christianity must go." The troika of Catholic philosophers is completed by E. Fontinell who asserts we are shifting away from absolutes and certainties and adds: "We have set out on waters more treacherous than most liberals admit. Change in the future will affect the 'immutable' truths." Once I heard a literary man say: "Sometimes, truth and verities are expendable if you want to score a point, make a pun or polish a happy phrase. Apply any principle from the situation ethics."

Catholic youths that look up to these men as luminaries of the first magnitude are dazzled but also obfuscated by such scintillating show of philosophical fireworks.

### THE BALANCE

There is a grain of truth in the diagnosis on the evils of today made by the analysts of gloom but there is also a pile of exaggerations. Some big hills are only molehills. Since we cannot answer or comment on all the allegations singly and fully—it would take a voluminous work—let us pick up one or two questions.

To attribute the decrease of vocations to the priesthood and to religious state or the diminution in the number of conversions to the Catholic faith as well as the decline of the increase of Catholic population in American-European countries exclusively to conciliar policies is to simplify a complex problem too much. The phenomenon had its genesis and began to materialized prior to and independent from the Council convoked by John XXIII and the *aggiornamento* and ecumenism heralded by the good Pope.

The changing socio-economic conditions and the new philosophico-cultural ideas pervading some quarters had been operating against drawing young persons to a specialized service of God and fellow men or to a reunion (the word "return or conversion" is now taboo) of the separated brethren with their Catholic kinsmen. The religious or spiritual life and attitudes of Catholics, especially the young, has been adversely affected by the high waves of secularism and materialism that are invading modern society. Laxity in mores, flabbiness in moral standards has brought about a disinclination toward a special consecration to God.

Economic prosperity is one of the culprits of this moral degeneration or, if you prefer, retrenchment in spiritual outlook and ideals. As countries become more highly industrialized and affluent, ethos turns lax, sensuality becomes more provocative, obedience, chastity, less attractive and their observance, more difficult. The social milieu is not conducive to discipline and mortification without which Religious life is unfeasible.

Now, has ecumenism exerted any influence on these disturbing phenomena? Have these unfavorable conditions been aggravated by the misapplication or exaggerations of the avant-gardists? Has this inertial situation gathered momentum with the new philosophizings of some Catholic scholars, including theologians, who have launched their innovations on the pretext that they are being backed up by Vatican II directives? How much or how little in this juncture is due to or is independent from the conciliar norms, to the attitudes of the Council Fathers and the comments, theories, and campaigning of the experts and new theologians?

Before we can make an evaluation of the impact that conciliar norms have effected on our socio-religious life and ideology or changed our attitude toward them, we must consider the leading ecumenistic directives of Vatican II and how they have been applied or misapplied. This will have to be done anon.

Someone may question why we have been looking at these post-conciliar problems with the dark glasses of the extremists of the left rather than with those of the right.

In the first place, we have just followed the example of the Holy Father who repeatedly has been warning the faithful against the danger of certain new eccentric ideas. On January 7, in a message to the bishops of

Holland, he called for a halt to "certain ill-advised and erroneous opinions which at this time have obscured . . . the purity of the Catholic faith on some points and troubled the firmness and serenity of many Catholic believers."

On the following day the Pope again cautioned "against post-conciliar doctrinal and other excesses".

The reason for these premonitions, we surmise, are: 1. Spokesmen from the left side far outnumber their oppositionists and so their influence may be more noxious; 2. their voice is more winsome and pleasing. The young and the incautious are easily dazzled by the newness of the ideas, shakened in their religious beliefs and swayed away toward an eclectic or agnostic position that, although they call it catholic, is perilously affinitive to non-Christian errors; 3. their influence is predominant and ubiquitous for, besides their number, they count on the free publicity by the secular press and the heated discussions in the Catholic areas. Think of the furore created by the phrase "God is dead", and how much ink was spilled, how affirmative interpretations were acclaimed and how many deleterious, though piquant, notions were advanced. Many times the idea launched by a "genius", gets more attention, like the man's skin, than it really deserves.

There is a specific reason why in the Philippines the exaggerations of these extremists may be more harmful than in other countries. Socio-economic conditions here are placed on another somewhat different setting. We are more conservative in our public morals or mores. Dating among boys and girls, nudity, divorce, abortions, smoking and drinking by women, etc., are less extended. However, wealth or affluence, literacy, religious instruction and practices among Catholics are on a different level. Catholics have always constituted a very large majority. So our religious pluralistic society has had a distinct outlook. Since their foundation Aglipayans have been trying to allure underprivileged people in parishes without priests by telling them that their Christianity is "parejo", the same, as that of the Catholics. Our sensitivity to our tolerance of certain stimulants may be contra-indicated because of our reaction to those remedies.

It would be deplorable if the salutary effects that ecumenic and conciliar doctrines have produced in the Christian world, including the Philippines, were to be actuated or partially frustrated because of the exaggerations against which the Holy See has warned us or to be pernicious when "ill-advised and erroneous opinions", so designated by Paul VI, are advanced.

May the Holy Spirit, speaking through the collegial episcopate in union with the successor of Peter as spokesman and controller, guide and sanctify our actions with the freedom of the children of God and with the integrating participation of the members of the mystical body under its visible head.

---

#### THE REJECTED ONE

"You see? They persecuted me. They rejected me. They drove me out of Nazareth: I went to Capharnaum. They drove me out of Capharnaum; I went to Bethsaida, and they drove me out there. I went to Jerusalem. I did not want to leave my people, and they drove me out.... What did I do? Was I angry? Did I defend myself? Did I curse them and abandon them? I have not abandoned a single one. But what did I do? I prayed for them."

*St. Jerome*

## Sapang Palay

LOURDES G. GATMAITAN

The road to God, grade school teachers say, is tiny and thorny.

The roads of Sapang Palay are dusty and bumpy. Every Sunday, a group of hardy Thomasians troop to Sapang Palay. They — consultants and residents of the UST Clinical Division, juniors and seniors in UST Medical School, Legionnaires, seminarians and Pax Romana catechists — ride in Army trucks that look as if their diesel engines were made to climb mountains. The girls wind scarves about their heads and the young men, their stethoscopes dangling from their necks, crack jokes and sing popular hits. All are unmindful of the two hour trip to Sapang Palay. *Alan Feir*, editor of the *Diagnosis*, official organ of the Faculty of Medicine and Surgery, good-humoredly talks of classmate *Jose Villaroman's* insistence on coming back at six in the evening to visit his girl. *Serafin de Leon*, president of the Medicine Student Council, says that that would be asking for the moon.

### *What is Sapang Palay?*

Sapang Palay looks desolate from a distance. One is surprised to hear that it is a barrio of San Jose del Monte, Bulacan, forty kilometers from Manila and peopled by fourteen thousand. The rutted roads looks as if they have been carved overnight. The trees are brown and heavy with dust. The sun's rays beat mercilessly on the hills and the wind is biting. When it rains, the roads are of dung and mud. In summer, the hills are burned to chocolate brown.



Tiny houses are scattered over the hills of Sapang Palay. The houses, and the people look all alike at first glance. There would be a single room, usually a yard the size of a handkerchief, sometimes wires are rigged at the sides of the hut to hold it when the winds come. Seldom would there be pole enclosures for animals. The better homes are of rough cement; they even have few hens. All of them have hound dogs and puppies, all of them have children. The people are thin to gauntness; many illnesses are evident to the experienced doctor's eyes — tuberculosis, possible trachoma, rickets.

In Sapang Palay, there is a mingling of people. Proof of this is the different fiestas celebrated by one barrio. The Cebuanos hold one fiesta in December, the old tenants in May, the rest in August or September or February. Tiny rectangular banners on strings adorn different sections of the barrio at almost regular intervals. Roughly fourteen thousand, these people come from different parts of the Philippines. The people sought refuge in Manila from poverty in the south, found themselves jobless in crowded Intramuros' squatter areas. Soon, enough, trucks dumped their belongings in Sapang Palay. Old tenants are recognizable with their larger yards sprinkled with bougainvillas, their rice fields built on the hillside. At first, the squatters from Intramuros transferred to this resettlement project by Mayor Antonio Villegas of Manila, were virtually started at the strange place. Their yards are smaller. Often, trucks come to pile bits of lumber on an empty yard.

A first look at Sapang Palay belies its vast expanse. One is startled to hear that Sapang Palay houses ten sub-barrios: Santo Cristo, Sapang Palay Proper, Minuyan, Lawang Pare, Bagong Buhay, Hilltop, Bigti, San Mateo, Ipo and Apugan. Poverty is a mainstay in all these parts of Sapang Palay. Its presence leaps into a sight at all times — in the people, in their sunbaked shacks, in the ragged children.

