

## Editorial

### QUEEN OF PEACE

To have deposed the Blessed Virgin Mary from the throne of loftiness, where she has been venerated by the Church since the beginning of Christianity, has had a most lethal effect upon those of our brethren, who thought of seceding from the Church. It has made for a de-humanised religion, even as God's religion in the Old Dispensation had become infinitely human when the Divine Son was *made flesh and dwelt amongst us*. And such was done with the free consent and cooperation of that most blessed Woman, who gave Him His humanity; delivered Him into this world; endured with Him all human miseries, save sin; saw Him buried and then resurrected. She presided over the nascent Church in Pentecost and was ultimately crowned Queen of Heaven and of God's Household here.

A Christian Church without Mary is a house bereft of a Mother. It is not Christ's Church. It is this that makes for the humane aspect of our Divine religion. Such has been acknowledged by the countless sanctuaries built in her honour throughout the whole of Christendom.

It is also acknowledged by the constant appeal, through her, for prayer and penance. And of these appeals, that of the Holy Rosary, ringing through the centuries, until its culmination in Lourdes and Fatima.

At no time in history, perhaps, has this been best underscored than when Paul VI, the traveling Pope, mounted on his winged horse, went as a pilgrim to the Cova de Iria and placed before the blessed image of Our Lady of Fatima the glittering beads of a huge golden Rosary. It was there in Portugal, the materially-speaking poor nation, yet holding fast to the rich treasure of her spiritual and missionary tradition, that the Vicar of Christ, in the company of the mighty and the sick, the rich and the poor, under an ominous misty

sky, on behalf of the whole world, pleaded for peace to the Queen of Peace, the Lady of the Rosary, the Mother of the Church.

The unkind comments of the shortsighted could not fail to rear their ugly head: political motives behind the pontifical trip, a backward step in the march of ecumenism, and so on.

But the keen foresight of the Holy Father has won the world to his side. Few have been left unmoved, indeed. It could not have been otherwise, particularly for our separated brethren, for whom the Holy Father had special warm words, when he addressed those who had come with him to pray for unity. He made it clear that the union of minds within the fold and the reunion of our separated brethren are to be obtained through penance and prayer and by the intercession of the Lady of the Rosary, the Queen of Peace!

## VATICAN COUNCIL II

# The Decree on the Missionary Activity of the Church

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

### **(*Ad Gentes Divinitus*)\***

Sent by God to all mankind to be the "universal sacrament of salvation,"<sup>1</sup> the Church strives to announce the Gospel to all men, as demanded by the very nature of its own catholicity, and in obedience to the mandate of its Founder (cf. Mk 16, 15). For the Apostles themselves, upon whom the Church is founded, followed in Christ's footsteps, "preached the word of truth and brought churches to birth."<sup>2</sup> It is the duty of their successors to perpetuate this work so that "the word of the Lord may speed on and triumph" (2 *Thes* 3, 1) and the kingdom of God be announced and established throughout the world.

However, in the present order of things, from which a new situation is arising for mankind, a more urgent call is made upon the Church,

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<sup>1</sup> Dogmatic Constitution on the Church, no. 48.

<sup>2</sup> St. Augustine, *Ennar*, in Ps. 44, 23: PL. 36, 508; CChr 28.510.

the salt of the earth and the light of the world (cf. *Mt.* 5, 13-14), to save and renew all creatures, so that all things may be restored in Christ and in Him all men may form one family and one People of God.

Therefore, this sacred Council renders thanks to God for the excellent work already accomplished through the generous activity of the whole Church. It desires to outline the principles of missionary activity and to unite the energies of all the faithful so that the People of God, advancing by the narrow way of the cross, may spread everywhere the kingdom of Christ, the Lord and overseer of the world (cf. *Sir* 36, 19), and prepare the way for His coming.

## CHAPTER I

### DOCTRINAL PRINCIPLES

2. The pilgrim Church is missionary by its very nature since, in the plan of God the Father, it derives its origin from the mission of the Son and the mission of the Holy Spirit.<sup>3</sup>

#### **The plan of salvation**

This plan flows forth from the "fountainhead of love," that is, from the love of God the Father. From Him, the Beginning without beginning, the Son is born and from Him, through the Son, the Holy Spirit proceeds. Out of His abundant and merciful loving-kindness He has freely created us and, moreover, without merit on our part has graciously called us to share in His life and glory. He has lavishly poured forth His divine goodness and never ceases to pour it forth, so that He who is the Creator of all things may ultimately become "everything to everyone" (*1 Cor* 15, 28), by bringing about at one and the same time His glory and our happiness. Now it pleased God to call men to a share in His life, not merely as individuals isolated from each

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<sup>3</sup> Cf. *Dogmatic Constitution on the Church*, no. 1.



other, but to form them into a people in which His children who were scattered far and wide (cf. *Jn* 11, 52) would be brought together into one.

### The Son's mission

3. This all-embracing plan of God for the salvation of the human race is not exclusively realized in the secrecy of men's minds or through the efforts, including religious efforts, by which they themselves seek God in many ways, somehow groping their way toward Him or finding Him, although He is not far from any one of us (cf. *Acts* 17, 27). For these efforts stand in need of enlightenment and correction, even though they may sometimes, through God's kind benevolence, betoken the first steps toward the true God or a preparation for the Gospel message.<sup>4</sup> But, in order to establish peace, that is, communion with Himself, and to bring men together into a brotherly community, sinner though they be, God decreed to enter into the history of men in a new and definitive manner by sending His Son in our flesh, in order through Him to rescue men from the power of darkness and Satan (cf. *Col* 1, 13; *Acts* 10, 38) and in Him to reconcile the world to Himself (cf. *2 Cor* 5, 19). Him, therefore, through whom He also created the world,<sup>5</sup> He made heir of all things that in Him He might restore everything (cf. *Eph* 1, 10).

### Christ the Mediator

For Jesus Christ was sent into the world as the true mediator between God and men. Since He is God, the whole plenitude of Deity

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<sup>4</sup> Cf. St. Irenaeus, *Adv. Haer.* III, 18, 1: "The Word existing with God, through whom all things were made, and who was always present to the human race...": *PG* 7, 932; the same, IV, 6, 7: "For from the beginning the Son, helping those whom He made, reveals the Father to whomsoever the Father chooses, and at a time and in the manner which He wills": *ibid.*, p. 990; cf. IV, 20, 6 and 7; *ibid.*, p. 1037; *Demonstration* no. 34 (*Patr. Or.* XII, 773; *Sources Chrét.* 62, Paris 1958, p. 87): Clement of Alexandria, *Protrept.* 112, 1 (GCS Clemens 1, 79) *Strom.* VI, 6, 44, 1 (GCS Clemens II, 453); 13, 106, 1952; *Dogmatic Constitution on the Church*, no. 16.

<sup>5</sup> Cf. *Heb.* 1, 2; *Jn* 1, 3 and 10; *1 Cor* 8, 6; *Col.* 1, 16.

is embodied in Him and dwells in Him (*Col* 2, 9); but according to His human nature He is made the new Adam, the head of renewed humanity, full of grace and truth (*Jn* 1, 14). Thus, by means of a true incarnation the Son of God proceeded to make men sharers in His divine nature, impoverishing Himself for our sakes, when He was so rich, so that we might become rich through His poverty (*2 Cor* 8, 9). The Son of Man did not come to have service done to Him; He came to serve others and to give His life as a ransom for the lives of many, that is, for all men (cf *Mk* 10, 45). The Fathers of the Church consistently teach that only what has been assumed by Christ has been healed.<sup>6</sup> Now, apart from sin, He assumed the complete human nature as it is found in us, pitiable and poor creatures (cf. *Heb* 4, 15; 9, 28). For, speaking of Himself, whom the Father sanctified and sent into the world (cf. *Jn* 10, 36), Christ said, "The Spirit of the Lord is upon me, because he has anointed me to preach good news to the poor. He has sent me to proclaim release to the captives and recovering of sight to the blind" (*Lk* 4, 18), and elsewhere, "For the Son of man came to seek and to save the lost" (*Lk* 19, 10.)

Now everything that the Lord preached or that was enacted in Him once and for all for the salvation of the human race, is to be proclaimed and disseminated unto the ends of the earth (*Acts* 1, 8), beginning at Jerusalem (cf. *Lk* 24, 47). In this way, what was once done for the salvation of all may, in the course of time, obtain its effect in all.

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<sup>6</sup> Cf. St. Athanasius, *Ep. ad Epictetum*, 7: PG 26, 1060; St. Cyril of Jerusalem, *Catech.* 4, 9; PG 33; 465 Marius Victorinus, *Adv. Arium.* 3, 3; PL 8, 1101; St. Basil, *Epist.* 261, 2: PG 32, 969; St. Gregory Nazianzen, *Epist* 101; PG 37, 181; St. Gregory of Nyssa, *Antirrheticus*, *Adv. Apollin.* 17; PG 45; 1156; St. Ambrose, *Epist.* 48, 5; PL 16, 1153; St. Augustine, *In Joan. Ev. tr.* XXIII, 6: PL 35, 1585; *CChr* 36, 236; moreover, he proves in this way that the Holy Spirit did not redeem us because He did not take flesh: *De Agone Christ.*, 22, 24: PL 40, 302; St. Cyril of Alexandria. *Adv. Nestor.* I, 1: PG 76, 20; St. Fulgentius, *Epist.* 17, 3, 5: PL 65, 454; *Ad Trasimundum*, III, 21: PL 65, 284: on sadness and fear.

## The Holy Spirit's mission

4. In order to achieve this, Christ sent the Holy Spirit from the Father to perform His saving work from within and to move the Church to constant expansion. Doubtless, the Holy Spirit was already at work in the world before Christ was glorified.<sup>7</sup> But on the day of Pentecost He came down upon the disciples to dwell continually with them forever (cf. *Jn* 14, 16) and the Church was publicly manifested before the multitudes. On that day began the spreading of the Gospel among the nations by preaching. Finally, on that day, there was prefigured the union of peoples in catholicity of faith, through the Church of the New Covenant, which speaks all languages, understands and embraces them all in charity, and thus vanquishes the dispersion of Babel.<sup>8</sup> For "the acts of the Apostles" began on the day of Pentecost, just as Christ had

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<sup>7</sup> It is the Spirit who spoke through the prophets: *Creed of Constantinople* (Denz.-Schoen., 150); St. Leo the Great, *Sermo* 76: *PL* 54, 405-406: "When on the day of Pentecost the Holy Spirit filled the disciples of the Lord, it was not the beginning of His gift, but an additional bestowal of His bounty: for the patriarchs too and the prophets and priests and all the saints who lived in preceding ages were nourished by the sanctifying action of the same Holy Spirit... though the measure of the gifts was not the same." Also *Sermo* 77, 1: *PL* 54, 412; Leo XIII, *Encyc. Divinum illud: ASS* (1897), 650-651. Also St. John Chrysostom, though he lays stress on the newness of the mission of the Holy Spirit on the day of Pentecost: *In Eph*, chap. 4, Hm. 10, 1: *PG* 62, 75.

<sup>8</sup> The Holy Fathers frequently speak of Babel and Pentecost: Origen, in *Genesim*, chap. 1: *PG* 12, 112; St. Gregory Nazianzen, *Oratio* 41, 16: *PG* 36, 449; St. John Chrysostom, *Hom. 2 in Pentec.*, 2: *PG* 50, 467; *In Act. Apost.*: *PG* 60, 44; St. Augustine, *Enn. in Ps.* 54, 11: *PL* 36, 636; *CChr* 39, 664 ff.; *Sermo* 271: *PL* 38, 1245; St. Cyril of Alexandria, *Glaphyra in Genesim II*: *PG* 69, 79; St. Gregory the Great, *Hom. in Evang.*, Bk. II, Hom. 30, 4: *PL* 76, 1222; St. Bede, *In Hexaem.*, Bk. III: *PL* 91, 125. See also the picture in the hall of the basilica of St. Mark in Venice.

The Church speaks all languages and thus gathers all together in the catholicity of the faith: St. Augustine, *Sermones* 266, 267, 268, 269: *PL* 38, 1225-1237; *Sermo* 175, 3: *PL* 38, 946; St. John Chrysostom, *In Ep. I ad Cor.*, Hom. 35: *PG* 61, 296; St. Cyril of Alexandria, *Fragm. in Act.*: *PG* 74, 758; St. Fulgentius, *Sermo* 8, 2-3: *PL* 65, 743-744.

On Pentecost as the dedication of the Apostles to their mission, cf. J. A. Cramer, *Catena in Acta SS. Apostolorum*, Oxford, 1838, p. 24 ff.

been conceived by the coming down of the Holy Spirit upon the Virgin Mary, and just as He had been led to the work of His ministry by the descent of the same Holy Spirit coming down upon Him while He prayed.<sup>9</sup> Before freely laying down His life for the world, the Lord Jesus Himself arranged the ministry of the Apostles and promised to send the Holy Spirit so that both would be associated in putting the work of salvation into effect always and everywhere.<sup>10</sup> Throughout all times the Holy Spirit gives unity to the whole Church "in its communion and ministry, provides it with various hierarchical and charismatic gifts,"<sup>11</sup> As their soul, He gives life to ecclesiastical institutions,<sup>12</sup> and instills into the hearts of the faithful the same mission-mindedness that moved Christ Himself. Sometimes too, He visibly anticipates apostolic activity,<sup>13</sup> just as He unceasingly accompanies and directs it in various ways.<sup>14</sup>

### The Church's presence in the world

5. From the very beginning the Lord Jesus "called to him those whom he desired; and they came to him. And he appointed twelve, to be with him, and to be sent out to preach" (*Mk* 3, 13; cf. *Mt* 10, 1-42). Thus the Apostles were the seeds of the new Israel and, at the same time, the origin of a sacred hierarchy. Afterwards, having completed once for all, in Himself, by His death and resurrection, the mysteries of our salvation and of the renewal of all things, the Lord, having obtained all power in heaven and on earth (cf. *Mt* 28, 18), before being taken up into heaven (cf. *Acts* 1, 11), founded His

<sup>9</sup> Cf. *Lk* 3, 22; 4, 1; *Acts* 10, 38.

<sup>10</sup> Cf. *Jn* chaps. 14-17; Paul VI, Address to the Council, Sept. 14, 1964: AAS (1964), 807.

<sup>11</sup> Cf. *Dogmatic Constitution on the Church*, no. 4.

<sup>12</sup> St. Augustine, *Sermo* 267, 4; *PL* 38, 1231: "The Holy Spirit has the same function in the entire Church that the soul has in all the members of one body." Cf. *Dogmatic Constitution on the Church*, no. 7 (with note 8)

<sup>13</sup> Cf. *Acts* 10, 44-47; 11, 15; 15, 8.

<sup>14</sup> Cf. *Acts* 4, 8; 5, 32; 8, 26, 29, 39; 9, 31; 10; 11, 12, 28; 13, 2, 4, 9; 16, 6-7; 20, 22-23; 21, 11 etc.

Church as the sacrament of salvation and sent the Apostles into the whole world, just as He Himself had been sent by the Father (cf. *Jn* 20, 21). In doing so He gave them a mandate, "Go therefore and make disciples of all nations, baptizing them in the name of the Father and of the Son and of the Holy Spirit, teaching them to observe all that I have commanded you" (*Mt* 28, 19 ff.). "Go into all the world and preach the Gospel to the whole creation. He who believes and is baptized will be saved; but he who does not believe will be condemned" (*Mk* 16, 15 ff.). Hence, a duty of propagating the faith and the salvation wrought by Christ rests upon the Church both by virtue of an explicit mandate inherited from the Apostles by the order of bishops assisted by priests, in union with the successor of Peter and Supreme Pastor of the Church, and by virtue of the life which Christ pours into His members "from whom the whole body, joined and knit together by every joint with which it is supplied, when each part is working properly, makes bodily growth and upbuilds itself in love" (*Eph* 4, 16). The mission of the Church, therefore, is fulfilled by that activity whereby, in obedience to Christ's mandate and moved by the grace and charity of the Holy Spirit, it becomes fully and actively present to all men or nations, in order to lead them to faith in Christ, to His freedom and His peace, by living example and preaching, by the sacraments and other means of grace, so that a clear and reliable way may be opened to them toward full participation in the mystery of Christ.

### Following the way of Christ

Because this mission is a continuation and, through the course of history, an unfolding of the mission of Christ Himself, who was sent to preach the Gospel to the poor, the Church, prompted by the Spirit of Christ, must proceed along the same way that Christ Himself followed, that is, the way of poverty, obedience, service and self-sacrifice even to death, from which He emerged as conqueror through His resurrection. For it was thus that all the Apostles walked in hope, who by their many afflictions and sufferings sought to complete what is



lacking in Christ's afflictions, for the sake of His Body, the Church (cf. *Col* 1, 24). Often too, the blood of Christians was a seed.<sup>15</sup>

### **Adapting to different situations**

6. This duty must be carried out by the order of bishops, of which the successor of Peter is the head, with the prayers and cooperation of the whole Church. It is one and the same duty everywhere and in every situation, though it is not exercised in the same way but as the situation demands. The differences, therefore, to be found in this activity of the Church do not derive from the intrinsic nature of the mission itself but from the circumstances in which it is carried out.

These circumstances depend either on the Church or on the peoples, groups or individuals to whom the mission is directed. For although, absolutely speaking, the Church contains the totality or fullness of the means of salvation, it is neither always nor immediately, and cannot be, active in all respects but, in its efforts to put God's plan into effect, it goes through the experience of getting started and moving forward gradually. At times even, after an initial success, it is forced to deplore a regression or, at least, it lingers in a state of incompleteness and insufficiency. As regards individuals, groups and peoples, the Church reaches and penetrates them only gradually and thus takes them up into full catholicity. Now to each situation or state there must correspond the appropriate activity or methods.

