

# **BOLETIN ECLESIASTICO DE FILIPINAS**

— THE PHILIPPINE ECCLESIASTICAL REVIEW —

VOLUME XLII

OFFICIAL INTERDIOCESAN ORGAN  
PUBLISHED BY THE UNIVERSITY OF SANTO TOMAS  
MANILA, PHILIPPINES

1968

# **BOLETIN ECLESIASTICO DE FILIPINAS**

## **EDITORIAL STAFF**

### **Editor**

**LEONARDO Z. LEGASPI, O.P.**

### **Assistant Editor**

**FIDEL VILLAROEL, O.P.**

### **Associate Editors**

**FRANCISCO DEL RIO, O.P.**

**QUINTIN M. GARCIA, O.P.**

**JESUS MERINO, O.P.**

**EFREN RIVERA, O.P.**

**RAFAEL QUEJADA, O.P.**

**PEDRO V. SALGADO, O.P.**

**POMPEYO DE MESA, O.P.**

**MIGUEL DINIO, O.P.**

### **Business Manager**

**FLORENCIO TESTERA, O.P.**

---

BOLETIN ECLESIASTICO DE FILIPINAS is published monthly by the University of Santo Tomas and is printed at U.S.T. Press, Manila, Philippines. Entered as Second Class Mail Matter at the Manila Post Office on June 21, 1946.

Subscription Rates: Yearly subscription in the Philippines, P10.00; Abroad, \$4.00. Price per copy, P1.00. Subscriptions are paid in advance.

Communications of an editorial nature concerning articles, cases and reviews should be addressed to the Editor. Advertising and subscription enquiries should be addressed to the Business Manager. Orders for renewals or changes of address should include both old and new address, and will go into effect fifteen days after notification.

Address all communications to:

**BOLETIN ECLESIASTICO DE FILIPINAS**

Fathers' Residence

University of Santo Tomas

Manila, Philippines

# BOLETIN ECLESIASTICO DE FILIPINAS

Vol. XLII, No. 467

January, 1968

## TABLE OF CONTENTS

EDITORIAL .....	4
THE POPE SPEAKS	
• The Hour of Africa .....	6
VATICAN II	
• The Pastoral Constitution on the Church in the World Today .....	9
• Notes on the Constitution "GAUDIUM ET SPES", by L. Z. LEGASPI, O.P. ....	31
DOCTRINAL SECTION	
• "Paucity" of Matter in the Eucharistic Fasting, by Pedro LUMBRERAS, O.P. ....	36
THE LAYMAN'S VIEW	
• Catholicism is right, so why change it? by Frederick D. WILHELMSEN .....	44
NOTES AND COMMENTS	
• A Visit of a "Brother to a Brother" .....	51
• The Synod on the Liturgical Reform .....	53
PASTORAL SECTION	
• Homiletics—5th after Epiphany, Septuagesima, Sexagesima, and Quinquagesima Sundays, by Efren RIVERA, O.P. ....	56
CASES AND QUERIES	
• The Sunday Office Again, by L. Z. LEGASPI, O.P. ....	62
• Removal of Scandal, by Victoriano VICENTE, O.P. ....	63
THE CHURCH HERE AND THERE .....	65
BOOK REVIEWS .....	68

## Editorial

### CATHOLIC PRESS AND AUTHORITY

A certain archbishop stated in a press conference that the Synod considered the "crisis of faith" in the world today. Part of this, he said, has resulted from the teachings of a few theologians whose works, "at least in the manner in which they were publicized, have created uncertainty and confusion in the minds of the Christian People." While these are "few in number", mass modern communications have led to diffusion of their ideas on an unexpected scale.

This observation underlines a painful fact in the Church today: the existence of a crisis of responsibility in the Catholic Press.

The strange thing is that this crisis should not be expected from such a source. Almost all members of the Catholic press—even that more critical segment which is looked upon as responsible for the crisis—desire to be loyal and devoted sons of the Church. For to them, as Catholic journalists, they see as particularly applicable those words of the Dogmatic Constitution on the Church concerning the laity: "They, by reason of the competence and outstanding ability which they may enjoy, are permitted and sometimes even obliged to express their opinion on those things which concern the good of the Church." They complain that those in authority are not presenting to the laity the opportunity to express their opinion; hence, they have set up their own channels of communication and have undertaken to speak for the laity.

One would expect from these attitudes anything but the crisis of responsibility; and yet the crisis is there. WHY?

There may be many reasons, but probably the ultimate reason is the failure to read through the same Constitution. It is true that journalists have a right to express their considered opinion on things



pertaining to the good of the Church. But the same Constitution which emphasizes this right also states clearly the duty to do this through agencies set up by the Church for this purpose and "in truth, in courage, and in prudence, with reverence and charity towards those who by reason of their sacred office represent the person of Christ." While undertaking to speak for the highly educated and competent laymen, have they been careful to display that sense of history, of moderation, of responsibility that we have the right to expect in the leaders of the Catholic intellectuals—especially in dealing with Church officials and in treating traditions which have an aura of sacredness about them?

Unfortunately we do not see much evidence of such an attitude from them. But rather it seems to be a sign of acceptability if one can show irreverence and fool-hardy audacity in launching suspicious new ideas. From this stage, the crisis of faith is just a step away.

For the past six months, Pope Paul has been constantly calling the attention of the faithful to this crisis... and now, it is the Synod's turn.

Catholic journalists and those connected with the Catholic Press should derive inspiration from the Constitution on the Church; they should lovingly exercise the right to express their opinion for the good of the Church. This is demanded by their baptismal mandate as witnesses to Christ. But the explicit caution of the same Constitution must not be forgotten. This right must be exercised in *obedience* to those who represent Christ in the Church and for the *good* of the Church. The good of the Church means the faithful communication of the truths of faith and not its arbitrary interpretation; the clarification of doubts and not the sowing of confusion; the fostering of unity and not of dissension.

For the Catholic Press to serve the Church thus is an enviable privilege. It is a sacred responsibility.

## THE POPE SPEAKS

### THE HOUR OF AFRICA

Pope Paul showed his concern for the budding Church of Africa in a message delivered last October 31, 1967 to the hierarchy and people of the African nation. In a sober and solicitous tone the Roman Pontiff recalled the glorious past of christian Africa which he affirmed originated "from the time of the Apostles and are traditionally associated with the name and teaching of Mark the Evangelist." He reminded them of the "countless saints, martyrs, confessors and virgins... the great doctors and writers... like Origen, St. Athanasius, and St. Cyril... Tertullian, St. Cyprian and above all St. Augustine... the great saints of the desert, Paul, Anthony and Pachomius... St. Fulgentius" who remain today as "a basic source for deepening our knowledge of the history of salvation in the light of the Word of God."

The Pope likewise expressed his esteem "for... the followers of Islam living in Africa, who have principles in common with Christianity, which give us glad hope of an effective dialogue." and hoped that "where Muslims and Christians live as neighbours mutual respect will be constantly present in social life... to promote the acceptance and the defense of man's fundamental rights". However, the Pontiff confessed that the present situation of Africa "is one of great delicacy", for while the transition to independence was made almost universally in an orderly and peaceful manner... In some countries the internal situation has, unfortunately, not yet been consolidated, and violence has had, or in some cases still has the upperhand."

*Traditional African Values.* African culture, tradition and ethnic history was acclaimed by the Pope as "deserving of attentive consideration" because of "their moral and religious values." He especially men-

tioned the basic characteristics common to the African tradition like its "spiritual view of life... which considers living beings and invisible nature itself as linked with the world of the invisible and the spirit... respect for the dignity of man... the sense of family", etc.

The Pontiff cautioned that although progress "made available by science and technology is taking Africa onwards to a new form of life... the traditional values which have been handed down ought to be respected as a cultural legacy." But he was quick to add: "...in the face of modern civilization... it is sometimes necessary to know how to discriminate: to assess critically, and eliminate those deceptive goals which would bring about a lowering of the human ideal, and to accept those values that are sound and beneficial...". "The Church," he continued, "views with great respect the moral and religious values of the African tradition, not only because of their meaning, but also because she sees them as providential, as the basis for spreading the Gospel message and beginning the establishment of the new society in Christ."

