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## EDITORIAL

# "JOY TO BE SHARED BY THE WHOLE PEOPLE"

*The little children who grieve  
on Christmas Day*

*Are not in huts and hovels  
a thousand miles away.*

*They are so near they hear us,  
our laughter and our song.*

*And all the joys we have today  
serve to make great  
the wrong.*

(Wilbur D. Nesbit  
in *The Unseen Tragedy*)

*The little children who grieve on Christmas Day!... — To grieve on Christmas Day?... When Christ is born, when the Light comes to us, when the Source of Happiness is made Man, when we are rescued from the slavery of sin and brought into the Life of Grace, when the gates of heaven are opened to us, when we become children of God?...*

*To grieve on Christmas Day?... The Day of Christ, the Day of the Lord, the day of our salvation, the day on which angelic voices sing "Glory to God in the highest heaven and peace to men who enjoy his favour" (Lk., 2, 14), the day on which we hear the angel announce: "I bring you news of great joy, a joy to be shared by the whole people. Today in the town of David a saviour has been born to you; he is Christ the Lord" (Lk., 2, 10-11)? To grieve on Christmas Day?... — It sounds incredible; but it happens. People grieve on Christmas Day!...*

*The little children who grieve on Christmas Day!... Little children!... If any one is supposed to be happy on Christmas it is a child. A Baby is born to us in Bethlehem; and this Baby is the*

Joy of the world. All men rejoice on his birth; but especially children, because he is like them: small, innocent, lovable... Yet, children grieve on Christmas Day!...

*And they are not in huts and hovels a thousand miles away... —* They are not children who belong to another world, another continent, another country... They are not far away; they are near us... We have seen them in the mountains of the north, in the coastal towns of the south, in the slums of big cities, on the other side of the street where you live...

We meet them every day. They are not strangers to us. They are part of our family. They are our little brothers and sisters; your little brothers and sisters... The little brothers and sisters of the Baby in the Manger!...

They grieve because "there is no room for them at the inn". There is no food, there is no health, there is no love...

*They are so near they hear us, our laughter and our song... —* We rejoice on Christmas Day... We sing, and they cry. We are happy, and they are sad... They hear our laughter, and tears come to their eyes... They listen to our songs, and they grieve...

To us Christmas is a big day; to them it is just another day. And because it is just another day when it is supposed to be a big day it is a more miserable day... To us Christmas is an anxiously awaited day; to them Christmas is a day that they would like to remove from the calendar... On Christmas Day they are poorer and hungrier than on other days because our joy and gaiety make their misery heavier and their fate more unbearable...

*And all the joys we have today serve to make great the wrong... —* Why do some children sing, and others cry? Why are some happy and others sad? Aren't all of them brothers and sisters? Do not all of them belong to the same family?...

Are we going to make the wrong greater by forgetting them today, them today, by forgetting them on Christmas Day?...

The angels, the shepherds and the magi came to help the Baby of Bethlehem. The little children who grieve on Christmas Day also need angels, shepherds and magi to cheer them up, to give them love, to make them laugh, to make them sing; to bring to them the "news of great joy" of Christmas Day!...

This is Social Action Year, Social Action Christmas. What will you do to make sure that the joy of Christmas will "be shared by the whole people"?...

GUILLERMO TEJÓN, O.P.

## **SECRETARIAT FOR NON-BELIEVERS**

### **DIALOGUE WITH NON-BELIEVERS**

This document contains "considerations that aim at explaining clearly the nature of dialogue and how it differs from other types of contacts between believers and non-believers." It also states "the conditions that are essential for and proposes the principal norms that govern dialogue."

The Secretariat for Non-Believers, in accordance with the purpose for which it was established, is hereby issuing a public document to encourage dialogue between believers and non-believers as well as to promote fruitful dialogue, carried out for ends proper to the very nature of dialogue. Thus the document contains considerations that aim at explaining clearly the nature of dialogue and how it differs from other types of contacts between believers and non-believers. It further states the conditions that are essential for and proposes the principal norms that govern dialogue.

Although dialogue, as the term is understood in this document, does not necessarily pursue an apostolic aim, it does include, for Christians, the witnessing of their faith and is likewise, in its own way, related to the commission of the Church to spread the Gospel. Furthermore dialogue with non-believers can somehow not only lead the faithful to a fuller recognition of human values, but also bring them to a better understanding of matters that concern religion.

This document is directed primarily to Christians and, from this point of view, it borrows various texts from Church documents which touch upon our subject. However, the matter is discussed in such a manner that non-believers may also understand and accept it.

#### **INTRODUCTION**

1. Mankind today comes to a better recognition of the dignity and value of the human person by considering, despite misgivings about the present evolution of the world, the general progress of culture and society.

In fact, the intensification of social interrelationships has greatly contributed to the recognition of pluralism and to the awareness that it is a characteristic dimension of our society. But there can be no true pluralism unless men and communities of different temperaments and cultures engage in dialogue. (1)

As stressed in the Encyclical *Ecclesiam Suam*, dialogue is demanded, by "the custom, which has by now become widespread, of conceiving the relationships between the sacred and the secular in terms of the transforming dynamism of modern society, in terms of the pluralism of its manifestations, likewise in terms of the maturity of man, be he religious or not, enabled through secular education to think, to speak, and to act through the dignity of dialogue." (2)

Thus it is that, inasmuch as it rests on a mutual relationship between those involved, dialogue implies the mutual recognition of the integrity and worth of the other party as a person.

The Christian finds in man's supernatural vocation greater reasons for affirming this dignity and worth of the individual. Reflecting upon the Mystery of the Incarnation, the Church is aware of how important it is, rather, of how much it also pertains to her mission that the temporal order be rendered more human. (3)

Consequently, all Christians are called to promote in every way possible this dialogue with men of all classes, as an expression of a brotherly love which respects the requirements of a humanity come of age.

According to Vatican II, "By virtue of her mission to shed on the whole world the radiance of the Gospel message, and to unify under one spirit all men of whatever nation, race or culture the Church stands forth as a sign of that brotherliness which allows honest dialogue and invigorates it." (4)

Undoubtedly, the resolve to engage in dialogue and the nature of dialogue itself does not necessarily exclude other forms of contact, such as, among others, apologetics, confrontation, and discussion; nor does it exclude defending the rights of the human person. In general, moreover, an attitude of openness and understanding, which is the foundation of dialogue, is required in every social relationship.

This attitude presupposes "a willingness to be courteous, respectful, understanding, and kind" (5) which springs from a recognition and an acceptance of the other for what he is.

Willingness to engage in dialogue is an aspect of the general renewal of the Church, which also calls for a more positive appreciation of human freedom. The Second Vatican Council teaches that "truth... is to be sought after in a manner proper to the dignity of the human person and his social nature. The inquiry is to be free, carried on with the aid of teaching and instruction, communication and dialogue. In the course of these, men explain

to one another the truth they have discovered, in order to assist one another in the quest for truth. Moreover, as the truth is discovered, it is by a personal assent that men are to adhere to it." (6)

As the Pastoral Constitution on the Church in the Modern World expresses it, "For our part, the desire for such dialogue, which can lead to truth through love alone, excludes no one, though an appropriate measure of prudence must undoubtedly be exercised. (7)

The encyclical *Ecclesiam Suam* indicates three concentric circles, each smaller than the former, to describe the three groups of interlocutors; all mankind, among whom there are many who profess no religion at all; the members of non-Christian religions; and our non-Catholic brethren in the Christian faith. To initiate dialogue which these different group, Pope Paul VI has established three secretariat, the Secretariat for Christian Religions, and the Secretariat for Non-Believers.

Entering into dialogue, especially with non-believers, gives rise to peculiar problems which are to some extent quite new. (8) Furthermore, in some of the initiatives and experiments undertaken to bring about this dialogue, Catholics, properly anxious to remain faithful to the truth and to Christian values, may meet with some difficulties. For this reason the Secretariat for Non-Believers wishes to present a number of reflections and directives which amplify those found in recent conciliar and papal documents.

In his encyclical *Ecclesiam Suam*, Pope Paul VI gives a lengthy consideration to dialogue, especially from its apostolic aspect. By dialogue understood in this sense, the Church fulfils her principal mission, which is to proclaim the Gospel to all men, approaching them with respect and love, in order to offer them the gift of and grace of truth of which Christ constituted her the trustee.

The Pastoral Constitution *Gaudium et Spes*, on the other hand treats primarily of dialogue between the Church and the world a dialogue that does not aim directly at proclaiming the Gospel. In fact the Constitution deals with a dialogue which Christians intend to establish with all men who do not share the same faith, either in order to join them in the quest for truth in various fields, or to collaborate in finding solutions to the great problems facing mankind today. It is this second type of dialogue, that between the Church and the world, to which the reflections which follow refer.

## NATURE AND CONDITIONS OF DIALOGUE

### 1. DIALOGUE IN GENERAL

By the word dialogue, used in a general sense, we here understand every form of meeting and communication between individuals, groups, and com-

munities to bring about a greater grasp of the truth and to achieve better human relations in a spirit of sincerity, respect for persons, and mutual trust.

Dialogue is particularly important and complex when it is established between people of different and even sometimes opposed positions, who are attempting to overcome their mutual prejudices and broaden, as far as possible, their areas of mutual agreement, whether this take place on the plane of simple human relations or that of a quest for the truth or of collaboration to attain ends of a practical nature.

All these dimensions are to be found in each of the different forms of dialogue, but according as one of the other of them plays a central role, one can distinguish three fundamental types of dialogue, which can be classed as follows:

—Encounter on the plane of simple human relations, with a view to drawing the interlocutors out of their isolation and mutual mistrust, and creating an atmosphere of deeper understanding, mutual esteem, and respect;

—Encounter on the plane of search for the truth regarding questions of the greatest importance to the persons involved by striving in common to attain to a deeper grasp of the truth and to a fuller knowledge of reality.

—Encounter on the plane of action, which aims at establishing the conditions for collaboration towards fixed practical objectives despite doctrinal differences.

Although it is to be desired that dialogue be achieved at all three of these levels simultaneously, each of them, in so far as it is an interpersonal encounter, has its own peculiar value.

All dialogue, inasmuch as the parties involved both give and receive, implies a certain reciprocity. Wherefore it differs from teaching, which is ordered towards the doctrinal enrichment of the pupil. Since dialogue can, however, aim at the benefit of the public at large through the diffusion of information, it can in this sense be considered a form of instruction and even an implicit announcement of the truth of the Gospel message.

Dialogue, as it is here understood also differs from polemics and controversy in so far as these are ordered principally to the defense of a position and to the demonstration of the falsity of its opposite.

Furthermore, dialogue is not simply a confrontation of views, because it implies on both sides a movement of rapprochement and a deeper understanding. Finally, even if each of the interlocutors may legitimately aim at persuading the other of the value of his own position, dialogue is not of its nature directed towards this end, but rather towards a mutual enrichment.

## 2. DOCTRINAL DIALOGUE

### 1. *Possibility and Legitimacy of this Type of Dialogue*

The very possibility of doctrinal dialogue is often brought into doubt. The question is raised as to whether it is not necessary to set aside all absolute truth if dialogue is to be sincere—whether it is required that the participants remain indefinitely in an attitude of enquiry if dialogue is to be open. Further, if absolute truth is admitted, the very possibility of engaging in dialogue is questioned where one believes that he possesses the truth, real dialogue seems impossible, for it seems that a disposition to engage in dialogue demands that doubt about absolute truth be entertained.

Furthermore, is it possible to enter into dialogue if one starts from two different systems of thought? If it is true that each affirmation acquires its precise meaning only in relation to the whole of its system, is there any place for genuine dialogue when the points of departure are diverse systems?

Further yet, an analysis of the notion of truth held by men of our times shows that, for them, truth is immanent in man himself and depends on man and his freedom, to such an extent that there can be no truth, which does not derive from man himself. Thus all basis for dialogue would be lacking, as Christians, who reject the principle of immanence, have a completely different notion of the truth.

Concerning public dialogue, one wonders whether the faith of an assembly not sufficiently prepared for controversy can be legitimately exposed to the risk of challenge.

Doctrinal dialogue is a discussion conducted with courageous sincerity in an atmosphere of complete freedom and respect on doctrinal matters in which the participants are in some way personally involved. Though holding different positions, those taking part wish to reach a deeper mutual understanding, to discover their points of agreement and as far as this is possible, to enlarge them. It can thus come about that the parties can mutually enrich one another.

On the one hand, therefore, dialogue requires that one pay attention to the personal character of the acquisition of truth. The uniqueness of each individual in his particular situation, as well as the limitations under which everyone labors in his search for the truth must be taken into account. Awareness of the limitations of individuals and of historical communities creates a readiness to consider the opinions and the efforts of the other, and to embrace the elements of truth contained in both positions. By this process the minds are enriched and the greater truth is furthered.

On the other hand, in so far as it is also a quest for the truth, dialogue has no meaning unless one believes that the intellect can attain objective truth, at least to some extent; that it can always grasp some aspects of the truth, even



if these may be mixed with error; and, finally, that each individual has a contribution to offer in the search for truth which others should take into account because of the very fact that he attains a view of reality which is proper and unique to himself.

In these conditions the affirmation that it is possible to attain the truth is not only compatible with dialogue; it is a necessary condition for it. There can be no question then, of bringing the truth in doubt, as it were subordinating the demands of truth to those of dialogue, as certain forms of irenism seem to do. On the contrary, dialogue must come about as a result of the common moral obligation of seeking the truth in all matters, especially in religious questions.

Furthermore, the fact that each of the participants considers his own position to be true does not render the dialogue futile, for this persuasion is not contrary to the nature of dialogue. In fact, dialogue arises from the confrontation of two different positions and it aims, not at destroying them, but rather at clarifying them and, as far as possible, bringing them closer together. Thus it suffices that each of the participants believe that his grasp of the truth can increase through dialogue with another.

Now, such an attitude should be adopted and fostered in all sincerity by believers. Although the truths of the faith, since they are revealed by God, are in themselves absolute and perfect, they are always inadequately penetrated by the believer. Consequently he can always grow in his understanding of them. Besides, not everything that is believed by Christians is derived from Revelation. Thus dialogue with non-believers can help Christians to distinguish what is derived from Revelation from what is not, as well as to read the signs of the times in the light of the Gospel.

Further, Christian faith does not dispense the believer from a rational enquiry into the rational presuppositions of his faith. Rather, it urges him to embrace whatever is rightly postulated by human reason, for the Christian is convinced by his faith that reason can never be contrary to faith. In fine, the believer knows that his faith does not provide all the answers to every question under discussion; for from his faith he only learns in what spirit and according to what norms he should guide his judgment, especially in the temporal order, in which vast areas are still open to investigation.(9)

Regarding the difficulty arising from the internal unity of a system of ideas, let us recall that dialogue exists even when the participants can agree only on certain points. If every system of thought contains certain truths and values which do not necessarily receive their sense and importance from the system itself and can thus be separated from it, it will suffice to place these truths and values in proper light to reach a certain degree of agreement.

Even amongst men separated by radical differences of opinion, some points on which agreement and communication are possible can always be found.

While keeping in mind the internal unity of the systems under discussion, one will have to distinguish, in any particular discussion, the different levels at which dialogue can take place, because it can happen that dialogue be possible at one level and not at another. Particularly, let it be recalled that the secular sphere retains a certain autonomy; (10) consequently divergences in religious matters do not exclude, in principle, a certain amount of agreement in temporal affairs.

Nor is it to be denied that dialogue may become more difficult because the participants hold different notions of what constitutes the truth and do not agree on the very principles of reasoning. If this occurs, the purpose of dialogue will be to try to come to a notion of the truth and of principles of reasoning that all participants can agree upon. If this is not possible, dialogue has nevertheless not necessarily been fruitless, it is no small matter to have found the limits beyond which the dialogue cannot proceed. After all, dialogue is not to be pursued at all costs.

The risk of diversity of opinions is in some way inevitable in a pluralistic society like ours. Hence it is necessary to prepare believers to face this risk, especially in public dialogue, which, if properly conducted, can contribute much to a maturation of the faith. Besides, public dialogue affords the interlocutors the possibility of proposing their positions to an audience which they would not otherwise be able to reach.

Dialogue between believers and non-believers, while involving certain risks, is not only possible but desirable. It can be brought to bear on all subjects accessible to human reason, such as for example philosophy, religion, politics, ethics, sociology, economics, the arts, and culture in general. Fidelity to all spiritual and material values obliges the Christian to recognize these values wherever he finds them. (11) Dialogue with non-believers can also deal with the benefits to human life and culture that can be derived from truths of the supernatural order.