### **The purpose of missionary activity**

The special projects by which the heralds of the Gospel, sent by the Church to go into the whole world, carry out the task of preaching the Gospel and planting the Church among peoples or groups who do not yet believe in Christ, are commonly called "missions." They are undertaken by means of missionary activity and are mainly carried on in certain territories recognized by the Holy See. The proper purpose of this missionary activity is evangelization and the planting of

<sup>15</sup> Tertullian, *Apologeticum*, 50, 13: *PL* 1, 534; *CChr* I, 171.

the Church among peoples and groups in whom it has not yet taken root.<sup>16</sup> Thus from the seed which is the word of God particular churches, sprung from the land itself, should grow everywhere in the world, after having been sufficiently established and endowed with a vitality of their own and with maturity. Once they have been sufficiently provided with a hierarchy of their own, united to the faithful people, and with means specially suited for leading a full Christian life, these churches will make their contribution to the well-being of the entire Church. The principal means of this planting of the Church is the preaching of the Gospel of Jesus Christ. It was to announce this Gospel that the Lord sent His disciples into the whole world so that men, having been born again through the word of God (cf. *1 Pt* 1, 23), might by Baptism be made members of the Church which, as the Body of the Incarnate Word, is nourished and lives by the word of God and the Eucharistic Bread (cf. Acts 2, 43).

### Stages of missionary activity

In this missionary activity of the Church there are various stages, at times intermingled: first the initial or planting stage, then that of

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<sup>16</sup> St. Thomas Aquinas, even at that early date, speaks of the apostolic office of planting the Church: cf. *Sent.* Bk. I, dist. 16, q. 1, a. 2 ad 2 and ad 4; a. 3 sol.; *Summa Theol.*, 1a, q. 43, a. 7 ad 6; 1a IIae, q. 106, a. 4 ad 4. Cf. Benedict XV, *Maximum illud*, Nov. 30, 1919: *AAS* (1919), 445 and 453; Pius XI, *Rerum Ecclesiae*, Feb. 28, 1926: *AAS* (1926), 74; Pius XII, Apr. 30, 1939, to the Directors of the Pontifical Mission Societies; the same, June 24, 1944, to the Directors of the Pontifical Mission Societies: *AAS* (1944), 210; and *AAS* (1950), 727 and (1951), 508; the same, June 29, 1948, to native clergy: *AAS* (1948), 374; the same, *Evangelii Praecones*, June 2, 1951: *AAS* (1951), 507; the same, *Fidei Donum*, Jan. 15, 1957: *AAS* (1957), 236 [cf. *TPS* IV, 303]; John XXIII, *Princeps Pastorum*, Nov. 28, 1959: *AAS* (1959), 835 [cf. *TPS* VI, 124]; Paul VI, *Hom.*, Oct. 18, 1964: *AAS* (1964), 911.

Popes, as well as the Fathers of the Church and the Scholastics often speak about the expansion—*dilatatione*—of the Church: St. Thomas Aquinas, *Comm. in Matt.*, 16, 28; Leo XIII, *Encyc. Sancta Dei Civitas: ASS* (1880), 241; Benedict XV, *Encyc. Maximum illud*; *AAS* (1919), 442; Pius XI, *Encyc. Rerum Ecclesiac*: *AAS* (1926), 65.

newness or youth. When, however, these stages have passed, the missionary activity of the Church does not cease but upon particular churches already established rests the duty of continuing it and of preaching the Gospel to those individuals who are still outside.

Moreover, population groups among which the Church finds itself often undergo fundamental changes for various reasons, so that totally new situations can arise. In such circumstances the Church must consider whether these situations require it missionary activity again. Moreover, conditions sometimes are such that for the time being it is not possible to preach the Gospel message directly and immediately. In such cases missionaries can and must with patience and prudence and, at the same time, with great confidence, at least bear witness to Christ by charity and well-doing and thus prepare the way for the Lord and in some way cause Him to be present.

### **A unanimous witness**

Thus it is evident that missionary activity flows forth intimately from the very nature of the Church. It propagates her saving faith; it perfects her Catholic unity; it is sustained by her apostolicity; it puts into practice the collegiate sense of her hierarchy; and it is a witness to her sanctity which it spreads and promotes. Thus missionary activity among the nations is different from the pastoral activity to be exercised toward the faithful, as well as from the efforts to be made to restore Christian unity. Nevertheless, these two are very closely linked up with the Church's missionary endeavor,<sup>17</sup> for the division that exists among Christians is harmful to the sacred cause of preaching the Gospel to

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<sup>17</sup> It is evident that, in this acceptance of the notion of missionary activity, those parts, too, of Latin America are really included in which neither hierarchy of their own, nor maturity of Christian life, nor preaching of the Gospel is sufficient. It does not depend on the Council whether these territories are *de facto* recognized by the Holy See as missionary countries. For this reason it is deliberately stated, with regard to the connection between the notion of missionary activity and certain territories, that this activity is "mainly" carried out in certain countries recognized as missionary by the Holy See.

every creature<sup>18</sup> and deprives many of access to the faith. Thus it follows from the necessity of mission work that all baptized persons are called upon to unite themselves in one flock so as to be able to bear unanimous witness to Christ their Lord before the nations. If they cannot yet fully testify to one faith, they must at least be animated by mutual esteem and love.

### The necessity of faith and Baptism

7. The reason for this missionary activity is to be found in the will of God who "desires all men to be saved and to come to the knowledge of the truth. For there is one God, and there is one mediator between God and men, the man Christ Jesus, who gave himself as a ransom for all" (1 *Tm* 2, 4-5), "and there is salvation in no one else" (*Acts* 4, 12). All, therefore, must be converted to Him whom they have learned to recognize through the Church's preaching, and be incorporated through Baptism in Him and in the Church which is His Body. For Christ Himself, "in explicit terms, insisted upon the necessity for faith and for Baptism (cf. *Mk* 16, 16; *Jn* 3, 5), and thus at the same time affirmed the necessity for the Church, which men enter through Baptism—the gateway, as it were. Therefore those people could not be saved who were aware that the Catholic Church had been founded as a necessary thing by God through Jesus Christ and yet were unwilling to enter it or to remain in it."<sup>19</sup> God can, in ways known to Himself, lead people—who through no fault of their own have no knowledge of the Gospel—to the faith without which it is impossible to please God (*Heb* 11, 6). Nevertheless the Church has a duty (cf. 1 *Cor* 9, 16)—and at the same time an inviolable right—to preach the Gospel. Hence, missionary activity is as revelant and necessary today as ever before.

It is through its missionary activity that the Mystical Body of Christ unceasingly gathers and coordinates its resources for its own growth (cf. *Eph* 4, 11-16). The members of the Church are urged on to the pursuit of this activity by their love of God, by which too

<sup>18</sup> *Decree on Ecumenism*, no. 1.

<sup>19</sup> Cf. *Dogmatic Constitution on the Church*, no. 14.

they are anxious to share with all men the spiritual riches of both this life and the life to come.

### Realizing God's design for man

Finally, it is through this missionary activity that full honor is given to God if only men consciously and fully accept His saving work, which He accomplished in Christ. In this way it serves to fulfill God's plan, which Christ obediently and lovingly served to the glory of the Father who sent Him.<sup>20</sup> This plan is that the whole human race should form the one People of God, grow together into the one Body of Christ, and be built up into the one temple of the Holy Spirit. Surely this plan corresponds to the innate desire of all men, seeing that it makes brotherly concord a reality. Thus, the design of the Creator, who created man in His image and likeness, is truly realized when all who have human nature in common will have been born again in Christ through the Holy Spirit and, contemplating with one accord the glory of God, will be able to say "Our Father."<sup>21</sup>

<sup>20</sup> Cf. *Jn* 7, 18: 8, 30 and 44; 8, 50; 17, 1.

<sup>21</sup> For God's plan of unifying mankind in Christ, see St. Irenaeus' teaching, *De Recapitulatione*. Cf. also Hippolytus, *De Antichristo*, 3: "His will goes out to all and He desires to save all; He wills to make all of them children of God and calls all the saints to the one perfect man...": PG 10, 732; GCS Hippolyt I, 2 p. 6; *Benedictiones Iacob*, 7 (TU, 38-1 p. 18, line 4ff.); Origen, *In Ioann.* Vol. I, no. 16: "For then, under the leadership of that Word who is with God, knowing God will be a single action on the part of those who have reached God; so that, just as at present only the Son knows the Father, so all may, in knowing the Father, be perfectly fashioned as His sons": PG 14, 49; GCS Orig. IV, 20; St. Augustine, *De sermone Domini in monte*, I, 41: "Let us love that which can be brought with us to those lands where no one says: 'My Father,' but where all say to the one God: 'Our Father'": PL 34, 1250; St. Cyril of Alexandria, *In Ioann.* I: "For we are all in Christ and the person of our common humanity comes to life again in Him. It is precisely for this reason that He is also called the new Adam...for He who is the Son and God by nature, has dwelt among us; and therefore we cry in His Spirit: Abba Father! Moreover, the Word lives in all as in one temple, namely the one He took upon Himself for our sakes and from among us. He did this so that, containing all in Himself, He might, as St. Paul says, reconcile all in the one body to the Father": PG 73, 161-164.



## Leaven of brotherhood

8. Missionary activity also has a close connection with human nature itself and its aspirations. For by making Christ known, the Church at the same time reveals to men the genuine truth about their state and the whole of their calling, because Christ is the source and exemplar of that renewed humanity which is imbued with the brotherly love, sincerity and spirit of peace for which all long. Christ and the Church which, by preaching the Gospel, bears witness to Him transcend all particularism of race and nationality and, therefore, cannot be regarded as alien to anyone or any place.<sup>22</sup> Christ Himself is the Truth and the Way which the preaching of the Gospel makes known to all, when it brings to the ears of all the words of the same Christ, "repent, and believe in the Gospel" (*Mk* 1, 15). Since, however, he who does not believe is already rejected (cf. *Jn* 3, 18), Christ's words are at one and the same time words of judgment and of grace, words of death and of life, for we can come to newness of life only by inflicting death on the old life. This is true primarily of persons but applies also to the goods of this world, on which both the sin of man and the blessing of God have made their imprint, "since all have sinned and fall short of the glory of God." (*Rom* 3, 23). By his own efforts and strength no one is freed from sin or raised above himself, no one entirely freed from his frailty or loneliness or slavery;<sup>23</sup> but all stand in need of Christ, their model, teacher, liberator, savior and lifegiver. In truth, the Gospel has been a leaven of freedom and progress in human history, even in purely secular history, and it continues to prove itself

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<sup>22</sup> Benedict XV, *Maximum illud*: AAS (1919), 445: "For the Church of God is Catholic and alien to no people or nation..." Cf. John XXIII, Encyc. *Mater et Magistra*: "The Church is by divine right universal... Moreover, in becoming as it were the life-blood of these people, the Church is not, nor does she consider herself to be, a foreign body in their midst.... And thus he (who has been born again in Christ) affirms and develops that side of his nature which is noblest and best": AAS (1961), 444.

<sup>23</sup> Cf. Irenaeus, *Adv. Haer.*, III, 15, no. 3: PG 7, 919: "They were the preachers of truth and the apostles of freedom."

a leaven of brotherhood, unity and peace. It is therefore not without reason that Christ is honored by the faithful as "the expectation and savior of the nations."<sup>24</sup>

### The Epiphany of God's plan

9. The time for missionary activity, then, is the period between the first coming of the Lord and His second coming, when the Church will be gathered into the kingdom of God from the four winds, like a harvest.<sup>25</sup> For before the Lord comes the Gospel must be preached to all the nations (cf. *Mk* 13, 10).

Missionary activity is no more and no less than the manifestation—the Epiphany—of God's plan and its fulfillment in the world and its history, in which God, through the mission, visibly completes the history of salvation. Through the spoken word of preaching and through the celebration of the sacraments, whose center and apex is the most Holy Eucharist, missionary activity causes Christ, the author of salvation, to be present. Whatever truth and grace was already to be found among the nations, like a veiled presence of God, missionary activity frees it from the contagion of evil and restores it to Christ its author, who overthrows the empire of Satan and conquers the manifold malice of sin. Therefore, whatever good there is to be found latent in the hearts and minds of men or in the religious practices and cultures of nations, is not only preserved but also purified, ennobled and perfected to the glory of God, the confusion of the devil and the happiness of man.<sup>26</sup> In this way does missionary activity tend toward eschatological fullness,<sup>27</sup> for through it, until the time and season which the Father has

<sup>24</sup> Antiphon O for Dec. 23.

<sup>25</sup> Cf. *Mt* 24, 31; *Didaché* 10, 5 (Funk I, p. 32).

<sup>26</sup> *Dogmatic Constitution on the Church*, no. 17. St. Augustine, *The City of God*, 19, 17: *PL* 41, 646. Instruction of the Sacred Congregation for the Propagation of the Faith (*Collectanea* I, no. 135, p. 42).

<sup>27</sup> According to Origen, the Gospel must be preached before the consummation of this world: *Hom. in Luc.* XXI (GCS, Orig. IX, 136, 21 ff.); *In Matth. comm. ser.*, 39 (XI, 75, 25 ff.; 76, 4 ff.); *Hom. in Ierem.* III, 2 (VIII, 308, 29 ff.): St. Thomas, *Summa Theol.* Ia, IIae, q. 106, a. 4, ad 4.

fixed by His own authority (cf. *Acts* 1, 7), the People of God is enlarged. To this people the prophecy was addressed, "Enlarge the place of your tent, and let the curtains of your habitations be stretched out! hold not back!" (*Is* 54, 2).<sup>28</sup> Through missionary activity too, the Mystical Body grows until it reaches that maturity which is proportioned to the completed growth of Christ (cf. *Eph* 4, 13), and the spiritual temple in which God is adored in spirit and in truth (cf. *Jn* 4, 23) grows and is built up on the foundation of Apostles and prophets, and the chief cornerstone Jesus Christ Himself (*Eph* 2, 20).

## CHAPTER II

### THE MISSIONARY WORK ITSELF

10. The Church, having been sent by Christ to make known and communicate God's love to all men and nations, is fully aware of the magnitude of the missionary task that remains to be done by it. For there are two billion people—and their number increases daily—who, bound together by strong ties of cultural life, by ancient religious traditions and firm bonds of social relationships, form large, well-defined groups and who have not yet, or scarcely, heard the Gospel message. Some of them belong to one or other of the great religions while others remain strangers to the very knowledge of God; others again expressly deny His existence or at times even attack it. To be able to offer to all the mystery of salvation and the life brought by God, the Church must implant itself in all these groups, driven by the same impulse which drove Christ, through His incarnation, to bind Himself to the concrete social and cultural conditions of the people among whom He lived.

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<sup>28</sup> Hilary of Poitiers, *In Ps.* 14: *PL* 9, 301; Eusebius of Caesarea, *In Isaia*m 54, 2-3: *PG* 24, 462-463; St. Cyril of Alexandria, *In Isaia*m V, chap. 54, 1-3: *PG* 70, 1193.

## ARTICLE 1: THE CHRISTIAN WITNESS

11. The Church must be present in these groups of people through its children who live among them or are sent to them. For all Christ's faithful—wherever they may be living—are in duty bound to show forth by the example of their lives and the witness of their words, the new man they have put on through Baptism, and to make known the power of the Holy Spirit by whom they were strengthened in Confirmation. This they must do in such a way that the others, seeing their good works, may glorify the Father (cf. *Mt* 5, 16) and more fully understand the true meaning of human life and universal bond of the fellowship of mankind.

**A truly human dialogue**

So as to be able fruitfully to bear this witness to Christ, the faithful should unite themselves to those people in esteem and charity. They should regard themselves as members of the group of people among whom they live, and take part in their cultural and social life through the various relationships and activities of human life. They should be familiar with their national and religious traditions; with joy and reverence they should bring to light the seeds of the Word hidden in them. But at the same time they should pay attention to the profound transformation taking place among the nations and do their best to secure that the people of our age are not alienated from divine things through their preoccupation with the science and technology of the modern world. Rather, they should make every effort to stir up in them a keener desire for divinely revealed truth and love. Just as Christ searched the hearts of men and, through a truly human dialogue, led them to the divine light, so His disciples, thoroughly imbued with Christ's spirit, should get to know the people among whom they live and associate with them so that these people may learn, in sincere and patient dialogue, what riches God—the generous One—has bestowed on the nations. At the same time the faithful should strive to clarify these riches with the light of the Gospel, to set them free, and to bring them back under the dominion of God, the Savior.

## The witness of Christian charity

12. The presence of Christ's faithful in human communities must be animated by that charity with which God has loved us, who desires that we, too, should love one another with the same love (cf. *1 Jn* 4, 11). Indeed, Christian charity goes out to all indiscriminately, without regard to race, social status, or religion; it expects no gain or gratitude. For, just as God has loved us with an unselfish love so the faithful too, in their love, should be solicitous for the human person himself, loving him with the same impulse with which God has sought out man. Therefore, just as Christ went about all the cities and villages, healing every kind of disease and infirmity as a sign that the kingdom of God had come (cf. *Mt* 9, 35 ff.; *Acts* 10, 38), so the Church, too, through its children, makes contact with people of every condition, but especially with the poor and afflicted, and gladly spends itself on their behalf (cf. *2 Cor* 12, 15). For it shares their joys and sorrows, knows the aspirations and problems of life, and suffers with them in the anxieties of death. Through a brotherly dialogue it is anxious to supply an answer to those who seek peace, bringing them the peace and light of the Gospel.

## Working to improve society

Christ's faithful should work, also in collaboration with all the others, for a proper organization of economic and social affairs. They must devote themselves with special care to the education of children and young people through schools of different kinds. Schools should be regarded not merely as an excellent means of forming and training Christian youth but also as a very valuable service to mankind—especially to the developing nations—for raising human dignity and for paving the way for more human living conditions. They must also take part in the efforts of those nations which, by their fight against hunger, ignorance and disease, are striving to improve the standard of living and to strengthen peace in the world. In this activity, let the faithful be eager to give prudent aid to projects promoted by private and public institutions, by governments, international organizations, the different Christian communities and non-Christian religions.



