

Editorial

“Should not Shepherds, rather, Pasture Sheep?”

In his address on February 22, 1967, Pope Paul VI spoke of “trends of thought still described as Catholic”. On that occasion the feast of the Chair of St. Peter, the Pope particularly elaborated on the new doctrines which either deny or belittle the Church magisterium. All those familiar with contemporary trends in theology know that the magisterium is but one of the *essentials* challenged by the new prophets. Those trends of thought, however dangerous, had been confined to the speculations of irresponsible authors and had been published in books or magazines mostly for readers interested in theology or general religious culture. Yet, nothing seems to equate the danger presented by the new Dutch Catechism. Intended for the basic instruction of the faithful, few means could have hardly been devised to destroy the very foundation of the Catholic faith and the treasure of Catholic mentality accrued through centuries of Catholic tradition. The fact that the catechism was composed upon recommendation of the Dutch Bishops, published by order of the Dutch hierarchy, adds significance to the words of the Pope “*still described as Catholics*”.

In this case, a number of Catholics of the Netherlands have shown a sense of faith and responsibility highly superior to that of their “theologians” and their own Bishops. In a petition addressed to Pope Paul V, a group of Dutch Catholic laymen have expressed their disapproval of the Catechism in the following terms:

“Holy Father, we, the undersigned, kneel before the feet of **your** Holiness and, with great pain and sadness, write to you the **following**. In the last several years many Dutch Catholic authors and speakers, laypeople as well as religious and secular priests, have championed

ideas that are irreconcilable with Catholic teaching — in fact they flatly contradict it. This has given rise to an ever growing scandal; it brings suffering and sorrow to many of the faithful.

"On 9 October 1966 a book entitled *The New Catechism* was published in the Netherlands; it had been commissioned by our bishops. The book presents many ideas that either blatantly contradict the faith or explain various truths of faith so ambiguously that every reader can decide for himself whether they are orthodox or not. We single out the following as examples:

"1) As regards the mother of God, the book does not affirm her biological virginity prior and subsequent to the birth of Jesus. Its use of ambiguous expressions seems to deny her virginity, which is especially easy to do in the Netherlands where many Catholics openly deny this dogma.

"2) As regards original sin, the book denies that we contract it as a sin inherited from one original ancestor and transmitted to us by physical reproduction.

"3) As regards the Eucharist, the book teaches that consecrated bread and wine acquire only a new meaning and a new purpose. This contradicts the teaching of the Council of Trent and the encyclical *Mysterium Fidei*.

"4) The authors claim that the Catholic Church teaches practically everything that Protestantism upholds, although the reverse is not true.

"5) As regards birth control, the book clearly does not adhere to the norms laid down by the Church (*Casti Connubii*; cf. the address of your Holiness, 29 October 1966).

"6) When the book speaks of the origin of man, not once is the creation of the soul mentioned. In fact in one passage it even denies that man has a spiritual soul. What happens after death is said to be "something like the resurrection of a new body".

"7) The existence of angels is put in doubt.

"In general, certain dogmas are explained in a way that departs fully from the explanation the Church has always insisted on and still insists on; the authors do this in complete disregard of the condemnation issued by Vatican I (Denz. 1818; cf. 1800). If this book is given a wider distribution — translations are already being talked of — it will certainly be a great danger to souls.

"We humbly entreat your Holiness to intervene, lest our faith be endangered and lest we be a source of danger to others.

"We pray that God may keep and protect your Holiness, and we prostrate ourselves before your feet".

Such a humble appeal to the Rock of Truth to obtain assurances does honor to these enlightened laymen with such conscience of their religion and with such sense of faith and commitment to Christ in the person of His Vicar. Their testimony will add light and courage to all Catholics in the present turmoil of actual *modernism*. Yet, when considering the failure of their "theologians" and their Bishops the words of the Prophet Ezechiel spontaneously come to mind: "*Woe to the shepherds of Israel... Should not shepherds, rather, pasture sheep?* (34:2). Or the words, still more ominous, of our Lord to the Apostles: "*You are the salt of the earth. But if salt becomes tasteless, what can make it salty again? It is good for nothing, and can only be thrown out to be trampled underfoot by men*" (Matth. 5:13).

"The same holy Roman Church also has supreme and full primacy and jurisdiction over the whole Catholic Church. This it truly and humbly recognizes as received from the Lord Himself in the person of St. Peter, the Prince or head of the Apostles, whose successor in the fullness of power is the Roman Pontiff. And just as the holy Roman Church is bound more than all the others to defend the truth of faith, so, if there arise any questions concerning the faith, they must be decided by its judgment. Anyone who is aggrieved may appeal to it in matters pertaining to the ecclesiastical court; and in all cases that require ecclesiastical investigation, one may have recourse to its judgment. Also, all churches are subject to it, and their prelates render it obedience and reverence."

Second Ecumm. Counc. of Lyons

"Populorum Progressio" **(On The Development Of Peoples)**

PAUL VI, POPE
TO THE BISHOPS, PRIESTS, RELIGIOUS, THE FAITHFUL
AND TO ALL MEN OF GOOD WILL

1. Development of Peoples

The development of peoples has the Church's close attention, particularly the development of those peoples who are striving to escape from hunger, misery, endemic diseases and ignorance; of those who are looking for a wider share in the benefits of civilisation and a more active improvement of their human qualities; of those who are aiming purposefully at their complete fulfillment. Following on the Second Vatican Ecumenical Council a renewed consciousness of the demands of the Gospel makes it her duty to put herself at the service of all, to help them grasp their serious problem in all its dimensions, and to convince them that solidarity in action at this turning point in human history is a matter of urgency.

2. Social teaching of the Popes

Our predecessors in their great encyclicals, Leo XIII in *Rerum Novarum*,¹ Pius XI in *Quadragesimo Anno*² and John XXIII in *Mater*

¹ Cf. *Acta Leonis XIII*, t. XI (1892), pp 97-148.

² Cf. *AAS* 23 (1931), pp. 177-228.

*et Magistra*³ and *Pacem in Terris*⁴—not to mention the message of Pius XII⁵ to the world—did not fail in the duty of their office of shedding the light of the Gospel on the social questions of their times.

3. The Principal fact

Today the principal fact that we must all recognise is that the social question has become world-wide. John XXIII stated this in unambiguous terms⁶ and the Council echoed him in its Pastoral Constitution on *The Church in the Modern World*.⁷ This teaching is important and its application urgent. Today the peoples in hunger are making a dramatic appeal to the peoples blessed with abundance. The Church shudders at this cry of anguish and calls each one to give a loving response of charity to this brother's cry for help.

4. Our journeys

Before We became Pope, two journeys, to Latin America in 1960 and to Africa in 1962, brought Us into direct contact with the acute problems pressing on continents full of life and hope. Then on becoming Father of all We made further journeys, to the Holy Land and India, and were able to see and virtually touch the very serious difficulties besetting peoples of long-standing civilisations who are at grips with the problem of development. While the Second Vatican Ecumenical Council was being held in Rome, providential circumstances permitted Us to address in person the General Assembly of the United Nations, and We pleaded the cause of poor peoples before this distinguished body.

³ Cf. AAS 53 (1961), pp. 401-64.

⁴ Cf. AAS 55 (1963), pp. 257-304.

⁵ Cf. in particular the Radio Message of June 1, 1941, for the 50th anniversary of *Rerum Novarum*, in AAS 33 (1941), pp. 195-205; Christmas Radio Message of 1942, in AAS 35 (1943), pp. 9-24; Address to a group of workers on the anniversary of *Rerum Novarum*, May 14, 1953, in AAS 45 (1953), pp. 402-8.

⁶ Cf. Encyclical *Mater et Magistra*, May 15, 1961: AAS 53 (1961), p. 440.

⁷ *Gaudium et Spes*, nn. 63-72: AAS 58 (1966), pp. 1084-94.

5. Justice and Peace

Then quite recently, in Our desire to carry out the wishes of the Council and give specific expression to the Holy See's contribution to this great cause of peoples in development, We considered it Our duty to set up a Pontifical Commission in the Church's central administration, charged with "bringing to the whole of God's People the full knowledge of the part expected of them at the present time, so as to further the progress of poorer peoples, to encourage social justice among nations, to offer to less developed nations the means whereby they can further their own progress"⁸; its name, which is also its programme, is *Justice and Peace*. We think that this can and should bring together men of good will with our Catholic sons and our Christian brothers. So it is to all that We address this solemn appeal for concrete actions towards man's complete development and the development of all mankind.

PART I

FOR MAN'S COMPLETE DEVELOPMENT

I. The Data of the Problem

6. Men's aspirations

Freedom from misery, the greater assurance of finding subsistence, health and fixed employment; an increased share of responsibility without oppression of any kind and in security from situations that do violence to their dignity as men; better education—in brief, to seek to do more, know more and have more in order to be more: that is what men aspire to now when a greater number of them are condemned to

⁸ Motu Proprio *Catholicam Christi Ecclesiam*, Jan. 6, 1967, AAS 59 (1967), p. 27.

live in conditions that make this lawful desire illusory. Besides, peoples who have recently gained national independence experience the need to add to this political freedom a fitting autonomous growth, social as well as economic, in order to assure their citizens of a full human enhancement and to take their rightful place with other nations.

7. Colonisation and colonialism

Though insufficient for the immensity and urgency of the task, the means inherited from the past are not lacking. It must certainly be recognized that colonising powers have often furthered their own interests, power or glory, and that their departure has sometimes left a precarious economy, bound up for instance with the production of one kind of crop whose market prices are subject to sudden and considerable variation. Yet while recognising the damage done by a certain type of colonialism and its consequences, one must at the same time acknowledge the qualities and achievement of colonisers who brought their science and technical knowledge and left beneficial results of their presence in so many underprivileged regions. The structures established by them persist however incomplete they may be; they diminished ignorance and sickness, brought the benefits of communications and improved living conditions.

8. Yet once this is admitted, it remains only too true that the resultant situation is manifestly inadequate for facing the hard reality of modern economics. Left to itself it works rather to widen the differences in the world's levels of life, not to diminish them: rich peoples enjoy rapid growth whereas the poor develop slowly. The imbalance is on the increase: some produce a surplus of foodstuffs, others cruelly lack them and see their exports made uncertain.

9. Increasing awareness

At the same time social conflicts have taken on world dimensions. The acute disquiet which has taken hold of the poor classes in countries that are becoming industrialised, is now embracing those whose economy is almost exclusively agrarian: farming people, too, are becoming

aware of their "undeserved hardship".⁹ There is also the scandal of glaring inequalities not merely in the enjoyment of possessions but even more in the exercise of power. While a small restricted group enjoys a refined civilisation in certain regions, the remainder of the population, poor and scattered, is "deprived of nearly all possibility of personal initiative and of responsibility, and oftentimes even its living and working conditions are unworthy of the human person".¹⁰

10. Conflict of civilisations

Furthermore, the conflict between traditional civilisations and the new elements of industrial civilisation break down structures which do not adapt themselves to new conditions. Their framework, sometimes rigid, was the indispensable prop to personal and family life; older people remain attached to it, the young escape from it, as from a useless barrier, to turn eagerly to new forms of life in society. The conflict of the generations is made more serious by a tragic dilemma: whether to retain ancestral institutions and convictions and renounce progress, or to admit techniques and civilisations from outside and reject along with the traditions of the past all their human richness. In effect, the moral, spiritual and religious supports of the past too often give way without securing in return any guarantee of a place in the new world.

11. Conclusion

In this confusion the temptation becomes stronger to risk being swept away towards types of messianism which give promises but create illusions. The resulting dangers are patent: violent popular reactions, agitation towards insurrection, and a drifting towards totalitarian ideologies. Such are the data of the problem. Its seriousness is evident to all.

⁹ Encyclical *Rerum Novarum*, May 15, 1891: *Acta Leonis XIII*, t. XI (1892), p. 98.

¹⁰ *Gaudium et Spes*, n. 63, § 3.

2. The Church and Development

12. Work of the missionaries

True to the teaching and example of her divine Founder, Who cited the preaching of the Gospel to the poor as a sign of His mission,¹¹ the Church has never failed to foster the human progress of the nations to which she brings faith in Christ. Her missionaries have built, not only churches, but also hostels and hospitals, schools and universities. Teaching the local populations the means of deriving the best advantages from their natural resources, missionaries have often protected them from the greed of foreigners. Without doubt their work, inasmuch as it was human, was not perfect, and sometimes the announcement of the authentic Gospel message was infiltrated by many ways of thinking and acting which were characteristic of their home country. But the missionaries were also able to develop and foster the pioneers in material progress as well as in cultural advancement. Let it suffice to recall the example of Father Charles de Foucauld, whose charity earned him the title "Universal Brother", and who edited an invaluable dictionary of the Touareg language. We ought to pay tribute to these pioneers who have been too often forgotten, but who were urged on by the love of Christ, just as we honour their imitators and successors who today still continue to put themselves at the generous and unselfish service of those to whom they announce the Gospel.

13. Church and world

However, local and individual undertakings are no longer enough. The present situation of the world demands concerted action based on a clear vision of all economic, social, cultural, and spiritual aspects. Experienced in human affairs, the Church, without attempting to interfere in any way in the politics of States, "seeks but a solitary goal: to carry forward the work of Christ Himself under the lead of the befriending Spirit. And Christ entered this world to give witness to the truth, to

¹¹ Cf. Lk. 7: 22.

rescue and not to sit in judgment, to serve and not to be served".¹² Founded to establish on earth the Kingdom of Heaven and not to conquer any earthly power, the Church clearly states that the two realms are distinct, just as the two powers, ecclesiastical and civil, are supreme, each in its own domain.¹³ But, since the Church lives in history, she ought to "scrutinize the signs of the times and interpret them in the light of the Gospel."¹⁴ Sharing the noblest aspirations of men and suffering when she sees them not satisfied, she wishes to help them attain their full flowering, and that is why she offers men what she possesses as her characteristics attribute: a global vision of man and of the human race.

14. Christian vision of development

Development cannot be limited to mere economic growth. In order to be authentic, it must be complete: integral, that is, it has to promote the good of every man and of the whole man. As an eminent specialist has very rightly and emphatically declared. "We do not believe in separating the economic from the human, nor development from the civilisations in which it exists. What we hold important is man, each man and each group of men, and we even include the whole of humanity".¹⁵

15. The vocation to self-fulfilment

In the design of God, every man is called upon to develop and fulfill himself, for every life is a vocation. At birth, everyone is granted, in germ, a set of aptitudes and qualities for him to bring to fruition. Their coming to maturity, which will be the result of education received from the environment and personal efforts, will allow each man to direct himself toward the destiny intended for him by his Creator. Endowed with intelligence and freedom, he is responsible for his fulfilment as he

¹² *Gaudium et Spes*, n. 3, § 2.

¹³ Cf. Encyclical *Immortale Dei*, Nov. 1, 1885; *Acta Leonis XIII*, t. V (1885), p. 127.

¹⁴ *Gaudium et Spes*, n. 4, § 1.

¹⁵ L.-J. Lebreton, O.P., *Dynamique concrète du développement*, Paris: Economie et Humanisme, Les Editions Ouvrières, 1961, p. 28.

is for his salvation. He is aided, or sometimes impeded, by those who educate him and those with whom he lives, but each one remains, whatever be these influences affecting him, the principal agent of his own success or failure. By the unaided effort of his own intelligence and his will, each man can grow in humanity, can enhance his personal worth, can become more a person.

16. Personal responsibility

However, this self-fulfilment is not something optional. Just as the whole of creation is ordained to its Creator, so spiritual beings should of their own accord orientate their lives to God, the first truth and the supreme good. Thus it is that human fulfilment constitutes, as it were, a summary of our duties. But there is much more: this harmonious enrichment of nature by personal and responsible effort is ordered to a further perfection. By reason of his union with Christ, the source of life, man attains to new fulfilment of himself, to a transcendent humanism which gives him his greatest possible perfection: this is the highest goal of personal development.

17. And communal responsibility

But each man is a member of society. He is part of the whole of mankind. It is not just certain individuals, but all men who are called to this fullness of development. Civilisations are born, develop and die. But humanity is advancing along the path of history like the waves of a rising tide encroaching gradually on the shore. We have inherited from past generations, and we have benefitted from the work of our contemporaries: for this reason we have obligations towards all, and we cannot refuse to interest ourselves in those who will come after us to enlarge the human family. The reality of human solidarity, which is a benefit for us, also imposes a duty.

18. Scale of values

This personal and communal development would be threatened if the true scale of values were undermined. The desire for necessities is legitimate, and work undertaken to obtain them is a duty: «If any

man will not work, neither let him eat».¹⁶ But the acquiring of temporal goods can lead to greed, to the insatiable desire for more, and can make increased power a tempting objective. Individuals, families and nations can be overcome by avarice, be they poor or rich, and all can fall victim to a stifling materialism.

19. The ambivalence of growth

Increase of possession is not the ultimate goal of nations nor of individuals. All growth is ambivalent. It is essential if man is to develop as a man, but in a way it imprisons man if he considers it the supreme good, and it restricts his vision. Then we see hearts harden and minds close, and men no longer gather together in friendship but out of self-interest, which soon leads to oppositions and disunity. The exclusive pursuit of possessions thus becomes an obstacle to individual fulfilment and to man's true greatness. Both for nations and for individual men, avarice is the most evident form of moral underdevelopment.

20. Towards a more human condition

If further development calls for the work of more and more technicians, even more necessary is the deep thought and reflection of wise men in search of a new humanism which will enable modern man to find himself anew by embracing the higher values of love and friendship, of prayer and contemplation.¹⁷ This is what will permit the fullness of authentic development, a development which is for each and all the transition from less human conditions to those which are more human.

21. The ideal to be pursued

Less human conditions: the lack of material necessities for those who are without the minimum essential for life, the moral deficiencies of those who are mutilated by selfishness. Less human conditions: op-

¹⁶ 2 Thes. 3: 10.

¹⁷ Cf., for example, J. Maritain, *Les conditions spirituelles du progrès et de la paix*, in *Rencontre des cultures à l'UNESCO sous le signe du Concile oecuménique Vatican II*, Paris: Mame, 1966, p. 66.

pressive social structures, whether due to the abuses of ownership or to the abuses of power, to the exploitation of workers or to unjust transactions. Conditions that are more human: the passage from misery towards the possession of necessities, victory over social scourges, the growth of knowledge, the acquisition of culture. Additional conditions that are more human: increased esteem for the dignity of others, the turning toward the spirit of poverty,¹⁸ cooperation for the common good, the will and desire for peace. Conditions that are still more human: the acknowledgement by man of supreme values, and of God their source and their finality. Conditions that, finally and above all, are more human: faith, a gift of God accepted by the good will of man, and unity in the charity of Christ, Who calls us all to share as sons in the life of the living God, the Father of all men.

3. Action to be Undertaken

22. The universal purpose of created things

"Fill the earth and subdue it":¹⁹ the Bible, from the first page on, teaches us that the whole of creation is for man, that it is his responsibility to develop it by intelligent effort and by means of his labour to perfect it, so to speak, for his use. If the world is made to furnish each individual with the means of livelihood and the instruments for his growth and progress, each man has therefore the right to find in the world what is necessary for himself. The recent Council reminded us of this: "God intended the earth and all that it contains for the use of every human being and people. Thus, as all men follow justice and unite in charity, created goods should abound for them on a reasonable basis".²⁰ All other rights whatsoever, including those of property and of free commerce, are to be subordinated to this principle. They

¹⁸ Cf. Mt. 5: 3.

¹⁹ Gen 1: 28.

²⁰ *Gaudium et Spes*, n. 69, § 1.

should not hinder but on the contrary favour its application. It is a grave and urgent social duty to redirect them to their primary finality.

23. Property

"If someone who has the riches of this world sees his brother in need and closes his heart to him, how does the love of God abide in him?"²¹ It is well known how strong were the words used by the Fathers of the Church to describe the proper attitude of persons who possess anything towards persons in need. To quote Saint Ambrose: "You are not making a gift of your possessions to the poor person. You are handing over to him what is his. For what has been given in common for the use of all, you have arrogated to yourself. The world is given to all, and not only to the rich."²² That is, private property does not constitute for any one an absolute and unconditioned right. No one is justified in keeping for his exclusive use what he does not need, when others lack necessities. In a word, "according to the traditional doctrine as found in the Fathers of the Church and the great theologians, the right to property must never be exercised to the detriment of the common good". If there should arise a conflict "between acquired private rights and primary community exigencies", it is the responsibility of public authorities "to look for a solution, with the active participation of individuals and social groups".²³

24. Use of revenue

If certain landed estates impede the general prosperity because they are extensive, unused or poorly used, or because they bring hardship to peoples or are detrimental to the interests of the country, the common good sometimes demands their expropriation. While giving a clear

²¹ I Jn. 3: 17.

²² *De Nabuthe*, c. 12, n. 53; (P. L. 14, 747). Cf. J.-R. Palanque, *Saint Ambroise et l'empire romain*, Paris: de Boccard, 1933, pp. 336 f.