## 2. *The Conditions for Doctrinal Dialogue*

To attain its objectives dialogue must respect the demands of truth and liberty. It must sincerely seek the truth. Thus doctrinal dialogue must be excluded when it is apparent that it is being "manipulated" as a means to attain particular political ends. Greater difficulties arise in dialogue with those Marxists who adhere to communism because of the intimate connection which they establish between theory and practice; a factor which makes it extremely difficult to keep the different levels of dialogue distinct, and which sometimes even reduces dialogue that pertains to doctrine to the level of practical dialogue.

Fidelity to the truth demands, furthermore, an effort to be clear in presenting and comparing the respective positions, lest the use of words that sound the same but have different meanings for the participants conceal differences

instead of resolving them. This requires that attention be paid to the sense in which the same words are used by both parties, so that, avoiding all ambiguity, the discussion may proceed properly.

Doctrinal dialogue also demands the courage both to expound one's own position with complete sincerity and to recognize the truth wherever it is found, even when this obliges the participants to revise, at least in part, their doctrinal and practical standpoints.

Dialogue will be really profitable only if those who prepare it and those who engage in it are truly competent. Otherwise the benefits obtainable would not outweigh the dangers involved. Finally, in dialogue truth should only prevail by its own innate force; (12) thus the freedom of the interlocutors must be juridically recognized and effectively safeguarded.

### 3. *Dialogue on the Plane of Action*

Dialogue can also be initiated with a view towards establishing collaboration, between individuals, or between groups or communities, with different or even opposed doctrinal positions.

In the first place, we must note that movements which have their origin in doctrines which a Christian may not accept are sometimes capable of evolving towards positions which are no longer essentially those from which they were derived. (13) In the second place, as we have already stated, divergences which render systems, taken in their totality, mutually incompatible do not prevent these same systems from agreeing with one another on certain points. In particular, divergences on the religious plane do not themselves exclude agreement in the secular sphere, which according to the Constitution *Gaudium et Spes*, retain autonomy in its own sphere.

Finally, even where doctrinal agreement is not attained, it is possible to reach mutual agreement concerning particular practical objectives. That this agreement and collaboration be legitimate, certain conditions must be fulfilled: The objective sought must be good in itself or reducible to good, (14) and what the parties to the dialogue agree upon must not compromise values which are more fundamental, such as integrity of doctrine and the rights of the human person (such as civil, cultural and religious liberty). To judge whether these conditions obtain when a particular dialogue is contemplated, the programmes proposed by the participants and past experiences must be taken into account.

Whether such cooperation is opportune will thus be determined by different circumstances of fact, time, and place. Although it is primarily the prerogative of laymen to evaluate these circumstances, it is the duty of the hierarchy to be watchful and to intervene when religious and moral values need to be safeguarded — always however, respecting the legitimate freedom and competence of the laity.

## II

## PRACTICAL DIRECTIVES

The following directives are to be understood as corollaries to the foregoing considerations on the nature and conditions of dialogue. They are necessarily of a general nature because situations vary considerably from country to country and because it is left to the prudence of pastors and the faithful to apply particular directives to different specific situations. For example, there are differences between countries which are traditionally Christian, countries in which the Gospel has so far not been preached, and countries in which atheistic rules govern over populations composed to a great extent of Christians. Besides, it is expected that further experiences may recommend the amplification of these directives in the future. It is the function of the episcopal conferences to lay down the general norms for each country, adapting them to the local conditions.

1. *Directives to Promote Dialogue*

In the light of Vatican II it is desirable that public opinion in the Church be awakened to the urgent need for dialogue.

1. In the education and formation of the clergy it is necessary that their philosophical and theological instruction be imparted in such a manner that, "equipped with a correct understanding of the mentality of their age, seminarians be thus properly prepared for dialogue with the men of our times," (15) including also the non-believers. Thus future priests should be led to a profound knowledge of the principal forms of unbelief, especially those prevalent in their respective countries, and to a knowledge of the philosophical and theological foundations of dialogue. These ends must be further pursued, at a more serious academic level, in ecclesiastical universities and faculties.

2. In promoting pastoral renewal of the clergy (through courses, seminars, congresses, etc.) special attention is to be given to the problems of dialogue with non-believers, above all in the concrete situations in which the clergy exercise their apostolate.

3. Likewise, courses of higher religious education on dialogue with non-believers, specialized courses for experts as well as workshops and congresses should be organized for the laity; this applies especially to young people and those who are engaged in the apostolate.

4. Preaching and catechetical instruction must also take this new dimension into account, for today the Church is open to it and ready for it in a special way.

5. Dialogue and the study of atheism will be carried out by diocesan and national organizations, attached in some way to the Roman Secretariat for

Non-Believers and established under the authority of the local hierarchy. These bodies will seek the collaboration of ecclesiastical and lay experts of both sexes to promote research, studies, courses, and meetings.

6. It is desirable that ecumenical collaboration between Catholics and other Christians be established in this field on an international, national, and on a local level.

7. This collaboration in establishing dialogue with non-believers must also be extended to those who belong to the non-Christian religions, especially Jews and Moslems.

## 2. *Particular Directives*

The first distinction to be made is that between public and private dialogue.

For *private dialogue*, that is for spontaneous discussions or organized meetings open exclusively to certain individuals or restricted groups, one cannot give particular directives beyond urging the exercise of prudence and understanding, virtues which must regulate all responsible human and Christian activity.

In particular we suggest the following:

1. To achieve more fruitful dialogue it is necessary to have sufficient knowledge about the subject under discussion, not only being familiar with the viewpoint of the other party, but above all with the Christian teaching on the subject.

2. Whenever a Christian realizes the inadequacy of his preparation, he must himself have recourse to the advice of a competent person or direct his interlocutor to such a person.

3. Also to be taken into account is the important moral responsibility of not betraying the authentic content of one's faith by ceding to irenism or convenient syncretism, and of not imprudently endangering one's personal adhesion to the faith.

4. Nor should the extent to which the testimony of an upright life led in conformity with one's faith can contribute to the efficacy of human encounter be underestimated.

*Public dialogue*, on the other hand, is dialogue between men who are qualified representatives of their communities, even if they do not participate in their official capacity. Planning such encounters between believers and those who hold different doctrines and belong to movements which differ from and may even be opposed to Christianity requires greater prudence in view of the repercussions on public opinion. Here too we limit ourselves to a few general recommendations:

1. Christians, whether they be priests or laymen, who take an active part in this type of dialogue, while possessing the moral qualities enumerated above for private dialogue, must excel both in doctrinal preparation, in which they must be truly qualified, and in the other qualities which public dialogue calls for, such as moral authority, efficacy of speech and presentation.

2. If, as is supposed here, it is a question of public dialogue at an unofficial level (without the formal authorization of the respective authorities), to guarantee the freedom necessary for true dialogue it seems opportune that persons who occupy positions of such importance that they could compromise the public authorities, their own office, or the institution which they represent should not take part in the dialogue. On the other hand, the participants must remain faithful to the general standpoint of the community in whose name they are speaking.

3. Official dialogue (formally authorized) cannot be excluded "a priori," but the conditions favoring such dialogue between Christians and non-believers are found only rarely, either because most non-believers represent only their individual positions and not that of some community or group, or because of the great differences that obtain between the Church or religious community on the one hand, and a political party or a cultural organization on the other. In such cases it is important to avoid all ambiguity regarding the meaning of dialogue itself, the objectives to be obtained, and the willingness of all parties to work together.

4. Dialogue may only be undertaken in circumstances of time and place which guarantee its authenticity. Thus, for example one should avoid excessive publicity and the presence of an audience not sufficiently well informed for this could disturb the serenity of the debate and cause it to degenerate into an unseemly argument. As a rule, then, discussion among a few experts on both sides will prove more profitable. At times the rules for the conduct of the debate will have to be established beforehand. Finally, when it is evident that public dialogue is intended purely as an instrument in the hands of one of the parties, it ought to be declined.

5. Sometimes, to avoid misunderstanding or scandal, it will be necessary to make a declaration beforehand, clearly stating the meaning, the aim, and the content of the dialogue in question.

6. Priests should obtain the consent of their own Ordinary and that of the Ordinary of the place in which the dialogue is to be held. All the faithful will respect the directives of the ecclesiastical authorities. These authorities, for their part, will carefully respect the legitimate freedom of the laity in temporal matters as well as the general conditions in which they live their daily lives.

Besides the spoken form of dialogue there also exists a written dialogue. This can be achieved through the collaboration between believers and non-

believers in newspapers, in editing and publishing periodicals, magazines, and journals, etc.

This form of public dialogue is more exacting because of the greater repercussions and wider diffusion of the written word. It is also more demanding because of the greater responsibility and obligation in conscience that falls upon the believers who participate in it. On the other hand, it offers greater guarantees in so far as it is easier to avoid improvisation and superficiality. For dialogue of this nature believers are advised to submit their writings before publication to the judgment of competent persons. All the faithful are further urged to faithfully observe the canonical norms already in force, as well as any new ones that may be passed in this connection.

Given at Rome, the 28th of August, 1968.

VINCENZO MIANO  
Secretary

FRANZISKUS CARD. KOENIG  
President

#### FOOTNOTES

(1) *Gaudium et Spes*, nos. 43, 3; 76, 1; 92, 2; *Gravissimum Educationis*, n. 6, 2; cf. also *Populorum Progressio*, no. 39.

(2) *A.A.S.*, X (1964), p. 644; cf. also no. 6.

(3) Cf. *Apostolicam Actuositatem*, no. 7.

(4) *Gaudium et Spes*, no. 92.

(5) *Ecclesiam Suam*, *A.A.S.*, X (1964), p. 644.

(6) *Dignitatis Humanae*, no. 3.

(7) *Gaudium et Spes*, no. 92.

(8) *Gaudium et Spes*, no. 19.

(9) "Undeniably this conciliar program is but a general one in several of its parts, and deliberately so; given the immense variety of situations and forms of human culture in the world. Indeed, while it presents teaching already accepted in the Church, the program will have to be further pursued and amplified, since it often deals with matters in a constant state of development" (*Gaudium et Spes*, no. 91, 2).

(10) *Gaudium et Spes*, nos. 36 and 59.

(11) *Gaudium et Spes*, no. 57.

(12) *Dignitatis Humanae*, nos. 1 and 3.

(13) *Pacem in Terris*, *A.A.S.*, V (1963), 300; *Ecclesiam Suam*, *A.A.S.*, X (1964), 652-653.

(14) *Mater et Magistra*, *A.A.S.*, VIII (1961), 47.

(15) *Optatam Totius*, no. 15.

DECREE OF ERECTION OF THE NEW PARISH OF  
ST. PIUS X, SAN ANDRES BUKID, MANILA

We Rufino J. Cardinal Santos by the  
Grace of God and of the Holy See  
Archbishop of Manila

Since the spiritual needs of the people of the Parish of Holy Family cannot be properly attended to because of the small size of the Parochial Church and because of the large territory of Holy Family Parish, with the consent of the Diocesan Consultors, and with the advice of the Parish Priest of Holy Family.

We divide, by virtue of this letter, the territory of Holy Family, and we erect temporarily the Chapel in Onyx Ave., San Andres Bukid, as the Parish Church of St. Pius X.

The limits of the new Parish are as follows:

North — Railroad;

South — Congressman Augusto Francisco St.

East — Estero de Pandacan, Hollywood, Dr. Manuel L. Carreon and Tejeron;

West — Railroad.

The inhabitants within this boundary will constitute the members of the new Parish.

The endowment of the new Church and of the benefice of that Parish consists in the voluntary offerings of the faithful, in the stole fees according to our diocesan taxation and lawful custom.



The new Church has the privilege to keep habitually the Blessed Sacrament under the usual conditions, to possess a baptismal font, to administer all sacraments and all other rights, which belong to a Parochial Church.

We therefore urge all the faithful of the new Parish to help and support the Parochial Church by their generous offerings and by having their baptisms and marriage done in the Parish Church, and not elsewhere.

Given in Manila, on this 29th day of March in the year of Our Lord, 1968.

(SGD.) RUFINO J. CARDINAL SANTOS  
Archbishop of Manila

## **DOCTRINAL SECTION**

### **BIRTH CONTROL AND FAMILY PLANNING IN THE LIGHT OF HUMANAE VITAE (CONTINUATION)**

● M. PIÑON, O.P.

#### **III. The Marital Act and the Parental Act**

##### **A Misconception**

I was once approached by a certain professional who said: "Father, I cannot afford to have more children. I already have twelve, and still God gives me more!" I had to repress an answer that was surging to my lips in the following terms: "My good friend, do you mean

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<sup>10</sup> I should be extremely sorry to say anything which could either directly or remotely be construed unfavorably to the cause of virtue; cannot think that the vices which relate to the sex are the only vices which are to be considered in a moral question; or that they are even the greatest and the most degrading to the human character. They can rarely or never be committed without producing unhappiness somewhere or other, and therefore ought always to be strongly reprobated; but there are other vices the effects of which are still more pernicious; and there are other situations which lead more certainly to moral offenses than the refraining from marriage." *Op. cit.*, Bk. IV, Ch. IV. "Malthus advocates the subjection of instinct to reason and the control of births through chastity. He wants people to be educated to chastity: in all this we cannot but agree with him. He holds that apart from this means an excessively high birth rate can never be checked save by measures harmful to social well-being, and here again he is right. He further shows himself supporter of a population growth proportioned to the increase of resources: No one can ask for more. "Men must therefore be educated to put off marriage until they are able to support a family, while parents must be induced to restrict their offspring to a reasonable number by the practice of continence." *Leclercq Op. cit.*, p. 263, 262.

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\* This is a continuation of footnote n. 10 found in the first installment of this article which appeared in our November issue. Ed.

to tell me that, even if you do not sow corn seeds in your farm God will give you corn stalks?" There is a misconception involved in this matter. People believe that, just because they are married, they have an unqualified right to the marital act. But, one thing is a right, and another thing is the claim to make use of that right. We distinguish them in our daily lives. Thus, e.g. every Filipino of age, has a right to vote or to suffrage; but he does not have a claim to the use of that right if he has failed to register, or if he does not know how to read or write, or becomes mentally deranged, wherefrom he cannot discharge that right properly.

### **Parental Act, Act of Responsibility**

In like manner, whereas the procreational or parental act is an act of responsibility, as measured by human and moral standards, even if spouses have a right to such an act, if they can no longer discharge the parental responsibility of bringing up more children, they have no claim to make further use of the procreational or parental act. Much less are they entitled to the use of contraceptives in order to indulge in the said act, during the fertile periods. In other words, they should practice periodic continence and abstain from the marital act during the fertile periods; because it is then, when the marital act is also a procreational or parental act. This means that they have to observe the rhythm or *safe* period. Marriage is not essentially a state for sexual indulgement. To view marriage in such terms is to degrade it to the level of a kind of legal prostitution and debauchery.<sup>11</sup>

### **The Basic Principle**

We have to distinguish in the union of spouses, the marital act from the procreational or parental act. Those who, on account of

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<sup>11</sup> "There is nothing particularly noble about a man and woman who marry in order to be happy and to satisfy their passion..."

"There is no moral grandeur in a life wherein a person seeks merely to be as happy as possible. Man's moral greatness is proportionate to the degree in which he serves a cause that transcends him. In so far as a man seeks his happiness exclusively in married life, the latter is devoid of moral worth. The limited family based on the selfishness of parents is without moral values; it runs the risk, too, of moulding offspring who will likewise be lacking in moral worth." Leclercq. *Op. cit.*, p. 214 & 217.

economic straits, cannot afford to have and bring up more children, should refrain from union is a parental act; and they may engage in union only during the safe period of the woman, because then the act is only a marital act. The principle behind this discrimination is the following, namely: no one has a claim to exercise a right that is associated with a responsibility, if he cannot duly discharge that responsibility. Or to put it more clearly: married people have no further claim to the exercise of the right to procreate more children, if they can no longer discharge the responsibility of bringing them up, in the proper manner.

### **The Legal and the Ethical**

Juridically, however, that is, legally, owing to the nature of the marital contract, "by which each party gives and accepts a perpetual and exclusive right over the body for the exercise of acts suitable by themselves to the procreation of children" (Cf. Canon 1081, 2), even in the said case, married people would still have a claim to the exercise of the parental act. This is not to be wondered at; because what is legal is not exactly coincident with what is ethical, but in some instances what is ethical may be narrower than what is legal. And so, it may well happen that one may have a certain claim according to positive law, but not according to natural law. Thus, one has a claim according to positive law to make use of his money for sinful pastimes, or to destroy his property, e.g. excess grain; but he has no claim according to natural law to do so.