There is no electricity in Sapang Palay. At dusk, the people retire early to their huts; some men stay longer at the nearest *sari-sari* stores. Occasionally, there are flickers of candlelight. Water for drinking, bathing and kitchen use come from artesian wells. The soil is obviously poor. It yields sweet potatoes (camote), beans, a few vegetables, pepper, peanuts and a few others. This yield is not enough to maintain a family.

## Problems

Economic sufficiency plagues almost everybody in Sapang Palay. Those with jobs earn roughly ₱2.50 a day. They leave Sapang Palay at four or five in the morning, spend half of the day's salary on transportation fees. Some go home tired to the bones late at night; others simply stay in Manila. The washerwomen in Sapang Palay who work in Manila, for example, seldom go home until weekends come. Their children are left to themselves those days.

And because man finds it intolerable to worship with an empty tummy, he usually ends up in a muddle of vice. Stealing is pretty common. The object of theft maybe the neighbor's about-to-be harvested crop of sweet potatoes or another neighbor's wife.

As the body has its problems, so does the soul. Vigilant Protestant missionaries settled among the people of Sapang Palay even before the Catholic mission authorities started viewing the situation. There is no chapel in Sapang Palay; there is a dire need for Catholic missionaries. As a result of the void in their worship, the dip in moral values of the peoples was startling. *Manuel P. Garchitorena, Jr.*, president of the Bagong Buhay Neighborhood Association, estimates that about one third of the population of Sapang Palay has been converted to the Protestant faith.

## The Other Religious Sects

*Eimelif* is the pioneer religious sect in Sapang Palay. The old tenants cling to it tenaciously. The *Iglesia Ni Kristo* was among the first to settle with the new tenants. With their material help, the people are lured to join the INK. The *Seventh Day Adventists*, the *Philippine Independent Church* and the *Baptists* have likewise harnessed their persuasive powers to induce people to join their sects. They even distribute donations — milk, oil, medicine, garden tools, cornmeal, flour, used clothes — to the people. The pastor of the Baptist Church, having been in Sapang Palay for eight months, has established comfortable dwellings, a kindergarten school, a piggery and a garden. He divides his plots to several squares, and asks his neighbors to take care of the plots. He provides the seeds, and gets only one half of the harvest for the Inter

Church Center. Pastor Buela also has an active wife and a deaconess who teaches kindergarten to children who pay ₱.50 a month in exchange for books, instructions, and milk for recess.

### *Angels in the Dark*

Today, a few indefatigable persons work in Sapang Palay. There are *Sister Madeleine Alarie* and *Sister Elvira Teresa*. Sister Madeleine is Canadian by birth, Sister Elvira is a slight, serious Filipina; both belong to the Missionary Sisters of the Immaculate Conception. They work as liaison agents in the Health Center of Sapang Palay, attending to a thousand duties, soliciting medicine from drug companies in Manila on weekdays and providing lunch of the Medical Missions people on Sundays. Sister Madeleine does not mind the pile of work to be done at Sapang Palay; she is dedicated, "What hurts me is the thought of children going to bed hungry at night."

Fr. Alban Kelly, an Irish father of the Carmelite Order, is a tall energetic young man whose first love is Sapang Palay. He can talk about it day and night; his charm and spontaneity are disarming. With his energy, the *cursillistas* built a concrete school in Lawang Pare.

Way back 1964, the Operations Brotherhood centered its attention on Sapang Palay. Junior volunteers from Catholic schools in Manila braved the dust and heat, but for one reason or another, the OBI had to close shop in 1965. Just then, the Medical Missions went to Sapang Palay. From then on, it was the Medical Missions amidst the sick and the dirty, the rude and the kind.

### *The Medical Missions, Inc.*

The Medical Missions, Inc., is a "charitable, non-stock, non-profitable association of doctors, dentists, nurses, anesthesiologists, students sworn to guard health and fight diseases." The purpose of its existence is primarily "to extend all possible free assistance, especially medical, to the Indigent of the Philippines, more particularly to those living in rural areas."

The Medical Missions also contributes to the "further training of provincial doctors so as to enable them to render a more efficient service

to the Indigent . . . and to conduct surveys and make studies on the health conditions of the areas served by the Mission teams and on the difficulties they present, and finally, to offer practical answers to them."

The Medical Missions is not entirely new to us. It has reached Kiangnan and Abra and Antique. The teams have seen crocodiles while rowing to a destination, braved many trips by bus, train, plane, ship, on horse back and on foot, and have been regaled by the sight of dolphins swiftly swimming in sea.

Behind the Medical Missions is *Fr. Guillermo Tejon, O.P.* Fr. Tejon is the companion and adviser to the teams, the tactful diplomat to the authorities, the stalwart of and the moving force behind Medical Missions. He talks about the Medical Missions spontaneously; his eagerness in his efforts to be of help to the poor and the needy, is contaminating. This well-loved and well-remembered priest has written literature on the Medical Missions, encouraged theses and researches on the health conditions in the Philippines.

### *Medical Missions in Action*

Early Sunday morning finds a group of young men and women assembling at the lobby of the UST Medicine Building. *Dr. Eusebio Cabe, Jr.'s* swinging stethoscope belies the casual attire he sports. The students are in their college uniforms.

Mass is heard by everyone. The mission team is joined by Pax Romana catechists, UST Seminarists, and Legionnaires. They board the dilapidated Army trucks and brace themselves for the two hour trip to Sapang Palay.

The first stop is at an ice plant. The second is at a supermarket on the way to get some canned goods. *Cecile Dichosa* and *Freda Sumalangcay* good-naturedly act as den mothers on a shopping tour. The third stop is Sapang Palay. After the winding rocky roads, the white walls of the Health Center look refreshing. *Dr. Alex Mataverde* is engaged in a conversation with Sister Madeleine, while the rest of the team put on their white coat, and go through a round of screening of patients, consultations and distribution of drugs.

*Tito Abad*, coordinator of the week-end missions to Sapang Palay, explains, "In our first months here, we gave the medicine (compliments of the MMI and the UST Clinical Division) free. That was a mistake. The people kept coming for pills that they did not need. They simply wanted to keep them. Now we charge P.10 for consultations. This serves to make the proud country people feel that we do not look down on them and that they pay us what they can afford for treatment."

Lunchtime is a gay break. Doe-eyed *Angie Dingcong*, Miss SPMA '67 (Student Philippine Medical Association) who is a consistent honor student, adds home made chicken *adobo* to the fare Sister Madeleine has prepared for the team. In Lawang Pare, Fr. Alban Kelly takes care of the second team.

Lawang Pare does not have a Health Center. The Medical Missions team works in a half-finished schoolhouse. The team members sit on graders' desks: keeping files, treating cases, giving out prescription and medicine. *Romy Infantado* motions "later!" to the snack offered him before turning back to cleaning a wound on the head of a three-year-old boy. This hum of activities goes on till five o'clock in the afternoon.

While the physical aspect is taken care of by the Mission team, the catechists, seminarians and Legionnaires set forth to tiny huts temporarily converted to schoolrooms. Four pretty Normal trainees teach catechism to the children. They sing songs, say prayers, and have a little program. The seminarians are indefatigable workers: they even go on house-to-house calls. Mr. Salvador, a Legionnaire, is famous for his moving talks. All of them give up a day of rest and leisure to instruct the less fortunate. They recognize the fact that man does not live by bread alone.

At five o'clock in the afternoon, the Pax Romana catechists say their goodbyes to the children. A ten-year-old boy shyly ask a catechist, "Are you coming back next week, Ma'am?" The seminarians come late. The MMI teams pack their bags and load the crates of medicine into the trucks. Sometimes, the worse cases are taken to UST Clinical Division, which accepts patients brought in by the MMI any time of the day without the usual red tape.

The young Medical Missions people, and the catechists wave goodbye to the grateful residents of Sapang Palay. Even before they leave



the winding roads, they remember those people — they who were stony-faced in the beginning, their gaunt bodies, their sad faces, their resentful and suspicious eyes. Now they can smile happily and ask for the return of the young Thomasians.

Before leaving Sapang Palay, the medical students kid with a short-haired woman in powder blue pants, her lips darkened by cigarette smoking. Abad calls her "Commander Mameng" and asks her if she has received the card and the flowers he had supposedly sent on Valentine's Day. For Commander Mameng can whistle a milling crowd to two lines, and throw away the drunken men who wanted to pick a fight with the medical students. She is considered more influential than the barrio captains. Having gained her confidence, the doctors gained the nod of the countryside.