However, the Church does not wish to meddle in any way in the government of the civil state. It claims for itself no other authority than, with God's help, to minister to men in love and faithful service (cf. *Mt* 20, 26; 23, 11).<sup>29</sup>

### Promoting brotherly union

Closely associated with people in their life and work, Christ's disciples hope to present themselves to them as genuine witnesses of Christ and to work for their salvation, even where they are unable to announce Christ fully. For they do not aim at the purely material progress and prosperity of men but promote their dignity and brotherly union. This they do by teaching the religious and moral truths which Christ has made clear by His light and thus they gradually open up access to God more and more. In this way, people are helped through the love of God and of their neighbor to achieve their salvation, and there begins to shine the mystery of Christ, in whom the new man has appeared who is created in God's image (cf. *Eph* 4, 24) and in whom God's love is revealed.

#### ARTICLE 2: PREACHING THE GOSPEL AND BRINGING TOGETHER THE PEOPLE OF GOD

13. Wherever God affords an opening for preaching the mystery of Christ (cf. *Col* 4, 3), there the living God and Jesus Christ whom He sent for the salvation of all (cf. *1 Thes* 1, 9-10; *1 Cor* 1, 18-21; *Gal* 1, 31; *Acts* 14, 15-17; 17, 22-31) must be announced (cf. *1 Cor* 9, 15; *Rom* 10, 14) to all men (cf. *Mk* 16, 15) confidently and boldly (cf. *Acts* 4, 13, 29, 31; 9, 27, 28; 13, 46; 14, 3; 19, 8; 26, 26; 28, 31; *1 Thes* 2, 2; *2 Cor* 3, 12; 7, 4; *Phil* 1, 20; *Eph* 3, 12; 6, 19, 20), so that the Holy Spirit may open the hearts of non-Christians (cf. *Acts* 16, 14) and they may find faith and be freely converted to the Lord

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<sup>29</sup> Cf. Paul VI, Address to the Council, Nov. 21, 1964: *AAS* (1964), 1013 [cf. *TPS* X, 137].

and in all sincerity cleave to Him who, since He is "the way, the truth and the life" (*Jn* 14, 6), satisfies—nay, infinitely surpasses—all their spiritual longings

### Progress through conversion

This conversion to the Lord must indeed be understood as but a beginning, yet sufficient to make a man realize that, drawn away from sin, he is being introduced into the mystery of the love of God who is calling him to enter into a personal relationship with Himself in Christ. For, under the action of God's grace, the newly converted person enters upon the spiritual path along which, already sharing by faith in the mystery of (Christ's) death and resurrection, he passes from the old self to the new self which is brought to perfection in Christ (cf. *Col* 3, 5-10; *Eph* 4, 20-24). This passage, which is accompanied by a progressive change in mentality and conduct, must be made apparent with its social consequences and gradually developed during the period of catechumenate. Because the Lord in whom he believes is a sign which men will refuse to acknowledge (cf. *Lk* 2, 34; *Mt* 10, 34-39), the convert not infrequently experiences a wrench and estrangements, though also joys, which God gives in generous measure (cf. *1 Thes* 1, 6). The Church strictly forbids that anyone be forced or by improper means induced or attracted to embrace the faith, just as it staunchly defends the right that no one be deterred from the faith by unjust pressure.<sup>30</sup>

In accordance with very ancient practice of the Church, the motives for conversion should be examined and, if necessary, purified.

### Preparing catechumens

14. Those who have received faith in Christ from God through the Church<sup>31</sup> should be admitted to the catechumenate with liturgical

<sup>30</sup> Cf. *Declaration on Religious Freedom*, 2, 4, 10 [cf. *TPS* XI, 86-88, ceremonies. The catechumenate is not a bare explanation of dogmas

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<sup>31</sup> Cf. *Dogmatic Constitution on the Church*, no. 17.

90-91]; *Pastoral Constitution on the Church in the World of Today*.

and commandments, but a training period and apprenticeship of adequate duration for the whole of the Christian way of life, by means of which the disciples are brought into contact with Christ their Master. Catechumens should, therefore, be properly initiated into the mystery of salvation and, through the practice of evangelical morality and with sacred ceremonies held at successive intervals of time,<sup>32</sup> they should be introduced into the life of faith, of the liturgy and the charity of God's People.

After that, they are rescued from the power of darkness through the sacraments of Christian initiation (cf. *Col* 1, 13);<sup>33</sup> they die, are buried and rise again with Christ (cf. *Rom* 6, 4-11; *Col* 2, 12-13; *1 Pt* 3, 21-22; *Mk* 16, 16); they receive the Spirit (cf. *1 Thes* 3, 5-7; *Acts* 8, 14-17) of adoptive sonship and celebrate the memorial of the Lord's death and resurrection together with all God's People.

It is desirable that the Lenten and Easter liturgy be restored in such a way that it may prepare the hearts of the catechumens for the celebration of the paschal mystery, during which celebration they receive a new birth in Christ through Baptism.

This Christian initiation during the catechumenate should be the concern not only of catechists and priests but of the whole community of the faithful, especially of the godparents, so that, from the very beginning, the catechumens feel that they belong to the People of God. And, since the life of the Church is an apostolic life, catechumens must also learn to cooperate actively, through the witness of their lives and the profession of their faith, in the spreading of the Gospel and the building up of the Church.

Finally, the juridical status of catechumens should be clearly set forth in the new Code (of Canon Law). For they are already linked to

<sup>32</sup> Cf. *Constitution on the Sacred Liturgy*, nos. 64-65.

<sup>33</sup> On this liberation from slavery to Satan and darkness, in the Gospel, cf. *Mt* 12, 28; *Jn* 8, 44; (12, 31 (cf. *1 Jn* 3, 8, *Eph* 2, 1-2). In the liturgy of Baptism, cf. Roman Ritual.

the Church,<sup>34</sup> belong to the household of Christ,<sup>35</sup> and not infrequently already lead a life of faith, hope and charity.

### ARTICLE 3: THE FORMATION OF A CHRISTIAN COMMUNITY

15. The Holy Spirit calls all men to Christ through the seeds of the word and the preaching of the Gospel, and awakens observance of the faith in their hearts. When, in the depths of the baptismal font, He regenerates those who believe in Christ to a new life, He gathers them into the one People of God, which is "a chosen race, a royal priesthood, a holy nation, God's own people" (1 Pt 2, 9).<sup>36</sup>

#### A sign of God's presence

For this reason missionaries, as God's assistants (cf. 1 Cor 3, 9), must build up communities of the faithful which are such that, living as befits those called to a vocation like theirs (cf. Eph 4, 1), they discharge the priestly, prophetic and royal offices entrusted to them by God. In this way a Christian community becomes a sign of God's presence in the world, for through the Eucharistic sacrifice it has continual access with Christ to the Father.<sup>37</sup> Assiduously nourished by the word of God,<sup>38</sup> it bears witness to Christ,<sup>39</sup> and finally, it walks in charity and is aglow with apostolic zeal.<sup>40</sup>

From its very beginning, the Christian community must be so organized that, as far as possible, it can provide for its own needs.

Enriched by the cultural wealth of its own people, this community of the faithful should be deeply rooted in the people. There should

<sup>34</sup>Cf. *Dogmatic Constitution on the Church*, no. 14.

<sup>35</sup> Cf. St. Augustine, *Tract. in Ioann.* 11, 4: *PL* 35, 1476.

<sup>36</sup> Cf. *Dogmatic Constitution on the Church*, no. 9.

<sup>37</sup> Cf. *Dogmatic Constitution on the Church*, nos. 10, 11, 34.

<sup>38</sup> Cf. *Dogmatic Constitution on Divine Revelation*, no. 21.

<sup>39</sup> Cf. *Dogmatic Constitution on the Church*, nos. 12, 35.

<sup>40</sup> Cf. *ibid.*, nos. 23, 36.

be flourishing families imbued with the spirit of the Gospel,<sup>41</sup> and these should be assisted by the provision of suitable schools. Associations and groups should be established through which the lay apostolate may be enabled to permeate the whole of society with the spirit of the Gospel. Lastly, charity should burn brightly among Catholics of different rites.<sup>42</sup>

### Fostering the ecumenical spirit

In addition, the ecumenical spirit must be fostered among neophytes, who should fully realize that their brethren who believe in Christ are Christ's disciples, reborn by Baptism, and sharers in very many of the good things of the People of God. So far as the religious situation permits, the ecumenical movement should be promoted but, at the same time, even the appearance of indifferentism and confusion as well as of unhealthy rivalry is to be avoided. Catholics are to cooperate in brotherly fashion with their separated brethren in accordance with the directives of the Decree on Ecumenism. Insofar as they have a common belief, they should cooperate by a common profession, before the nations, of belief in God and Jesus Christ, and they should collaborate in matters social and technical as well as cultural and religious. They should collaborate above all for the sake of Christ, their common Lord. Let His Name bring them together! This cooperation should be initiated not only among private individuals but also, insofar as the local Ordinary judges this opportune, among the churches or ecclesial communities and their organizations.

Brought together in the Church out of every nation, Christ's faithful "do not differ from their fellow countrymen either in government or language or political institutions."<sup>43</sup> Therefore, they should live for God and Christ in accordance with the honorable customs of their people. As good citizens they should cultivate a true and effective love of their

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<sup>41</sup> Cf. *ibid.* nos. 11, 35.

<sup>42</sup> Cf. *Decree on the Eastern Catholic Churches*, no. 30.

<sup>43</sup> *Epist. ad Diognetum*, 5: PG 2, 1173; cf. *Dogmatic Constitution on the Church*, no. 38.



homeland, yet altogether avoid contempt for foreign races and nationalist extremism. They should foster a universal love of men.

### **The role of the laity**

Of the greatest importance for achieving all this, and deserving of special consideration are the laity, that is, those of Christ's faithful who, incorporated in Christ through Baptism, live in the world. Imbued with the spirit of Christ, it is their special function, like leaven, to vivify from within and to organize temporal affairs in such a way that they are conducted ever more in accordance with the will of Christ.<sup>44</sup>

However, it is not enough for the Christian people to be present and established in a nation. Nor is it sufficient for it to practice the apostolate of example. The Christian community is established and is present for this purpose, that it may announce Christ by word and work to its non-Christian fellow citizens and help them to accept Christ fully.

Various kinds of services are required that the Church may be planted and the Christian community grow. These services—raised up by divine calling from among the congregation of the faithful itself—should be diligently fostered and developed by all. Among them are the offices of priests, deacons and catechists, and Catholic Action. Similarly, either by their prayer or active work, religious of both sexes render indispensable service in making the kingdom of Christ take root in souls, giving it a firmer footing there, and in spreading it still further.

### **Importance of a local clergy**

16. With great joy does the Church render thanks for the priceless gift of the priestly vocation which God has granted to so many young men among peoples recently converted to Christ. For the Church becomes more firmly rooted in each human more when the different communities of the faithful possess from among their own members their own ministers of salvation in the order of bishops, priests and

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<sup>44</sup> Cf. *Dogmatic Constitution on the Church*, no. 32. *Decree on the Apostolate of the Laity*.

deacons, who serve their brethren so that the infant churches gradually acquire a diocesan structure with a clergy of their own.

All the decrees and regulations issued by this Council concerning priestly vocation and training are to be religiously observed wherever the Church is being newly planted and in the infant churches. Great importance is to be attached to what is said about the duty of closely linking spiritual training to academic and pastoral training, of leading a life modeled on the Gospel, without thinking of one's own advantage or that of one's own family, and about the duty of cultivating a deep affection for the mystery of the Church. The wonderful result of this will be that the candidates will learn to dedicate themselves entirely to the service of the Body of Christ and the work of the Gospel, to cling to their own bishop as trusted fellow workers, and to work harmoniously with their fellow priests.<sup>45</sup>

In order to achieve this general goal, the whole training of the candidates must be arranged in the light of the mystery of salvation as revealed in the Scriptures. They must find this mystery of Christ and of the salvation of mankind present and experience it in the liturgy.<sup>46</sup>

### Guidelines for priestly training

These common requirements of priestly training, including its pastoral and practical sides, should, in accordance with the directives of the Council,<sup>47</sup> be implemented with an eye toward the particular mentality and customs of the local people. The minds of the students must, therefore, be opened and sharpened so as to enable them to understand clearly and evaluate properly the culture of their own people. In their philosophical and theological studies, they must learn to discern the relationships that exist between their ancestral traditions and religion and the Christian religion.<sup>48</sup> Moreover, priestly training should take into account the pastoral needs of the area. Students should be in-

<sup>45</sup> Cf. *Decree on Training for the Priesthood* nos. 4, 8, 9.

<sup>46</sup> Cf. *Constitution on the Sacred Liturgy*, no. 17.

<sup>47</sup> Cf. *Decree on Training for the Priesthood*, no. 1.

<sup>48</sup> Cf. John XXIII, *Princeps Pastorum*: AAS (1959), 843-844.

structed in the history, purpose and method of the missionary activity of the Church, as well as in the special social, economic and cultural conditions of their own people. They should be educated in a spirit of ecumenism and receive proper preparation for brotherly dialogue with non-Christians.<sup>49</sup> All this demands that, as far as possible, studies for the priesthood be pursued in accordance with the way of life of each student's own people and in social contact with them.<sup>50</sup> Finally, care should be bestowed on training in proper ecclesiastical and also economic administration.

Moreover, suitable priests should be selected, after they have had some pastoral experience, for higher studies even at universities abroad, especially those in Rome, and in other institutes of learning. In this way the infant churches will have at their disposal, from among the local clergy, priests equipped with the necessary knowledge and expertise for discharging the more exacting ecclesiastical functions.

### Restoring the diaconate

Where it appears opportune to the episcopal conferences, let the order of the diaconate as a permanent state of life be restored in accordance with the Constitution on the Church.<sup>51</sup> For it is helpful to strengthen, by the imposition of hands—which goes back to apostolic tradition—and to link more closely with the altar, men who are to perform truly diaconal functions, such as preaching the word of God in their capacity of catechists, giving guidance to scattered Christian communities in the name of the parish priest and the bishop, or practicing charity in social or charitable works. Through the sacramental grace of the diaconate they will be enabled to fulfill their ministry more effectively.

17. Deserving of praise, too, is that army which has done so much for missionary work among the nations, namely the army of catechists, men and women alike, who, imbued with an apostolic spirit, with much

<sup>49</sup> Cf. *Decree on Ecumenism*, no. 4.

<sup>50</sup> Cf. John XXIII, *Princeps Pastorum*: AAS (1959), 842.

<sup>51</sup> Cf. *Dogmatic Constitution on the Church*, no. 29.

labor render outstanding and altogether necessary assistance in spreading the faith and the Church.

### The training of catechists

In our days, now that there are few clerics for evangelizing so many multitudes and for discharging the pastoral ministry, the office of catechists is of the greatest importance. Their training should, therefore, be perfected and adapted to their cultural progress so that, as capable fellow workers of the order of priests, they can carry out their task in the best possible manner — a task which is growing more difficult as new and more extensive burdens are added to it.

Therefore, there should be an increase in the number of diocesan and regional schools in which future catechists may receive a thorough grounding in Catholic doctrine, especially in biblical and liturgical matters, as well as in catechetical method and pastoral practice, and where they may be trained to conduct themselves as Christians,<sup>52</sup> by continually striving to practice piety and holiness of life. In addition, seminars or courses should be held at fixed times at which catechists follow refresher courses in the subjects and skills that are useful for their ministry and at which their spiritual life is nourished and strengthened. Moreover, a decent standard of living and social security should be provided, by means of an equitable remuneration, for those who devote themselves entirely to this work.<sup>53</sup>

It is desirable that suitable provision be made for the training and upkeep of catechists by means of special subsidies from the Sacred Congregation for the Propagation of the Faith. Should it appear necessary and appropriate, a society for catechists should be established.

### Auxiliary catechists

Let the churches also gratefully acknowledge the generous assistance of auxiliary catechists, whose help they will need. These auxiliaries lead

<sup>52</sup> Cf. John XXIII, *Princeps Pastorum*: AAS (1959), 855.

<sup>53</sup> There is question here of so-called *catéchistes à plein temps*, full-time catechists.

the prayers and teach doctrine in their communities. Adequate care should be bestowed on their intellectual and spiritual training. It is, moreover, desirable, where it seems opportune, to confer the canonical mission in a public liturgical ceremony on properly trained catechists so that they may serve the cause of the faith with greater authority in the eyes of the people.

### Promoting the religious life

18. Even from the time when the Church is being established, the religious life must be sedulously promoted, since it not only supplies precious and altogether necessary aid to missionary activity but also clearly demonstrates and signifies the inner nature of the Christian vocation through a more intimate consecration made to God in the Church.<sup>54</sup>

Religious institutes engaged in planting the Church, being themselves thoroughly imbued with the spiritual wealth which characterizes the religious tradition of the Church, must try to express and hand on this wealth in accordance with the genius and character of each nation. They should carefully examine how its ascetical and contemplative traditions—whose seeds God has at times deposited in ancient cultures even before the preaching of the Gospel—can be assimilated into the Christian religious life.

The various forms of the religious state should be made to flourish in the infant churches, so that they may display the different aspects of Christ's mission and of the life of the Church, devote themselves to various apostolic works, and properly prepare their members for performing them. However, bishops in their conference should see to it that congregations which pursue the same apostolic purpose are not multiplied to the detriment of the religious life and the apostolate.

### The contemplative life

Worthy of special mention are the various attempts at making the contemplative life take root. In making such an attempt some, while retaining the essential elements of monasticism, strive to implant

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<sup>54</sup> Cf. *Dogmatic Constitution on the Church* nos. 31, 44.



the rich tradition of their order, whereas others return to the simpler forms of ancient monasticism. All, however, should strive after a genuine adaptation to local conditions. For since the contemplative life belongs to the fullness of the Church's presence, it ought to be established everywhere in the infant churches.

### CHAPTER III

## PARTICULAR CHURCHES

19. The work of planting the Church in a given group of people reaches a definite milestone once the congregation of the faithful has taken root in the life of the community, adapted itself to some extent to the local culture and then enjoys a certain degree of stability and vigor; that is to say, when it has a supply, even though insufficient, of local priests, religious and laypeople, and is equipped with those services and institutions which are required for leading and extending the life the People of God, under the leadership of a bishop of its own.