²³ Letter to the 52nd Session of the French Social Weeks (Brest, 1965), in *L'homme et la révolution urbaine*, Lyons, Chronique sociale, 1965, pp. 8 and 9, Cf. *L'Osservatore Romano*, July 10, 1965; *Documentation catholique*, t. 62, Paris, 1965, col. 1365.

statement on this,²⁴ the Council recalled no less clearly that the available revenue is not to be used in accordance with mere whim, and that no place must be given to selfish speculation. Consequently it is unacceptable that citizens with abundant incomes from the resources and activity of their country should transfer a considerable advantage, without care for the manifest wrong they inflict on their country by doing this.²⁵

25. Industrialisation

The introduction of industry is a necessity for economic growth and human progress; it is also a sign of development and contributes to it. By persistent work and use of his intelligence man gradually wrests nature's secrets from her and finds a better application for her riches. As his self-mastery increases, he develops a taste for research and discovery, an ability to take a calculated risk, boldness in enterprises, generosity in what he does and a sense of responsibility.

26. Liberal capitalism

But it is unfortunate that on these new conditions of society a system has been constructed which considers profit as the key motive for economic progress, competition as the supreme law of economics, and private ownership of the means of production as an absolute right that has no limits and carries no corresponding social obligation. This unchecked liberalism leads to dictatorship rightly denounced by Pius XI as producing "the international imperialism of money".²⁶ One cannot condemn such abuses too strongly by solemnly recalling once again that the economy is at the service of man.²⁷ But if it is true that a type of capitalism has been the source of excessive suffering, injustices and fratricidal conflicts whose effects still persist, it would also be wrong to

²⁴ *Gaudium et Spes*, n. 71, § 6.

²⁵ Cf., *ibid.*, n. 65, § 3.

²⁶ Encyclical *Quadragesimo Anno*, May 15, 1931; *AAS* 23 (1931), p. 212.

²⁷ Cf., for example, Colin Clark, *The Conditions of Economic Progress*, 3rd ed., London: Macmillan and Co., and New York: St. Martin's Press, 1960, pp. 3-6.

attribute to industrialisation itself evils that belong to the woeful system which accompanied it. On the contrary one must recognise in all justice the irreplaceable contribution made by the organisation of labour and of industry to what development has accomplished.

27. Work

Similarly with work: while it can sometimes be given exaggerated significance, it is for all something willed and blessed by God. Man created to His image "must cooperate with his Creator in the perfecting of creation and communicate to the earth the spiritual imprint he himself has received",²⁸ God Who has endowed man with intelligence, imagination and sensitivity, has also given him the means of completing His work in a certain way: whether he be artist or craftsman, engaged in management, industry or agriculture, everyone who works is a creator. Bent over a material that resists his efforts, a man by his work gives his imprint to it, acquiring, as he does so, perseverance, skill and a spirit of invention. Further, when work is done in common, when hope, hardship ambition and joy are shared, it brings together and firmly unites the wills, minds and hearts of men: in its accomplishment men find themselves to be brothers.²⁹

28. Contrary effects of work

Work of course can have contrary effects, for it promises money, pleasure and power, invites some to selfishness, others to revolt; it also develops professional awareness, sense of duty and charity to one's neighbour. When it is more scientific and better organised there is a risk of its dehumanising those who perform it, by making them its servants, for work is human only if it remains intelligent and free. John

²⁸ Letter to the 51st Session of the French Social Weeks (Lyons, 1964), in *Le travail et les travailleurs dans la société contemporaine*, Lyons, Chronique sociale, 1965, p. 6. Cf. *L'Osservatore Romano*, July 10, 1964; *Documentation catholique*, t. 61, Paris, 1964, col. 931.

²⁹ Cf., for example, M.-D. Chenu, O.P., *Pour une théologie du travail*, Paris: Editions du Seuil, 1955. Eng. tr.: *The Theology of Work: An Exploration*, Dublin: Gill and Son, 1963.

XXIII gave a reminder of the urgency of giving everyone who works his proper dignity by making him a true sharer in the work he does with others: "every effort should be made that the enterprise become a community of persons in the dealings, activities and standing of all its members".³⁰ Man's labour means much more still for the Christian: the mission of sharing in the creation of the supernatural world³¹ which remains incomplete until we all come to build up together that perfect man of whom St. Paul speaks "who realises the fulness of Christ".³²

29. Urgency of the task to be done

We must make haste: too many are suffering, and the distance is growing that separates the progress of some and the stagnation, not to say the regression, of others. Yet the work required should advance smoothly if there is not to be the risk of losing indispensable equilibrium. A hasty agrarian reform can fail. Industrialisation if introduced suddenly can displace structures still necessary, and produce hardships in society which would be a setback in terms of human values.

30. Temptation to violence

There are certainly situations whose injustice cries to heaven. When whole populations destitute of necessities live in a state of dependence barring them from all initiative and responsibility, and all opportunity to advance culturally and share in social and political life, recourse to violence, as a means to right these wrongs to human dignity, is a grave temptation.

31. Revolution

We know, however, that a revolutionary uprising—save where there is manifest, long-standing tyranny which would do great damage to fundamental personal rights and dangerous harm to the common good

³⁰ *Mater et Magistra*, AAS 53 (1961), n. 423.

³¹ Cf., for example, O. von Nell-Breuning, S.J., *Wirtschaft und Gesellschaft*, t. 1: *Grundfragen*, Freiburg: Herder, 1956, pp. 183-84.

³² Eph. 4: 13.

of the country—produces new injustices, throws more elements out of balance and brings on new disasters. A real evil should not be fought against at the cost of greater misery.

32. Reform

We want to be clearly understood: the present situation must be faced with courage and the injustices linked with it must be fought against and overcome. Development demands bold transformations, innovations that go deep. Urgent reforms should be undertaken without delay. It is for each one to take his share in them with generosity, particularly those whose education, position and opportunities afford them wide scope for action. May they show an example, and give of their own possessions as several of Our brothers in the episcopacy have done.³³ In so doing they will live up to men's expectations and be faithful to the Spirit of God, since it is "the ferment of the Gospel which has aroused and continues to arouse in man's heart the irresistible requirements of his dignity".³⁴

33. Programmes and planning

Individual initiative alone and the mere free play of competition could never assure successful development. One must avoid the risk of increasing still more the wealth of the rich and the dominion of the strong, whilst leaving the poor in their misery and adding to the servitude of the oppressed. Hence programmes are necessary in order "to encourage, stimulate, coordinate, supplement and integrate"³⁵ the activity of individuals and of intermediary bodies. It pertains to the public authorities to choose, even to lay down the objectives to be aroused, the ends to be achieved, and the means for attaining these, and it is for them to stimulate all the forces engaged in this common activity. But let them take care to associate private initiative and intermediary bodies

³³ Cf., for example, Bishop Manuel Larraín Errázuriz of Talca, Chile, President of CELAM, *Lettre pastorale sur le développement et la paix*. Paris: Pax Christi, 1965.

³⁴ *Gaudium et Spes*, n. 26, § 4.

³⁵ *Mater et Magistra*, AAS 53 (1961), p. 414.

with this work. They will thus avoid the danger of complete collectivisation or of arbitrary planning, which, by denying liberty, would prevent the exercise of the fundamental rights of the human person.

34. At man's service

This is true since every programme, made to increase production, has, in the last analysis, no other *raison d'être* than the service of man. Such programmes should reduce inequalities, fight discriminations, free man from various types of servitude and enable him to be the instrument of his own material betterment, of his moral progress and of his spiritual growth. To speak of development, is in effect to show as much concern for social progress as for economic growth. It is not sufficient to increase overall wealth for it to be distributed equitably. It is not sufficient to promote technology to render the world a more human place in which to live. The mistakes of their predecessors should warn those on the road to development of the dangers to be avoided in this field. Tomorrow's technocracy can beget evils no less redoubtable than those due to the liberalism of yesterday. Economics and technology have no meaning except from man whom they should serve. A man is only truly man in as far as, master of his own acts and judge of their worth, he is author of his own advancement, in keeping with the nature which was given to him by his Creator and whose possibilities and exigencies he himself freely assumes.

35. Efforts to achieve literacy

It can even be affirmed that economic growth depends in the very first place upon social progress: thus basic education is the primary object of any plan of development. Indeed hunger for education is no less debasing than hunger for food: an illiterate is a person with an undernourished mind. To be able to read and write, to acquire a professional formation, means to recover confidence in oneself and to discover that one can progress along with the others. As We said in Our message to the UNESCO Congress held in 1965 at Teheran, for man literacy is "a fundamental factor of social integration, as well as of personal enrichment, and for society it is a big privileged instrument of

economic progress and of development.”³⁶ We also rejoice at the good work accomplished in this field by private initiative, by the public authorities and by international organisations: these are the primary agents of development, because they render man capable of acting for himself.

36. The family

But man finds his true identity only in his social milieu, where the family plays a fundamental role. The family's influence may have been excessive, at some periods of history and in some places, when it was exercised to the detriment of the fundamental rights of the individual. The long-standing social frameworks, often too rigid and badly organised, existing in developing countries, are, nevertheless, still necessary for a time, yet progressively relaxing their excessive hold on the population. But the natural family, monogamous and stable, such as the divine plan conceived it³⁷ and as Christianity sanctified it, must remain the place where “the various generations come together and help one another to grow wiser and to harmonise personal rights with the other requirements of social life”.³⁸

37. Demography

It is true that too frequently an accelerated demographic increase adds its own difficulties to the problems of development: the size of the population increases more rapidly than available resources, and things are found to have reached apparently an impasse. From that moment the temptation is great to check the demographic increase by means of radical measures. It is certain that public authorities can intervene, within the limit of their competence, by favouring the availability of appropriate information and by adopting suitable measures, provided that these be in conformity with the moral law and that they respect the rightful freedom of married couples. Where the inalienable right to marriage and procreation is lacking, human dignity has ceased to exist. Finally, it is

³⁶ *L'Osservatore Romano*, Sept. 11, 1965; *Documentation catholique*, t. 62, Paris, 1965, col. 1674-75.

³⁷ Mt. 19: 16.

³⁸ *Gaudium et Spes*, n. 52, § 2.

for the parents to decide, with full knowledge of the matter, on the number of their children, taking into account their responsibilities towards God, themselves, the children they have already brought into the world, and the community to which they belong. In all this they must follow the demands of their own conscience enlightened by God's law authentically interpreted and sustained by confidence in Him.³⁹

38. Professional organizations

In the task of development, man, who finds his life's primary environment in the family, is often aided by professional organisations. If it is their objective to promote the interests of their members, their responsibility is also great with regard to the educative task which at the same time they can and ought to accomplish. By means of the information they provide and the formation they propose, they can do much to give to all a sense of the common good and of the consequent obligations that fall upon each person.

39. Legitimate pluralism

All social action involves a doctrine. The Christian cannot admit that which is based upon a materialistic and atheistic philosophy, which respects neither the religious orientation of life to its final end, nor human freedom and dignity. But, provided that these values are safeguarded, a pluralism of professional organisations and trade unions is admissible, and from certain points of view useful, if thereby liberty is protected and emulation stimulated. And We most willingly pay homage to all those who labour in them to give unselfish service to their brothers.

40. Promotion of culture

In addition to professional organisations, there are also institutions which are at work. Their role is no less important for the success of development. "The future of the world stands in peril", the Council gravely affirms, "unless wiser men are forthcoming". And it adds: "many nations, poorer in economic goods, are quite rich in wisdom and able to

³⁹ Cf. *Ibid.*, n. 50-51 and note 14; and n. 87 §§ 2 and 3.

offer noteworthy advantages to others".⁴⁰ Rich or poor, each country possesses a civilisation handed down by their ancestors: institutions called for by life in this world, and higher manifestations of the life of the spirit, manifestations of an artistic, intellectual and religious character. When the latter possess true human values, it would be grave error to sacrifice them to the former. A people that would act in this way would thereby lose the best of its patrimony; in order to live, it would be sacrificing its reasons for living. Christ's teaching also applies to people: "What does it profit a man to gain the whole world if he suffers the loss of his soul".⁴¹

41. Materialism: source of temptation

Less well-off peoples can never be sufficiently on their guard against this temptation which comes to them from wealthy nations. For these nations all too often set an example of sources in a highly technical and culturally developed civilisation: they also provide the model for a way of acting that is principally aimed at the conquest of material prosperity. Not that material prosperity of itself precludes the activity of the human spirit. On the contrary, the human spirit, "increasingly free of its bondage to creatures, can be more easily drawn to the worship and contemplation of the Creator".⁴² However, "modern civilisation itself often complicates the approach to God, not for any essential reason, but because it is excessively engrossed in earthly affairs".⁴³ Developing nations must know how to discriminate among those things that are held out to them; they must be able to assess critically, and eliminate those deceptive goods which would only bring about a lowering of the human ideal, and to accept those values that are sound and beneficial, in order to develop them alongside their own, in accordance with their own genius.

⁴⁰ *Ibid.*, 15 § 3.

⁴¹ Mt. 16: 26.

⁴² *Gaudium et Spes*, n. 57, § 4.

⁴³ *Ibid.*, n. 19, § 2.

42. Conclusion

What must be aimed at is complete humanism.⁴⁴ And what is that if not the fully-rounded development of the whole man and of all men? A humanism closed in on itself, and not open to the values of the spirit and to God Who is their source, could achieve apparent success. True, man can organise the world apart from God, but "without God man can organise it in the end only to man's detriment. And isolated humanism is an inhuman humanism".⁴⁵ There is no true humanism but that which is open to the Absolute and is conscious of a vocation which gives human life its true meaning. Far from being the ultimate measure of all things, man can only realise himself by reaching beyond himself. As Pascal has said so well: "Man infinitely surpasses man".⁴⁶

PART II

THE DEVELOPMENT OF THE HUMAN RACE IN THE SPIRIT OF SOLIDARITY

43. Introduction

There can be no progress towards the complete development of man without the simultaneous development of all humanity in the spirit of solidarity. As We said at Bombay: "Man must meet man, nation meet nation, as brothers and sisters, as children of God. In this mutual understanding and friendship, in this sacred communion, we must also begin

⁴⁴ Cf., for example, J. Maritain, *L'humanisme intégral*, Paris: Aubier, 1936. Eng. tr.: *True Humanism*, London: Geoffrey Bles, and New York. Charles Scribner's Sons, 1938.

⁴⁵ H. de Lubac, S. J., *Le drame de l'humanisme athée*, 3rd ed., Paris, Spes, 1945, p. 10. Eng. tr.: *The Drama of Atheistic Humanism*, London: Sheed and Ward, 1949, p. VII.

⁴⁶ *Pensées*, éd. Brunschvicg, n. 434. Cf. M. Zundel, *L'homme passe l'homme*, Le Caire, Editions du lien, 1944.

to work together to build the common future of the human race.”⁴⁷ We also suggested a search for concrete and practical ways of organisation and cooperation, so that all available resources be pooled and thus a true communion among all nations be achieved.

44. Brotherhood of Peoples

This duty is the concern especially of better-off nation. Their obligations stem from a brotherhood that is at once human and supernatural, and take on a three-fold aspect: the duty of human solidarity — the aid that the rich nations must give to developing countries; the duty of social justice — the rectification of inequitable trade relations between powerful nations; the duty of universal charity — the effort to bring about a world that is more human towards all men, where all will be able to give and receive, without one group making progress at the expense of the other. The question is urgent, for on it depends the future of the civilisation of the world.

I. Aid for the Weak

45. War against hunger

“If a brother or a sister be naked”, says Saint James; “if they lack their daily nourishment, and one of you says to them: “Go in peace, be warmed and be filled’, without giving them what is necessary for the body, what good does it do?”⁴⁸ Today no one can be ignorant any longer of the fact that in whole continents countless men and women are ravished by hunger, countless numbers of children are undernourished, so that many of them die in infancy, while the physical growth and mental development of many others are retarded and as a result whole regions are condemned to the most depressing despondency.

⁴⁷ Address to the Representatives of non-Christian Religions, Dec. 3, 1964, *AAS* 57 (1965), p. 132.

⁴⁸ Jas 2: 15-16.

⁴⁹ Cf. *Mater et Magistra*, *AAS* 53 (1961), pp. 440 f.

46. Today

Anguished appeals have already been sounded in the past: that of John XXIII was warmly received. We Ourselves repeated it in Our Christmas Message of 1963,⁵⁰ and again in 1966 on behalf of India.⁵¹ The campaign against hunger being carried on by the Food and Agriculture Organisation (FAO) and encouraged by the Holy See, has been generously supported. Our *Caritas Internationalis* is at work everywhere, and many Catholics, at the urging of Our Brothers in the episcopacy, contribute generously of their means and spend themselves without counting the cost in assisting those who are in want, continually widening the circle of those they look upon as neighbours.

47. Tomorrow

But neither all this nor the private and public funds that have been invested, nor the gifts and loans that have been made, can suffice. It is not just a matter of eliminating hunger, nor even of reducing poverty. The struggle against destitution, though urgent and necessary, is not enough. It is a question, rather, of building a world where every man no matter what his race, religion or nationality, can live a fully human life, freed from servitude imposed on him by other men or by natural forces over which he has not sufficient control; a world where freedom is not an empty word and where the poor man Lazarus can sit down at the same table with the rich man.⁵² This demands great generosity, much sacrifice and unceasing effort on the part of the rich man. Let each one examine his conscience, a conscience that conveys a new message for our times. Is he prepared to support out of his own pocket works and undertakings organised in favour of the most destitute? Is he ready to pay higher taxes so that the public authorities can intensify their efforts in favour of development? Is he ready to pay a higher price for imported goods so that the produce may be more justly rewarded?

⁵⁰ Cf. AAS 56 (1964), pp. 57-58.

⁵¹ Cf. *Encicliche e Discorsi di Paolo VI*, vo. IX, Roma, ed. Paoline, 1966, p. 132-26, *Documentation catholique*, t. 43, Paris, 1966, col. 403-6.

⁵² Cf. Lk. 16: 19-31.

Or to leave his country, if necessary and if he is young, in order to assist in this development of the young nations?

48. Duty of human solidarity

The same duty of solidarity that rests on individuals exists also for nations: "Advanced nations have a very heavy obligation to help the developing peoples".⁵³ It is necessary to put this teaching of the Council into effect. Although it is normal that a nation should be the first to benefit from the gifts that Providence has bestowed on it as the fruit of the labours of its people, still no country can claim on that account to keep its wealth for itself alone. Every nation must produce more and better quality goods to give to all its inhabitants a truly human standard of living, and also to contribute to the common development of the human race. Given the increasing needs of the under-developed countries, it should be considered quite normal for an advanced country to devote a part of its production to meet their needs, and to train teachers, engineers, technicians and scholars prepared to put their knowledge and their skill at the disposal of less fortunate peoples.

49. Superfluous wealth

We must repeat once more that the superfluous wealth of rich countries should be placed at the service of poor nations. The rule which up to now held good for the benefit of those nearest to us, must today be applied to all the needy of this world. Besides, the rich will be the first to benefit as a result. Otherwise their continued greed will certainly call down upon them the judgment of God and the wrath of the poor, with consequences no one can foretell. If today's flourishing civilisations remain selfishly wrapped up in themselves, they could easily place their highest values in jeopardy, sacrificing their will to be great to the desire to possess more. To them we could apply also the parable of the rich man whose fields yielded an abundant harvest and who did not know where to store his harvest: "God said to him: 'Fool, this night do they demand your soul of you'".⁵⁴

⁵³ *Gaudium et Spes*, n. 86, § 3.

⁵⁴ Lk. 12: 20.

50. Planning

In order to be fully effective, these efforts ought not remain scattered or isolated, much less be in competition for reasons of power or power or prestige: the present situation calls for concerted planning. A planned programme is of course better and more effective than occasional aid left to individual goodwill. It presupposes, as We said above, careful study, the selection of ends and the choice of means, as well as a reorganisation of efforts to meet the needs of the present and the demands of the foreseeable future. More important, a concerted plan has advantages that go beyond the field of economic growth and social progress; for in addition it gives significance and value to the work undertaken. While shaping the world it sets a higher value on man.

51. World Fund

But it is necessary to go still further. At Bombay We called for the establishment of a great *World Fund*, to relieve the most destitute of this world.⁵⁵ What is true to be made up of part of the money spent on arms of the immediate struggle against want, holds good also when there is a question of development. Only world-wide collaboration, of which a common fund would be both means and symbol, will succeed in overcoming vain rivalries and in establishing a fruitful and peaceful exchange between peoples.

52. Its Advantages

There is certainly no need to do away with bilateral and multilateral agreements: they allow ties of dependence and feelings of bitterness, left over from the era of colonialism, to yield place to the happier relationship, based on a footing of constitutional and political equality. However, if they were to be fitted into the framework of world-wide collaboration, they would be beyond all suspicion, and as a result there would be less distrust on the part of the receiving nations. These would have less cause for fearing that, under the cloak of financial aid or technical

⁵⁵ Message to the world, entrusted to Journalists on Dec. 4, 1964. Cf. AAS 57 (1965), p. 135.

assistance, there lurk certain manifestations of what has come to be called neo-colonialism, in the form of political pressures and economic suzerainty aimed at maintaining or acquiring complete dominance.

53. Its Urgency

Besides, who does not see that such a fund would make it easier to take measures to prevent certain wasteful expenditures, the result of fear or pride? When so many people are hungry, when so many families suffer from destitution, when so many remain steeped in ignorance, when so many schools, hospitals and homes worthy of the name remain to be built, all public or private squandering of wealth, all expenditure prompted by motives of national or personal ostentation, every exhausting armaments race, becomes an intolerable scandal. We are conscious of Our duty to denounce it. Would that those in authority listened to Our words before it is too late!