*Counsels and Hopes.* The Pontiff voiced his grief and concern for what he terms "the shadows in Africa today... the disorder and violence which have continued to trouble various African countries... the humiliations, the sufferings and death which have fallen... upon Bishops, priests, religious men and women, lay people, Catholics and non-Catholics, Africans and non-Africans, who were working for no other end than the spiritual welfare of the people." Racial discrimination is considered by the Pope as "among the obstacles that impede the full development of the new African states..." and suggested that only "the message of charity in the gospel, creating an atmosphere of understanding and dialogue in place of mistrust and fear..." can fully sustain the burden of growing Africa.

*To the Bishops, Priests and Religious.* The "priests, religious men and women, lay helpers both men and women", whom Pope Paul considers "immediate collaborators" in building Africa, should follow a program "to make alive and efficacious the meeting of Christianity with the ancient tradition of Africa." He frankly admitted that although "...the missionaries of the past... have lacked an understanding of the positive

values of customs and ancient tradition... they were inspired and guided by the highest motives in their unselfish and heroic labors. He added that we should not overlook their significant contributions: "...education... medical help... defence of personal rights... their original and important contribution to anthropological science." The missionaries were "always disinterested and animated by the charity of the Gospel... to resolve the complex human and social problems of Africa." He exhorts the African missionaries not to "omit... efforts to make Christ known... labor for an increase in priestly and religious vocations..." To the bishops, he extended an invitation "to give... generous assistance... to promote earnestly a useful understanding and collaboration with other Christian communities... to remove, as far as possible, the scandal of division."

*To the Rulers:* "Yours... is the solemn responsibility to work to consolidate the institutions that have emerged with the independence of your countries; to renew and interpret, in contemporary fashion, the ancient values of African tradition."

*To the Intellectuals,* the Pope suggests three tasks: the African intellectuals should work hard "not only that her (Africa's) history may be appreciated, but also that her new culture may grow to maturity from roots in her past and develop in fruitful research for truth." Second, it is their "special task to keep alive the values of the spirit and of human intelligence." Thirdly, it is through them that "the new ideas and cultural changes can be interpreted and explained."

*To the Families:* "The family should be jealous in defending and affirming the fundamental properties of marriage: that is monogamous and indissoluble. There is the further sacred duty, sanctioned by the Fourth Gospel, to honour father and mother."

## VATICAN COUNCIL II

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

# **The Pastoral Constitution On the Church in the World of Today\***

**(*Gaudium et Spes*)**

## **PREFACE**

*Close union of the Church with the entire family of peoples*

1. The joys and the hopes, the griefs and the anxieties of the men of this age, especially those who are poor or in any way afflicted, these are the joys and hopes, the griefs and anxieties of the followers of Christ. Indeed, nothing genuinely human fails to raise an echo in their hearts. For the Christian community is made up of men. United in Christ, they are led by the Holy Spirit in their journey to the kingdom of their

---

\* Translation by *THE POPE SPEAKS*, (1966), p. 259, sq.

<sup>1</sup> *The Pastoral Constitution on the Church in the World of Today* is made up of two parts, yet constitutes an organic unit.

In the first part, the Church develops her teaching on man, on the world which is the enveloping context of man's existence, and on man's relations to his fellow men. In part two, the Church gives closer consideration to various aspects of modern life and human society; special consideration is given to those questions and problems which, in this general area, seem to have a greater urgency in our day. As a result, in part two the subject matter which is



Father and they have welcomed the news of salvation which is meant for every man. That is why this community realizes that it is truly linked with mankind and its history by the deepest of bonds.

*To whom does the Council address itself?*

2. Hence this Second Vatican Council having probed more profoundly into the mystery of the Church, now addresses itself without hesitation, not only to the sons of the Church and to all who invoke the name of Christ, but to the whole of humanity. For the Council yearns to explain to everyone how it conceives of the presence and activity of the Church in the world of today.

Therefore, the Council focuses its attention on the world of men, the whole human family along with the sum of those realities in the midst of which it lives—that world which is the theater of man's history, marked by his energies, his tragedies and his triumphs; that world which the Christian sees as created and sustained by its Maker's love, fallen indeed into the bondage of sin, yet emancipated now by Christ, who was crucified and rose again to break the stranglehold of the Evil One, so that the world might be fashioned anew according to God's design and reach its fulfillment.

*Rendering service to man*

3. Though mankind is struck with wonder at its own discoveries and its power, it often raises anxious questions about the current trend of the world, about the place and role of man in the universe, about the meaning of its individual and collective strivings, and about the ultimate destiny of reality and of humanity. Hence, giving witness and voice to the faith of the whole people of God gathered together by Christ, this

---

viewed in the light of doctrinal principles is made up of diverse elements. Some elements have a permanent value; others, only a transitory one.

Consequently, the Constitution must be interpreted according to the general norms of theological interpretation. Interpreters must bear in mind—especially in part two—the changeable circumstances which the subject matter, by its very nature, involves.



Council can provide no more eloquent proof of its solidarity with the entire human family with which it is bound up, as well as of its respect and love for that family, than by engaging with it in dialogue about these various problems. The Council brings to mankind light kindled from the Gospel, and puts at its disposal those saving resources which the Church herself, under the guidance of the Holy Spirit, receives from her Founder. For the human person must be preserved; human society must be renewed. Hence the focal point of our total presentation will be man himself, whole and entire, body and soul, heart and conscience, mind and will.

Therefore, this sacred Synod, proclaiming the noble destiny of man and championing the godlike seed which has been sown in him, offers to mankind the honest assistance of the Church in fostering that brotherhood of all men which corresponds to this destiny of theirs. Inspired by no earthly ambition, the Church seeks but a solitary goal; to carry forward the work of Christ under the lead of the befriending Spirit. And Christ entered this world to give witness to the truth; to save, not to judge; to serve, not to be served.<sup>2</sup>

## INTRODUCTORY STATEMENT: MAN'S CONDITION IN THE WORLD OF TODAY

### *Hope and anxiety*

4. To carry out such a task, the Church has always had the duty of scrutinizing the signs of the times and of interpreting them in the light of the Gospel. Thus, in language intelligible to each generation, she can respond to the perennial questions which men ask about this present life and the life to come, and about the relationship of the one to the other. Therefore the world in which we live, its expectations, its longings, and its often dramatic characteristics must be known and understood. Some of the main features of the modern world can be sketched as follows.

---

<sup>2</sup> Cf. *Jn.* 3, 17; 18, 37; *Mt.* 20, 28; *Mk.* 10, 45.

Today, the human race is involved in a new phase of history. Profound and rapid changes are spreading by degrees around the whole world. Triggered by the intelligence and creative energies of man, these changes recoil upon him, upon his decisions and desires, both individual and collective, and upon his manner of thinking and acting with respect to things and to people. Hence we can already speak of a true social and cultural transformation, one which has repercussions on man's religious life as well.

As happens in any crisis of growth, this transformation has brought serious difficulties in its wake. Thus, while man extends his power in every direction, he does not always succeed in subjecting it to his own welfare. Striving to probe more profoundly into the deeper recesses of his own mind, he frequently appears more unsure of himself. Gradually and more precisely he lays bare the laws of society, only to be paralyzed by uncertainty about the direction to give it.

✓ The human race has never enjoyed such an abundance of wealth, resources and economic power, and yet a huge proportion of the world's citizens are still tormented by hunger and poverty, and countless numbers suffer from total illiteracy. ✓ Never before has man had so keen an understanding of freedom; yet at the same time, new forms of social and psychological slavery make their appearance. Although the world of today is vividly aware of its unity and of how one man depends on another in needful solidarity, it is most grievously torn into opposing camps by conflicting forces. For political, social, economic, racial and ideological disputes still continue bitterly, and with them the peril of a war which would reduce everything to ashes. True, there is a growing exchange of ideas, but the very words by which key concepts are expressed take on quite different meanings in diverse ideological systems. Finally, man painstakingly searches for a better word, without a corresponding spiritual advancement.

Influenced by such a variety of complexities, many of our contemporaries are kept from accurately identifying permanent values and reconciling them properly to fresh discoveries. As a result, buffeted between hope and anxiety and pressing one another with questions about the

present course of events, they are burdened down with uneasiness. This same course of events leads men to look for answers; indeed, it forces them to do so.