It is mainly owing to the reason that their legal claim to the procreational act still remains intact, that married people believe that they still have a claim to the exercise of the procreational act, according to natural law, even when they are persuaded that they cannot afford to bring up more children.<sup>12</sup>

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<sup>12</sup> However, even if in the absolute it is easy to say that, when couples can no longer afford to bring up more children, they have no longer the claim according to natural law to the exercise of the procreational or parental act, yet, as we shall see later, in the concrete individual instances it is very hard, if not almost impossible, to determine with certainty, when a couple can not bring up one or more children anymore. And consequently, it is also very hard to determine with certainty when, a couple no longer has a claim, accord-

#### IV. Natural and Anti-Natural Methods

##### Fundamental Difference

Many do not see much difference between the observance of the safe-period and the use of contraceptives in the pursuance of birth control. But, as we have already indicated, the ethical issue is not the limitation of births when called for, but the ethical nature of the means employed thereto. In the use of the safe-period or rhythm self control is practised; whereas, in the use of contraceptives, sexual wantonness is the order of the day. In the observance of the former there is no scheming and action against the ways of nature but an acceptance and a following of the same. In the use of contraceptives there is a scheming and action against the ways of nature and the designs of the Creator governing human nature and fertility.<sup>13</sup>

##### Natural and Anti-Natural

The latter is true even in the use of the anovulant pill for contraceptive purposes. In other more censurable methods there is besides,

ing to natural law, to the exercise of the procreational act. This is analogous to the case of almsgiving. It is easy in general and in the abstract to say that, when a person can no longer afford to give alms, he is no longer bound to do so. But, in concrete individual instances, it is very difficult to determine when a man is really not in a position to give even five cents as alms anymore.

In fact, beggars manage to feed an extra mouth or two by begging more. But, bringing up children in beggary is not to bring them up in the proper manner and environment. And married people are not required or expected to go to such extreme recourse, because beggary is for them their way of living.

<sup>13</sup> "Such a means of avoiding pregnancy differs radically from contraceptive techniques. It does not consist in preventing the normal functioning of nature; it consists merely in utilizing a more thorough knowledge of the working of nature. However, it presupposes in husband and wife some degree of self-control, since it requires that they refrain from gratifying their passion on certain days. So far, indeed, the irregularity of the menstrual cycle in most women renders necessary a margin of security which obliges couples to practice a partial continence that is relatively considerable. Married couples who make use of the Ogino-Knaus method do not sin against chastity. The latter does not oblige them to have conjugal intercourse at one time rather than at another; besides, while satisfying the secondary purpose of marriage, the husband and wife are personally placing no positive obstacles in the way of conception." Leclercq. *Op. cit.*, p. 256 f.

either the frustration of the parental act (condoms and spermicides), or the interpolation therewith (withdrawal), or interference with the procreational process (IUDs). When we hear or say that Nature must be respected in this regard, we should not take Nature in the materialistic and secularistic sense, but in the theistic sense as the work of God. And when we hear of the Natural Law, we should understand the design of the Creator implanted in the nature of men to govern it. Contraceptive methods are not only un-natural or artificial, but also anti-natural, that is against the natural order established by God; whereas periodic abstinence following the rhythm is the natural method.<sup>14</sup>

### **The Hardest Bone to Gnaw**

The bone of contention which many dissenters found hardest to gnaw was the disapproval by Pope Paul of the use of the Pill for contraceptive purposes as immoral because it interferes with nature or the natural process of human fertility. The Pope did not say so expressly, but indirectly. Nonetheless, he made people understand it so. "Immoral, because it is against the ways of nature, against nature!" This, they think is the most unconvincing portion of the Papal teaching. "Don't we interfere with nature when we apply corrective or remedial surgery? Don't we interfere with nature and its ways when we apply medication against ailments and medical action to ward off death? Are these things immoral? Are not modern medical transplants interference with nature?"

### **Interference versus assistance**

Many are persuaded that they have discovered here a flaw in the Papal teaching. The mildest comment in this regard is: "The Pope does not know what he is talking about." The strongest is: "The Pope has made a mistake!" The undercurrent in both is: "He should

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<sup>14</sup> The following comment is, therefore, a gross confusion of terms and concepts. "It happens that in many cases it is possible to pinpoint the time when results are certain to follow. So abstinence can be limited to such times. Such a form of *contraception* is called the *rhythm method* because the possibility of conception comes in rhythmic cycles." E. L. Victoriano, S.J.: In the Pope's Encyclical the Pill is not the issue. The Philippines Herald, Aug., 4, 1968, p. 14.

be ignored." Some who presume to know better, say: "How can the progestin pill be against nature, when it precisely imitates the inhibiting or anovulant ways of nature?" But, a simple distinction will dissipate the hullabaloo. Not every intervention is interference with nature. When the intervention is to help a weakened action of an individual human nature, or even to correct an abnormality or to salvage another, then the intervention is an assistance to the individual human nature concerned, and is not an action against Nature or its Order. But, when the intervention is to rout the design of Nature or its Order in individual human natures, even if for the purpose we should make use of a natural function found in the latter, then the intervention is an interference with Nature and its Order. The intervention concerned is against the Natural Law.

### **One Can Make Use of What is Natural to go Against Nature and the Natural Law**

Let us grant that the contraceptive use of the Pill makes use of the inhibitory or anovulant process of the female nature. Will that make the contraceptive use of the Pill natural? No. In truth, one can make use of a natural function against Nature and his own individual nature: eating to excess is a common instance. Failure to observe the proper diet is another instance. People are shocked when they learn that the fashionable Romans of ancient times took food in order to disgorge it afterwards. Aside from lavish dining halls they also had in their mansions *vomitatoria* or vomiting halls where they disgorge the food they had taken, in order to be able to repeat the eating process over and over again. It was an abuse of a natural function, eating, for the sake of their social camaraderie. Eating was done not for feeding, but just for the enjoyment of the process of eating.

The modern appeal to *humanize* sex to the effect that man should have the right to decide "when sexual act should transmit life and when not and should not be just like animals, which are bound to transmit life when they use sex, (\*) is just a version of the view of

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\* Conf. Carmen Guerrero-Nakpil: *Humanizing Sex*. The Sunday Times Magazine, Oct. 13, 1968, p. 52.

the ancient Romans that man should have the right to decide when eating should be for feeding, and when for conducting an orgy.

### **Papal Teaching**

"The Church is the first to praise and recommend the intervention of intelligence in a function which so closely associates the rational creature with the Creator; but she affirms that *this must be done with respect for the order established by God*. If, then, there are serious motives to space out births, which derive from the physical or psychological conditions of husband and wife, or from external conditions, the Church teaches that it is then licit to take into account the natural rhythm immanent in the generative functions, for the use of marriage in the infecund period only, and in this way to regulate birth without offending the moral principles.

"The Church is coherent with herself when she considers recourse to the infecund periods to be licit, while at the same time condemning, as being always illicit, the use of means directly contrary to fecundation, even if such use is inspired by reasons which may appear honest and serious. In reality, there are essential differences between the two cases: in the former, the married couple make legitimate use of a natural disposition; in the latter, they impede the development of natural processes. It is true that, in the one and the other case, the married couples are concordant in the positive will of avoiding children for plausible reasons, seeking the certainty that offspring will not arrive; but it is also true that only in the former case are they able to renounce the use of marriage in the fecund periods when, from just motives, procreation is not desirable, while making use of it during infecund periods to manifest their affection and to safeguard their mutual fidelity. By so doing, they give proof of a truly and integrally honest love."<sup>15</sup>

### **Moral Marital Love**

We wish to invite attention to the last words of the Pontiff where-with he teaches that a truly honest and integral marital love must be a moral one, that is, observant of the moral law and order. A marital love

<sup>15</sup> *Humanae Vitae*, N. 16, p. 13 fol.



that ignores morality and the moral law is not essentially superior to the love wherewith adulterers love each other who know no law but only the satisfaction of unbridled desire. Married people, by virtue of their marriage, have acquired the right to mate sexually and to procreate with their respective spouse. Marriage, therefore, has a double aspect or role, which complete each other within the family circle, namely, the marital and the parental roles. Spouses who cannot afford to bring up more children, are not thereby disfranchised from the claim to exercise the marital act which is part of married life.<sup>16</sup>

Even in the agenesic periods the marital act has value in itself, not only as a means of intimacy and encouragement, but also as an expression of mutual esteem among spouses. Among Christian spouses the said act may and is still called to bear the sacramental imprint; but this can be done only if it respects the order and the natural moral law of God.<sup>17</sup>

## **V. The Moral Norms for Rhythm and Limitation of Births**

### **Legitimate and Illegitimate Birth Control**

In the matter of moderation or control of offspring, of which we have been speaking, one thing is the moderation or the control of the

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<sup>16</sup> Some self-styled modern "Theologians" say that St. Paul does not equate marriage with the begetting of children. He reminds husbands and wives to render to each other the conjugal dues without mentioning procreation. (Conf. 1, Cor, 7, 3-5). On such premise they infer that spouses should have freedom in the exercise of their conjugal rights, even with regards to the practice of contraception, (Conf. J. F. Lacaba: No Birth Control. Philip-pines Free Press, Aug. 17, 1968, p. 2). But this is an undue overstretching of the matter. Spouses have a right to the conjugal act because they have a right to procreation within their conjugal circle; not vice versa, that they have a right to procreate as they please, because they have a right to the conjugal act. Freedom has its limits.

<sup>17</sup> It is not conformable to modern medical thought to think that the marital act of spouses, when carried with moderation outside the fertile periods, has no results that are favorable to the physiology of both, aside from the sexual import and the expression of marital affection. (Conf. Leclercq. Op. Cit., p. 288; R. de Guchterneere, Op. cit., p. 155.)

number of offspring, and another thing is the arbitrary exclusion of offspring. Then, again, one thing is the limitation of offspring according to the means that a couple disposes in order to bring them up properly, and another thing is the limitation of offspring to one or two children either merely for the sake of limitation, or in order to be free from the so-called burden of having extra mouths to feed, or in order to be able to have one or more extra cars, or in order to have more means and time to engage in pleasurable pursuits. The latter are unchristian ends and do not constitute morally acceptable or justifiable grounds.<sup>18</sup> The use of rhythm for the said purposes is censurable and morally unjustifiable. It is just another way of beating nature and the fundamental scope of marriage.

### **Use of Rhythm, A Conditioned Right**

When Pope Pius XII declared the lawfulness of the practice of Rhythm he also laid down the conditions for its lawfulness in the following terms: "There are serious motives, such as those often mentioned in the so-called medical, eugenic, economic and social indications, that can exempt for a long time, perhaps even for the whole duration of the marriage, from the positive and obligatory carrying out of the act. From this it follows that observing the non-fertile periods alone can be lawful only under a moral aspect. Under such conditions mentioned it really is so. But if, according to rational and just judgment, there are no similar grave reasons of a personal nature or deriving from

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<sup>18</sup> Such parental attitude is not a proper moral environment for the moral education of the few children. We should not overlook in this matter, the beneficial and important role that several brothers and sisters afford to each other as to the development of important moral and social virtues, such as, self-restraint and selflessness, consideration for others and group adaptation, self-reliance and cooperativeness.

"Insufficient fecundity is also dangerous. For the only child is deprived of the companionship, formative influence, and help that his potential brothers and sisters would have given him." (A Carrel, "Married Love," *Readers' Digest*, July 1939, p. 15.)

"It has been noted also that most eminent and distinguished people come from large families, and this is not a mere matter of chance; there are scientific and moral reasons for this." (R. de Guchteneere, *Op. cit.*, p. 77 f.)

external circumstances, then the determination to avoid habitually the fecundity of the union while at the same time to continue fully satisfying their sensuality, can be derived only from a false appreciation of life and from reasons having nothing to do with proper ethical laws."<sup>19</sup> One ground commonly admitted as justifying the practice of rhythm and limitation of offspring is the economic shortage of couples.

### **No Fixed Margin**

However, there is no fixed number of children beyond which, a couple with moderate income may be said, with certainty, unable to bring up any longer; except perhaps, when the number of existing minor children is already too large, e.g. ten or more. Conversely, even if a millionaire can afford to bring up twenty children or more, financially speaking, yet it is very doubtful that he can do so, in the real parental sense. The category itself of moderate income allows a broad margin. Besides, there is the relative aspect to consider: e.g., an income of P500 a month is much for one who knows how to stay within the margin of P300 in monthly expenses; whereas the same amount is not enough for one who does not know how to stay within the margin of P500 in monthly expenses. Likewise, people who live in urban or suburban areas are more shortchanged of their money, and spend more in the niceties of living, than people in rural areas. Finally, the economic shortage of a couple is not of a permanent nature and may be surpassed through intelligence and diligence.

### **Room for the Rights of Conscience**

When the number of children is not already too large, there is no doubt that wiser expenditure and a more intelligent adaptation can make more room for additional children. There is a tendency for people, in particular, for those who have been accustomed to luxuries or wish to enjoy them to exaggerate their needs, and to interpret luxury in terms of need. Spouses have no obligation to engage in the procreational or parental act. But, if they exercise it, then they have no right to interpolate with it, in order to frustrate it. They have to shoulder the con-

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<sup>19</sup> Address to the Italian Catholic Union of Midwives, Oct. 29, 1951.

sequences and responsibilities that are annexed to the act of responsibility freely taken. It is the use of rhythm and with regards to ascertaining the existence of legitimate grounds that the upright conscience of married couples can exercise their rights, not with regards to interfering with the order established by God.

### **The Economic Shortage of the Country as Valid Ground**

When admitting the principle of limitation of offspring considering the economic shortage of the family and of the country, the said economic shortage should not be considered merely in terms of economic resources that the family or country can dispose of, but also in terms of their economic resources that may readily be put to work or made use of. A country may have immense potential economic resources as compared to its population, for example: immense tracts of forest lands that may be converted into arable lands, untapped mines of wealth, or sea lanes full of fishes; but if the country has no means, whether in technical or human facilities to make good use of the said potential resources, they will just remain in the category of theoretical resources. In other words, they do not fall simply within the category of economic resources or means that the social community disposes of for the maintenance of its population.

The State however should do its utmost to develop them, or to develop the ability in the social community to make use of them. The economic shortage of the nation is a valid reason for limitation of births, but it is so only for the mass of the population, not for affluent families.

## VI. The Fundamental Aim of Marriage

### The Aim of Marriage as a Social And Legal Institution

It does not require much mental effort to see that the fundamental aim of sex is procreation, which is also the fundamental aim of the use of sex in the plan of Nature. Among human beings we also find that sex and its use, from time immemorial, have been complemented by the social and legal institution of marriage.

Marriage as a legal institution has been introduced among all peoples as a safeguard for the family, in particular for the family, in particular for the mother, as the word itself "matrimony", coming from the Latin original "matris munimen", indicates. It is the safeguard for the rearing of children in the proper manner. The wisdom of ages has found out that the sex instinct, especially in the male of its nature is no better than that found among animals, which leaves the mate behind once it is satisfied. How many unwed mothers have learned the lesson too late and have had to bear their sorrow and burden alone, after having been deceived by ardent protestations of eternal love and promises of marriage. Responsible parenthood can be exercised only within the framework of marriage. Let no maiden be deceived in this matter which is so important and dear to her.

### Errors to be Corrected

However, the aforesaid fundamental view of marriage has been thwarted by errors that have come to be widely accepted as truisms. These errors have also been instrumental in hindering the minds of people from seeing sensibleness and fundamental rectitude in the Papal teaching expressed in *Humanae Vitae*. One of these errors states that: "Marriage is for love." Although many will be surprised at what we are going to say, this proposition is erroneous, pernicious and malicious.

### **It is Erroneous**

If marriage is for love, then a man should marry all the girls he loves and vice versa. This is the concept behind the move of a man who takes a number-2 and a number-3 and forms families with them. No, love may be on invitation to marriage, in marriage it is an encouragement; but marriage is not for love but for something more serious and transcendent which is the profession of parenthood, the basic profession of mankind.<sup>20</sup> The aforesaid error has been largely disseminated by irresponsible movie-plots. It is surprising how it could have been raised to the level of a principle and at times even rationalized into a moral principle.

### **It is Pernicious**

The proposition that "marriage is for love" is pernicious. It does not contribute to responsible parenthood, but to marital and parental irresponsibility. "Marriage is for love," say a frustrated wife. "We are no longer in love, therefore we should no longer remain together." The concept leads to seek divorce, not reconciliation, unmindful of the good of the children. It leads a married spouse to break down the marriage of other people in order to be able to marry the object of his or her adulterous affection.

### **It is Malicious**

The proposition that "marriage is for love" is finally malicious. It is strongly advocated by protagonists of free love in order to pull down marriage itself. Once you have admitted that marriage is for love, then they argue: "If marriage is for love, then marriage is not necessary. You can have love without marriage. Nay, marriage is harmful, it kills love because it compels love, it chains love. Love cannot be compelled by law nor chained. Once you compel love, it dies. Love must be free in order to be true love. Hence marriage is the greatest enemy of love."<sup>21</sup>

<sup>20</sup> Conf. Paul VI: *Humanae Vitae*, No. 12, p. 12.