54. Dialogue to be started

This means that it is absolutely necessary to create among all peoples that dialogue for whose establishment we expressed Our hope in Our first Encyclical *Ecclesiam Suam*.⁵⁶ This dialogue between those who contribute wealth and those who benefit from it, will provide the possibility of making an assessment of the contribution necessary, not only drawn up in terms of the generosity and the available wealth of the donor nations, but also conditioned by the real needs of the receiving countries and the use to which the financial assistance can be put. Developing countries will thus no longer risk being overwhelmed by debts whose repayment swallows up the greater part of their gains. Rates of interest and time for repayment of the loan could be so arranged as not to be too great a burden on either party, taking into account free gifts, interest-free or low-interest loans, and the time needed for liquidating the debts. Guarantees could be given to those who provide the capital that it will be put to use according to an agreed plan and with a reasonable measure of efficiency, since there is no question of encouraging parasites or the indolent. And the receiving countries could

⁵⁶ Cf. AAS 56 (1964), pp. 639 f.

demand that there be no interference in their political life or subversion of their social structures. As sovereign states they have the right to conduct their own affairs, to decide on their policies and to move freely towards the kind of society they choose. What must be brought about, therefore, is a system of cooperation freely undertaken, an effective and mutual sharing, carried out with equal dignity on either side, for the construction of a more human world.

55. Its necessity

The task might seem impossible in those regions where the cares of day-to-day survival fill the entire existence of families incapable of planning the kind of work which would open the way to a future that is less desperate. These, however, are the men and women who must be helped, who must be persuaded to work for their own betterment and endeavour to acquire gradually the means to that end. This common task will not succeed without concerted, constant and courageous efforts. But let everyone be convinced of this: the very life of poor nations, civil peace in developing countries, and world peace itself are at stake.

2. Equity in Trade Relations

56. The efforts which are being made to assist developing nations on a financial and technical basis, though considerable, would be illusory if their benefits were to be partially nullified as a consequence of the trade relations existing between rich and poor countries. The confidence of these latter would be severely shaken if they had the impression that what was being given them with one hand was being taken away with the other.

57. Increasing disproportion

Of course, highly industrialised nations export for the most part manufactured goods, while countries with less developed economies have only food, fibres and other raw materials to sell. As a result of technical

progress the value of manufactured goods is rapidly increasing and they can always find an adequate market. On the other hand, raw materials produced by under-developed countries are subject to wide and sudden fluctuations in price, a state of affairs far removed from the progressively increasing value of industrial products. As a result, nations whose industrialisation is limited are faced with serious difficulties when they have to rely on their exports to balance their economy and to carry out their plans for development. The poor nations remain ever poor while the rich ones become still richer.

58. Beyond Liberalism

In other words, the rule of free trade, taken by itself, is no longer able to govern international relations. Its advantages are certainly evident when the parties involved are not affected by any excessive inequalities of economic power: it is an incentive to progress and a reward for effort. That is why industrially developed countries see in it a law of justice. But the situation is no longer the same when economic conditions differ too widely from country to country: prices which are "freely" set in the market can produce unfair results. One must recognise that it is the fundamental principle of liberalism, as the rule for commercial exchange which is questioned here.

59. Contractual Justice between Nations

The teaching of Leo XIII in *Rerum Novarum* is always valid; if the positions of the contracting parties are too unequal, the consent of the parties does not suffice to guarantee the justice of their contract, and the rule of free agreement remains subservient to the demands of the natural law.⁵⁷ What was true of the just wage for the individual is also true of international contracts: an economy of exchange can no longer be based solely on the law of free competition, a law which, in its turn, too often creates an economic dictatorship. Freedom of trade is fair only if it is subject to the demands of social justice.

⁵⁷ Cf. *Acta Leonis XIII*, t. XI (1892), p. 131.

60. Measures to be taken

Moreover, this has been understood by the developed nations themselves, which are striving, by means of appropriate measures, to re-establish within their own economies a balance, which competition, if left to itself, tends to compromise. Thus it happens that these nations often support their agriculture at the price of sacrifices imposed on economically more favoured sectors. Similarly, to maintain the commercial relations which are developing among themselves, especially within a common market, the financial, fiscal, and social policy of these nations tries to restore comparable opportunities to competing industries which are not equally prospering.

61. International agreements

In this area one cannot employ two systems of weights and measures. What holds for a national economy or among developed countries is valid also in commercial relations between rich nations and poor nations. Without abolishing the competitive market, it should be kept within the limits which make it just and moral, and therefore human. In trade between developed and under-developed economies, conditions are too disparate and the degrees of genuine freedom available too unequal. In order that international trade be human and moral, social justice requires that it restore to the participants a certain equality of opportunity. This equality is a long-term objective, but to reach it, we must begin now to create true equality in discussions and negotiations. Here again international agreements on a rather wide scale would be helpful: they would establish general norms for regulating certain prices, for guaranteeing certain types of production, for supporting certain new industries. Who is there who does not see that such a common effort aimed at increased justice in business relations between peoples would bestow on developing nations positive assistance, the effects of which would be not only immediate but lasting?

62. Obstacles to overcome: Nationalism

Among still other obstacles which are opposed to the formation of a world which is more just and which is better organised toward a universal solidarity, we wish to speak of nationalism and racism. It is only

natural that communities which have recently reached their political independence should be jealous of a national unity which is still fragile, and that they should strive to protect it. Likewise, it is to be expected that nations endowed with an ancient culture should be proud of the patrimony which their history has bequeathed to them. But these legitimate feelings should be ennobled by that universal charity which embraces the entire human family. Nationalism isolates people from their true good. It would be especially harmful where the weakness of national economies demands rather the pooling of efforts, of knowledge and of funds, in order to implement programmes of development and to increase commercial and cultural exchange.

63. Racism

Racism is not the exclusive lot of young nations, where sometimes it hides beneath the rivalries of clans and political parties, with heavy losses for justice and at the risk of civil war. During the colonial period it often flared up between the colonists and the indigenous population, and stood in the way of mutually profitable understanding, often giving rise to bitterness in the wake of genuine injustices. It is still an obstacle to collaboration among disadvantaged nations and a cause of division and hatred within countries whenever individuals and families see the inviolable rights of the human person held in scorn, as they themselves are unjustly subjected to a regime of discrimination because of their race or their colour.

64. Towards a unified world

We are deeply distressed by such a situation which is laden with threats for the future. We are, nonetheless, hopeful: a more deeply felt need for collaboration, a heightened sense of unity will finally triumph over misunderstandings and selfishness. We hope that the countries whose development is less advanced will be able to take advantage of their proximity in order to organise among themselves, on a broadened territorial basis, areas for concerted development: to draw up programmes in common, to coordinate investments, to distribute the means of production, and to organise trade. We hope also that multilateral and international bodies, by means of the reorganisation which is required, will

discover the ways that will allow peoples which are still under-developed to break through the barriers which seem to enclose them and to discover for themselves, in full fidelity to their own proper genius, the means for their social and human progress.

65. Peoples as artisans of their own destiny

Such is the goal we must attain. World unity, ever more effective, should allow all peoples to become the artisans of their destiny. The past has too often been characterized by relationships of violence between nations; may the day dawn when international relations will be marked with the stamp of mutual respect and friendship, of interdependence in collaboration, the betterment of all seen as the responsibility of each individual. The younger or weaker nations ask to assume their active part in the construction of a better world, one which shows deeper respect for the rights and the vocation of the individual. This is a legitimate appeal; everyone should hear it and respond to it.

3. Universal Charity

66. The world is sick. Its illness consists less in the unproductive monopolisation of resources by a small number of men than in the lack of brotherhood among individuals and peoples.

67. The duty of welcoming others

We cannot insist too much on the duty of welcoming others—a duty springing from human solidarity and Christian charity—which is incumbent both on the families and the cultural organisations of the host countries. Centres of welcome and hostels must be multiplied, especially for youth. This must be done first to protect them from loneliness, the feeling of abandonment and distress, which undermine all moral resistance. This is also necessary to project them from the unhealthy situation in which they find themselves, forced as they are to compare the extreme poverty of their homeland with the luxury and waste which often

surround them. It should be done also to protect them against the subversive teachings and temptations to aggression which assail them, as they recall so much "unmerited misery."⁵⁸ Finally, and above all, this hospitality should aim to provide them, in the warm atmosphere of a brotherly welcome, with the example of wholesome living, an esteem for genuine and effective Christian charity, an esteem for spiritual values.

68. The dramatic situation of young students

It is painful to think of the numerous young people who come to more advanced countries to receive the science, the competence, and the culture which will make them more qualified to serve their homeland, and who certainly acquire there a formation of high quality, but who too often lose the esteem for the spiritual value which often were to be found, as a precious patrimony, in the civilisations where they had grown up.

69. Emigrant workers

The same welcome is due to emigrant workers, who live in conditions which are often inhuman, and who economise on what they earn in order to send a little relief to their family living in misery in their native land.

70. Social Sensitivity

Our second recommendation is for those whose business calls them to countries recently opened to industrialisation: industrialists, merchants, leaders or representatives of larger enterprises. It happens that they are not lacking in social sensitivity in their own country; why then do they return to the inhuman principles of individualism when they operate in less developed countries? Their advantaged situation should on the contrary move them to become the initiators of social progress and of human advancement in the area where their business calls them. Their very sense of organisation should suggest to them the means for making

⁵⁸ Cf. *bid.*, p. 98.

intelligent use of the labour of the indigenous population, of forming qualified workers, of training engineers and staffs, scope to their initiative, of introducing them progressively into higher positions, thus preparing them to share, in the near future, in the responsibilities of management. At least let justices always rule the relations between superiors and their subordinates. Let standard contracts with reciprocal obligations govern these relationships. Finally, let no one, whatever his status, be subjected unjustly to the arbitrariness of others.

71. Development missions

We are happy that experts are being sent in larger and larger numbers on development missions by institutions, whether international or bilateral, or by private organisations: "they ought not conduct themselves in a lordly fashion, but as helpers and co-workers."⁵⁹ A people quickly perceives whether those who come to help them do so with or without affection, whether they come merely to apply their techniques or to recognise in man his full value.

Their message is in danger of being rejected if it is not presented in the context of brotherly love.

72. Qualities sought for in the experts

Hence, necessary technical competence must be accompanied by authentic signs of disinterested love. Freed of all nationalistic pride and of every appearance of racism, experts should learn how to work in close collaboration with all. They realise that their competence does not confer on them a superiority in every field. The civilisation which formed them contains, without doubt, elements of universal humanism, but it is not the only civilisation nor does it enjoy a monopoly of valuable elements. Moreover it cannot be imported without undergoing adaptations. The men on these missions will be intent on discovering, along with its history, the component elements of the cultural riches of the country receiving them. Mutual understanding will be established which will enrich both cultures.

⁵⁹ *Gaudium et Spes*, n. 85, § 2.

73. Dialogue between civilisations

Between civilisations, as between persons, sincere dialogue indeed creates brotherhood. The work of development will draw nations together in the attainment of goals pursued with a common effort if all, from governments and their representatives to the last expert, are inspired by brotherly love and moved by the sincere desire to build a civilisation founded on world solidarity. A dialogue based on man, and not on commodities or technical skills, will then begin. It will be fruitful if it brings to the people who benefit from it the means of self-betterment and spiritual growth, if the technicians act as educators, and if the instruction imparted is characterised by so lofty a spiritual and moral tone that it guarantees not merely economic, but human development. When aid programmes have terminated, the relationships thus established will endure. Who does not see of what importance they will be for the peace of the world?

74. Appeal to Youth

Many young people have already responded with warmth and enthusiasm to the appeal of Pius XII for lay missionaries.⁶⁰ Many also are those who have spontaneously put themselves at the disposition of official or private organisations which are collaborating with developing nations. We are pleased to learn that in certain nations "military service" can be partially accomplished by doing "social service," a "service pure and simple." We bless these undertakings and the good will which inspires them. May all those who wish to belong to Christ hear His appeal: "I was hungry and you gave me to eat, thirsty and you gave me to drink, a stranger and you took me in, naked and you clothed me, sick and you visited me, a prisoner and you came to see me".⁶¹ No one can remain indifferent to the lot of his brothers who are still buried in wretchedness, and victims of insecurity, slaves of ignorance. Like the heart of Christ, the heart of the Christian must sympathise with this misery: "I have pity on this multitude".⁶²

⁶⁰ Cf. Encyclical *Fidei Donum*, Apr. 21, 1957, AAS 49 (1957), p. 246.

⁶¹ Mt. 25: 35-36.

⁶² Mk. 8: 2.

75. Prayer and Action

The prayer of all ought to rise with fervour to the Almighty. Having become aware of such great misfortunes, the human race will apply itself with intelligence and steadfastness to abolish them. This prayer should be matched by the resolute commitment of each individual—according to the measure of his strength and possibilities—to the struggle against underdevelopment. May individuals, social groups, and nations join hands in brotherly fashion, the strong aiding the weak to grow, exerting all their competence, enthusiasm and disinterested love. More than any other, the individual who is animated by true charity labours skillfully to discover the causes of misery, to find the means to combat it, to overcome it resolutely. A creator of peace, he “will follow his path, lighting the lamps of joy and playing their brilliance and loveliness on the hearts of men across the surface of the globe, leading them to recognise, across all frontiers, the faces of their brothers, the faces of their friends”.⁶³

Development is the New Name for Peace

76. Conclusion

Excessive economic, social and cultural inequalities among peoples arouse tensions and conflicts, and are a danger to peace. As We said to the Fathers of the Council when We returned from Our journey of peace to the United Nations: “The condition of the peoples in process of development ought to be the object of our consideration; or better: our charity for the poor in the world—and there are multitudes of them—must become more considerate, more active, more generous”.⁶⁴ To wage war on misery and to struggle against injustice is to promote, along with improved conditions, the human and spiritual progress of all men,

⁶³ Address of John XXIII upon Reception of the Balzan Prize for Peace, May 10, 1963, *AAS* 55 (1963), p. 455.

⁶⁴ *AAS* 57 (1965), p. 896.

and therefore the common good of humanity. Peace cannot be limited to a mere absence of war, the result of an ever precarious balance of forces. No, peace is something that is built up day after day, in the pursuit of an order intended by God, which implies a more perfect form of justice among men.⁶⁵

77. End to isolation

The peoples themselves have the prime responsibility to work for their own development. But they will not bring this about in isolation. Regional agreements among weak nations for mutual support, understandings of wider scope entered into for their help, more far-reaching agreements to establish programmes for closer cooperation among groups of nations—these are the milestones on the road to development that leads to peace.

78. Towards an effective world authority

This international collaboration on a world-wide scale requires institutions that will prepare, coordinate and direct it, until finally there is established an order of justice which is universally recognised. With all Our heart, We encourage these organisations which have undertaken this collaboration for the development of the peoples of the world, and Our wish is that they grow in prestige and authority. "Your vocation," as We said to the representatives of the United Nations in New York, "is to bring not some people but all peoples to treat each other as brothers... Who does not see the necessity of thus establishing progressively a world authority, capable of acting effectively in the juridical and political sectors?"⁶⁶

79. A well-founded hope for a better world

Some would consider such hopes utopian. It may be that these persons are not realistic enough, and that they have not perceived the dynamism of a world which desires to live more fraternally—a world

⁶⁵ Cf. Encyclical *Pacem in terris*, Apr. 11, 1963, *AAS* 55 (1963), p. 301.

⁶⁶ *AAS* 57 (1965), p. 880.

which, in spite of its ignorance, its mistakes and even its sins, its relapses into barbarism and its wanderings far from the road of salvation, is even unawares, taking slow but sure steps towards its Creator. This road towards a greater humanity requires effort and sacrifice; but suffering itself, accepted for the love of our brethren, favours the progress of the entire human family. Christians know that union with the sacrifice of our Saviour contributes to the building up of the Body of Christ in its plenitude: the assembled people of God.⁶⁷

80. Universal solidarity

We are all united in this progress toward God. We have desired to remind all men how crucial is the moment, how urgent the work to be done. The hour for action has now sounded. At stake are the survival of so many innocent children and, for so many overcome by misery, the access to conditions fit for human beings; at stake are the peace of the world and the future of civilisation. It is time for all and all peoples to face up to their responsibilities.

A FINAL APPEAL

81. Catholics

First, We appeal to all Our sons. In countries undergoing development no less than in others, the laymen should take up as their own proper task the renewal of the temporal order. If the role of the Hierarchy is to teach and to interpret authentically the norms of morality to be followed in this matter, it belongs to the laymen, without waiting passively for orders and directives, to take the initiative freely and to infuse a Christian spirit into the mentality, customs, laws and structures of the community in which they live.⁶⁸ Changes are necessary, basic reforms are indispensable: the laymen should strive resolutely to permeate them with the spirit of the Gospel. We ask Our Catholic sons

⁶⁷ Cf. Eph. 4: 12; *Lumen Gentium*, n. 13.

⁶⁸ Cf. *Apostolicam Actuositatem*, nn. 7, 13 and 24.

who belong to the more favoured nations, to bring their talents and give their active participation to organisations, be they of an official or private nature, civil or religious, which are working to overcome the difficulties of the developing nations. They will certainly desire to be in the first ranks of those who collaborate to establish as fact and reality an international morality based on justice and equity.

82. Christians and believers

We are sure that all Christians, our brethren, will wish to expand their common cooperative effort in order to help mankind vanquish selfishness, pride and rivalries, to overcome ambitions and injustices, to open up to all the road to a more human life, where each man will be loved and helped as his brother, as his neighbor. And, still deeply impressed by the memory of Our unforgettable encounter in Bombay with our non-Christian brethren, We invite them anew to work with all their heart and their intelligence towards this goal, that all the children of men may lead a life worthy of the children of God.

83. Men of good will

Finally, We turn to all men of good will who believe that the way to peace lies in the area of development. Delegates to international organisations, government officials, gentlemen of the press, educators: all of you, each in your own way, are the builders of a new world. We entreat Almighty God to enlighten your minds and strengthen your determination to alert public opinion and to involve the peoples of the world. Educators, it is your task to awaken in persons, from their earliest years, a love for the peoples who live in misery. Gentlemen of the press, it is up to you to place before our eyes the story of the efforts exerted to promote mutual assistance among peoples, as well as the spectacle of the miseries which men tend to forget in order to quiet their consciences. Thus at least the wealthy will know that the poor stand outside their doors waiting to receive some left-overs from their banquets.

84. Government authorities

Government officials, it is your concern to mobilise your peoples to form a more effective world solidarity, and above all to make them

accept the necessary taxes on their luxuries and their wasteful expenditures, in order to bring about development and to save the peace. Delegates to international organisations, it depends on you to see that the dangerous and futile rivalry of powers should give place to collaboration which is friendly, peaceful and free of vested interests, in order to achieve a responsible development of mankind, in which all men will have an opportunity to find their fulfilment.

85. Men of learning

If it is true that the world is in trouble because of the lack of thinking, then We call upon men of reflection and of learning, Catholics, Christians, those who hold God in honour, who thirst for an absolute, for justice and for truth: We call upon all men of good will. Following Christ, We make bold to ask you earnestly: "seek and you shall find,"⁶⁹ open the paths which lead to mutual assistance among peoples, to a deepening of human knowledge, to an enlargement of heart, to a more brotherly way of living within a truly universal human society.

86. A task for all

All of you who have heard the appeal of suffering peoples, all of you who are working to answer their cries, you are the apostles of a development which is good and genuine, which is not wealth that is self-centered and sought for its own sake, but rather an economy which is put at the service of man, the bread which is daily distributed to all, as a source of brotherhood and a sign of Providence.

87. Blessing

With a full heart We bless you, and We appeal to all men of good will to join in a spirit of brotherhood. For, if the new name for peace is development, who would not wish to labour for it with all his powers? Yes, We ask you, all of you, to heed Our cry of anguish, in the name of the Lord.

From the Vatican, on the Feast of Easter, the twenty-sixth day of March in the year one thousand nine hundred and sixty-seven.

PAUL PP. VI

⁶⁹ Lk. 11: 9.