The return trip is more arduous than the trip in the morning. But the young people still sing and crack jokes with the sergeant driving the truck. They have answered the call of the Church for the lay apostolate to participate in the ecumenical activities. Perhaps some of them are not even aware of this; they simply came because there was a need, a void, a dearth wanting and waiting to be fulfilled, a people quite unlike what we find in university campuses and downtown theaters.

And we feel like sounding our horn for more volunteers to join the University of Santo Tomas in extending aid to the less fortunate. Let us join hands in preventing the iron hand in a velvet glove from seizing our brothers. Let us do something worth our name as Catholics. Let us be man with body and soul and companion.

For God has his eyes on those hills.

# National Congress for Rural Development

Under the sponsorship of the Catholic Hierarchy with the collaboration of the International Rural Association, a National Congress for Rural Development — the first of its kind in Asia — was held from February 5th to 11th at Manila, Los Baños and Cagayan de Oro City.

Even though the positive results of the Congress cannot be immediately estimated, it undoubtedly marked a milestone in the Church's efforts to meet and solve specific social problems of this country. Heralded by a joint Pastoral Letter of the Philippine Hierarchy, by a splendid press coverage and by a preparatory phase consisting of Diocesan seminars, technical meetings, the Congress set itself to analyze the problems of our land and seas and of the men working therein, and to find concrete lines

on which the Church can cooperate with the Government and private agencies in ameliorating the living conditions of the rural workers and fishermen.

The opening of the Congress was highlighted by an inspiring message of the Holy Father Pope Paul VI and by an address of the President of the Republic which presented the social situation in almost alarming figures. Adding importance to the Congress was the presence at its various stages of His Eminence Rufino J. Cardinal Santos, His Excellency Carlo Martini, Apostolic Nuncio, three representatives of the Vatican, a great number of the Philippine Bishops, government officials, members of the secular and religious clergy and representations from almost all sectors of the nation, educators, technicians, far-

mers and fishermen, who made up an impressive attendance of 400 delegates from all over the country, joined by observers from several nations of Asia.

Below we have the speech of Msgr. Luigi G. Ligutti, the Papal Representative, delivered before the members of the Manila Rotary Club and also the conclusions of the Congress.

#### MSGR. LIGUTTI'S SPEECH

The problems of the world today are the problems of the Land and of the people on the Land.

Come with me to Latin America, on the Amazon—people living on trees — while water and land rush on to the sea.

Come to Africa and watch the burning of the bush — the planting and harvesting of one crop — soil erosion and people move on to destroy more.

#### *Tuscany's Hills*

Come to Tuscany and see the denuded hills that accounted for Florence's flood.

Come to your own rice paddies some producing only 15 cavans of rice where almost 200 could be produced.

Come to the Tigris-Euphratis Gezira, the site of the garden of Eden and see the black tents of the Bedouins pitched over the still visible outlines of an ancient irrigation system.

The problems of the world today are the problems of the Land and of the people on the Land.

Has God been not omnipotent, not provident, not generous enough with mankind? Verily man is a beggar sitting on a chair of gold.

The world over people on the Land are the worst sufferers. They produce food and go hungry. They produce cotton, silk and wool and must be satisfied with rags. They produce leather but go barefooted. They are naturally healthy, but they have no medicine and no medical care. They are naturally intelligent, but they are the last to have schools. They are naturally religious, but even religiously they are underprivileged.

#### *Disorder?*

All this is existing under the established order... or is it perhaps an established disorder? In practically all Iron and Bamboo Curtain countries communism has ridden into power riding over the

shoulders of a dissatisfied peasantry.

The elements of the universal problem are the land and the people on the land. By developing the land we do not merely produce quality and quantity of food and fiber but thereby man's nobility is enhanced.

Hunger is not the tragedy of an empty stomach. It is the tragedy of man's intelligence not being utilized.

The biggest and most serious problem in the Philippines is the land and the people on the land. Inefficient use of super-abundant natural resources and inefficient use of the human resources with a resultant deterioration of both.

### *Rural Congress*

What does the coming Congress aim to do:

1. Call your attention to the world wide problem and to the chief Philippine problem.

2. Present the facts as they stand.

3. Present the teachings of the Church on these questions.

4. Ask the participants—all the people of God—all men of goodwill to answer the question: What

can we do to remedy the situation. We must be warned against non-corrective remedies. A totalitarian state will not cure. It will only create another problem. Paternalism consisting of kindness, charity and pity may alleviate not cure.

The Church acting alone cannot do it. It will consist of a common united effort by all Filipinos, each person and organized unit doing its share not for the sake of personal aggrandizement, financial return, praise or publicity — but rather because you believe in a cause and know the value of fighting for a cause.

### *Need of Unity*

The task of uniting all citizens in a common effort will present to you the crucial test... for your sincerity, honesty and deep conviction. Your failure to unite will spell failure even if you think you have succeeded. This type of unity does not mean giving up personal beliefs or religious convictions. There should be emulation not competition and what is really most essential, the people themselves must be involved totally, consciously and wholeheartedly.

The most humble of persons can, by his own efforts, become

the master of his own economic destiny. It can be done and it must be done.

I shall quote a phrase. I hope you will remember. The world can be improved, practically changed by "a lot of little people in a lot of little places doing a lot of little things." But be mindful of the motto of this congress: THINGS NEVER HAPPEN. THINGS ARE DONE!

## THE CONCLUSIONS

After the six days of conference and workshops, which were noted for the continued frank discussions by the delegates in general, the Congress drafted twelve main considerations and proposals for action, given here in a nutshell:

1. In the long and difficult process of rural development, the greatest factor is man himself, and it is only from the work of the people themselves that the true work will come.

2. The Church having a great role to play in the process of development, she should be involved in the promotion of social justice and reform mobilizing its moral resources and organizations to this end.

3. The Church is wholeheartedly committed to work side by side with the civil authorities to promote a more excellent life for the brethren in the rural areas, and she should seek cooperation with all agencies concerned with development.

4. The basis of development is the individual and the family. Church organizations concerned with the family should be committed to the promotion of social action and integrated development.

- 5 Education being of the highest importance to make development possible, the educational institutions of the Church should stress the teachings of the Church on social justice and action, and insistence should be made on effective agricultural and vocational schools, encouraging youth to pursue higher education in scientific agriculture. Emphasis must be laid also on literacy through adult education.

6. The Church and especially her leaders should take an active part in encouraging and inspiring such organizations as credit unions, farmers unions and land owners organizations.

7. The Church will insist on the moral qualities necessary to



implement and add to measures already in hand to remedy the scarcity of adequate prerequisites for development such as good roads, bridges, effective irrigation and flood control systems, and rural electrification.

8. The harmonious cooperation of bishops, priests, laity, so evident in this congress, must continue after the congress to involve all according to their proper roles in the work of development.

9. Though most of the actual work of carrying the contribution of the Church will fall to the lay people, they must be stimulated and encouraged by an enlightened clergy. All that the Hierarchy has done or proposes to do to intensify the training of the clergy in the social apostolate is welcomed by the Congress.

10. The Church should intensify programmes to produce leaders who will be formed in sound spiritual and professional principles. Also a sense of vocation should be given, by means of the Church's teachings, to workers for community development who need to be animated by an unselfish and real missionary spirit.

11. Whenever possible, the Church will help in the widespread dissemination of technical and other useful information among farmers and fishermen.

12. The participants of the Congress pledge themselves to be ever more fully committed to a genuine concern for the living conditions of rural workers by implementing the teachings of the Church as soon and as best as feasible.

## Ten Brazilian Parishes Entrusted to Sisters

The lack of priests in Brazil has motivated the Church to put sisters in charge of various parishes in the country.

Actually there are already ten parishes under the care of nuns.

It is supposed that after six months there will be fifty and that at the end of the year this number will double.

The first nun to be given parish duties was Mother Irany Bastos

of the Congregation of the Religious of Jesus Crucified. In 1963, she was given the charge of Nisis Florescia, a parish with 10,000 souls located in the state of Rio Grande del Norte. Her authorization was given by the bishop of Rio Grande del Norte, Msgr. Eugenio de Araujo Sales, then Apostolic Administrator of Natal and now the Director of the CELAM Social Action Department.

"L'Osservatore Romano" commented favorably on the experiment. Brazil has a total population of 84,000,000 and the Church has only 12,000 priests to serve it. There are, however, 40,000 sisters in the country.

The sisters who have pastoral duties cannot take the place of priests. They can only perform what their Bishops have authorized them to do.

Mother Irany, the present coordinator of pastoral sisters, stated during an Episcopal Conference held in Brazil that "experience has shown that the presence of women in the parish is very effective".

The sisters can distribute Holy Communion, baptize, prepare couples for Holy Matrimony, attend to burial services and deliver sermon at Mass. They also do parish administration works. The priest come merely to do strictly sacerdotal functions.

