

## Editorial

### ON THE ROAD TO EMMAUS

The Church of God is on the road to Emmaus. Athenagoras of Constantinople said so, when he summed up the significance of his meeting with Pope Paul VI last July 25th.

Such has always been the case. No matter how deep the faith and how strong charity, still the Lord had to be acknowledged. Although the ministers of God might be holy and devoted, yet the voice of the Master, walking along with them, keeps on ringing: "Come and follow Me!", with a note that speaks of light and glory and peace as yet far away.

The Church of God is a divine, holy, and perfect institution. It is the Mystical Body of Christ, that binds men together, who are His members. Now, these men are children born of the flesh in the world. They carry on them the dust and the thirst, the scars and the sweat, the roughness and the fatigue of ages gone, together with the passions and the fears, the lusts and the dreams of their own times. Therefore, all those human frailties tarnish the life of the truth and of the love of God so longed for by Jesus Christ.

And because the Church of God keeps on living her faith and her ministry of grace, She is on the road to Emmaus. And the Master goes on teaching Her and tapping at Her heart.

Somewhere along the path of past ages there was once a schism between the Eastern and the Western Churches. A cloud, thick with the golden dust of pride and carried aloft by the winds of passions, ethnical, political, commercial, blinded for centuries the best among the Christians even at the very moment they tried to refit themselves into the lost unity.

But, by the grace of God, the legal or juridical lightning of mutual excommunications never succeeded in drying up the Blood

of Christ flowing in both the Eastern and the Western Christians. Hence, the same sacrifice was offered to God, as the supreme object of adoration and the source of the same sacraments, by a priesthood equally holy, for a people equally faithful and pious, and it inspired a life equally Christian and equally brightened by the same love towards the Mother of God, the "Theotocos".

The loud search for "the errors of the Greeks" or "the errors of the Latins" put forward differential niceties that none understood in the erroneous sense. Such seems to be the case of the famous "Filioque" or "diá tou yioú". Tempests of arguments did not blur the fact that the Eastern and the Western Church have "One God, one Faith, one Baptism" (Ephes. IV 5).

The "Sister Churches", that is, those integral units of the Mystical Body of Jesus Christ that institutionally bring to every Christian the visible unity with his Redeemer visualized in his Bishop and the Hierarchy of Pastors under the successor of Peter, the Rock, and the Shepherd in the stead of Jesus—with just "preeminential power" or also with "supreme power", one more nicety still around, are on the road to Emmaus in our day.

Now, Jesus the glorious Master, walks and talk in their midst; and the *hearts of the disciples are burning* while He does.

At Constantinople on July 25th 1967 there were "prayers in common", "kisses of peace"..., but we are still on the road to Emmaus.

Time shall come when the Bishop of Rome, or the Bishop of the New Rome, either of them for each is a "Priest of God", will celebrate in the name and in the Place of Jesus Christ the "Fraction of the Bread" in a common Liturgy. Then and only then it will be true that *"the eyes of the disciples were open and they recognized Him* (Luke, XXIV, 31). And they will recognize each other in Him.

Let it be soon!

## THE POPE AND THE PATRIARCH

### THE POPE'S MESSAGE TO NON-CATHOLIC CHRISTIANS IN EPHESUS

*The Pope addressed the following message to the non-Catholic Christians of Ephesus during his visit there on July 26.*

To you, our dear brothers, venerable patriarchs and primates of all the Eastern Orthodox Churches, peace and salvation in Christ, our Lord!

This pilgrimage which we are making to the places blessed by the preaching of the Apostles and by the undertakings of the Fathers of the great Ecumenical Councils has given us an opportunity better to understand and appreciate that, despite the real divergences which now separate us, we enjoy a profound unity in faith preached and proclaimed by those pastors and Doctors who are common to us .

We have exchanged a holy kiss of peace with His Holiness, the Ecumenical Patriarch Athenagoras I. To you also, dear brothers in Christ, we desire to express our esteem and our fraternal love. With full respect for your customs and legitimate traditions we would wish on our part to declare to you our will to make the dialogue of truth in love on forward (cf. Ephesians 4:15).

May the successors of the Apostles obtain through the intercession of the holy Fathers of the Church the coming of that day so desired when all of us will be united in the celebration of the Eucharist in our only Saviour.

With Christian love, we likewise greet our dear brother, His Grace the Archbishop of Canterbury and the pastors of the other churches and ecclesial communities.

The inspired preaching of Paul the Apostle to the ancient churches of Asia remains a common heritage of all Christians. His letters form part of the Holy Scriptures which "in the dialogue itself are precious instruments in the mighty hand of God for attaining that unity which the

Saviour holds out to all men" (cf. Council's Decree on Ecumenism, No. 21).

Meditating on the teaching of the Apostle and of the first Ecumenical Councils, we feel ourselves united to you in the prayer of the Lord that all may be perfectly one (cf. John 17:23) and that there be fully re-established among us "the unity of the spirit in the bond of peace" (Ephesians 4:3).

#### PATRIARCH ATHENAGORAS ADDRESSES THE POPE

*The following is a translation of the address made in French by Orthodox Ecumenical Patriarch Athenagoras I of Constantinople to the Pope in St. George's Orthodox Cathedral in Istanbul on July 25, 1967.*

Your Holiness and well beloved brother in Christ.

Glory to God the author of every marvel, who has deemed us worthy today—us and the hierarchy, the clergy and the people around us, linked in your prayer with our holy brothers, the chiefs of the local Orthodox Churches and the venerated brothers of the other Christian Churches—to receive with boundless love and very great honour Your Holiness, dear and venerated, you who have come here to bring the kiss of ancient Rome to its younger sister.

Be welcome, very holy successor of Peter, who have Paul's name and his conduct, as a messenger of charity, union and peace.

Within the bosom of the Church we give you the kiss of the love of Christ.

The Apostles Peter and Andrew, who were brothers, are glad with us, and in their joy are joined the choir of the holy Fathers of the setting sun and of the rising sun, of north and of south, who consumed themselves in the witness of the undivided Church's common faith and in the sanctification of their concelebration in its bosom, as well as with all those generations who have aspired to see this day.

We thank you for this great gesture on behalf of our Church.

Very holy brother,



Descending in peace from the Mount of Olives as from a first degree of conciliation, and taking the road towards Emmaus, walking along with the risen Lord and longing for the breaking of the bread, we have pursued our road until today, carrying on a dialogue in charity. Our hearts were burning and the Lord has not left us.

In accordance with His truthful words "Behold, I am with you" (Matthew 28, 20), He has led us stage by stage and has confronted us with the unhappy signs of our common history. He has ordered us to raise from between us, from the midst of the Church and from its very memory, the curtain of separation. That is what we have done as far as our weakness allowed.

But He who gives far beyond whatever we can conceive, our common and only Lord, has blessed and increased the measure of His gifts to His Church and to us ourselves. And see how, contrary to every human expectation, we have among us the Bishop of Rome, the first in honour among us, "he who presides in charity" (Ignatius of Antioch, Epistle to the Romans, preface, Greek Fathers 5, 801).

And here are both of us, facing our common and holy responsibility towards the Church and the world.

Henceforth, whither and how shall we continue along our route?

Both the goal and the paths that lead to it are in the hands of God. But it is not I, it is the Lord who says "may all be one" (John 17, 21).

Obedient to His words and His will, we are moving towards the union of all, towards the full communion of charity and of faith, coming to pass in the concelebration of the common chalice of Christ, in the impatient expectation and the hope of Him who will come to consummate the times and history in judging the living and the dead.

How shall we pursue our road?

According to us, in the disposition of the conscience and of the will of all Catholics and Orthodox, marked on both parts by manifestations of the hierarchy, of the clergy and of the faithful, whose voice in these times is a precious guide and a consolation.

In thus pursuing our road, we humbly believe we are replying to the exigencies—unavoidable at the present hour—of a history of which God remains the master.

Called to be servants of the Lord of His Church and of the whole world, let us collaborate then in the design of God, who leaves the 99 sheep to save the one of them who has strayed (Matthew 18, 11) and towards whom we are held to a common care and a common witness.

However, let us begin with ourselves. Let us make every possible sacrifice and suppress mutually, with a total abnegation, all that in the past seemed to contribute to the Church's integrity ended by creating a division difficult to surmount. Let us build the Body of Christ in reuniting what is divided and in bringing together again what is scattered (Letter of S. Basil).

Let us then apply ourselves, by reciprocal gestures of the Churches, where it is possible, to reuniting what is divided, in the firm recognition of the common points of the Faith and of canonical regulations. Let us thus conduct the theological dialogue according to the principle of the full community of what is fundamental for the Faith and for the liberty of a theological, spiritual and creative thought, inspired by the common Fathers, in the diversity of local usage admitted by the Church from its beginnings.

So doing, we will have in view not only the unity of our two holy Churches but also a higher service: to offer ourselves together to all other dear Christian brothers as examples and artisans in the accomplishment of the whole will of the Lord, which is to reach the union of all so that the world may believe that Christ was sent by God.

But there is more.

We have in view all those who believe in a God, Creator of man and of the universe, and, in collaborating with them, we will serve all men without distinction of race, creed or opinion, to promote the good of peace in the world and to establish the kingdom of God on earth.

Full of such sentiments and of such thoughts, we salute Your Holiness' arrival in the East as a new dawn of Rome and of Constantinople, of the Roman Catholic World and the Orthodox world, of all Christianity and of the whole of mankind.

May you be blessed, brother, who have come in the name of the Lord.

## VATICAN COUNCIL II

# The Decree on the Missionary Activity of the Church

(Continued)

## CHAPTER IV

### THE MISSIONARIES

23. Although every disciple of Christ has the duty of spreading the faith to the best of his ability,<sup>62</sup> Christ the Lord is ever calling from among the number of His followers those whom He wills, to be with Him and to send them to preach to the nations (cf. *Mk* 3, 13 ff.) To this end He infuses the missionary vocation into the hearts of individuals through the Holy Spirit who distributes His gifts as He will for the common good (cf. *1 Cor* 12, 11). At the same time He raises up in His Church certain institutes<sup>63</sup> which undertake as their very own task the duty of evangelization belonging to the entire Church.

#### The missionary vocation

Those are marked out by a special vocation, who have the appropriate natural qualities, are suitable by reason of their talents and character and at the same time, are prepared to undertake missionary

---

<sup>62</sup> *Dogmatic Constitution on the Church*, No. 17 [cf. *TPS* X, 370].

<sup>63</sup> "Institutes" refers to orders, congregations, institutes and associations working in the missions.

work,<sup>64</sup> whether they were born in the country itself or have come from abroad—priests, religious and laypeople. Sent by legitimate authority, they go out in faith and obedience to those who are far from Christ, set apart for the work to which they have been called (cf. *Acts* 13, 2) as ministers of the Gospel, “so that the offering of the Gentiles may be acceptable, sanctified by the Holy Spirit” (*Rom* 15, 16).

### Christ's ambassador

24. Now when God calls, man must respond in such a way that, disregarding any human creature (cf. *Gal* 1, 16), he binds himself completely to the work of the Gospel. Such a response, however, cannot be given without an impulse from, and a strengthening by, the Holy Spirit. For he who is sent enters into the life and mission of Him who “emptied himself, taking the form of a servant” (*Phil* 2, 7). Therefore he must be ready to persevere in his vocation throughout life, to renounce himself and everything which he has hitherto possessed as his own and “to become all things to all men” (*1 Cor* 9, 22).

In announcing the Gospel to the nations, he should confidently make known the mystery of Christ, whose ambassador he is, so that he may have boldness in him to speak as he ought (cf. *Eph* 6, 19 ff.; *Acts* 4, 31), without being ashamed of the scandal of the cross. Following in the footsteps of his Master, who was gentle and humble of heart, he must show that his yoke is easy and his burden light (*Mt* 11, 29 ff.). By leading a truly evangelical life,<sup>65</sup> showing great patience, long-suffering, graciousness and unaffected love (cf. *2 Cor* 6, 4 ff.), he must bear witness to his Lord, if need be to the shedding of his blood. He will ask God for courage and strength that he may learn that, in standing well the test of distress and of abject poverty, there lies an abundance of joy (cf. *2 Cor* 8, 2). He should be convinced that obedience is the characteristic virtue of the minister of Christ, who redeemed the human race by His obedience.

<sup>64</sup> Cf. Pius XI, *Rerum Ecclesiae*: AAS (1926), 69-71; Pius XII, *Saeculo exeunte*: AAS (1940), 256; *Evangelii Praecones*: AAS (1951), 506.

<sup>65</sup> Cf. Benedict XV, *Maximum illud*: AAS (1919), 449-450.

## Renewing the inner life

The heralds of the Gospel may not let the grace that is in them suffer from neglect, and therefore there must be a daily renewal of the inner life of their minds (cf. *1 Tm* 4, 14; *Eph* 4, 23; *2 Cor* 4, 16). Ordinaries and superiors should call their missionaries together at fixed times, that they may be strengthened in the hope of their vocation and renewed in the apostolic ministry. They should even set up houses especially for this purpose.

## Spiritual formation

25. The future missionary must be prepared for this sublime task by special spiritual and moral formation.<sup>66</sup> For he must be prompt in taking the initiative, steadfast in carrying through what he has undertaken, persevering in difficulties, bearing loneliness, fatigue, and fruitless labor with patience and fortitude. He will meet people with an open mind and heart. He will readily adapt himself to other peoples' alien customs and to changing circumstances. In harmony and mutual charity he will cooperate with his brethren and with all those who devote themselves to the same work, so that they may, together with the faithful, be of one heart and one soul, in imitation of the apostolic community (cf. *Acts* 2, 42; 4, 32).

## Action, love, discipline

Even in the early days of training, these attitudes of mind should be earnestly practiced, developed, and elevated and nourished by a spiritual life. Imbued with a lively faith and unwavering hope, the missionary must be a man of prayer. He should burn with a spirit of action, of love and of discipline (cf. *2 Tm*. 1, 7). He should learn to be content with his circumstances as they are (cf. *Phil* 4, 11). In

---

<sup>66</sup> Cf. Benedict XV, *Maximum illud*: AAS (1919), 448-449; Pius XII, *Evangelii Praecones*: AAS (1951), 507. In the training of missionary priests the enactments of the *Decree on Training for the Priesthood* of Vatican Council II must, moreover, be taken into account [cf. *TPS* XI, 17-30].



a spirit of sacrifice, he should carry about continually in his body the death of Jesus, so that the living power of Jesus may be active in those to whom he is sent (cf. 2 Cor 4, 10 ff.). Out of zeal for souls he should gladly spend all and be himself spent on behalf of souls (cf. 2 Cor 12, 15 ff.), so that "he must grow in love of God and his neighbor by means of the daily performance of his duty."<sup>67</sup> Thus, obedient to the Father's will in union with Christ, he will continue Christ's mission under the hierarchical authority of the Church and cooperate in the mystery of salvation.

### Importance of sound training

26. Those who will be sent to the various nations should, like true servants of Christ, be nourished on "the words of the faith and of the good doctrine" (1 Tm 4, 6). These they should draw above all from the Sacred Scriptures, studying the mystery of Christ, whose heralds and witnesses they are going to be.