PHILIPPINE HIERARCHY

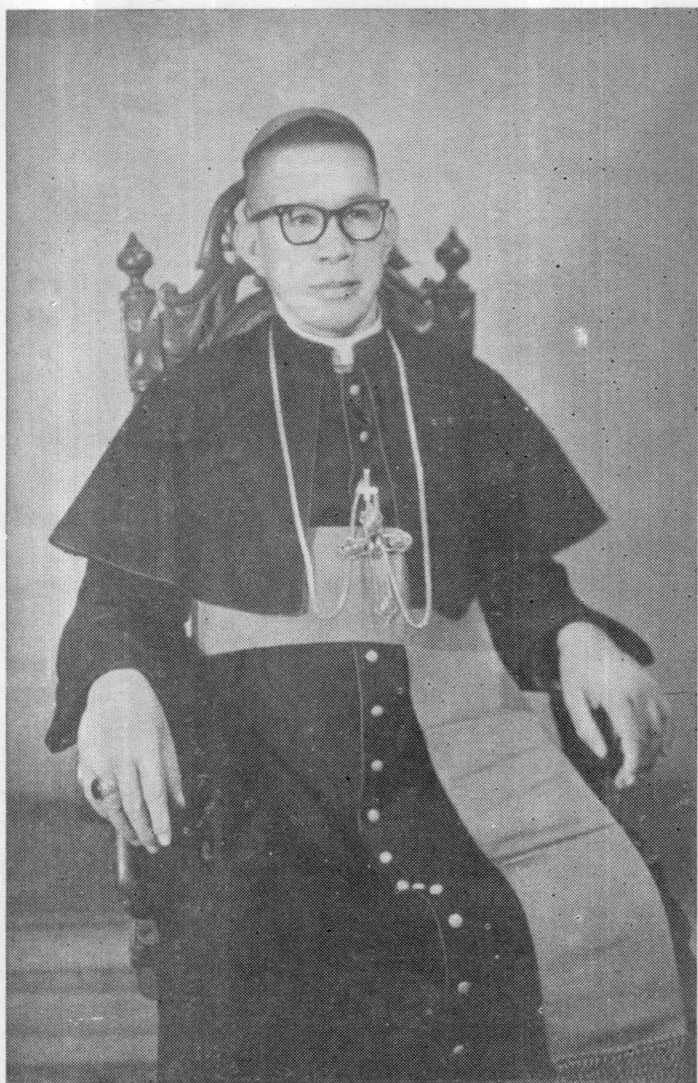
NEW PASTORS AND NEW DIOCESE

Prompted by the ever increasing needs arising in the pastoral administration and care of souls, His Holiness Pope Paul VI has graciously raised the number of the Philippine Hierarchy and has erected a new Diocese in this country.

The Most Rev. Juan Nilmar, Titular Bishop of Zapara and formerly Auxiliary Bishop of Jaro, was appointed Coadjutor Bishop (with right of succession) of Davao, this ecclesiastical jurisdiction having recently converted from Prelature into Diocese. The Most Rev. Antonio Fortich, formerly Vicar General of Bacolod, has been nominated Bishop of the same Diocese after this See was left vacant by the death of the Most Rev. Manuel Yap. The consecration of Msgr. Fortich took place in the Cathedral Church of San Sebastian, Bacolod City, on February 24. The Most Rev. Jaime Sin, formerly Rector of the St. Pius X Minor Seminary of the Diocese of Capi, has been nominated Auxiliary Bishop of Jaro. His consecration was held at the Cathedral Church of the Immaculate Conception, Roxas City, on March 18. Finally, of which coincides with that of the civil province of Laguna, appointing as its first Bishop the Most Rev. Pedro N. Bantigue, formerly Titular Bishop of Catula and Auxiliary Bishop of Manila. The installation of Msgr. Bantigue in the new Diocese took place April 16, 1967

We extend to the newly nominated or promoted members of the Philippine Hierarchy our warmest and sincerest felicitations and we wish to them a very fruitful pastoral apostolate in the Lord's field entrusted to them.

For the record, we publish here the corresponding Pontifical Bulls of nomination of the new Bishops and of the erection of the new Diocese.



HIS EXCELLENCY
THE MOST REV. JUAN NILMAR, D.D.
COADJUTOR BISHOP OF DAVAO

I

BULLA ELECTIONIS MSGR. IOANNIS NILMAR IN
COADIUTOREM, IURE SUCCESSIONIS, DAVAENSEM

PAULUS EPISCOPUS SERVUS SERVORUM DEI

Venerabili fratri IOANNI NILMAR, Episcopo titulo Zapareno, electo Coadiutori cum iure successionis sacri Praesulis Davaensis, salutem et apostolicam benedictionem. Cum catholicae Ecclesiae partes, quae sunt dioeceses, Episcopis concredantur gubernandae, a quibus laboriosa et solers et indefatigata requiritur ad christianorum consequendam utilitatem opera, susceptam Christi in terris Vicarii munus Nostrum perquam diligenter obire curamus, sacros, fidelium coetibus Pastores destinantes, omni ex parte idoneos. Quoniamque dioecesi Davaensi erat providendum: a Nobis enim venerabilis eiusdem dioecesis Episcopus postulavit ut, infirmæ valetudinis causa, Episcopum deligeremus, qui non solum optato ei ad apte regendum auxilio assisteret, sed ei etiam ad iuris normas in posterum succederet, aestimavimus posse Te, venerabilis frater, huiusmodi munus accipere diligenterque obire. De sententia igitur dilecti filii Nostri S.R.E. Cardinalis Sacrae Congregationis Consistorialis Propraefecti, postque etiam auditum venerabilem fratrem Carolum Martini, Archiepiscopum titulo Abaritanum et in Insulis Philippinis Apostolicum Nuntium, suprema Nostra potestate Te destinamus Coadiutorem cum iure successionis venerabilis fratris Clodovaei Iosephi Thibault, Episcopi Davaensis, cunctis datis privilegiis obligationibusque impositis, quae officium tuum consequuntur. Ad iura autem iuranda quod attinet, Te eximimus ab iteranda rituali catholicae fidei professione; ius vero iurandum dabis fidelitatis erga Nos et Successores Nostros, teste quovis Episcopo, sinceris fidei vinculis Nobiscum coniuncto, cuius formulam ad Sacram Congregationem Consistorialem quam primum mittes, de more signatam sigilloque impressam. Spem denique concipientes, venerabilis frater, fore ut uno ardeas studio animorum salutem acerrime consequendi, omnipotenti Deo preces adhibemus ut sua Tibi ope assit tuoque labori benignus aspiret. Datum Romae,

apud S. Petrum, die tertio mensis Ianuarii, anno Domini millesimo non-
 gentesimo sexagesimo septimo, Pontificatus Nostri quarto. = F. T. =

JACOBUS ALOISUS, CARD. COPELLO
S. R. E. Cancellarius

II

BULLA ELECTIONIS MSGR. ANTONII FORTICH IN EPISCOPUM DE BACOLOD

PAULUS EPISCOPUS SERVUS SERVORUM DEI

Dilecto filio ANTONIO FORTICH, hactenus Curioni cathedralis
 sacrae aedis Bacolodensis, electo Episcopo eiusdem dioecesis, salutem et
 apostolicam benedictionem. Si quis secum consideret quam Nostra summi
 catholicae Ecclesiae ductoris sollicita debeat esse cura, is solute quoque
 intelligit quae Nobis sit adhibenda diligentia in sacris dioecesium Praesuli-
 bus deligendis. Qua de re, cum Bacolodensis esset Episcopus nominandus,
 dioecesis videlicet ex eo vacantis quo Emmanuel Yap Bo.Me. vita functus
 est, cuimus posse Te, dilecte fili, eo munere, sane gravissimo, onerari,
 cuiu eximiae ingenii animique dotes rerumque pastoralium usus haud par-
 vus spem faciunt esse Te, aucto officio, sollertiam etiam tuam et indus-
 triam ad christifidelium coetus recte gubernandos multiplicaturum. De
 sententia ideo dilecti filii Nostri S.R.E. Cardinalis, qui est Sacrae Con-
 gregationis Consistorialis Propraefectus, deque suprema potestate Nostra
 sacrum Sedis BACOLODENSIS Te nominamus Episcopum, datis iuri-
 bus obligationibusque impositis congruis. Maiori autem commodo tuo con-
 sulentes, permittimus ut episcopalem consecrationem a quolibet Episcopo
 accipias etiam extra urbem Romam, assistantibus ad normam legum litur-
 gicarum duobus aliis consecratoribus, qui omnes sint Nobiscum sinceris
 Fidei vinculis coniuncti. Antequam tamen id fiat tuum erit rituales ca-
 tholicae fidei professionem ante quem volueris Episcopum, et ipsum Ro-
 manam hanc Sedem sincere colentem, facere et utrumque ius iurandum
 iurare, fidelitatis videlicet erga Nos et Successores Nostros contraque

modernistarum errores. Quibus perfectis, formulas iuxta quas iuraveris ad Sacram Congregationem Consistorialem mittes, de more signatas. Opus denique non est, dilecte fili, ut moneamus quo gravi debeas in posterum munere fungi tali nempe ut de cunctis fidelium animis, pastoralis operae tuae concreditis, a Te sit reddenda Deo ratio (cf. Hebr. 13, 17). Datum Romae, apud S. Petrum, die tertiodecimo mensis ianuarii, anno Domini millesimo nongentesimo sexagesimo septimo, Pontificatus Nostri quarto. = F. T. =

pro S. R. E. Cancellario

H. J. CARD. CICOGNANI

a publicis Ecclesiae Negotiis

III

BULLA ELECTIONIS MSGR. IACOBI SIN IN EPISCOPUM AUXILIAREM JARENSEM

PAULUS EPISCOPUS SERVUS SERVORUM DEI

Dilecto filio JACOBO SIN, adhuc Rectori sacri Seminarii a S. Pio X, in diocesi Capicensi, electo Episcopo titulo Obbensi atque Auxiliari Archiepiscopi Jarensis, salutem et apostolicam benedictionem. Cum sancta Christi Ecclesia non modo sit grex amantissimus, quem Nos divino atque secreto Dei consilio et pascere veritate debeamus, et arcere periculis, verum etiam populus sanctus, qui per omnium rerum vicissitudines peregrinatur dum ad ultimam caeli plagam veniat, in qua possit perpetuo consistere, idcirco Nos, et pascentem omni studio custodire annitimur, et ad patriam ambulanti subsidia, quasi viaticum, comparamus, quibus cum iter tutius fiat, tum gressus prosperior. Quamobrem, cum venerabilis frater Josephus Maria Cuenco, sacer Ecclesiae metropolitanae Jarensis Praesul, iam viro auxiliari egeret, quocum labores gubernandae Archidioecesis communicaret, bene fieri arbitrati sumus, si Te eidem concedere-

mus, cuius et pietatem novimus in Deum egregiam, et usum rerum magnum et industriam quam hactenus in gerendis negotiis religiose collocasti. Quae cum ita sint, consilio petito a venerabilibus fratribus Nostris S.R.E. Cardinalibus, qui Sacrae Congregationi praesunt Consistoriali, Te simul Episcopum titulo OBBENSEM nominamus, simul auxiliarem Antistitis Jarensis, datis nempe iuribus, oneribus impositis, quae cum munere dato congruunt. His dictis, facultatem etiam facimus episcopalis consecrationis etiam extra urbem Romam excipiendae, a quovis quidem Episcopo qui sit cum hac Petri Sede fidei vinculis coniunctus, qui tamen assint duo aequalis dignitatis viri eiusdem fidei. Antequam vero haec fiant, tuum erit sive fidei professionem facere, sive utrumque ius iurandum dare: fidelitatis scilicet erga Nos et hanc Romanam Ecclesiam, atque contra modernistarum errores. Quibus omnibus actis, formulas, debite subscriptas atque sigillo impressas, ad Sacram Congregationem Consistorialem cito mittes. Ceterum, dilecte fili, id a Deo optimo maximo petimus, ut datum munus officiumque episcopale ea religione tuearis, ut et Tibi laudem pariat, bona et commoda maxima populo. Datum Romae, apud S. Petrum, die decimo mensis Februarii, anno Domini milesimo nongentesimo sexagesimo septimo, Pontificatus Nostri quarto.

pro S. R. E. Cancellario

H. J. CARD. CICOGNANI
a publicis Ecclesiae negotiis

IV

BULLA ELECTIONIS MSGR. PETRI N. BANTIGUE IN EPISCOPUM SANCTI PAULI IN LAGUNA

PAULUS EPISCOPUS SERVUS SERVORUM DEI

Venerabili fratre PETRO N. BANTIGUE, adhuc Episcopo titulo Catulensi, electo Episcopo nuper conditae Sedis cathedralis S. Pauli in Insulis Philippinis, salutem et apostolicam benedictionem. Eius Vicarius, qui ad hoc venit in mundum, ad hoc et Crucem ascendit fusoque sanguine periit, ut—Nos divinitatis suae tribueret esse participes: Praef. in Ascens.



HIS EXCELLENCY
THE MOST REV. JAIME SIN, D.D.
AUXILLIARY BISHOP OF JARO

Dom.—, id quaerimus omnique ope annitimur ut sanctissima fides Christi eiusque sacra religio cum in iis populis, qui iam susceperint, impensius colatur, tum in gentes, quae aut nullimodis aut parum cognoverint, dante Deo, proferatur. Quam ob rem, cum in Insulis Philippinis, christiano nomine illustribus, dioecesim S. Pauli constituissemus, per Litteras scilicet apostolicas—Ecclesiarum perampla—die duo de tricesimo mensis Novembris datas, cui aptum pastorem dare vellemus, arbitrati sumus Te, venerabilis frater, bene posse tanto munere destinari, qui sive virtute praestas, sive pietate nites, sive usu rerum antecedis, quibus laudibus solent ornari ii qui episcopali officio fungi debeant. Consilio ergo petito a dilecto filio Nostro S.R.E. Cardinali Sacrae Congregationis Consistorialis Praefecto, Te vinculo solutum Sedis Catulensis, cuius titulo ornaberis, ad Ecclesiam cathedralem SANCTI PAULI IN INSULIS PHILIPPINIS transferimus, dato regimine, omnique administratione, una cum iuribus atque privilegiis, quae sunt Episcoporum propria. A fidei professione autem Te eximimus, contrariis nihil obstantibus; ius vero iurandum fidelitatis erga Nos dabis, teste aliquo sacro Praesule, qui nobiscum sinceræ caritatis vinculo iungatur. Formulas autem, cum iuraveris, ad Sacram Congregationem Consistorialem rite signatas atque sigillo impressas mitres. Ceterum, venerabilis frater, id Te hortamur, ut, qui in omni vita tua eum cursum tenuisti, quo Tibi lauden pareres, populi utilitatibus inservires, iam pater multarum gentium constitutus (Cf. Gen. 17, 5), industriam tuam duplices, coepta multiplices. Datum Romae, apud S. Petrum, die sexto et vicesimo mensis Ianuarii, anno Domini millesimo nongentesimo sexagesimo septimo, Pontificatus Nostri quarto. = F.T. =

pro S. R. E. Cancellario

H. I. CICOGNANI
a publicis Ecclesiae negotiis

SUSPENSION DECREE

Nos RUFINO J. CARDENAL SANTOS, ARZOBISPO DE MANILA,

Constándonos con certeza por el testimonio de personas del todo fidedignas que el R. P. Eduardo Cabangis, contra lo prescrito en el canon 806, ha tenido la osadía de celebrar hasta cinco Misas en los días de domingo, de las cuales legitimamente celebraba una a las 7:00 a.m. en la Capilla de la calle Echague en Manila y otras dos a las 6:00 y 7:00 p.m. en la Iglesia de San Miguel de Manila; y otras dos ilegítimamente, una en una casa privada del barrio Banculasi, Navotas, y otra en el barrio San Ildefonso, también de Navotas;

constándonos también que dicho Padre dejaba reservado el Santísimo Sacramento en la referida casa privada del barrio Banculasi del municipio de Navotas, sin que los dueños de la casa disfrutaran de indulto apostólico para ello; (1)

teniendo además en cuenta que dicho Padre Eduardo Cabangis ya antes ha sido castigado por el mismo delito de celebrar repetidas Misas el mismo día, sin estar autorizado para ello, y por tanto es recidivo, circunstancia que agrava su delito y demuestra su pertinacia en la violación de la ley, según el canon 2208;

Por las presentes, visto el canon 1321, imponemos a dicho Padre Eduardo Cabangis la pena de *suspension a celebratione Missae hasta nueva orden* (2) a contar el día en que le ha sido intimado este decreto, cuya absolución declaramos a Nos personalmente reservada.

Advertimos a dicho Padre que si llegara a tener la osadía de celebrar Misa mientras durare la pena de suspensión, incurriría *ipso facto* en irregularidad *ex delicto*, según el canon 985, 70. (3)

Dado en Manila, el día 12 de Abril de 1967.

(SGD.) RUFINO J. CARD. SANTOS
Arzobispo de Manila

A New Bill On Moral Education

By JOSE F. ESPINOSA

In the issue of July 7, 1966 of the Manila Daily Bulletin there appeared a brief but provocative article by the well-known Protestant pastor, the Reverend Enrique Sobrepeña. Entitled "Above the Tumult", the article expressed alarm over the rising tide of criminality in the country and proposed a remedy. Considering the frequency and the callousness with which crimes are being committed these days, no sensible Filipino can take issue with him when he says that "—repressive measures should be taken against the perpetrators of crime of every form, whether they be public officials or ordinary citizens". Though harsh it is not really so when set against the backdrop of what Bishop Fulton J. Sheen recently decried as "false compassion for criminals", an attitude which is unfortunately as true in the Philippines as in the United States.

But the chief concern of the article is not the punitive exercise of power by the State in the repression of crimes; it is rather the discovery of means by which they may be prevented. And the means which he recommends are the "wider use of education". To be sure, there is nothing original in this; our entire educational structure, even as he himself acknowledges, is constitutionally oriented towards the development of "—moral character, personal discipline, civic conscience and vocational efficiency and to teach the duties of citizenship" (Constitution, Art. XIV, Sec. 5). The originality comes in at the point when he suggests his own implementing plan for this provision.

The Reverend pastor regards as basic to the education of the child "—the recognition of his essentially spiritual nature and the need for its religious expression". But this, he thinks, is not sufficiently met by the

constitutional provision on optional religious instruction which “—though perhaps useful, has not proved a sure cure for criminality”. He does not hesitate to call it “fanatical sectarian teaching” and charges it with causing “—disunity and dissension in nations with all its deleterious, disturbing and destructive effects in the life of its people”. From this drift it is quite evident that the constitutional guarantee of optional religious instruction is anathema to the good pastor. Without bothering to document his charges against the woeful state of optional religious instruction he blithely proceeds to suggest the creation of a Board of Moral and Civic Education. Latest reports are about that his suggestion, embodied in a draft prepared by him, has already gained a measure of Congressional support and indications are such that it may yet gain sponsorship. The complete draft follows:

AN ACT CREATING A NATIONAL BOARD ON MORAL AND CIVIC EDUCATION FOR THE PURPOSE OF FULLY IMPLEMENTING THE AIM FOR ALL EDUCATIONAL INSTITUTIONS AS PROVIDED FOR IN THE CONSTITUTION (Article XIV, Section 5).

Be it enacted by the Senate and House of Representatives of the Philippines in Congress assembled:

SECTION 1. There shall be established, in conjunction with the Department of Education, a Board on Moral and Civic Education. The Board shall be composed of five or seven members, named by the President of the Philippines and confirmed by the Senate (sic), the members of which shall include outstanding civic and religious-minded Filipinos, representatives of the various religious groups and civic organizations of the country.

- a) The Board shall draw up, or cause to be drawn up, courses of study and programs of activities designed to promote the development of moral character, personal discipline and civic conscience based upon broad religious principles, the relation of man to God and of man to his fellowmen, which are generally acceptable in a pluralistic society.
- b) The Board shall approve and cause the publication of course of study, syllabi and textbooks.

- c) The Board shall complete work on the basic courses and textbooks within one year from the composition of the Board.
- d) The Board shall have authority to implement the provisions of this Act.
- e) The Board shall provide rules and regulations for the implementation of this Act.

SECTION 2. The provisions for moral and civic education embodied in this bill shall be applicable in all public schools, and other educational institutions, both academic and vocational.

SECTION 3. Moral and civic education shall be required in all schools, from the primary grades through college.

SECTION 4. The requirements for instructors shall be determined by the Department of Education, based on the qualifications prescribed by the Board.

SECTION 5. The schedule of study for moral and civic education shall require a regular class period, at least three days a week.

SECTION 6. This Act shall take effect upon its approval.

Stated quintessentially, the proposal seeks to create a Board on Moral and Civic Education, to be attached to the Department of Education and to be composed of outstanding laymen and denominational representatives. Its task is to prepare and superintend courses of study and programs of activities calculated to instill morals, discipline and civic conscience. These shall be so graded as to apply compulsorily to all schools, public and private, academic and vocational, at three class days a week, from the primary to the collegiate level.

From a cursory standpoint there would seem to be nothing objectionable about the draft, although his lurking optimism that it could provide a sure cure for criminality may be a bit overstrained. Its specific objective, which is the inculcation of moral and civic values, is entirely laudable. But the means through which this objective is sought to be realized are highly objectionable. These appear in Section 1-a where the courses of study and programs of activities are required to be based on "—broad religious principles, the relation of man to God and of man to his fellowmen, which are generally acceptable in a pluralistic society"

and in Sections 3 and 4 where the curricula and programs are required to be complied with in all schools.

It is the position of this article that the proposal of the Reverend Pastor Sobrepeña is violative of the constitutional guarantee of religious freedom and, therefore, unconstitutional.

The guarantee of religious freedom in our jurisdiction is found in Article III, Section 1, clause 7, which says:

“No law shall be made respecting an establishment of religion, or prohibiting the free exercise thereof, and the free exercise and enjoyment of religious freedom and worship, without discrimination or preference, shall forever be allowed.”