"*Realidade*," the Brazilian magazine with the largest subscription, recently devoted an eight page article on the activities being undertaken by the sisters in the different parishes of the country. It said that the experiment was "very practical".

## PASTORAL SECTION

### HOMILETICS

SUNDAY AFTER THE ASCENSION (May 7)

### COMMUNICATION MEDIA DAY

The Church has set this day aside as Communication Media Day. We listen to the radio. We watch television shows. These media of communication have become so powerful that they are now part of the air we breathe. They condition not only our choices, our tastes, our reactions but also our morals.

#### *Gods creatures at our service*

The first thing we have to remember is that radios, cinema, periodicals, television are all God's creatures. We must rule over them and not allow them to rule over us.

The Church teaches that "if these instruments are rightly used they bring solid nourishment to the human race. For they contribute generously to the refreshment and refinement of the spirit, and to the spread and strengthening of God's own kingdom" (Vatican II: *Inter Mirifica*, No. 2).

These instruments of communication can also be abused. "The Church is also aware that men can employ these gifts against the mind of the divine Benefactor, and abuse them to their own undoing. In fact, the Church grieves with a motherly sorrow at the damage far too often inflicted on society by the perverse use of these media" (*Inter Mirifica*, No. 2).

*What is our duty in this matter?*

Hence, we must choose carefully what we want to feed our minds with. Not everything that these media have to communicate must be received or followed. They are not meant to be the ultimate norm of our conduct.

We must reject "whatever could become a cause or an occasion of spiritual harm" to ourselves. Any immoderate, uncontrolled or inordinate use of these is abuse. Besides, these mass media on many instances are today being used to change even the pre-set good morals of audiences through "secret" or "indirect" persuasion.

We must also reject "whatever could endanger others through bad example and whatever would impede good selections and promote bad ones" (No. 9). We could sometimes jeopardize the faith or good morals of a neighbor by our immoderation and imprudent use of mass media. Let us rather be promoters of the common good. Let us uphold and assist Catholic newspapers and magazines. Let us encourage decent radio, movie and television productions. Let us not fear to voice our opinion against productions that "trigger base desires in man" rather than "enhance the grandeur of truth and goodness."

*Let us offer prayers*

Let this day be above all a day of prayer. Prayer is very powerful and important in this matter. Let us especially pray for those who are actively engaged in communication: newsmen, writers, actors, producers, announcers, distributors, operators, sellers. Their work does affect our life and that of the people of God. Let us pray that they may be fitting instruments of truth and goodness, zealous witnesses to Christ. Let us pray that the radio, the press, the cinema and the TV may be more and more used in spreading the kingdom of God as well as in promoting the welfare of man.

## PENTECOST SUNDAY (May 14)

## SPIRITUAL CHRISTIANS

What the world badly needs today are Christians who are "spiritual." This means Christians who are under the influence of the Holy Spirit, Christians in whose souls the Spirit dwells (I Cor. 2, 12), whose bodies are animated by the Spirit (I Cor. 15, 44), whose works are vivified by the Spirit (I Cor. 2, 13), whose prayer is uttered by the Spirit (Eph. 5, 19). Such are you and I if we remain faithful to the Holy Spirit.

*Preachers and witnesses*

The Holy Spirit was given to the Apostles on Pentecost Sunday. Like the Apostles we have had our own personal Pentecost; each one of us received the Holy Spirit on our Confirmation day. After Pentecost the Apostles became preachers and witnesses of Christ. These we are supposed to be after our Confirmation.

The Apostles were given the Holy Spirit not for their own sake alone but in order that they might become preachers and witnesses of Christ before the world. "You shall receive the power of the Holy Spirit coming upon you, and you shall be witnesses unto me in Jerusalem, and in all Judea, and Samaria, and even to the uttermost parts of the earth" (AA 1, 8).

It is the task of the Holy Spirit to bear witness concerning Christ (Jo. 15, 26-27) and He allows those who receive Him to become in turn witnesses of Christ. For it was the intention of the Lord that the Apostles and the Holy Spirit "be associated in effecting the work of salvation always and everywhere" (Vatican II, Decree *Ad Gentes*, No. 4).

*Zeal vs. timidity and laziness*

Now we, too, have received the Holy Spirit. Through the Sacrament of Baptism we were given the grace to live by the Spirit; through



the Sacrament of Confirmation the Holy Spirit gave us the grace to preach and become witnesses of Christ, to profess our Christianity in the face of a world that hates Christ and persecutes Him in the bodies of poor workers, helpless babies, innocent women and suffering humanity. We can do this, if not always by word, at least by the example of our lives.

This task is not easy. We are continually exposed to timidity and laziness. We are ashamed to declare the truth because truth is unaccommodating. We are ashamed to show other people where we stand even if we are right. We hide our faith when people start to mock the Church. Who can arouse us from this timidity? The Holy Spirit. Let us beg Him the grace that we may not be ashamed of our faith but zealous and strong in professing it.

Laziness. Often we are too lazy to pray, to come to Church, to go to confession, to hold the Bible, to go out of our shells for the sake of a neighbor in need. We are satisfied with just being Christians. Who can arouse us from our laziness? The Holy Spirit. Let us beg Him the grace that we may not be lazy but zealous and strong in professing it (Cf. *Good Tidings*, IV, 4).

We are followers of Christ: Christians. And as such we must preach Him and bear witness concerning Him before men. But to do this we must also be "spiritual," that is steeped in the Holy Spirit, who dwells in us, animates us, works in us and strengthens us. For all of us, Christians, life is a continual Pentecost.

TRINITY SUNDAY (May 21)

## OUR TRINITARIAN LIFE

Our Christian life is essentially a Trinitarian life. We were baptized "in the name of the Father and of the Son and of the Holy Spirit." That was the beginning of our Trinitarian life. When we die, the Church will pray over us: "Depart, O Christian soul, out of

this sinful world, in the name of God, the Father Almighty . . . in the name of Jesus Christ . . . in the name of the Holy Spirit." And in between these two events is our endless profession of faith in the Most Blessed Trinity.

### *The Family of the Father*

God is our Father. We are His sons through Baptism; that is, inasmuch as we possess within us the life of His Son, Jesus. Through His Incarnation and Redemption Jesus gave His Father to us. By taking possession of us at Baptism, He unites us with Himself, makes us participate in His Life of grace, and thus also in His sonship. "I ascend to My Father and to your Father" (Jo. 20, 17).

There is nothing more worthy of our gratitude than this Gift of the Father which is given to us by Jesus. Through Christ, with Christ and in Christ we have entered into intimate relationship with the Father. Now we are His Family. We all belong to Him.

Our task now is to make this profound relationship with the Father the basis of our relationship with one another. Here, indeed, is a motive why we must love — even the unlovable: because our Father makes the sun shine on the good and on the wicked, and makes the rain fall on sinners and just alike.

### *The Body of Christ*

We must also understand that Jesus Himself is the Father's Gift to us. He proved the depth of His Fatherhood by sending His Son to redeem us. "In this has the love of God been shown in our case, that God has sent His only begotten Son into the world that we may live through Him" (Jo. I:4, 9).

Yet, God has ordained that only those accept His Son as their Head will be called His children. "But as many as received Him, He gave them power to be made sons of God" (Jo. 1, 12). To be sons of God means to be incorporated to the Body of Christ, which is the Church, to submit to Christ's dominion and leadership as Head, to achieve perfection by living as worthy members of His Body.

We are members of Christ's Body. He is our Head. Here is a motive for our life of charity, the foundation of our relationship with one another. By fulfilling our mission as members of the one Body of Christ, by serving one another in imitation of Christ, together we shall find peace, harmony and internal strength.

### *Temple of the Spirit*

A new evidence of the Father's love and the Son's love for us is the Holy Spirit. He is the Gift of both. He it is that animates us and infuses fervor into us. Under His influence we pray to our Father. And beginning right here on earth, He transforms our soul into the image of Christ. He comes into possession of our soul to introduce into it the life of the Blessed Trinity.

The Spirit is given to each of us. We possess Him in common with other members of God's Family, of Christ's Body. Here is another motive for our life of charity, the basis of our relationship with one another. For the Spirit is not only the bond that unites the Father and the Son in holy love, the bond that unites us with Them, but also the bond that unites us with one another by bringing love into our hearts (Rom. 5, 5). He unites us with all other men, in order that together with them we may form the Temple wherein God takes up His abode (Eph. 2, 22).

Such is our life. The secret of the perfection of our Christian life is a willingness to live the Trinitarian life which we have by Baptism and to make this the foundation of all our relationships with men. In this way we rise superior to all forms of disunity and division and establish a truly Christian community "holy and pleasing to God."