<sup>21</sup> Conf. Leclercq, J., *Op. cit.*, p. 176 fol. "If the couple love each other, what is the good of the solemn pledge to bind themselves forever? Is not love enough? And if an assurance is sought through such a pledge for

## The Confusion of Love with Passion

Another error that must be corrected is the confusion of love with passion or the desire of the sex instinct. This is a gross confusion and mistake. It is also largely disseminated by irresponsible movie-plots and stories. The confusion of love with the passion of lust leads young men to premarital sex relations and to deflower the objects of their lust, mistaken for love. It also leads married women who do not experience the ardor of passion to think that they are not in love with the partner they have married, to believe that they have made a mistake in their marriage, to see no purpose in it and to feel frustrated. From here, adulterous gallivanting or divorce are the next stepping stories.

## Slanted Mentality

Allied to the aforesaid misconception is the exaggerated importance allotted to the conjugal act as if it were the essence of marital love. That this is not true may be gathered from the fact that even emotionally estranged couples still carry marital relations. Nonetheless the aforesaid misconceptions have slanted the minds of people to view the

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the time when love has grown cold, does it not constitute, from the very day of the union, an element of distrust that poisons the marriage? Can we imagine lovers who are genuinely enamored of each other indulging before marriage in mutual threats for the day when one might wish to leave the other? Yet that is the sole meaning of marriage."

"Love can flourish only as long as it is free and spontaneous: it tends to be killed by the thought that it is a duty. To say that it is your duty to love so-and-so is the surest way to cause you to hate him or her." ((Bertrand Russell: *Marriage and Morale*: N.Y. 1929, p. 140).

"Marriage turns into a jail when love between husband and wife comes to an end. If the couple are unhappy, to condemn them to continue living together merely increases their unhappiness. Such is the sole purpose of marriage: it forces those to remain united who are unhappy in their union... The only worthy, noble pure and true love is the free union which is founded on unfeigned love and terminates when love ceases." Leclercq, *Op. cit.*, p. 177.

In George Sand's novel, *Jacques*, the hero addresses his fiancée on the eve of their marriage: "You are about to swear to be faithful and subject to me, that is to say, never to love anyone but me and to obey me in everything. The first of these oaths is an absurdity, and the second a debasement." Leclercq, *Op. cit.*, footnote 48.

conjugal act as carrying apart the most significant thing in married life. This kind of mentality, rooted on false assumptions, resents the Papal teaching realigning the conjugal act within the scope of marriage, as an intolerable imposition. But, Sigmund Freud himself, despite his undue bias for sex has this to say: "We term sexual activity perverse when it has renounced the aim of reproduction and follows pursuit of pleasure as an independent goal."<sup>22</sup>

### **The Fundamental Aim of Marriage Must be Respected**

We have to stamp out the idea that marriage is a legal institution warranting sexual debauchery within the conjugal circle. The union of man and woman in marriage is a social responsibility and a basic profession of mankind that must be seriously discharged, not a private affair of the heart. Therefore, the correct use of the conjugal act must stay within the scope of sex and marriage.<sup>23</sup> It is for this reason that Pope Paul VI, repeating the traditional doctrine of the Church, reaches: "Each and every marriage act must remain open to the transmission of life."<sup>24</sup> And again: "Excluded is every action which, either in anti-

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<sup>22</sup> A General Introduction to Psychoanalysis. Transl. N.Y., 1920, p. 273.

<sup>23</sup> It is surprising that there should be civilized men who should ignore these things, which are known and considered as fundamental truths even by savages. Among savages we find that marriage is viewed as a social responsibility. In fact the fundamental note in the education of young boys and girls among them is the preparation of the same for the efficient discharge of parental responsibility in later life. For that purpose, the boys as future providers of the family are not only initiated in the art of hunting, but also in self-discipline and control, even through painful ordeals. Adult-erous relations are condemned. Even if they go about in semi-nudism, sexual license among the youth is not rife. Children are taught that God frowns upon it and punishes youthful sexual abuses with stunted growth and a weak physical body which are no assets for survival in the dire conditions of primitive life nor for the rearing of a family. They know that if they do not want to have more children, the simple recourse is to abstain from the parental act.

<sup>24</sup> Ency. *Humanae Vitae*, N. 11, p. 10.



cipation of the conjugal act, or in its accomplishment, or in the development of its natural consequences, propose, whether as an end or as a means, to render procreation impossible."<sup>25</sup>

### **Sophistical Charges**

It is irrelevant for the purpose of morally justifying the contraceptive use of the progesterone pill to say that we have to stave off the population explosion. Granted; but does that make the contraceptive use of the pill morally correct? In the same manner one could adduce that line of thinking to justify abortion. The curbing of the excessive rate of population increase can be attained in the correct manner, not through sexual profligacy, but through mastery of self and periodic abstinence. It is plain sophistry to clamor that, whereas the Pope has branded as unlawful the contraceptive use of the pill for purposes of rendering the conjugal act unfruitful, he is thereby against the legitimate control of birth and population and is unmindful of the plights of countless couples.

### **The Correct Vision of Human Life and Values**

In order to grasp the proper value of things, we should view them within the framework in which they belong. In this connection, it is not difficult to see that the conjugal act is a function of marriage and married life. The right order, therefore, demands that the conjugal act should stay within the scope of marriage and not venture outside it. But, marriage is also just a part of human life, both social and individual, hence, the rights and responsibilities of married life should be carried out taking into consideration the good of society and the higher destiny of the individual. The individual life is part of the supernatural plan of sanctification and salvation of God for men, therefore, no component of the individual or married life of man can be seen in its correct perspective without taking his supernatural vocation into account. Man is not a creature appended to sex; but sex is only a function in the life of man.<sup>26</sup>

<sup>25</sup> Ency. *Humanae Vitae*, N. 14, p. 12.

<sup>26</sup> People have been too influenced and carried away in their appraisals by irresponsible pornography and commercials. They must be re-educated to

The aforesaid is the correct vision of human life and its elements, the Pope reminds us.<sup>27</sup> It is the correct total vision of man which he proposes vis-a-vis the miscarried vision and interpretation that seeks to justify conjugal acts deliberately made infecund, by the simple recourse of lumping them with the fecund and morally justified conjugal acts; mixing rotten rice with good rice does not thereby make the rotten rice good.

### **Where Love is the Aim**

In this connection it is opportune to recall that among Christians, marriage is a sacrament and married life is a sacramental state of life, that is, a way to holiness. It cannot, therefore, countenance the ways of sensuality which are opposed to the ways of holiness.<sup>28</sup> Among Christians, marriage is the Sacrament of Love: for the husband in relation to the wife is called to represent the unselfish love of Christ for the Church; and the wife in relation to the husband is called to represent the abiding loyalty of the Church to Christ. If love is an aim, it is the aim of Christian marriage as a Sacrament. But, then, the kind of love that is the aim of the Sacrament is not the carnal love, and is respectful of the order and law of God. The aim of the Sacrament is beautiful, and the secularistic world would like to have this benefit of the Sacrament without attending to the requirements of the Sacrament.

As condition and basis in order to have the Sacrament we must have the social and legal institution of marriage, with its fundamental aim intact; because the Sacrament is none other than the Sacrament of Marriage. Among non-Christian cultures we find that an infertile marriage is meaningless, and is ground for its termination and for divorce. However, among Christian inspired cultures, owing to the Sacrament and its spiritual aim, infertile marriages still have reason to carry on.

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see matters in the traditional way, that is: that sex is for marriage, and not marriage for sex. There are other values in marriage apart from sex. They should learn to regard again sex as the symbol of the man and of the woman, not man and woman as mere symbols of sex.

<sup>27</sup> Ency. *Humanae Vitae*, N. 14, p. 13.

<sup>28</sup> Conf. St. Paul, Romans 8, 5-8, 12-13; Gal. 5, 16, fol.

## VII. The case against rhythm

### Unacceptance of Rhythm

In the wake of the publication of *Humanae Vitae* a group of Professors of Moral Theology was called upon to conduct a dialogue on it. Instead of carrying a dialogue, they simply expressed their disappointment of the Pope's endorsement of the Rhythm for the purpose of family planning. It was their view and consensus that of all the methods available, rhythm was the most ineffective and impractical, as if effectiveness and practicality were criteria for morality. Views of this nature voiced out by priests tend to persuade the faithful that the Pope has placed them in an impossible position, and to promote stubbornness and disobedience.

The Catholic physician who related to me the aforesaid incident, and who has been working along the lines of Rhythm for the past years, was rather surprised at the stance of the said Professors of Moral Theology who attributed all the knowledge and all the reasons to themselves, basically from hearsay since they did not have clinical experience, and did not even allow the benefit of the doubt to the Pope. It is a typical stance. All their evidence is hearsay from physicians who do not favor the rhythm method because it entails too much of the precious time and attention, and is not as simple as the prescription of the pill, or as carefree as the IUD.

### "It is Ineffective!"

We know that the Rhythm technique is not yet perfect. But how ineffective is it? I know of people who practice it and have found it effective, but these are professional people. The Institute for the Study of Human Reproduction of UST has found the following to be the chief factors of failures in the adoption of rhythm. A) Lack of the proper grasp of the operational background of Rhythm and hence, failure to carry out instructions to the letter. B) The woman's lack of exact information concerning the regularity or irregularity of her monthly cycles, which should provide adequate basis for determining her shortest and longest period. Women tend to think of their cycles as regular, even when there are always some variations. An exact tabulation for

the period of, at least, one year is necessary in order to have a sufficiently workable basis. C) Then, usually, the husband is left out of the scheme and his cooperation is not actively engaged, when he is naturally the principal protagonist in the project because it is the husband that usually determines the frequency and the timing of marital relations. So the rhythm method becomes ineffective not from the side of Rhythm itself, but from the part of the people who do not know how to make use of Rhythm properly. The proper course of action is not to brand Rhythm as ineffective and to do away with it; but to instruct the man and the wife better in the proper and effective use of the same.

### Misbranding

It is not Rhythm that should be branded ineffective; but the mis-carried action of those who claim and think that they are practising the rhythm. If Rhythm were of its nature ineffective, then there would be no sense in speaking of the monthly ovulatory cycle and periods of infertility of the woman, which are medically established facts. Again, granting that rhythm has a greater margin of failures and that this, which has not been established, is attendant to the nature of rhythm itself and not to the improper way of using it, is not sufficient reason to brand the use of rhythm as ineffective. Something may not be 100% foolproof or effective in all cases, but that does not make it ineffective. Which medicine, anyway, is 100% effective in all cases? A car may have a margin of failure, (which one does not have?), but it does not mean that it is not an effective means of transportation.

And so, even if the use of rhythm carrying instructions to the letter should have a 10% margin of possible failure, a thing that has not yet been established, it cannot be said to be an ineffective method for family planning or population control. But, when asked about the margin of possible failure in the use of Rhythm under the stated condition, the Institute for the Study of Human Reproduction of the College of Medicine, U.S.T. gave as reply: NIL. It is the finding of careful statistical investigations.<sup>29</sup>

<sup>29</sup> "It is less than 1% in the period of 30 years, practically all," says the Director of the Institute for the Study of Human Reproduction, Dr. V. Rosales, Cnf. Tietze, C., and Potter, Robert C.: Statistical. Evaluation of the

### "It is Impractical!"

Perhaps what is really meant by this allegation is that the practice of Rhythm entails some difficulty, considering the need to keep track of the calendar days and to supplement the latter with temperature reading.<sup>30</sup> The greater difficulty in the method is the need to observe abstinence at a time when the couple might wish to establish relations. Again, the computation of the abstinence period must be done from the uncertain date of the next menstruation, so that if the wife has a very irregular cycle or does not have a previous well charted tabulation, the period of abstinence can well cover twelve days. This can be some thing unbearable to one who takes the waiting stance.<sup>31</sup>

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Rhythm Method, *American Journal of Obstetrics and Gynecology*, Vol. 84, p. 692-698, Sept. 1, 1962.

<sup>30</sup> The rise of temperature takes place after ovulation has taken place. Its detection is useful to determine the end of the abstinence period, that is, three days after but not when it should start. For, considering that the sperm has a life-span of 48 hours, marital relations carried before the said rise of temperature can result in conception.

<sup>31</sup> The aforesaid applies to Calendar Rhythm as distinguished from Scientific Rhythm. In Calendar Rhythm the 14th day after the first day of the flow, is assigned as about the time of greatest fertility, but this is just an average. It has been found that even in normal cycles of 28 days, ovulation can occur as early as the 7th or 8th day, or as late as the 22nd or 23rd day. Between the 7th and the 22nd day the average is the 14th. In view of the aforesaid, it would be very unreliable to base one's calculations on the 14th day. Even the temperature method of checking has this disadvantage, that illness such as cold, flu, etc., alcohol consumption, emotional disturbances or other factors may affect the temperature and cause variations in the curve. When these irregularities occur, they make the curve difficult to interpret on a day-to-day basis.

Aside from this, it is rare for a cycle to occur with clock-like regularity. A cycle of 30 days may have a margin of variation of five days, the 30th day being the longest, so that it should be expressed as a 25-30 cycle. The great discovery of Ogino and Knaus is that in any cycle in normal women ovulation occurs 12 to 16 days before the next flow. Giving allowance to variations, that means that if marital congress be limited to the week preceding the expected menses there is a very little chance of pregnancy. (Conf. Sutherland: *Control of Life*, p. 245-247.) It is evident that the aforesaid limitation is too onerous for average couples living within the marital circle, and even then the calculation would still be based on probability.

Theoretically, the period of abstinence could be reduced to three days, if women had some signs signaling the approaching onset of ovulation and fertility. Fortunately, in the majority of instances, there are such signs. According to the Institute for the Study of Human Reproduction, women can institute self-examination to discover the following signs:<sup>32</sup> a) When the consistency of the cervix changes from that of the hardness of the tip of the nose to that of the softness of the lips; b) When there is a noticeable dilation of the cervix; c) When there is a relatively copious discharge that is watery in nature, similar to the nose flow that one has at the start of a cold, as different from the thick mucus of the third and subsequent days of the cold, d) When the discharge is threadable or elastic in nature so that it is readily stretchable. The onset of these changes indicates impending ovulation and period of fertility. Although these are not apparent yet they are there.<sup>33</sup>

### **"It is not Possible!"**

Finally, it is now impudently alleged that it is not possible to practice the Rhythm approved by the Pope, because it is not possible to control the sex appetite. This in women, it is said, tends to be more strong during the fertility period during which one is supposed to practice abstinence for legitimate birth control. If that allegation is true, then let us bid farewell to our vaunted rational superiority over the brutes: we are just on the same level with them. From this, the next step is sexual promiscuity and the pulling down of marriage. For, if one cannot control the sex appetite, then neither can one control adulterous sex appetite and the legal prohibitions defending monogamous marriage are a cruel imposition.

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<sup>32</sup> These were originally proposed by Dr. Edward Keefe of St. Vincent's Hospital, N.Y.

<sup>33</sup> These are the basis for Scientific Rhythm. As distinguished from Calendar Rhythm, previously mentioned, Scientific Rhythm is the practice of continence during the woman's fertile period, as scientifically ascertained.

The basis for the aforesaid theoretical 3-day abstinence period required for the practice of Rhythm is as follows: the maximum impregnating ability of the sperm is 48 hours; the maximum impregnating capacity of the ovum is 12 hours. The mentioned signs start to show approximately 48 hours before ovulation. Hence, 3 days, with some leeway.

The allegation concerning women is usually made by men, but it has not been established as a common occurrence. On the contrary, medical literature attests that the sex appetite in women is less vehement than in men. The allegation is *manifestly* false. If it were true, then there would be no need for women to go about with charts and temperature readings to determine when they are fertile. All they have to do is to watch for the time in the month when they are unusually "restive". But, the fact that they do not know the precise period when they are fertile, debunks the said allegation.

The error about the impossibility to control the sex instinct is demoralizing. The aforesaid error about the impossibility to control the sex instinct is demoralizing and must be vehemently denied. There are so many people who forego to entertain the sex instinct, in a matter of fact manner, going to office, attending to their business or just a concert, or delivering a lecture, etc. What is natural for man and raises him above the level of the brutes is his ability to control instinct. The more we develop that ability in man the more we make him true to his nature. And those who contribute to weaken that ability downgrade man.

### **Where there is a Will, There is a Way**

Let us not exaggerate difficulties. After all, it is not so hard to practice periodic abstinence for the purpose of legitimate birth control. As the late Mayor Lacson in his characteristic way, jokingly yet pithily said: "When you go to bed, why don't you just go to sleep?"<sup>34</sup> "There is no prohibition against taking sleeping pills," quipped a Catholic physician. "So why do husband and wife not take a sleeping pill or two? That will help." Or, they can spend their slumber separately. "In any case," added another, "a tranquilizer will help relieve tension even from sex."