As understood by constitutional lawyers the guarantee involves two fundamental aspects: first, the separation of Church and State and, second, freedom of belief, which freedom, however, is subject to the regulations of the public order in the field of external activity (L. Tañada & E. M. Fernando, *Constitution of the Philippines*, 4th ed., Vol. I, pages 267-8). Apologists with an ax to grind against the Catholic Church in this country see in the principle of separation of Church and State an express disavowal of the claims of the Church to religious primacy. While indeed there is a disavowal, the disavowal is not positive but negative. Enlarging upon this little-noticed distinction it means that, under the principle of separation, all religions are treated equally by the State, not because it has *judged* them all to be objectively and equally true, but because it precisely *lacks* the capacity for making such judgment. Thus it has been well said:

“It is not within the competence of the Government to inquire into the truth or validity of a religious doctrine. This is the holding in the American case of *United States vs. Ballard* [322 US 78]. Its reasoning is likewise applicable to the Philippines” (L. Tañada & E. M. Fernando, *op. cit.*, Vol. I, page 284).

Because the State is radically incompetent to determine the truth or validity of any religious doctrine, it logically follows that it should not prohibit the free exercise and enjoyment of religion. The extent of this latter right is that it “—forestalls compulsion by law of the acceptance of any creed or the practice of any form of worship, and conversely it safeguards the free exercise of the chosen form of religion. But the ‘free

exercise thereof' does not embrace actions which are 'in violation of social duties or subversive of good order' " (Edward S. Corwin, *The Constitution and What It Means Today*, 12th ed., page 194). Parenthetically, it is interesting to note the substantive parallel between this legal conception of religious freedom and that recently declared by the 2nd Vatican Council:

"This Vatican Synod declares that the human person has a right to religious freedom. This freedom means that all men are to be immune from coercion on the part of individuals or of social groups and of any human power, in such wise that in matters religious no one is to be forced to act in a manner contrary to his own beliefs. Nor is anyone to be restrained from acting in accordance with his own beliefs, whether privately or publicly, whether alone or in association with others, within due limits" (W. M. Abbott, *The Documents of Vatican II: Declaration on Religious Freedom*, pp. 678-9, Guild Press, N.Y., 1966).

From the title of the proposal of the Reverend pastor Sobrepeña it is quite explicit that he intends it to be an implementation of Article XIV, Section 5 of the Constitution. But if his diatribe against optional religious instruction is recalled, his proposal cannot escape the suspicion that its deeper import is to undermine it.

Viewed solely in relation to that which it is supposed to implement, his proposal has all the marks of a passable bill. Unfortunately its terms are so inflexible as to override the guarantee of religious freedom under Article III, Section 1, clause 7. It must be noted that this guarantee involves not only the freedom to believe but also to disbelieve. Adverting now to the proposal it will be remembered that the curricula of studies and programs of activities to be formulated by the Board shall be based upon "broad religious principles in all schools". So far so good as regards pupils with religious persuasions. But what about those who either do not have any or who professedly disclaim all religion? To require them to attend a course of study "based on broad religious principles" would, quoting Corwin, amount to "compulsion by law of the acceptance of any creed". It is immaterial that the curricula they are compelled to take resulted from the broadest possible compromise of religious principles; what matters is the title of religion that remains in them.

The idea of formulating a common core of religious belief and doling it out as part of the regular course of instruction in public schools is not new. For a time it was debated in the United States. Here is the finding of the American Council of Education in 1953:

“Even if agreement could be reached among the religiously minded on a ‘common core’ or set of basic propositions common to and acceptable to Roman Catholics, Protestants and Jews, there would remain the non-religious in the community who would maintain that their rights were violated by any attempt to inculcate general propositions embodying religious beliefs” (H. Ehlers & G. C. Lee, *Crucial Issues in Education*, Rev. Ed., 1963, page 107).

Exactly the same observation will support a plea of unconstitutionality in our jurisdiction.

From a distinctly Catholic point of view the proposal suffers from the same constitutional disability of violating religious freedom. On the supposition that the Catholic Church refuses or forbids any of its representatives to join such body for the formulation of a common core of teaching based on “broad religious principles” and on the further supposition that the Board decides to go ahead anyway, the net effect will be the imposition of curricula of studies and programs of activities breathing “broad religious principles” upon tens of thousands of Catholic pupils and students. May not a Catholic then object that he is being required to study a religion freakishly different from that which he professes? Regarded in this not unlikely context he is perfectly within his constitutional rights if he invokes his right to dissent and thus break the compulsion imposed by the Board.

Whatever is said of optional religious instruction as it is at present provided by law and practiced in public schools the fact is it is so much more preferable to the proposal of Reverend pastor Sobrepeña. On the negative side it does not violate the religious conscience; on the positive side it has at least the merit of respecting and safeguarding the integrity of any given religion.

The Brothers Of The Christian Schools In The Philippines

BROTHER ANDREW GONZALEZ, F.S.C.
DE LA SALLE COLLEGE
MANILA, PHILIPPINES

The Christian Brother is a consecrated layman bearing witness to Christ among youth and obeying Christ's mandate of preaching the gospel to all nations. He is an extension of Christ in time and in space through the apostolate of Christian education.

Like his fellow layman, the Christian Brother looks on the world as it evolves towards the parousia as his field of activity. His work is truly terrestrial, the *consecratio mundi*, for his métier has to do with earthly realities, the preservation, transmission and advancement of knowledge, all secular knowledge, preserving the autonomy of each discipline and yet illumining and complementing each by the light of revelation. He preaches the word of God not in the context of liturgical worship but in the precincts of an ordinary classroom.

His role as educator has to do with youth, for preparing man in his role of offering the world to Christ and restoring all things in Christ.

To commit himself more fully to this work of education and to Christ, with the sanction of the Church, the Christian Brother binds himself to his work, to his apostolate, by the religious vows of poverty, chastity and obedience.

Unlike his fellow member in the Mystical Body, the priest, he shares by deliberate choice not in the hierarchic priesthood of Christ

by Holy Orders, but like his fellow layman, in the priesthood of the faithful, offering himself and his work in the worship of the Church as a member of the People of God.

As a religious, he shares with the religious priest and religious sister the self-same commitment to Christ through the vows of religion and realizes his commitment to Christ in the day to day work of Christian education in the classroom and in the school.

With the advent of the American Regime in the Philippines, the then Archbishop of Manila, J. J. Harty, saw the need for an American-type school using English as a medium of instruction to cater to the needs of the new society soon to emerge, but at the same time Christian in its orientation and philosophy.

His own acquaintance with the Christian Brothers and their apostolic work in education led him to appeal to the Holy Father, Pope St. Pius X, and the Superior General of the Brothers of the Christian Schools, Brother Gabriel-Marie, to open such a Christian school.

The new school opened on June 16, 1911 on Nozaleda Street, now General Luna, in Paco, with nine Brothers on the faculty and was called De La Salle College, after the founder of the Christian Brothers, Saint John Baptist De La Salle, who in 1681 pioneered in the field of Christian Education through the organization of a non-clerical group of school masters who were to run Christian schools for the poor and the working class.

In 1917, the Superintendent of Private Schools, M. H. O'Malley, authorized the college to confer the degree of Bachelor of Arts. A non-degree course in the commercial sciences was likewise initiated|

An addition of students and the need for expanded playing facilities made transfer to the present site of the College on Taft Avenue necessary in 1921.

In 1930, authorization was granted by the Department of Education to confer the degrees of Bachelor of Science and Master of Science in Education. The commercial course was developed into a full-three-year program culminating in the degree, Bachelor of Science in Commerce.

The Japanese Occupation and the consequent use of the college building for military purposes necessitated the transfer of grade school and high school classes to St. Scholastica's College for a while.

The end of the war likewise took its toll: On February 12, 1945, sixteen Brothers were brutally massacred, together with friends of the school who had taken refuge in De La Salle College during the days of the liberation. Other Brothers were confined in the concentration camp in Los Baños.

Soon after the war, in 1945, the school began the slow process of reconstruction. Badly damaged buildings were repaired, the Bachelor of Science in Commerce program was expanded into a four-year course, and in line with the industrial needs of the country, the School of Engineering was started.

In 1954, the Brothers in the Philippines were constituted into an auxiliary district attached to the Province of California. A novitiate in Baguio was opened in 1952 to train Filipino Brothers to join the ranks of the Brothers in their apostolate of education. The novitiate was subsequently moved to Green Hills in Mandaluyong and is presently temporarily housed in the novitiate grounds of the Jesuit Fathers in Novaliches.

The demands of the apostolate and the repeated requests of the alumni moved the Brothers to open a new foundation in the South, in Bacolod Negros Occidental. In 1952, La Salle College in Bacolod was begun with a grade school, expanding later to a high school and a small college; the present enrollment of La Salle College in Bacolod exceeds 1,400.

In line with the avowed purpose of the Brothers' apostolate as primarily one for the poor and the working class, the original purpose for which Saint John Baptist de La Salle organized the first group of non-clerical masters, the Brother William Memorial Free School was opened on Taft Avenue for needy students, in 1952. A desire to expand the Brothers' catechetical work in the public schools moved the Brothers to substitute in lieu of the free school a catechetical program under Brother Andelino Manuel with a trained group of lay catechists

teaching religion full time in public and Catholic schools of the city; the corps of catechists presently numbers more than fifty and teaches catechism to more than 50,000 students.

With the same end in mind of opening schools for the less affluent, the Immaculate Conception School was opened at Barrio Villamonte, in Bacolod, with the cooperation of the YLAC of Bacolod City. Later, the Saint Joseph High School was established on an adjacent site. Presently, the two schools have a combined enrollment of 1,348.

Repeated requests from farmers in Negros and Capiz to establish La Salle-directed grade schools for children of workers in the farms led the Brothers to cooperate in the establishment of farm schools in Capiz, Silay, and Cadiz. The schools, six of them, are under the supervision of a Brother who moves from one school to another during the week to supervise the schools and to conduct teacher-training workshops.

Another supervised school, established in 1965, is the Don Andres Soriano Memorial School, in Lutopan, Cebu, for the children of the employees of the Atlas Mining Development Company. Earlier, at the request of the Esso Refinery in Limay, Bataan, a school for employees was opened under the supervision of the staff of La Salle Green Hills in Mandaluyong.

The work of catechetics takes another form in the work of Brother Gabriel Poore in prisons, first in Bacolod, at the provincial jail, and later at Muntinlupa and Fort Bonifacio. Brother Gabriel works with prisoner catechists who teach in six different dialects to inmates in these prisons.

In 1958, the Brothers opened another foundation, this time in Mindanao, La Salle Academy in Iligan, taking over a school run by the Columbian Fathers. New property was acquired and buildings erected on the outskirts of the city. The school, an intermediate grade school and a complete high school, has an enrollment of 545.

Meanwhile, to accede to the many demands for admission into grade school on Taft Avenue, La Salle Green Hills was established in 1952.

Presetn facilities envision a grade school of 1,400 and a central high school for the Manila area, for graduates of the Green Hills grade school and the Taft Avenue grade school, with a capacity of 1,600. At present, the enrollment is 2,387.

Further expansion in 1962 came in the form of constructing and opening another high school in Lipa. The high school at present has an enrollment of 621.

Presently, the Brothers' apostolate of the school is exercised in Luzon, Visayas, and Mindanao. With firm faith and trust in Providence, the Brothers look to the future establishment of La Salle schools and La Salle-supervised schools not only at key points but in every major city of the Philippines.

For such a dream to be a reality, the recruitment and training of Filipino Brothers has become a major task. In 1960, besides the novitiate and scholasticate, where the Brother take the Bachelor of Arts degree and the professional degree Bachelor of Science in Education, a juniorate was established for high school students interested in the vocation of the Brothers. The juniorate is at present in Green Hills, the scholasticate on the Taft Avenue campus.

Statistics of the personnel of the De La Salle Brothers in the Philippines as of July 1966 include 90 Brothers with vows, 19 of whom are scholastics. Of the seventy-one Brothers actually teaching or in administration, 10 novices, and 30 juniors.. The Brothers operate two colleges, one in Bacolod and one in Manila; six high schools, in Manila, Mandaluyong, Bacolod, Villamonte and Iligan; sponsor a catechetical program in the City of Manila that reaches more than 50,000 students and a program in Muntinglupa; supervise the Andres Soriano Memorial School in Lutopan, Cebu, the Esso Refinery School in Limay, Bataan, and six farm schools in Capiz and Negros.

The name De La Salle has become associated with quality Christian Education. In their commitment to the progress of the Church in the Philippines and for the socio-economic progress of the country, the Brothers have envisaged for themselves the training of leaders in business, industry and education through their system of schools, aiming towards a suitable education both liberal and Christian.

You and Your Profession

GUILLERMO TEJÓN, O.P.

In the Cursillo you had time to think about yourself and your life. And you made plans for the future. Some of those plans affected things with which you had been connected for many years. Important among them was your profession.

Perhaps in the fervour of those unforgettable Cursillo days you entertained the idea of abandoning your profession and devoting your whole life to the pursuance of that wonderful apostolic vocation which you had just discovered in yourself. If you don't have to worry about your livelihood, if your family is well provided for, if it does not go against any of your duties or obligations, in other words, if you really can and still want to do it... go ahead. God and the church need fully dedicated lay apostles.

But here I am speaking to you, the average cursillista, who have to earn a living, take care of a family, who cannot live without a job... And I am asking you not to think of abandoning your profession. Of course, there is one exception: if you cannot practice your profession without sin, then you know that it is God's wish that you look for another one.

You don't have to wear a cassock to be a saint. As a matter of fact, priests are now getting rid of their cassocks. Cursillistas are saints in polo shirt, barong tagalog, coat and tie... Saints are those who live in a state of grace...

The Cursillo helped you to view your profession in a new light and against a new background. Before your Cursillo all you cared for and sought in your profession was success, wealth, social prominence; and quite possibly, in your eagerness to attain all this you forgot that you had a soul . . . In the Cursillo you found out that there is something else in life. Now you still run after those things; but you do not stop there, you fly higher . . . to God. You refer your success to Him, and use your profession to make Him known to your brothers. You should be grateful to the Cursillo for having aroused in you this greater sense of responsibility.

Perhaps you think that your choice of profession was a mere coincidence, the idea of your parents, a whim of fate . . . And perhaps it was, as far as you can see. But it was not, as far as God was concerned. He wanted you in that profession. Your profession is part of Divine Providence. In God's plan for the world and for man nothing is left to fate or coincidence. He wanted you in that profession, not just for the sake of it, but for a very definite and important purpose. He wanted you there so that you can sanctify yourself, sanctify your profession and realize your apostolic vocation . . . Your profession is an instrument of sanctification placed in your hands by God. He expects you to use it wisely.

Sanctify yourself in your profession! . . . If you are an architect, in the last judgement God will not ask you how you fulfilled your duties as a carpenter, or as a photographer . . . He will have a series of questions waiting for you. The title of such a questionnaire could be *You and Your Profession*. Think of it as of another team reunion—this time with Christ—; and make sure that your answer to all the questions is: "fulfilled."

God does not want you to abandon your profession; but He certainly expects you to correct whatever has been wrong with it in the past . . . Are you a businessman?—From now on, charge just prices . . . A policeman?—Forget about bribes . . .

You are not asked to close your law office; but to be a better lawyer. You are not required to give up your medical practice; only to make sure that it adjusts to the principles of christian ethics . . . If you

are a clerk, be a good one. If you are a janitor, be the best in the world...

Duty before devotion! ... This is a matter of common sense. But the trouble with common sense is that it is not as common as it should be. Its principles and maxims, although accepted by everybody, are often forgotten ... Before you went to the Cursillo you strongly disapproved of those who, in your opinion, spent too much time in church and too little on their jobs, who insisted on praying while they were supposed to work ... Are you imitating them now? ... There are complaints from schools about some faculty members who apparently once in a while *disappear* for several days ... to work in the Cursillo Movement. No permission asked, no substitute found, no class given ... Do you think that God will bless that kind of work? ... —If you are tempted to do the same, please remember that your duty, if properly directed to God, is prayer; and that it is more acceptable to Him than any apostolic action—even the giving of Cursillos—at the wrong time. What you call apostolic action might be called something else by God ...

The fact that some cursillistas do not seem to understand the meaning of “duty before devotion” is inducing some people to develop an anti-Cursillo attitude. They sound a little sarcastic when they ask if cursillistas are taught to forget their duties. This, to say the least, is a pity because cursillistas should be the first to look after the good name of their Movement. How do they expect to bring others to Christ through the Cursillo if the Cursillo is discredited in the eyes of the public? ...

You are a cursillista twenty-four hours a day, not only when you are in church or when you attend an ultreya; and you are an apostle for the same length of time ... —Nobody is going to believe that you are a good cursillista if you are a partial judge, an unreliable government employee, and unfaithful accountant, a dishonest labourer ...

Sanctifying your profession! ... —In the world there are many kinds of professions. All of them are necessary. No man can take care of all his needs and of the needs of the society in which he lives. Actually it can be said that profession is mankind. If all professions were sanctified the world would soon be sanctified ...

Don't you see how atheism, communism and many other unwanted

isms are trying to influence and control professions?... How about Christianity?...

Isn't there in your profession anybody who thinks that religion is not for intellectuals, but only for the ignorant masses? —You have to prove to him that there is no quarrel between faith and reason...

To be Christ's witness! ... In your profession, in your work, in your life ... You left the Cursillo House eager to give testimony for Christ. Don't be in a hurry! Many occasions will come your way; and some of them will make your heart bleed ... When that happens, remember that meditation, *The Three Glances of Christ*. Whom are you going to imitate in your answer: the young man who was too attached to his earthly possessions, Judas, or Saint Peter? ...

When they learned that you were going to make the Cursillo some of your fellow professionals smiled and talked among themselves ... Perhaps they even told you in plain words what they thought of the idea: "you will become a fanatic, an effeminate man, a sacristan; some priest finally trapped you" ... When you came back, they greeted you with unkind remarks ... And all the time they are watching you ... to see if, instead of working, you pray; if you have lost your happiness, your laughter ... Do not waste time getting into useless arguments with them. Let your behaviour prove to them that they are wrong. Show them that you can be a better professional than they are—and that you were before the Cursillo—and still be a good christian; that you are a bigger man than they are while being a child of God ... —God's grace does not destroy our human nature; it purifies and improves it.

At the entrance of your office there is a plastic sign that tells visitors your name, your profession and the fact that you are a cursillista ... I know that you are proud of being a cursillista and want everybody to know about it. I also know that when you put up that sign you had the best intention in the world ... However, not everybody knows that. You are liable to be misunderstood. To some people this may look like cheap propaganda ... And I doubt if the whole thing is going to do any good to the Cursillo Movement. As a cursillista you are supposed to sanctify your profession, not to commercialize the Cursillo. The purpose of the Cursillo is to help you gain grace and merit in the

eyes of God, advance in holiness and secure eternal happiness in heaven. It is not a business or publicity gimmick! . . .

The idea is not to go around telling everybody that you are a cursillista; but rather to let others see that you behave like one. Go about your professional duties in such a way that whoever sees you will say: "here is a good christian, here is a good cursillista" . . . — "Jesus saw Nathanael coming to him, and said of him, "Behold a true Israelite in whom there is no guile!" (*John*, 1, 47). What does Christ say of you when He watches you walking through life? . . .

You want everybody in your profession to become a cursillista. And you insist: let us have a cursillo for politicians, for military men, for university professors . . . I admire your enthusiasm; and, believe me, I do hate to have to disappoint you; but the truth is that there is no such thing as a cursillo for politicians, a cursillo for military men, a cursillo for university professors. There are no "professional" cursillos.—The Cursillo wants to make us understand that we are all children of God, that before Him we are all the same; it intends to turn into a beautiful reality the idea of a universal christian brotherhood . . . Don't you think that some christians would not be wasting any time if they thought about this once in a while? . . .

There are no social classes in the Cursillo; as there are no social classes in the eyes of God, except the various degrees of holiness. That uneducated cursillista . . . is your brother and as much of an apostle as you are. And he should be given the same opportunity as anybody else to become a leader in the Cursillo Movement. An illiterate farmer can be a very good cursillista and make an excellent rollista.

I have seen them together, men of various trades, professions and walks of life: engineers and coal-miners, industrialists and farmers, big businessmen and small retailers, mechanics and school teachers, scientists and truck drivers . . . in the same rollo room, in the same decuria, at the same dining table, on the same bench in the chapel . . . And what a wonderful sight it was! It was christianity in action! . . .

And you will be surprised: some of the best summaries of rollos, some of the most meaningful drawings came from people whom before your Cursillo you would probably have despised, or at least, considered

incapable of understanding anything about it. Very often simple unsophisticated souls, when coming into contact with the beauty of nature or of the supernatural, react in marvellous ways. Remember the Apostles . . .

I know that sometimes language barriers make this combination difficult. But at least we should try to keep it in mind and put it into practice as far as it can be done. We have to if we are cursillistas, because that is the spirit of the Cursillo. That is also the spirit of the Gospel.

"But the Cursillo is particularly suited to my profession" . . . —That is what the other professions say. And, on a wider scale, that is what many countries say . . . Actually the Cursillo has been found to be most valuable in many countries and professions . . .

Realize your apostolic vocation! . . . —Your profession brings you into contact with many people. It is a vast mission field that stretches out before your eyes like a challenge . . . Won't you, who wear on your lapel the cross of the knights of St. James, prove equal to the task and take up the glove? . . . Do so, and then you will in your own right be counted among the knights of Christ, be one of "these valiant men of the golden cross".