For this reason, all missionaries—priests, brothers, sisters, laypeople—must be prepared and trained, each in keeping with his own state, lest they be found unequal to the demands of their future task.<sup>68</sup> From the very beginning, their doctrinal formation must be so arranged that it embraces both the universality of the Church and the diversity of nations. This holds good for all the subjects by which they are being prepared for the ministry which they will have to exercise, as well as for those branches of knowledge which it is useful for them to learn. The aim is that they should have a general knowledge of peoples, cultures and religions—a knowledge which looks not only to the past but also to the present. For whoever is to go to another people, should greatly esteem its heritage, language and customs. It is very necessary for the future missionary to apply himself to missiological studies—that is, he must know the teaching and guidelines of the Church concerning mis-

---

<sup>67</sup> *Dogmatic Constitution on the Church* No. 41 [cf. TPS X, 386].

<sup>68</sup> Cf. Benedict XV, *Maximum illud*: AAS (1919), 440; Pius XII, *Evangelii Praecones*: AAS (1951), 507.



sionary activity; know too, what ways the heralds of the Gospel have trodden in the course of the centuries, and have a knowledge of the present-day mission situation and the methods which nowadays are regarded as more efficient.<sup>69</sup>

Although, then, the whole of this training should be imbued with pastoral interest, yet a specialized and systematic apostolic formation should be given by both theoretical instruction and practical exercises.<sup>70</sup>

As many brothers and sisters as possible should be well instructed in the art of teaching the catechism and prepared so as to enable them to play an even greater part in the apostolate.

Those, too, who engage in missionary activity part of the time must receive a training adapted to their circumstances.

### People, traditions, languages

These various kinds of training should be completed in the countries to which the missionaries are eventually sent, in such a way that they acquire a wider knowledge of the history, social structures and customs of the people; gain a deep insight into their moral system and religious precepts, as well as the innermost ideas which, in accordance with the traditions they hold sacred, they have formed concerning God, the world and man.<sup>71</sup> Missionaries should learn the languages to such a degree that they can use them fluently and elegantly and thus have easier access to the minds and hearts of people.<sup>72</sup> They should, moreover, be properly instructed about special pastoral problems.

---

<sup>69</sup> Benedict XV, *Maximum illud*: AAS (1919), 448; Decree of Sacred Congregation for the Propagation of the Faith, May 20, 1923: AAS (1923), 369-370; Pius XII, *Saeculo exeunte*: AAS (1940), 256; *Evangelii Praecones*: AAS (1951), 507; John XXIII, *Princeps Pastorum*: AAS (1959), 843-844 [cf. TPS VI, 130-131].

<sup>70</sup> Decree on Training for the Priesthood, nos. 19-21 [cf. TPS XI, 28-29]; Apostolic Constitution *Sedes Sapientiae*, with general statutes.

<sup>71</sup> Pius XII, *Evangelii Praecones*: AAS (1951), 523-524.

<sup>72</sup> Benedict XV, *Maximum illud*: AAS (1919), 448; Pius XII, *Evangelii Praecones*: AAS (1951), 507.

Some should be prepared more thoroughly in missiological institutes or in other faculties or universities, so that they may be able to discharge special duties more efficiently<sup>73</sup> and, with their expert knowledge, be of assistance to the other missionaries in carrying on the missionary work which, especially in our days, presents so many difficulties and opportunities. In addition, it is highly desirable that regional episcopal conferences have a number of such experts at their disposal and make profitable use of their knowledge and experience in the problems of their task. Nor should there be lacking some who are experts in the use of technical instruments and the means of social communication, which all should regard as of the greatest importance.

### **The work of missionary institutes**

27. All these things, though absolutely necessary for anyone sent to non-Christian peoples, can scarcely be achieved by individuals. And since, as experience shows, missionary work proper cannot be accomplished by individual effort, a common vocation has brought individuals together into institutes in which, by pooling their forces, they may receive suitable training and, in the name of the Church and under the direction of hierarchical authority, carry out this missionary work. For many centuries now, these institutes have borne the burden and heat of the day, some devoting themselves entirely to missionary work, others only partly. Frequently the Holy See entrusted vast regions to them for evangelization and there they brought together a new people for God, a local church loyal to its own pastors. By their zeal and experience, they will continue to be of service to the churches they founded with their sweat and even their blood. They will do this in brotherly collaboration whether in the cure of souls or by fulfilling specialized tasks for the common good.

At times they will have to undertake certain more pressing tasks throughout the whole extent of some region, such as the evangelization of

---

<sup>73</sup> Cf. Pius XII, *Fidei Donum*: AAS (1957), 234 [cf. TPS IV, 302].

groups of peoples who, for special reasons, have perhaps not yet received the Gospel message or who have hitherto offered resistance to it.<sup>74</sup>

If necessary, they should also be on hand to train, and help with their experience, those who devote themselves temporarily to missionary work.

For these reasons, and also because there are still many nations to be led to Christ, these institutes continue to be very necessary.

## CHAPTER V

### ORGANIZATION OF MISSIONARY ACTIVITY

28. In view of the diversity of gifts possessed by Christ's faithful (cf. *Rom* 12, 6), they must, each according to his own opportunity, ability, grace and ministry (cf. *1 Cor* 3, 10), work together for the Gospel. Hence it is necessary that all be one, whether they sow or reap (cf. *Jn* 4, 37), plant or water (cf. *1 Cor* 3, 8), so that, "by uniting to the same end freely yet in order,"<sup>75</sup> they may spend their energies in unison on building up the Church.

For this reason, the labors of the heralds of the Gospel and the help given by the rest of Christ's faithful should be so directed and coordinated that in all spheres of missionary activity and cooperation "all things should be done decently and in order" (*1 Cor* 14, 40).

#### General organization

29. The responsibility for proclaiming the Gospel throughout the world belongs primarily to the body of bishops.<sup>76</sup> Consequently, the

<sup>74</sup> Cf. *Decree on the Priestly Ministry and Life*, no. 10 [cf. this issue of *TPS*, p. 455], where mention is made of personal dioceses and prelatures, and similar matters.

<sup>75</sup> Cf. *Dogmatic Constitution on the Church*, no. 18 [cf. *TPS* X, 370-371].

<sup>76</sup> Cf. *Dogmatic Constitution on the Church*, no. 23 [cf. *TPS* X, 374].

Synod of Bishops, that is, "the permanent council of bishops for the universal Church,"<sup>77</sup> should give special consideration, among the affairs of general importance,<sup>78</sup> to missionary activity, the Church's greatest and most sacred task.<sup>79</sup>

There should be only one competent Congregation for all the missions and for the entire missionary activity, namely the one "for the Propagation of the Faith." This Congregation should direct and coordinate throughout the world both missionary activity itself and missionary cooperation, without prejudice, however, to the rights of the Eastern Churches.<sup>80</sup>

The Holy Spirit awakens the missionary spirit in God's Church in many ways and frequently anticipates the action of those whose duty it is to direct the life of the Church. Nevertheless, as part of its function, this Congregation, too, should promote missionary vocations and spirituality, zeal and prayers for the missions, and publish reliable and adequate information about them. It should recruit missionaries and distribute them in accordance with the urgency of the needs of the various regions. It should draw up a systematic plan of action, issue guidelines and principles for adapted evangelization, and stimulate to action. It should stimulate and coordinate efficient collections of funds, which should be distributed on the basis of need or usefulness, as well as of the size of a territory, the number of its faithful and non-believers, organizations and institutions, ministers and missionaries.

Together with the Secretariat for Promoting Christian Unity, this Congregation should seek ways and means for bringing about and

---

<sup>77</sup> Cf. *Motu proprio Apostolica Sollicitudo*, Sept. 15, 1965 [cf. *TPS* X, 340].

<sup>78</sup> Cf. Paul VI, Address to the Council, Nov. 21, 1964: *AAS* (1964) [cf. *TPS* X, 135].

<sup>79</sup> Cf. Benedict XV, *Maximum illud*: *AAS* (1919), 39-40.

<sup>80</sup> If on account of special reasons any missions are, for the time being, still subject to other Roman congregations, it would be well for those congregations to keep in touch with the Sacred Congregation for the Propagation of the Faith, so that there may be an altogether consistent policy and rule for the organization and direction of all missions.

organizing brotherly cooperation and coexistence with missionary undertakings of other Christian communities so that, as far as possible, the scandal of division be removed.

### **Administrative procedures**

It is therefore necessary for this Congregation to be an administrative instrument as well as an organ of dynamic guidance. It should make use of scientific methods and of means adapted to present-day conditions. Hence it should take into account modern research in the fields of theology, methodology and modern missionary pastoral procedure.

In the management of this Congregation, selected representatives of all those engaged in missionary work should have an active share with a deliberative vote, namely, bishops from all over the world, on the advice of the episcopal conferences, as well as the heads of institutes and of the pontifical mission aid societies, the selection to be made according to the manner and method to be determined by the Roman Pontiff. All these are to be called together at fixed times and exercise supreme control over all missionary activity, under the authority of the Supreme Pontiff.

This Congregation should have at its disposal a permanent body of expert consultants, of proven learning and experience. It will, among other things, be their task to gather relevant information about the local situation in different regions and the mentality of different groups of people, as well as about the methods of evangelization to be used, and to propose scientifically based conclusions for missionary work and co-operation.

Religious institutes of women, regional associations for the missions and lay organizations, especially international ones, should be adequately represented.

30. All missionary laborers must be "of one heart and one soul" (*Acts* 4, 32) so that in the carrying out of the actual mission work, its aims and effects may be achieved.



## The role of the bishop

It is the duty of the bishop, as director and center of unity in the diocesan apostolate, to promote, guide and coordinate missionary activity, in such a way, however, that the spontaneous enthusiasm of those having a share in it is preserved and fostered. All missionaries, including exempt religious, are subject to his authority in the various activities which concern the exercise of the sacred apostolate.<sup>81</sup> To secure better coordination the bishop should, as far as possible, set up a pastoral council in which clerics, religious and laypeople play a part through their elected representatives. He should, moreover, see to it that apostolic activity is not restricted exclusively to those already converted but that a fair proportion of both personnel and resources is assigned to the evangelization of non-Christians.

## Regional matters

31. Episcopal conferences should consider in common consultation the more serious questions and urgent problems, without, however, overlooking local differences.<sup>82</sup> Lest an insufficient supply of workers and resources be dissipated or projects multiplied without need, it is recommended that they join forces in setting up projects which serve the common good, such as seminaries, schools for higher and technical training, pastoral, catechetical and liturgical centers and centers for the social communication media.

Where possible and useful, this kind of cooperation should also be initiated among a number of episcopal conferences.

## Regulating relations

32. It is also expedient to coordinate the activities of ecclesiastical institutes or associations. All of them, of whatever kind, should obey

---

<sup>81</sup> Cf. *Decree on the Pastoral Office of Bishops in the Church*, no. 35, 4 [cf. TPS XI, 196].

<sup>82</sup> Cf. *Decree on the Pastoral Office of Bishops in the Church*, nos. 36-38 [cf. TPS XI, 197-198].



the local Ordinary in everything pertaining to missionary work itself. Hence it will be very useful to enter into special agreements to regulate the relations between the local Ordinary and the head of an institute.

When a territory has been entrusted to a particular institute, the ecclesiastical superior and the institute should wholeheartedly direct all their efforts toward making the new Christian community grow into a local church which may, when the time is ripe, be ruled by a pastor of its own with his clergy.

When the territory ceases to be entrusted (to an institute), a new situation arises. Then the episcopal conferences and the institutes should, by joint deliberation, lay down norms by which the relations between the local Ordinaries and the institutes are to be governed.<sup>83</sup> It will, however, be for the Holy See to outline the general principles according to which regional or even local agreements should be drawn up.

Institutes will be ready to continue the work they have begun by helping out in the ordinary ministry of the care of souls. Nevertheless, arrangements should be made, as the number of local clergy increases, for the institutes to remain faithful to the diocese by generously taking on special tasks or one or other district in it, as far as this is in keeping with the purpose of their foundation.

### Coordinating efforts

3. Where several institutes are engaged in missionary activity in the same territory, they should find ways and means of coordinating their work. For this reason, it is very useful to have conferences of male religious and unions of women religious, in which all institutes of the same country or region are to take part. These conferences should find out what can be done by combined efforts, and should be in close liaison with the episcopal conferences.

---

<sup>83</sup> Cf. *Decree on the Pastoral Office of Bishops in the Church*, no. 35, 5-6 [cf. *TPS* XI, 196].

By the same token it is fitting to extend all the above recommendations to include the collaboration of missionary institutes in their home countries, so that common problems and plans can be worked out more easily and with less expense. Examples of this would be the academic training of future missionaries, courses for missionaries, relations with public authorities or with international and supranational organizations.

### **Collaboration in training**

34. If missionary activity is to be carried out properly and methodically, those who labor for the Gospel must be scientifically prepared for their tasks, especially for the dialogue with non-Christian religions and cultures, and they must be effectively assisted in the execution of these tasks. For this reason it is desirable that, for the sake of the missions, there be fraternal and generous collaboration among all institutes of learning which devote themselves to missiology and other sciences or arts useful for the missions, such as ethnology and linguistics, the history and science of religions, sociology, pastoral theories and the like.

## **CHAPTER VI**

### **COOPERATION**

35. Because the whole Church is missionary and the work of evangelization is a basic duty to God's People, the sacred Council invites all to a thorough interior renewal so that they may be keenly aware of their own responsibility in the spreading of the Gospel, and take their share in missionary work among the nations.

### **Christian responsibility toward the world**

36. As members of the living Christ, incorporated into Him and made like to Him through Baptism, Confirmation and the Eucharist,

all the faithful are duty bound to cooperate in the growth and increase of His Body so as to bring it, as soon as possible, to completed growth (*Eph* 4, 13).

Hence, all the Church's children should be vividly aware of their responsibility toward the world. They should foster a truly Catholic spirit in themselves and devote their energy to the work of evangelization. Yet all should realize that their first and fore-most duty for the spread of the faith is to lead a deeply Christian life. For their fervor in the service of God and their charity toward others will supply a new inspiration to the whole Church, which will appear as a sign raised up among the nations (cf. *Is* 11, 112), "the light of the world" (*Mt* 5, 14), and "the salt of the earth" (*Mt* 5, 13). This testimony of their lives will have its effect more easily if it is given in unity with other Christian communities, in accordance with the directives of the Decree on Ecumenism, no. 12.<sup>84</sup>

As a result of this new spirit, prayers and works of penance will spontaneously be offered to God that, by His grace, He may make the work of the missionaries fruitful, missionary vocations will spring up and the support of which the missions stand in need will be forthcoming.

### **Missionary information**

If Christ's faithful, one and all, are to be well acquainted with the present state of the Church in the world, and if they are to hear the voice of the multitudes who cry out "Help us" (cf. *Acts* 16, 9), missionary information must be supplied, not neglecting the use of the modern means of social communication. This information should be such that Christians will feel the missionary work to be their own and, as a result, open their hearts to those vast and profound needs of people and be able to come to their assistance.

Coordination of (missionary) information, too, is necessary, as well as cooperation with national and international agencies.

---

<sup>84</sup> Cf. *Decree on Ecumenism*, no. 12 [cf. *TPS* X, 180-181].

## Community prayer, work and action

37. Furthermore, since God's People live in communities, especially diocesan and parochial ones, and in some ways take a visible form in them, these communities too must bear witness to Christ before the nations.

The grace of renewal cannot grow in communities unless each of them extends the length and breadth of its charity to the ends of the earth and has equal concern for those far away as for those who are its own members.

Thus the whole community prays, works together and carries on its activity through its sons and daughters whom God chooses for this pre-eminent task.