## II SUNDAY AFTER PENTECOST (May 28)

### SEE, JUDGE, ACT

(I Jo. 3, 13-18) "He who has the goods of this world and sees his brother in need and closes his heart, how does the love of God

abide in him?" This verse from the Epistle speaks not of our need to be helped but of our need to help our brother. There is an incredibly large number of people who need our help.

### *You see*

There is no charity that is blind to the needs of a neighbor. If you just open your eyes, you cannot but see the problems that confront your neighbor and your community as a whole. There are the youngsters who just don't have anything to do but make trouble around the neighborhood. There is the family which just lost its father and the mother is left to support six little children. There is Mang Juan whose income is not sufficient to buy a ganta of rice. There are the children whose future is insecure because of poverty. There are the houses of entertainments that destroy rather than build personality.

"In our times a special obligation binds us to make ourselves the neighbor of absolutely every person, and of actively helping him when he comes across our path, whether he be an old person abandoned by all, a foreign laborer unjustly looked down upon, a refugee, a child born of an unlawful union and wrongly suffering for a sin he did not commit, or a hungry person who disturbs our conscience by recalling the voice of the Lord: As long as you did it for one of these, the least of my brethren, you did it for me" (Vatican II: Constitution *Gaudium et Spes*, No. 27).

### *You judge*

You see the problems. If you hold that all men are basically equal in God's sight and are to be respected for their personal dignity, you cannot but be affected by your neighbor's suffering, his nakedness, his hunger, his loneliness and his insecurity (Cf. *Gaudium et Spes*, No. 29).

The situation must make you think. What can be done? What can you do? Can you do it by yourself? . . . You are suffering from the same problem! Will the solution to your problem apply to that of your neighbor? You can probably bring him or them to a discussion so that together you look for solutions, together you plan

your mode of action, together you tackle your common problems. The important thing is to judge, to plan, to decide what you are going to do depending upon the resources available to you or to your group.

Your willingness to think, to plan, your interest in seeing that your neighbor's problem is solved, your cooperation in order that some common ends may be achieved are profound signs that your heart is not closed but opened to your brother.

### *You act*

But that is not all. You must try to create an environment in which actions do speak louder than words. "Let us not love in word, neither with the tongue, but in deed and in truth." Plans and good ideas must not be locked up in one's mind or in the discussion hall or in the conference room or in the congressional site. They must be transformed into operation.

"There is very little that I can do!" Do it anyway. You can probably join, or establish, a group with goals similar to your own. In this way your small actions become significant because you have brought in the power of others to support your own.

"If a brother or a sister be naked (insufficiently clad) and in want of daily food and one of you say to them 'Go in peace, be warmed and filled' yet you do not give them what is necessary for the body, what does it profit" (Jac. 2, 15-16).

The spirit of unselfishness, of giving without cost, must be the very soul of your actions. You see, you judge, you act: in all these stages your motive must be to bring the charity of Christ to this individual, to this family, to this group, to this community.

REV. FR. ANGEL N. LAGDAMEO



## N O T I C E

On the 25th of June 1966 in the Archdiocese of Toledo, Spain, a process was initiated for the cause of beatification of ten servants of God from the Order of Preachers who died in the year 1936, victims of the Communist persecution.

In accordance with the petition of His Excellency, the auxiliary Bishop of Toledo, we would kindly ask our readers in the Philippines that they may transmit to the Curia Arzobispal, Toledo, Spain, whatever written documents pertaining to the servants of God hereinafter mentioned, either in their original forms or their authentic copies (can. 2042, 2043, 2).

Similarly, there is a request that whatever is deemed to be against the servants of God may be made known to the same Curia in Toledo.

The names of the servants of God are: Florus Casamitjana Carrera, Antonius Abad Bernad, Canutus Arregui Luis, Casimirus Adeva Fernández, Felix Osés Abaurre, Isaias Arroyo San José, Josephus Mira Lloret, Josephus Pérez García, Toribius Fuertes Cabello, all priests, and Ubaldus Albacete Moraleda, a brother cooperator.

Most of the aforementioned priests have been temporarily assigned to teach and to work in Manila and other places in the Philippines prior to their being murdered by the Communists. For this reason the Archbishopal Curia of Toledo has kindly requested this notice to be published also in the Philippines.

## CASES AND QUERIES

### ANTICIPATION OF MATINS

*It is said in the Ordo that the recitation of Matins is to be had in the morning. This can be anticipated only in case of "just cause," "iusta causa." In case of parish priests specially those who have no assistant priest to help them, would it be a iusta causa to anticipate the recitation of Matins, his daily ministerial chores, saying the Mass, hearing confessions, attending to the sick, etc.?*

The general rule for the anticipation of the time or hour for Matins is stated thus: "Matutinum, ex iusta causa, horis postmeridianis diei procedentis anticipare licet, non tamen ante horam quartamdecimam." (n. 144).

This, therefore, means that with a just cause the general rule permits the anticipation of Matins as far as two o'clock in the afternoon of the previous day.

As regards the "just cause" or "iusta causa" of the inquirer, St. Alphonsus and other authors mention several of them and still imply many others: *quaelibet utilitas propria vel aliena, urbanitas aut devotio* (cfr. St. Alphonsus, Theol. Mor. Lib. 4, n. 168) and with more reason the necessity or convenience of pastoral duties.

In conclusion: all the reasons given by our interrogator are just and reasonable causes. Consequently, the priests referred to by him can anticipate the recitation of Matins starting from two o'clock in the afternoon of the previous day.

QUINTIN M. GARCÍA, O.P.

## A PARISH PRIEST AND THE SPIRITUALITY OF THE RELIGIOUS IN ACTIVE LIFE

*With the ever increasing number of Catholic Schools in my diocese under the direction of various religious families, it is incumbent upon some of us parish priests to give some spiritual talks or conferences periodically, to these religious communities. I am fully aware of my own limitations in this field. I have gone thru a great deal of reading of periodicals on spiritual theology in the library of a religious house, in the nearby city . . . \* Furthermore, I have availed myself of a number of opportunities to have an exchange of views on this subject matter with several fellow priests.*

*It seems to me at present, after a brief survey of literature of spiritual theology, that the view is gaining ground that the training and spirituality imparted to religious families of men and women engaged in active life, ought to be considered as outdated, and ineffective. Some writers call or label it as "watered down monastic spirituality," others are of the opinion that it is neither more nor less than a "slightly modified spirituality for the contemplative religious," wholly unrelated to the hard realities religious have to face today. It is claimed these religious families have to come into existence not in the Middle Ages, but rather recently, in answer to spiritual needs of the modern world, consequently their spirituality of action not of contemplation; of involvement in the world instead of withdrawal from it; of apostolate not of prayer and piety; positive not*

---

\* Here are some of them:

SISTERS TODAY, St. John's Abbey, Collegeville, Minnesota, USA.

CROSS and CROWN, Herder Book Co., St. Louis 2, Mo., USA.

REVIEW FOR RELIGIOUS, 428 East Preston St., Baltimore, Md.,  
21202 USA.

SUPPLEMENT de la VIE SPIRITUELLE, Ed. CERF, Paris (7),  
France.

DOCTRINE AND LIFE, Scepter Book, Dublin, Ireland.

LA VIDA SOBRENATURAL, San Esteban, Salamanca, Spain.

TEOLOGIA ESPIRITUAL, San Esteban, Salamanca, Spain.