"Don't allow your profession to be an occasion of sin for others. Are you a hotel manager?—Make sure that what you are running is just that, a hotel . . .

Probably this will mean an economic loss for you. But that should not deter you from the fulfillment of your duty. Are you going to sell Christ for a few pesos, you who so energetically condemn Juda's treachery everytime you hear about it? . . . Remember that those who give up worldly things for Christ "shall receive a hundredfold, and shall possess life everlasting" (*Matt.*, 19, 29). Besides, "what does it profit a man, if he gains the whole world, but suffer the loss of his own soul?" (*Matt.*, 16, 26).

You are an intellectual. As such you have a greater responsibility. You were given more talents; you have to answer for more. Since you know better, you are expected to teach and guide others.

As an intellectual you are consecrated to truth. Now that you have found it, help others find it too.

The strong emotion felt and lived in the Cursillo fades away soon. It has to give way to solid intellectual conviction. Most cursillistas need further study of and instruction in their religion. You, who perhaps are teaching religion in a catholic school, have there a fertile field. Or maybe you are teaching other subjects. In that case I am not asking you to turn your classes into lectures on religion. That would be against the "duty before devotion" principle. But you should not forget that even technical subjects are capable of christian or atheistic interpretations...

Your profession makes you an influential man in society. Remember your friend, I mean your friend Christ. Use your influence to advance His cause in the world.... —You are a newspaperman, a publisher... What reading material are you offering to the public? —A movie producer... Do your films give any importance to the moral and supernatural values of man and life? —Do you work in radio and television? —Imagine once in a while that Christ is watching, or listening to, your programs. He actually is, through the eyes and ears of your brothers...

Your profession offers you many opportunities to practice charity. You are a physician, and there are indigent patients; you are a lawyer, and you have poor clients; you are a storeowner, and there are people who cannot pay cash; you are a politician, and there are destitute constituents who need your help... They are not the poor, the indigent, the unfortunate...; they are Christ! "Amen I say to you, as long as you did it for one of these, the least of my brethren, you did it for me" (*Matt.*, 25, 40). What a shame for a cursillista if he is told at the end: "I was hungry, and you did not give me to eat; I was thirsty, and you gave me no drink; I was a stranger, and you did not take me in; naked, and you did not clothe me; sick, and in prison, and you did not visit me!... (*Matt.*, 25, 42-3).

Sanctify yourself, sanctify your profession and realize your apostolic vacation!... Are you asking for a concrete example of how these three things can be combined? —Let us suppose that you are a doctor of medicine. You yourself say often that your work is similar to that of the

priest. Your patients are the suffering members of the mystical body of Christ. Love them all as children of God and as brothers and sisters of Christ; all of them, the rich and the poor; those who can pay for your services, and those who cannot. Whatever you do for them, do it for the love of God. —When you do something for a patient, and in return he shows ingratitude and anger, think of how ungrateful you have been to Christ. You will never do for anybody as much as Christ did for you. Your patient's ill temper gives you an opportunity to purify your intention and practice humility. —Don't forget that your patient has a soul; and that it is more important than his body. Perhaps he has to be reminded of this; perhaps he needs the services of a priest. Your advice might open his eyes. If you cannot save the body, try at least to save the soul. If no priest is available, you can surely teach a dying man how to make a perfect act of contrition, can't you? —Babies in danger of death should be baptized. Do you know how to administer an emergency baptism? —What is your answer when a patient asks to be prescribed an unethical treatment? And what is your answer when a fellow physician invites you to help perform an immoral surgical operation? Are you afraid to speak up in defence of the truth in medical scientific meetings and conventions?...

Of course, not everybody is a physician. But if you give it a little thought you will realize that, whatever your profession is, you will often find yourself in similar circumstances and opportunities. The use you make of them is your own personal concern... and responsibility.

Church Reinvigorated in Yugoslavia

Signs of renewed vigour in the Catholic Church in Yugoslavia since the agreement establishing quasi-diplomatic relations between Yugoslavian government and the Holy See have been cited by the German Catholic news agency, KNA.

Areas described as showing a promising renewal are the seminaries and the Catholic press. Last year, KNA reports, 150 seminarians trained in Yugoslavia were ordained to the priesthood. Previously many young seminarians were sent to Germany, France, Belgium, Austria, and Italy for their studies.

The Zagreb diocesan fortnightly, *Glas Konzilia*, now has a cir-

culation of 250,000, *Mail Koncil*, a paper for youth, reported a circulation of 100,000.

As another indication of Catholic progress, KNA reports concern in the Croatian Communist party over what it calls "the increasing influence of Catholic bishops and priests" since the Vatican-Yugoslavia accord. The central committee of the party warned that the Catholic Church must not be allowed to get too strong in the political field.

The warning was seen as a comment on an article by Cardinal Šeper of Zagreb in which the cardinal declared that the Catholic Church must have more latitude for carrying out its mission in Yugoslavia.

Resist Abortion Law Changes

Cardinal Cushing Appeals to All Religious Leaders. Cardinal Cushing of Boston has asked "religious leaders of whatever persuasion to speak out clearly and emphatically" against proposals

being made throughout the United States to loosen the state abortion laws.

The Cardinal's appeal, published as a front-page statement in the February 11 issue of the *The Pilot*,

the Boston archdiocesan newspaper, was released to the general press on February 10.

"I have viewed with ever-increasing alarm the efforts currently being made in various parts of the country either to repeal or to render ineffective by crippling amendments the laws condemning the crime of abortion," he wrote.

"Abortion—the deliberate procuring of the miscarriage of a woman—is murder," he said. "A human life comes from God Himself and is inviolable. This has been recognized in every code of morality worthy of the name and in the civil laws of every civilized organized society.

"The principle of the inviolability of human life which is at stake admits of no compromise. Those who would destroy or weaken the

laws of our several states condemning abortion are flying in the face God's law and those moral standards which from time immemorial have been recognized by the conscience of the community. This is true regardless of the language in which the proponents of change may couch their efforts.

"It cannot be emphasized too strongly that the issue which is involved here is not a matter of mere public judgment. It goes far deeper than that, involving as it does, the Commandment of God, 'Thou Shalt Not Kill.' It would be unthinkable that organized society in this land which has been so abundantly favoured by Almighty God, would countenance the killing of an innocent unborn child, in direct violation of His Commandment."

Abortion May Lead to Euthanasia

Cardinal Heenan of Westminster, leader of the English bishops, told a large meeting of Catholic doctors here that an abortion bill now before Parliament will eventually, if passed, lead to euthanasia.

"You know that it is being put about that the only real opponents of this bill are the Roman Cath-

olics and you and I know this is quite untrue," he said. "Because our non-Catholic friends, mainly in the medical profession, are aghast that this bill should go through, they have founded a Society for the Protection of the Unborn Child and have excluded any Catholic from the executive committee.

"They have done this so that no one in Parliament will believe that this is some religious scruple peculiar only to Catholic citizens.

"If this bill were to pass in its present form it would be only the first step towards euthanasia.

"There are many already in this country who have given up any belief in religion and who are anxious that euthanasia should appear on the statutes book.

"Those of you who know parents with handicapped children know how they feel about their children and with what horror they regard the possibility that their aged parents and the incurable sick should be destroyed.

"But once we abandon the doctrine of the sanctity of life there

is no reason why we should not uphold euthanasia."

The Cardinal was welcomed typically by the singing Welsh when he arrived in Cardiff on Monday for a four-day visit to Welsh. Thousands in the street outside St. David's Cathedral broke into "Faith of Our Fathers" as he came out to greet them after Mass. They pressed round him shaking his hand and kissing his ring.

Cardinal Heenan, on the first visit by a cardinal to Wales since before World War II, had praised Welsh Catholics in his address in the cathedral as "wonderful proof that the Church of God was not falling apart."

On Celibacy: English Bishops Discuss Celibacy

Cardinal Heenan describes Headlines on 'Defecting' Clergy as Compliment to Church. Cardinal Heenan of Westminster in an article written for the *Daily Express* said that the fact that a defecting priest makes front-page headlines is in itself a compliment to the Church.

"It shows how incorrupt the Church is today, whatever it may have been in the past," and is "a

tremendous tribute to the standard of morality in the Catholic Church... People do not realize to what an extent a Catholic priest dedicates himself completely," he said.

"The sacrifice he makes is intended to free him from giving his whole affection to any one person so that he may be enabled to concentrate on love of God and of all men for God's sake. When

he takes these vows he becomes untrammelled and uninhibited in his religious life and his behaviour. These vows of chastity are not a form of inhuman self-torture as people sometimes think."

The article put forward the Cardinal's views on the question of whether or not Catholic priests should marry.

Four English priest have given up the priesthood here in less than three months, and a fifth has been censored for his writing.

Much publicity has been given in the secular press to the four who have quit—one of them with the permission of the Church. The case of Father Charles Davis highly regarded theologian in his mid-40s, has received sensational treatment.

One of them, Father Arnold McMahon, a 27-year-old Divine Word missionary who left to get married, told the press that celibacy is a constant topic of conversation among the clergy here.

"Many felt there should be this freedom to marry," he said.

Charles Davis has said that he feels that Father McMahon was in "a weak position" to make the general protest he did in the press about the rights of priests to marry. "He was a Religious, not a diocesan priest, joining a religious order includes a direct acceptance

of celibacy in a way that the diocesan priesthood does not."

Archbishop George P. Dwyer of Birmingham has issued a special pastoral on the subject of clerical celibacy.

The pastoral said in part: "The celibacy of the clergy is a high and difficult ideal. It can only be achieved by the grace of God. But God does give His grace, and the overwhelming majority of priests show in their lives that it is possible to live without the consolation of a wife and children and yet be happy men."

The archbishop said he was writing "because I know you have been saddened" by news of priests who had given up their priesthood. "I want to ask you to pray for them. The Church sets a high ideal when it decides that priests should not marry. It does this so that the priest shall be prepared to give all his love and all his service to God and God's people."

Upheaval always followed a general council of the Church, he went on. "There are many changes in the ways of worship and in the ways of thinking, it needs deep consideration and patience to be sure the new ways do not deny the old. We must be charitable in judging those who fail in their faith, but we must not be misled."

The Shoemaker and the Pill

Six Catholic gynecologists recently passed an informal evening with several priests, discussing points of marriage morality. Areas of disagreement cropped up, but one point was the subject of unanimous accord: clergymen should desist from recommending "the pill" to women. The doctors' respect for the priesthood was evident, but they keenly resented the readiness of some priests to slip the M.D.'s white coat on over their cassocks.

"Too many Catholic women come into my office," began one, "and tell me that Father So-and-So approved the pill for them. Some priests fail to remember that no moral solution can be proposed in abstraction from medical evaluation."

Said another: "Don't priests, educated men, realize that a therapeutic drug can also be very dangerous? There is still the fifth commandment. Suppose I prescribed anti-ovulants for every woman patient-penitent whose confessor has placed his O.K. on it. Just who is going to accept responsibility for the consequences?"

Added a third: "I'm wondering what a confessor would say if a penitent at the end of a confession (of whatever sin) should sweetly inform him: 'My family physician knows about this, for I've talked it over with him. He said that you should give me five Hail Marys for my penance.' Priests don't swear, but if they did, he'd cuss me out roundly for not minding my own business... excuse me, my own practice. Well, this 'business minding' bit is a two-edged sword."

Said still another: "In the absence of a genuine pathological condition warranting it, how can a conscientious Catholic doctor prescribe the pill? Is there, in these cases, a probable opinion to justify my giving a drug which is out-and-out contraceptive — and perhaps abortive or sterilizing? Must not a theological opinion involving medicine take into account medical facts?"

He glanced down at his cordovan loafers and murmured a few words. They sounded vaguely like: "Shoemaker, go no farther than your last."

PASTORAL SECTION

HOMILETICS

III SUNDAY AFTER PENTECOST (June 3)

THE SINFUL CHURCH

A non-Catholic was being taught about the Catholic religion by his parish priest. When they came to the article: "I believe in the Holy Catholic Church", the non-Catholic objected: "Father, you are teaching me that your Church is holy. You've just told me that the members make the Church. But then many of your Catholics, to be frank, are obviously sinful. How is this? A Holy Church . . . the Church of sinners!"

The Sinful Church

The parable of the lost sheep is the key to this problem of the Holy Church and the Sinful Church. We cannot deny that in the Church which we call Holy, there are many who are unholy, many who are symbolized by the lost sheep and the lost coin. We understand sin in relation to the sinner. When we enumerate the capital sins, we instinctively think of persons who committed them.

Many that are of our Church are actually sinners. I do not like to belabor what is obvious. But I do want to point out that the Church does not dispossess them just because they are sinners. Sinners really and truly still belong to the Church in much the same way as the "black sheep" belong to his parents despite his disobedience, infidelity and ingratitude.

We are not surprised to find a "black sheep" in the family. We must not be surprised to find sinners in the Church. Did not our Lord Himself compare the Kingdom of Heaven to a net which draws in from the sea both good and bad fish? Did not our Lord say that at the wedding-banquet some will sit down who have not on a wedding garment? There

will be some who will not have enough oil in their lamps, like the five foolish virgins.

The Purpose of the Church

Those who are scandalized to find sinners in the Church have completely failed to understand the mission of Christ and hence, too, the mission of the Church. In the parable we see the shepherd leave the ninety-nine in order to look for the lost sheep. The woman sweeps the whole house to look for the lost coin. The message is clear: Christ had not come to call the just, but to call sinners (Mt. 9, 13), "to seek and to save that which was lost" (Lk. 19, 10), "not to judge the world but to save the world" (Jo. 12, 47).

Christ accomplishes today this redemptive mission in and through the Church. This mission of the Church to produce saints from sinners, together with her vital union with Christ and the Spirit of Christ, marks her with holiness, despite the innumerable manifestations of sinfulness on the part of many of her members. She is holy in her doctrine, in her liturgy, in her sacraments and in many of her members. And if holiness will be given to us, it will still be given to us in and through the Church.

Repentant Church

If the Church is sinful, it is because we are sinful. If the Church is wounded, it is because we are wounded. It is not good to pass the blame on others when we could have easily and rightly blamed ourselves. We are the lost sheep. But what does the lost sheep signify? It stands for the repentant sinner, over whose repentance "there will be joy among the angels of God." The Church of sinners... yes, but the repentant sinners, we hope. That is what we pray the Church to be.

IV SUNDAY AFTER PENTECOST (June 11)

PAIN: LIFE'S IMMOVABLE

(Rom. 8, 18-23) God has so much more in store for us than we are now seeing. This seems to be the message of St. Paul in today's Epistle.

"I reckon that the sufferings of the present time are not worthy to be compared with the glory to come that will be revealed in us."

The Sufferings of the Present

In spite of our efforts to remove pain, to escape from pain, to conquer pain, we still get a share of it. It follows us from our cradle to our grave. It is one of life's immovables. A sore thumb, a headache, clothes to mend, dishes to prepare, children to dress up for school, "baon" to prepare, coffee without sugar, water bills and light bills, the muddy shoes on the newly scrubbed floor, etc.

Many of us see only these. We are too involved with only what we here and now experience. And what is worse is that we dramatize them too much. A little spark: and we say it's a conflagration. A drop of water: and we make it a flood.

The future ahead

We must also learn to look to the future. The words of our Lord must console us. "The sufferings of this world," He assures us, "are nothing compared with the glory of the next." The whole world may presently be groaning in subjection to corruption, change and death, as a consequence of sin. But that is only for the present. What about the future? St. Peter tells us that "there will be a new heaven and a new earth" (2 Pt. 3, 13).

This is something which we can look forward to. This is not an imaginary pie in the sky. Even here below we do sometimes experience something of this new heaven and new earth. The sore thumb heals. The headache vanishes. The clothes are now neatly folded. The dishes have been prepared. The children are now in school. There is just enough sugar in the coffee. The bills have been paid. . . You are amazed. You thank God. This is not yet the new heaven Peter is telling us, but just a very humble and imperfect foretaste of it, as a reward for our patience. "No eye has seen, no ear has heard, no human heart conceived, what God has prepared for those who love Him" (I Cor. 2, 9).

Launch out into the deep

Suffering and disappointment can so discourage us that we are afraid to "launch out into the deep" (cf. Gospel). We stay in one

shallow spot of the vast ocean and say "There is no fish in the ocean." Let's move into the middle of the ocean. "Launch out into the deep." This is Christ's challenge to us who are easily dismayed by present trials. "Launch out into the deep." Let us commit ourselves to the providence of God.

Years ago King George of England sent a New Year's message to his friends. At the end of his greeting he wrote: "I said to a man who stood at the gate of the years, 'Give me a light that I may tread safely into the unknown,' and he replied, 'Go out into the darkness and put your hand into the hand of God. That shall be to you better than a light and safer than a known way!'"

This is the whole Christian meaning of suffering. Unknown and unseen, God is there, still at work.

V SUNDAY AFTER PENTECOST (June 18)

THE LAW OF FORGIVENESS

Four shirts for the prisoners

Here is a story we recently read from a book. The year Belgium was liberated from the Nazi a Lenten preacher chose charity as his subject. Just before he preached, a fellow priest approached him: "You know I'm a chaplain at the military prison. There are some Nazi officers there who are badly in need of clothes. Since you are preaching on charity, I thought you might ask if someone from your audience would be willing to give them some clothes."

In his sermon, therefore, the preacher passed the appeal to his congregation with this words: "You will probably think: these men have done us wrong. I simply recall to you the words of our Lord: If you are my disciples, you will do good even to those who do you wrong."

Soon the first bundles arrived. In one of them were four shirts along with a letter which read:

"Dear Father, I am a poor woman. I had two sons. The elder was killed in the war. The other was arrested by the Gestapo and taken to prison. He died there of suffering and cold.

"I have kept these four shirts as relics of my poor boy. But yesterday I heard your sermon, I heard your appeal and the words from the Gospel with which you closed.

"So this morning I'm sending you these four shirts for the German prisoners."

That woman, my dear brethren, surely learned the hardest lesson to practise: forgiveness. This is not a new lesson for all of us. It is as old as Christianity itself. The only reason why Christ so insistently demand that we learn this lesson is the fact that He saw in forgiveness the surest proof of charity.

Too Perfect in Our Own Eyes

What is one reason why we don't forgive? One reason why we don't forgive is that we are too perfect in our own eyes. We behave as if there were nothing to be forgiven in us.

It requires some sincere reflection and examination of conscience to find out that we too have need of praying the "Our Father" in which we ask God 'forgive me as I forgive others.'

For Husbands and Wives, too

The law of forgiveness is a universal law. It applies to everybody. It applies more especially to husbands and wives. Every couple will agree that conjugal life is not every minute a celestial thrill. Unhappy things are bound to happen: misunderstanding, ridicule, ingratitude, differences, signs of infidelity, etc.

When any of these happen more patient and courageous love is needed. Read today's Gospel: "If thou art offering thy gift at the altar, and there rememberest that thy brother has anything against thee, leave thy gift before the altar and go first to be reconciled to thy brother and then come and offer your gift." One's husband or wife is certainly more than just a brother or a sister.

The law of forgiveness: this is the way of the Gospel. There is no surer way to heroism than faithful obedience to this law. The love that grows in the soul of a forgiving husband or wife is certainly more than human or conjugal love. It is divine love.

VI SUNDAY AFTER PENTECOST (June 25)

COMPASSION

Today let us learn this lesson from our Lord: compassion. The Gospel tells us that a very large multitude followed Him into the desert to hear His preaching. They were hungry. Our Lord saw and sensed the situation: "I have compassion on the crowd." But he did not leave it at that. He did something to alleviate their hunger. By performing the miracle. He satisfied the whole crowd.

Compassion and the Incarnation

Christ was compassionate towards the people, especially towards the poor and the afflicted. He knew how to enter into their sufferings so that their sufferings became His own. The mute, the blind, the deaf, the lame, the sick as well as the poor,—all attracted His personal attention. That is why people followed Him, pushed Him in their eagerness to be near Him, crowded around Him. He was their friend.

Christ appears to have precisely chosen to be the Man of the masses, the friend of the poor. This is really not something extraneous to the Incarnation. On the contrary this is part and continuation of His Incarnation. When He became man, He took to Himself all that is human, sin alone excepted, so that no human suffering was strange to Him. He permeated human suffering with the life of grace. He gave it eternal value. He did not watch human suffering with a passive and indifferent look. He saw Himself afflicted with the same suffering. He consoled them. He did something about their suffering. His compassion was a practical one.

Practical application

The example of our Lord has a special significance for our own times. A walk through the different streets of your parish will give you

some understanding of the needs of others. You will see that we are surrounded by those who are hungry and thirsty, by those who are naked and sick, by those who are homeless, by those who are forced to live in utterly brutalizing conditions. "How can these people live!" And yet they are our brothers and sisters in Christ. Christ teaches us that we must see Him in all these. "Amen, I say to you, as long as you did it to one of these my least brethren, you did it to Me" (Mt. 25, 40).

To be compassionate means that we put our shoulder to the cross of another as did Simon of Cyrene. But let us remember, we will not see Christ vividly most of the time. Some neighbor who needs our compassion may look to us more like Judas than Jesus. It is faith which will give our eyes divine vision.