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There is the question, whether under the circumstances of impending ovulation this might not be precipitated from the stress of intercourse. There is the possibility; but, so far, no medical evidence has been produced.

(For more information concerning the use of Rhythm, consult or write to the Institute for Study of Human Reproduction, U.S.T. Manila.)

<sup>34</sup> Conf. H. Q. Borromeo: Overpopulation must be Curbed, but not thru the Pill. The Philippines Herald, August 1, 1968, p. 17, col. 1.

## **Traditionalism, Guarantee of Perennial Doctrinal Value**

Let us face the matter squarely. The real reason behind the rejection of rhythm is that people nowadays have been accustomed to think that, in marriage they have an open sesame to sex, and hence, they frown on anything that should mean control or curtailment on the use of sex in marriage. The difficulty has been compounded by the irresponsible action of some false prophets, who have not cared so much to teach the law of God and of the Church as their own personal views which aim more at pleasing the intemperate than in giving out sound doctrine. Different were the ways St. Paul when he said: "If I yet pleased men, I should not be the servant of Christ. For I give you to understand, brethren, that the gospel which was preached by me is not according to man."<sup>35</sup> He has already forewarned against this denouement when he wrote: "There will come a time when man will not endure the sound doctrine, but following their own lusts will heap up to themselves teachers to tickle their ears, and while refusing to listen to the truth, they will turn aside unto fables."<sup>36</sup> To any serious thinker the branding of a doctrine as "Traditional" is not something derogatory, but a guarantee of perennial value and truth.<sup>36a</sup>

## **VIII. Temperance still a basic virtue and remedy**

### **Remedy for Overpopulation**

Once in a public discussion a man rose up and in angry tones said: "What has the Church done to solve the population problem? Why

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<sup>35</sup> Gal. 1, 10 fol. Conf. 1 Thes. 2, 4.

<sup>36</sup> Cont. 2 Tim. 4, 3 fol.

<sup>36a</sup> If the Pope should have approved the contraceptive use of the Pill, we would soon come to the sacking of the 6th and 9th Commandments. These Commandments stand to exclude disorder and illegitimacy in human procreation. But, since the contraceptive use of the Pill would preclude procreation, there would be no disorder and illegitimacy to avoid. In which case the 6th and 9th Commandments would no longer carry sense and may be claimed to be no longer applicable. This is the danger to the lowering of morals and to conjugal fidelity which the Pope indicates and people do not readily grasp.



does she not come up with an effective remedy?" The man voiced out a complaint that is lurking in the minds of many. I answered: "My friend, it is a mistake to think that the Church has not proposed the effective remedy. It has been practised in ages past, and is known even to savages: Temperance. There should be no problem at all, if men practised temperance. The problem is one created by the renunciation of the practise of temperance, like the problem that a man creates for himself, when he desires not to put on weight, but does not want to refrain from eating freely of all the delicatessen that he should come across. Who is to blame in this situation?"

### **Temperance, Still a Virtue**

It is hypocritical to accuse the Church of not providing an effective remedy because one does not like to accept the remedy of temperance that She counsels. Many wish that the Pope should have approved the use of the pill because it is the path of least resistance, or no resistance. But, as long as temperance is still a virtue, and a fundamental one at that, the Church cannot sanction the use of the pill for contraceptive purposes if only for the reason that would be tantamount to the glorification of intemperance.<sup>37</sup>

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<sup>37</sup> The virtue of Temperance is so forgotten nowadays that many do not quite grasp what we mean by it in the matter of sex relation. We may illustrate the point by comparing it to dieting in food-taking. This is accepted as a basic remedy against individual obesity and other ills attending to it. Dieting in food-taking is a version of temperance with regards to food. In analogous terms we may say, that conjugal temperance is "sexual dieting," or dieting in the use of sex. This is also the basic remedy against *familial obesity*.

Early missionaries relate that the early Filipino Christian couples, even without being told to do so, used to practice sexual temperance as a means of religious purification before and after receiving holy Communion even extending the practice to a week before and a week after. The reception of holy Communion was not then a daily affair and was considered an important event in their spiritual life. They also, on their own initiative, practised sexual temperance as part of the spiritual preparation for the celebration of important religious feasts just as they observed abstinence and fasting for the same purpose. It is the widespread breakdown of spiritual mettle that makes the practice of true responsible parenthood more difficult.

## **Integrants and Fruits of Temperance**

Says Paul VI: "The honest practice of regulation of birth demands first of all that husband and wife acquire and possess solid convictions concerning the true values of life and of the family, and that they tend towards securing perfect self-mastery. To dominate instinct by means of one's reason and free will undoubtedly requires ascetical practices, so that the affective manifestations of conjugal life may observe the correct order, in particular with regard to the observance of periodic continence.

"Yet this discipline which is proper to the purity of married couples, far from harming conjugal love, rather confers on it a higher human value. It demands continual effort yet, thanks to its beneficent influence, husband and wife fully develop their personalities, being enriched with spiritual values.

"By its means, parents acquire the capacity of having a deeper and more efficacious influence in the education of their offspring; little children and youths grow up with a just appraisal of human values; and in the serene and harmonious development of their spiritual and sensitive faculties."<sup>38</sup>

## **The Role of Conjugal Chastity**

Chastity is the virtue whereby a person brings and keeps the sex instinct, under the control of reason.<sup>39</sup> Continence is the factual abstention from sexual relations. Before marriage chastity and the right order of reason require the abstention from all sexual relations, that is, complete continence. But, it is a mistake to think that in marriage, chastity has no longer a role to perform aside from the avoidance of adulterous relations. It is true that, nowadays, many have come to think of it in that way. But, that is an undue restriction of the role of conjugal chastity and makes the concept of responsible parenthood all the more difficult to grasp and to implement.

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<sup>38</sup> Paul VI, *Op. cit.*, n. 21.

<sup>39</sup> Conf. *Summa Theol.* 2,2, q. 151, art. 1.

Within marriage the virtue of chastity has still ample room and the role to keep the sex instinct under the control of reason, so that spouses may not just give in to unbridled desire, but should exercise temperance and periodic abstinence when they can no longer afford to bring up more children in a becoming manner. The alternative to conjugal chastity under such condition is, in many instances, sinful birth control.<sup>40</sup> Without conjugal chastity marriage is no longer a way to holiness, as it is called to be among Christians, and is no better than debauchery that happens to be legal. This kind of marriage runs counter to the concept expressed by Pius XI who, when speaking on Christian Marriage says: "Matrimonial faith demands that husband and wife be joined in a specially holy and pure love, not as adulterers love each other, but as Christ loved the Church". We know too well that adulterous love knows no restraint, but only the satisfaction of the sex instinct.

### **Chastity: Safeguard of Family Happiness**

When I mentioned chastity, I know that I have struck a note that is harsh and dissonant to the ears of many. Chastity is not a popular virtue nowadays, particularly when the social environment is heavily spiced with elements that unduly arouse the sex instinct, and when fashions, movies, TV and entertainment show brazen social irresponsibility in this regard. But whether we like it or not, chastity is the fundamental safeguard of the happiness of the individual and his family.

"Tell me, young man, you who smile cynically when I mention chastity, don't you aspire to be happy when you get married to your ideal girl? What will happen to your happiness when the former girls you have taken advantage of, should someday come whispering to your wife that she is not your first love, that she is just one of the many and that last one at that? Suppose that you really loved your prospective wife, could you be happy with the cloud of suspense hovering in your mind lest someday she may come to know the truth? How sure are you that the former girls you have dishonored and jilted will not take the sweet revenge of revealing your past to your dear one? And, when in the moments of intimacy she asks you: Am I really your only love,

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<sup>40</sup> Conf Jacques Leclercq: *Marriage and Family Life*, Transl. N.Y. 1949, p. 104.

have you given yourself to someone else? Can you be happy when you try to stifle the pang in your heart with a quiver on your lips to hide the truth?

"And you unfaithful spouses, treading on forbidden grounds, what will happen to the happiness of your family, to your own happiness, when your gallivanting is discovered by your own? How can you mend the vase of happiness within your family, once it has been broken to pieces in this manner? If only for the sake of insuring their happiness, men should keep the sex instinct within bounds, and practice chastity."<sup>41</sup>

### **Conclusion: Misdirected Tirades**

#### **Despite the Pill**

A week after the issuance of *Humanae Vitae* voices of doom were again heard raising the alarm over the excessive growth of population that the country has experienced in the past two years. From 2.5% the birth rate has shot up to 3.5% which sociologically forebodes disaster. The timing of the serialized press articles was perfect to make the Papal renewed ban on artificial birth control, inclusive of the Pill to appear and strike as inopportune if not preposterous.<sup>42</sup> But, any serious thinker can readily see that if there has been lately an excessive growth of population as alleged, the Pope's ban on artificial birth control has had nothing to do with it. On the contrary, it shows that the efforts at population control through artificial birth control and the Pill have not been very effective, and perhaps the correct approach, after all, is to inculcate self-control as the Pope has done.

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<sup>41</sup> The main problem, nowadays, is that people aspire to maintain virtue on the basis of the intemperate. The conflict involved in the said endeavour can only result in emotional frustration and dissatisfaction. Instead of trying to reconcile sex with marriage, which is easier, they are trying to reconcile marriage with sex. In the classical view, marriage was not an outlet for intemperance, but temperance had a place in marriage. Gratification was viewed as the reward for the task of bringing up a family rather than a way of life; as the "dessert rather than the main course," or like taking wine at meals, not in a tavern.

<sup>42</sup> The Manila Times, Aug. 10, 1968, p. 1; Aug. 11, 1968 p. 1.

## **The Result of Intemperance**

The reason behind this is that it is easier to gather the fruit of temperance from temperance itself, rather than from intemperance. People nowadays wish to reap the fruit of temperance on the basis of intemperance. Once accustomed to the ways of intemperate sex-indulgence from the use of contraceptives and the pill, people will not think twice or stop from sexual indulgence when appetite is vehement just because they have not forearmed themselves with contraceptives. Instinct does not consider whether or not the woman has been forearmed with contraceptive. And when passion is ardent it is impatient of delay and is most demanding unless it has been trained to temperance and to yield to the dictate of right reason. This explains why despite the popularity and availability of contraceptives illegitimacy has not diminished, but rather has gone on the rise among teen-agers in Sweden and in the university campuses of the United States.<sup>43</sup>

## **Blame it on the Mini**

"If we have had an excessive number of babies in the past two years," remarked an attentive listener, "blame it on the miniskirts. That is the time when they became popular in the Philippines." My first reaction was to dismiss the comment as a shallow indictment. But, on second thought, perhaps the man had a point there. Our over-permissive mentality and society nowadays have dismissed the traditional standards of modesty as old-fashioned prejudices. In older times, baring the

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<sup>43</sup> "Today, man is not only living in the Space Age, but also in the Age of the Sex Revolution. The reason for this is that millions of people everywhere regard sex as the be-all and end-all of existence. For them, life that is devoid of sex is hollow and meaningless.

"Overpopulation is a feature of the Age of Sex Revolution. Because millions of people today are too much preoccupied with sex, they keep on producing hundreds of millions of unwanted babies and unloved children every hour of the day. That is why they continue to suffer from poverty, hunger, and disease." (J.A. Arreola: Sex is Sacred, in the Philippines Herald, Sept. 5, 1968, p. 16, col. 4.

As someone quipped, the Church has done more to curb unwanted population in past ages through the 6th and 9th Commandments than the Pill in our days.

thighs in the case of women was considered immodest, not because women have unsightly thighs, but because it unduly aroused the sex instinct of men, which on the other hand is easily excitable and needs no additional prodding. It is not a statement of prudishness but of fact to say that for the sex instinct of men the exposed thighs of women are beautiful signposts of sex.<sup>43a</sup>

### **Barking at the Wrong Tree**

The case of the Minis is just a typical one. There are other such well-known things as sexy movies, erotic TV shows, drapeless exposures in the name of Beauty Contests, cavalcades of legs in the name of entertainment, pornographic magazines, burlesque strip-teasings, figure revealing dresses, blown-up bras that unduly excite the sex instinct of men and build up sex pressure. It is surprising how so many "enlightened" men are so tolerant of these baby-producing incentives and, at the same time, raise their voices against population growth. It is surprising how they can be so vocal against the Encyclical of the Pope which has had nothing to do with the present population explosion, and are so silent against the present-day glorification of sex. An intensive action against sex infatuation and these sex stimulating elements would do more in favor of population control, than their tirades against the Papal teaching which aims to tone down sex.<sup>44</sup>

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<sup>43a</sup> Although miniskirts originated in Europe, yet there is a big difference as to its wear and possible influence between temperate countries and the Philippines. In temperate countries climatic conditions do not favor the wearing of miniskirts except during the summer months, whereas, in the Philippines climatic conditions favor its use the whole year through. In predominantly Buddhistic countries miniskirts do not enjoy social acceptance.

<sup>44</sup> "The question now is: Why has sex, a perfectly natural function, become a major social problem? The obvious answer is that many in our frustrated society have been using sex as a psychological release from their frustrations and boredom. And society, to aggravate matters, exploits sex to the hilt through advertising, the mass media, as well as entertainment." Catarroja, Sebastian: *The Pope, the Pill and Procreation*. Philippine Panorama, Sept. 15, 1968, p. 7.

## APPENDIX

### CONSCIENCE OR LACK OF CONSCIENCE

In defiance to the Papal pronouncement "one of the outspoken laymen at this year's congress (of German Catholics at Essen) Dr. Max Engelmeier, told the closing rally of the congress that "freedom of the living conscience' was the supreme value. Obedience was of no value if it came from an enslaved conscience." (The Daily Mirror, Sept. 9, 1968, p. 2, col. 7.)

The first of these statements is preposterous. Either conscience is above the laws of God or not. If above, then there is no conscience to talk about: a lawless conscience is not conscience, but a lack of conscience. If conscience is not above the laws of God, then it is not the supreme value. Genuine freedom of conscience can only be of the lawful kind, not unlawful.

The second statement is just a play of words to avoid the issue which is the following: Which has more value, the obedience of a well-educated conscience, or the disobedience of a badly-educated conscience? A lawful conscience is no more an enslaved conscience than a lawless conscience is a free conscience.

Cocksureness can be fatal, for as Scripture warns us: "There is a way which *seemeth just* to a man, but the ends thereof lead to death." (Prov. 14, 1.) It is precisely when there is lack of full evidence and certainty that we need the superior light of a divinely guaranteed guidance to show us the saving path and dispel all doubt. To call such guidance "imposition and enslavement" is an abuse of terms.

When we speak of conscience we mean no other than "moral" conscience. This is the awareness of the moral goodness or evilness of an action or line of conduct as measured by moral principles, not by economic, sociological, scientific or medical principles. For Catholics, by the will of Christ, among such moral principles are the moral directives issued by the Papal Authority.

To set up, therefore, the rights of conscience against the moral

directives of the Pope is to negate a moral conscience, and to claim rights for an a-moral conscience, to say the least. An erroneous conscience is not a correct guide for salvation, much less a vincibly erroneous and stubborn conscience. Such kind of conscience has no rights to speak about, but the obligation to correct its error.

To claim, as some Missouri Priests have done, (Conf. Manila Times, Sept. 7, 1968, p. 20, col. 6) that obedience to the Papal directive is a violation of their consciences, shows ignorance of what a moral conscience is and confusion of the latter with stubbornness. Correction of moral error is not violation, but rectification. It is helping to form a genuine and right conscience.

Finally, owing to the reason that the conscience under consideration cannot be other than a "moral" conscience, there can be no sensible talk of "enlightened" consciences among Catholics if the said consciences are not guided by the Laws of God and by the *authentic* interpretation of the same made by the Vicar of Christ (Conf. H.V. n. 4.) *Authentic* interpretation of the law means coincident with that of the Lawgiver himself. A conscience is not "morally enlightened" by mere academic or scientific education.

Common sense alone, however good that may be, is not moral conscience either. Much less sincerity of view of persuasion, however genuine that may be and if that could be validly claimed against an authoritative pronouncement. One *can* be sincerely wrong and think sincerely that he is right, but that does not make him or his conscience morally right.

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Those who maintain freedom from obligation to accept the Papal teaching and ruling in *Humanae Vitae* on the premise that it is not an infallible pronouncement, are logically committed to the following absurdities:

a) That either their conscience when dictating on matters of moral conduct is infallible, because they are bound to follow it; or, that they are never bound to follow their conscience, in any instance, because it is not infallible.

b) That either the State is infallible when issuing laws, because citizens are bound to obey the laws: or, that citizens are not bound to obey any law of the State, because it is not infallible.