### The role of local churches

In such young churches the life of the People of God must mature throughout all spheres of Christian life, which must be renewed in accordance with the decrees of this Council. Day by day these congregations of the faithful become more consciously living communities of faith, liturgy and charity. Through their civic and apostolic activity the laity endeavor to establish the rule of charity and justice in civil society. Appropriate and prudent use is made of the media of social communication. Through their truly Christian life, families become seedbeds of the lay apostolate and of priestly and religious vocations. Finally, the faith is taught by means of suitably adapted catechetical instruction. It is celebrated in a liturgy that is in harmony with the mentality of the people and, through suitable canonical legislation, it finds its way into respectable institutions and local customs.

## Fellowship in the universal Church

Steeped increasingly in the mentality of Christ and the Church, each bishop, together with his own clergy, should feel and live with the universal Church. Young churches should continue to maintain a close union with the Church as a whole, by adding elements from the Church's tradition to their own culture and thus increasing the life of the Mystical Body by a kind of mutual exchange of vitality.<sup>55</sup> Hence those theological, psychological and human elements should be cultivated which can contribute to fostering this sense of fellowship with the universal Church

However, these churches are very often situated in the poorer parts of the world and usually suffer from a serious shortage of priests and a lack of material resources. Consequently, they stand in dire need of the continued help of the missionary activity of the whole Church to provide them with those aids which, more than any others, help on the growth of a local church and the maturity of its Christian life. This same missionary activity should also come to the aid of those churches which, though founded long ago, are now in a state of regression or weakness.

At the same time, these churches should establish common pastoral research and suitable organizations whereby the number of vocations to the diocesan clergy and to religious institutions may increase, be discerned with greater certainty and developed with greater efficiency,<sup>56</sup> so that they may gradually be able to supply their own needs and give help to others.

## Witnessing Christ to the community

20. Since a particular church has a duty to represent the universal Church as perfectly as possible, it should realize that it has been sent also to those living with it in the same region who do not believe in

<sup>55</sup> Cf. John XXIII, *Principes Pastorum*: AAS (1959), 838.

<sup>56</sup> Cf. *Decree on the Priestly Ministry and Life*, no. 11; *Decree on Training for the Priesthood* no. 2.

Christ, to be a sign pointing out Christ to them through the witness of the lives of each of the faithful and of the whole community.

In addition, the ministry of the word is needed so that the Gospel may reach all. The bishop should in the first place be a herald of the faith so as to lead new disciples to Christ.<sup>57</sup> For the proper fulfillment of this exalted task he should have a thorough understanding of the conditions of his own flock as well as of the innermost convictions of his fellow citizens concerning God. He should also carefully take into account those changes which so-called urbanization, migration and religious indifferentism may have brought about.

### **Cooperation of local and foreign clergy**

The local clergy in the young churches should zealously undertake the work of evangelization, in collaboration with the foreign missionaries. With them they are to form one priestly college, united under the authority of the bishop, not only for shepherding the faithful and celebrating divine worship, but also for preaching the Gospel to those outside (the Church). They should show themselves ready and, where an opportunity arises, cheerfully offer themselves to the bishop to undertake missionary work in distant and neglected parts of their own diocese and in other dioceses.

The same zeal should animate religious of both sexes, as well as the laity, toward their fellow countrymen, especially toward the poorer ones.

Episcopal conferences should see to it that courses are held at fixed times in biblical, theological, spiritual and pastoral renewal to secure that, in the midst of varying and ever-changing conditions, the clergy may acquire a fuller knowledge of theology and pastoral methods.

For the rest, the enactments of this Council, particularly those contained in the Decree on the Priestly Ministry and Life, should be religiously observed.

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<sup>57</sup> Cf. *Dogmatic Constitution on the Church*, no. 25.

## Special problems and provisions

There is need for qualified ministers if this missionary task in a particular church is to be realized. These ministers should be trained in good time and in a manner suited to the conditions of each church. And, since people tend more and more to unite into groups, it is very fitting for episcopal conferences to take common counsel about beginning a dialogue with these groups. If then it is found that in some regions there are groups of people who are deterred from embracing the Catholic faith because they cannot adapt themselves to the particular form which the Church has taken on in that region, it is desirable that special provision be made for such a situation,<sup>58</sup> until such time as all Christians can come together into one community. If the Holy See makes any missionaries available for this purpose, the individual bishops should call or gladly receive them into their dioceses and effectively promote their efforts

In order that this missionary zeal may flourish among the local people of the country, it is highly fitting that the young churches play an active part in the universal mission of the Church as soon as possible. In their turn, they should send missionaries to preach the Gospel everywhere, even though they are suffering from a shortage of clergy. For their fellowship with the universal Church will in some measure become complete when they, too, have an active share in missionary zeal toward other nations.

## Establishing a mature Christian laity

21. A church is not truly established, does not lead a full life, is not a perfect sign of Christ among men, unless a laity worthy of the name exists and works along with the hierarchy. For the Gospel cannot strike deep roots in the character, life and work of a people without the

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<sup>58</sup> Cf. *Decree on the Priestly Ministry and Life*, no. 10. Here the erection of personal prelatures is envisaged, so far as sound planning of the apostolate may demand this, the purpose being to facilitate special pastoral projects for different social groups.

active presence of a laity. Hence, even in the very act of founding a church, great attention must be paid to establishing a mature Christian laity.

For the lay faithful fully belong at one and the same time to the People of God and to civil society. They belong to their own people among whom they were born, in whose cultural treasures they began to share through their education, to whose life they are linked with many social ties, to whose progress they contribute through their own work in their professions, and whose problems they feel as their own and try to solve. They also belong to Christ, because they were reborn in the Church by faith and Baptism in order to belong to Christ in newness of life and work (cf. *1 Cor* 15, 23) and in order that in Christ all things may become subject to God and in the end God may be all in all (cf. *1 Cor* 15, 28).

### **Penetrating and transforming society**

The chief duty of laypeople, whether men or women, is the witness they are bound to bear to Christ by word and deed in their home, their social group, and their professional milieu. For in them must appear clearly the new self which is created in God's image, justified and sanctified through the truth (cf. *Eph* 4, 24). To this newness of life they must give expression in the social and cultural framework of their homeland, according to the traditions of their own nation. They must know this culture, make it sound and preserve it. They must develop it in agreement with modern conditions and, lastly, perfect it in Christ so that the faith of Christ and the life of the Church are no longer something foreign to the society in which they live, but begin to penetrate and transform it. They should be united with their fellow citizens in sincere charity, so that in their association there may be apparent a new bond of unity and of universal solidarity, which is drawn from the mystery of Christ. Let them also spread the faith of Christ among those with whom they have social and professional connections. This obligation is all the more urgent because very many people are in a position to hear the Gospel and to come to the knowledge of Christ only through their lay neighbors. Where possible, laypeople should even be prepared to



fulfill a special mission in more immediate cooperation with the hierarchy, by preaching the Gospel and making Christian teaching known, so that they may add vigor to the infant church.

### Encouraging the laity

For their part, the ministers of the Church should hold the active apostolate of the laity in high esteem. They should train the laity so that, as members of Christ, they may become conscious of their responsibility for all men. They should give them thorough instruction in the mystery of Christ, introduce them to practical methods and help them in difficulties—all this in accordance with the tenor of the Constitution on the Church and the Decree on the Apostolate of the Laity.

Therefore, while safeguarding the respective functions and responsibilities of pastors and laity, the entire infant church should render one living and strong witness to Christ, so that it may become a shining sign of salvation which has come to us in Christ.

22. The seed which is the word of God, germinating from good soil which has been watered by divine dew, draws up sap, transforms it and assimilates it to itself, in order, in the end, to bring forth much fruit. Indeed, after the manner of the economy of the Incarnation, the infant churches, rooted in Christ and built up on the foundation of the Apostles, absorb in a wonderful exchange all the riches of the nations that have been given to Christ as His inheritance ( cf. *Ps* 2, 8). They borrow from the customs and traditions of their people, from their wisdom and teaching, from their arts and sciences, whatever can help to proclaim the glory of the Creator, to make clear the grace of the Savior, and to organize Christian life properly.<sup>59</sup>

### Adaptation to diverse cultures

To achieve this purpose it is necessary that reflection on theological matters be encouraged in each large socio-cultural region. This reflection

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<sup>59</sup> Cf. *Dogmatic Constitution on the Church* no. 13.

should aim at subjecting the works and words revealed by God, as contained in Holy Writ and explained by the Fathers and the teaching of the Church, to a fresh scrutiny in the light of the Tradition of the universal Church. Thus it will be more clearly seen along what paths faith may search for understanding, while taking into account the philosophy and wisdom of the nations, and in what ways their customs, their views on the meaning of life, and their social order can be correlated with the morality taught by divine Revelation. Ways will be opened to a more thorough adaptation in the whole area of Christian life. If this is done, all appearance of syncretism and false particularism will be excluded. The Christian life will be adapted to the special genius and character of each culture,<sup>60</sup> and particular traditions, along with the special heritage of each family of nations, illumined by the light of the Gospel, will be absorbed into Catholic unity. Finally, the infant local churches, adorned with traditions of their own, will have their place in the ecclesiastical community, while the primacy of Peter's Chair, which presides over the entire assembly of charity, remains intact.<sup>61</sup>

It is therefore desirable—indeed, altogether befitting—that episcopal conferences within the limits of each socio-cultural territory should so coordinate their efforts that they are able to pursue this proposed adaptation in harmony and according to a common plan.

*(To be continued)*

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<sup>60</sup> Cf. Paul VI, Address at the canonization of the Uganda Martyrs: *AAS* (1964) 908.

<sup>61</sup> Cf. *Dogmatic Constitution on the Church*, no. 13.

## ROMAN CURIA

### SACRED CONGREGATION OF RITES

#### INSTRUCTION "*Tres abhinc annis*" on the *Implementation of the Second Vatican Council's Constitution on the Sacred Liturgy*.

Three years ago, in the instruction "Inter Oecumenici" published by this Sacred Congregation on Sept. 26, 1964, a series of adaptations was established to be introduced into the sacred rites as a first part of the liturgical reform provided for by the conciliar constitution. These became effective on March 7, 1965.

That abundant fruit is already being gathered from these first steps is attested to by numerous reports from the bishops, who also confirm that participation of the faithful in the sacred liturgy and particularly in the holy sacrifice of the Mass has increased everywhere and has become more consciously aware and more active.

In order to favor this participation further, particularly in the Mass, and to make the sacred rites clearer and more intelligible, the Bishops themselves have suggested other adaptations which after being submitted to the Consilium for the implementation of the Constitution on the Sacred Liturgy, have been attentively examined and discussed by the Consilium itself and by this Sacred Congregation.

Not everything suggested could be realized, at least for the time being, but it seemed fitting to implement some of the proposals which are recommended by their pastoral aspects and which are not contrary to the general guidelines of the forthcoming definitive reform. They also serve to introduce the reform progressively and can be implemented by simple rubrical arrangements, leaving the present liturgical books unchanged.

It seems necessary, however, to recall in this circumstance that fundamental principle of the discipline of the Church, clearly reconfirmed by the Constitution on the Sacred Liturgy which specifies that: "Regulation of the sacred liturgy depends solely on the authority of the Church... therefore no other person, even if he be a priest, may add, remove or change anything in the liturgy on his own authority."

Let the Ordinaries, whether diocesan or religious, bear in mind their grave duty before the Lord to exercise vigilance regarding the observance of this norm, so important for the life and structure of the Church. And let the sacred ministers and all the faithful comply with it in good will.

Both the edification and the spiritual good of individuals demand it, as well as the spiritual harmony in the Lord and mutual good example which must exist among the faithful of a local community and the duty incumbent on every local community to cooperate in the good of the entire Church—particularly today when the good and evil done in individual communities have immediate repercussions on the entire community of the family of God.

Let everyone therefore bear in mind the admonishment of the Apostle Paul: "God is a God of peace, not of disorder."

The following adaptations and variations are ordered so that the liturgical reform may be brought into practice in a more measured way and by progressive stages.

## **I. Choice of the Formulary of Mass**

1. On class III liturgical days, aside from Lent, either the Mass of the day's Office may be said or the Mass of the commemoration which is made at Lauds. For this latter the color of the day's Office may be used, in accordance with art. 323 of the code of rubrics.

2. Once permission for use of the weekday lectionary at Masses in which the faithful take part has been obtained from the episcopal conference of one's own nation, lessons for the weekdays may be used also

for Masses in which the faithful do not take part. In this case the lessons may be read in the vernacular.

This ordo of weekday lessons is used on certain class II liturgical days expressly indicated in the lectionary, and in all Masses of the class III and IV, whether of the temporal or sanctoral cycles, or votive Masses, which do not have their own special lessons (lessons in which there is mention of the mystery or the person being celebrated).

3. On weekdays throughout the year, when the Mass of the preceding Sunday is said, either one of the orations for special circumstances as listed in the missal, or the orations from one of the votive Masses for various occasions, also in the missal, may be substituted for the orations of the Sunday.

## II. The Mass Orations

4. Only one oration is to be said at Mass. Nevertheless, under a single conclusion with the oration of the Mass, there may be added in accordance with the rubrics:

a) a ritual oration;

— the oration from an impeded votive Mass on the occasion of the profession of a man or woman religious;

— the oration from the votive Mass for spouses when impeded;

b) the oration in the votive Mass of thanksgiving;

— the oration for the anniversary of the Supreme Pontiff or the bishop;

— the oration on the occasion of one's own priestly ordination.

5. Should there be more than one oration that could be added to the principal, only one should be used—the one which is more in keeping with the celebration at hand.

6. In place of the "oratio imperata" the bishop may have one or more intentions for special local needs inserted in the prayer of the faithful. Likewise, by decree of the competent territorial authority, peti-



tions may be inserted in the prayer of the faithful, which may be made mandatory in different ways, according to circumstances, for the benefit of civil rulers in various areas. Or there may be special intentions concerned with the needs of the entire nation or region.

### III. Variants in the Ordo of the Mass

7. The celebrant genuflects only:

- a) when he arrives at or leaves the altar, if there is a tabernacle there containing the Blessed Sacrament;
- b) after the elevation of the host and after the elevation of the chalice;
- c) at the end of the Canon, after the doxology;
- d) before Communion, prior to saying "Panem caelestem accipiam";
- e) after the Communion of the faithful, when the remaining hosts have been put back in the tabernacle.

All other genuflections are omitted.

8. The celebrant kisses the altar only at the beginning of Mass while he says the prayer "Oramus te, Domine," or when he arrives at the altar if the prayers at the foot of the altar are omitted; and at the end of Mass before giving the blessing and dismissing the faithful. All other kisses of the altar are omitted.

9. At the Offertory, after offering the bread and wine, the celebrant places on the corporal the paten with the host and the chalice, omitting the signs of the cross with the paten and the chalice. The paten with the host on it is left on the corporal before as well as after the consecration.

10. In the Masses attended by the faithful, even though they are not concelebrated Masses, it is permissible for the priest to recite the Canon aloud (*intellegibili voce*) when this is considered opportune. In

sung Masses, it is lawful to sing those parts of the Canon which may be sung according to the rite for the concelebration of Mass.

11. During the recitation of the Canon the celebrant:

- a) begins the "Te igitur" standing erect and with hands extended;
- b) makes only one sign of the cross over the offerings, at the words "benedicas haec dona, haec munera, haec sancta sacrificia illibata" in the prayer "Te igitur."

All other signs of the cross over the offerings are omitted.

12. After the Consecration the celebrant may omit keeping his thumbs and index fingers together; should some fragment of the host stick to his fingers, he should purify his fingers over the paten.

13. The rite of Communion for priest and faithful is to take place as follows: after saying "Panem caelestem accipiam," the celebrant takes the host and turning toward the people elevates it and says: "Behold the Lamb of God," then three times together with the faithful "Lord, I am not worthy." He then receives Communion himself, both the host and the contents of the chalice, omitting the signs of the cross; immediately afterwards he distributes Communion to the faithful as usual.

14. The faithful who receive Communion on Maundy Thursday during the Mass of the Chrism may receive Communion again during the evening Mass of the same day.

15. In a Mass which the faithful participate, before the postcommunion, there may be a period of sacred silence, if convenient, or the singing or recitation of a psalm of praise — as for instance Psalm 33 "I will bless you, Lord," Psalm 150 "Praise the Lord in His sanctuary" or the canticles "Bless the Lord" or "You are blessed."

16. At the end of Mass, the blessing of the people is given immediately before the dismissal. It is suggested that the "placeat" prayer be recited in secret by the priest as he leaves the altar.

The blessing is given even in Masses for the dead and the people are dismissed with the usual formula "The Mass is ended. Go in peace,"

unless the absolution follows immediately; in which case the priest says: "Let us bless the Lord," omits the blessing and proceeds to the absolution.

#### IV. Special Circumstances

17. In nuptial Masses, the celebrant says the prayers "Propitiare" and "Deus, qui potestate" not between the "Our Father" and its symbolism, but after breaking the host and dropping the particle into the chalice, immediately before the "Agnus Dei."

If Mass is offered at an altar facing the people, after dropping the particle into the chalice the celebrant (if opportune) genuflects and goes to the spouses where he recites the prayers mentioned above. At the end of the prayers, he returns to the altar, genuflects and continues Mass as usual.

18. When Mass is offered by a priest whose sight is failing or one who is infirm, if he has an indult to offer a votive Mass, this order may be followed:

a) the priest says the orations and the preface of the votive Mass;

b) another priest, a deacon, a lector or some other server reads the lessons from the day's Mass or from the weekday Lectionary. If he is only a lector or server, he may still read the Gospel, but without the prayers "Munda cor meum," "Jube, domne, benedicere" and "Dominus sit in corde meo." The celebrant precedes the reading of the Gospel with the "Dominus vobiscum" and at the end kisses the book.

c) the choir or people or even the lector may read the antiphons at the Introit, at the Offertory and at the Communion and the verses between lessons.

#### V. Variants in the Divine Office

19. Until the general reform of the divine office is completed, the recitation of one nocturn suffices for Matins of class I and II liturgical days which have three nocturns.