Do not Forget the Poor: a Story

Young Freddy passed by a restaurant one afternoon and asked for a cup of coffee and some sandwiches. He had started to take them when he noticed a beggar stop beside his table to watch him. The beggar would have desired to share with him but he was too well mannered to ask.

Freddy thought about leaving something but did not do so. When he had finished drinking his coffee he noticed some writing on the bottom of the cup. He began to blush. He immediately asked for another cup of coffee and some sandwiches and told the beggar to eat.

What did he see written on the bottom of the cup? This phrase: "Those who forget the poor do not deserve their own food."

Let us be modern Good Samaritans and Simons of Cyrene. Let us remember these words of a wise man: "I shall pass this way but once; any good I can do or any evil undo, let me do it now."

VII SUNDAY AFTER PENTECOST (July 2)

THE TRAGEDY OF SIN

(Rom. 6, 19-23) "For when you were the slaves of sin, you were free as regards justice. But what fruit had you then from those things of

which you are now ashamed? For the end of these things is death. . . . The wages of sin is death."

We might think we understand sin, but we really do not. Sin is one of the mysteries in God's world. To understand sin, we must know God in His essence. Nevertheless, let us try to know something of this mystery.

Sin is a slavery

The first tragic effect of sin is that it enslaves the sinner. Satan is out to get people for hell. That's his aim. And he is not satisfied with tempting a man to tell a lie once or twice, but his aim is to lead him to commit as many venial sins as possible. That is not enough either. He wants to tempt him to commit not one mortal sin but as many mortal sins as possible. The victim may not be aware of it; but it's slavery pure and simple.

How does Satan do it? He suits his tactics to each one's personality. But the common denominator seems to be this: Satan weakens the victims appreciation of both good and evil, such as, God's goodness, man's nothingness, the filth of sin, the nearness of death, the endlessness of eternity, the horror of hell, Calvary, confession. Satan puts a thick blanket over these truths so that, our intellect being clouded, our will will no longer be free to say "Yes" or "No". That is slavery.

Sin is a social evil.

A more tragic effect of sin is that it harms the human community. We know that there are sins which directly harm society, murder, for example, injustice, untruthfulness, etc. . . . But every sin no matter how private it is, ultimately hurts society: one's neighbor, one's family, one's community.

Sin is like a pair of dark eye-glasses. Anything seen through the dark glasses is dark. Sin blinds the conscience. This blinding of the conscience consequently affects the decision we pass, the words we speak and the works we do. The egoism that fills the heart ends by depriving the community of the "radiation of holiness". When one member of the body suffers, all the other members experience a reaction. Likewise, when one member of

the Mystical Body sins, the other members also experience a lessening of grace and holiness.

Sin is a supernatural ruin

The most tragic effect of sin, and here we limit ourselves to mortal sin, is the supernatural death of the sinner. One mortal sin is enough to cause this death. This death means the rupturing of the divine relationship. The creature ceases to be God's child; he ceases to be the brother of Christ; he ceases to be a temple of the Spirit. And without this relationship no salvation is possible. This state is the wage of sin.

The sinner cannot get out of this "state of death" alone. He must be moved by God, that is, forgiven, to be once again supernaturally alive. And the normal way to regain the state of supernatural life is through the Sacrament of Penance.

Confession, therefore, is not something we can ignore or omit through fear or habit. It belongs to our supernatural life. It is an effective remedy against the tragedy of sin.

VIII SUNDAY AFTER PENTECOST (July 9)

SELF-DISCIPLINE

(Rom 8, 12-17) The conflict between the spirit and the flesh, according to St. Paul, is a matter of life and death. To live according to the flesh is death. If by the spirit we mortify (put to death) the works of the flesh, we have hope of life. The word for this is self-discipline, control, that is, of our feelings and senses.

Why must we be master of our feelings and use of the senses? Why must we discipline ourselves?

Our dignity demands it

First, because our dignity as Christians demands it. Someone has wisely said: "To want something only because there is no other way out is the way a slave acts. To want it because it is no trouble (following likes or impulses) is the way an animal acts. To want it in spite of the bother (guided by reason or duty) is the way a rational human being acts. To want even the bother of it (with your eyes on the ideal or on God) is the way a hero or saint acts."

We can judge whether a person is self-discipline or not from the motives that he often gives to his actions. I did it because there is no other way out? I chose this because its opposite is too painful, too troublesome. For similar reason people surrender themselves to selfish indulgence in food, drink, sleep, entertainment, smoking, reading, listening and sex. Indulgence leads to farther indulgence. What worse slavery can there be than that of people who become slaves of their senses. The animal in them has started to dominate and gradually killed the human being.

Surrender to God

The second reason why we should learn to discipline ourselves is this, the Epistle has it: "For whoever are led by the spirit of God, they are the sons of God." We make ourselves master of our feelings and senses in order to subject them to the dominion of Christ and the Spirit of Christ. Constrained to live in the senses, we must somehow contrive to "walk in the spirit."

The aim really is not simply self-discipline or simply mastery of our senses, but surrender. It is, therefore, a matter of choosing always to live according to God. "Whether we live," St. Paul says, "we live unto the Lord; or whether we die, we die unto the Lord. Therefore, whether we live or whether we die, we are the Lord's" (Rom. 14, 8).

Some examples

What are some areas of our life which we can begin to discipline or put under the dominion of God?

We must learn to discipline our imagination by trying to develop it for good. Control the foolish and fantastic imagination. Dominate it when it gives rise to immoral desires.

We must learn to discipline our eyes. The eyes are the doors of the soul. They can easily take in things which can later on become temptations.

We must learn to discipline our speech. We do this by taking part in good, healthy conversations, by learning to listen and keep quiet at the right time, by cutting short a conversation that has started to be uncharitable, idle, vain or impure.

These are three areas where we can effectively become disciplined. There are many more. But let the last word be this: "No conquest is worthwhile to a man who has not succeeded in conquering himself."

IX SUNDAY AFTER PENTECOST (July 16)

CHRIST WEEPS

(Lk. 19, 41-47) "Jesus wept over Jerusalem". The destruction of an object of love brings sorrow to the lover. The greater is the love for that object, the greater is the sorrow that its destruction or loss brings. Jesus loved Jerusalem more dearly than any of the Jews did. The vision of its destruction was enough to bring down tears from His eyes.

The destruction of Jerusalem

The destruction of Jerusalem took place in the year 70 A.D. According to a historian the city at the time of the destruction was full of Jewish pilgrims who came from other lands for the paschal celebration. Many Christians, heeding the warning of Jesus, had already left Jerusalem, before Titus built his rampart of more than seven thousand yards around the city, to starve its inhabitants and to cut them from all communications. It is said that over a million Jews were killed or died of

hunger during the seige. Because of famine, it is also said, mothers did literally eat their own children. The Temple of Jerusalem was razed to the ground by the conquering Roman in their attempt to find the hidden treasures of the Temple which were never found.

Jesus wept over Jerusalem. Because He saw what every Jew saw. For the Jew majestic Jerusalem was the symbol of Jewish freedom and unity. No Jew looking at the external splendour of the city would not be touched with awe and joy. But Jesus saw more. He saw the contrast of what the Jews saw. He saw what Jerusalem was really worth, a city of abomination, a city of sin, a city stinking with moral corruption, a city unfaithful and disobedient to God, a city He loved, but which would reject and kill Him, a city therefore that would soon be burnt to the ground because it has not known the time of God's visitation.

Jesus weeps over us

Jerusalem stands for us. Is it possible that Jesus right now sees in us the contrast of what we externally show our neighbor next door? People could be so pre-occupied with their externals that they forget about the thing more important, namely, the state of their soul. People normally see only the "outside:" God, however, sees not only a man's "outside" but also and equally well his soul, his "inside."

Men judge me according to what I present to them about myself. I can deceive them. But God I cannot deceive. His judgment is the most severe, the most exact, the only one that describes faithfully my real and true self. And this is the only judgment that I must be concerned with, the judgement of God. I cannot cheat Him. I cannot effectively pretend to be good in His sight, if I am really not good. "We are what we are in the sight of God, no more, no less."

Our sins destroy us. Or rather we destroy ourselves with our sinning. This is why sin is so bitter to Christ; because loving us he cannot bear the sight of our destruction, the sight of us destroying ourselves. He loves us. And our destruction is painful to Him. So He weeps over us.

This weeping is a call to us, a call to our repentance and change of heart, a call from a life of sin to a life of grace.

X SUNDAY AFTER PENTECOST (July 23)

BEWARE OF CRITICS

(Lk. 18, 9-14) Someone wanted to overcome his habit of back-biting, judging and criticizing others. This is what he did: he listed down on a piece of paper the names of his friends. Beside each name he wrote the reason why he liked that individual. With regard to a few, he had some trouble; for some reason or other he didn't like them. But after some consideration, he found in each something positive that he liked in the person.

He then promised to emphasize the good qualities of the person. Soon he acquired more and more friends, who also in their turn spoke about his good qualities. Critical people repel both friends and God.

Popularity at others' expense

Criticism repels God especially. Look at the Pharisee in our Parable. He wanted to be popular with God... but at the expense of the publican. "O God, I thank thee that I am not like the rest of men, robbers, dishonest, adulterers, or even like this publican." He wanted to prove himself good by criticizing and condemning the publican. A very poor way of running for popularity with God. Unlike the Publican, the Pharisee did not go home justified.

Beware of critics

We are exposed to all sorts of criticisms. People will always have something to say for or against us. Some take it as their profession to criticize others to make their listeners feel better towards them. We must beware of imitating them. We must likewise beware of readily believing what they say. Before you take in what they say, ask yourself questions like these:

Is the criticism aimed at tearing down the virtue of an individual because the critic himself is not living as he should live? Is

the critic generally suspicious because he realizes that he has failed to perform as well as the object of his criticism? Does the critic find fault with some achievement that he or she cannot attain? Does the person voicing the criticism minimize the importance of some quality or characteristic that he himself lacks? Does the critic "knock" someone who he considers is inferior? Does the critic tear down someone whom he has always considered an equal but now discovers to be superior in some way? If your answer to any of these questions is "Yes", then you would be wise to be suspicious of any criticism that come your way from this source. (The Challenge of Your World, 58).

Learn to give constructive criticisms

But to simply beware of critic's is not enough. We must ourselves learn to give criticisms, good, constructive criticisms such that would not repel but encourage and attract people to the way of goodness.

To do this we must be tactful. This is another word for being considerate and thoughtful. The tactful man, it is said, can present a bouquet of roses without the sting of the thorns. But if there is need for presenting the thorns, present it with a rose or two. There is in everyman something we can talk about without offence.

REV. ANGEL N. LAGDAMEO

CASES AND QUERIES

FOR LAWYERS AND CONGRESSMEN ONLY

MAY THE GOVERNMENT CONTROL RELIGIOUS EDUCATION IN THE PHILIPPINES?

THE CASE: In a discussion among lawyers and congressmen the topic turned to the proposal of Bishop Enrique Sobrepeña, of the United Church of Christ. This proposal was published in the Manila Daily Bulletin on July 7, 1966. As a means of checking the mounting deterioration of public morals and the increasing delinquency Bishop Sobrepeña advocated the establishment of a Board to supervise moral and religious education in the Philippines. Such a Board would be given executive powers binding upon all schools both public and private. The Bill proposed by the Protestant Bishop read in part:

SECTION 1. There shall be established, in conjunction with the Department of Education, a Board on Moral and Civic Education. The Board shall be composed of five or seven members, named by the President of the Philippines and confirmed by the Senate, the members of which shall include outstanding civic and religious minded Filipinos, representative of the various religious groups and civic organizations of the country.

- a. The Board shall draw up, or cause to be drawn up, courses of study and programs of activities designed to promote the development of moral character, personal discipline, and civic conscience based upon broad religious principles, the relation of man to God and of man to his fellowmen, which are generally acceptable in a pluralistic society.

- b. The Board shall approve and cause the publication of course of study, syllabi and textbooks.
- c. The Board shall complete work on the basic courses and textbooks within one year from the composition of the Board.
- d. The Board shall have authority to implement the provisions of this Act.
- e. The Board shall provide rules and regulations for the implementation of this Act.

This proposal was amply discussed by all those present in our group. The brunt of the argument, however, centered on the constitutional aspect of this proposed law. Now, we would welcome your opinion on the matter in the light of the Catholic doctrine. We would appreciate, Reverend Father, your comments along these lines:

- 1. *Give us, Reverend Father, your impressions on such project as viewed from a Catholic angle.*
- 2. *Does this project agree with Catholic principles or not? Would it discriminate in favor of religious minorities in the Philippines?*
- 3. *In case this proposal should reach the Congress may the Catholic legislators vote for it?*

The query of our distinguished interrogator obviously embodies many questions, all with far and wide implications. Intended, however, for professionals, lawyers, and congressmen, our answer shall be brief: "*intelligenti, pauca*".

1. GENERAL IMPRESSION FROM THE CATHOLIC ANGLE.

At first blush, this measure proposed by Bishop Sobrepeña appears to be Protestant in scope. If so, then, it may not be reconciled with Catholic principles on religion and education. For Protestants, the Christian religion is wholly contained in the Bible alone. Moreover, according to them, the Bible has been given by God to every reader's under-

standing and interpretation. This all-embracing tenet opens the door of religious faith and practice as wide as individual interpretation may choose to. Logically, therefore, Protestants can easily accommodate any kind of Christian beliefs and admit all religious groups no matter how divergent their doctrines may be. Consequently, plurality is of the essence of Protestant existence. Plurality in everything: belief, morality, private or public life, matrimony, divorce, contraception, etc. Bossuet seemed right when he termed the history of Protestantism as the "History of Variations".

On the other hand, for Catholicism, God's revelation, initiated in the old Testament, was completed by Christ and, under the inspiration of the Holy Spirit, by the Apostles. Revelation is not contained in its entirety in the Bible but is also found in the Apostolic Tradition. Furthermore, neither the Bible nor the doctrine contained in the Apostolic Tradition was given to any man to be interpreted according to his own judgment. Christ has entrusted the deposit of His Revelation to Peter and His other apostles and to their successors, the Pope and the Bishops. It was done so for the specific purpose of keeping invariable His Revelation, conserving the original meaning of Christ's words and the apostolic teaching. At the same time, an earnest command to preach His doctrine to all men was given the apostles. From this command springs the moral obligation of the faithful to accept the revealed truth, under pain of exclusion from His Kingdom: "*Go out to the whole world; proclaim the Good News to all creation.*" (Mark 16:16). This command bestows on the hierarchy Christ's own authority. The Pope and the Bishops, therefore, cannot shun such an obligation without a blatant disregard for Christ's order: "*Not that I boast of preaching the Gospel, since it is a duty that has been laid on me. I should be punished if I did not preach it*" (I Cor. 9:16). These words show the exegesis made by St. Paul of Christ's command. Consequently, all teachers and educators, who share with the pastors of the Church the tremendous responsibility of imparting Catholic education, should ponder on the ominous import of these words of Christ and of St. Paul deeply within themselves, while discharging the duties of their exalted positions. Otherwise, they stand responsible for the eternal exclusion of countless men from the kingdom of heaven. Catholic preaching and education hold the key to the Kingdom: "*He who believes and is baptized will be saved; he who does not*

believe will be condemned" (Mark 16:16). From these tenets Catholicism derives its historic characteristics. The essence of Catholic existence is unity. Unity in every one of the essentials within the frame of Divine Revelation: faith, morals, conscience, Mass, matrimony, social order, etc., etc.

Now, how far should the teaching of the Catholic religion be extended? The answer to this question is crucial to the right solution to the queries engaging us. But the answer should trouble no one. Christ is quite explicit: "*Teach them to observe all the commands I gave you*" (Matth. 28:20). Thus, with divine simplicity, the limits of religious education are set, to "the end of times", by the very limits of Christ's own message. By Christ's command, therefore, Catholic education should embrace all the contents of Divine Revelation as found in both the Scripture and the Apostolic tradition according to the Church's own interpretation. Any attempt, therefore, at syncretism or amalgamation, any sort of addition to, or subtraction from, God's Revelation cannot be entertained by a learned Catholic. Who is to alter an iota in Christ's Will? The foregoing—all so perfectly familiar to our men in public office—would seem sufficient to dissuade Catholic lawyers or legislators anywhere from any attempt to support the Bill in question. But, possibly, we presume, some added observations would be in order. Indeed, there are other shortcomings in this plan: it is *anachronistic* and *impractical*. And, none the least, it opens the way for religious feuds in the Philippines.

1. *Anachronistic*. The time is past when a civil authority could dictatorially impose any religion—including the Catholic religion—in any country or on any single person under its rule. Such a "right" has already been relegated to the history of the old religions and, among Christians, to the history of religious wars following the breach of Catholic unity. In fact, the famous principle, "*cujus regio, ejus et religio*", lasted even to after the Thirty Years War. Yet, the right to use force—physical or legal—by any government on earth in order to impose a religious belief or practice is today repudiated by all civilized men, who are conscious of their dignity and of the inalienable freedom inherent in the human person. To such an extent is this fact evident that the most dictatorial of all powers in history, the communist governments, pay tribute

to *religious freedom* in their Codes, if only a lip tribute contradicted by their dictatorial, all-embracing control. Within the Catholic fold itself, even Spain, which has been generally described—how rightly we will not discuss it here—as the most staunch Catholic government committed to a Concordat-Law, has enthusiastically accepted the declaration of Vatican II on religious freedom and has recently enacted laws which lead Spain along the road from religious tolerance to genuine religious freedom. The permanently solid reason for this point is the very essence of the Catholic faith, to wit, an intelligent assent to God's Revelation freely accepted by man on the authority of God's word, wisdom and sincerity. The obligation of men to inquire and study is essential to their knowledge of God's message and to their own salvation. True, after hearing and becoming convinced of the revealed truths, man has a moral obligation of conscience to accept faith. But his act of belief is intrinsically a free act which requires the voluntary cooperation of man with God's invitation. God Himself does not forcibly exact an act of faith from any person. He is the first to respect the freedom He has given His children as a precious gift from the beginning of creation. The act of faith, therefore, is of the exclusive responsibility of man towards God's gracious invitation. It cannot be forced upon by any created power. This much has been settled for Catholics by Vatican II. We are, therefore, afraid that this proposal, if carried out, may cast a poor image of the Philippines abroad.

2. *Impractical.* But, if anachronistic, would the Bishop's proposal be practical nevertheless? We have but to take a close look at religion in the Philippines since the beginning of the century.

Father Gregorio Aglipay seceded from the Catholic Church. Aided by others he established the Aglipayan church. As a result of intramural developments, the Aglipayan church has experienced divisions, giving rise to other branches. Some years later, Mr. Felix Manalo started another religious group that has grown into what is known as the Iglesia ni Cristo. At the same time, all Protestant denominations that volunteered to come, ultimately settled throughout the country. As for the diversity of Protestant denominations, these two quotations may do for want of a definite census: "More than 1,700 Protestant congregations are projected by the Protestant council of the City of New York, an inter-denominational agency with their budget of 1.1 million," (Newsweek, March 15,

1965, Pacific Edition, p. 57). "Official Journal of the National Association of Evangelicals, which represents 29,000 individual Protestant congregations, the publication accuses the renewal movement of trying to help people without trying to convert them," (*opus cit.*, April 26, 1965; p. 50). Not all Protestant denominations referred to in these quotations have come to the Philippines, but since Protestantism is essentially diversity, its potential expansion here cannot be dismissed outrightly. And we have purposely omitted mention of the Buddhists and the Moslems of old. With all these groups settled, far and wide, together with the Catholic majority in peaceful co-existence within national unity, we are tempted to ask the supporters of the proposed measure: How may anyone manage to plan "courses" and to write "syllabi" or "text-books" within one year from the composition of the Broad... based upon broad religious principles, the relation of man to God and of man to his fellowmen, which are generally acceptable in a pluralistic society"? How may there be a course or textbook that would accept Baptism, the Trinity, Christ-God, the Church, the Pope and Bishops, the teaching magisterium of the Church, the Eucharist and the Mass, the indissolubility of marriage, no birth control and their very opposite? It seems obvious that the project is more than impractical; it borders on the impossible. Certainly it cannot be accepted by Catholics or even by Moslems.

3. *Feuding-creating.* This proposal, in our opinion, would factually introduce here regrettable rivalry and unending strife between citizens of different creeds. Should the measure be made into law and imposed on all schools, what would necessarily result from its implementation? To answer this question, a few quotations from the Declaration of Religious Freedom of Vatican II seems to be in order:

1. "Government therefore should surely take account of the religious life of the citizenry and show its favor, since the function of government is to make provision for the common temporal welfare. *However, it would clearly transgress the limits set to its power, were it to presume to command or inhibit religious acts.*"
2. "Religious communities also have the right not to be hindered, either by legal measures or by administrative action on the part of government, in the selection, training, appointment..."

3. "Religious communities also have the right not to be hindered in their public teaching and witness to their faith, whether by the spoken or by the written word."
4. "Besides, the *rights of parents are violated if their children are forced to attend lessons or instructions which are not in agreement with their religious beliefs*, or if a single system of education, from which all religious formation is excluded, is imposed."
5. "It follows that a wrong is done when government imposes upon its people, by force or fear or other means, the profession or repudiation of any religion, or when it hinders men from joining or leaving a religious community."