If the latter reasonings do not hold water, then neither the first one. Conf. A. Piñon: How to Think on *Humanae Vitae* and Its Obligation on Catholics. *Philippiniana Sacra*, U.S.T., Sept. 1968, p. 517. Also *Bol. Ed.*, Vol. XLII, November, No. 476, pp. 859-60.



## COMMENTS ON THE NEW PHILIPPINE MARRIAGE RITUAL

● Godofredo A. Albano

In her all-embracing solicitude for the welfare of her children, our Holy Mother Church leaves nothing undone to make sure that every man and woman contemplating marriage is fully prepared — physically, emotionally, intellectually, but especially on the spiritual aspect of matrimony. The old Spanish Civil Code, used in the Philippines all the time that we were under Spanish rule, had much to say on “*desposorio*” or *espousals*. Our present Civil Code (Rep. Act 386), however, has no word on the matter. Yet, the *CODEX JURIS CANONICI* meant for the whole Catholic Church, still speaks about it (C. 1017). Priests and responsible Catholics take care to tell boys and girls coming to them for guidance about the responsibilities of married life, its joys and trials, the blessings of a happy choice of partner, and the chief means to merit such and other blessings. All this goes to show that, in the mind of a true Catholic, marriage is a sacrament and, therefore, something to be regarded as sacred, not an experiment or mere fun.

The *ROMAN RITUAL* lays down in detail (Tit. VIII) the rites and ceremonies in the administration of matrimony. But, during the entire period of Spanish domination in the Philippines, including that of the American regime—indeed, until the *INSTRUCTIO* (of the Holy See) of Sept. 26, 1964, we have been using a more elaborate ritual, i.e., that of Toledo. This was the rule even when, by virtue of subsequent rulings, marriage began to be solemnized after the gospel of the mass, and not before the mass proper. Then came an attempt to follow the American ritual. The Liturgical Commission of the Philippines came

in by preparing a ritual more appealing to Philippine social life. After slight modifications still, it was sent to Rome for approval. Confirmation thereof came on July 29, 1967 (Prot. 214/67), with the proviso that it be used *ad interim*. See BOLETIN ECLESIASTICO DE FILIPINAS of May-June, 1968, pages 359-371.

By virtue of the "ad interim" provision, a member of the Liturgical Commission of the Diocese of Laoag begs to submit the following remarks:

1. In our desire to have our communities participate actively and conveniently in the divine service, many priests provide their flocks with the necessary pamphlet or cards from which one can learn what to answer to our greetings or invitations, what to pray or sing, and when to kneel, seat, or stand. But many seem to forget that, even in big cities, there are a few who go to church only thrice in their whole life; to say this in a lighter vein, they go to church "when they are hatched" (baptized), "when they are matched" (married), and "when they are dispatched" (buried). A bridegroom of this calibre, if required to remain kneeling from the beginning of the mass until the end, even during a long sermon—will not go to church anymore! He was scared with that position, to him both meaningless and unpleasant, since he has never knelt before. Let us, then, provide seats for all couples during the service.

In this connection, attention is invited to the fact that, as far as possible, the couple or couples should kneel *inside* the sanctuary, i.e., between the altar and the communion rail. But it is less in conformity with the spirit of Liturgy and Canon Law to let sponsors or other members of the bridal party to stay also in the sanctuary during the Nuptial Mass.

2. On page 367 of the BOLETIN referred to above, three lines at the bottom, left column, are at variance with the Manual of Toledo, at a point Bishop Morrow took care to retain in his MY WEDDING DAY, basically a translation of the Spanish ritual. We refer to the *time* when the veil or its substitute is to be placed on the shoulders of the bridegroom and on the head of the bride. Our Manual is clear on the matter: that it be placed *after* the "Pater noster". With the

lines referred to in the BOLETIN, how can the couple conveniently stand for the Lord's Prayer — as everybody in church should — if they have already the veil on their shoulder or head? If this rubric was ignored in places where the priest said nothing to nobody about it, this is no reason for the innovation in the lines we are referring to in the new MARRIAGE RITUAL.

3. Marriage is one of the rare occasions when lay people may receive Holy Communion under both species. The new Ritual does not explain clearly how this is to be done. Without any desire to outshine or inconvenience others, not a few couples can—and will gladly—buy a little chalice for this purpose and keep it thereafter as a remembrance of their wedding. We humbly submit this idea to their Excellencies so that, if there is no inconvenience, they may ask Rome—either collectively or individually—permission for this desire of contracting parties who can afford to do so. In the meantime, no priest in the Philippines is allowed to follow this suggestion until he gets permission from his Ordinary.

• H. J. GRAEF, S.V.D.

### **1. The Espousals**

After the publication of the Code of Canon Law in 1917 attempts were made in several countries to re-vitalize and re-introduce the celebration of the espousals. Despite the elan of the liturgical movement of the twenties and thirties these attempts were not successful. The main reasons for this failure were the fact that the present-day meaning of the espousals were not understood and the observation of both canonists and liturgists that the rite was not obligatory.

### **2. The Marriage Rite of the Roman Ritual and Particular Marriage Rites**

Even in times of strict Roman centralism in liturgical matters, the marriage rite was always exempted from ecclesiastical uniformity. The

particular wedding rituals had even the protection and sanction of the Council of Trent which stated that "if certain locales traditionally use other praiseworthy customs and ceremonies when celebrating the sacrament of matrimony, this sacred synod earnestly desires that these by all means be retained." This text has been inserted into the Constitution on the Liturgy of Vatican II; it was even extended: new marriage rites may be drawn up by the episcopal conferences (art. 77). Usually the particular rites for the celebration of the sacrament of matrimony are much richer in their symbolism and more meaningful in their prayers. The rite found in the Roman ritual needs a thorough reform which is already underway.

### **3. The "ad interim" approval of the new Philippine Marriage Rite**

The liturgical reform is still in progress; far from being complete, Rome proceeds step by step, but on the whole line at once. The first step is that rites are approved "ad experimentum". Some examples may follow: There is the booklet with chants wanting in the Roman Missal, which became mandatory after the publication of the first instruction on the post-conciliar liturgy (Dec. 14, 1964). It contained new melodies for the Pater noster, the subsequent Libera and parts of the Canon. A second example is the Weekday Lectionary granted by the Apostolic See to the Philippines on Sept. 19, 1966 (cf. Lit. Inform. Bulletin of the Philippines, Dec. 1966, p. 102 f). Also the approval of the "Blessing of a Home" by the postconciliar Council for the reform of the Liturgy is "ad experimentum" as the decree of Oct. 20, 1967 says (Lit. Inform. Bulletin of the Phil., May 1968, p. 2). The reason for this kind of approval is that the rites should be first extensively practiced. Then observations and suggestions should be brought to the attention of the pertinent authorities. At a later date they may be incorporated into the rites.

Other liturgical documents got the approval "ad interim". Such an approval was given to the English translation of the Roman Canon on Aug. 10, 1967. The new marriage rite for the Philippines got the same qualified approbation. Why was this done? Here we must not forget that the wedding rite is part of a whole liturgical book, the

Ritual. The Constitution on the Liturgy opened the way to have finally a "Philippine Ritual", because "following the pattern of the new edition of the Roman Ritual, particular rituals are to be prepared as soon as possible by the competent territorial ecclesiastical authority... These rituals, adapted to the linguistic and other needs of the different region, are to be... introduced into the regions for which they have been prepared "(Const. on the Liturgy, art. 63, b). Our new wedding rite will be a part of this future ritual. As long as such a definitive edition cannot be published, Rome gives only the approval "ad interim". This mode of approbation has also the advantage that before the definitive approval eventual changes and improvements can be inserted. We should use this time of transition to make suggestions in this line.

#### 4. Practical Proposals

It is a praiseworthy custom of many parishes to offer their faithful practical means for active participation in the liturgical celebrations. For the wedding celebration parishes may order a booklet from Catholic Trade School, Manila, which contains the whole new wedding rite. It is to be hoped that we will have soon approved translation of the same rite in the various dialects, and especially in the national language, so that everywhere an intelligent participation is guaranteed.

The rules for kneeling, standing and sitting in the liturgical celebrations are to be found in the "Pastoral Directory of the Philippine Hierarchy" published in 1966 by the National Liturgical Commission. It would be an abuse to let the couple kneel throughout the wedding rite and the Mass. Pastors should take personal care that there are not only kneelers with cushions available, but also seats for the couple, not only for the rich, but equally for the poor.

According to the new rite the couple's place is in the sanctuary. No ceremonies are to be performed at the Communion rails. Since the sponsors are in many cases also the official witnesses who have to sign the documents together with the officiating priest, there seems to be a good reason to admit them also to the sanctuary. They must be able to witness the asking and giving of the marriage consent.

## 5. The Veil and Yugal

The old text of the "Marriage Ritual for the Philippines" (ed. of Catholic Trade School, Manila) is not very clear concerning the exact time when the veil is to be placed on the shoulders of the groom and the head of the bride: "After the Pater noster, the priest genuflects and goes to the epistle side... and pronounces the following blessing... (*In the meantime, a server, or friends of the couple place a white silk veil...*)". At that time the blessing was to be given immediately after the Pater noster and before the Libera. Therefore the new rite says, that the veil be placed on the couple *before* the Our Father, even at a time as early as the Sanctus, in order to avoid disturbance during the Canon after the Consecration.

Ours is a fast-changing time. The old rule, to give the blessing immediately after the Pater noster still stood, when the new wedding rite was sent to Rome for approval. Then there appeared the second post-conciliar Instruction on the Liturgy on May 4, 1967 which made the following prescription: "In nuptial Masses, the celebrant says (the nuptial blessing) not between the Our Father and its embolism (Libera), but after breaking the host and dropping the particle into the chalice, immediately before the Agnus Dei (art. 17)". In view of this instruction it seems to be more reasonable to follow the suggestion of Fr. Albano and place the veil on the couple only *after* the Pater noster and during the recitation of the Libera. But the new rite was flexible from the beginning. It never forbade the praxis of placing the veil after the Pater noster. It says only that "it is less advisable to place the veil and the yugal after the Consecration." Bol. Ecl. (1968) (368).

## 6. The Chalice

The new wedding rite is only concerned with the celebration of this particular sacrament. For the administration of the chalice to the couple the "Rite to be observed in the Distribution of Communion under both kinds" of March 4, 1965 must be consulted. It provides four different modes on how to receive the precious Blood: a. The communicants can drink directly from the chalice. b. They can receive the precious Blood by intinction. In this case provision must be made that the hosts will not be too thin nor too small, but thicker as usual,

so that when they are partially dipped in the precious Blood, they can be conveniently distributed. c. The Communion with the chalice can also be given with a silver tube. d. The precious Blood can also be administered with a spoon.

To use, in addition to the chalice of the celebrating priest a second chalice seems to be less appropriate for the occasion, particularly in view of the sacramental symbolism which is to be expressed. St. Paul speaks of the *one* Bread and the *one* Cup (cf. 1 Cor 10, 15-17). More than *one* chalice should only be used if, because of the great number of communicants it should be really necessary. The sacramental symbolism as well as that of an ancient Philippine tradition is best represented if the couple, after the priest, drink from the same chalice used by the priest at Mass.

## **HOMILETICS**

● **D. Tither, C.S.S.R.**

NEW YEAR'S DAY (JAN. 1)

**"Sing to the Lord a new canticle, for he has done wonderful things." (Introit)**

This year, 1969, will surely be remembered in history as one of the most eventful since the Redemption. Why? Because during 1969, we will see the liturgy of the Mass take its final form, its last adaptation. There will be no more changes — in our life-time at least.

Now you might well ask: "Why have all these changes taken place? What was wrong with the Mass as it was before?" The changes have taken place in order to make the Mass more meaningful in our lives, and to give our own lives more meaning. There was nothing "wrong" with the Mass; but over the centuries, the changes that came into the Mass caused it to have less impact on our everyday lives. We attended the Mass as mere spectators; we regarded the Mass as a burdensome obligation; our daily lives remained divorced from the Mass. But this is not as it should be. The Mass is an action in which we take a real part; it culminates in a banquet in which we all share. Moreover, the Mass overflows into every aspect of our daily lives. In fact, as St. Pius X expressed it: "The Mass is the primary and essential source of the true Christian spirit." In other words, there can be no true and authentic Christianity without an authentic Mass. No wonder all the Bishops of the world spent two whole months at the recent Vatican Council discussing the Mass. They were certainly aware of all the other world problems — peace, disarmament, the reunion of Christians, aid to poor countries. They knew that the world was in danger of destroying itself; but they also knew that the best way to prevent this disaster was to bring the Mass into the lives of all Christians.

Now you might say after attending the "new Mass" for some Sundays: "I don't feel any different. I don't think my life has any more meaning!" This may well be! The changes in the Mass will not affect us at all if we



just stay passive and unconcerned. We must be active—we must look for Christ in the Mass, we must seek Him. You remember how Our Lord was standing at the shore of the lake after His Resurrection. The Apostles who were out on the lake did not recognize Him—they did not realize it was the Risen Saviour. Then John suddenly recognized Him. "It is the Lord!" he excitedly said. And immediately they started towards Him. And it was then at the feet of Jesus that Peter was made the shepherd of Christ's flock—his life was given meaning. Like John and Peter, we must recognize Christ's presence in the Mass, we must seek Him out and we must listen to Him.

But how are we to do this? We must deepen our awareness that Christ is speaking to us in every word of the Mass, telling us His plans, and asking for our cooperation in carrying them out. Thus you will understand why one of the changes in the Mass is that the whole of the Bible will be read over a period of 3 years, and not just selected passages which were repeated every year. Naturally, hearing the whole of God's message, we will become more intimate with Christ, we will learn that He invites us to work with Himself, that we share in His own work for the betterment of mankind.

But even more so, we must deepen our awareness of the fact that Christ is present, not only on the altar and in the spoken word, but in the people around us. So we will begin to see one another through the eyes of Christ with a new meaning. That woman wearing the odd clothes, that tired-looking man there, those restless, lively children—they are not just people who happen to be at the same Mass as myself. They are my brothers and sisters in Christ, members of Christ as I am. They are my fellow-participants in a common action, and we all participate with Christ. Once this awareness of Christ's presence in others deepens, it must affect our lives, it must give more meaning and purpose to our daily lives. We will go from Mass more concerned about those that we meet around our homes and our places of work and recreation. We will see them as members of one family in which we have a task to fulfill in order to increase the growth of unity and love.

Remember that we are being called by Christ to a greater share in His life. And He is calling us as friends. "I will no longer call you servants, I will call you friends." He explained that a friend is introduced to the plans of his friend and that the real sign of friendship is being told what our friend has in mind, and being asked to cooperate in carrying it out. Taking a full part in Mass will let us in on God's designs for us and for everyone.

Thus we will begin to have a new view of life itself. The Mass will teach us that our Father has loved us so much that He sent His Son to make us sons in the Son, filled with His Holy Spirit, able to love Him

with Christ's own love; and called to work with Him and with one another to bring all men to share that love and that sonship.

I could not wish you a better New Year Greeting than this—that 1969 will see us growing closer to God and closer together as a family, through a more heartfelt awareness of the Mass in our daily lives.

### HOLY NAME SUNDAY (JAN. 5)

**"There is no other name under heaven given to men,  
whereby we must be saved." (Ep.)**

Whenever we gather in Christ's Name to hear His Word and offer His Sacrifice, it's no longer 1969—the centuries have rolled back, and He is with us as truly as He was with His contemporaries. He is Jesus Christ yesterday, today and forever. He is gone from our sight, yes, but He is as truly with us now as then, as truly able to cure us and make us what we ought to be as in the early days of the Church.

St. Peter, asked by a cripple for an alms, said: "I have no silver or gold but what I have I will give you. In the name of Jesus Christ, arise and walk." And the cripple leaped up and ran about, giving glory to God. We have just heard Peter's explanation of the cure: "by the name of Our Lord Jesus Christ of Nazareth... this man stands before you cured." Acts 8:10.

The same Jesus Christ can cure our miseries, and He is with us now. Tell Him we are ready to be cured, and to adjust our lives in any way He commands. Ask Him to tell us what is His first demand of us, if our offering of Mass is to be connected with our lives. His answer will be the same as He gave to those among whom He lived: "Learn of Me that I am meek and humble of heart."

He will tell us to imitate His attitude to His Father and ours—His attitude of humble, submissive patience. He will tell us that we must make God the center of our thoughts as is a father to his child. No one says that this patience is the most important thing in christian living—charity is; but, loving God and our neighbor is impossible without this humble patient attitude of Christ. As St. Augustine says: "there is only one royal road—the road of Charity, but only the patiently humble walk on it."

Our joining Christ in offering Mass says, in action, that we belong to God, that all we have comes from God, that we are ready to do His Will. Now, a very practical test of the sincerity of our part in the offering, is our readiness to try and share Christ's attitude in all the trials and reverses of life.