VITA CRISTIANA, S. Marco, Firenze, Italy.

negative; of optimism and love of the world, *not* of fear and veiled dislike; traditional-suppressive asceticism giving way joyfully to christian humanism *in the training and in-training programs in the spiritual life of religious consecrated to active life, school work, for instance.*

*It is no exaggeration if I say I'm literally puzzled... May I look forward to*

- (a) *some aids or guidelines in the selection of literature or themes for these monthly conferences;*
- (b) *a brief evaluation of the opposed views on the matter I have just mentioned, and*
- (c) *Should the traditional repressive or suppressive asceticism fade away, in the presence of the emerging, creative, optimistic christian humanism?*

*I shall be very much obliged, my dear Father professor . . .*

It is perfectly understandable that not only the weekly or bi-weekly sacramental confession of religious in active work and parochial work, but also the periodical spiritual talks referred to, should become an integral part of the pastoral work of many parish priests. Vatican Council II<sup>1</sup> directs that seminarians "*...with equal thoroughness should learn to assist men and women religious, to persevere in the grace of their vocation and to make progress according to the spirit of their various communities.*" No doubt, your efforts at being enlightened on this subject matter are in the right direction and merit unreserved commendation.

a) Concerning the spiritual theology periodicals specifically named in your inquiry, they all provide very useful reading, but because of their very nature, they contribute partial views, insights, perspectives, personal opinions. This fragmentary presentation of the problem or doctrine often-times becomes misleading or superficial. Nonetheless one needs keep some within reach in order to be up-to-date on new issues coming up from time to time. It becomes indispensable to have some basic books in your

---

<sup>1</sup> Decree "Optatum Totius (Priestly Formation), Act. 28, 1965, Ch. VI, a. 19. Cfr. The Documents of Vatican Council II, W. M. Abbot, S.J.

own library, on Biblical Theology<sup>2</sup> Spiritual Theology,<sup>3</sup> Sacramental Theology,<sup>4</sup> Religious Psychology,<sup>5</sup> History of Spirituality,<sup>6</sup> outstanding lives of recently canonized saints. From now on the Documents of Vatican Council II should find a place in the library of every priest and spiritual director. The books specified here below are my personal choice; some of them may prove to be too heavy reading:

The Constitution "Lumen Gentium," The Church<sup>7</sup> aa. 39 and 42; chapter VI throughout, aa. 43-47; the Decree "Perfectae caritatis," on the Appropriate Renewal of the Religious Life,"<sup>8</sup> aa. 1-27; the Decree "Optatam totius," on Priestly Formation, IV — Deepening of spiritual formation<sup>9</sup>—aa. 8-12; the Apostolic Letter of Paul VI, "Ecclesiae Sanctae,"<sup>10</sup> the Constitution "Sacrosanctum Concilium," on the Liturgy<sup>11</sup> aa. 98, 88-89; the Decree "Gravissimum educationis," on Christian education;<sup>12</sup> last but not least, the Encyclical "Ecclesiam Suam" of Paul VI, Aug. 6, 1965; all contain much doctrine of specific relevance to spirituality and apostolate of lay religious persons engaged in school work. Some commentators of the V.C. II decrees present a marked propensity to project their own view on the Council teaching. One must be on guard

<sup>2</sup> Theologie Moral au Nouveau Testament, par C. Spick, O.P., Vols. I-II; Paris, 1965; The Spiritual Teaching of the N. T. by J. Lebreton, S.J., Burns and Oates, London, 1960.

<sup>3</sup> The Theology of Christian Perfection by Royo-Aumann, The Catholic Press, Dubuque, Iowa, 1962.

<sup>4</sup> Sacramental Theology by B. Haring, C.S.S.R., Sheed and Ward, N.Y., 1965. Meeting Xt. in the Sacraments by C. E. O'Neill, O.P., Alba House, N.Y., 1965.

<sup>5</sup> There is a number of fair-size books, non-technical, perfectly orthodox which can enlighten non-professional psychologists in this field of religious psychology.

<sup>6</sup> History of Spirituality by Pierre Poussat, S.S., 4 Vols., The Newman Press, 1965.

<sup>7</sup> The Documents of Vatican Council II, W. M. Abbot, S.J., Gen. Editor, Herder and Herder, 1966, pp. 14 ff.

<sup>8</sup> The Doc. of V.C. II, pp. 446 ff.

<sup>9</sup> The Doc. of V.C. II, pp. 437 ff.

<sup>10</sup> Boletín Ecclesiástico de Filipinas, Oct. 1966, pp. 624-634.

<sup>11</sup> The Doc. of V.C. II, pp. 137 ff.

<sup>12</sup> The Doc. of V.C. II, pp. 637 ff.



on lengthy or brief slant comment; too many commentators *enact new* decrees rather than *comment* those approved by Vatican Council II.

b) Evaluation of antinomies between the spiritual training given to religious in active life and their specific apostolate.

Dom Chapman once wrote<sup>13</sup> that "spiritual authors disagree with one another and he was in disagreement with them all." This psychological trait of "spiritual authors" may explain why these and other antinomies, for the list could be enlarged *ad infinitum!* It was with no little amusement that some of us read them a few years ago, and a few of them at that time were thought provoking, but today need not disturb anyone. They have received enough attention in handbooks of spiritual theology,<sup>14</sup> where the wheat has been separated from the chaff, and in this the post-conciliar era they are simply "outdated."

Writing in 1961 Louis Bouyer has this much to say on this matter:<sup>15</sup> "Some theorists of the *modern apostolate*, of a truly apostolic priestly spirituality, *have come to oppose it more or less radically to monastic spirituality*. More generally, this tendency and these attempts are found in the context of a vast effort to oppose a spirituality of *adherence* to the world to one of *flight* from the world, a lay (understood in the sense of profane) spirituality to a sacral spirituality.

"In this perspective, the spirituality to be proposed to *priests*, (religious engaged in active life) to leaders of Catholic Action and to all the laity as well, would be one *not of separation*, but of presence; *not* centered on contemplation, but plunged into action; *not* a negative spirituality, but a positive spirituality of consecration, etc. . . .

"It must be stated plainly that ALL THESE ALTERNATIVE ARE FACTITIUS. To define a spirituality for apostolic priests (religious engaged in active life), militant catholics, for lay people, from such a starting-point, means either to rest content with *empty words*, or else

---

<sup>13</sup> *A Heart to Know Thee* by E. J. Cuskelly, M.S.C., The Newman Press, Maryland, 1964, p. IX.

<sup>14</sup> E. J. Cuskelly, *op. c.*, Chapters IV, VII, IX, XII, XIV.

<sup>15</sup> *Introduction to Spirituality*, Desclee Co., Paris, 1961, pp. 219 ff.

(and most frequently under cover of such words) to *fall into extremely harmful errors...*"

We may well admit the existence of "many spiritualities" corresponding to the diversity of human christian vocations, but we must always insist on the fundamental fact that these spiritualities *ALL OVERLAP*, not only in their recourse to the *common objective elements* which are the soul of all authentic christian spirituality, *but also in their recourse to the fundamental ascetical practices which monastic experience itemized for the first time.* These may certainly vary in the modalities of their concrete application, says Bouyer, but in their substance they correspond to the unchanging substratum of the human soul in the actual condition, in which, fallen by sin, it is called by Christ to raise itself up, in carrying the cross after Him by His grace.<sup>16</sup> The full spiritual vitality of the Church never was nor will be adequately realized here on earth by the pilgrim church, much less exhausted, in any one time or place, past or present. There are always inevitably limiting factors, and because of this, the Church is always in a state of becoming as well as of being...

The call of the Church thru Vatican Council II is to *renewed youthfulness, to steady growth in holiness of life, to the internal transformation and change for the better.* The very awareness of this call is a great gift of the Spirit to the christian family. Furthermore, the Church understands that "the suitable renewal of religious communities depends very largely *on the training of their members*",<sup>17</sup> and the religious families know fully well they have means and ways of imparting to the members of their religious family a thorough training and education in the *spiritual life and in the apostolate, in doctrine, technical and professional life*, such as was not within reach of previous generations... A perusal of the relevant documents of Vatican Council II has failed to reveal to us any solid ground supporting the blistering criticisms, we read now and then, of the traditional ascetic training given to religious, men and women, and priests.<sup>18</sup>

<sup>16</sup> Louis Bouyer, *op. cit.*, p. 239.

<sup>17</sup> The Doc. of Vat. C. II, p. 478, a. 18.

<sup>18</sup> Cfr. The Clergy Review, July 1966, pp. 530-535; "Filipinas", Jan. 28,

c) Finally, should the traditional repressive and suppressive asceticism fade away in the presence of the emerging creative, optimistic christian humanism...

Much has been written on this subject in the course of the last twenty years or so; I can not even attempt to give a summary of outstanding literature available. The quarterly periodical you mentioned at the beginning of your consultation note — *TEOLOGIA ESPIRITUAL*, vol. VII, 1963, pp. 284-390, offers its readers a thorough study of the problem — ‘*ASCESIS CRISTIANA Y HUMANISMO*’ by M. Llamera. It is the best analysis and evaluation of humanism in the light of catholic theology I have read in many years.

It is a fact that the self-styled ‘christian humanism’ is making deep inroads into the lives of many christian souls, both religious and lay people alike. If we are to believe a school of thought which has more and more adherents today, it would seem that while God sets apart certain persons to come to Him by way of a *negative, crucifying asceticism*, He allows the great majority, on the contrary, to join Him by way of a *positive asceticism of self development*.