From these brief quotations—it would be well to read the whole Conciliar Declaration—this conclusion is inevitable: if such a measure becomes a law here, it would have to be written down as iniquitous. It would be an affront to the law of God and to the religious freedom of all our citizens. On the other hand, the implementing executive powers envisioned by the proposal would give rise to continuous friction between the religious conscience of all citizens—responsible only to God—and an unjust law, created "*ultra vires*" and implemented by those "five" or "seven" persons referred to in this proposal. For this reason, no Catholic would bear such an imposition, nor could any Catholic in good conscience be one of those "five" or "seven". More, any such law would not be morally binding upon any Catholic, who should, instead try by all moral and lawful means to work for the repeal of the law. In this matter the old principle expressed by St. Peter applies fully: "*In reply Peter and the Apostles said, Obedience to God comes before obedience to men*" (Acts. 5:29). Again, considering the Catholic majority in our country, the implementation of such a law would give rise to unending law-suits against the Board of "five" or "seven" by conscientious parents, tutors, teachers, heads of schools, etc. It would also seem clear that the courts would have no jurisdiction on and their rulings against the rights of the individual conscience would not be morally binding. This will also hold for the followers of other religions. And even if Protestants and Aglipayans might find the proposal acceptable, such would not be the case with all others.

2. WOULD THIS PROPOSAL DISCRIMINATE IN FAVOR OF PROTESTANT AND OTHER RELIGIOUS MINORITIES?

We would not speculate on the intentions behind this proposal. Rather we believe that this measure honestly intends to find the means of curbing moral decay and delinquency in the country. The inconvenience or even impracticability of the proposal do not annul the commendable intention of the proponent.

It is true, however, that the proposal in its wording may give the impression of an assault against the fortress of religious education by force of legal imposition. It is equally true that, whatever the intentions, only Protestant and other minorities could benefit from the measure, to the detriment of our Catholic population. We are confident, however, that our legislators would see the point through and avoid the injustice.

3. MAY CATHOLIC CONGRESSMEN AND SENATORS VOTE IN FAVOR OF THIS BILL?

The answer flows logically from all the foregoing. No Catholic may in good conscience vote in favor of this Bill. It would amount to a grievous offence against God and a transgression of the command of Christ. No Catholic, who accepts the divine authority of the Church to teach may so oppose the *Declaration on Religious Liberty* solemnly proclaimed by Vatican II. There is yet a singular circumstance that should deter our legislators from voting in favor: our nation is, by a merciful design of God, a citadel of the Catholic faith. From the beginning of this century this fortress has been crucially embattered by all winds of religious dissidence. As the Protestants and other forces well know, the roots of Catholicism in the Philippine soil are very deep and extend quite far. So much so that, up to the present, religious dissension, though deeply deplored, fortunately has been unable to offset Catholic entrenchment within our people. For this reason, to vote in favor of this proposal would entail surrender and capitulation. It would be a pity, indeed, now that a new vigor has been injected to the Church by Vatican II, where our Filipino Bishops shone so gallantly in representation of our Catholic beliefs!

We do not relish to appear *negative*, but our answer had to meet the questions proposed to us.

Yet, there is a *positive* aspect of this matter both for Protestants or other religious groups and for Catholics. For the non-Catholics there is the way of unhindered teaching of what is good and honest in their religion. The Vatican II acknowledges this right of theirs. But they too must shun away from any attempt at legal imposition or undue proselytism in the spread of their religions.

An honest way should also be followed by religious leaders of all denominations in an attempt towards *unity* in matters of religious belief and practice. This way was marked out by the Vatican II in its *Decree on Ecumenism*. Here too, the way is one of sincere and honest discussion by men fully equipped for the purpose. Such discussion should never descend to the level of general consumption for the average public is unprepared for it.

Finally, a climate should be created and laws should be established in order that a genuine religious education, within the limits of the national system of education, would be guaranteed to all children and to all students of the Philippines. The government should secure this freedom and all the facilities to this effect; but it should leave the choice of religious teaching to the parents or tutors or to the persons concerned with the right and duty of educating their children. Perhaps these words of Vatican II may offer inspiration to our Congressmen and lawmakers:

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

"Wherefore this Vatican Council urges everyone, especially those charged with the task of educating others, to do their utmost to form men who, on the one hand, will respect the moral order and be obedient to lawful authority, and, on the other hand, will be lovers of true freedom—men, in other words, who will come to decisions on their own judgment

and in the light of truth, govern their activities with a sense of responsibility, and strive after what is true and right, willing always to join with others in cooperative effort.

“Religious freedom ought therefore to have this further purpose and aim, namely, that men may come to act with greater responsibility in fulfilling their duties in community life” (Declaration on *Religious Freedom*, n. 8).

QUINTÍN M. GARCÍA, O.P.

They also depart from the teaching of the Church... who think that the historical passages of Scripture are not based on the absolute truth of facts, but only on what they call relative truth and the common belief of ordinary people. They do not hesitate to deduce this teaching from the words of Pope Leo since he has said that the principles laid down concerning the natural sciences can be transferred to the historical sciences. And so maintain that, just as the sacred writers spoke about physical nature according to the way it appears, so also the sacred writers, in ignorance of what actually happened, reported events as they seemed to rest upon the common opinion of men or upon the false testimony of others without giving any indication of the source of their information but without adopting as their own the accounts of others. Why need We refute in great detail an opinion which is so completely false and very injurious to Our predecessor?

BENEDICT IV.

Encycl. Spiritus Paraclitus

The Church Here And There

Spain

Religious Liberty Bill Sent to Cortes. The most recent Cabinet meeting sent the Cortes (legislature) the new Bill regulating the exercise of the civil right to religious liberty, as the Minister of Information and Tourism, Sr. Fraga Iribarne, told reporters in his account of the deliberations.

This bill on religious liberty, which follows on the first additional clause of the Organic Law, was important. It is the first to be sent by the Government to the Cortes since the December 14 Referendum approved the Organic Law, and it derives from Spain's binding herself to follow the line marked out by the Vatican Council II. Fraga described the process leading to the new Bill (specific consultation with the Holy See, joint elaboration with the Spanish Church hierarchy, etc.). The development involved a modification of Article 6 of the Spaniard's Charter (Fuero), moving from the principle of religious tolerance to that of religious liberty. This fundamental provision had to be implemented through a detailed Bill and this had now been effected.

Charleville, France

Protest against Fathers Congar and Chenu. Forty demonstrators made a special trip to Sedan from Rheims

to stage a protest against two French Dominicans, Father Yves Congar and Father Dominic-Marie Chenu, whom they accused of "leading the Church down a revolutionary path."

Police evicted 30 of the demonstrators who had repeatedly interrupted a programme featuring Father Congar.

The group, known as the committee of Our Lady of Liesse, distributed pamphlets accusing Father Congar, one of the greatest theologians in the Church, and Father Dominic-Marie Chenu, a much admired philosopher, of being "the chiefs of the progressive Dominicans who dominate the French Church and lead it down a revolutionary path."

Father Congar was speaking on the Gospel in the World to a group meeting under the sponsorship of the Young Peoples' House of Culture.

Sweden

Papal Visit to WCC Suggested. The Pope should be invited to visit the World Council of Churches (WCC) assembly in Uppsala, Sweden, in 1968, writes Pastor Hans Cavallin, secretary of the League for Christian Unity.

"I believe that a papal visit to Uppsala would mean a great step forward, and would be in line with the previous trips and pilgrimages and confrontations of the Pope. A visit to Uppsala would mean a confronta-

tion with almost all the non-Roman part of the Christian world..." he wrote.

Pastor Cavallin, a Lutheran, also hopes that the Catholic Church will become a member of the World Council of Churches and that the Pope will be elected a president. "Not until he enters the WCC can it deserve its name. You may look at his position as you want, but it is evident that it is the Bishop of Rome who represents the Christian world... As long as the Roman Catholic Church is not a member of WCC, this organization is only half, if even that, of what it ought to be. There are many people in this country... who with all their heart would welcome the 'Pope of the Dialogue' to this country."

Melbourne

Dominican Master General on Thomism Today. Father Aniceto Fernandez, Master General of the Dominican Order said here that the philosophy of St. Thomas Aquinas is as strong as ever among Dominicans but that the special problems that occupied him are no longer pertinent.

"We will always be faithful to the fundamental doctrine of St. Thomas," he said, "but we do not wish to restrict ourselves to repeating St. Thomas or to dealing with the problems that confronted him. All of that is a basis, of course. But today we ought to be studying other problems and seeking other solutions. We need to investigate both ancient and modern problems."

When asked whether the language of the Scholastic thinkers who fol-

lowed St. Thomas was suited to this purpose, he replied: "It would certainly be absurd to preach or write in the language of the Scholastics. But remember that this was never the practice."

Munich, Germany

Death of Teresa Neumann's Confessor. Father Joseph Naber, parish priest, confessor, and spiritual adviser to the famous Germany stigmatic, Teresa Neumann, died in his parish of Konnersreuth on February 23 at the age of 79. He was the oldest priest in the Regensburg diocese at the time of his death.

Therese Neumann died five years ago at the age of 64. Despite repeated requests that the cause of her canonization be introduced, Bishop Rudolf Graber of Regensburg said that he was awaiting publication of a scholarly biography of the stigmatic before beginning a formal inquiry into her sanctity.

Stockholm, Sweden

Lutheran Bishop on Rumours of Papal Visit to WCC Assembly. *Pope Would Steal the Show.* Lutheran Bishop Helge Ljunberg of Stockholm, referring, in a sermon at St. George's Lutheran church, to rumours that the Pope might attend the WCC meeting at Uppsala, expressed the fear that if the Pope came to Sweden for the World Council of Churches (WCC) assembly in 1968 he would steal the show.

"I almost hope he will not," the bishop said, "for he will steal the whole performance. I do not think we are quite ripe for such a confronta-

tion in this country. Still, I hope that we shall be able to break through the stupid wall between Protestants and Catholics."

Yugoslavia

Yugoslav Communist to Publish Bible. A Yugoslav Communist publishing house, Stvarnest, is preparing an edition of the Bible with the cooperation of scholars at the theological faculty of Zagreb, according to a report in the Zagreb newspaper, *Svet*.

A two-volume illustrated edition will be put on the market at the end of this year.

The translation is that of the late Professor Ante Sovic of the Zagreb theological faculty.

Vatican City

The Pope Asks Cardinal Ottaviani Not to Resign. The Pope has asked Cardinal Ottaviani (76), the head of the Doctrinal Congregation, not to retire.

In a personal letter dated February 17, he referred to the cardinal as "my old superior and teacher" and expressed the hope he will serve the Church in his post of high responsibility "for many more years to come."

While confirming the existence of the letter, the cardinal told NC News Service it had nothing to do with rumours he had submitted his resignation in January, as was stated in the Milan daily, *Corriere della Sera*, which published the first news of the letter on March 1.

That newspaper said that the cardinal had submitted his resignation

when the Pope overruled an opinion of the Doctrinal Congregation in relation to a request that Catholics be allowed to participate in an ecumenical prayer service in the Anglican Church of All Saints during the week of prayer for Christian unity.

The cardinal specifically denied he submitted his resignation on that occasion.

Cardinal Ottaviani has long been regarded as a leader of the Church's "conservative" element and was one of the most colourful and important figures of the Second Vatican Council and won the unwilling respect of many of the "progressives" by the good grace with which he accepted his many defeats. He has often admitted his conservatism, and insists that it is part of his job as head of that office in the Church which is dedicated to the promotion and defence of the faith in its doctrinal purity.

Madrid

Moslem Mosque for Madrid. The Spanish government has donated the site for construction of a Moslem mosque in a residential zone north of here.

Donations from the Superior Council of Islamic Affairs in the United Arab Republic and support from the Algerian and Moroccan governments are financing construction.

The interior decoration and the religious objects in the mosque will be made by Moslem craftsmen. The architectural style will be similar to that of the famous Cordoba

mosque, in which there is now a Catholic cathedral.

The building of the mosque and the association's foundation were announced by Dr. Hussein Mones, former professor of Western Islam history at Cairo University and since 1958, director of the Institute of Islamic Studies in Madrid.

Three Catholic priests and several journalists and Moslem diplomats have joined to establish an Islamic-Christian Friendship Association. It has been approved by Archbishop Casimiro Morcillo Gonzalez of Madrid.

England

A Controversial Editorial. The furore stirred up in England by a recent editorial in *New Blackfriars* has come to a pacific end.

The excitement started when the editor, Father Heebert McCabe, O.P., in commenting on Charles Davis' renunciation of his priesthood and his membership of the Church, asserted that the Church is "plainly corrupt."

The Apostolic Delegate, Archbishop Cardinale, attacked the arti-

cle very sternly in an interview with *Catholic Herald*, and a few days later the Master General of the Dominicans removed Father McCabe from the editorship and deprived him of right to teach, write, and exercise his priestly functions—this deprivation being described as not a punishment but an opportunity for reflection.

These severe measures evoked widespread protests in England. The Apostolic Delegate, while reasserting his strictures on the editorial, expressed regret for the measures that had been taken and said that he had known nothing about them until he read of them in the press.

Father McCabe at once wrote to the Master General submitting to his decision. The Master thereupon restored Father McCabe's right to teach and write and to exercise his priestly functions, because of "his loyal acceptance."

Father Conrad Pepler, Master of Spode House, has been appointed temporary editor of *New Blackfriars*, and Cardinal Heenan has offered financial help, without strings, to the paper, which has been losing money heavily.

"We believe in our heart and profess with our lips one Church, not a church of heretics, but the holy, Roman, Catholic, apostolic Church. We believe that outside this Church no one is saved."

Profession of Faith for Durandus of Osca

BOOK REVIEWS

MEETING CHRIST IN THE SACRAMENTS. By COLMAN E. O'NEILL,
O.P. The Mercier Press, 4 Bridge St., Cork, 1966. Pp. 378. 21/-.

"Christ is always present in his Church, especially in her liturgical actions." "Christ always associates the Church with himself in this great work in which perfect honour is paid to God and men are sanctified". These two conciliar ideas form the theme of this book of Fr. O'Neill. He develops this theme—that is, the Christian finding Christ in the liturgy (p. 16)—first with four opening chapters which correlate the sacraments with Christ's priesthood, the mysteries of His life, and the Church; then he presents the individual sacraments, the Mass and the sacramentals. Actually these subjects were the twelve articles he wrote in *Doctrine and Life*, the Irish Dominican review. Naturally the treatment of the questions gears most in favor of the laity.

The book is excellently balanced and consistently solid; I am tempted to say, Thomistic through and through. Definitely liturgical, he however gives liturgy its dogmatic structure. He uses St. Thomas's teaching on the sacramental character as a participation in the priesthood of Christ, and most of all his theology of the Eucharist. His keen observations and profound, and fresh knowledge of St. Thomas definitely accounts for the solidity of his work.

Many might perhaps raise an almost scandalized eyebrow upon reading Fr. O'Neill's original position of the harmony between the modified "realistic" notion of the ecclesial body of Christ, and the Thomist concept of the saving influence of the humanity of Christ (pp. 100, ff., 181 ff.); His explanation of the essential distinction between attrition and contrition, basing it on the fact that perfect contrition is an effect of sanctifying grace while attrition is without it, sets in another light the psychological approach which distinguishes these two on the basis of motives (p. 283); his beautiful theological explanation of the sacramental character of confirmation. One should particularly read his dissertations on the real significance of the sacramentals and sacramental piety. But whatever one might say, there is one thing very obvious in the way Fr. O'Neill handles these questions, and others: his invariable clarity and command of the questions, especially its historical aspect.

Mercier Press had done a great service towards the popularizing this excellent book of Fr. O'Neill in publishing it in paper bound.

FR. L. Z. LEGASPI, O.P.

YOHANAN AHARONI, *The Land of the Bible*, translated from the Hebrew by A. F. RAINEY, 409 pages, London, Burns and Oates, 1967; 63s.

"Without an awareness of the stage, the action of the drama cannot be fully understood... thus, in the land of the Bible, geography and history are so deeply interwoven that neither can be really understood without the help of the other." With this idea in mind, Professor Aharoni has written a book which assembles the vast mass of research and exploration that has been made on the land of the Bible since the time of the earliest biblical writers to our own times, for the benefit of both the scholar and the general reader. Taking his materials from all available records (Hebrew—both biblical and extra-biblical —, Egyptian, Assyrian, Babylonian, etc.) and geographical descriptions of Palestine in the Canaanite and Israelitic periods, he evaluates then critically in the light of modern archaeology. Then he makes use of all these varied data to draw up a flowing account of the history of Palestine and its people.

This edition by Burns and Oates is not merely an English translation of the original Hebrew work which Professor Aharoni published in 1962. It is actually a fully-revised edition. It also contains a list of 34 maps, a chronological table, and a list of site identifications which will help readers of the Bible know the modern Hebrew and Arabic equivalents of ancient names of sites mentioned in the Bible.

This is an 'ideal textbook for students in biblical geography and history.

J. A. CURA, O.P.

FRANZ MUSSNER, *The Historical Jesus in the Gospel of St. John*, 115 pages, London, Burns and Oates, 1967; 12/.

The distinctive character of St. John's account of Christ and His teachings has been recognized by all who have had the opportunity to analyze this particular gospel and compare it with the synoptic ones. The adjectives 'spiritual', 'theological', 'mystical', 'highly personalized' have been used to describe the Johannine gospel in contrast to the 'bodily' or 'historical' character of the synoptics.

This often leads to the question: Is the Johannine Christ "identical" with the historical Jesus of Nazareth? Some exegetes have attempted to answer this question by trying to unscrew the "mystery" of the origin of the Johannine tradition. Franz Mussner says that this is not enough. He thinks there is a distinctive "Johannine mode of vision or perspective" which, if clearly determined, can lead us to the identity of the Johannine Christ with the historical Jesus. Mussner then draws upon the insights of modern hermeneutics as pursued and achieved in particular by Martin Heidegger and Hans-Georg Gadamer.

With these insights, he seeks to analyze the "historical reason" of the fourth evangelist in his use of such key terms as "to see", "to hear", "to come to know", "to know", "to testify", "to remember", etc.

The author concludes that Saint John's historical perspective is that of a "believing witness who in remembrance *sees* his subject in such a way that the hidden mystery of Jesus becomes visible and expressible for the Church in the kerygma".

J. A. CURA, O.P.

KARL RAHNER, *The Christian of the Future*, 104 pages, London, Burns and Oates, 1967; 12/6.

This book is a translation of four lectures given by Father Rahner on different occasions which were finally incorporated into the sixth volume of his *Theological Essays*.

It contains Father Rahner's reflections on fundamental issues regarding the situation of the Church in the conciliar and post-conciliar period.

Among other things, the author points out the basic guidelines of true "change" in the Church, whether in the field of doctrine or of discipline. He warns against excessive "progressism", but, at the same time, chides the timidity and cowardliness of those who balk at any form of change under the pretext of "prudence". He underscores the need for the formation and training of a responsible conscience for the individual christian to enable the latter to meet the peculiar situations imposed on men by modern living, which, often enough, give rise to moral problems for which the hard-and-fast rules of yesteryears are often insufficient. He seeks to delineate the scope of the Church's capacity to give directions in the public social sphere, and suggests which of the teachings of the Constitution on the Church will especially have to touch the heart of the future Christian, if he is to live his faith in the world of tomorrow.

J. A. CURA, O.P.

"Indeed, there is but one universal Church of the faithful outside which no one at all is saved and in which the priest himself, Jesus Christ, is the victim."

Fourth Lateran Ecumm. Council

Republic of the Philippines
Department of Public Works and Communications
BUREAU OF POSTS
Manila

SWORN STATEMENT
(Required by Act 2580)

The undersigned, Fr. Quintin Garcia, O.P., editor of BOLETIN ECLESIASTICO DE FILIPINAS, published monthly except May-June, in English, Spanish and Latin, at University of Santo Tomas, Manila, after having been duly sworn in accordance with law, hereby submits the following statement of ownership, management, circulation, etc., which is required by Act 2580, as amended by Commonwealth Act No. 201:

<i>Name</i>	<i>Address</i>
<i>Editor:</i> Fr. Quintin, Garcia, O.P.	U.S.T., Manila
<i>Assoc. Editor:</i> Fr. Fidel Villaroel, O.P.	U.S.T., Manila
<i>Bus. Editor:</i> Fr. Florencio Testera, O.P. ...	U.S.T., Manila
<i>Owner:</i> University of Santo Tomas	U.S.T., Manila
<i>Publisher:</i> University of Santo Tomas	U.S.T., Manila
<i>Printer:</i> U.S.T. Press	España cor. P. Noval, Manila
<i>Office of Publication:</i> University of Santo Tomas	U.S.T., Manila

In case of publication other than daily, total number of copies printed and circulated of the last issue dated April 1967:

1. Sent to paid subscribers	1,900
2. Sent to others than paid subscribers	100
Total	2,000

(Sgd.) FR. QUINTIN M. GARCIA, O.P.
Editor

SUBSCRIBED AND SWORN to before me this 1st day of April 1967 at Manila, Philippines, the affiant exhibiting his Residence Certificate No. A-123061 issued at Manila on January 17, 1967.

(Sgd.) LUIS C. BASSIG
Notary Public

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Book No. IX Series of 1967

Until December 31, 1967

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