Our Lord, if the expression is not irreverent, telescoped His life-long attitude of patience into His actual Sacrifice. With us, it is the reverse. We offer ourselves, all we do, and all we suffer, by God's direct will or indirect will or indirect permission, along with Christ, our Brother, at Mass. And then, we live that out during the rest of the week, till the next time we gather at Mass to join Christ once more in professing that we want to share His attitude.

At what part of Mass should we make this offering? Maybe some of you would say: at the offertory, along with the bread and wine. Many used to offer their trials as the little host beside the large one on the paten, as the drop of water mingled with the wine at the offertory. But, the ideal time to do this is at the consecration. In fact, very shortly, the offertory will be very much shortened. There will be a simple placing of the bread and wine on the altar, a ceremony lasting barely one minute. The time to join ourselves with Christ, offering our trials along with His sacrifice, and begging our mutual Father in His Name and for the love of Him, to give us His humble patient attitude, the time for this is at the climax of the Mass, the heart of the Mass, the Consecration.

Says St. Paul: "In your minds you must be the same as Christ Jesus: His state was divine, yet He did not cling to his equality with God but emptied himself to assume the condition of a slave, and became as men are; and being as all men are, He was humbler yet, even to accepting death, death on a cross." (Phil. 2:5-8) This was how Christ's attitude to His Father worked out in practice—in accepting patiently, not just all that His Father directly willed but everything that His Father permitted to happen to Him.

This was the way Christ lived, this must be our way of life also. Be ready to accept all the trials of life, even those that God permits through the sinfulness of others—their trickery, their deceits, their cruelty; as well as those that God directly wills, like sickness, bereavement, misfortune. This is living out our Mass; in fact, our offering of Mass is more or less a deliberate lie, more or less a mockery unless we are striving to have this patient attitude of Christ.

It will never be as hard for us as it was for Our Lord—He has gone ahead, carrying His cross, showing us the way. And what is the way? Joining in His sufferings, filling up what is wanting in His sufferings in His new Body, the Church, realizing that He suffers in us. "If any man will come after Me, let him deny himself, take up his cross and follow Me." Look to His example, and pray for His attitude. "Think diligently on what opposition Christ endured from sinners, that you be not weary, fainting in your mind." Heb. 12:2.

May Our Lady, Queen of Martyrs, and the best reflection of the patience of her Son, help us to live out our Mass in our daily lives.

## HOLY FAMILY (Jan. 12)

**“He went down to Nazareth and was subject to them.”**

Today the Church proposes to us the Nazareth as a Model for our homes. A nation, we all know, is as strong as its family life. Now, the proposal of the Church for renewing family life deserves serious thought. In fact, here and here alone, is the complete answer. It is nothing other than a deeper awareness, on the part of each member of a Christian family, of our share in Christ's Sacrifice.

You remember Fr. Peyton's Rosary Crusade some years ago. You remember the enormous crowd who gathered on the Luneta to hear his message: 'The family that prays together stays together.' This saying is truest and best realised in the highest form of worship, the noblest of prayers, our joining Christ our Brother in offering the Mass. The family whose members share in the Mass as they ought will have unity, harmony and peace. The family, where every member-father, mother and each child, knows how to participate in the offering of Mass and what that participation involves, will stay united on earth and be united forever in God's eternal Home.

We do not worship God in isolation. Consider Our Lord's most perfect act—His offering the sacrifice of His life. He hung upright on the Cross, the trunk of his Body pointing from earth to heaven. But His arms were outstretched, pointing from Himself to his fellow men. His cross was vertical and horizontal. He joined His love for His Father with love for us. He showed his obedience to His Father's Will, His love for His Father, by dying for us. He offered Himself to God by giving Himself to us.

What was true of Christ should be true of us. Like Him we should see no division between our offering of His Sacrifice and our concern for others, especially our own family. This is religion: "If any man has not care for his own, especially those of his own household, he has denied the faith and is worse than an infidel."

Our Lord told us so clearly that we cannot do a favour for God unless we include our fellow-men and particularly our family. He protested vehemently against the so-called religious practices of those who left their parents in need for seemingly religious reasons. Mk. 7:II He assured us that such outward offering was hypocrisy and hateful to God.

Any offering of sacrifice to God must be accompanied by concern about others: If therefore you are offering your gift at the altar, and there remember that your brother has something against you, leave your gift there

before the altar and go, first be reconciled to your brother." Mt. 5:23. Any sacrifice that has no concern for others is rejected outright by God. We must have charity and charity begins at home.

It is God's plan and desire that men should be happy. We cannot serve Him better than by making His plan a reality, making His desire come true. When we learn from Christ's Sacrifice what religion really means, when we make our sharing in Mass the highlight of our family life, then we follow God's design and fulfil His command. "By this shall all men know that you are My disciples if you have love one for another."

Where selfishness reigns, there can be no happiness in marriage, no peace in the family, no willingness to help, no joy. We will learn unselfishness from Christ and His Sacrifice. We must not deceive ourselves that we can properly offer Mass unless we are striving for Christ's unselfishness towards all, especially those with whom we live, the members of our own family.

Our Mass cannot be divorced from our daily lives. We do not withdraw from life for a while to worship God in a Church. Our Mass cannot be something apart from our family life. Thinking to fulfill one's Sunday obligation without doing our utmost to have peace and harmony in our homes is sheer fancy and nonsense.

I am not exaggerating. True participation does not just consist in singing along, in standing or sitting or kneeling, but in expending all one's efforts to have peace in one's surroundings, especially one's home. For parents, this means firmness with understanding; for children, it means loving, honoring and respecting their parents because they take the place of God. It means being like Jesus at Nazareth. He spent three years teaching us the way to Heaven, He allotted 3 hours to His Passion, He spent 30 years teaching us by example the importance of obedience.

Learn this from participation in the Mass. No one may shirk this one source of Christian unselfishness, this sole fount of true Christian family life. Show me any happy Christian family, where husband and wife love each other as they did on their wedding day, where the children honour their parents and are united in genuine Christian love, and there you will have a family where each and every member knows how to connect the Mass with daily living.

May Jesus, Mary and Joseph be a source of inspiration for us, may our homes become homes of prayer like theirs; above all, may our gathering here each Sunday, listening to God's Word, offering ourselves to Him along with Christ, and joining in the Eucharistic banquet, be the well-spring of happy Christian family life.

## SECOND SUNDAY AFTER EPIPHANY (Jan. 19)

**"Whatever He shall say to you, do it." (Gospel)**

The word of God has a power beyond all our imaginings. Everything created was made by the word of God. God spoke, and the sea was filled with fish, the land with plants and animals. Man himself was created by the word of God. Jesus Christ demonstrated the power of the Word of God. With a single word, He cured the centurion's servant: "Say but the word and my servant shall be cured." Mt. 8:8. With a single word, He called the Apostles, converted the adulterous woman, changed sinners into saints. One single sentence from the Gospel converted St. Augustine, St. Anthony, and St. Francis, and their lives changed the course of history.

The power of the word of God has not been lost—it is still with us today, and especially in the Mass where we listen to God's word from the Bible. The Church appreciates fully this power of the word of God to enrich our lives, and that is why it has introduced new changes into the Mass. Up to the present we have had only selected passages from the Bible, and these were repeated year after year. But very shortly over a period of three years, we will be able to hear the whole of the Bible. Thus we will be given a greater appreciation of the mystery of God's salvation for us.

This is how the first part of the Mass will go. At the entrance of the priest we will sing a hymn to create an atmosphere of family unity. The priest will then greet us, and after mutual admission of sinfulness, the Kyrie or Gloria will be said (never both). After an invitation to pray and a pause for reflection, the Community Prayer is said. Immediately afterwards, the readings from the Bible will begin.

The first reading will be from the Old Testament to show us how careful and thorough was God's preparation for the coming of Christ. Then we will sing a psalm, reflecting on what God has said to us. The second reading will be from the New Testament and is intended to fill us with gratitude for all that God did and is doing for us in and through Christ. While we sing Alleluia after this second reading, a Gospel procession will form: candles will accompany the Book of the Gospels, and be held on either side while it is being proclaimed. We will rise to listen to Jesus Christ, the very Word of God. To remind us that it is Jesus Christ who is in the midst during this reading, the opening greeting will not be "The Lord be with you", but "The Lord *is* with you."

But as we have said so often before, the words of Christ will not affect our lives unless we listen with deep faith and attention. There are many things that Christ wants to tell us personally, but if we do not listen, if we

keep coming late or stand outside and talk during the sermon—then our lives will remain barren and fruitless. We will fail to understand our purpose in life. You are shocked if a priest drops a host during communion—you even gasp. Would to God we had the same reaction when we see people coming late for Mass or talking during the readings and sermon. We could all certainly take a lesson from Our Lady in the Gospel today. She had a great faith in the words of her son. That is why she told the servants: "Whatever he shall say to you, do it." May she teach us to listen with undivided attention and a really open heart. Once we do this, our faith will increase, and whatever Christ wants us to do, we will do it.

### THIRD SUNDAY AFTER EPIPHANY (JAN. 26)

**"Only say the word and my servant shall be healed." (Gospel)**

These two miracles; the healing of the leper and the centurion's servant, were both worked immediately after the sermon on the Mount. Miracles were worked as proofs of Our Lord's Divinity, and as a sign of the work that He came to do — the curing of our defects. This He does through His words, confirmed by His miracles. "Believe," He said, "for the sake of the works."

The faith that this pagan centurion had in the power of Our Lord's should make us Christians examine our attitude towards God's words. Do we realize it's the living effective word of God that we hear in the first half of Mass? We can not indeed see Him, no more than we see Him in the Host, but He is just as truly there. His word will change us, our minds will be convinced, our hearts touched, the whole course of our life will be altered and we will be new men. Provided, of course, that we have faith.

If God's word does in fact have little influence in our lives, the reason for this is not in the word surely, but in our failure to respond to it in trusting faith. God addresses us, speaks to us heart to heart; our answer must be a living acceptance. "Faith comes by hearing," listening with a readiness to obey, to the very words of God.

In the Bible God's word is regarded as something living, as a person almost, a messenger. You remember how Esau sold his birthright to his brother, Jacob, for a bowl of food. Then, when the time came for Isaac to hand on his blessing, Jacob deceived the blind old man into thinking he was Esau, and got his elder brother's blessing. When Esau arrived, the blessing could not be recalled. It could not be undone. Nothing whatever could be done about it. Isaac was the "other self" of God. The word of God is Himself acting effectively on us, if we place no obstacle. "Is not my word like

fire, says the Lord, like a hammer that breaks the rock in pieces?" Jer. 23:29. We admit this power each time we come to join Christ in offering the Mass. We repeat the words of the centurion: "Only say the word and my soul shall be healed." "By the word of the Lord the heavens were established." Ps 2.6. It is the very same word we hear at Mass.

The word of God is light: "Your word is a lamp to my feet and a light to my path." Ps. 118.1:5. It is nourishment. As our Lord told the devil, we live on every word that proceeds from the mouth of God. Mt 4.4.

This word, so living and effectual, more penetrating than the two-edged sword, Heb. 4.12. will never pass. "Heaven and earth will pass away, but My words will not pass away." Lk 21.33. We must be attentive, we must sit up and take notice.

It is God Who speaks, and it is today that He speaks to us, His people gathered at His call. "Behold now is the acceptable time, now is the day of salvation." The readings at Mass, shortly to be even closer to our lives, are for now—they do not transport us back 2000 years—they are not a record of past events, they are of today and about God's plan for us today. "Jesus Christ yesterday, today, the same forever."

We are introduced to this "today" by opening ourselves to the Word we hear, but planting It in our hearts as the solution to our problems and needs. For some time now we have been hearing this Word in our language, shortly we will have It in the best form, God speaking through His Law and His Prophets, then through the Apostles who first presided at Mass, and whom the church makes present when she repeats the good news, the all-encouraging news they proclaimed. And the climax will be the living presence of Christ Who sent the Apostles, Who comes right into our midst in the Gospel.

Catholic Faith has always treated the Book of the Gospels as the living presence of Our Lord. In every General Council of the Church, the Book of the Gospels has always presided over the Council meetings. St. Cyrill says of the Council of Ephesus: "The Council gave Christ membership in and presidency over the Council. For the venerable Gospel was placed on a holy throne."

The day is not far distant when the Gospel Book will be enthroned permanently in every church and honored like the Blessed Sacrament. For the Lord is as truly there, although in a different way. We are horrified at a sacrilege against the Blessed Sacrament. We should be equally horrified by those who refused to honor God's Word by not listening to it, or by listening but closing their hearts. "He that is of God," said Jesus, "listens to God's words." He then said to those without reverence for Scripture: "You hear them not, because you are not of God."

May we, like Mary, keep all these words in our hearts. May we, like her, be blessed in hearing the word of God and keeping it.



# CASES AND QUERIES

## WHEN THE PILL IS A MEDICINE

If a woman has heavy or irregular periods or painful periods or sometimes has none, or if she has premenstrual tension or endometriosis, bleeding between periods, excessive hairiness or pimples (caused by an excess of androgenic hormones), or is excessively fat or is approaching the change of life, is she justified to take "pills" as therapeutic means though it will render conception impossible?

Some doctors say that not all abnormal occurrences in women are pathological cases. Now, is a doctor morally justified in prescribing any treatment he likes, and that includes the pill, as therapeutic means to correct these abnormalities?

### 1. *Actually only one problem*

Although two in formulation, only one problem is involved here. That of using the progestines when these drugs are the indicated medical remedy for sickness in women.

Many more instances of organic defects or malfunctioning, with various degrees of seriousness and miscomfort, could have been easily added to the list above. The expression "abnormal occurrences in women" in the second paragraph is wide enough to include all modes of disturbances, whether they are called pathological or abnormal. As all doctors know, the great variety in these disturbances of somatic or psychological bearing will call for medical intervention.

### 2. *Nature of the progestine drugs*

This consideration is of utmost importance here. The pill, as the different pharmaceutical products of this kind is usually called, possesses

by nature a rather ingent power towards influencing the female organism and its functionality due to the potent elements in its composition. We may point to a threefold virtuality:

a. As an *anovulant*, the pill is a *contraceptive*. It shall cause sterility for as long as it is used. Herein lays the serious objection against the pill from the moral viewpoint.

b. On account of what they call *rebound effect*, this pharmaceutical product may be used as a *fertility pill*. Thus considered, the pill, far from being objectionable, may bring happiness to couples who long for children.

c. In view of the above mentioned potent effectivity of its elements, the pill may be used for curative purposes as a true medicine.

From the stand of a christian conscience, the morality of either prescribing the pill by doctors or of its use by the patient is conditioned by the nature of this drug and its *healing* power as well as by the intention of both doctor and patient. Just as a gun may be rightly used in self defense or wrongly in unjust killing, the pill may be a *licit* medical remedy or, conversely, a seriously *immoral* contraceptive practice.

### 3. "*Da locum medico*"

From the foregoing it becomes self evident that this whole business of discerning when the pill is a true medicine and when it is a mere contraceptive falls squarely on the competence of the medical profession. As the Scripture has prescribed long ago, "*Then let the doctor take over—the Lord created him too—and do not let him leave you, for you need him*" Eccli. 38:13. This is the attitude the priest should adopt.

Two pre-requisites, however, should, of necessity, qualify the doctor here, scientific competence and a *right* moral conscience. Thus the doctor will see to it that he prescribes a true medicine in that instance, and likewise that untoward effects from to prolonged use of the drug are eliminated.

#### 4. *Doctor's and patient's intention*

This is an all important element in the moral aspect of this problem. All *contraceptive intention* must be excluded by both the doctor and by the patient and both should aim at remedying the ailment. The temporal sterilizing effect that will ensue should only be permitted in virtue of the serious necessity of curing the sickness. As Paul VI has stated in *Humanae vitae*:

"The Church does not at all consider illicit the use of therapeutic means truly necessary to cure diseases of the organism, even if an impediment to procreation, which may be foreseen, should result therefrom, provided such impediment is not, for whatever motive, directly willed." N. 15.

● Quintin Ma. Garcia, O.P.

## ON THE ANTICIPATED MASS

**The Mass attendance on Saturday evening in parishes or on a vigil of a day of obligation is a privilege for those who cannot attend the Sunday Masses. Is it valid for those who can attend Sunday Masses but because this person or persons prefer to have free time; either to go outing, or to the movies, or to sleep most of the day? Can a person say without sinning: "I am free to select which is more convenient for me?"**

First let us see what is the *purpose* of this concession.