### *Profoundly changed conditions*

5. Today's spiritual agitation and the changing conditions of life are part of a broader and deeper revolution, with the result that the mathematical and natural sciences and those dealing with man himself, together with the practical technology which stems from these sciences, takes on a mounting importance in intellectual formation. This scientific spirit has a new kind of impact on the cultural sphere and on modes of thought. Technology is now transforming the face of the earth, and is already trying to master outer space.

✓ To a certain extent, the human intellect is also broadening its dominion over time: over the past, by means of historical knowledge; over the future, by the art of projecting and by planning. Advances in biology, psychology, and the social sciences not only bring men hope of improved self-knowledge; they even help them, through the application of technical methods, to exert a direct influence on the life of communities. At the same time, the human race is giving steadily increasing thought to forecasting and regulating its own population growth.

History itself is accelerating so rapidly that an individual person can scarcely keep up with it. The destiny of the human community is being unified, and is no longer a matter of several different histories. Thus, the human race has passed from a rather static concept of reality to a more dynamic, evolutionary one. In consequence, there has arisen a vast new series of problems, calling for new efforts of analysis and synthesis.

### *Changes in the social order*

6. By this very circumstances, the traditional local communities such as patriarchal families, clans, tribes, villages, various groups and associations stemming from social contacts, experience more thorough changes every day.

The industrial type of society is gradually being spread, leading some nations to economic affluence, and radically transforming ideas and social conditions established for centuries. Likewise, the cultivation and pursuit of city living has grown, either because of a multiplication of cities and their inhabitants, or by a transplantation of city life to rural surroundings.

New and more efficient media of social communication are contributing to the knowledge of events; by setting off chain reactions they give the swiftest and widest possible circulation to styles of thought and feeling.

It is also noteworthy how many men are being induced to migrate for various reasons, and are thereby changing their manner of life.

Thus a man's ties with his fellows are constantly being multiplied. At the same time "socialization" brings further ties, though not always promoting appropriate personal development and truly personal relationships ("personalization").

This kind of evolution can be seen more clearly in those nations which already enjoy the conveniences of economic and technological progress, though it is also astir among peoples still striving for such progress and eager to secure for themselves the advantages of an industrialized and urbanized society. These peoples, especially those among them who are attached to older traditions, are simultaneously undergoing a movement toward more mature and personal exercise of personal liberty.

#### *Psychological, moral and religious changes*

7. A change in attitudes and in human structures frequently calls accepted values into question, especially among young people, who have grown impatient on more than one occasion, and indeed become rebels in their distress. Aware of their own influence in the life of society, they want an earlier part in it. Consequently, parents and educators frequently experience greater difficulties day by day in discharging their tasks.

The institutions, laws and modes of thinking and feeling as handed down from previous generation do not always seem to be well adapted

to the contemporary state of affairs; hence there arises an upheaval in the manner and even in the norms of behavior.

Finally, these new conditions affect religious life itself. On the one hand, sharper critical faculties purify it of a magical conception of the world and of surviving superstitions, and call for a more personal and active commitment to faith. As a result many persons are achieving a more vivid sense of God. On the other hand, growing numbers of people are abandoning religion in practice. Unlike former days, the denial of God or of religion, or the abandonment of them, are no longer unusual and individual occurrences. For today it is not rare for such things to be presented as requirements of scientific progress or of a certain new humanism. In numerous places these views are voiced not only in the teachings of philosophers, but on every side they influence literature, the arts, the interpretation of the humanities and of history, and even civil laws. As a consequence, many people are disturbed.

### *Tensions in world of today*

8. Such a rapid and often disorderly development, combined with a keener awareness of the inequalities in the world, creates or aggravates tension and strain.

Within the individual person there frequently develops an imbalance between an intellect which is modern in practical matters, and a theoretical system of thought which can neither master the sum total of its ideas, nor arrange them adequately into a synthesis. Likewise, an imbalance arises between a concern for practicality and efficiency, and the demands of moral conscience; also, very often, between the conditions of collective existence and the requirements of personal thought, and even of contemplation. At length there develops an imbalance between specialized human activity and a comprehensive view of reality.

And in the family, discords arise, whether from the pressures of demographic, economic and social conditions, or from difficulties between the older and younger generation, or from the tension between men and women springing from their new social needs.



Discords also arise between races, and between various classes; between wealthy nations and weak or poor nations; finally between, on the one hand, international institutions born of the popular desire for peace, and on the other, the ambition to spread one's own ideology as well as the collective greed existing in nations or other groups.

The results are mutual distrust, enmities, conflicts and hardships, of which man is at once the cause and the victim.

*The widely-shared aspirations of mankind*

9. Meanwhile, the conviction grows not only that humanity can and should increasingly consolidate its control over created things, but even more, that it devolves on humanity to establish a political, social and economic order which will progressively serve and help individuals as well as groups to affirm and develop the dignity proper to them.

Many sharply demand those things which they clearly realize they are deprived of by injustice and unequal distribution. Developing nations—those, for example, recently become autonomous—want an economic as well as a political share in the good things of contemporary civilization. They want to be free to play their full part, yet every day they fall further behind and depend more on the richer and more rapidly-progressing nations. People driven by hunger entreat those who are better off. Women claim for themselves legal and practical equity with men, where they have not already won it. Laborers and farmers seek not only to provide for the necessities of their personality by their labors and to take part in regulating economic, social, political and cultural life. Now, for the first time in human history, all people are convinced that the benefits of culture ought to be and actually can be extended to everyone.

Still, beneath all these demands lies a deeper and more widespread longing: Persons and societies long for a full and free life worthy of man—one in which they can bend to their own service all that the modern world can offer them so abundantly. In addition, nations try harder every day to bring about a kind of universal community.



Since all these things are so, the modern world shows itself at once powerful and weak, capable of the noblest deeds or the foulest. Before it lies the path to freedom or to slavery, to progress or retreat, to brotherhood or hatred. Further, man is realizing that it is up to him to control properly the forces he has conjure up and which can either oppress him or serve his ends. Therefore he questions himself.

*The deeper questioning among mankind*

10. The truth is that the imbalances under which the modern world labors are linked with that more basic imbalance which is rooted in the heart of man. For in man himself many elements wrestle with one another. Thus, on the one hand, as a creature he experiences his limitations in a multitude of ways; on the other, he is aware of boundless aspirations and of a call to a higher life. Pulled by manifold attractions his is constantly forced to choose among them and to renounce some. Indeed, as a weak and sinful being, he often does what he would not, and fails to do what he would.<sup>3</sup> Hence he suffers from internal divisions, and from these flow so many and such great discords in society. Not doubt many whose lives are infected with a practical materialism are blinded against any sharp insight into this kind of dramatic situation; or else, weighed down by unhappiness, they are prevented from giving the matter any thought. Thinking they have found serenity in an interpretation of reality proposed everywhere these days, many look forward to a genuine and total emancipation of humanity wrought solely by human effort. They are convinced that the future rule of man over the earth will satisfy every desire of his heart. Nor are there lacking men who despair of any meaning to life and praise the boldness of those who think that human existence is devoid of any inherent significance, and who strive to confer a total meaning on it by their own ingenuity alone. Nevertheless, in the face of the modern development of the world, more and more people raise the most basic questions or recognize them with a new sharpness. What is man? What is this sense of sorrow, of evil, of death, which continues to exist despite so much progress? What is the

---

<sup>3</sup> Cf. *Rom* 7, 14 ff.

purpose of these hard-won victories? What can man offer to society, what can he expect from it? What follows this earthly life?

The Church firmly believes that Christ, who died and was raised up for all,<sup>4</sup> can through His Spirit offer man the light and the strength to measure up to his supreme destiny. Nor has any other name under heaven been given to man by which it is fitting for him to be saved.<sup>5</sup> She likewise holds that in her most benign Lord and Master can be found the key, the focal point and the goal of man, as well as of all human history. The Church also maintains that beneath all changes there are many realities which do not change and which have their ultimate foundation in Christ, who is the same yesterday and today, yes and forever.<sup>6</sup> Hence, under the light of Christ, the image of the unseen God, the firstborn of every creature,<sup>7</sup> the Council intends to speak to all men in order to shed light on the mystery of man and cooperate in finding the solution to the outstanding problems of our time.