It will be very useful, provided the universal missionary work does not suffer as a result, to keep contact with missionaries from one's own community or with some parish or diocese in the missions, so that fellowship between communities becomes visible and results in mutual edification.

## Bishops and the missions

38. All bishops, as members of the body of bishops which succeeds the college of the Apostles, have been consecrated, not for one or other individual diocese only, but for the salvation of the whole world. Christ's mandate to preach the Gospel to every creature (*Mk* 16, 15) directly and immediately affects them, with Peter and under Peter. From this there arises that fellowship and cooperation of churches which is so necessary these days for pursuing the work of evangelization. Because of this fellowship, individual churches are all solicitous for one another, make their own needs known to one another, and extend mutual help. They do this because the extension of Christ's Body is the responsibility of the entire college of bishops.<sup>85</sup>

---

<sup>85</sup> Cf. *Dogmatic Constitution on the Church*, nos. 23-24 [cf. *TPS* X, 374-375].

By initiating, promoting and directing missionary work in his own diocese—with which he forms one unit—the bishop renders the missionary spirit and zeal of the People of God present and, as it were, visible, with the result that the whole diocese becomes missionary in outlook.

### Specific tasks and opportunities

It will be for the bishop to encourage souls among his people, especially among the sick and afflicted, generously to offer to God prayers and works of penance for the evangelization of the world. It will be his duty gladly to foster vocations of young people and clerics to missionary institutes and be thankful if God chooses some of them for admission to the Church's missionary endeavor. It is further his task to encourage and assist diocesan congregations to take their share in the missions and to promote among his faithful the activities of missionary institutes, especially of the pontifical mission aid societies. In fact, these pontifical societies should by right be given pride of place, for they are the means of instilling in Catholics, from their infancy, a truly universal and missionary outlook, as well as of bringing about the efficient collection of funds for the benefit of all the missions, according to the needs of each.<sup>86</sup>

Moreover, the need for laborers in the Lord's vineyard increases from day to day, and diocesan priests themselves long for an ever greater share in the evangelization of the world. For this reason the sacred Council desires that bishops, mindful of the very serious shortage of priests which hampers the evangelization of many regions, should send to dioceses where priests are in short supply, some of the more suitable among their own priests to work there, at least for a time, in a spirit of service.<sup>87</sup> Such priests must have volunteered for missionary work and first receive due preparation.

---

<sup>86</sup> Cf. Benedict XV, *Maximum illud*: AAS (1919), 453-454; Pius XI, *Rerum Ecclesiae*: AAS (1926), 71-73; Pius XII, *Evangelii Praecones*: AAS (1951), 525-526; the same, *Fidei Donum*: AAS (1957), 241 [cf. TPS IV, 307].

<sup>87</sup> Cf. Pius XII, *Fidei Donum*: AAS (1957), 245-246 [cf. TPS IV, 310].



## Tasks for episcopal conferences

In order, however, that the missionary activity of bishops may be exercised more effectively for the good of the whole Church, it would be well for episcopal conferences to direct the arrangements for orderly cooperation within their own region.

The following are points that bishops in their conferences should consider: the assignment of priests from the diocesan clergy to the evangelization of the nations; the amount which each diocese, in proportion to its own income, is bound to contribute each year for the work of the missions;<sup>88</sup> the management and organization of the ways and means by which the missions are directly supported; assistance to, and if necessary foundation of, missionary institutes and seminaries of diocesan clergy for missions; the promotion of closer liaison between such institutes and the dioceses.

It is likewise the task of episcopal conferences to establish and promote organizations so that a brotherly welcome and proper pastoral care may be extended to those who come over from mission countries for work or study. For through these immigrants, peoples that live far apart become in a sense neighbors and an excellent opportunity is afforded to communities which have long been Christian to enter into dialogue with nations that have not yet heard the Gospel; an opportunity, too, to show them the true face of Christ in a personal service of love and help.<sup>89</sup>

## Priests and missionary activity

39. Priests act in the person of Christ and are fellow workers of the order of bishops in the threefold sacred task which of its very nature belongs to the Church's mission.<sup>90</sup> They should therefore fully understand that their lives have been consecrated also to serve the mis-

---

<sup>88</sup> Cf. *Decree on the Pastoral Office of Bishops in the Church*, no. 6 [cf. *TPS* XI, 183].

<sup>89</sup> Cf. Pius XII, *Fidei Donum*: AAS (1957), 245 [cf. *TPS* IV, 310].

<sup>90</sup> Cf. *Dogmatic Constitution on the Church*, no. 28 [cf. *TPS* X, 378-379].



sions. Through their own ministry—which is concerned chiefly with the Eucharist, which brings the Church to perfection—they are in communion with Christ the Head and lead others to this communion. Consequently, they cannot help realizing how much is still lacking to the fullness of that Body, and hence how much remains to be done that it may grow from day to day. They shall, therefore, so plan their pastoral work that it may help to spread the Gospel among non-Christians.

In their pastoral work priests will arouse and preserve among the faithful zeal for the evangelization of the world. They can do this by teaching them, through catechetical instruction and sermons, about the Church's duty of announcing Christ to the nations; by pointing out to Christian families how necessary and honorable it is to foster missionary vocations among their own sons and daughters; and by stimulating missionary zeal among young people in schools and Catholic associations, so that the future heralds of the Gospel may come forth from them. They should teach the faithful to pray for the missions and, having become like beggars for Christ and for the salvation of souls, they should not be ashamed to beg alms from them (for the missions).<sup>91</sup>

Professors in seminaries and universities will teach young people the true state of the world and of the Church, so that the need for a more intensive evangelization of non-Christians may become apparent to them and may nourish their zeal. When giving dogmatic, biblical, moral and historical courses, they should highlight the missionary aspects contained in these sciences in order thus to make future priests mission-minded.

### The contribution of religious

40. Religious institutes of the contemplative and the active life have thus far made and still make the greatest contribution to the evangelization of the world. The sacred Council gladly acknowledges

---

<sup>91</sup> Cf. Pius XI, *Rerum Ecclesiae*: AAS (1926), 72.

their merits and thanks God for so many services rendered to the glory of God and to the service of souls. It exhorts them to pursue untiringly the work they have begun, in the knowledge that the virtue of charity, which because of their vocation they are bound to practice more perfectly, impels and obliges them to a spirit and activity which are truly Catholic.<sup>92</sup>

Institutes of the contemplative life are of paramount importance in the conversion of souls through their prayers, works of penance and trials, since it is God who, when asked to do so, sends laborers into His harvest (cf. *Mt* 9, 38), opens the minds of non-Christians to listen to the Gospel (cf. *Acts* 16, 14), and makes the word of salvation fruitful in their hearts (cf. *1 Cor* 3, 7). These institutes are even asked to make foundations in mission countries, as many of them have already done, so that, by living there is a manner adapted to the genuinely religious traditions of the people, they may bear splendid witness among non-Christians to the majesty and love of God, as well as to union in Christ.

For their part, institutes of the active life, whether they pursue a strictly missionary goal or not, should in all sincerity before God ask themselves the following questions: Are they able to extend their activity to the expansion of God's kingdom among the nations? Can they leave some services to others so that they can devote their own energies to the missions? Can they begin to undertake work in the missions, if necessary adapting their constitutions, in accordance, however, with the intentions of their founder? Do their members take part in missionary work with all their strength? Is their way of life a witness to the Gospel, adapted to the character and circumstances of the people?

In addition, the work of secular institutes, by reason of their daily increase in the Church under the inspiration of the Holy Spirit, can, under the authority of the bishop, be fruitful in the missions in many ways, as an example of complete dedication to the evangelization of the world.

---

<sup>92</sup> Cf. *Dogmatic Constitution on the Church*, no. 44 [cf. *TPS* X, 389).

## Laypeople and evangelization

41. Laypeople cooperate in the Church's work of evangelization and play a part in its saving mission both as witnesses and, at the same time, as living instruments,<sup>93</sup> especially if, called by God, they are taken on by the bishop for this work.

In countries that are already Christian, laypeople cooperate in the work of evangelization in the following ways: by fostering knowledge and love of the missions in themselves and in others; by kindling vocations in their own family, in Catholic associations and in schools; by offering support of every kind so that the gift of faith, which they have received free, can be given to others.

In mission lands, however, let laypeople, whether from abroad or of local origin, teach in schools, administer temporal affairs, collaborate in parochial and diocesan activities, and establish and promote various forms of the lay apostolate, so as to enable the faithful of the infant churches to take upon themselves their share in the life of the Church as soon as possible.<sup>94</sup>

## Socio-economic cooperation

Finally, the laity should readily give socio-economic cooperation to developing nations. This cooperation is the more praiseworthy the more it aims at founding those institutions which affect the basic structures of social life, or at training those who bear responsibility in public life.

Special praise is due to those laymen who, in universities or institutes of learning, advance the knowledge of peoples and of religions by their research in history and the science of religions, thus assisting the heralds of the Gospel and preparing for dialogue with non-Christians.

Let them collaborate in a spirit of brotherhood with other Christians, with non-Christians, and especially with members of international

<sup>93</sup> Cf. *ibid.*, nos. 33, 35 [cf. *TPS* X, 382-383].

<sup>94</sup> Cf. Pius XII, *Evangelii Praecones*: *AAS* (1951), 510-514; John XXIII, *Princeps Pastorum*: *AAS* (1959), 851-852 [cf. *TPS* VI, 136].

organizations, with this aim always in mind—that “the building-up of the earthly city may always be grounded in the Lord and directed toward Him.”<sup>95</sup>

To perform all these tasks, laypeople need the necessary technical and spiritual preparation, which must be given in institutes destined for this purpose. Thus their lives will be a witness to Christ among non-Christians, according to the word of the Apostle: “Give no offense to Jews or to Greeks or to the Church of God, just as I try to please all men in everything I do, not seeking my own advantage, but that of many, that they may be saved” (1 Cor 10, 32-33).

## CONCLUSION

42. The Council Fathers, together with the Roman Pontiff, deeply conscious of their duty of spreading the kingdom of God everywhere, send affectionate greetings to all the heralds of the Gospel, especially those who suffer persecution for Christ’s name, and they associate themselves with their sufferings.<sup>96</sup>

They are aglow with the same ardent love toward men that was in Christ. Conscious, however, that it is God who makes His kingdom come on earth, they unite in prayer with all the Christian faithful that, through the intercession of the Virgin Mary, Queen of the Apostles, the nations may as soon as possible be led to recognize the truth (1 Tm 2, 4), and that the glory of God, which shines on the face of Christ Jesus, may begin to shine before all men through the Holy Spirit (2 Cor 4, 6).

Each and every thing said in this Decree has met with the approval of the Fathers of the Sacred Council. And We, by the Apostolic power handed on to Us by Christ, together with the Venerable Fathers approve

<sup>95</sup> Cf. *Dogmatic Constitution on the Church*, no. 46 [cf. TPS X, 391].

<sup>96</sup> Cf. Pius XII, *Evangelii Præcones*: AAS (1951), 527; John XXIII, *Princeps Pastorum*: AAS (1959), 864 [cf. TPS VI, 145].

them, declare them, and establish them in the Holy Spirit; and We command that what has thus been decreed by the Council be promulgated for the glory of God.

Rome, at St. Peter's, December 7, 1965.

I, PAUL, Bishop of the Catholic Church

*The signatures of the Fathers follow.*

#### SUSPENSION OF LAW

The Holy Father has established that there be a suspension of the new laws contained in the decree that has just been promulgated, until June 29, 1966, the feast of the Holy Apostles Peter and Paul in this coming year.

✠ PERICLE FELICI

Titular Archbishop of Samosata  
*Secretary General of the Council*

NOTES ON THE DECREE  
 "ON THE MISSIONARY ACTIVITY OF THE CHURCH"

† FR. JUAN B. VELASCO, O.P.  
*Bishop of Amoy and Vicar General for  
 Chinese in the Philippines*

The Decree "On the Missionary Activity of the Church" is one of the best documents of the II Vatican Council. Even admitted that its doctrinal part is a bit heavy and somehow repetitious in theological principles already dealt with in the Dogmatic Constitution on "The Church" or "Lumen Gentium," our Decree is a well balanced and articulate document that can be rightly called the "magna charta of the Missions". Its six chapters contain doctrinal principles and practical directives of lasting value and consequence that intend to awaken and update both the missionary spirit and activities of all the members of the Church.

*History of the Decree*

Among the sixteen Constitutions, Decrees and Declarations taken up and promulgated by the Second Vatican Council, the Decree "On the Missionary Activity of the Church" was one of the most revised and discussed before being finally approved.

During the Second Session in 1963 the first schema, composed of seven chapters, was distributed to the Conciliar Fathers. Considered by the coordinating Commission to be too long and out of proportion to the other schemata it was sent back to the corresponding Commission with instructions to reduce it to short propositions. Following these directives a new schema was presented to the Council in October 1964 during the third session. The new schema was short indeed: three pages



containing thirteen propositions. The Secretariat of the Council sent notice to the Fathers that the 13 propositions were submitted for votation only and not for discussion. Meanwhile, quite a number of Bishops had sent to the Secretariat their comments and observations about the new schema with the result that the 13 propositions were taken up for discussions in the Aula. The debates started on November 6, 1964 and lasted for three days.

On the first day of the debate, November 6, a Friday, the Pope, for the first and only time during the four sessions of the Council, made a personal appearance at an ordinary working session, taking his place not on his throne—as in the Public or Solemn Sessions—but at the head of the *Consilium Praesidentiae*. The general Congregation of November 6, 1964, the 116th of the Second Vatican Council,<sup>1</sup> was a historical one. The Holy Father wanted to show His paternal concern and interest in the missionary work of the Church. His august presence in the Aula was a most touching gesture and was deeply appreciated by all and, in very special manner, by the more than 600 Missionary Bishops there present. Yet, to many, the Pope was badly advised and misled about the possible reaction of the bishops to the text of the new schema. So poorly was He informed that His Holiness went to the extent of making this specific recommendation: “We hope”, He said in His *Relatio* right before starting the discussions in the Aula, “that, while you may decide on improvements in some parts, you will approve the present text”. Cardinal Agagianian followed the Pope and thank His Holiness for his august presence and also made clear his own recommendation for the eventual approval of the new schema as presented. Immediately after his speech, His Holiness left the Basilica and amidst the applauses and cheers of the bishops, *periti* and *auditores*.

Less than one hour later it was clear to all that the schema on the Missions as proposed was unacceptable to the great majority of the of the bishops who rejected it one after another as “inadequate”; “too short”; “unworthy of a Council of the Church”; “to vague”, etc. In

---

<sup>1</sup> A total of 168 General Congregations were held in the 4-year duration of the II Vatican Council.

the course of the debates, that lasted for three days, twenty eight Fathers, at the ratio of 5 to 1 in favor of a new and better schema, intervened. The outcome of the discussion was a resounding YES for the missions and a definite NO for the schema as presented. In view of it, the Secretariat, on instructions from the Moderatores, read this motion to the Council: "Does it please the Fathers to send the text back to the Commission on the Missions?" Of the 1,912 Fathers present—it was on a Monday—1,601 answered *Placet* and 311 *Non placet*.

A year later, in October 1965, a new schema was distributed to the bishops, and the debates started on October 7, lasting for four days. It was on October 11 when a sort of preliminary votation about the new schema was taken in answer to the motion: "Does it please the Fathers to accept the new schema on Missionary Activity as basis for the final text?". 2,070 said *Placet* and only 15, *Non placet*.