Our civilization is bent on regimenting mankind; on creating just one kind of man, one kind of life, a world-wide humanity. It is no easy task to account for its strong appeal. It may well be that it is one of the many manifestations of the rampant *naturalism* prevailing in the West. [Then, the fascination of worldly life which is so powerful in our age forces men and women into *conformism*. At times it appears as the only *way of approaching the secular milieu*, or of *making oneself more acceptable to modern mentality*.<sup>19</sup> As an ideology giving rise to a new way of life, it stems from *man’s overestimation* of earthly, temporal, human values; particularly the human person, its autonomy, its freedom, coupled with *man’s underestimation* of supernatural realities and values — if they really exist and serve any practical purpose!... Sad to say, Protestant exegesis and theology have exerted a profound effect on the conception

---

1967, p. 2, Col. 2, 1. 52-71. It was with a feeling of amusement and amazement that I read lines 52-71!...

<sup>19</sup> “*Ecclesiam Suam*” of Paul VI, Aug. 6, 1965, n. 40, St. Paul Publications, Philippines, 1964, p. 30.

of the new meaningless emerging *idea of grace* and the supernatural, among catholics, clergy and laity. It has exerted a most deleterious effect, deeply regrettable. Thomas Aquinas thought otherwise regarding the value of Grace— '*... bonum gratiae unius maius est quam bonum naturae totius universi*'.<sup>20</sup>

The significance of grace lies primarily in the moral order. It makes us sharers in the divine nature (II Peter 1:4), reproduces in us the image of God, brings about an indwelling of the Blessed Trinity, and thus pertains to the mystery of God; but it does this in such a fashion that it raises up the essence and faculties of the creature so that he can *act* in a divine fashion, knowing and loving God supernaturally. If "in Christ" is substituted for "supernaturally" here, so introducing all the overtones of the scriptural phrase, the essential meaning is in no way altered. The idea of vital union with Christ may be closer to what is expressly formulated in the Scripture than this statement summing up the reflection of scholastic theologians; *but the present question offers an ideal example of how much the Church needs systematic theology if the concrete, "existential" formulas of the Scriptures are to be given clear and unambiguous expression.*<sup>21</sup>

The theological principle to which christian humanists frequently resort to in order to establish their way of life on a sound basis is—"grace does not destroy nature but perfects it". Indeed grace does not destroy nature, but it is necessary to add grace destroys what is contrary to the true natural good of man; *grace calls for the prompt surrender of those natural goods which, in the present state of fallen human nature, though redeemed, render difficult the full realization and attainment of the supernatural life in the christian.*

Grace perfects nature, yet it is not the primary purpose of grace to perfect nature at the purely human level, neither the degree of perfection of nature conditions, much less determines and measures the degree of perfection of the supernatural life of grace. Grace perfects

<sup>20</sup> I-II q. 113 a. q. 2m.

<sup>21</sup> Meeting Christ in the Sacraments by C. E. O'Neill, O.P., Alba House, N.Y., 1965, p. 71; The Primacy of Charity in Moral Theology by G. Guilleman, S.J., The Newman Press, Westminster, Maryland, 1961, p. 195 ff.

nature mainly by the very fact that it bestows upon it the perfection inherent in its being raised to a life divine. "Deus factus est homo ut homines facere deos". The life of grace causes man to be what he is, but infinitely more profoundly that could be expected from his nature; it shatters the limitations which men regard as highest among human values. The negative, repressive or suppressive practices of traditional asceticism—where and when they deserve approval in the lights of faith, should be construed as means to *the end*, the fulfillment of the divine design in us (Jn. 15:2).<sup>22</sup> A sound spiritual life in a sound mind. Pope Pius XII once stated: "...the full development of religious values and Christian sanctity in a soul is inconceivable if a man does not start out with a healthy mind, well-balanced in its activities".<sup>23</sup> Although grace is a completely free gift of God, nonetheless in the *ordinary* course of events it presupposes certain conditions in the recipient.<sup>24</sup> If these conditions are not fulfilled, grace will normally not be given or will not be efficacious. A certain degree of self-possession, self-restraint, equilibrium, maturity of personality are a prerequisite for the sound moral and religious life development. Some spiritual writers contend that maturity is prerequisite to sanctity, that grace operates upon nature. Others maintain that the only path to perfect maturity is that of holiness." The apparent contradiction of these statements is resolved by insisting that *nature and grace interact*. There are examples of individuals who seemingly arrived at maturity because they achieved high sanctity. Yet there were saints who showed definite signs of emotional and psychological

---

<sup>22</sup> "Insomma la Natura deve essere purificata e potenziata, affinché serva meglio alla Grazia, ed in questo 'servizio' (che implica necessariamente l'abnegazione, essendo il 'servire' un subordinarsi a scapito della propria immediata utilità al bene di un 'padrone') riceve dalla Grazia medesima la sua più elevata perfezione; poiché—per un fondamentale principio metafisico—i beni inferiori diventano tanto più perfetti quanto più si uniscono e subordinano al superiori. Perciò il 'perfezionamento' che la Grazia fa della Natura consiste principalmente nel nobilitarla... assumendola al suo servizio". (Cfr. *L'Abnegazione Cristiana*, F. Giardini.—Quaderni del Clero, n. 36, Roma, 1961, p. 94-5).

<sup>23</sup> "Nursing, a True and Sacred Profession", *The Pope Speaks*, 1954, I, p. 56.

<sup>24</sup> "Soul and Psyche" by V. White, Harper and Bros., N.Y., 1959; Chapter 10, pp. 166-168: "Health and Holiness".



immaturity. And there are many individuals who have attained a high degree of psychological and emotional maturity, but whose spiritual sensitivities remain essentially immature. Typically, however, the saint is also psychologically well-developed. The exceptions merely serve to point out more dramatically what is the normal situation. In fact, the saint is *ordinarily* more mature than other men, psychologically and spiritually — because he cooperates more perfectly with God who gives and conserves both nature and grace”.<sup>25</sup>

Psychological maturity does not suppress all conflicts, tensions, and conscious anxiety. Rather it enables one to understand, accept and profit spiritually by them. The better a man tries to live, and the higher his vocation, the greater will be the tensions, conflicts and anxieties of his life. It does not require a Teresa of Avila to know this experientially. Claudel spoke of the “fierce conflict of vocation, fierce as the death struggle”. *Maturity of personality, from a Christian standpoint, calls for the God-given human ability to participate in the passion of Christ for the redemption of the world with a foretaste of the joys of the resurrection.* Obviously humanism can not be applied to such an unbelievable surpassing of human possibilities. Psychology can be of great value to a priest’s pastoral work, *provided his knowledge of catholic theology has depth.*<sup>26</sup>

F. DEL RIO, O.P.

---

<sup>25</sup> Nature, Grace and Religious Development, Barry McLaughlin, S.J., The Newman Press, Maryland, 1964, p. 160-1.

<sup>26</sup> “God and the Unconscious” by V. White, 1952. The Frontiers of Theology and Psychology, pp. 81-99.

## THE CHURCH HERE AND THERE

### Poland

*The Soviets 'Underestimated' Vatican.* *Slowo Powszechne*, Polish Communist paper when commenting on the meeting between the Pope and the President of the Soviet Union, acknowledged that the Soviets had consistently underrated the moral authority of the Popes in the world.

President Nikolai Podgorny's visit was like a "meeting of two worlds," it said. The visit signaled an end to a period of militant anti-Communism at the Vatican and a mistaken assessment of the Church's strength in Moscow.

The U.S.S.R. attitude towards the Vatican's role in world affairs began to change about 1956, it went on. With the coming of Pope John XXIII, the "pro-German" and "pro-American" policies of Pope Pius XI and Pius XII changed to a "completely impartial attitude in estimating international conflicts and in trying to find a solution." This was apparent, it was stated, during the Cuban crisis and is now apparent in Vietnam.

The paper also noted that Moscow-Vatican cooperation for world peace cannot continue unless a solution is found for the problems of the Church in the Soviet Union.

### Rome

*L'Osservatore on President Podgorny's Visit.* *L'Osservatore della Domenica*, the Vatican weekly picture magazine, has stated emphatically that although the Pope has received President Nikolai Podgorny in audience, the Church has not forgotten the conditions in Russia.

Much comment has followed the audience, it says, and various papers, including Communist papers, have tried either to exploit the visit or to minimize its importance.

But, "it should be added that the Church—as is clearly indicated in the official communique (issued immediately after the meeting)—does not forget the conditions of the religious communities in the U.S.S.R., nor does it ignore ideological conditions which are said to justify them."

Compromises in this area, "are neither possible nor thinkable." On the other hand, the Church does not ask for particular recognition or privileges for religious communities nor, therefore, for itself.

"It only asks for recognition of the natural right common to all men, to profess a faith and to follow its teachings. This is the main road towards peace. There is no other.

"There may or may not be agreements, understandings, exchanged of 'envoys'—there has been talk about this as well. None can tell at least for the time being.