## PART I

### THE CHURCH AND MAN'S VOCATION

#### *Heeding the promptings of the Spirit*

11. The People of God believe that they are led by the Spirit of the Lord, who fills the earth. Motivated by this faith, they labor to decipher authentic signs of God's presence and purpose in the happenings, needs and desires which they share with the other men of our age. For faith throws a new light on everything, manifests God's design for man's total vocation, and thus directs the mind to solutions which are fully human.

---

<sup>4</sup> Cf. 2 Cor 5, 15.

<sup>5</sup> Cf. Acts 4, 12.

<sup>6</sup> Cf. Heb 13, 8.

<sup>7</sup> Cf. Col 1, 15.

This Council, first of all, wishes to assess in this light those values which are most highly prized today and to relate them to their divine source. Insofar as they stem from endowments conferred by God on man, these values are exceedingly good. Yet they are often wrenched from their rightful function by the taint in man's heart, and hence stand in need of purification.

What does the Church think of man? What recommendations are necessary for the upbuilding of contemporary society? What is the ultimate significance of human activity throughout the world? An answer is expected to these questions. From the answers it will be increasingly clear that the People of God and the human race in whose midst they live render service to each other. Thus the mission of the Church will show its religious, and by that very fact, its supremely human character.

## CHAPTER I

### THE DIGNITY OF THE HUMAN PERSON

12. There is almost unanimous agreement by believers and unbelievers alike that all things on earth should be related to man as their center and crown.

But what is man? About himself he has expressed, and continues to express, many divergent and even contradictory opinions. In these he often exalts himself as the absolute measure of all things or debases himself to the point of despair. Doubt and anxiety result. The Church understands these problems. Endowed with light from God, she can offer solutions to them, so that man's true situation can be portrayed and his defects explained, while at the same time his dignity and destiny are justly acknowledged.

For Sacred Scripture teaches that man was created "to the image of God," is capable of knowing and loving his Creator, and was appointed by Him as master of all earthly creatures<sup>8</sup> that he might rule over them

---

<sup>8</sup> Cf. *Gn* 1, 26; *Wis* 2, 23.

and use them to God's glory.<sup>9</sup> "What is man, that thou art mindful of him or the son of man, that thou art concerned about him? And thou hast made him a little less than the Angels, thou hast crowned him with glory and honor; thou hast given him power over the works of they hands, thou hast placed all things under his feet" (*Ps* 8, 5-7).

But God did not create man to be alone, for from the beginning "male and female he created them" (*Gn* 1, 27). Their companionship produces the primary form of interpersonal communion. For by his innermost nature man is a social being, and unless he relates himself to others he can neither live nor develop his potential.

Therefore, as we read elsewhere in Holy Scripture, God saw "all the things that he had made, and they were very good" (*Gn* 1, 31).

### *Sin*

13. Although he was made by God in a state of holiness, from the very beginning of history man abused his liberty, at the urging of the Evil One. Man set himself against God and sought to attain his goal apart from God. Although he knew God, he did not glorify him as God; on the contrary, his senseless mind was darkened and he served the creature rather than the Creator.<sup>10</sup> Experience confirms what Divine Revelation makes known to us. Examining his heart, man also finds that he has inclinations toward evil and is engulfed by manifold ills which cannot come from his good Creator. Often refusing to acknowledge God as his beginning, man has disrupted also his proper relationship to his own ultimate goal, as well as his whole relationship with himself, with others, and with all created things.

Therefore man is split within himself. As a result, all of human life, whether individual or collective, appears as a dramatic struggle between good and evil, between light and darkness. Indeed, man finds that by himself he is incapable of battling the assault of evil successfully; everyone feels as though he is bound by chains. But the Lord

---

<sup>9</sup> Cf. *Sir* 17, 3-10.

<sup>10</sup> Cf. *Rom* 1, 21-25.

Himself came to free and strengthen man, renewing him inwardly and casting out the prince of this world (*Jn* 12, 31)), who held him in the bondage of sin.<sup>11</sup> For sin has diminished man, blocking his path to fulfillment.

The call to grandeur and the depths of misery, both of which are a part of human experience, find their ultimate and simultaneous explanation in the light of this Revelation.

### *How man is constituted*

14. Though made of body and soul, man is one. Through his bodily composition he gathers to himself the elements of the material world. Thus they reach their crown through him, and through him raise their voice in free praise of the Creator.<sup>12</sup> For this reason man is not allowed to despise his bodily life. Rather he is obliged to regard his body as good and honorable since God has created it and will raise it up on the last day. Nevertheless, wounded by sin, man experiences rebellious stirrings in his body. But the very dignity of man demands that he should glorify God in his body<sup>13</sup> and not allow it to serve the evil inclinations of his heart.

Now, man is not wrong when he regards himself as superior to bodily concerns, and as more than a speck of nature or a nameless constituent of the city of man. For through his interior resources he transcends the world of mere things. He is deeply aware of this whenever he enters into his own heart. God, who probes the heart,<sup>14</sup> awaits him there; there he discerns his proper destiny beneath the eyes of God. Thus, when man recognizes in himself a spiritual and immortal soul, he is not being mocked by a fantasy born only of physical or social influences, but is rather penetrating to the heart of the matter.

<sup>11</sup> Cf. *Jn* 8, 34.

<sup>12</sup> Cf. *Dn* 3, 57-90.

<sup>13</sup> Cf. *1 Cor* 6, 13-20.

<sup>14</sup> Cf. *1 Sm* 16, 7; *Jer* 17, 10.



*The dignity of understanding, of truth, and of wisdom*

15. Man judges rightly that by his intellect he surpasses the material universe, for he shares in the light of the divine mind. By relentlessly employing his talents through the ages, he has indeed made progress in the practical sciences, technology and the liberal arts. In our times he has won superlative victories, especially in his probing of the material world and in subjecting it to himself. Still he has always searched for more penetrating truths, and finds them. For his intelligence is not confined to observable facts only; it can with real certainty attain to intelligible reality, though in consequence of sin that certainty is partly obscured and weakened.

The intellectual nature of the human person is perfected by wisdom and must be further perfected, for wisdom gently attracts the mind of man to a quest and a love for what is true and good. Steeped in wisdom, man passes through visible realities to those which are unseen.

Our era needs such wisdom more than bygone ages if the discoveries made by man are to be further humanized. For the future of the world stands in peril unless wiser men are forthcoming. It should also be pointed out that many nations, poorer in economic goods, are quite rich in wisdom and can offer noteworthy advantages to others.

It is, finally, through the gift of the Holy Spirit that man comes by faith to the contemplation and appreciation of the divine plan.<sup>15</sup>

*The dignity of conscience*

16. Deep within, man detects the law of conscience—a law which is not self-imposed but which holds him to obedience. And whenever the need arises its voice sounds in his heart, always calling him to love good and avoid evil; do this, avoid that. For man has in his heart a law written by God. To obey it is the very dignity of man; according to it he will be judged.<sup>16</sup> Conscience is the most secret core and sanc-

---

<sup>15</sup> Cf. *Sir* 17, 7-8.

<sup>16</sup> Cf. *Rom* 2, 14-16.



tuary of a man. There he is alone with God, whose voice echoes in his depths.<sup>17</sup> In a wonderful manner conscience reveals that law which is fulfilled by love of God and neighbor.<sup>18</sup> In fidelity to conscience, Christians are united with other men in the search for truth, and for a genuine solution to the numerous moral problems which arise in individual life and in society. Hence the more right conscience holds sway, the more persons and groups turn aside from blind choice and strive to be guided by the objective norms of morality. Conscience frequently errs through invincible ignorance without losing its dignity. The same cannot be said of a man who cares but little for truth and goodness, or of a conscience which is gradually made almost blind by habitual sin.