On November 10 and 11, the article-by-article votation took place with favorable results for the schema, with the exception of Chapter V, on "Planning Missionary Activity", which failed to receive the required two-thirds majority of *Placets*, since, out of the 2,153 Fathers present, only 1,428 answered *Placet* (1,436 were required). And so the commission was bound to revise that particular chapter again.

When the final draft was presented for votation on November 30, 1965, of the 2,182 Fathers in the Aula, 2,162 voted *Placet*, 18 *Non placet* with 2 invalid votes. At the Solemn or Public Session on December 7, 1965 the final results were: Fathers present: 2,399; voted *Placet*: 2,394; *Non placet*: 5; Invalid votes: None. The signature of the Holy Father added to those of the 2,399 Fathers present in this Public Session, the last of the II Vatican Council, made the schema on the Missionary Activity into a formal Decree of the Council. Worth noting is the fact that this Decree obtained the highest positive votation—2,394—among the sixteen Constitutions, Decrees and Declarations solemnly approved and promulgated in the Second Vatican Council.

### *Decree's Focal Point*

Reading the document in question one does not find it difficult to point out the central or focal point stressed in the Decree. Pervading practically every chapter and article of the Conciliar document is this cardinal tenet: "The Church is missionary by her very nature". From this pivotal principle naturally follows that each and every member of the Church is bound to take some part in her missionary activities.

### *The Church is Essentially Missionary*

"By reason of the expressed command of Christ to the Apostles "go into the whole world and preach the Gospel to all creatures" (Mk 16, 15) and because the Church is "the universal sacrament of salvation" (Lumen Gentium, N. 1, 48, etc.; Decree "On the Missionary Activity of the Church", N. 1) we can conclude that the Church is essentially missionary. The Church is also impelled unceasingly to carry on her missionary activities as a result of the inner inclination for expansion, growth and perfection of the Mystical Body of Christ. Before the whole mankind she forms one family and one people—the People of God—we cannot say that the Church has achieved her mission or that she is truly universal or catholic.

Realities show that the Church today continues to be the tiny "grain of mustard" and the "little flock" (Matth. 13, 31; Luc. 12, 32) of the gospel. "The gospel message has not yet been heard by more than two billion human beings; and their number is increasing" (Decree, No. 10). This staggering demographic reality makes the missionary activities of the Church all the more urgent and dramatically needed now than ever before.

The purpose of this missionary activity is the "Planting of the Church among those peoples where she has not yet taken root" (*loc. cit.* N. 6). Thus the terms "mission" and "missions" are restricted by the Council, despite strong objection from many bishops to mean the territories where the "message of the gospel has not been heard or where the Church has not yet taken root" (*loc. cit.* N. 6).

If the Church is essentially missionary it follows that the task of evangelizing the mission territories has to be a duty shouldered and shared by each and everyone of her members without exception. "Operari sequitur esse", or "one acts the way one is" as the scholastics say. Therefore, the bishops, priests, religious and laymen do share in common, although in different degrees and ways, the duties and responsibilities derived from the missionary nature of the Church. All have to be missionaries in spirit and show that spirit with deeds and actions. It is in this connection that our Decree is more explicit and insisting.

### *The Bishops and the Missions*

All during the first three centuries of the history of the Church the bishops were all true missionaries in the strictest sense of the word. The Church at that time was totally missionary, engaged in "planting and preaching the Gospel where it was not yet known." Gradually, as the Church became fully developed and consolidated in many parts of the world, the bishops shifted their attention from the missionary activities to their pastoral duties of nourishing and tendering their flock. Gradually also, the missionary task was left for the most part to the personal direction and concern of the Popes. In 1622 the Sacred Congregation for the Propagation of the Faith was established to encourage, direct and supervise, under the Holy Father, the missionary activities of the Church.

A renewal and a closer view of the missionary nature of the Church was needed. This the II Vatican Council has accomplished in the pronouncements it approved, particularly in the Constitution "Lumen Gentium" and the Decree "On the Missionary Activity of the Church", calling the attention first of the bishops about their missionary obligations. "This missionary duty" says the Decree, "must be fulfilled by the order of Bishops" (n. 6). And again: "The responsibility to proclaim the Gospel through the world falls primarily on the body of the bishops" (*ibid.* N. 29); "Lumen Gentium", N. 23).

It is in this missionary concern that the doctrine of the collegiality of the bishops finds its fullest and proper application. The dutiful

discharge of this missionary obligation "gives expression to the collegial awareness of the hierarchy of bishops" (*loc. cit.*, N. 6).

We may note here that during the discussions at the Council of the Decree on the Missions several Bishops proposed that different dioceses should adopt certain territorial demarcations where missionary work would be under the patronage and sponsorship of the respective bishops. The Council refused to accept this, otherwise generous, offer. The very obvious reason behind this drastic decision was to make it clear to all concerned that the missionary duties of the bishops were not to be limited to a particular place or territory but rather that *all* the bishops have the duty to care about *all* the missionary territories in the whole world. "As members of the body of bishops, which succeeds the College of Apostles, all the bishops are consecrated not just for some one diocese but for the salvation of the entire world. In virtue of this, individual churches carry a responsibility for all the others. The extension of the Body of Christ, is the duty of the whole College of the Bishops" (*loc. cit.* N. 38; "Lumen Gentinum", N. 23-24.)

The Episcopal Conferences are also requested by the Decree to "take common counsel in dealing with missionary problems" (Decree N. 31), "to deliberate about dedicating to the evangelization of the nations some priests among the diocesan clergy... and to deal with the definite offering which in proportion to its resources each diocese is obliged to set aside annually for the work of the mission" (Decree, N. 38; "Christus Dominus", N. 3). Mutual cooperation between different Episcopal Conferences to more efficiently help the missions is also encouraged (Decree, N. 31).

### *The Priests and Religious*

Next to the bishops, the priests, whether diocesan or religious, are explicitly called by the Decree to share in the common responsibility of the People of God in the missionary activity and duty of the Church. "They—the priests—should fully understand that their life has been also consecrated to the service of the missions... and that they are bound to organize their pastoral activity in such a way that it will serve



to spread the gospel among non-Christians" (Decree, N. 39; "Lumen Gentium", N. 28).

The priests being representatives of Christ and the special and closest collaborators of the bishops ought to play a very special role in the missionary activity of the Church. And this applies not only to the missionary priests in the mission field but to all priests.

The Decree on the Missions offers a detailed program of missionary activities they are called to perform. They are expected: to foster missionary vocations among their faithful; to train their flock to pray for the missions; to promote missionary consciousness among them; and never to be ashamed to ask alms from the faithful for the missions, becoming like beggars of Christ for the salvation of souls (Cfr. Decree, N. 39).

Finally, the priests being by their hierarchical and ministerial vocation closely bound to their bishops, they also participate, in some degree, in the dutiful implications of the collegiality of the bishops, their leaders and pastors. "The priests as co-workers with their bishops have as their primary duty the proclamation of the Gospel of God to all. In this way they fulfill the Lord's command "Go into the whole world and preach the gospel to every creature" (Mk. 16, 15), and "every priest is a partaker in the care of the whole Church" (Cfr. Decree "On the Ministry and Life of Priests", Nn. 4 and 11).

About the religious, men and women, active or contemplative, our Decree states: "By reason of their vocation they are bound to practice charity with a special degree of perfection" (n. 40) and as a consequence they are obliged to exercise charity where it is most needed, in the missions and in taking important part in missionary activities. The Decree invites them "to ask themselves whether they cannot broaden their activity in favor of expanding God's kingdom among nations; whether they might not leave certain ministries to others so that they themselves can spend their energies on the missions" (*loc. cit.*, N. 40).

### *The Laity and the Missions*

The laymen are also and most definitely called to contribute their share to the growth and expansion of the Mystical Body of Christ, into

which they have been incorporated through baptism and the reception of the Sacraments. They cannot possibly be alien to the inner force for growth and completion that constantly throbs in the very nature of the Church, the Mystical Body of Christ, to which they belong and which is essentially missionary (*loc. cit.*, N. 2).

Our Decree further declares that "in the attainment of the goals of the missionary activity of the Church and laymen have great importance and deserve special attention" (N. 15). This is particularly urgent in all that pertains to material, political and temporal affairs and, in many situations, when the laymen alone can be the witnesses of Christ for the salvation of men (Cfr. Decree "On the Apostolate of the Laity", Nn. 3, 4, etc.; Decree on the Missions, N. 15).

By reason of their participated priesthood of Christ the laity find themselves elevated to a prominent and, so to say, official position in the apostolate of the Church and, as a consequence, in her missionary activities as well.

This priesthood of the laymen is called by the Council "the common priesthood of the faithful" ("Lumen Gentium", N. 10, etc.), and it differs from the ministerial or hierarchial priesthood not only in degree but also in essence ("Lumen Gentium", N. 10). However, both are interrelated since each of them, in its own special way, is a participation of the priesthood of Christ (*loc. cit.*, N. 10). In their priestly capacity the laymen are sent and destined by Christ to procure, not only their own personal sanctification and salvation, but also that of their fellow men in the whole world. They have to be witnesses of Christ and standard-bearers of His Gospel to the whole world (Decree, No. 41; "Lumen Gentium", Nn. 10, 33, 35; "Apostolicam Actuositatem", Nn. 2, 3, 6, 10, etc.)

More in detail, our Decree exhorts the laymen to accept actual work in the mission field as helpers, catechists, doctors, teachers and organizers of various forms of lay apostolate. It addresses an urgent appeal to them to know and love the missions, to nourish and stimulate missionary vocations in their own families and milieu, to pray and make sacrifices for the missions, and to generously provide subsidies and financial support for the missionary activities of the Church (*loc. cit.*, N. 41, etc.)

Above all, the spirit and letter of our Decree, as well as that of the Dogmatic Constitution "Lumen Gentium" and the Decree "Apostolicam Actuositatem", clearly tell the laymen that they have to realize that in cooperating with the Church in the apostolate in its various forms they do so *not as a free or voluntary service or contribution but rather as a duty and obligation they are bound in conscience to discharge and fulfill*. Therefore, the more or less traditional attitude of the laymen that whenever they offer their services to the cause of the apostolate, in general, and to the missionary effort, in particular, they do as a kind of supererogatory or extra-meritorious act not required from them, has to be corrected once and for all. The prominent role of the laity, their rights and high position in the Church have been amply recognized and clearly stated by the II Vatican Council. It is now up to them to fully accept the corresponding serious responsibilities that inescapably go with the Honor and prestige officially bestowed upon them.

In her missionary activities, the Church needs also, now more than ever before, a total mobilization of the forces at her disposal, a true and sound renewal in her members, her institutions and methods of apostolate. These needs were constantly voiced by an overwhelming number of bishops in the Council. We need, they proclaimed, a more active, mature and aggressive laity that, being more conscious of their rights and important mission in the Church, they match it with more dedication and full acceptance of the corresponding duties and responsibilities. Christ, the Church and the Council count on them!

It does not take great efforts to realize that the Decree "On the Missionary Activity of the Church" carries with it a clear and practical message to all of us here in the Philippines. Ours is a nation blessed by God with the priceless gift of the Christian Faith. Completely surrounded by missionary territories that comprise more than half of the total population of the world, of which barely 2% are Catholics, the Philippines has the providential and glorious destiny of being a living center of irradiation of the Christian Faith to those peoples. And if the Church and her members have to be missionary-minded because that goes with the very nature of the Church, the Philippines and her Christian

people even if only by reason of their geographical position ought to be even more so.

Missionary activity is certainly not alien to the Filipino soil. For more than four hundred years this country has been the springboard and the strategic base from where thousands of missionaries were sent to China, Japan, Vietnam, Cambodia, Laos, etc. These missionaries, although mostly Spaniards or Europeans were, in most of the cases, supported in many ways by their brothers in the Philippines and consequently to the Philippines have to go a share in their merits and missionary efforts.

In our days more is needed from our nation and Filipino people if only to answer to the urgent call for missionary action made to all the faithful by the II Vatican Council. The unique strategic position of this country, the fact of her being the only Christian nation in the East, the growing prestige and maturity and our young Republic is acquiring day by day, do ask for greater efforts, concerted action and extensive renewal of our missionary spirit to share our Christian Faith with our neighboring nations.

The least we can and should do is to give our fullest support of the newly founded "Philippine Foreign Mission Society", the official answer, so to say, of our hierarchy to the call of the Council and to the challenge of our providential missionary destiny!

## A QUESTION OF DIRECTION

*There is nothing wrong in change, if it is in the right direction.  
To improve is to change. To be perfect is to have changed often.*

W. CHURCHILL

## **PHILIPPINE HIERARCHY**

### DECISIONS OF THE PHILIPPINE HIERARCHY IN LITURGICAL MATTERS JULY 4-5, 1967

In their second meeting for 1967, the bishops of the Philippines dealt with the following items:

#### 1. *New Chairman*

For reasons of health, Archbishop Lino R. Gonzaga resigned from the chairmanship of the NLC and the Most Rev. William Brasseur, C.I.C.M., Bishop of Baguio was elected to take over. The Most Rev. Teotimo Pacis, C.M., Bishop of Palo, was also elected a new member of the NLC.

#### 2. *Canon in English*

The Conference approved the use of the Roman Canon in English after permission from Rome is obtained; however, its use in the diocese is left to the local Ordinary. The text to be used is that worked out in Washington by the International Committee for English in the Liturgy (See the LITURGICAL INFORMATION BULLETIN (LIB) March 1966, p. 35).

Under the direction of its Episcopal Committee, the International Committee began the work of preparing an English translation of the present Roman canon early in 1967. A study of the existing versions was made and compilation of the best recommended translations was prepared and submitted to twenty of its international consultants. On the basis of these replies a brief was prepared on the objectives—linguistic, liturgical, biblical, pastoral, and theological — to be sought in the translation.



This brief, along with the replies of the consultants, was used to prepare a working draft which was submitted on April 8 to a larger group of consultants. At the same time the constituent hierarchies of 11 countries were polled, either through their representatives on the International Committee or, in several cases, the entire episcopal conference, to determine the pastoral needs and desires of the bishops. Hundreds of pages of reports were received and collated. At the May meeting of the Advisory Committee, an editorial board was formed to study the returns and prepare a second draft. This draft was then discussed by the entire committee, assisted by theological and biblical specialists who had studied the criticisms of the draft and a final version was prepared.

The bishops of the Philippines approved the English translation of the Roman Canon in its entirety. They also endorsed the petition of the International Committee on English in the Liturgy for the omission of the following in the English translation of the Canon:

- a) "... pro quibus tibi offerimus vel" in the prayer *Memento, Domine*;
- b) "...per (eundem) Christum Dominum nostrum. Amen;" and
- c) "the proper names of saints with the exception of those mentioned in Holy Scriptures."

The text made in Washington will be the only versions authorized in the whole English-speaking world. Its use is still pending approval by Rome, and after the green light has been given in Rome, the permission of the local Ordinary is required.

The constituent Hierarchies of the International Commission for English in the Liturgy are the following: Australia, Canada, England and Wales, India, Ireland, New Zealand, Pakistan, the Philippines, Scotland, Southern Africa, and the United States of America.