The "Te Deum" is recited after the third reading, according to the rubrics. During the sacred Triduum, the special rubrics of the Roman breviary are to be retained.

20. In individual recitation, the absolution and blessing before the readings and the conclusion "Tu autem" at their end are omitted.

21. At Lauds and Vespers at which the faithful are present, instead of the chapter a longer reading from Sacred Scripture may be used, taken, for instance, from Matins or Mass of the day, or from the weekday Lectionary. If convenient, a brief homily may be added. Before the oration, the prayer of the faithful may also be recited unless Mass follows immediately.

When these elements are employed, only three psalms need be said, according to the following pattern: at Lauds, one of the first three psalms is said, followed by the canticle and the last psalm; at Vespers, any three of the five psalms may be chosen.

22. The Sunday psalms may always be used when Compline is recited with the participation of the faithful.

## VI. Modifications in Offices for the Dead

23. Violet may be used in offices and Masses for the dead. Episcopal conferences, however, may adopt some other liturgical color which is more in accord with the mentality of the people, provided it does not offend against human sorrow, and provided it demonstrates Christian hope illumined by the paschal mystery.

24. In the absolution at the coffin or the grave, the responsory "Libera me, Domine" may be replaced by other responsories taken from Matins for the dead. Namely, "Credo quod Redemptor meus vivit," "Qui Lazarum resuscitasti." "Memento Mei, Deus." "Libera me, Domine, de viis inferni."

## VII. Sacred Vestments

25. The maniple need never be worn.

26. The sprinkling with holy water before Sunday Mass, the blessing and distribution of ashes at the beginning of Lent and the absolution at the coffin may be done wearing the chasuble.

27. All concelebrants must wear the sacred vestments prescribed for individual celebration. Nevertheless, for a grave reason, as for instance in the case of a large number of concelebrants and a shortage of sacred vestments, the concelebrants, always with the exception of the principal celebrant, need not wear the chasuble. They must never omit the alb and the stole, however.

## VIII. Use of the Vernacular

28. The competent territorial authority, while observing the prescriptions of art, 36, paragraphs 3 and 4 of the Constitution on the Sacred Liturgy, may decree that in liturgical celebrations in which the people participate, the vernacular language may be used even:

- a) in the Canon of the Mass;
- b) throughout the entire rite of sacred ordinations;
- c) in the lessons of the Divine Office even when recited "in choro."

His Holiness Pope Paul VI during an audience granted on April 13, 1967, to the undersigned Arcadio Cardinal Larraona, Prefect of the Sacred Congregation of Rites, approved the present instruction in all its individual parts and confirmed it with his authority, ordering that it be published and observed by all those concerned, beginning June 29, 1967.

Rome, May 4, 1967, the feast of the Ascension of the Lord, Jesus Christ.



## DOCTRINAL SECTION

# Vocation Survey of 1966

FR. CONSTANCE C. FLORESCA, S.V.D.

This survey includes 60 seminaries and novitiates in the Philippines, with responses from 4,665 seminarians from the first year high school to fourth year theology.

The points inquired into are the following:

1. Schools attended before entering the seminary.
2. Age on entering the seminary.
3. Attainment before entering the seminary.
4. General average in the last school year before entering.
5. Membership in religious organizations.
6. Priest or nun relatives.
7. Frequency in serving Mass.
8. Size of family; rank in family.
9. Profession or occupation of parents.
10. Family possessions.
11. Number of vocations by province.
12. External source of idea of vocation.

To limit this presentation to the essentials, I shall give only the general totals for the different items.

### *1. Schools attended before entering the seminary.*

The schools are usually divided into elementary, high school, and college. The first two are divided into Public, Catholic, and Non-Sectarian, while the college will be divided into Catholic and Non-Sectarian only.

Since many boys had gone to both public and Catholic schools, especially from the public elementary to the Catholic high school, these numbers will exceed the total number of participants, namely 4,665.

	<i>Public</i>	<i>Catholic</i>	<i>Non-Sectarian</i>
Elementary	3,024	1,404	113
High School	423	1,313	188
College	—	154	82

In order to understand the significance of these figures, I must give the total enrolment of the Public, Catholic, and Non-Sectarian schools in all three levels, as follows:

	<i>Public</i>	<i>Catholic</i>	<i>Non-Sectarian</i>
Elementary	5,327,704	162,701	66,501
High School	303,567	263,924	464,642
College	8,545	156,990	311,183

The most concrete way of showing the proportion of vocations to the enrolment is to put in the same position how many pupils there are PER ONE VOCATION in the three levels and classifications:

	<i>Public</i>	<i>Catholic</i>	<i>Non-Sectarian</i>
Elementary	1,708	116	588
High School	731	212	2,868
College	—	1,019	3,795

If we apply the vocation ratio of the Catholic schools to the Public and Non-Sectarian schools, the UNREALIZED vocations are staggering:

	<i>Public</i>	<i>Catholic</i>	<i>Non-Sectarian</i>
Elementary	44,928	1,404	573
High School	1,441	1,313	2,191
College	—	154	304

These figures prove that our Catholic schools are doing good job. Since the vocation ratio of 116, 212, 1,019, for the elementary, high school, and college enrolment respectively includes girls, we should take 90% off, which would mean that we are getting ONE vocation from every

58 boys in the elementary, one from every 106 boys in high school, and one from every 509 in college.

## 2. *Age on entering the seminary.*

In the table below, the ages are grouped into: 10-12, 13-15, and 16-Up; but we shall take the totals for minor and major seminarians separately, as follows:

	<u>10-12</u>	<u>13-15</u>	<u>16-Up</u>
Minor Seminarians	1,538	1,697	506
Major Seminarians	266	313	375

These three age groups correspond roughly to the school-age when seminarians entered the seminary.

## 3. *School attainment before entering the seminary.*

When did the seminarians enter the seminary?

	<i>After Elementary grades</i>	<i>After First Year high school</i>	<i>After IV Yr. high school</i>
Minor Seminarians	2,207	810	486
Major Seminarians	281	250	381

In the minor seminary, the number of those who enter after the elementary grades is roughly two times those of the rest. But in the major seminary, the three groups begin to equalize; which shows that the dropout among those who come after the elementary grades is two times greater than those of the later groups.

Can we safely conclude that one third of those who reach ordination entered after the elementary grades, one third after first year high school, and one third after fourth year high school?

## 4. *General average before entering the seminary.*

There are more or less as many years of study in the minor seminary as there are in the major seminary. It is therefore interesting to note

that the proportion of dropouts is less among the bright students, and that it increases as the mental ability of the group goes down.

The three groups are those who entered with 90% and above, those with an average of 85-89, and those with 75-84%.

	<u>90-Up</u>	<u>85-89</u>	<u>75-84</u>	<u>Total</u>
Minor Seminarians	286	1,442	1,947	3,675
Major Seminarians	125	458	394	977

From these figures, one may roughly conclude that among the 90%ers, one-sixth, among the 85-89-ers, one-third, and among the 75-84%ers, one-sixth remain in the seminary.

#### 5. *Membership in religious organizations.*

We may not have given much thought to the fact that those who are active in some religious organizations have more chances of encountering Christ with his personal invitation: "Come, follow Me!"

Here are some of the religious organizations to which seminarians belonged before they entered the seminary.

	<i>Knights of</i>	<i>Legion of</i>	<i>Priest</i>	<i>Future</i>	
	<i>the Altar</i>	<i>S.C.A.</i>	<i>Mary</i>	<i>Club</i>	<i>Others</i>
Minor Seminarians	1,286	522	682	547	603
Major Seminarians	280	187	256	19	227

Among the 'other' organizations mentioned by the seminarians are: the Sodality, the K.C. Esquires, Holy Namers, Don Bosco Boys, etc. From this knowledge we can add one more means to foster vocations: Involve more and more boys in different religious organizations. We should not be against variety or multiplicity so long as we reach more and more individuals, but the same individuals should not be in too many organizations.

### 6. *Priest and Nun relatives.*

How true is the saying that the priesthood and religious vocation tend to "run in the family"? This survey will throw some light on the question.

The 4,665 participants of this survey noted down as relatives 1,552 priests, and 1,275 Sisters, or a total of 2,827.

Although there are two times more Sisters than priests, the survey shows that priests have more relatives among the seminarians than the Sisters have.

### 7. *Serving Mass and Vocations.*

Two out of every three seminarians had served Mass before they entered the seminary. This is an improvement over the survey of 1958 which showed that only three out of five seminarians had served Mass.

For the sake of comparison, the following table gives the proportion of the daily, weekly, and occasional servers, and those who never served Mass before they entered the seminary.

	<i>Daily</i>	<i>Weekly</i>	<i>Occ'ly</i>	<i>Total</i>	<i>Never</i>
Minor Seminarians	641	772	925	2,338	1,325
Major Seminarians	196	176	267	627	254
<b>T o t a l</b>	<b>837</b>	<b>948</b>	<b>1,192</b>	<b>2,965</b>	<b>1,579</b>

In my opinion, the personal encounter with Christ through the most sacred function of a priest is the most reliable source of vocation for a boy. If a seminarian had been serving Mass before he entered the seminary, his vocation is explained.

How then can we explain the vocation of the 1,579 seminarians who had never served Mass before they entered the seminary?

On analyzing the survey forms of those who had never served Mass, I found three possible explanations of their presence in the seminary. The first is their priest and nun relatives; the second is their membership



in religious organizations; and, where both these two are absent, their attendance in a Catholic school.

Never served Mass before entering the seminary .....	1,579
Having priest or nun relatives .....	708
Without priest or nun relatives, but belonged to religious organization .....	270
No priest or nun relatives, did not belong to religious organization but studied in a Catholic school .....	157
	<hr/>
	1,135
Unexplained vocations .....	444

#### 8. *Size of family.*

A certain vocation speaker in the United States made the assertion that vocations come mostly from small families, with two or three children. This is certainly not true of vocations in the Philippines.

In the table below, families are grouped into those with one to five children, and those with six to ten or more. The other three columns show how many seminarians are the eldest, in the middle, or the youngest in the family.

<i>1-5</i>	<i>6-10 plus</i>	<i>Eldest</i>	<i>Middle</i>	<i>Youngest</i>
1,578	3,079	1,248	2,090	864

In the Philippines, therefore, two out of three seminarians come from a family of more than six children.

There is no basis for generalizing that parents object to their eldest son entering the priesthood.

#### 9. *Profession or occupation of the parents.*

The complete list gives the number of parents from the largest group to the least.

Teachers .....	1,300	Army Officers .....	17
Farmers .....	569	Salesmen .....	16
Businessmen .....	479	Auditors & Asst. ....	15
Gov't. Employees .....	238	Foremen .....	15
Lawyers .....	162	Radio Technicians ....	16
Tailors .....	158	Foresters .....	12
Doctors .....	138	Veterans .....	12
Engineers .....	122	Sailors .....	11
Clerks .....	110	Musicians .....	11
Carpenters .....	108	Janitors .....	11
Storekeepers .....	91	Shoemakers .....	10
Drivers .....	64	Cooks .....	10
Mechanics .....	54	Laundrywomen .....	10
Supervisors .....	53	Contractors .....	10
Accountants .....	52	Barbers .....	10
Laborers .....	52	Painters .....	10
Treasurers .....	48	Vendors .....	9
Soldiers .....	48	Checkers .....	8
Pharmacists .....	47	Beauticians .....	8
Dentists .....	45	Seamstresses .....	8
Fishermen .....	38	Surveyors .....	7
Managers .....	37	Agriculturists .....	7
Judges of C.F.I. ....	34	Marine Officers .....	7
B.I.R. ....	28	Mariners .....	7
Chiefs of Police .....	26	Pilots .....	7
Nurses .....	26	Bankers .....	7
Postmasters & pm. ....	25	Overseers .....	7
Bookkeepers .....	24	Technicians .....	7
Secretaries .....	23	Chemists .....	6
Underwriters .....	23	Architects .....	6
Inspectors .....	23	Planters .....	6
Electricians .....	20	Bakers .....	6
Mayors & Counc. ....	20	Craftsmen .....	6
Security Guards .....	19	Loggers .....	6
Operators (Jeep?) ....	19	Church Workers .....	6
Pensionados .....	17	Directors (Sch.) .....	5

PAF Officers .....	5	Weathermen .....	3
Printers .....	5	Firemen .....	3
Photographers .....	5	Peddlers .....	3
Butchers .....	5	Miners .....	3
Collectors .....	5	Factory Workers .....	3
Plumbers .....	5	Detectives .....	2
Fishdealers .....	5	Deputy Assessors .....	2
Poultry Raisers .....	5	L.T.C. ....	2
Attendants .....	5	Welders .....	2
Veterinarians .....	4	Geologist .....	1
Watch Repairer .....	4	Int. Decorator .....	1
Streetcleaner .....	4	Midwife .....	1
Sheriff .....	3	Governor .....	1
Reporters .....	3		

Can there be a better cross section of Philippine society than this list?

#### 10. *Family possessions.*

If there is still a lingering belief in some places that vocations for the priesthood come from very poor people who have to be supported by rich benefactors in order to be able to study in the seminaries, this list should help to correct that false belief, if anything can. More than 70% of the parents of seminarians are professionals. Except for a fraction of one percent, the others can hardly be called of the "poor class." It is rather because of the low earning power of our people, which, in turn is due to the under-developed state of our economy, that the parents, with their large families, cannot always meet all the needs, especially for the education of their children.

The economic level of the families of seminarians can be seen from the list of property checked by 4,665 seminarians as part of their family possessions.

House and land .....	4,184
Family car .....	909
Television set .....	785

Radio .....	3,426
Refrigerator .....	1,159
Piano .....	772

11. *Number of vocations: Province by province.*

Which provinces are leading in the number of vocations? In absolute numbers, irrespective of their population, the top ten are the following:

Leyte .....	298	Davao .....	158
Cebu .....	266	Cotabato .....	142
Pangasinan .....	219	Pampanga .....	142
Negros Occ. ....	215	Rizal .....	142
Bohol .....	203	Samar .....	124

For the sake of record, the figures of this last survey is placed side by side with that of 1958, in alphabetical order.

<i>Province</i>	<i>1966</i>	<i>1968</i>	<i>Province</i>	<i>1966</i>	<i>1968</i>
Abra .....	106	23	Cavite .....	31	18
Agusan* .....	13	14	Cebu .....	266	180
Aklan .....	48	17	Cotabato .....	142	20
Albay .....	88	64	Davao .....	158	52
Antique .....	80	19	Ilocos Norte .....	109	55
Aurora .....		2	Ilocos Sur .....	111	65
Bataan .....	15	7	Iloilo* .....	121	171
Batanes .....	1	5	Isabela .....	75	21
Batangas .....	122	38	Laguna .....	78	53
Bohol .....	203	122	Lanao .....	17	3
Bukidnon* .....	12	1	La Union .....	54	45
Bulacan* .....	68	79	Leyte .....	298	156
Cagayan .....	69	47	Manila .....	98	60
Camarines Norte* ..	11	20	Marinduque .....	23	9
Camarines Sur* ....	29	76	Masbate .....	33	30
Capiz .....	82	58	Mindoro Occ. ....	11	—
Catanduanes .....	36	30	Mindoro Or. ....	89	30
Catanduanes .....	36	30	Misamis Occ. ....	31	3

<i>Province</i>	<i>1966</i>	<i>1968</i>	<i>Province</i>	<i>1966</i>	<i>1968</i>
Misamis Or. ....	26	16	Quezon City ....	44	17
Mt. Province ....	53	40	Rizal .....	142	64
Negros Occ. ....	215	119	Romblon .....	15	6
Negros Or. ....	53	35	Samar .....	124	114
Nueva Ecija ....	73	52	Sorsogon .....	84	32
Nueva Vizcaya ....	2	7	Surigao* .....	19	30
Palawan .....	33	3	Tarlac .....	53	58
Pampanga .....	142	94	Zambales .....	28	13
Pangasinan .....	219	142	Zambo. del Norte ..	7	8
Polillo .....	—	3	Zambo. del Sur ....	4	12
Quezon .....	108	60			

It is consoling to note that some provinces which had very few vocations in 1958 now have increased tremendously. The provinces marked with asterisk may have more vocations than appears on this list because the survey forms from the seminaries concerned have not been received. The total number of participants for 1966 are 4,665, and for 1958, 2,536.

## 12. *External source of idea of vocation.*

“Who, or what, made you think of becoming a priest?”

This question brought out stronger than before the fact that the priests are the top implanters of vocation. For getting second place, parents and relatives deserve to be congratulated because they are contributing very much by guiding their young boys to the altar. Nuns could surely do more for vocations, not only in their schools, but also among their relatives. Seminarians can win many by their happy disposition and good example.

Of those who thought of the priesthood by themselves, a good number must have been inspired by some external grace, but they wish to say perhaps that the decision to become a priest came of themselves, without much convincing by others.

The final tally of the survey shows the following as the external



factors in arousing vocations in the 4,665 seminarians taking part in this survey of 1966:

Priests .....	1,089
Parents & Relatives .....	693
Seminarians .....	217
Nuns .....	187
Friends .....	64
Reading .....	55
Religious Activities .....	35
Teachers .....	35
Retreats .....	25
Of themselves .....	1,266

### *Conclusion*

With the statistics presented, those concerned with vocation are invited to make their own conclusions.

For my part, I believe that we could increase the number of vocations by taking the following steps:

1. We should have more Catholic elementary schools. The simplest way is to urge the Sisters to keep at least one section of boys up to grade six or seven. There is more hope of vocation from 10 boys who graduate from a Catholic elementary school, than from 1,000 from the public school.

2. We should have more religious organizations even in our Catholic schools, and get more students involved because in this way the apostolic spirit is implanted. Religious organizations are the only means of reaching students from the public and non-sectarian schools.

3. Priests and Sisters should do more campaigning among their own relatives.

4. Parents of seminarians should speak to parents who have prospective candidates for the seminary.

5. We should try to get more boys after the first year high school, but we should not keep them in the first year while their classmates outside go on to the second year. Latin should take a backseat in the seminary.