### *The excellence of liberty*

17. Only in freedom can man direct himself towards goodness. Our contemporaries make much of this freedom and pursue it eagerly—and rightly, to be sure. Often, however, they foster it perversely as a license for doing whatever pleases them, even if it is evil. But authentic freedom is an exceptional sign of the divine image within man. For God has willed that man remain “subject to his own free choice,”<sup>19</sup> so that he can seek his Creator spontaneously, and come freely to complete and blessed perfection through loyalty to Him.. Hence man’s dignity demands that he act according to a knowing and free choice that is personally motivated and prompted from within, not under blind internal impulse or mere external pressure. Man achieves such dignity when, emancipating himself from all captivity to passion, he pursues his goal in a spontaneous choice of what is good, and procures for himself, through effective and skillful action, appropriate means to that end. Since man’s freedom has been damaged by sin, only by the aid of God’s grace can he bring such a relationship with God into full flower. Before the judg-

---

<sup>17</sup> Cf. Pius XII, Radio address on the correct formation of a Christian conscience in the young, March 23, 1952: *AAS* 44 (1952), 271.

<sup>18</sup> Cf. *Mt* 22, 37-40; *Gal* 5, 14.

<sup>19</sup> Cf. *Sir* 15, 14.

ment seat of God each man must render an account of his own life, whether good or evil.<sup>20</sup>

### *The mystery of death*

18. It is in the face of death that the riddle of human existence grows most acute. Not only is man tormented by pain and by the advancing deterioration of his body, but even more so by a dread of perpetual extinction. He rightly follows the intuition of his heart when he abhors and repudiates the utter ruin and total disappearance of his own person. He rebels against death because he bears in himself an eternal seed which cannot be reduced to sheer matter. All the endeavors of technology, though very useful, cannot calm his anxiety, for a prolongation of biological life is unable to satisfy that desire for a higher life which is inescapably rooted in him.

Although the mystery of death completely beggars imagination, the Church has been taught by Divine Revelation, and firmly teaches, that man has been created by God for a blessed purpose beyond the reach of earthly misery. In addition, that bodily death from which man would have been immune had he not sinned<sup>21</sup> will be vanquished, according to the Christian faith, when man—who was ruined by his own doing—is restored to wholeness by an almighty and merciful Savior. For God has called man and still calls him so that with his entire being he might be joined to Him in an endless sharing of a divine life beyond all corruption. Christ won this victory when He rose to life, since by His death He freed man from death.<sup>22</sup> Hence to every thoughtful man a solidly established faith provides the answer to his anxiety about what the future holds for him. At the same time, faith gives him the power to be united in Christ with his loved ones who have already been snatched away by death. Faith gives the hope that they have found true life with God.

---

<sup>20</sup> Cf. 2 Cor 5, 10.

<sup>21</sup> Cf. Wis 1, 13; 2, 23-24; Rom 5, 21; 6, 23; Jas 1, 15.

<sup>22</sup> Cf. 1 Cor 15, 56-57.

*The forms of atheism and its roots*

19. The root reason for human dignity lies in man's call to communion with God. From the very circumstance of his origin, man is already invited to converse with God. For man would not exist were he not created by God's love and constantly preserved by it, and he cannot live fully according to truth unless he freely acknowledges that love and devotes himself to His Creator. Still many of our contemporaries have never recognized this intimate and vital link with God, or have explicitly rejected it. Thus atheism must be accounted among the most serious problems of this age, and must be carefully examined.

The word atheism is applied to many different phenomena. For while God is expressly denied by some, others believe that man can assert absolutely nothing about Him. Still others scrutinize the question of God in such a way as to make it seem devoid of meaning. Many, unduly transgressing the limits of the positive sciences, contend that everything can be explained by this kind of scientific reasoning alone, or by contrast, they refuse to admit that there is any absolute truth. Some laud man so extravagantly that their faith in God lapses into a kind of anemia, though they seem more inclined to affirm man than to deny God. Again, some form for themselves such a fallacious idea of God that when they repudiate this figment they are by no means rejecting the God of the Gospel. Some never get to the point of raising questions about God, since they seem to experience no religious stirrings nor do they see why they should trouble themselves about religion. Moreover, atheism often stems from a violent protest against the evil in this world, or from the absolute character with which certain human values are unduly invested, and which thereby already accords them the stature of God. Modern civilization itself often complicates the approach to God, not for any essential reason, but because it is so much engrossed in worldly affairs.

Undeniably, those who willfully shut out God from their hearts and try to dodge religious questions are not following the dictates of their consciences, and hence are not free of blame. Yet believers themselves frequently bear some responsibility for this situation. For on the whole, atheism is not a spontaneous development but stems from a va-

riety of causes, including a critical reaction against religious beliefs, and in some places against the Christian religion in particular. Hence believers can have more than a little to do with the birth of atheism. To the extent that they neglect their own training in the faith, or teach erroneous doctrine, or are deficient in their religious, moral or social life, they must be said to conceal rather than reveal the authentic face of God and religion.

### *Systematic atheism*

20. Modern atheism often takes on a systematic expression which, in addition to other causes, stretches the desire for human independence to such a point as to raise difficulties about any kind of dependence on God. Those who profess atheism of this sort maintain that it gives man freedom to be an end unto himself, the sole artisan and creator of his own history. They claim that this freedom cannot be reconciled with the affirmation of a Lord who is author and purpose of all things, or at least that this freedom makes such an affirmation altogether superfluous. And the sense of power which modern technical progress generates in man can foster this teaching.

Not to be overlooked among the forms of modern atheism is that which anticipates the liberation of man especially through his economic and social emancipation. This form argues that by its nature religion thwarts this liberation by arousing man's hope for a deceptive future life, thereby diverting him from building the earthly City. Consequently, when the proponents of this doctrine gain governmental power they vigorously fight against religion and promote atheism by using, especially in the education of youth, those means of pressure which public power has at its disposal.

### *The Church's attitude toward atheism*

21. In her loyal devotion to God and men, the Church has already repudiated<sup>23</sup> and cannot cease repudiating, sorrowfully but as firmly as

---

<sup>23</sup> Cf. Pius XI, Encyc. letter *Divini Redemptoris*, March 19, 1937: AAS 29 (1937), 65-106; Pius XII, Encyc. letter *Ad Apostolorum Principis*, June 29,

possible, those poisonous teachings and actions which contradict reason and the common experience of humanity and dethrone man from his native excellence.

Still, she strives to detect in the atheistic mind the hidden causes for the denial of God. Conscious of how weighty are the questions which atheism raises, and motivated by love for all men, she believes these questions ought to be examined seriously and more profoundly.

The Church holds that the recognition of God is in no way hostile to man's dignity, since this dignity is rooted and perfected in God. For man was made an intelligent and free member of society by the God who created him but even more importantly, he is called as a son to commune with God and to share in His happiness. She further teaches that a hope related to the end of time does not lessen the importance of intervening duties, but rather supports their fulfillment with fresh motives. By contrast, when a divine foundation and the hope of eternal life are lacking, man's dignity is grievously injured, as is often evident today. The riddles of life and death, of guilt and of grief go unsolved, with the frequent result that men succumb to despair.

Meanwhile, every man remains to himself an unsolved puzzle, however obscurely he may perceive it. For on certain occasions no one can entirely escape the kind of self-questioning mentioned earlier, especially when life's major events take place. To this questioning only God fully and most certainly provides an answer as He summons man to higher knowledge and humbler probing.

The remedy which must be applied to atheism, however, is to be sought in a proper presentation of the Church's teaching as well as in the integral life of the Church and her members. For it is the function of the Church, led by the Holy Spirit who renews and purifies her ceaselessly,<sup>24</sup> to make God the Father and His Incarnate Son present and

---

1958: AAS 50 (1958), 601-614 [cf. TPS V, 189-199]; John XXIII, Encyc. letter *Mater et Magistra*, May 15, 1961: AAS 53 (1961), 451-453 [cf. TPS VII, 334-335]; Paul VI, Encyc. letter *Ecclesiam Suam*, Aug. 6, 1964: AAS 56 (1964), 651-653 [cf. TPS X, 285-287].