### 3. *Tantum Ergo In Vernacular*

In conformity with the instruction *De cultu mysterii Eucharistici*, the Conference agreed to allow the use of an appropriate hymn in the vernacular other than the "Tantum Ergo" during the Benediction

of the Blessed Sacrament. The vernacular hymn shall be approved by each Bishop. These are some hymns suggested to be presented for approval to individual bishops:

Aside from the English versions of the *Tantum Ergo* (see *People's Mass Book*, Cincinnati: World Library of Sacred Music, 1964, L42a, 44a and *Our Parish Prays and Sings*, Collegeville: *The Liturgical Press*, 1965, n. 226 & 227), also recommended are the songs found in *People's Mass Book*, 130-L41a.

#### 4. *Posture In Receiving Holy Communion*

The bishops upheld a decision made during their meeting in January 1967 which had not been published, namely, that for the sake of uniformity, the faithful should receive communion *kneeling*. They also agreed that the body of delegates to the Roman Synod (September 1967) should examine more fully some of the reasons stated in a "Memorandum on the manner of distributing Communion" presented to the Hierarchy by the expert-priests of the National Liturgical Commission. The above mentioned decision does not apply to communion given *under both species*, in which the rubric prescribing the *standing posture* is binding. (See *Ritus Servandus*, 7 March 1965, nn. 4b, 6b, 8b.)

#### 5. *General Absolutions*

The bishops agreed that the same body of delegates to the Synod should study the memorandum submitted by the expert-priests of the NLC regarding General Absolution in the Sacrament of Penance in cases other than those already allowed by the Holy See since 1944 (AAS, 1944, p. 155).

#### 6. *Chabacano Liturgical Language*

The Conference accepted the *Chabacano* dialect as one of the approved vernaculars in the liturgy.

#### 7. *Weekday Lectionary*

Archbishop Gonzaga informed the Body that the Philippines is authorized to use the Periscopes in English for weekdays during the

Mass, copies of which are available at the East Asian Pastoral Institute. The vernacular versions can be used in a private (*sine populo*) Mass. The meditation songs between lessons may be taken from the preceding Sunday. (See LIB, July, 1967, p. 86, n. 2.)

#### 8. *New Prefaces*

The bishops were informed of the permission granted by the Consilium for the use of the American English version of the Preface for Advent and the feast of the Most Holy Eucharist. The text and melody of these prefaces and of the other prefaces of the Roman Missal, together with the tunes for the responses at Mass will be published soon in booklet form by the NLC.

#### 9. *Liturgical Music*

The Conference authorized the chairman of the sub-commission on Sacred Music to approve in the name of the Conference the music for the parts of the Celebrant. The music for the parts of the faithful needs the approval only of the local Ordinary. In December 1966 the NLC approved a set of tunes for the Celebrant and published them in the LIB, December 1966, pp. 130-143.

#### 10. *Prayers of the Faithful*

The bishops were given a set of 25 Prayers of the Faithful compiled and approved for use by the NLC. (See LIB July 1967, p. 87, n. 5.) These prayers will be available soon in booklet form from the NLC.

#### 11. *Liturgical Survey*

The *Consilium ad Exsequendam Constitutionem de Sacra Liturgia*, in its document n. 1186/67 dated June 15, 1967, has asked "to conduct an investigation... regarding the reports of liturgical reform *on the pastoral level*," through the help of the NLC and the diocesan commissions. To comply with this request of the Consilium to all the Hierarchies in the world, the NLC has sent to each bishop a form to be circulated among the priests who are to fill it and return it to the NLC before October 15, 1967.

The aim of this survey is stated by the Consilium as follows:

On a number of occasions in recent years, certain "movements" or "associations" have, in several areas, organized enquiries on the liturgical reform which have been tendentious or based on unreal data. By falsifying the perspectives and by captious devices, they have presented to the public false results regarding the reaction of Catholics to the liturgical renewal prompted by the Council and desired by our Holy Father, Pope Paul VI.

Higher authority therefore judges it opportune "to conduct an investigation, with the cooperation of the Episcopal Conferences, regarding the results of the liturgical reform, *on the pastoral level.*"

## 12. *Experimentation on Funeral Rites*

On May 16, 1967 the Consilium (Prot. n. 824/67) has granted the NLC of the Philippines permission to experiment on the new Funeral Rites composed by the Commission for the Revision of the Roman Ritual. In the process of experimentation definite norms are to be observed (see LIB July 1967, pp. 94-95). Those bishops interested in conducting such an experiment may request copies of the Rites from the Chairman of the NLC.

Note: To date, 33 bishops have volunteered to experiment through pilot parishes which they will designate. No experiments may be conducted except those authorized by the local Ordinary.

## 13. *Supervision of Publications*

The Conference took cognizance of certain periodicals from abroad that reportedly seem to enjoy a minimum of ecclesiastical supervision while being run or published by laymen and presented as Catholic papers. As a consequence, it was observed that there should be closer supervision of Catholic publications in the country, particularly when they carry ideas that could easily lead the public to believe that these are, for example, norms on Sacred Liturgy.

#### 14. *Proposals to the Synod*

The Conference approved a set of proposals to be presented by the delegates of the Philippine Hierarchy to the World Synod of Bishops in Rome (September 1967). These proposals worked out by the NLC concern the new "Ordo Missae Normativae" approved by the Central Commission of the Consilium, the Reform of the Ritual and of the Divine Office. The Holy See requested all Hierarchies to present such comments and proposals through their delegates in the World Synod of Bishops.

---

#### IT IS TRUE THAT I AM A FOLLOWER

*It is true that I am follower of St. Thomas. I owe to St. Thomas the best of all my work. Yet for me St. Thomas does not have to be slavishly followed. For instance, on specific points concerning the sacrament of orders or the nature of the episcopate, I disagree with St. Thomas. But that is insignificant. If St. Thomas lived today, he would know facts he did not know before. For me, St. Thomas is a master of thought, and he can form the mind and the judgment. In all his writings he showed he had a great respect for the truth. He was a model of loyalty and intellectual honesty and looked for the truth wherever he could find it. He was not one merely to repeat conclusions that he formed once and for all. All his life he searched for new texts, and for new translations from the Greek or the Arabic. As a man of dialogue, he frequently entered into discussion with the "heretics" of his day. St. Thomas is the symbol of openmindedness, the genius of reality. We should remain faithful to his spirit.*

CONGAR, O.P.



## DOCTRINAL SECTION

### DE COLORES

#### YOU AND YOUR FAMILY (*Continued*)

GUILLERMO TEJÓN, O.P.

##### *Your Children*

"And God blessed them saying: increase and multiply, and fill the earth" (*Gen.*, 1,28)... — Increase and multiply the human race and the membership of the Mystical Body of Christ... — You are not asked to have as many children as you can; but you are not supposed to place obstacles to God's plans in creation and marriage...

"It is not natural", -they told you in the Cursillo- "but contrary to human nature, to poison the sources of life with the sin of the flesh"...

Birth-Control is a wide-spread slogan nowadays; the only way -they say- to control the world's population explosion...; and -one could add- to decontrol the passions and animal instincts of many...

To hear some people talk and worry about population explosion you would think that they are the creators of the world and that Providence has moved from God's hands to theirs...- They -men of little faith!...- never heard Christ talk about the birds of the air, who neither sow nor reap nor gather into barns, and who nevertheless are fed by our heavenly Father; and about the lilies of the field, who neither labour nor spin, and yet are more colourfully arrayed than Solomon in all his glory... They never heard Christ tell us that we are far more important than all the birds of the air and all the lilies of the field and everything else in the world...; that what we need is a little faith and confidence in God, for God -our Father and our Creator- will never abandon us...- Open your New Testament and read this beautiful message of Christ in the Gospel of St. Matthew, 6, 25-34...

If mankind made good use of all the resources placed at its disposal by God, if money were always spent for peace programs and food

production instead of war equipment, if there were a greater sense of understanding and brotherhood among nations, if there were less race prejudice, less selfishness and more justice and charity...; in other words, if man cooperated better with Divine Providence... there would be little cause for worrying about population explosion!...

Family Planning is another slogan. And there is a lot of confusion about it... Not all family planning is unlawful. There is such a thing as a Catholic family planning. In this, as in everything else, follow your church, the church of which you are now a conscious and active member.

An unborn child is a being created to the image of God. He has rights of his own. Who is anybody to go against them?... Criminal abortion is another name for murder...; a premeditated murder...; and a cowardly one too... The victim is an innocent defenceless child..

"If God should give you children" -you were admonished at your wedding- "it is your sacred duty to educate them, and make them faithful children of God and of Mother Church"...- Your children are gifts from God. And He expects to receive them one day from you as His children...

You worry all the time about the education of your children: what school to send them to, what course to take in college, how to pay their tuition fees, what are the possibilities of employment after graduation, etc...- It is the duty of the parents to educate their children so that they may take care of their future and become useful citizens, real men and women...- You have a right to be proud of your efforts and achievements in this respect.

Your children have to be good and useful citizens not only of this country, but also of the other society which we call church; and of heaven, our last and permanent country... They have to be not only real men and women of this world, but also children of God. It is not only their natural qualities that have to be developed, but also their soul, to make it a true image of its Creator...

A parent's ambition -and obligation- insofar as the education of his children is concerned is not fully satisfied when he finishes hanging the graduation picture of his youngest child on the wall of his living

room, but when he sees him being admitted into heaven...- Your children need a true Catholic education...

It is June, and after a few days of moving back and forth, filling up forms and going through interviews with school authorities, all your children are finally enrolled. You are tired, but happy... You have a right to be happy, and to rest... To rest, but not to sleep... That is not the end of it. You did well in enrolling your children in a Catholic school. There their christian education will be taken care of better than in any other kind of school. But that does not relieve you of all further responsibility. A school can do much; but not everything. Don't expect miracles from schools. You have to cooperate with the school, as the school is cooperating with you. The school and you have a common purpose in hand, a most worthwhile one: the education of your child, of a child of God...

Your cooperation is expected to mean a little more than just giving your son a car so that he does not have any difficulty in getting to school, providing him with a comfortable room and library in the house, buying him all kinds of reference books... Your son needs a house to live in; but more than that he needs a home where he can see put into practice the christian principles he is being taught at school... He needs text and reference books; but he also needs another book, a practical one where he can see the living reality of the things he learns in school, and which sometimes he considers beautiful and wonderful in theory but too difficult, if not impossible, in practice...- This book is you... This book is your life...

This book has a title: *Your Example*...- Your son needs an ideal in life: concrete, real, attainable; not just a theoretical, out-of-reach one...- *Ideal* was your first rollo in the Cursillo. You found it interesting, an eye-opener...

You are your son's ideal...- Does he see in you the genuine christian, whose life is directed by God and towards God, who knows the meaning and practice of the Sacraments, who is proud of being a child of God above everything else, who is familiar with christian virtues...; the exemplary citizen, the devoted husband, the true father, the honest professional?...

You are your son's hero... He is constantly studying you, reading that book all the time...- And you feel very proud when he tells you that he would like to be just like you...- Do you *really* want him to be *exactly* as you are?...

There are no cursillos for young boys and girls. The Cursillo is expected to influence them through their parents. Such influence has been greatly felt in many homes. Is it felt in yours?...

The little boy was impressed by the change he noticed in his father, and he expressed it beautifully. "Mummy" -he said- "my daddy is now a priest"...- To be sure, you were not ordained a priest in the Cursillo; but in a sense you are a priest...- Do you know what is the main duty of a priest? — To work for the sanctification of others; in your case, for the sanctification of your wife, of your children...

One of the rollos you liked best in your Cursillo was *Study of Environment*. You learned how to sanctify the environment in which you move, and how to sanctify yourself in it...- How about sanctifying the environment in which your children live and help them sanctify themselves in it?...

You complain that the environment that surrounds your children affects them adversely. If you cannot change it completely, you can at least try to create another kind of christian environment to counteract that bad influence. You have already done something about it when you sent your children to a Catholic school. There is still something else you can do. If everything that surrounds them in the street invites them to follow the world, let everything in your home remind them of God and of their christian dignity and vocation....

Without being exactly a policeman, do you keep an eye on the environment into which your children get?; do you care where they go and with whom they associate?...- Juvenile delinquency is unfortunately a very real thing. You, who worry so much about it and who perhaps are engaged in youth rehabilitation programs, do not forget your own children...

How would it sound to you if a boy were brought to a juvenile court, and, on being questioned about his family, he would explain: "My father is a cursillista"?...- What your son does reflects on you as a person, and as a cursillista; and on the Cursillo Movement...

Sanctify your children's environment, and you will remove many *obstacles to their life in grace...*

Perhaps you should spend more time with your children... They need the certainty that you are at home, ready to listen to them, to answer their questions, to make them feel that they count in your life... Your children should not have to make an appointment with you to speak to you about their problems, ambitions, plans...

Let us get rid of the idea that only the mother is supposed to stay at home and take care of everything there... It is true that the home is the main apostolic field for any mother, especially a cursillista mother. But it does not mean that it is exclusively hers. It is also the father's. Otherwise how can you insist that you are the head of the family?... There are things in the education of your children that she can do better than you; but there are also other things that need you, your advice, help, decision...

Don't worry if in order to do this you have to cut down a little on your Cursillo activities outside the home. It is worthwhile to do that. Your children should always be your main concern...

The care and education of your children is a great responsibility and a difficult job. You are constantly called upon to practice patience, humility, unselfish love...; and this not only for a few days, but for many years... But remember that you are educating God's children... Besides, you are not wasting your time. Your children are a means of sanctification for you... Think of the reward... By the way, does not God have to be patient with you once in a while?...

This is the best way to make true men and women out of your children. This is the best way to turn into a beautiful reality the wish expressed in that touching stanza of the *Ballad of the Golden Cross*:

*Pin the Cross on my son's chest;  
he too will be Cursillo's best.  
He takes my place; there is no loss.  
Another man of the Golden Cross...*

Another man of the Golden Cross..., another soldier of Christ..., another you... And that, even if he never makes the Cursillo... Then you can truly say that you *are* his father, and that he *is* your son...



### *Your Domestic Help*

Under your roof there live others, not related to you by blood, but nonetheless part of your household. They are your domestic servants, your help. They work for you, and as your employees they have obligations towards you. But as an employer and as a cursillista you also have obligations towards them.

Probably they have heard of the Cursillo, and that cursillistas are good christians. They expect you to be such...

To see is to believe, they say... Do you want your help to believe that you are a real christian, a true cursillista?... Let your behaviour speak for you...

Do you remunerate their services in accordance with the principles of christian social doctrine? Social justice!... That is where your apostolate with your help should start. First things first!... Otherwise, when you preach to them you will be preaching in the dessert. They will answer with a paraphrase of Christ's own words: "Physician, cure thyself! Whatever things we have heard of as done in the Cursillo, do here also in your own house" (*Luke*, 4, 23)...

In the Cursillo you learned that there are no social classes before God, that we are all brothers and sisters of Christ and children of the Father who is in heaven... And you considered it a beautiful thought... Will this be only a thought, no matter how beautiful it is? Do you regard your help as your brother, your sister?... Do you treat them with the respect and dignity that children of God deserve?...

We are all brothers!... —You want those who are above you in the society ladder to remember that, don't you?... Are you going to forget it when you deal with those who are below you?...

They do not have as much money as you have, and they are not as well educated as you are; but they are on the same—and perhaps on a higher—level as you are in the eyes of God. If God calls them His children, why can't you call them brothers?...

Your help are people entrusted to you by God. In a sense they are part of your family. You have to look after them and lead to Him, as you do with your family...