6. While we try to get more high school graduates, we should not give up recruiting elementary graduates and students who have finished first year high school, otherwise we lose two thirds of our vocations.

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On one hand the Arian fury is raging, with the support and encouragement of the people; on the other, the three fragments of a divided Church are doing their utmost to draw me to them; the long-standing authority of the monks among whom I live has come out against me. Meanwhile, I constantly proclaim: "Whoever follows the chair of Peter has my voice." Meletius, Vitalis and Paulinus all claim to be devoted to you. If only one of them made this assertion, I might believe him. But as things are, two at least of them, if not all three, are liars. That is why I entreat your Holiness by the cross of Christ, by his Passion, which is the central glory of our faith; you who are the successor of the apostles in your exalted station, be their successor in your righteousness, so that you may sit on a throne with the Twelve when they judge, and be girded by another, like Peter, when you have grown old, and win the citizenship of heaven, with Paul. And to do this, tell me, in a letter in your own hand, with whom I ought to be in communion in this land of Syria. Do not ignore a soul for which Christ died.

ST. JEROME

## The Pill and I.U.C.D. Are Abortives, Too

J. C. BACALA, M.D.

Then mentality of our people is hypersensitive to certain words: *contraception*, *abortion*, *sterilization* and *birth control*. They have done away with the term *birth control* as first advocated by the old Margaret Sanger group. They now use the term *family planning*. The I.U.C.D. (Intra-Uterine Contraceptive Devices) has now been given a new nomenclature as I.U.D. by removing *Contraceptive*, or the letter "C", because our people do not like it. Of this deception I wrote about in the first article, three issues back.

Because the present bait in the family planning program by the use of the Pill and the I.U.D. is that they are safe, harmless, and sure, it was our subject last time—the ill-effects of the pill, the least known, least talked-about unsafeness of this so-called safe method, and cheapest. Conscious that our people are still enticed and sold to the propaganda of safety, I wish to hammer on another aspect of these methodologies, that both the PILL and the I.U.D. are also *abortives*, or call it abortifacients—hence unacceptable.

If the city department of health would only tell the truth, their centers have in the past seen cases of abortions where the placentas and the embryos came out TOGETHER WITH THE I.U.D.'s. We learned of this almost immediately because we have people who are not sold to their system. In our hospital, we had some cases who had abortions done somewhere, and from whom they have retrieved the plastic spirals. Most of these cases were wrongly applied. Their staff mem-

bers emphasize, so we were told, that they are NOT PREGNANT before they could be inserted with I.U.D.'s. Of course, pregnancies in this early days or weeks are, at most, only presumptive. It is easy to deny. Besides, this type of people who have been bold enough to ask for insertion could have been that bold to be so exposed, or bold enough to tell a lie that they are not pregnant. The fact is, they were inserted with the I.U.D.

Within few days, these patients develop pain and bleeding. At times bleeding has been very profuse. We know of a fatal case that eventually was brought to our hospital (after outside treatment). This case could not be saved even with blood transfusion. There are hemorrhages that cause irreversible damage. No matter how much blood we give, it is too late. And infection may have also set in.

How does the I.U.D. work out to be an abortive? Very simple. Once inserted, it acts as a foreign body. The uterus would thereby undergo contractility, the very reason why it has acted as a contraceptive. If, by a lie, or by a wrong diagnosis, or by a deliberate mis-information, the I.U.C. is inserted into a uterus already pregnant, this uterus will contract in an expulsive manner, until the embryo still nidating in the decidua may be dislodged—aborted!

In this case, admitting that the foreign body may not cause uterine contractility, the insertion will bring in an outside infection which would also set in a septic abortion later.

Another abortive result of the I.U.C. occurs in those applied purely for contraceptive reasons. But not all patients react similarly. Even the uterus would get used to the device. In India and Japan, a high percentage of I.U.D.—inserted cases have become pregnant, in spite of the I.U.D. because the uterus have adjusted to their presence. So, they become pregnant. Once pregnant, the uterus by its own physiology of pregnancy, now becomes hypersensitive, hyper-contractile. It is only then, that it expels the conceptus which the I.U.D. could not prevent from developing. Thus, it has turned out to be an abortive.

Most cases in India and Japan had to resort to criminal or legal

abortion, or even to artificial sterilization, if their purpose of birth control fails.

How does the PILL prove to be an abortive? The endocrine preparation of human homeostasis demand that the first phase of the endometrial cycle be *proliferative*—building-up process. The endometrium becomes thicker and thicker, being prepared for the post-ovulation phase, the *secretory phase*, the glycogen and nutrition enriched phase of endometrial development.

If the pill were administered, the endometrium is not prepared and ready to receive an embryo. Of course, this later part, embryo, is not to be expected, since there is supposed to be no ovulation. But, biological beings do not react alike. If in case an ovum ever develops and is fertilized, IN SPITE OF THE PILL, then this embryo may move on to the uterine cavity. But there, nidation will be imperfect. It will be aborted because its nidation is shallow and not effective, the endometrium not being a well-prepared decidua, but only a PSEUDO-DECIDUA. Thus, whatever gets fertilized, may eventually be aborted also. This is the principle of the morning-after pill.

Thus, the seemingly attractive allurements of the planned parenthood program that THERE IS NO HUMAN LIFE OR EMBRYO sacrificed by the method of I.U.D. and the Pill, are not ALL TRUTH. In fact, their counterparts in other countries, if abortion does not happen, even go beyond (by criminal abortion or sterilization) if only to get SURE that there be no pregnancy and child-birth, as a means of population control, without controlling population.

If there is no evil in this means, we must be blinded. But even the blind can see, by the light of reason, enlightened by Faith. In these methodologies, however, they would embellish them with high-sounding scientific terminologies, or with ultra-modern research-based scientific motivations. The deceiving figures of statistics where minority of cases get aborted do not give proper value to those who get aborted—to THESE CASES, they are 100% aborted, that means human lives, and souls, sacrificed.



## You and Your Family

GUILLERMO TEJON, O.P.

I know a cursillista who during the Cursillo rebuked his Rector: "My goodness, you people have no heart. You are keeping me incomunicado in this house; and you don't even give me a few minutes a day to think about my family"... He was joking, of course; and his anger was only feigned. But there is no doubt that he felt the separation. You felt it too. To be away from your wife and children for three full days was a sacrifice for you and for them. But, as you found out later, it was a sacrifice most beneficial to you and to them.

### Your House

Some cursillistas do not have to tell their visitors that they are cursillistas. At the entrance of their house you can see a "The House of De Colores" placard. Cursillo pictures abound in their living room. Well lighted and visible on their stairway are the "The Eyes"; and in their dining room, together with the Last Supper, the Cursillo's "Grace before and after Meals". One look at their car in the garage and the various stickers that adorn it will make anybody understand that it belongs to a cursillista. Sometimes they even wear a barong tagalog with golden crosses embroidered all over it. And once in a while their record-player regales the neighbourhood with the happy notes of the "De Colores" song...

I don't know what you think of all this. Personally, I must confess that I find it a little surprising. And I have a friend who calls houses like that Cursillo Museums. But there is no need for you to waste time on this. Your house is not a museum anyway... There is something far more important than all that for you to be concerned about: whether or not your house conforms to the ideals and mottoes of the Cursillo.

Here is what you should ask yourself: Is my house "de colores"?; is my house the house of a cursillista?... —You alone can give an answer to these questions. Of course, by house I do not mean the physical building, but the people who live in it: You and Your Family.

### Your Marriage

What was your idea of Marriage before you made the Cursillo? What is it now?... — Compare both ideas, and see if the Cursillo has taught you anything.

In the rollo *Sacraments* they spoke to you of Marriage. You listened to many things which you had never heard before. Let us remember some of the things that impressed you at the moment...

Marriage is not just a union; it is a special union, a sacrament. You and your wife were the ministers of that sacrament. In the presence of God's and the Church's witness, the priest, you promised to abide by the law of God concerning marriage. Didn't you exult at the discovery of the fact that you were the minister of a sacrament?...

The sacrament of marriage increased your sanctifying grace; in other words, it made you holier. It also gave you sacramental grace, that is, the right to the actual graces that you need to carry out the duties of a married man. And, as ministers of the sacrament, you and your wife gave this grace mutually to each other... Before your Cursillo all this was Greek to you; and anyway you did not care much about it... But now, after having listened to the rollos *Sanctifying Grace* and *Actual*

*Grace*, you not only understand this kind of language, but you also appreciate the message it conveys to you...

Marriage established a permanent and indissoluble union between you and your wife. There is a definite purpose in this union. And such purpose was given to it, not by oldfashioned theologians or meticulous moralists—as you perhaps thought before you made the *Cursillo*—, but by God Himself... Marriage did not end your courtship; rather it started a new courtship that, based on christian love, is supposed to last for life....

Marriage is not only pleasure. There is plenty of room in it for sacrifice, unselfishness, giving... And your love is not true love unless it understands the meaning of selfdenial...

Marriage is holy. It is not an obstacle to sanctification, but a means to attain it; the means used by the majority of christians. It is your state of life. You are expected to sanctify it, and to sanctify yourself in it. But, of course, it is a means of sanctification only when it is lived in accordance with the precepts of God. You have a right to everything that is needed to achieve the aims of marriage; but not to abuse the sacrament using it in ways and for purposes other than those intended and allowed by God...

Marriage signifies the mystery of the union of Christ and the Church. It is a union in Christ. Not two, you and your wife; but three; you, your wife, and Christ... If the union between you and your wife is broken, what happens to Christ?... Divorce is unfair to Christ. It also destroys God's plan of sanctification for you and your wife through Christ.

I am sure that during the *Cursillo* you gave serious thought to all this. And you remembered it after the *Clausura* when you were met at the door of the *Cursillo* House by your wife and children. They were eager to see you and to find out how you had fared at the *Cursillo*. It was an unforgettable family reunion... The renewal of the marriage vows that followed made it still more memorable. That renewal was a solemn pledge that binds you for the duration of the *Cursillo's Fourth Day*, that is, for life. It was a tremendous actual grace, for which you

should be deeply grateful to God. It was perhaps the first practical and most beautiful and immediate result of your Cursillo...

You went home together, one family united in love and purpose. On your face a happy smile, on your lapel the golden cross, in your heart love for God and your family, and in your mind a strong determination to see to it that from then on Christ was going to reign in your house...

And you made that very clear when, once in the house, you saw your image of the Sacred Heart. You enthroned Him years ago; and on all your wedding anniversaries you used to renew your family's consecration to Him... And then perhaps you forgot about Him for the rest of the year... "Now" —you told Him with the confidence and boldness of a new cursillista— "now You are *really* going to be the King of this house"...

### *Your Family*

Your family is an extension, a part of yourself. It was entrusted by God to you to take care of and to lead to Him. This is one of your primary and most important duties and responsibilities...

In the Cursillo they told you that we are not saved or condemned alone, but in groups, that is, in the company of those whom we are supposed and expected to help save, and whom perhaps we help condemn. If this applies to your relations with other people, it will apply with a much better reason to you and your family. In the hierarchy of values the spiritual good of your family should be second only to the good of your own soul.

Now you know the meaning of the Communion of Saints. Often you entrust yourself to the prayers of others. In return, you pray for the universal church and for all mankind. Everyday more and more people ask you to pray for them. You have a long list of names. Make sure that you write in big letters at the top of the list the names of the members of your family. Do not forget to do the same when you make sacrifices and offer *palancas* for others... Family First!...

You are an apostle. Your family is your first apostolic field....

"If you knew the gift of God"... Christ told the Samaritan (*John*, 4, 10)... Once she knew it she ran to tell her townspeople about it... Now that you have found this wonderful gift—the life in grace—be a willing instrument in the hands of God so that your family comes to the knowledge and enjoyment of it...

The family is the basis of society. We cannot have a good society unless it is built on the solid foundation of the family. For the same reason the spiritual society that is the Church cannot prosper unless our families are genuinely Christian... The Christian renewal that the Cursillo intends to effect in the world should start with the families of the cursillistas...

The members of your family expect much from you. And they have a right to do so. Much of the success of your cursillo was due to them. I hope you still remember the palancas your wife and children made for you. How they prayed and sacrificed for you...; how they asked friends and relatives to do the same... Do not let them down. Do not fail to pay your debt of gratitude to them. Noblesse oblige!...

The Cursillo has brought love and happiness back to many families. How many wives and children bless God in their hearts and thank Him in their prayers for the day their husband and father went to the Cursillo house!... Cursillo!...—Does all this mean anything to you? What a pity if that love and that happiness were to be lost again!... How many hearts would be broken..., including the loving heart of Christ that you so much admired in that fourth meditation on *The Figure of Christ*...

The Family Rosary is a wonderful custom... Not only the Rosary but any other religious exercise participated in by the whole family... What a wonderful sight it is to see a whole family go to Mass on Sundays..., approach the Communion rail... together... led by the father... Remember the slogan "the family that prays together stays together"...—You are the head of the family not only when it comes to drawing up a budget, but in religious matters as well. But please do not overdo it. It was you who made the Cursillo and who signed the



Service Sheet, not the other members of the family. Do not impose your Cursillo obligations on them. And do not feel offended or slighted if they do not like to say the Rosary "the Cursillo way"...

Your family needs not only your spiritual leadership and help, but also your material support. You have to look after the souls of the members of your family; but without losing sight of their material needs. Your wife and children have to eat, they need a house to live in and security for the future. You have to keep your job, not only for yourself, but also for their sake. Do not get so engulfed in your apostolic work in the Cursillo that you forget about this. These are duties, first-class ones! And this is Cursillo work too!... The spiritual is not to replace the material, but to elevate and sanctify it. Duty before devotion!... Remember what we said about this in our last conversation *You and Your Profession*...

A number of wives of cursillistas complain that their husbands are so obsessed with the idea of working in the Cursillo that they do not mind their families... Some of them—once Cursillo enthusiasts—do not want to hear the word "Cursillo" anywhere... Can you blame them? — You do not want your wife to suffer such a painful disappointment, do you? The Cursillo is supposed to unite families, not to divided them...

To take care of your family in this way you have to be a family man, you have to spend more than you used to, at home. Do it valiantly..., without paying any attention You are not "under the says"; you are under the influence of the grace of God...

### Your Wife

It is true that you earn the bread of the family. However, you should not be too proud of that. After all, it is your duty. And please do not think that your wife is not doing anything. Very often to be a housewife entails more work and means more sacrifices than an office or factory job...

You are the head of the family; and your wife is the heart... Head and heart are supposed to understand each other well and work together...

Call your duties as head of the family *service*; and do everything as a service. You will find it easier to do it with more love and consideration for others...

Your wife is a daughter of God and a temple of the Holy Spirit. Doesn't such a high dignity entitle her to being respected?...— A man should never be an occasion of scandal or sin to his wife...

Your wife trusts you when you say that you are going to an *ultreya*. And she loves you for it... Be true to that trust and love...

Your wife is a partner in life, and for life...; the only one with a right to be such...

"Do you take.... for your lawful wife?" — "Yes, I do", you said...

The future was unknown to you. But that did not deter you from resolutely walking up the aisle and kneeling at the foot of the altar to "take each other for better or for worse, for richer or for poorer, in sickness and in health, until death"... Without any doubts, without any conditions...

Years have gone by... Part of what was then the future belongs now to the past. But the future continues... And now you go into it as a *cursillista*: "for better or for worse"...; but always in the grace of God...

Remember the renewal of your marriage vows after the *Cursillo*. Are you going to look for *buts* or *ifs* now?...

"I give you a companion, not a servant; love her as Christ loves the Church"...— Your wife is a human being with intelligence, and will..., and rights...

If a woman is unfaithful to her husband everybody condemns her. What makes men think that they enjoy special privileges?...— It is the same crime, no matter what other men call it; even if society condones it...

If the fact that you are a *cursillista* has given rise to misunderstandings between you and your wife remember that there are *cursillos* for

women... Perhaps you can invite her to make the Cursillo. She will understand you and your apostolic vocation better. And you two will form a most efficient apostolic team...

If your wife is a cursillista you will find a source of unity, love and inspiration in the husband-wife group reunion. Your faithfulness to it will guarantee your faithfulness to the Post-Cursillo, to God and to each other... It will mean *total security* for both of you...

(To be continued)

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Yes, I am writing to you as one who has been wronged, I am writing to you in anger and in tears. You haven't sent me a word, and yet I have so often helped you. I know well enough that there is no fellowship between light and darkness, and nothing in common between servants of God and sinners. All the same, the prostitute washed the Saviour's feet, and the dogs eat the crumbs that fall from their master's table. The Saviour did not come to call the just, but sinners. "It is not those who are in health that have need of the physician." He prefers the sinner's repentance to his death. He brings back the wandering sheep on his shoulders. When the prodigal son comes home, his father is overjoyed to welcome him. More to the point still, the Apostle says: "You do ill to pass judgment prematurely, before the Lord's coming; he will reveal the secrets of men's hearts; then each of us will receive his due ward from God." And again: "Let him that stands take heed lest he falls. Bear the burden of one another's failings."

Human envy judges in one way, my dearest sisters, and Christ in quite another. The sentence of his court is not that of the tale-bearers' whispers. Men's ways often seem upright, but later they are shown to have been evil-doers, and it can happen that a treasure is hidden in an earthenware pot. Peter denied his Master three times; his tears restored him to his primacy. He loves most him who he has forgiven most. There is nothing said of the rest of the flock, but the angels in heaven rejoice when a single sick sheep is healed. And if anyone feels indignant, let him listen to the Lord's words: "My friend, must thou give me sour looks because I am generous?"

ST. JEROME

## NOTES AND COMMENTS

### A Letter to Read

*Before he has removed from his post as editor of "New Blackfriars," Fr. Herbert McCabe, O.P. invited Archbishop Dwyer of Birmingham to comment on the February editorial in which he criticized the bishops and described the Church as "quite plainly corrupt." Dr. Dwyer's reply, given below, is published in this month's issue of the Dominican monthly. (From "The Universe," London.)*

Dear Father Herbert,

You have asked me to reply to your editorial of last month in case I 'feel its criticism of the bishops is unfair'.