<sup>24</sup> Cf. Second Vatican Council *Dogmatic Constitution on the Church*, chap. I, no. 8: AAS 57 (1965), 12 [cf. TPS X, 364].



in a sense visible. This result is achieved chiefly by the witness of a living and mature faith, namely, one trained to see difficulties clearly and to master them. Many martyrs have given luminous witness to this faith and continue to do so. This faith needs to prove its fruitfulness by penetrating the believer's entire life, including its worldly dimensions, and by activating him towards justice and love, especially regarding the needy. God's presence is most manifest in the brotherly charity of the faithful who are united in spirit as they work together for the faith of the Gospel<sup>25</sup> and who prove themselves a sign of unity.

While rejecting atheism, root and branch, the Church sincerely professes that all men, believers and unbelievers alike, ought to work for the rightful betterment of this world in which all alike live. However, such an ideal cannot be realized without sincere and prudent dialogue. Hence the Church protests against the distinction which some state authorities make between believers and unbelievers, with prejudice to the fundamental rights of the human person. The Church calls for the active liberty of believers to build up in this world God's temple too. She courteously invites atheists to examine the Gospel of Christ with an open mind.

Above all, the Church knows that her message is in harmony with the most secret desires of the human heart, since it champions the dignity of the human vocation, restoring hope to those who have already despaired of anything higher than their present lot. Far from diminishing man, her message brings light, life and freedom to his development. Apart from this message nothing will avail to fill up the heart of man: "Thou hast made us for Thyself," O Lord, "and our hearts are restless till they rest in Thee."<sup>26</sup>

### *Christ the New Man*

22. The truth is that only in the mystery of the Incarnate Word does the mystery of man take on light. For Adam, the first man, was

---

<sup>25</sup> Cf. *Phil* 1, 27.

<sup>26</sup> St. Augustine, *Confessions* I, 1: *PL* 32, 661.



a figure of Him who was to come,<sup>27</sup> namely Christ the Lord. Christ, the final Adam, by the revelation of the mystery of the Father and His love, fully reveals man to man himself and makes his supreme vocation clear. It is not surprising, then, that in Him all the aforementioned truths find their root and attain their crown.

He who is "the image of the invisible God" (*Col* 1, 15),<sup>28</sup> is Himself the perfect man. To the sons of Adam He restores the divine likeness which had been disfigured from the first sin onward. Since human nature as He assumed it was not annulled,<sup>29</sup> it follows that even in us it has been raised to a sublime dignity. For by His incarnation the Son of God has united Himself in some fashion with every man. He worked with human hands, He thought with a human mind, acted by human choice<sup>30</sup> and loved with a human heart. Born of the Virgin Mary, He has truly been made one of us, like us in all things except sin.<sup>31</sup>

As an innocent lamb He merited life for us by the free shedding of His own blood. In Him God reconciled<sup>32</sup> to Himself and among ourselves. He delivered us from bondage to the devil and sin, so that each one of us can say with the Apostle: The Son of God "loved me and gave himself up for me" (*Gal* 2, 20). By suffering for us He not only provided us with an example for our imitation,<sup>33</sup> but He also

---

<sup>27</sup> Cf. *Rom* E, VD. Cf. *Tertullian, De carnis resurrectione*, 6: "The shape that the slime of the earth was given was intended with a view to Christ, the future man": *PL* 2,802 (848); *CSEL* 47, 33, 1. 12-13.

<sup>28</sup> Cf. *2 Cor* 4, 4.

<sup>29</sup> Cf. Second Council of Constantinople, canon 7: "The divine Word was not changed into human nature, nor was the human nature absorbed by the Word": *Denz.* 219 (428). Cf. also Third Council of Constantinople: "For just as His most holy and immaculate human nature, though deified, was not destroyed (*theôtheïsa ouk anêrethê*), but rather remained in its proper state and mode of being": *Denz.* 291 (556). Cf. Council of Chalcedon: "To be acknowledged in two natures, without confusion, change, division or separation": *Denz.* 148 (302).

<sup>30</sup> Cf. Third Council of Constantinople: "And so His human will, though deified, is not destroyed": *Denz.* 291 (556).

<sup>31</sup> Cf. *Heb* 4, 15.

<sup>32</sup> Cf. *2 Cor* 5, 18-19; *Col* 1, 20-22.

<sup>33</sup> Cf. *1 Pt* 2, 21; *Mt* 16, 24; *Lk* 14, 27.

blazed a trail, and if we follow it, life and death are made holy and take on a new meaning.

The Christian man, conformed to the likeness of that Son who is the firstborn of many brothers,<sup>34</sup> receives "the first-fruits of the Spirit" (*Rom* 8, 23) by which he becomes capable of discharging the new law of love.<sup>35</sup> Through this Spirit, who is "the pledge of our inheritance" (*Eph* 1, 14), the whole man is renewed from within, even to the achievement of "the redemption of the body" (*Rom* 8, 23): "If the Spirit of him who raised Jesus from the dead dwells in you, then he who raised Jesus Christ from the dead will also bring to life your mortal bodies because of his Spirit who dwells in you" (*Rom* 8, 11).<sup>36</sup> Pressing upon the Christian, certainly, are the need and the duty to battle against evil through many trials, and even to suffer death. But, linked with the paschal mystery and patterned on the dying Christ, he will hasten forward to resurrection in the strength which comes from hope.<sup>37</sup>

All this holds true not only for Christians, but for all men of good will in whose hearts grace works in an unseen way.<sup>38</sup> For, since Christ died for all men,<sup>39</sup> and since the ultimate vocation of man is in fact one, and divine, we ought to believe that the Holy Spirit, in a manner known only to God, offers to every man the possibility of being associated with this paschal mystery.

Such is the mystery of man, and it is a great one, as seen by believers in the light of Christian Revelation. Through Christ and in Christ, the riddles of sorrow and death grow meaningful. Apart from His Gospel, they overwhelm us. Christ has risen, destroying death by His death. He has lavished life upon us<sup>40</sup> so that, as sons in the Son, we can cry out in the Spirit: Abba, Father!<sup>41</sup>

<sup>34</sup> Cf. *Rom* 8, 29; *Col* 1, 18.

<sup>35</sup> Cf. *Rom* 8, 1-11.

<sup>36</sup> Cf. *2 Cor* 4, 14.

<sup>37</sup> Cf. *Phil* 3, 10; *Rom* 8, 17.

<sup>38</sup> Cf. Second Vatican Council, *Dogmatic Constitution on the Church*, chap. II, no. 16: *AAS* 57 (1965), 20 [cf. *TPS* X, 369-370].

<sup>39</sup> Cf. *Rom* 8, 32.

<sup>40</sup> Cf. Byzantine Easter Liturgy.

<sup>41</sup> Cf. *Rom* 8, 15 and *Gal* 4, 6; cf. also *Jn* 1, 12 and *1 Jn* 3, 1-2.

(To be continued)

## NOTES ON THE "GAUDIUM ET SPES"

### *Title*

The Constitution is called "pastoral" because, while resting on doctrinal principles, it seeks to express the relation of the Church to the world and the men of today. The consequent result is the happy combination of the pastoral and doctrinal ingredients all throughout the Constitution.

### *History of the Text*

This document has a very unusual origin. All other documents originated with preparatory commissions and only subsequently developed in the conciliar hall. But this document was conceived in the Council itself, by a group of Fathers who became convinced of the need to deal in a very substantial way with the Church and its relationships with today's world. Towards the end of the first session, December 4, 1962, Cardinal Suenens suggested that the Council should delineate the Church not only as to its internal structure, but also in its relation to the world. The Cardinal in his speech made use of the now oft-quoted expressions: "Ecclesia ad intra", and "Ecclesia ad extra". The proposal was enthusiastically endorsed by the Fathers of the Council.

Following the first session, the newly-established Coordinating Commission assigned this theme to a new schema, bearing the soon-to-be famous number XVIII. A first draft of six chapters, prepared by members of the Theological Commission and the Commission for the Lay Apostolate working jointly, was rejected by the Coordinating Commission before the beginning of the second session. A second, more theoretical and theological text was later submitted through Cardinal Suenens and this, too, was turned down. Working from these two provisional texts, however, the mixed Theological-Lay Apostolate commission produced a draft known as Schema XIII. This was sent to the Fathers in June,

1964, and, with some further revision, submitted at the 105th general meeting of the Council, on October 20, 1964. Thirteen days of debate ensued, during which so many Fathers expressed criticisms of the schema's form and style that it became clear that the manner of presentation would be of prime importance in a document directed not just to Catholics and other Christians, but to all men. The schema was nevertheless accepted as a basis for further study, and the commission undertook the formidable task of reconciling the desire for a stronger theological basis on the one hand and for greater concreteness on the other hand, while avoiding modes of argument that could make the document resemble a systematic treatise. The much revised text continued to be hotly debated throughout the fourth session, with disagreement centering around the approach to be taken toward three particularly grave current problems — atheism, the moral laws of marriage, and the question of war. However, 2,111 Fathers voted their approval of the document at the 168th and final general meeting of the Council, with only 251 opposed.