Do you care about their religious instruction? Do you include them in your apostolate? Or do you forget them to indulge in a more glamorous and public kind of apostolate outside the house?...

Invite them to join in the family prayers; but do not bore them with too many and unduly prolonged religious exercises. Do not make religion odious to them by forcing them to practice it. In this, as in everything else, prudence is the best guide; and a good example, the best sermon.

They are free men; and they should be allowed to make use of the freedom given to them by God. They should be taught to practice their religion out of conviction and love for God; not just to please you...

You don't have to send them to a university; but there are many things that you can do to help them acquire that fundamental and basic education that they need to go ahead in life and in the world.

Not only you, but your wife and children as well should learn how to recognize Christ in your domestic servants and to receive and treat them as brothers and sisters. This does not go against any of their privileges. On the contrary, it gives them a better right to call God Father and Christ Brother and to be accepted as such...

As members of the Mystical Body of Christ, your help also have an apostolic vocation. Ask for their prayers for the success of your apostolate...

### *Your Relatives*

The Cursillo has brought happiness to you and your family. I am sure that you know of other families that need the influence of the Cursillo; especially among your relatives, friends or in your neighbourhood. Let the benefits of your Cursillo be extended to them. Let your prayers, example and words carry the Cursillo's message to them. Some of them might be good candidates for the Cursillo... Perhaps they are just waiting for your invitation.

### *Your Needy Brothers*

"...there was no room for them at the inn"... (Luke 2,7).— Every Christmas you feel sad when you hear this passage from the Gos-

pel... "If I had been there" —you promise— "I would have placed my house at the disposal of Joseph and Mary"...

There are now many Josephs and Marys for whom there is no room at the inn..., many poor for whom there is no food, no shelter, no love...— And sometimes they knock at your door...

"They are a nuisance..., professional beggars..., they are being exploited by syndicates...; they should work...; let them go to government social and welfare agencies...; we should not encourage laziness...; no handouts...; I already give to charitable associations"...— That is how many people react and speak...

I know that unfortunately there is much truth in what is being said. You are right in your decision not to let anybody abuse you. Abuses should not be tolerated....

But let us stop for a while and give this problem a little serious thought... Isn't it true that sometimes we generalize too much?...; that, shall I say, we are happy to find an excuse not to give anything?... Aren't there truly poor people who really need help?... What would happen to them if everybody thought in that way?... Can government agencies take care of everything?...

You are not sure whether or not the man at your door is really poor? You can always try to find out in a gentle and charitable way... If still you are not convinced, why not give him the benefit of the doubt?... Suppose that he is really in need, and nobody helps him...

It may happen that one day you are actually tricked into giving alms to a swindler... Does that steal from you the merit that your charity earns for you before God?...—If Christ had been so meticulous about finding out what use we were going to make of His graces He would never have died for us... If Christ Himself came to your door, would you ask so many questions?...

Open your New Testament and read the story of the Rich Man and Lazarus in *Luke*, 16, 19-31...

Aren't there in your house things that you don't need, things that could bring happiness to others?...— Are you living in luxury while nearby—perhaps across the street—some of your brothers have no food

for their children?... — What would you say if it were the other way around?...

When you help the poor do it the Gospel way: "So when you give alms, do not have it trumpeted before you; this is what the hypocrites do in the synagogues and in the streets to win men's admiration. I tell you solemnly, they have had their reward. But when you give alms, your left hand must not know what your right is doing; your almsgiving must be secret, and your Father who sees all that is done in secret will reward you" (*Matt.*, 6, 2-4)....

Let it be christian charity, not publicized philanthropic humanitarianism... — Use publicity for the sole purpose of enlisting the cooperation of others for the benefit of the poor...

Teach your children the principles of christian charity. Explain to them that the needy are not strangers in your house; that all of us—rich and poor—are members of a larger family, of which God is the true and only Father.

The family practice of charity is a wonderful sight. You have seen and admired it... There is a knock at the door. The little boy runs to open it and comes back to tell his mother that a poor woman with a baby in her arms is asking for help. The mother gives him something, and he hurries to give it to the woman. He does it with a smile, with the simplicity and love of a child who knows nothing about racial or class prejudices... Behind him stand his parents, happy witnesses to the eagerness and enthusiasm of their little apostle... — The poor will appreciate not only your material gift, but still more the gift of your friendship in Christ...

Don't give your child the impression that you are just trying to get rid of somebody you consider a nuisance. He will grow up and the impression that the poor are just a nuisance to get rid of will also grow inside his mind and heart...

### *Your Model*

We cannot talk about your family without thinking of the Family of Nazareth, the model of all christian families. The Church wants us to. That was the reason for the establishment of the Feast of the Holy Family.

Joseph, Mary, Jesus...: You, your wife, your children...—Nazareth...: your house...— Everybody and everything has a model to imitate and an example to follow...

Let your family and house be like the Family and House of Nazareth. Then you can truly say that yours is the family of a cursillista, the house of a cursillista. And everybody will notice that..., even if you do not put a sign on your door...



A big task, isn't it?...— I agree with you. It is a big task... But you are a big, strong man; and you can carry it out. The Cursillo is not for weaklings...

You can do it, not counting on your own strength, but on Christ's strength... "Be brave" —he told His apostles—"I have conquered the world" (*John*, 16, 33)... If He has conquered the world, He will easily overcome the difficulties that you will encounter in the fulfilment of your duties as a cursillista husband and father...

When the going gets rough and you feel that your duties as a married man are too onerous and your responsibilities too arduous remember the sacramental grace that your marriage gave you. Remind Christ of that. Tell Him that you need it and that you expect Him to keep His promise to help you out in such cases... He will; do not doubt it for a minute; He will. That sacramental grace—the strength to carry on—will be given to you. Christ will not fail you... as long as you do not fail Him...



## The Problems of Birth Control

PASTORAL STATEMENT OF THE  
FRENCH EPISCOPAL COMMISSION  
OF THE FAMILY MOVEMENT  
(JUNE, 5, 1967)

The problem of birth control is of great actuality, and undoubtedly one of the gravest headache-makers. It often appears related with such difficult problems as salary, housing, security in labor, and population. Many times it is occasion for discord among families. Couples, doctors, sociologists, priests, public opinion, legislators, discuss the question.

In this problem, conscientious appreciation of the reality of the following values is sincerely expressed by all:

- The responsibility of individual conscience.
- The domestic hearth as a community of love and life.
- The uplifting of woman, a conscious and desired procreation.

— The education of children.

These are values that re-echo various primordial decisions of the Council (Declaration on Religious Liberty, 1, 3; *Gaudium et Spes*, 16).

In the search of the real solution, however, one should not forget, likewise, to safeguard the following important values of human existence: the grandeur of a call to life, the sacredness of all human life from the very first moment of its conception, the human and spiritual implication of love.

*Love is not mere spontaneity  
of instinct.*

Yet, isn't there nowadays a certain tendency that reduces love to mere spontaneity of instinct, a tendency that rejects control over oneself? Thus, a false conception of love weakens the moral meaning of life and marriage, and in the same way is non-cognizant of

its true spiritual meaning, which the authentic magisterium of the Church had often inculcated.

The vocation of the Church does not consist in imposing a concept of man that is not human. "For the Church knows that her message is in harmony with the most secret desires of the human heart when she champions the dignity of the human vocation, restoring hope to those who have already despaired of anything higher than their present lot." (*Gaudium et Spes*, 21, 7). To all human problems she proposes "solution that is integrally human, namely the moral and christian solution" (Paul VI, Oct, 29, 1966). This is the objective, the basic orientations of the Church on the problem of birth control endeavor to achieve. Her pre-occupation is to safeguard and promote the excellent values of marriage: the value of the spouses and the children.

"The Church," as Paul VI said, (February 12, 1966), "cannot give moral norms except when making a secure interpretation of the will of God." The Holy Father has not subscribed to new and "concrete solutions," with regards to the Magisterium of the Church, which remains identical

in essentials (*Gaudium et Spes*, 87, 3-51). He said to the Italian Society of Gynecology on the 29th of October, 1966: "The teachings given up to the present time by the Church, perfected by the wise instructions of the Council, must be observed faithfully and generously."

*The Magisterium, authentic interpreter of the divine law.*

The most recent manifestation of the doctrine of the Church is found in the Pope's Encyclical "*Populorum Progressio*": "Finally, it is for the parents to decide, with full knowledge of the matter, on the number of their children, taking into account their responsibilities towards God, themselves, the children they have already brought into the world, and the community to which they belong. In all they must follow the demands of their own conscience enlightened by God's law authentically interpreted and sustained by confidence in Him."

"Let us remember besides that the Council — with regards to the same question of marriage — had reminded, that Church magisterium is the authentic interpreter of the divine law in the light of the Gospel" (*Gaudium et Spes*, 50).

Waiting with filial confidence the decisions of the Holy Father, prepared by so many scientific and theological consultations and studies, we cannot believe that the Church will change the essential course of her mission: which is the salvation of the whole man, according to the doctrine of faith, received from Christ-God, for the service of all men.

Bearing in mind that what is legal is not precisely what is moral, and putting ourselves in a human and christian plane, we would also like to reassert in positive way the following points:

*Concrete points.*

Everyone has the obligation to:

—Form his conscience in the light of moral law and the human person.

—Consider that abortion and all abortive process is an “abominable crime”, as expressed by the Council (*Gaudium et Spes*, 47), for never is a child an unjust aggressor.

—Reject “The illicit practices that impede generation.” (*Gaudium et Spes*, 47).

—Consider the responsibilities of couples and parents, with a legally illumined spirit (*Gaudium et Spes*, 51, 3).

In the marital field, as in others, christian morals will always have difficulty in its observance. Christian life is an animated journey of a sinful people towards the sanctity of Christ, inspite of the resistancies that man finds in himself and of the influences that weigh on him. At their cost, we can construct a true community of life and love.

The faithful christian is sure of the help of Christ; if he falls, he knows that Christ offers Himself to raise him through the sacraments and the patient ministry of the Church. The faults that we recognize and endeavor to conquer are less difficult and dangerous than the tranquility of a false conscience.

Lastly, it would be as illogical and lamentable to put the center of human life solely in the problems of sexuality, as to belittle its importance in the life of the spouses. The generosity with which we love and accept God and our brothers is what gives value and happiness to a life. In family life it is very important that:

—Each one through self-control forgets himself, to be able to give himself to the other.

—The spouses create a climate

of faith and confidence where children can satisfactorily develop.

—They open their generosity to the necessities of the neighbor and

participate according to their possibilities in the collective responsibility: apostolic, familiar, social and civic.

## A Visit to Slovakia

by RUNE P. THURINGER

PRAGUE — After a visit to Poland, where I had studied as closely as I could the life of the Church in that Communist-controlled country, I entered Czechoslovakia through the high Tatra mountains, planning to make a similar study there.

Both countries are having great problems in their relations between the state and the Church, yet the difference there is evident. Church bells could be heard in all Slovakian villages — this was a music that could not be heard in Poland.

In many places, too, newly built modern churches could be seen, while in Warsaw, construction was limited to the restoration of ancient churches still suffering from wounds inflicted during World War II.

Yet these impressions were balanced by the fact that only a few black-suited clergymen could be seen in the streets of Czechoslova-

kia, while in Poland, priests could be seen everywhere. Similarly evident was the fact that there were no monks or nuns walking in the streets of Czechoslovakia, whereas in Poland they too were quite apparent.

Another difference, a geopolitical one, should be noted here. Poland is a very uniform country, whereas Czechoslovakia is composed of several parts, each having its own characteristics. Slovakia, the eastern part of the country, mirrors Poland in the intensity of its religious faith. In the west, however, Bohemia is the home of a strong spirit of secularism. The centre, Moravia, seems to mix elements drawn from both its neighbours.

On my arrival in Bratislava, the capital of Slovakia, I visited Father Ladislav Skoda, editor of the Catholic News and the Pastoral Monthly.

### *Situation Steadily Improving*

"The situation of the Church is steadily improving," Father Skoda said. "We hope that something will develop from the visits of Mgr. Casaroli (Mgr. Agostino Casaroli, Vatican diplomat engaged in talks with the Czechoslovak government), which we look on as official visits. We especially hope to get more bishops appointed.

"The people are about 85% Catholic here in Slovakia, and at least 55% in Bohemia and Moravia. On Sundays the churches are packed, and even on week-days many people go to Mass.

"Besides the Eucharistic worship, we also have a number of other services on Sunday afternoons: rosary devotions, litanies and blessings, which the faithful very much like to visit. We aren't inclined to let them drop.

"As you know, Religious orders have been forbidden in the country since 1948. The Sisters are working in homes for aged persons run by Caritas (Catholic charities organization), where the elder Religious and clergy are taken care of. The younger Religious are working as parish priests in the various dioceses.

"We publish the Catholic News, which is a weekly with about 50,000 subscribers. There could be more, but we don't get any more paper. We also have the Pastoral Monthly, with about 800 clergy subscribers. Both are published in the Slovak language.

"During last year and this year, we printed all the Second Vatican Council decrees in Slovak in the latter paper. We now are at the threshold of a great new task.

"In connection with the feast of Sts. Peter and Paul, there was read in all churches a pastoral letter from the bishops, discussing the second stage of the liturgical renewal. So we shall have a busy time publishing missals, prayer books, liturgical instructions, and so on.

### *'No Radical Fringes'*

"It's all a question of writing, translation, and trying to get printing permission and paper. However, we should be careful not to introduce too many liturgical changes at one time. This has been emphasized by the bishops in their letter, where they point to the reluctance of the elder clergy to change too quickly.

"I must say we are a little afraid of all those modernistic



signals from Holland and other places. Here we are eager to follow our bishops in loyalty to the

Pope and there is no 'radical fringe' to be found here as there is in many other countries.

## Situation of the Church in Czechoslovakia

INTERVIEW WITH APOSTOLIC ADMINISTRATOR OF PRAGUE

Paris—Catholicism, a seriously injured victim of the turmoil in Czechoslovakian life through the 30 years of Nazi and Communist domination, is on the road to recovery, according to Bishop Frantisek Tomasek, apostolic administrator of Prague.

In an interview published in the French magazine *Informations Catholiques Internationales*, the bishop dealt first with hope for the future among the people themselves. "The young people have more interest in religion than formerly and some intellectual groups are actively concerned with Church matters," he said.

Then, turning to more official matter, he said: "With regard to institutional problems, the talks between the Vatican and the Czechoslovakian government will have to consider the following points in order of importance:—

"Bishops: Of the dioceses (six Slovakian and one Bohemian) have a bishop. The other seven are governed by vicars capitular. That is the most important problem.

—"The seminaries. We have only two major seminaries: at Litomerice for Bohemia and Moravia and at Bratislava for Slovakia. This year 80 students were admitted at Litomerice and 95 at Bratislava. There were more candidates than that. Continuing at that rate, in 10 years we shall have half as many priests as we have today.

—"The religious education of children. The situation is particularly bad in the cities. In Prague, for example, only 700 children are enrolled in catechism classes. Religion is taught in state schools only to children between the ages of seven and 13. In the

villages, the situation is much better. At present, I estimate that in Slovakia, a traditionally Catholic country like Poland, 80% of the children of Catholic parents are enrolled in catechism classes, in Moravia 50% and in Bohemia 20%. This situation is not very different from that of pre-war days.