"The meeting of January 30 owing to its very character, can be at most a preparation of the psychological nature. But if conversation is to go further, as is the wish and desire of all men of goodwill, the road to be followed can only be the one indicated."

### Budapest

'Narrow' Bridge between Vatican and Hungary. Bishop Jazsef Bank apostolic administrator of the Gyor diocese said in a recent talk on Radio Budapest that the bridge of communication between the Holy See and Hungary's Communist government though narrow, does provide a means of resolving problems.

The agreement of 1964 between the Holy See and Hungary made it possible for a pope to have occasional meetings with Hungarian bishops, he said. It provided for appointment of bishops, and functioning of the Hungarian Pontifical Institute, Rome, where Hungarian priests "receive the highest ecclesiastical training in all specialized subjects."

They also are given the opportunity of acquainting themselves with the throbbing life and spirit of the universal Church," he said.

"Although dark and forbidding clouds cover the skies above us, I still profess the ancient principle that hope

should never be abandoned, not even in the face of hopelessness.

"In his Christmas message the Holy Father said that the human heart is the key to peace. I am confident that this year will bring the victory of the human heart, instead of the victory of fearsome weapons, and that honest talks will bring about the ardently desired peace. We Hungarian Catholics will do everything possible towards that end, as stated in the year-end pronouncement of the Hungarian hierarchy."

He asked fellow Hungarians "to keep their ancient faith and Hungarian identity."

### Beirut, Lebanon

*Christian Duty of Political Activity.* Participation in political life is one of the responsibilities of Christians, Dr. Charles Malik, former president of the United Nations General Assembly and a prominent Greek Orthodox layman, told the Middle East Consultation on the Laity. The meeting was held in Beirut, Lebanon, under the sponsorship of the World Council of Churches.

Dr. Malik, now professor of philosophy at the American University, Beirut, stressed the part that Churches, especially at the congregational level, can take in nation building.

The meeting was attended by Protestant and Orthodox representatives and by Catholic observers. Auxiliary Bishop Gregoire Haddad of Beirut and Father Jean Corbon, O.P., spoke on the laity's role in the Catholic Church.

London, England

*Cardinal Heenan Warns of Humanist Activity.* Public hostility to religion may be general within a generation. Cardinal Heenan of Westminster warned a meeting of the weekly religious press here that the public attitude to religion in Britain is likely to pass from passive neutrality to open hostility.

Believers, he said, are already becoming a minority and "any humanist worth his salt should be able to convert the next generation to an antagonistic, militant force against religion."

The Cardinal did not refer directly to the British Humanist Association, but only a week earlier this increasingly active group had changed its constitution into that of a political pressure organization. One of its chief aims at present is the abolition of religions in state schools and of prayers in hospitals. It is always ready with statements and letters to the press to attack any religious activity that comes before the public.

Cardinal Heenan said if society generally becomes hostile to religion, religious newspapers will have a large part to play in helping religion to survive — provided they were prepared to present the truth. They should be careful not to publish anything they cannot defend, he said.

The cardinal said also that the religious press over the past 25 years has become "immeasurably better. No longer can it be described as a propaganda sheet designed to come to the aid of the party, trumpeting its

denominational success and gloating on the errors of others." It is shedding trivialities and growing more and more self-critical, he said.

The cardinal, however, reminded his hearers that most of their readers are ordinary simple people. "Sometimes I feel the religious press is tempted to cock its sights too much to the intellectual reader," he said.

United States

*U.S.A. Catholic Workers in Latin America.* United States Catholics serving the Church in Latin America have more than doubled in number since the 1960 papal plea for increased aid to the Church in Latin American countries.

The increase, from 2,405 to 5,116, has been reported to the Pope by Archbishop Joseph T. McGucken of San Francisco, chairman of the committee for religious personnel of the U.S. Bishops Committee on Latin America.

In his report, compiled by the Latin America Bureau of the National Conference of Catholic Bishops, Archbishop McGucken also pointed out that the 5,116 Church workers in Latin America comprise more than 50% of the total 9,500 United States Catholics working for the Church outside the country.

The total Latin American figure includes 2,090 priests and Brothers representing 118 communities of men; 254 diocesan priests from 67 dioceses; 2,416 nuns from 404 communities of women; and 356 lay volunteers recruited by PAVLA and other organizations.

## **BOOK REVIEWS**

HAUGHTON, ROSEMARY, *Beginning Life in Christ*, Burns and Oates, London, 1966, 12/6.

The author aims with this book to guide parents and teachers in their task of educating children for Christ. Drawing upon her experience as mother and teacher, she lays bare the arid and unproductive points of the traditional way of teaching catechism, and offers her own insights as to the best way of presenting the whole mystery of Christ, in a manner adapted to the age and psychology of the child.

The book will not fail to stimulate and interest readers with the new vistas it opens up in the catechetical field.

P. SALGADO, O.P.

TRETHOWAN, ILLTYD, *The Basis of Belief*, Burns and Oates, London, 1961, 4s.

This book is an essay in the Philosophy of Religion. Extensively treated by heterodox authors, Dom Trethowan bewails the subject has not been so well dealt with by Catholic writers.

In developing his own theory, the author examines and criticizes the opinions of various authors—catholics and non-catholics, positivists and linguistics, analysts, existentialists and scholastics. It is unfortunate Dom Trethowan shows little regard for the traditional scholastic proofs for the existence and nature of God, so necessary for establishing a firm basis for a philosophy of religion.

P. SALGADO, O.P.

ACHUTEGUI and BERNAD, S.J., *Religious Revolution in the Philippines*, Vol. II, Manila, 1966.

Volume two is the sustaining light that leads the way to the unfinished pattern of history unfurled in the initial volume of the RELIGIOUS REVOLUTION IN THE PHILIPPINES. This factual and interpretative sequel produced by a pair of catholic clergymen, Achutegui and Bernad, depicts the drama, the life, the struggle, and the destinies of the men behind the religious revolution in the Philippines. An era that broke the long dominance of the Catholic Church in the islands.

The two volumes cover a period of more than one hundred years of Philippine history. As the authors point out the first volume dealt with a subject matter that was central to Philippine history as a whole. The present volume appears to be more humble in nature since to some extent is exclusively concerned with a sect that had already lost its glamour and appeal of the initial years of its existence. Its history has become peripheral to the longer and already momentous history of the Philippines.



Volume two offers the facts and the people objectively presented and intelligently reported in 501 pages of historical events—the events that posed a major threat to the solid Catholic foundation in the country. Here also are the internal apathies within the Aglipayan church that foiled an otherwise strong foothold gained at the height of the religious revolution. The Religious Revolution lost its momentum when Gregorio Aglipay died. He ignited, and with his death, extinguished the fire of the revolution and the effervescent hope in the heart of his followers. His successors fought bitterly for the highest seat in his church, thus, reducing to rubbles the strong foundation of the native church.

This comprehensive masterpiece on the religious revolution unveils more accounts, recent and contemporary as well, that highlighted the Philippines' version of protestantism.

F. TESTERA, O.P.

JOSEF JUNGSMANN, S.J., *The Eucharistic Prayer, A Study of the Canon of the Mass*, Challoner Books, Burns and Oates, 5th Impression, 1966, London, 55 pp., 6s, 6d.

Everyone is well acquainted with that short prayer after Consecration of the Mass, *Unde et Memores*. But, all too often this beautiful prayer is recited half-distractedly, without paying attention to the rich meaning it entails. Fr. Jungmann in this book gives opportunity to Christians, to savor the wealth it contains, and reap the fruits hidden behind its lines.

Fr. Jungmann dedicates a last essay to a study of the *socia exultatione concelebrant*, that joyful praise to God given by the Angelic choirs in the Preface.

P. SALGADO, O.P.

O'CONNELL, J. B., *The Ceremonies of the Holy Week, A Commentary*, 6th Revised Edition, Burns and Oates, London, 1966, 166 pp., 16s.

We owe the restored Ritual of Holy Week to the general decree *Maxima Redemptionis Nostrae Mysteria* of the Sacred Congregation of Rites, given way back on November 16, 1955. Some changes were of course introduced into it as the years went by, especially with the advent of the Vatican Council.

Fr. O'Connell gives us this 6th revised edition of his work, embodying in it all the most recent changes promulgated by the Consilium for the Implementation of the Constitution of the Sacred Liturgy and the Sacred Congregation of Rites.

Priests, who will have to perform the sacred rites during Holy Week, have in Fr. O'Connell's book an unerring guide how to fulfill them efficiently.

P. SALGADO, O.P.



HIS EXCELLENCY  
THE MOST REV. ANTONIO FORTICH, D.D.  
BISHOP OF BACOLOD