### *General Plan of the Constitution*

The Constitution is divided as follows:

#### General Introduction (1-10)

#### Part I: The Church and Man's Vocation (11-45)

Chapter I: The Dignity of the Human Person (12-22)

Chapter II: The Community of Man (23-32)

Chapter III: Man's Activity in the World at Large (33-39)

Chapter IV: The Work of the Church in the Contemporary World (40-45)

#### Part II: Some More Urgent Problems (46-90)

Chapter I: Fostering the Dignity of Marriage and the Family (47-52)

Chapter II: The Proper Promotion of Cultural Progress (53-62)

Chapter III: Economic and Social Life (63-72)

Chapter IV: The Life of the Political Community (73-76)

Chapter V: Fostering Peace and Promoting the International Community (77-90)

Conclusion (91-93).

### *Notes*

The first three articles (1-3) make up the preface of the document. The Council begins by affirming the existence of a close union of the

Church with the entire family of peoples by simply pointing to the fact that she is composed of men.

To this world of men, the Council addresses itself but on a different level and with a different purpose. To the sons of the Church, who view her as the continuation of Christ's saving mystery and at the same time as a visible organization, the Council's object is to lead the faithful to enter whole-heartedly the human and temporal tasks of society. To a much wider audience of non-Catholics, non-Christians and non-believers who view the Church not as an object of faith but as a vast social and human influence of a group of religious men, the Council would like to enter into dialogue to undertake a common work for the welfare of all men.

The introductory statement entitled "Man's Condition in the World of Today" is a thorough description though along general lines of the world in which we live. Admitting the existence of a "new phase of history", the Constitution reviews the different profound and rapid changes around the whole world which affect as rapidly and as profoundly the human person, in almost every area of his life: social, psychological, moral and religious. As is to be expected in times of change a sickening tension is palpable in the world today; modern man raises the question "What is man?" "Who am I?"

In Part I, more specifically chapter 1, the Council seeks to answer that question in the name of God and Christ and in the light of the Spirit of the Lord (11). It must be carefully noted that the Church speaks to the world in the name of God and Christ, but it does *not* require a profession of faith in its creed. Even so it would be a mistake to expect the Church to disguise its true identity and to hide from the world the source of its inspiration and teachings. She clearly tells the world that it is from Christ's teachings that she intends to answer the question.

The Council declares how the Catholic Church regards man. At the outset it is stated, as the foundation of all that follows, that man is created in the image and likeness of God. This means that man is able to listen to God and respond to him, that man is endowed with conscience,



"the most secret core and sanctuary" of a man" (16); that man is a conscious, intelligent subject or person, who, under God, is a creator, a worker, one who transforms the community and the world in which he lives.

The Vatican Council, from this vantage point, sees man in terms of his responsibility to God, to other people, and to the challenge the world offers. There are two important teachings contained in this section: *the constitution of man*, and *the attitude of the Church on atheism*.

### *The Constitution of Man*

Man is *one*, though we distinguish in him his bodily function from the more interior life of the mind, the soul. The source of evil is certainly not the body, but rather the more interior, spiritual faculty of man where he may oppose the will of God and orientate his life according to self-centeredness. It is through the body that a man is inserted into the community and the world, that he meets his neighbor and labors to transform this earth according to God's will.

The conciliar document also insists that this understanding of man is not weakened by the Christian teaching that there is life and resurrection after death. It would be wrong to argue that life on this earth becomes unimportant because of the heaven that is promised to us at the end of time. On the contrary, the Council believes that the kingdom which is to be established in glory at the end of history is in some mysterious way prepared by the faith, love and selfless work of men on earth.

To the mind of the document there is only one satisfactory solution to the perennial question about what the future holds for modern man: "that man has been created by God for a blessed purpose beyond the reach of earthly misery (18)"; and that "bodily death will be vanquished when man is restored to wholeness by an almighty and merciful Saviour who won this victory when He rose to life (Ibid.)".

### *Atheism*

To modern man, full of anxiety about the mystery of death, the

Council proposes faith. Quite naturally it passes on to the denial of faith in God: atheism, "the most serious problems of the day."

After enumerating the different forms of atheism, and describing the tenets of systematic atheism (20), the Council defines the attitude of the Church towards this problem. The Church sees atheism as "those poisonous teachings and actions which contradict reason and the common experience of humanity and dethrone man from his native excellence (2)".

What remedies does the Council propose. First, the "proper presentation of the Church's teaching as well as in the integral life of the Church and her members"; and, second, a sincere and prudent dialogue with atheism. It demands however from the atheist "to examine the Gospel of Christ with an open mind."

### *Conclusion*

The inevitable conclusion is that the problem of the mystery of man, the answer of which today's man is painstakingly searching, can only be adequately understood in the mystery of the Incarnate Word. The Christians, linked with the paschal mystery and patterned on the dying Christ, will find the necessary light and strength in doing battle against evil through many trials, and even to suffer death. Others, men of good will in whose hearts grace works in an unseen way, there is here the "possibility of being associate with this paschal mystery", which will lead them to the end of their eternal quest for solution to their question: "Who am I?"

FR. LEONARDO Z. LEGASPI, O.P.

## "Paucity" Of Matter In The Eucharistic Fasting

PEDRO LUMBRERAS, O.P.

The Italian review, *Perfice Munus* published in 1964 (volume 39) three short articles<sup>1</sup> by the Rev. Prof. Giacomo Rinaldi in defense of "paucity" of matter in the law promulgated by Pius XII in his *Motu Proprio* of 19th March, 1957, deducing therefrom, as a practical conclusion, that, since such paucity of matter was binding only under pain of venial sin, any proportionate or reasonable motive, even if not serious, excused one from the observance of the law and permitted the reception of Holy Communion when the fasting should have been broken slightly.<sup>2</sup>

Since the author claims that his arguments are, for the greater part, conclusive,<sup>3</sup> we shall expound them and criticize them impartially and briefly.

---

<sup>1</sup> *La parvità di materia nella legislazione attuale del digiuno eucaristico*, (pp. 141 ff. 217 ff.); "*Parum pro nihilo reputatur*" e la legislazione attuale del digiuno eucaristico (pp. 266 ff.).

<sup>2</sup> "Ammissa la parvità di materia nella lesione della legge del digiuno eucaristico, qualsiasi motivo proporzionato e ragionevole, anche se non grave, quale potrebbe essere l'eventualità di dover interrompere la pratica dei primi venerdì o dei primi sabati oppure la semplice devozione all'Eucaristia ossia il desiderio di comunicarsi o di celebrare la Messa senza avere la possibilità di attendere finché non siano trascorse le rispettivamente le tre o l'ora richiesta, scuserà dall'osservanza della legge, giustificandone la violazione, e conseguentemente dalla stessa colpa veniale" (pp. 221).

<sup>3</sup> "E'avvalorata (la opinione favorevole) e suffragata da ragioni gravi, plausibili, forti, valide, poderose, cogenti ed ineccepibili, se si eccettua quella ritenente le violazioni come atti non intrinsecamente cattivi" (pp. 220).

## ARGUMENT I

*Exposition:* The law on eucharistic fasting is an ecclesiastical law; but the latter admits of paucity of matter; therefore, the former does likewise (p. 144).

*Critique:* No one has questioned or questions the major premise. The difficulty lies in the minor, for, when it is affirmed that ecclesiastical law admits of paucity of matter, it understands ecclesiastical law, either in its general sense that admits of exception or in its universal meaning that permits no exception. Only in this second case would the sought for conclusion be valid. But, it is in the first sense that the minor of the above proposition is to be understood.