(1) The Sacred Congregation of Rites in its *Instruction on the Worship of the Eucharistic Mystery*, n. 28 says: "Where permission has been granted by the Apostolic See to fulfill the Sunday obligation on the preceding Saturday evening, pastors should explain the meaning of this permission carefully to the faithful and should ensure that the significance of Sunday is not thereby dimmed. The purpose of this concession is, in fact to enable Christians today to celebrate more easily the day of the Resurrection of the Lord." (*Bol. Ecl.*, Aug. 1967, p. 573, n. 28)

(2) In the petition by the Philippine Hierarchy of March 1, 1967; we read: "It was almost the unanimous opinion of the Ordinaries that owing to the lack of priests, who could celebrate Mass according to the convenience of the faithful, one of the remedies found for the said difficulties, was in the possibility of satisfying this grave precept of hearing Mass on the afternoon or evening of Saturday and Vigils preceding these Days of Precept."

Accordingly, the main purpose is "to enable Christians today to celebrate MORE EASILY the day of the Resurrection," (n. 28 of the Instruction), which is more explicitly expressed by the petition of the Philippine Hierarchy: ...for the *convenience* of the faithful.

The limiting clause "for those who cannot attend Sunday Masses", is not expressed in either documents. The Instruction enjoins the *pastors* to make the faithful understand that, as much as possible, the Mass be heard on Sundays and Holy Days. But it is not a condition imposed on the faithful in order to validly comply with the precept of hearing Mass.

Consequently, no special reason is asked of the faithful in order to be able to take advantage or make use of this privilege, where such privilege is enjoyed. Whoever hears Mass on Saturday afternoon or in the vigil of a Holy Day of obligation with the intention of complying with the precept of hearing Mass on Sunday or Holy Day, complies with the said precept and is not bound to hear another Mass the next day.

● L. Z. Legaspi, O.P.

## POSTURE WHEN COMMUNICATING

**Is there no order of the Hierarchy of the Philippines that standing while receiving Holy Communion is not allowed? Certain Fathers told me there is. Yet I noticed in some churches where the Priest command the faithful to approach the Communion rail standing by twos.**

The history of this liturgical gesture is very interesting and offers a good example of liturgical development. The custom of kneeling

between the eleventh and the sixteenth centuries. Previous to this period the custom was standing. However, Pius XI approved the Roman Ritual on June 10, 1925, which specifies the position: kneeling.

Recent liturgical developments and experimentations found out that, in most cases, especially when there is a large crowd communicating, the standing position proved to be more practical. When the May 4, 1967 Instruction came out it gave the impression of leaving the question open by saying: "ac statim Communionem de more distribuit fidelibus." (n. 13).

The Philippine Hierarchy during their second meeting for 1967, decided the question as far as we are concerned. Its decision on this point is as follows:" (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 (Sept. 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." (*Bol. Ecl.*, October 1967, p. 726).

Consequently, the officially approved posture for receiving Communion under one species in the Philippines is *kneeling*.

● L. Z. Legaspi, O.P.

## CHANGES IN THE CALENDAR FOR 1969

The Congregation for the clergy reduced in a rescript of Feb. 13, 1968 the number of holydays of obligation in this country to three: Immaculate Conception, Christmas and the Octave Day of Christmas (Jan. 1). The other holydays are either simply dropped, or, if they are feasts of the Lord, transferred to the next Sunday, both in their liturgical setting (Office and Mass) and in their external solemnity. This last rule must be applied to the fast of the Epiphany. Ascension and Corpus Christi.

A number of difficulties were created by these rules for the Ordo of 1969. Are the days from January 6 to the following Sunday "feriae temporis Nativitatis"? Is the Vigil of the Ascension to be dropped or must it be transferred to the next Saturday? Whence are the lessons for Matins for most of these days to be taken? Recently Rome gave an answer to all of these questions which, however, are only valid for 1969. For subsequent years new solutions must eventually be found.

### 1. Concerning Epiphany

January 5. Sunday. Epiphany of the Lord. 1 cl.

Everything in the Breviary and Missal as on January 6.

January 6. Monday. Feast of the Holy Name of Jesus. II cl.

Everything as on that feast in Breviary and Missal.

### 2. Concerning Ascension

May 14. Wednesday. Ferial Day of Easter Season IV cl.

Lessons for Matins from Friday after Ascension: *Incipit Ep. II b. Petri Ap.: Simon Petrus, Vos autem, Quapropter.*

Responsories from Wednesday after IV Sund. in Easter-time:

*Deus canticum, Bonum with Gloria, Te Deum.* Ant. for *Bened.* and *Magn.* from Psalt. Oration from previous Sunday.

May 15. Thursday. St. John Baptist de la Salle. C III cl.  
Lessons for Matins from Saturday after Ascension: *Hanc ecce, Unum vero*, 3rd I. from feast. Responsories from Thursday after IV Sund. in Eastertime: *Si oblitus, Narrabo* with *Gloria, Te Deum.*

May 16. Friday. St. Ubald B.C. III cl.  
Lessons for Matins from Sunday after Ascension: *Incipit Ep.*  
*I b. Ioannis Ap.: Quod fuit, Si dixerimus*, 3rd L. from feast.  
Responsories from Friday after IV Sunday in Eastertime: *In ecclesiis, Hymnum cantate* with *Gloria, Te Deum.*

May 17. Saturday. Vigil of Ascension. II cl.  
Everything as in Breviary and Missal of Wednesday after V Sunday in Eastertime.

May 18. Sunday. Ascension of the Lord. I cl.  
Everything as in Breviary and Missal on previous Thursday.

### 3. Concerning Corpus Christi

June 5. Thursday. St. Boniface B.M. III cl.  
Lessons for Matins from Friday after Trinity: *Venit autem, Propterea* ✠ *Hoc autem.*

June 6. Friday. St. Norbert B.C. III cl.  
Lessons for Matins from Saturday after Trinity: *Puer autem, Et adiecit.*

June 7. Saturday in Honor of Our Lady. IV cl.  
Lessons for Matins from II Sunday after Pentecost: *Et factum est, Misit ergo.* — I Vesp. of following feast.

June 8. Sunday. Corpus Christi. I cl.  
Everything in Breviary and Missal as on Thursday after Trinity.

## **CHRISTIANIZATION OF THE PHILIPPINES**

### **THE SOCIETY OF ST. PAUL (S.S.P.) IN THE PHILIPPINES**

● **Clemente Canavero, S.S.P.**

The Philippines, the only predominantly Catholic country in the Far East, has always been regarded as the center of apostolic irradiation to its neighbouring peoples by the founder of the Society of St. Paul, the Very Rev. James Alberione.

Occasion to the establishment of the Society of St. Paul in the Philippines was the visit to the Motherhouse of the Society in Alba, Italy in 1935 by the late His Excellency Guglielmo Piani, then Apostolic Delegate in this country.

The Reverend Fathers Bernardo Borgogno and Marco Grossi landed at Manila on July 7, 1935. On their arrival to the Philippines a lot of difficulties prevented the Fathers from sowing the first seed of the Society of St. Paul in the Archdiocese of Manila. For several months they availed themselves of the fatherly hospitality of the Apostolic Delegate, till the time when the late Most Rev. Alfredo Verzosa, Bishop of Lipa Batangas welcomed the two Pauline Fathers to his Diocese upon the mediation of the Apostolic Delegate himself.

Over a property of nearly 3,000 sqm, in an old house, the Fathers recruited some generous young boys to share with them a pioneer life of missionary work, and set up a mean printing press to get a start in the specific apostolates of the Society of St. Paul (press, movie), radio and television, the so called Mass Media of Communication, or Instruments of Social Communication.

Later, when more Fathers and a Brother arrived from Italy, the number of aspirants was increased, new typographic equipment purchased,



more religious literature printed and a religious bookstore was made available to the public.

It was the year 1941 when the Society was allowed to establish at Pasay City, in the Archdiocese of Manila, through the untiring efforts and tactful ways of the Apostolic Delegate. However, there was a condition to be accepted by the Pauline Fathers, namely, the engagement in parish work. The Fathers graciously agreed on the condition, glad as they were to bring their zealous and direct cooperation into that pastoral field. On the 10th of August, 1941 the Pauline community left Lipa City for Pasay City.

The Paulines bought here a property of nearly 4,000 sqm with a house standing in the middle. Here they attended to the training of the aspirants, to the spiritual needs of their people, and published many religious books.

At this time the work was solidly getting established when it was struck by the days of World War II with its tale of human sufferings and wanton destruction of property. The Pauline house was levelled to the ground. When the smoke of battle subsided, the Paulines took up the tedious work of material reconstruction and spiritual revival among the emancipated population. They started from scratch.

In 1949 an additional lot was purchased. On it a house for the increasing number of aspirants had to be constructed. The growing population of the city and suburbs compelled the Society to provide an ample, simple yet attractive parish church. It was dedicated to Our Lady of Sorrows.

In 1950 a larger printing press became imperative to meet the demands of religious literature. In the same year a Libreria San Pablo was put up annexed to the church.

In 1951 the laborious zeal of the Pauline Fathers and Brothers was crowned with the ordination of the first two Filipino priests.

At the outset of the year 1954 the monthly family magazine HOME LIFE had its first issue. Now it is read all over the Philippines. In 1956 THE YOUNGSTER began its publication in comics form. Young and old alike enjoy its reading. In the same year the Society started

the radio apostolate with a weekly broadcast under the "Voice of St. Paul" in both Tagalog and English. Later, another well supplied Libreria San Pablo opened its doors in Azcarraga St., Manila. It was a welcomed location. But unavoidable circumstances forced the Libreria to move to one of the busiest centers of Manila, Mabini St. Here the Libreria San Pablo is well furnished with valuable religious books, articles and recordings.

Knowing the relevancy of the visual pictures as a means of apostolate, the Society started the distribution of religious and educational 16mm films in 1955. The St. Paul Films made a slow but steady progress as to have reached a considerable number of families, schools, orphanages and parishes in various parts of the Philippines.

The need for a more spacious estate, an edifice more suitable to the training of our aspirants, and a wider apostolate of the press was being strongly felt. To solve it, a property of more than 41,000 sqm was bought in San Antonio Village, Makati, Rizal in the year 1955. This town is both a residential and highly commercial spot. While being located in a quiet and neat district, the Society was able to make easy contacts for its fast growing apostolate of the press. The Pauline Fathers too contribute their own share in the spiritual care of the surrounding population.

In 1958-1960 a two-story building, 75 m. long and 15 m. wide, with two adjacent houses was constructed. It was solemnly blessed by the Archbishop of Manila, His Eminence Rufino J. Card. Santos. The Society of St. Paul in the Philippines is now looking forward to another imposing building to be soon erected on the same compound. It will house all the departments of a modern and complete printing press.

In the year 1965-1967 the Society's complete Classical Secondary Course and four-year Classical Liberal Arts Course have been granted the Government recognition. This offers a great help to a better humanistic and scientific training of the members of the Society, enabling them to undertake higher studies for a more dedicated service to the souls, the Church and the country .

At present, the Society in the Philippines has 64 High School and 12 Collegiate seminarians, 7 Filipino priests, 5 Filipino professed brothers and 5 Filipino students of Theology in the International House of Studies of the Society of St. Paul in Rome.

Here is compendious survey of the pertinent factors showing the persevering efforts of the Society of St. Paul in the Philippines to contribute in building up and strengthening the kingdom of God in this missionary country, especially with the aid of the instruments of social communication—press, movie, radio and television.

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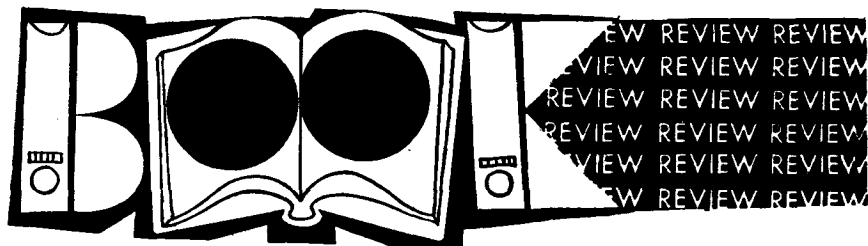
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## Books for The Young

THE BIBLE FOR CHILDREN — Text by Hamish Swanson. Pictures by Emile Probst. Burns & Oates: London 1968

This is a series of ten volumes, each one having about twenty five pages. The first five volumes deal with events in the Old Testament: God making the World, Abraham, Moses, David, the Prophets. The rest are about Christ, His life, His work, His death, the activities of the early Church. The stories sometimes end rather abruptly. This is made up for by the vivid illustrations which will attract the attention of children in the seven to ten age group. And certainly they will benefit from the simple but well-written text which usually has a sentence or two either pointing out a lesson or relating events to Christ.

P. DAVID

- I. St. Joan the Girl Soldier  
by Louis de Wohl, Vision Books, Farrar, Strauss and Giroux, 1957. NY
- II. St. Elizabeth's Three Crowns  
by Blanche Jennings Thompson, Vision Books, N.Y. 1958
- III. St. Therese of Lisieux  
by Helen Walker Homan, Vision Books, 1967

I. When civilization goes wrong, God sends a saint to right it. St. Joan of Arc is one such saint sent by God for the tremendous job of saving France from the impious. Even during her time she was a controversy. Her very person was a controversy; her very mission was a controversy. Little do we know how much she suffered internally because of the turmoils that plagued her: the unbelief of the French, the weakness of the Dauphin, the indifference of the English. In the end, we know she was burned at stake.

*St. Joan the Girl Soldier* is a historical novel written in prose that transcends the bounds of poetry. It is history chronicled with a touch of the poetic, for only a writer with such a vision as de Wohl can reveal a young girl's sufferings to which she was subjected. Only a writer, too, of the stature of de Wohl can capture, through dialogue, the towering strength of a young girl against the company of hard-boiled soldiers, of a young girl's impatience toward indifference to her cause, of a young girl's fragility and fortitude in her fight against the English. These are captured in the book, *St. Joan the Girl Soldier*.

The precis that we know of her life is simply, that years before America was even discovered, France was in turmoil, in war with the British, and that France was in constant fear of being annihilated by the enemy. The root of this weakening was the ebbing morality of the French army, an army eaten by termites of confusion and forgetfulness of God. For many years France suffered this apathy as province by province the British fought and conquered, until in far out Domremy, a girl, 15 years old, was having her Voices talk to her of her role in saving France. St. Michael and St. Catherine — they were among her Voices.

This was Joan D'Arc, daughter of a lowly farmer and a pious mother. She was beautiful, courageous, brave. She was France's saviour, the maiden soldier. She did save France after a number of derisions frustrated her attempts and yet she was always peaceful, for she fought furiously only when there was evil. In 1931, 13 years after her canonization, she was praised by the English Cardinal Bourne, Archbishop of Westminster as "The saint who fought so valiantly against her country, recalling that she never hated her enemies but wished them good."

This book, far from being written primarily for young readers, goes beyond its author's purpose in that it springs at the very door of history and unveils the beauty of one of God's saints. This book is history but it is history written with a touch of poetry and for those who want to go beyond a more precis, this is the book to read.

II. Much of what is said about Elizabeth of Hungary is legend woven into fact. *Elizabeth's Thirteenth Crown*, a historical novel by Blanche Jennings Thompson, is set in the Middle Ages—a period in history peppered with romance, adventure and—poverty. We all know Elizabeth as the queen of Hungary who gave her wealth to the poor, but few of us know that she was really a Landgravine (governess) of one province in Hungary, that she was widowed at 19, that she became a Lay Sister of the Order of the Poor Clares and that she came from a family of saints (St. Hedwig, St. Louis of Toulouse, St. Elizabeth of Portugal), and that certainly, she was the greatest saint in a family of saints.

The many legends about Elizabeth come vividly alive in Miss Thompson's pen. We feel deeply purged when brought face to face with her tragedy of early widowhood, for instance. This was only one of her crosses. But Elizabeth was a living saint and God's saints are always brave. The Catholic Church honors St. Elizabeth of Hungary on November 11 in the calendar of saints. We do honor to her and to ourselves when in chancing upon this book, we unweave the legend from the fact.

III. The Hand of God truly works in many strange ways. He send saints to fight and saints to rule, saints to preach and saints to pray. St. Therese of Lisieux is one such saint sent to pray during her lifetime, for the Faith. She is now, along with St. Francis Xavier, the patroness of the Propagation of the Faith.

Helen Walker Homan takes the life of Theresa's childhood to girlhood and pictures it for young readers. This she writes in simple, unadulterated strokes. The only regret is that, in this book, there should have been more succinctness in description and presentation of the character of Therese, the happy saint child. It is not enough that we read about her as a fragile little girl with little brown curls, who talked to her statue of the Infant Jesus of Prague. But all these objections may be overshadowed when we realize that as the author herself says, it is a book primarily for young readers. As such, it becomes a novel, lightly written for the young to understand, more clearly and more easily without the rigmarble of dressed up phraseology. The style of the book would then be fitting to the utmost simplicity of St. Therese.

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