"In all, of the 14 million inhabitants of Czechoslovakia, 60% are Catholics, 10% are Protestants and 30% are atheists. Among the Catholics, 34% in Slovakia and 15% in Bohemia are practising.

— "Another problem is working priests. At present we estimate that there are 1,500 ecclesiastics—of whom 80% are Reli-

gious—who have non-religious jobs. In 1966, a total of 300 received government authorization to take up their ministry again.

— "Religious orders and congregations have not always the right to accept novices.

— "Finally, Catholic associations remain forbidden, a condition which obliges us to give maximum stress to the individual apostolate.

"In my opinion," the bishop concluded, "dialogue with the Marxists is extremely important. There will not always be believers on one side and unbelievers on the other. While awaiting that day, we have the common duty to concern ourselves together with the affairs of man."

---

## A NEW KIND OF WISDOM

*It used to be fashionable to say that Thomas Aquinas "baptized Aristotle". That is not quite true. He completely rethought Aristotelianism and adapted it to a new kind of wisdom which went far beyond the horizons of Greek thought.*

VERNON J. BOURKE

## Religious Missionaries \*

BRIG. GEN. HANS M. MENZI

On the same day the Nationalist Chinese Embassy announced that Taipeh had agreed to accept the 2,000 overstaying Chinese provided the desirable ones were given re-entry permits prior to their departure, another news story, significantly in direct contrast to this item, appeared. The item was reportedly a "formal proposal" submitted in the foreign office calling for a restricted entry into the Philippines of "religious missionaries".

Reportedly the first of its kind, the proposal is being seriously programmed for implementation. The proposal, as reported, smacks of ignorance, rank prejudice and, therefore, irresponsibility. Involving the statistical number of 86% professed Roman Catholics (as per latest statistics reported to be 82%), the proposal argues therefore that the "Philippines cannot be forever a probing ground for competing religious beliefs". One may only ask if our Constitution provides freedom of religion. But even more, the proposal, in highly emotionally charged language, points out that more than the "schizophrenic attitude, are the more sinister implication" of admitting more of these "so-called religious missionaries of beliefs as dubious as the 'faiths' being peddled by our own countrymen".

The memorandum that exhibits ignorance of the nature of missionary education also condemns the educational tasks being carried on

---

\* Editorial of the *Manila Daily Bulletin* of August 30, 1967. Reprinted with permission.

by missionaries as researchers, teachers, deans, hospital administrators, etc. and points out that qualified Filipinos are denied these opportunities for work. Calling the missionaries "foreign investors" and "aliens parading under the guise of religion", the memorandum even presumptuously dogmatizes on the right age for missionary work as being at least "Christ's age of thirty".

Finally proposing that missionaries should be treated like pre-arranged employees entering the Philippines, the memorandum, however, did not even have the basic information of the actual count of foreign missionaries in the Philippines.

That such a "formal proposal" should reportedly be programmed for implementation by the Office of Undersecretary Collantes speaks not highly of the quality of consular work being undertaken by the foreign office. It is inconceivable that a proposal not only expressed in vulgar language but even worse, without any benefit of study and accurate statistics, should be termed "formal" and considered.

It would be highly interesting to know the pressuring individuals or groups who have initiated this move.

The 82% Filipino Catholics, whether merely professing or actually practising their faith, know the great and selfless contribution of foreign missionaries in the Philippines. Such a reported proposal is gravely offensive to the Filipino Christians. The Office of Undersecretary Collantes would be well advised to give public hearings on this proposal.

"AND SHE GAVE BIRTH TO A SON, HER FIRST-BORN", Luke 2:7.

*Every only son is a first-born child, but not every first-born child is an only son. A child is first-born, not because others came after him, but because none came before him.*

ST. JEROME

## PASTORAL SECTION

### HOMILETICS

#### XXV SUNDAY AFTER PENTECOST (November 5)

#### STORMS IN OUR LIFE

(Mt. 8, 23-27) This incident of the storm on the Sea of Galilee reminds us of another storm that occurred in the Atlantic Ocean. A ship was peacefully crossing the Atlantic when a very big storm met it. The ship tossed to and fro and the passengers were very much terrified.

One of the passengers, an old lady, approached the captain of the ship and cried: "Captain, what shall we do?" It was her first voyage at sea.

The captain tried to calm her down by saying "Don't worry, Madame, we are in the hands of God."

The old lady got afraid all the more and exclaimed: "Oh! is our condition really that bad?"

The captain was merely paraphrasing what our Lord told the Apostles before He calmed the storm: "Why are you fearful, O you of little faith?"

#### *Storms in our life*

Our life is never free from hailstorm and rainstorm and windstorm. Death, sickness, accidents, disappointments and failures may cause us to live in dread and fear. Thank God, they do not come to us all at



the same time. Anyone of them can already make us cry like the Apostles "Lord, save us! we are perishing!"

Our Lord did not criticize the Apostles for asking His help, but rather for their lack of faith. It was good that they cried for help. It was good that they prayed. But our Lord, the great psychologist, keenly sensed that their cry and their prayer did not come from hearts full of faith.

We cry to God. We pray. But why do we still live in constant fear? This shows that we do not really believe in the power of God and His willingness and eagerness to come to our aid.

Our Lord said: "Do not be anxious for your life.... Look at the birds of the air: they do not sow or reap, or gather into barns; yet your heavenly Father feeds them. Are not you of much more value than they?" (Mt. 6, 25-26).

God can perform miracles. But we must not demand from Him a miracle every time we rub our palms in prayer or light a candle. He will work a miracle if He wants to and if He sees we need one. But in general He chooses the ordinary means in helping us. He uses whatever we and nature can offer Him. And let us not forget that it is God and not we who chooses the hour and the season. "You do not know the day nor the hour."

### *Do what we must*

We want God to "obey" us. But how often have we disobeyed Him, never really caring to be His loving children? We remember Him only when the storm is raging and when we are alone in the dark. But we forget Him as soon as the sun appears and dries the earth.

We try to win His favors by lighting votive lamps, walking with our knees unto the sanctuary, pinning relics and scapulars about our bodies and making urgent novenas. These are acts of piety. But after these, what? These acts of piety are pleasing to God only in as much as they are accompanied by a life of real charity and catholic action. All of these are meaningless without real charity in the soul.

If we love God and obey His will, what storm have we to fear?

"Seek first the Kingdom of God and His justice, and all things shall be given you besides" (Mt. 6, 33).

## XXVI SUNDAY AFTER PENTECOST (November 12)

### THE TRIAL OF THE GOOD

Mt. 13, 24-30) In the Gospel just read you heard how the enemy scattered weeds among the tender wheat. As soon as the servants were aware of the weeds they were very eager and ready to root them out. But the wise owner told them to allow the weeds and the wheat to grow together and to have patience until the crop was fully grown. Then both could be gathered; the wheat would be stored in the barn, while the weeds would be bundled and burned.

#### *Wait and study the situation*

The servants noticed the existence of the weeds and so they were very eager to destroy them. They would not wait for another time. But the owner was wise. He controlled their eagerness by showing them that if they started rooting out the weeds they might also shake the tender roots of the wheat. By waiting, the wheat is saved from being uprooted with the weeds.

What a great lesson this is for us, my dear brethren. When we become aware of the existence of evil, of sin, in our environment, how do we usually react? Do we lose our heads, like those servants, and rush headlong to uproot it? Or do we first stop to think and assess the truth, like the prudent owner of the fields?

When things are not going the way they should in our lives there is a reason for it. Before you take any step at solving it, you must first look for its causes. Hiding your head in the sand to avoid them is fatal. But rushing forward to uproot the causes without first sizing the situation is equally fatal. Very often the case is that we are just too swift

to denounce evil and uproot it, but are so slow and unconcerned about planting the real good.

*What have we to offer?*

We expose the evil done by others, we say we condemn the sin but not the sinner, we are impatient to weed out every bad seed sown in the community, in the government, in our neighborhood, but what good, what positive suggestion, what good example have we really to offer? If we pour out the dirty water, we should be ready to fill the glass with clean water.

How the devil rejoices at seeing us denounce sin and talk about it. If he could keep us talking about it, he has won us over to his side. He rejoices because this is one way to make us lose our charity and waste our time.

When we try to uproot any evil we must be ready to plant good or protect the good already planted. And just as the weed was allowed to grow for the sake of the wheat, so prudence may at times demand of us to tolerate evil for the sake of the good. "In many cases," it is said, "the presence of the weed helps the wheat to give its best in the struggle for survival." "Every bad man," said St. Augustine, "exists in order that the good man may be tried as in contest."

Let us reflect on this and try to live it. Let us not judge, but rather leave it to God. Let us bear and forgive each other until the judgment of God.

XXVII SUNDAY AFTER PENTECOST (November 19)

TO BE CATHOLIC

(Mt. 13, 31-35) "The kingdom of heaven is like a grain of mustard seed, which a man took and sowed in his field. This indeed is the smallest of all the seeds; but when it grows up it is larger than any herb and becomes a tree, so that the birds of the air come and dwell in its branches."

*The Church: the mustard seed*

That mustard seed is the kingdom of heaven on earth, the Church that was sown in Palestine and first sprouted in the Upper Room of the Last Supper. Pruned by the iron of persecution and watered with the blood of Christians, this Church steadily grew and became the universal tree that we know today extending its branches to every corner of the world. The Church has become universal, Catholic. The Church in Palestine, the Church in Rome, the Church in America, in Spain, England, Russia, China, Vietnam. The Church in the Philippines. The Church in this parish.

The very principle of the Church's life, Christ, demands that she be universal, for it is His desire to gather all men together in Himself. Through the Church Christ's charity reaches out to all men, for it is the nature of charity to spread itself without accepting any limit to its extension.

And so today we see the Church everywhere. We see her informing, purifying, transforming all human conditions and ways of life. We see her giving eternal value to the things that men love and value, such as, their cultures, their national customs, their sciences and arts, their techniques and ways of thought. By assimilating all of them, she is able to offer them to God.

*You: the mustard seed*

But the Church cannot become fully Catholic unless her members, you and I, participate in her Catholicity. The name "Catholic" has an immense significance for you and me.

To be mustard seed, to be Catholic is to have a sense of interest in the needs of all souls. To be Catholic is to be opposed to everything that savours of exclusiveness: our sect as opposed to theirs, our race as opposed to theirs, our group or gang as opposed to theirs. Chariy that is limited is stifled, not authentic.

To be Catholic is to be sympathetic towards everybody, towards the poor and the sick, towards the downtrodden and the unfortunate, towards the erring and the sinner, even towards those of other creed.

To be Catholic is to respect diversities and differences, making them work harmoniously towards unity, rather than making them the cause of disunity and separation.

To be Catholic is to cooperate actively with our Bishops and Priests in their ministry of spreading the Church by cooperating in diocesan and parish activities, and organizing and promoting the various forms of the lay apostolate (Vatican II: *Ad Gentes*, no. 41).

In a word, to be mustard seed, to be Catholic, is to love without limit, to exclude no one and to give oneself to all.

## XXVIII SUNDAY AFTER PENTECOST (November 26)

### AND LIFE EVERLASTING

We call this Sunday the last Sunday after Pentecost, the end of the Liturgical Year. Today the Church invites us to look into the future. Time is running into the everlasting "now-ness". And though time shall have ceased to be, we will never cease to be, we will live forever, we will have life everlasting.

Our preparation for the end of the world should be positive rather than negative. Instead of dreading the end of the world, we should prepare ourselves for the happiness in heaven. What is happiness in heaven like?

#### *Happy and rested*

Here on earth we have experienced happiness. We have watched ourselves become happy, and then sad, and then happy again, and then sad again. In heaven however, we will be happy, just happy loving God and being loved by God. St. John in the Apocalypse says: "And God shall wipe away all tears from their eyes; and death shall be no more; nor mourning, nor crying, nor sorrow shall be anymore; for the former things are passed away" 21, 4).



Here on earth we work, work very hard until we are covered with sweat and our throats are dry. We rest only to be able to work longer. In heaven, however, we will have the *requiem aeternam*, the eternal rest, the perfect rest which the heart finds in the satisfaction of all longing. That rest will not be dull, for there we will do the thing we want to do and do it perfectly.

### *In the hand of God*

Here on earth there is competition, there is temptation, there is the possibility of sin. There is hunger, disease, death, fighting and war. Heaven will be the contradiction of all this. There will be perfect peace and joy. "The souls of the just are in the hand of God: and the torment of death shall not touch them" (Wis. 3, 1).

Here on earth to remain united with God is not without a struggle. We know God, and yet we are still ignorant of many things about Him. We know Him only by faith. In heaven, we will know God perfectly, face to face, and our union with Him shall be complete. There shall be no possibility of ever losing Him. "We see now through glass in a dark manner; but then face to face. Now I know in part; then I shall know even as I am known" (I Cor. 13, 12).

### *Eternal conversation with the great family*

Here on earth prayer is frequently difficult. Now you like to pray, now you don't; now you are in the heights of contemplation, now you are in the mire of distraction. Well, in heaven we all will have complete ease and familiarity in our conversation with God the Father, God the Son and God the Spirit. We will talk with God in a way we have never talked with Him or with anybody on earth. And of course, we will also enjoy the unending companionship and conversation with all those we have known and loved in this world without any fear of being separated from them. The great family of God will have been complete, the angels, the saints and we, when that time comes.

Everlasting life with God: this is one thing that we can hope in with all our hearts, confident that it is also the will of God.

REV. ANGEL N. LAGDAMEO

## **CASES AND QUERIES**

---

### THE SUNDAY OFFICE

*In our last monthly conference a lively debate ensued when the question was raised as to whether or not the recitation of one nocturn (with three psalms only) applies also to the Sunday office, which although actually reduced, belongs to the Second Class or to the First Class in a few cases.*

1. *Does it apply or not?*
2. *If it applies also to the Sunday office, would it be reasonable to anticipate the recitation of its Matins?*

Admitting the rather vague formulation of n. 19 of the Instruction in question, it seems that the main difficulty regarding its application to the Sunday office consists in this: number 19 of the Instruction says that "the recitation of one nocturn suffices for Matins of class I and II liturgical days which have three nocturns." If we stick to the literal, immediate meaning of the words of this provision, it will apply only (1) to the Matins of I and II class liturgical days; (2) to the Matins which have THREE nocturns. Sunday office has a foot in each camp. It is usually a II class liturgical day, and sometimes a I class liturgical day; but at the same time, in its actual reduced form, it has only ONE nocturn with three lessons. It seems that since Sunday office does not fulfill the second condition it should not be considered as included in the provision.

However, at least until competent authority resolves otherwise, we should include Sunday office within the compass of n. 19 of the Instruction. The reason is simply this: the principal motive of the lessening of the obligation has been suggested by pastoral considerations. On the I and II class days, the priests are more engaged in the sacred ministry, while other days in which there are fewer pastoral commitments the psalms and three lessons remain as before (A. Bugnini, C.M., *L'Osservatore Romano* (May 24, 1967). Translation in the *BOLETIN ECLESIASTICO DE FILIPINAS*, vol. xli, n.452, August (1967) 614). Since Sundays, more than any liturgical days, are the most

busy days for the priest *a fortiori* it should enjoy the reduction in the breviary included in the provision of no. 19.