You wrote your piece in grief and anger. That was understandable in the circumstances which prompted it.

But grief and anger are bad counsellors. When a man writes under the stress of those emotions he is not on oath.

So I would be unwilling to take issue with you on points which you might well make differently and perhaps more temperately on calmer reflection.

#### The Division

In any case by the time this letter appears, doubtlessly such things will have been only too thoroughly thrashed out elsewhere.

If I write now it is because Father Provincial has added his request to yours and in any case because the question you raise of the role of the hierarchy at the present time is indeed crucial.

Whilst the Vatican Council was in progress it became customary to divide the bishops into "Progressives" and "Conservatives."

As a rough and ready classification this had its uses. But the

English bishops, in common with the vast majority of the other bishops, refused to accept either label.

At a General Council the task of a bishop is to bear witness to the Faith as handed down and taught in his diocese.

### *Far from Simple*

He has no warrant to decide what new doctrine might be available. He has to say "This is the faith as we know it in my diocese".

On the other hand, as Pope John pointed out in his inaugural address, the substance of the Faith is one thing, the manner of its expression is another.

The one is unchangeable, the other changes as language and manner of thinking change and as the Church sees deeper into and draws out more fully the implications of the Faith once given by God through Christ and his apostles.

This is simple enough to say but far from simple to put into practice.

Form and substance are not always so readily distinguishable. Hence the debates and the ardu-

ous and, at times, disturbing discussions.

But in the hottest debate there was never a failure in courtesy.

The English bishops rarely made the headlines. Few bishops of any country did.

The number of speakers was bound to be limited. But in commission, in informal gatherings and even in casual encounters the mind of the Council was formed.

If ever it is possible to write the history of that side of the Council the role of the English bishops will be seen as an honorable one.

### *Revolution*

On Religious Liberty, on Ecumenism, on the Pastoral Office of Bishops, on the Blessed Virgin, to name but a few topics the contribution of the English hierarchy was balanced, open-minded, and influential. This could be documented and maybe some day will be.

When the bishops of the world returned home they were faced with the task of putting the Council's decrees into practice.

How many bishops, how many people realize just what an enormous revolution has occurred?



It will be years before the full consequences of the Council are seen.

But one thing was immediately clear—that there must be much narrower grounds for authoritative statements than there had been in the past. There was dead wood to be cut out, new shoots to foster.

At the same time, the trunk of the tree remains with its roots in Christ and the sap still rising. Pruning must not mean setting the axe to the roots. There are plenty of eager hands to set to work.

The English bishops therefore consciously and of set purpose did not attempt to inhibit discussion.

So far from intervening with authoritative and disciplinary directions they left a free field. Men who died twenty years ago would hardly believe their ears if they were alive today.

Unfortunately it must be said that what should have been open discussion turned out an acrimonious and, in the literal sense of the word, unholy row.

You mentioned yourself in your editorial 'a rather brutal and triumphalist radicalism which

could be just as indifferent to persons and truth as could episcopal authority'.

Yes indeed — except that episcopal authority has intervened hardly at all, whereas too much of the "new" writing has been in terms of violence, abuse and contempt for persons, for all the old ways of thinking, praying and teaching the Faith.

Unless this ceases the results will be disastrous.

The mind of the Church as expressed in the Council is that we should learn to be responsible Christians. The multiplication of particular laws is to change to an insistence on the fundamental, general laws of God.

The spirituality of the Church is to be renewed and revitalized by a biblical and liturgical formation; theological thinking is to be freed from a rigid confinement in the categories of a particular system.

It would be naive to imagine that these things can be done without danger. Heresy, falsification of the Faith, has occurred in every age; our own and future ages will certainly not be exempt.

### *Twofold Danger*

Let us be quite clear that the danger is twofold. If there is risk in novelty there is equally risk in a stubborn and uncritical attachment to the old ways. The St. Vitus dance of some of the new men is a disease but so is arthritis.

It is equally clear that there is danger of bruising unnecessarily minds and hearts.

'New' men or 'old' men must bear in mind that the vast majority of the people are, like the bishops at the Council, in the middle, attached to their ways of thinking and worship, but willing and indeed eager to learn.

There must be an end to a wanton and insensitive tug of war between extremes.

What men need is help to love Christ Our Lord more dearly, to know Him more clearly and to follow Him more nearly.

A style of theological dialectic that does not help to that end is futile and pernicious.

If a man puts forward ideas and leaves his hearers under the impression that he has denied a doctrine of the Faith, he has failed in communication.

If he puts up a caricature of doctrine as taught in an 'old' or a 'new' way and then proceeds to demolish this Aunt Sally with ridicule he is behaving like a third-rate politician instead of a teacher of the Faith. There has been far too much of all this.

What we all need now is intellectual humility and intellectual courtesy, both of which come down to charity, patience and compassion.

It is only a little over a year since the Council ended; the documents have been available to all for barely twelve months.

But it is time for an examination of conscience and a *mea culpa* in more quarters than one.

### *New Thinking*

The hierarchy of this country decided as long ago as last October to set up a doctrinal and theological Commission.

At the meeting in January, Bishop Butler and myself were charged with this task.

We set out with these principles in mind. That the present ferment in the Church is the work of the Holy Spirit; that the 'new thinking' in the Church can be

both fruitful and exhilarating, that the task of the bishops is to encourage new exploration of the Faith whilst preserving the essential continuity with the past.

To this end we shall bring together for discussions representatives of every school of thought at every level. A first meeting has already been held.

We shall take it for granted that all are men of good faith and that even those who have been most extravagant or intransigent in their mode of expression are

moved by zeal for the Kingdom of God.

We shall hope that all will bear in mind that we are all of the 'household of the Faith' working to build up the body of Christ of which we are members.

A bishop is a pontifex—a bridge builder. We shall try to live up to the name. But let it be well understood that we are building bridges, not opening a road into a quagmire. I hope you will be among those who will be helping.

Yours devotedly in Our Lord,

GEORGE PATRICK DWYER  
*Archbishop of Birmingham*

## PASTORAL SECTION

### HOMILETICS

#### XI SUNDAY AFTER PENTECOST (July 30)

#### PRAYER IS THE ANSWER

(Mk. 7/31-37) While we are still here on earth, we want to do many good things for our neighbor. We want to at least lessen the physical, social and moral evils that afflict our generation.

In some cases we succeed: in others we can hardly lift a finger effectively for our neighbor. There are problems that we can not solve individually. There are problems that even our united efforts can not solve. There are problems that we readily identify as "difficult," "hopeless" or "impossible to solve."

But is it true that there are problems about which we can't do a thing?

#### *The lesson from the Gospel*

The Gospel of today furnishes us the answer. The people were faced with a problem "impossible to solve." The case of the man was "hopeless." The man was deaf and dumb.

But the people did something very, very effective for the man; in fact it was the only way they could help him. And they did it with united efforts. They brought the deaf and dumb man to Jesus and entreated Him to lay His hand on him. The result: the man was able to hear and speak. Impossible, hopeless... for them. But not for Jesus! Nothing is impossible and hopeless for Him.

The Gospel teaches us what to do with problems that are impossible and hopeless. It teaches us to bring them to the Lord and entreat Him to put His hand on them. It teaches us to bring to Him not only our problems that seem to us difficult or impossible or hopeless but *all problems*; and not only *our own* problems but also and more especially the problems of *our neighbor*.

### *Practical application*

We need not ask our neighbor what his or her problems are. We become aware of them. We see them. We are told about them. And we say "Would that I could help him! But presently I just have no means to help him out."

Yes, you do have a means. *You can pray*. You can bring your neighbor and his problems to the Lord. You can entreat the Lord to help him. That's a powerful way of helping your neighbor.

Here is a wife whose husband is always drunk. Here is a teenager who is a constant sorrow to his parents. Here is a man sick with an incurable cancer. You are told that a little girl just got buried in a landslide in Butuan City. You are told that the harvest this season will be very poor because of the typhoons and the floods. The *Manila Times* shows you accidents, crimes, graft and corruption, etc. Problems. Problems of your neighbor. Problems of the country.

The solution seems to be beyond our means. We can do as the people in the Gospel did. We can unite our efforts in prayer for the sake of these people and the people concerned. We can bring them to the Lord and entreat Him for help. We can pray that they may learn to trust the Lord and be ready to do his will.

Let us do this at least in gratitude to those people who in secret are also praying for us, entreating the Lord for our sake. But let us do this more as members of the Mystical Body of Christ, united by the spirit of oneness and brotherhood, united by the Charity of Christ which is poured forth into our souls by the Spirit.



## XII SUNDAY AFTER PENTECOST (August 6)

## GO AND DO LIKEWISE

(Lk 10/23-37) We have in the Gospel just read a great lesson in charity. It answers for us the question we have to answer sometime or other in life: "Who is my neighbor?" It teaches us to love everyone we meet as God loves him. It urges us to expand our hearts to the heart of our Lord.

*The charity of the Samaritan*

Let us see how the Samaritan helped the man who fell in among robbers and was left wounded and half-dead. The Samaritan helped the man by sacrificing his own comfort. "And setting him on his own beast, he brought him to an inn and took care of him." That means he walked the rest of the distance to the inn. Taking care of the wounded man must have delayed his journey and the things he had previously intended to do.

The Samaritan helped the man at cost to himself. He paid the innkeeper two denarii which at that time was equivalent to the wages of two working days. He also promised to pay whatever more the innkeeper would spend for the man.

Lastly, the Samaritan helped the man even at the risk of his own safety. The place, it is said, was infested by robbers. Jericho was a rich commercial city.

*The charity Christ showed us*

It was Christ who related the parable. With it He was describing the kind of charity He has toward us.

In order to save us Christ sacrificed His own comfort. Our salvation meant so much suffering and cost to Christ. It cost Him even his death. He is the Good Samaritan. He poured into our wounded

souls the oil and wine of His grace. He was not satisfied with this. He brought us into the inn which is His Church and here our wounds are completely healed, here we are completely taken care of, here we are strengthened with the heavenly food. How much it cost Christ to make us live!

*Go and do likewise*

It is a tremendous lesson for us who are always in communion with wounded humanity. Chiara Lubichi, the foundress of the Focolare Movement, writes: "As one sacred Host, from among the millions of Host on earth, is enough to nourish us with God, so one neighbor (the one that God's places beside us) suffices for us to be in communion with humanity, the Mystical Christ." We can also say one neighbor suffices for us to be in communion with Christ Himself.

We must therefore become Good Samaritans. We must be ready to sacrifice our own comfort for the sake of our neighbor, for the sake of Christ really. We must be ready to do this at cost to ourselves, enduring the inconvenience that our suffering neighbor may thrust upon us. We must be ready, if necessary, to even risk our own physical life for him.

It is our duty. Jesus did not merely advise us to do this. He commanded us "Go and do likewise."

### XIII SUNDAY AFTER PENTECOST (August 13)

#### LEARNING TO APPRECIATE

(Lk 17/11-19) People like to be appreciated. We like to be appreciated. Our Lord is no different from us. In the Gospel He drew attention to a failure in appreciation. Ten lepers had asked to be cured. They all were made clean. But only one showed appreciation, only one thought of returning to Him to say "Thank you." Our Lord, of course, felt disappointed with the other nine.

### *Learn to appreciate*

We all must learn to show appreciation. For there is in it a wealth of human warmth and Christian charity. If you want life to be sunnier for you, if you want to get along better with people, if you want people to enjoy working for you, do not take for granted the things people do for you, but rather appreciate what they do for you.

One employer I know has learned this lesson quite well. For example, when his boss pats him on the back for a job well done, he might say: "Well, it's because it pleases me to work for you."

This duty to appreciate must first and foremost be carried to your family life. The happiness of a family depends largely on this. The children appreciate what their parents are doing for them. Father appreciates mother for the good dinner. Mother has always a good word for father.

Appreciation forces us to forget ourselves and to think of the other person and what he or she has done for us. It makes the other fellow feel important. It is an effective way to overcome selfishness and to grow in real love.

### *By saying "thank you"*

You can best show your appreciation by saying "thank you." "Thank you" to the newsboy who hands you the Manila Bulletin every morning. "Thank you" to the waitress who brings you the toothpick. "Thank you" to the boy who runs errands for you. "Thank you" to your wife for mixing your coffee. "Thank you" to your husband for taking you to the movie.

This duty of showing gratitude is for everybody. It applies to operators of drug stores, grocery stores, hardwares, movie houses, gasoline stations and laundry houses as well as to their customers.

How do you think did the Samaritan say "thank you" to our Lord for curing his leprosy. He must have looked our Lord straight in the eye. He must have smiled. Because a "thank you" without a smile is only half a "thank you."

## XIII SUNDAY AFTER PENTECOST (August 20)

## NO DISCRIMINATION

(Mt. 6/24-33) "No man can serve two masters," our Lord says, "for either he will hate the one and love the other, or else he will stand by the one and despise the other. You cannot serve God and mammon (worldly goods)." "Blessed are the poor in spirit for theirs is the kingdom of God." Seek first the kingdom of God and his justice, and all these things shall be given you besides."

*To rich and poor*

Our Lord addresses His Gospel to everybody, to rich and poor alike. When He says "You cannot serve God and worldly goods," he is not cursing the rich. He does not say no person with worldly goods can enter the kingdom of heaven. Likewise when He says "Blessed are the poor in spirit," He is not praising the poor. He does not say only the poor can enter heaven.

In a way the Gospel of Christ seems to brush aside as unimportant the matter of possession and nonpossession of worldly goods. "A man is more precious for what he is than for what he has" (Paul VI, Jan. 7, 1965).

*Fundamental attitude*

"Seek first the kingdom of God." All that matters is that both rich and poor seek God and His approval. Both are made only for love, to prove this love of God by praise, reverence and service.

If a man has only the bare necessities of life—a small apartment, cheap clothes, sufficient salary—and yet is attached to them and considers them his own, as if he had sole dominion over them and could use them irrespective of God's will, then he is rich in spirit and is not seeking the kingdom of God.

On the other hand, if a man is actually rich—he has possessions in abundance, cars, servants, clothes, a big bank account—yet is not attached to them and considers himself responsible for their wise use, then this man is poor in spirit and is seeking the kingdom of God.

### *The image of God*

In the eyes of God there are no rich, there are no poor. Both are God's images. The rich are the images of God as Creator. The poor are the images of God who became poor and lived poor in Nazareth. We must not judge a man by what he has but rather by what he is.

If the poor or the needy are the images of God, then what will stop the rich (and you need not be very, very rich) from showing them Christian respect and charity. If the rich are the images of God, then the poor must refuse to be biting and sarcastic, suspicious and spiteful in their remarks about them.

Let us push the lesson a little farther. "Since all men possess a rational soul and are created in God's likeness, since they have the same nature and origin, have been redeemed by Christ, and enjoy the same divine calling and destiny, the basic equality of all must receive increasingly greater recognition" (Vatican II, *Gaudium et Spes*, no. 29).

Hence, let us avoid every type of discrimination, exalting the powerful and the rich and trampling on the little ones, feeding those who have money and sending the penniless away empty. Let us rather be sowers of peace and unity and love.

## XV SUNDAY AFTER PENTECOST (August 27)

### FEAR OF THE LORD

(Lk. 7/11-16) "Fear seized upon all, and they began to glorify God." This was the reaction of the people after our Lord had brought back to life the only son of the widow from Naim. Fear. "Here is a



very extraordinary man," they must have exclaimed, "here is a man more powerful than death itself." "Fear seized upon them." But what kind of fear? A fear that caused them to give glory to God.

### *Servile fear*

In order that our love of God may be perfect, we must ask the Holy Spirit to pour into our souls His gift of fear of the Lord. Such a fear has one tendency, that is, to preserve our love for God, to save us from losing Him. But this is not any kind of fear.

It is certainly not the fear of a servant or a slave who is afraid of his tyrannical master. It is not the fear possessed by one who is afraid of God, who looks upon God not as a kind, loving and understanding Father, but solely as a keen and exacting Judge.

Such a fear is called servile fear. It comes not from the Holy Spirit but from Satan. Satan pours this fear into us in order that we may turn ourselves away from God. The servant who is afraid of his master, tends to hide from the master, feels best when the master is away, does everything out of fear of being punished, and is not at all interested in what is right or wrong as long as he can escape the notice of his master.

With this kind of fear one looks at suffering, pain, disappointments, trials, sickness and death itself as nothing more than judgments of an angry and revengeful God. With that kind of fear life is dark and miserable.

### *Filial fear*

The right kind of fear of God is that one which is possessed by a child who respects and reverences his father and who is afraid of being separated from him through disobedience.

We often pray the "Our Father." In this prayer we acknowledge our sonship and God's Fatherhood. This faith enables us to know God as our loving, kind, understanding and provident Father.

The only kind of fear that is really worthy of us as children of God is filial loving fear of God, a fear that pushes us to surrender ourselves

completely to Him, a fear that empowers us to love Him more, to seek Him, to have complete trust in Him. "The son who is afraid of displeasing his father, is really afraid of getting caught while displeasing him; the son who is anxious not to displease father, stands in awe of him; but the son who is eager always to please father, loves him truly." Servile fear does not make us eager to do God's will; but filial fear makes us eager to do His will.

Let us strive to have this salutary fear of God. Let us hold on to it, especially when our love tends to become cold, when temptations seem to become stronger than us, when heaven seems to be far away and when sin seems so attractive.

"The fear of the Lord is the beginning of wisdom." Let us learn to fortify our love with the salutary, filial fear of the Lord.

REV. ANGEL N. LAGDAMEO

*The East, whose peoples are urged on to clash by an ancient frenzy, is tearing into a thousand pieces the robe of the Lord, which is of a single piece, and woven without seam from top to bottom. Foxes are thieving in the vineyard of Christ. Among the dry and broken basins, who can tell where the spring shut in and sealed and the close garden of which the Scriptures speak are to be found? That is why I have made up my mind to seek the opinion of the chair of Peter and the faith which an apostolic mouth praised.*

ST. JEROME

## CASES AND QUERIES

### ON THE OBSERVANCE OF THE PENITENTIAL DAYS

QUERY submitted to the Sacred Congregation of the Council\*:

I) Whether the *substantial* observance of the penitential days, which in the dispositive part of the Apostolic Constitution *Paenitemini*, n. II, par. 2 (February 17, 1966, cfr. A.A.S., LVIII, pag. 183), is declared to bind under grave obligation, refers to every single day of penance to be kept in the whole Church;

II) or, whether that substantial observance refers rather to the totality of penitential days as a whole, for which specific acts of penance are prescribed.