The second question is whether anticipation of the recitation of Matins is permissible. The *Constitution on Sacred Liturgy*, n. 89 c, speaks of accommodation — “accomodetur” — of the recitation of the hour called Matins, but does not go into details as to how this accommodation should be done. However, at least up to the present, there is an existing provision on this particular point. On July 25, 1960, Jon XXIII in an apostolic letter issued *motu proprio* authorized a new corpus of Rubrics for the Roman Missal and the Roman Breviary. In number 144 of this New Code it says: “Matutinum, ex justa causa, horis postmeridianis diei praecedentis anticipare licet, non tamen ante horam quartamdecimam.” Matins therefore, although properly recited or sung as the first of the canonical hours of the natural day, but not before 2 P.M. Heavy ministerial occupations on Sundays definitely qualify as a just cause.

FR. LEONARDO Z. LEGASPI, O.P.

## LITURGY OF THE WORD

*Is it allowed for the celebrant of the Mass to celebrate the Liturgy of the Word in the middle of the altar facing the people? If it is not allowed, is there any special reason for it?*

Actual rubrical legislations do not permit the whole first part of the Mass to be said in the middle of the altar (cfr. *Notitiae*, vol. ii (1966) “Documentorum Explanatio”, n. 91).

The reason is because saying the whole first part of the Mass in the middle of the altar would not manifest some sort of *distinction* between the two parts of the Mass in line with the principle enunciated by the *Constitution on Sacred Liturgy*, n. 50: “The rite of the Mass is to be revised in such a way that the intrinsic nature and purpose of its several parts, as also the connection between them can be more clearly manifested, and devout and active participation by the faithful can be more easily accomplished.”

If circumstances make it necessary for the celebrant to stay at the altar for the Liturgy of the Word, he must move to right, and left sides

of the altar according to the familiar pattern, going to his right for the introit, collect, etc., to his left for the gospel (cfr. *Ritus Servandus in celebratione Missae*, n. 25).

FR. LEONARDO Z. LEGASPI, O.P.

## RECENT VARIATIONS ON THE MASS AND DIVINE OFFICE

1. Is the "Dominus vobiscum" before the Oratio Post-Communio to be omitted according to the new Ordo Missae (May 18, 1967)?

2. According to the *Instructio altera ad executionem Constitutionis de sacra Liturgia recte ordinandam*, (May 4, 1967) no. 19, "Diebus I et II classis, qui Matutinum habent cum tribus Nocturnis, . . . , unicus tantum Nocturnus cum tribus psalmis et tribus lectionibus dici potest". How about those Sundays with nine psalms but only three lessons, do we have to say only three psalms?

*Ad 1um*: There is no indication in the Instruction that this particular liturgical salutation before the Post Communio is to be omitted. Otherwise something along this line should have been said between nos. 14 and 15 of the Instruction.

*Ad 2um*: This query is very understandable, due to the rather vague and evasive formulation of the Instruction in question.

At first glance, one is almost forced to the conclusion that Sundays with one Nocturn composing of nine psalms and three lessons are not included in this provision, since it specifies only "diebus I et II classis, qui Matutinum habent cum *tribus Nocturnis* . . ." And therefore, all the nine psalms, and not three, should be recited on Sundays which have only one nocturn but nine psalms.

However, if one considers that the lessening of the obligation has been suggested by pastoral reasons, i.e., on First and Second Class days, the cleric is more engaged in the sacred ministry, one cannot admit such too literal interpretation of the provision. More than any liturgical days, Sundays are the most busy days for the cleric. If, therefore, the purpose of the provision is to be attained, on Sundays with nine psalms and three lessons, only three psalms may be recited by the priest.

FR. LEONARDO Z. LEGASPI, O.P.

## THE CHURCH HERE AND THERE

### Finland

*Finnish Orthodox Open Churches For Roman Catholic Use.*—Finnish Orthodox Church officials have announced that they have made Orthodox Churches available to Roman Catholics for the celebration of Mass, the administration of the sacraments and other services.

This decision, greeted with satisfaction by the country's 3,000 Catholics, was made by the Orthodox Bishops' Conference in November, 1966, but not made public until July. Orthodox priests have been urged by their superiors "in the name of Christian charity, to permit the Catholic clergy (of the Latin (rite) at places where there is no Catholic church or chapel to use Orthodox churches for the celebration of Holy Mass and other services."

The permission is restricted to Latin-rite Catholics. The few Catholics of the Byzantine rite, centred at Espoo near here, were excluded from the arrangement in view of the current sensitive relationship between them and the Orthodox.

The decision to open the doors of Orthodox churches to Roman Catholics is viewed here as a result of ecumenical efforts of the past several years and is of great practical value

to Catholics. Since World War II the Orthodox Church has built churches and chapels throughout the country with the assistance of public grants. The Catholic Church has churches and chapels only in Helsinki, Turku, Espoo, Tampere and Jyväskylä.

### Sweden

*Swedish Lutheran Leader Wants Broader Concessions In Use Of Churches.*—Pastor Hans Cavallin, secretary general of the League for Christian Unity and editor of the League bulletin, Kristen Enhet (Christian Unity), has criticized the exclusion of the Catholic Mass from the concessions granted on the use of Lutheran churches by other Christian denominations.

Writing in the midsummer issue of Kristen Enhet, he said that the recommendations of the Lutheran bishops made at their conference last May, and in an earlier decree of 1952, to allow non-Lutheran denominations to use their churches under under certain circumstances was a step in the right direction. But it was too narrow in such matters as its exclusion of nuptial Mass from the celebration of Catholic marriage.

"Roman Mass is not permitted in our sacred buildings," Pastor Cavallin said, but "they may be open-



ed to such genuinely profane things as political elections or with prize distributions, and school commencements conferring of doctoral degrees with gun salutes."

The prohibition of Roman and Orthodox celebration of the Eucharist should be nullified. Pastor Cavallin said.

"With these facts as background, it is amply evident that the bishops' recommendations of limited opening of churches should be transformed into a warm welcome to others to share our abundance, otherwise, the eloquent words on ecumenism to be spoken by the Swedish bishops in Uppsala in 1968 will be accepted only as painful hypocrisy."

"We propose that the prohibition against such things that are 'in conflict with the teaching of the Swedish Church' should be changed into a prohibition against 'such things as are a mockery and denial of the teaching of the Church'."

#### Sweden

*Swedish Christian Unity League.*  
—The two-year-old Swedish League for Christian Unity — with 60 Lutheran or other Protestant, Catholic or Orthodox members—met recently at Vadstena to discuss ecumenism in the country.

Lutheran Pastor Hans Cavallin, explained the society's purpose as follows: "Our central aim is a visible Christian unity world-wide church that maintains confessional traditions but recognizes the bishop of Rome as its head."

Continuing, Pastor Cavallin, who is secretary general of the league said:

"Since we started to support the idea of a papal visit to the World Council of Churches' meeting at Uppsala next year, we have received many signs of sympathy from both Catholics and Protestants, especially in the United States.

"The current reports of the Confrontation between Pope Paul and Patriarch Athenagoras I in Istanbul form a wonderful background for our own plans for a meeting here."

Anglican delegates to the league's meeting, which was held in St. Bridget's convent in Vadstena, outlined various plans regarding union of the Anglican Church with other Churches in the British Isles.

#### Alaska

*Church Expansion In Alaska.*  
—A long-range plan for building and service expansion in the huge archdiocese of Anchorage, Alaska, has been drawn up by Archbishop Joseph T. Ryan of Anchorage.

"With a growing stable population and the establishment of Anchorage as an archdiocese and metropolitan See for the state of Alaska, the time has come when we must build a greater permanent Church to meet the needs of a growing population," he says. "The time has come for the Church to assume more responsibility for the spiritual care of the people of the 49th state."

The archdiocese will embark immediately on a campaign to raise a

minimum of \$1 million in donations and pledges over the next several months to provide an operating base for the expansion.

The cost of the building programme will be about \$2.5 million. The plan includes a Christian family centre and retreat house, a cloistered, work and teaching devices; and a number of churches, rectories, and parish halls.

### Russia

*Religion In Russia.* — A rich religious life still exists in the Soviet Union, according to Dr. W. R. Rinne, a Finnish Orthodox priest, a convert from Lutheranism, who recently spent two weeks in the Soviet Union.

Dr. Rinne, known since his ordination in May as Father John, accompanied Orthodox Archbishop Paavli of Finland on a two-week visit to the Soviet Union in late June. An account of the trip was published in the Helsinki daily, *Hufvudstadsbladet*.

Father John noted a rejuvenation among the Russian Orthodox faithful, clergy and episcopacy.

Some of his experiences indicated, he said, that while there is a religious life, clergymen are not an everyday sight. "On our first day in Moscow, we grasped the truth that

clerical dress is not a very common sight. In a few minutes we were surrounded by curious people, looking at us and photographing us. Sometimes, when we visited museums, we felt as if we were living relics of antiquity. However, most of the people behaved correctly; only a few of them told us what they thought of prelates."

They visited a great number of churches, some of which are used for services and some of which are museum. In the towns there are daily liturgical functions, Father John said. The churches were almost always filled and the congregations participated actively.

They visited Holy Trinity monastery at Zagorsk, 40 miles north-east of Moscow, where there are about 100 monks. On Sundays, about 5,000 people took part in the Divine Liturgy in the several churches within the monastery, and received Holy Communion.

They visited Odessa in the Ukraine, where Patriarch Alexei of Moscow and all Russia has a summer residence in a monastery west at Odessa, Father John wrote, "which was said to have about 70 students."

Father John concluded that, in spite of 50 years of official atheism, there is still a Holy Russia within the boundaries of the Soviet Union.

## **BOOK REVIEWS**

THE PASTOR AS COUNSELOR. By Andre Godin, S.J. Translated by Bernard Philips. New York: Holt, Rinehart and Winston, 1965. Pp. 183, \$4.50.

This book is written "for all those who are trying to think, study, or establish, within a pastoral perspective, a relationship which, at best, will be worthy of the participants: two human beings whose salvation and spiritual progress depend upon their opening themselves to the grace of God" (p. 6). Not exactly being a manual of pastoral psychology, it can help very much with its practical suggestions and insights, to introduce the priests to those resources in modern psychiatry and psychology, which, if properly understood can help them in their pastoral task. A timely warning is given by the author about the danger involved for a priest dipping into the modern psychological procedures: that of forgetting his primary role as a priest. He should be informed about the various psychological techniques but he must remain a priest in both thought and action. There is also an attempt to define the relationship between the therapist and the spiritual guide.

Father Godin, is a professor of religious and pastoral psychology at the International Lumen Vitae Center in Brussels, and this explains the practical, balanced and clear expositions for the role of priest as counselor in the book.

FR. LEONARDO Z. LEGASPI, O.P.

JOSEPH O'DONOGHUE, *Elections in the Church*, Helicon Press, Baltimore, 1967, pp. 232.

"The great crisis of the Church at this time — J. O'Donoghue says — is a crisis of specific implementation of Vatican II". And the Council pointed out to a greater utilization of elective progresses. The author contends that, while the Church is not a democracy, it should not be approached as a monarchy either, and the faithful "should be able to make themselves heard by the ecclesiastical authorities".

The elective process to provide for the ministries of the Church and to determine directives in Church affairs was the traditional method employed by the Church from the Council of Jerusalem to the late Middle Ages.

But this practice was discontinued by the Church only to protect her independence from the intrusion of the civil authorities, which abused their position.

O'Donoghue studies the possibilities and advantages of the elective system in a variety of fields: election of the Bishops for a fixed term of office, election of both clergy and faithful to diocesan boards by all the people engaged in a particular apostolate, more involvement of the laity in the parish life, of the priests and laity in the organization of the Diocese, of the Bishops in the government of the entire Church. In a word, more employment of representative assemblies.

Written in the spirit of open dialogue initiated by the Council, O'Donoghue's ideas and plans might not be carried to practice in their entirety, but his study can certainly help in the implementation of the Decrees of the Council.

F. VILLAROEL, O.P.

THE SECULARIZATION OF CHRISTIANITY (An Analysis and a Critique) by E. L. Mascall, Holt, Rinehart and Winston, New York, 1966, pp. xiii-286, \$6.00

The aim of the author of this enthralling book is clearly and modestly stated by the author himself: "All I can hope to have done in the present book is to show that there is no valid ground for the failure of nerve which has stampeded many contemporary theologians into a total intellectual capitulation to their secular environment."

For this reviewer, Dr. Mascall has more than succeeded in attaining his purpose. He has shown all the weak points of the secularists' movement as expressed in the books of *Honest to God* by J. Robinson, *The Secular Meaning of the Gospel* by P. van Buren, *Christ Without Myth* by S. Ogden and the shortcomings of the "form-criticism" school in its attempt to de-mythologize the Gospel. He adds some very pertinent remarks to the use that Christians can make of contemporary science to stress our own Christian tenets.

Dr. Mascall, who is Professor of Historical Theology at the University of London and an Anglican priest of the Oratory of the Good Shepherd, shows an outstanding learning of all Christian schools of Theology, both eastern and western, Catholic and Protestant. It seems that he has read and is abreast with all trends of Theology and their histories. This book should be read by all Catholics, particularly those priests, religious, and nuns who have been carried away by the last trends of the 'ecumenical' movement. No doubt, this book will help to restore sanity in the turmoil of contemporary theological discussions.

A. GONZALEZ, O.P.

*Perspectives in Evolution.* By ROBERT T. FRANCOEUR. Helicon, Baltimore-Dublin, 1965, Pp. 300. \$5.95.

The doctrine of man's origin, as part of the mysterious, creative action of God, has always concerned theologians. This is more evident today when new explanations of the problem of evolution have come out with certain hitherto unknown insights and aspects which plainly challenge the modern theologian to present a more reasonable exposition of the theological doctrines involved. Any attempt along this line on the part of the theologian is welcomed for it is perfectly in the scientific field which may be related to the sacred truth, and to make use of them for a better presentation of the divine revealed truth.

*Perspectives in Evolution* is one of those theological attempts. The author, without presuming, as he confesses, to say the final word on the many theological questions involved, analyzes, in the first part of his book, the notion of time and evolution, from the Dawn and the Dark Ages to our days. Father Francoeur does not hide his sympathy and enthusiasm for Father Teilhard de Chardin's theories on evolution and anthropology. Indeed, the author, we are informed, is the executive coordinator of the American Teilhard de Chardin Association and this is not the first time he writes about Father de Chardin. In the second part of the book, Father Francoeur tries to apply the new theories on evolution and anthropology to the doctrine of man's origin, his first state, his supernatural gifts, and his fall.

Undoubtedly, this confrontation of traditional theological problems with new scientific discoveries is an obligation imposed on the theologian of our days. And for this reason, the intention and the courage of Father Francoeur are laudable. But when an as yet unproved theory which, for all the fuss it causes everywhere, would hardly stand a serious philosophical analysis, is used as basis to solve those traditional theological problems we wonder if the understanding of the latter does not become more difficult and the mind of the average reader, to whom the book is addressed, more confused. On the other hand, some of the new aspects and approaches that the author gladly attributes to modern theologians, such as Chardin, Schoonenberg, Smulders or Rahner, may be discerned, not in the schematic presentation of traditional philosophy that the author offers, but certainly in the writings of Saint Augustine or Saint Thomas Aquinas. Any simplification of a theory or of a system hardly gives an idea of its richness and values.

When confronted with scientific discoveries, old theological problems become more interesting and meaningful to the modern reader. And we would like to see more attempts of this kind on the part of our theologians, where traditional and modern philosophical concepts will be jointly harmonized for a better exposition of the divine revealed truth.

G. PASTRANA, O.P.