The Sacred Congregation of the Council, with the approval of His Holiness Pope Paul VI, answered:

To I) in the *negative*.

To II) in the *affirmative*, that is, a serious offense against the law is therein incurred, when an important—in quantity or in quality—part

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\* Quaesitum est:

I) Utrum substantialis observantia dierum paenitentiae, quae in Constitutionis Apostolicae “Paenitemini” parte dispositiva, n. II, par. 2, (17 Februarii 1966, cfr. A.A.S. LVIII, pag. 183), graviter tenere declaratur referenda sit ad singulos dies paenitentiae obligatorie in tota Ecclesia servandos:

II) an potius ad complexum dierum paenientialium cum impositis paenientiis custodiendum.

Sacra Congregatio Concilii, adprobante Summo Pontifice Paulo VI, respondit:

Ad I) *Negative*;

Ad II) *Affirmative*, seu eum graviter contra legem peccare, qui, observationis paenientialis complexive praescriptae partem, sive quantitative sive qualitative notabilem, absque motivo excusante omiserit.

of the whole period of penitential observance is omitted without sufficient reason.

Rome, February 24, 1967.

## INQUIRIES ON LITURGY\*

1. *With the liturgical movement in full swing, various translations have been made from the original latin, some with official approval, others without approval.*

*Now our question is this: Is it permissible to make changes in the liturgical texts that have been translated into the vernacular and have been officially approved, on one's own authority?*

The answer is NO, in conformity with various official documents:

a) According to the Constitution on the Sacred Liturgy, for instance, authority on the liturgy rests solely on the Apostolic See and, as laws may determine, on the Bishop and the territorial Episcopal Conferences.

"Absolutely no other person, not even a priest, may add, remove, or change anything in the liturgy on his own authority" (Art. 22, 1-3).

b) The competence of territorial authority is, first of all, to determine the *use* and *manner* whereby the vernacular is to be admitted into the liturgy, and, secondly, to approve the translated texts (*Const.* Art. 36 3-4; *Instructio*, Sept. 26, 1964, nos. 23-31).

c) The words of Paul VI to the participants of the Congress on Popular Interpretation of Liturgical texts on Nov. 10, 1965, are likewise to be remembered: "The liturgical texts that have been approved by competent authority and confirmed by the Apostolic See are such that they have to be religiously observed. It is not therefore permissible for anyone to change, subtract, add, or omit anything, on one's own authority. . . . All that has been legitimately constituted, has the force of Church law,

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\* These inquiries and solutions are based on the "Documentorum Explanatio" of the magazine *Notitiae*, Vol. II (1966), pp. 289-291, published by the *Consilium ad Exsequendum Constitutionem de Sacra Liturgia*. As already indicated there, these answers have no official character, but merely a directive value.

and, as such, need be observed in conscience by all; and, even more so, dealing as they do with laws that govern the most sacred of actions”.

2. *Among the liturgical texts now translated to the vernacular, is the Divine Office. A religious community would like to know if it is permissible for her to recite in the vernacular those parts of the Divine Office, which lay religious also participate?*

The answer can be found in these words of the Instruction ‘in edendis normis,’ no. 4: “Religious clerical communities not obliged to recite the Divine Office in choir, can say in common and in the vernacular those parts of the Divine Office, which the lay religious are also obliged to attend by their Constitutions.

There can be two cases wherein lay religious are obliged to pray the Divine Office:

a) When the Constitutions expressly say so;

b) When, by decree of Superiors, certain hours of the Office have been substituted for other prayers prescribed by the Constitutions.

In all cases, however, it must be noted, only vernacular texts approved by competent authority, can be used.

3. *Formerly, the Crucifix always appeared in all altars of Churches. But, nowadays, some magazines illustrating the new liturgical changes, do not portray at times Crucifixes in the altar.*

*Our question, then, is this: Is it still obligatory to put a Crucifix in altars facing the people?*

The answer is YES, because the prescription of the Code of Rubrics, No. 527, is per se still in force: “There should be in the middle of the altar a sufficiently large Cross, with the Crucified in it”. This Cross, according to the *Ceremoniale Episcoporum*, must have the face of Christ facing the inside part of the altar.

But, since on the one hand the *Ritus Servandus* of 1965 no longer requires the priest at Mass to raise his eyes to the Cross, and, on the other, the *Instruction* (No. 94) gives Ordinaries of the place faculty to place the Cross and candelabras outside the altar itself, it is but logical to say that said Ordinaries do have the power to put the Crucifix outside altars facing the people. For, either one has to place a Cross so



small that it is hardly visible, or it would cause an obstacle for the faithful to see the holy rites.

It would thus be convenient to put a big Cross either hanging from above, or fixed to the wall of the 'abside'. And in these two cases, the priest in Masses facing the people need not incense the Cross first, but only when, going around, he comes face to face with it.

4. *With regards to the Communion of the faithful, we would like to ask the following question: Is it convenient to receive Holy Communion habitually from the same Sacrifice?*

The answer is YES. Since Communion from the same sacrifice manifests a more intimate and closer participation in the Sacrifice which is being celebrated, the Church has endorsed it in several occasions.

Hence the *Mediator Dei* had praised "those, who, assisting at Mass, receive the consecrated hosts from the same sacrifice."

The *Constitution on the Sacred Liturgy* (Art. 55) endorsed "that closer form of participation in Mass whereby the faithful, after the priest's communion, receive the Lord's body under elements consecrated at that very sacrifice." The *Ritus Servandus* (No. 77) then took up the exhortation: "It is highly to be commended that the sacred hosts needed for the communion of the faithful be consecrated in the same Mass." To the difficulties that are generally put forward against the above practice, these observations seem to be in order:

a) When it is a question of a religious community or any other group wherein the number of communicants is usually the same, there is practically no reason why communion should not be done from hosts consecrated in the same Mass.

b) If few hosts remain after Communion, the priest himself shall consume them (cf. *Ritus Servandus*, No. 82); if many, they can be used at his prudent discretion in the following Mass, without the need of consecrating new ones.

c) The difficulties propounded are generally not so great, especially with regards to certain group, as to warrant habitual excuse from the papal directive.

PEDRO SALGADO, O.P.

## THE CHURCH HERE AND THERE

### England

*Woodruff on British Catholic Unrest.* Mr. Douglas Woodruff, one of the ripest of British Catholic journalists, discussed problems in the Church in a recent special article in the *Daily Telegraph*, London.

The younger clergy, he wrote, "are in general much more whole-hearted in their enthusiasm for Vatican II and only fearful that it may not be honored and implemented to the full and that the old men still in charge at the heights of power may contrive to whittle the promised changes away."

Of the laity, he said that as a Catholic editor he had been made "only too well aware how much distress of mind the recent changes are causing to the older generation and especially to the converts. . . . Converts who were much disconcerted by some of the manifestations of the new ecumenical spirit." This spirit, he said, has played down the notion of heresy "and has dwelt on the merits of our fellow Christians as separated brethren."

"The main urge of these younger laity is for a more socially conscious religion. It is a good time for hot heads, with the television cameras waiting, to put authority on trial".

"So no one can think the turbulent waters will subside for a good while

yet, and in the meantime we can only conclude that we are much too near to Vatican II to be able to make any worthwhile appreciation of what its lasting effects will be".

### Vatican City

Archbishop Dino Staffa, recently appointed Pro-Prefect of the Tribunal of the Apostolic Signature, and former secretary of the Sacred Congregation of Seminaries and Universities, has answered critics in the press who have referred to him as a "conservative".

When asked to comment on news reports that described him as a conservative, the Archbishop replied:

"If by conservative is meant the arresting of social development, of the lower classes and of pedagogical science especially ecclesiastical teaching, I believe no one is less conservative than I.

"One can, for example, look at the programme of sociology which, on my initiative, the congress of studies made obligatory on May 25, 1961. This programme, coming before *Mater et Magistra* and other solemn documents, fully meets the requirements.

"In the same year, that is, before the ecumenical council, I brought together at Castelgandolfo all the

rectors of seminaries in Italy for a course in updated teaching methods, which lasted for three weeks.

"In 1962 a similar meeting was held for spiritual directors. Like initiatives were also promoted by me abroad."

"If by conservative is meant the guarding of defined dogma, of the divine constitution of the Church and of the indefectible validity of the ecclesiastical magisterium then no one is more conservative than I."

#### Norway

*French Dominican Discusses Religion in Norway.* Father Bernard Delplanque, O.P., a French Dominican, trained as a sociologist and working on the waterfront for a Norwegian paper company, described his Lutheran co-workers as "estranged" from their Church in an article in the Swedish Catholic paper, *Katolsk Kyrkotidning*.

The longshoremen who work with him find little relevant to their lives in the activities of the country's Lutheran Church, he said. The men feel strongly the loss of the Church but do not know what to do about it.

His findings were a part of survey he conducted to discover the nature of social conditions in Norway and to measure the feasibility of inaugurating some sort of worker-priest programme in the country. He emphasized the value of Lutheran and Catholic clergymen working at secular jobs to restore Christianity as a vital force in the lives of Norwegian workers.

#### Latin America

*42,594 Priests in Latin America.* There are 42,594 priests in Latin America, according to the latest bulletin of the Department of Vocations (DEVOC) of the Latin American Bishops' Council (CELAM).

3,260 of the 19,565 diocesan priests and 12,121 of the 23,029 Religious priests are not from Latin America.

There are 116,102 nuns in Latin America.

The Latin American country with the greatest number of priests is Brazil, with a total of 12,643. That with the smallest number is Honduras, with 136.

There are 73 diocesan priests in Cuba, three of them foreigners, and 157 Religious priests, 120 of them foreigners.

#### Rome

*Interview with Secretary General of Synod of Bishops. Origins, Purpose, Members and Topics.* Bishop Ladislaus Rubin, Secretary General of the coming Synod of Bishops, gave a press conference in the Vatican Press Office on April 18 on the origins of the Synod, its purpose, members, and topics.

The setting up of the Synod was a logical corollary of Vatican II teaching on episcopal collegiality, he said. Its purpose is to provide the Holy Father with information concerning the opinions of the bishops of the entire Church on questions of doctrine and conduct and with advice concerning contemporary problems. The

Holy Father, in particular circumstances, may give the Synod the right to make decisions on particular questions, he said.

There will probably be 193 members — 13 Eastern Rite Patriarchs, Major Archbishops or Metropolitans, 132 representatives of the Episcopal Conferences, 10 representatives of Religious Orders, 13 Cardinals at the head of the Roman Congregations and Secretariats; 25 members to be chosen by the Holy Father.

By continents, the representatives of the Episcopal Conferences are likely to number 34 for Europe, 20 for Asia, 31 for Africa, 43 for America and 4 for Oceania.

Five topics will be considered by the Synod: present dangers to the Faith; questions concerning the revision of the Canon Law Code; co-operation between Episcopal Conferences and the Sacred Congregation of Seminaries with regard to Seminaries; difficulties in applying the Instruction on Mixed Marriages promulgated by the Sacred Congregation for the Doctrine of the Faith on March 18, 1966; the implementation of the Constitution on the Sacred Liturgy.

In reply to a question Bishop Rubin said that the Holy Father had already announced that the Synod will last till at least October 24. It may well last longer, he said.

#### *Vatican City*

*Norwegian King Visits Pope.* The visit of King Olav of Norway to the Vatican was described (April 28) by Pope Paul VI as a "sign of the times"

indicating a promise of better relations in the future.

King Olav was the third Scandinavian sovereign to visit the Vatican in recent years — the others were the kings of Denmark and Sweden.

During the 15-minute state visit, the Pope recalled to King Olav that he is named after St. King Olav, who is honoured in the Church's calendar of saints, and that the Englishman, Nicholas Breakspear, later Pope Adrian IV, was papal legate to Norway in 1152 and founded the archdiocese of Nidaros, now Trondheim, and ten suffragan bishoprics.

He told the king that "the Catholic Church has entered for its part in these last years into dialogue with the other Christian confessions and it hopes thus to contribute efficaciously to the progress of the great cause of the union of Christians. One can think that this new climate will help to overcome the past historic situations and preconceived ideas on both sides and that it will favour the bringing of souls together and, as a happy consequence, favour the cordiality of relations between the Holy See and the Nordic countries."

The Pope presented to the king a silver enamel Byzantine crucifix adorned with stones and an autographed photo of himself. The king gave the Pope a large gold cup with enamels of modern Norwegian design.

Besides the king's party Bishop Gran, O.C.R., of Oslo and Archbishop Bruno Heim, apostolic delegate in Scandinavia, were also present at the audience.

## BOOK REVIEWS

ABRAHAM WAS GOD'S FRIEND. MOSES RECEIVED GOD'S LAW. GOD GIVES US HIS SON THE REDEEMER. JESUS DIES TO SAVE US. *The Bible for Children*. Pictures by Emile Probst. Text by Hamish Swanstons. Burns & Oates. 3s 6d (each vol.).

These are the four new additions to "The Bible for Children" in four small volumes. Two of the former volumes have been described by A. Valbuena, O.P. in our January issue. The same description fits these four volumes as regard both the text and the illustrations: "Every biblical story seems to be well-adapted to the young and still-developing mentality and personality of elementary school children. All the stories have been very well simplified, both in matters of style and vocabulary . . .

"The illustrations are just as praiseworthy as the stories that they picture out, as they are modern in style, yet clear enough for children to appreciate."

D. B. ALLER, O.P.

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SORAS de, ALFRED, S.J., *International Morality*, Burns and Oates, London, 4s.

It is beyond doubt that international relationship has become, in the modern world, very complicated. Authors are increasingly troubled by problems affecting the relationship among nations. The rights of small nations, world hunger, population growth, the threat of thermonuclear war, etc., preoccupy the attention of internationalist experts.

This book is a systematic treatise on international relationship, offering the moral principles that should govern the relationship among nations, as well as cogent and realistic comments on existing international organizations and problems.

The book is worthwhile possessing.

P. SALGADO, O.P.



ADOLFS, ROBERT, O.S.A., *The Church is Different*, Burns and Oates, London, 1964, pp. VII-146.

This book emphasizes the idea of what the author calls the 'dynamic catholicity' of the Church. The Church is like the mustard seed of the Gospel, that should grow and develop to become a big tree, progressing, not only in membership all over the world, but also in doctrine as well. The Church is not a static entity, but dynamic and 'eventualizing,' so to say, not fully and finally given, but something to be achieved.

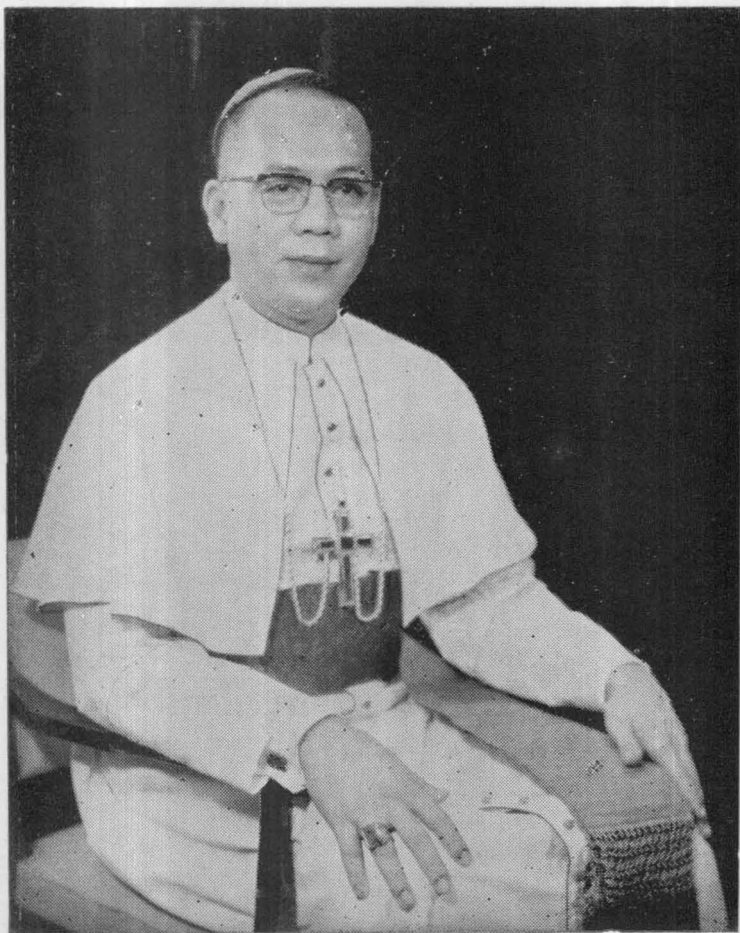
However, the Church has also its static and unchangeable elements given to it by Christ and the laws of nature, which neither she nor anyone else for that matter can ever change or altern. This part, unfortunately is not clearly brought out here by the author.

One finds opinions, too, expressed by the author, which we believe are not in conformity with sound Church teaching. One is the author's low concept of the Popes' Magisterium on modernism. For instance, he says that "the battle with modernism offers a painful example of a closed Catholicism, of a close mentality that found expression first and foremost among the top circles of the hierarchy." "The modernist heresy — as whipped into shape by the encyclical *Pascendi* — just did not exist."

P. SALGADO, O.P.

Paul seems to be saying: Don't read the philosophers, the orators and the poets. Don't seek your recreation in their company. . . . Well, nowadays, we can see the very priests of God ignoring the Gospels and the prophets and reading comedies, lingering over the sensual words of bucolic poetry, making an idol of Virgil, and indulging of their own free will in the sin which children are obliged to commit.

ST. JEROME



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BISHOP OF BUTUAN