Rinaldi himself seems to agree with this, for he admits that (p. 144) the law that commands that some drops of water be dropped in the chalice does not admit of paucity of matter, even if it be an ecclesiastical law. Nor does it cease being so, obviously, simply because it does have a dogmatic meaning; this could have given rise to the law, but it does not, on that account, convert it into a divine law.

This is shown all the more by the fact that the previous law on eucharistic fasting, as reflected in the Code of Canon Law (canons 808 and 858 § 1) did not admit such paucity of matter. By Rinaldi's own statement, the discussion has arisen after the reform of Pius XII (p. 268) and it is this new law exclusively that is intended to be assimilated to the other ecclesiastical laws and rid it of the old, severe interpretation (p. 269). It is confirmed by the unanimous doctrine of the Authors to whom we are referred by the Code (Canon 6, n. 2) to interpret said canons; all of them denied that there be paucity of matter in that law; there was need to resort to the XVII and XVIII centuries to find three dissenters: Caramuel, Pasqualigo, and Gibert. But, the first was called "princeps laxistarum" by Saint Alphonse; the "Moral Decisions" of the second were placed in the Index, and a sparrow, as Aristotle said, does not make spring.<sup>4</sup> And notice that all those Authors who denied paucity

---

<sup>4</sup> "Furono voci troppo isolate, che non intaccarono affatto la massiccia uniformità della dottrina contraria propugnata dagli Autori ad essi contemporanei" (pág. 142).

of matter knew perfectly the famous axiom: "parum pro nihilo reputatur", so much so that Rinaldi reminds us of several of its formulations in the *Summa Theologica* of Aquinas;<sup>5</sup> and yet they rejected its application to the law in question.

When Rinaldi, therefore, affirms that this first argument is incontestable,<sup>6</sup> he reveals an optimism that is not easy to own.

## ARGUMENT II

*Exposition:* The law on eucharistic fasting now in force is a new law; therefore, to construe it one must not resort to the old legislation nor to the ancient canonists; one has to confine himself exclusively to the spirit or intention of the legislator, that is to say, Pius XII, and to the doctrine of the more modern Authors and, therefore, admit paucity of matter. (pp. 144-6).

*Critique:* Before proceeding further, let us be allowed a remark. This second argument, which Rinaldi offers us as one more reason<sup>7</sup> or a new proof of the benign thesis, far from complementing the first, seems to annul it. Indeed, if the law in force admits paucity of matter, because it is a *new* law and not precisely because it is an *ecclesiastical* law, the preceding argument lacks force; otherwise, the latter argument becomes useless.

But let us proceed to the various clauses of the argument.

It starts off by stating that the law in force is a new law and this assertion is sought to be established, because the reform introduced by

---

<sup>5</sup> On p. 267 we are given these references: "Quod parum est, quasi nihil apprehendit ratio" (I-II, 14, 4); "Quod modicum est, ratio apprehendit quasi nihil" (II-II, 66, 6, 3m); "Quod est parvum bonum vel malum, quasi non reputatur" (I-II, 30, 2, 3m); "Minima quasi nihil computantur" (II-II, 87, 2, 3m); and "Id quod est parvum vel debile, reputatur quasi nullum" (II-II, 156, 1, 1m).

<sup>6</sup> "L'argomentazione...ci pare ineccepibile nella sua logicità giuridica" (p. 144):

<sup>7</sup> He had promised us "diverse ragioni" (p. 144).



Pius XII, especially in his *Motu Proprio*,<sup>8</sup> was doubtlessly radical: the whole question was completely reorganised. The *Motu Proprio* revoked and abrogated the previous law (pp. 144 and following).

It may be strange that special mention be made of the *Motu Proprio*; it might be said rather that the radical reform was done in the *Christus Dominus*, where the eucharistic fasting was distinguished from natural fasting and the classical principle in the penitential: "Aqua non frangit ieiunium", was extended to the former.

But, even if it were really a question of a new law, it is not seen that it should be construed according to the doctrine of the more modern Authors. The norms of canon 6, to which we are referred (p. 145), apply to the laws of the Code; for the other ecclesiastical laws it is canon 18 that fixes the guide-line, and therein no mention is made of Authors, but only of the end and circumstances of the law and the intention of the legislator.

According to Rinaldi, the mind and will of the legislator do not seem to be very rigorous, at least not so much as in olden times; the end of the law was to make general and uniform the particular indulgences that were being granted, and, above all, to enhance the devotion to the Eucharist, facilitating its reception; and, the circumstances were the increasing devotion to the Blessed Sacrament, the scarce number of priests, the greater physical weakness of the faithful, and the changes experienced by the tempo of contemporary living.

Yet, it may be asked: first, whether the less rigour of the *Motu Proprio* in regard to the discipline of the Code is not sufficiently evidenced in the relative mitigation of the crime for fasting, without need of extenuating its obligatory character—if it does not suffice that we be exacted less, but even this should be asked of us less insistently—, second, whether by reducing the eucharistic fasting to three hours in 1957 and to one hour in 1964, all those intentions and that primordial purpose has not been attained; and third, if the frequent and daily communion has not met the mentioned circumstances, specially allowing it, since

---

<sup>8</sup> The aim of this preference lies in the fact that in the M. P. wide interpretation is not expressly prohibited, while in the *Christus Dominus* it is so.

1953, in the evening masses, and, since 1963, in the evening, even if no Mass or liturgical function be celebrated. For, if thus the end and circumstances of the law and the intention of the legislator are fully met, there can be seen no reason at all to give these criteria a wider scope.

Rinaldi advises us (p. 146, footnote) that this second argument of his has not been found by him in any other commentator of the *Motu Proprio*. Which makes us suspect that not one held it, as Rinaldi would think, to be a logical consequence of the integral application of canon 18.

### ARGUMENT III

*Exposition:* Paucity of matter in the present law of eucharistic fasting is called for by the famous rule of law: "Odia restringi et favores convenit ampliari", for such law is *favourable*, considering the facilities it affords for communion, and also *odious*, because it curtails the free exercise of the right every Christian would have, considering only the divine law, to receive communion without fasting (pp. 146-7).

*Critique:* Leaving aside the problem whether ecclesiastical law curtails the free exercise of the divine law—an unhappy expression, to avoid using some other appellative—, it seems odd: first, that the same end is sought to be arrived at from such opposite directions as are the increase of favour and the diminution of odiousness; and second, that, after invoking, in the previous arguments, new criteria to construe the *Motu Proprio*, resort should be had now to a most ancient rule, that is acknowledged (p. 146) to have been applied repeatedly to the Code.

It is also strange that the Authors antedating the Code should not have resorted to this rule throughout so many centuries during which the law of the eucharistic fasting was far more *odious* than the present one, for not only were the healthy not allowed a gulp of water, but, until Saint Pius X, not even the sick were allowed to take medicine, despite the fact that they all had to wait frequently up to 11:00 or 12:00 o'clock in the morning to say Mass or receive Communion.

It can even be doubted whether the quoted aphorism favours the greatly cherished paucity of matter, because, if the law in question is to

be widened, in so far as favourable, and restricted inasmuch as it may be odious, the widening and restriction are perfectly legitimate: the period of one hour, set down by the law, would be of 55 minutes, and the amount of solid food excluded by the law would be of 120-130 grams. But, if the law does not exact greater lapse of time nor exclude less amount of solid food, it is not seen how may it be said that the five minutes taken away from the hour are binding *sub levi* or that the 100 grams of solid food would constitute venial sin, such that there be need of any reasonable cause whatever to excuse what is called a minor infraction of the eucharistic fasting. Where there is no law, can there be infraction or violation?

#### ARGUMENT IV

*Exposition:* The diverse ends to which the law on eucharistic fasting is ordained are kept and attained equally even admitting paucity of matter; therefore, there is no reason to reject it. Indeed, it is a matter of avoiding the abuses deplored by Saint Paul (I Cor., 11, 21), of favouring the devout preparation, the honour and reverence for the Sacrament, and of exciting sentiments of penance and humility; but, when taking a small amount of drink or food, those abuses are avoided and these good dispositions are not impeded (pp. 147-8 and 218).

*Critique:* Although Rinaldi states (p. 148) that this argument is one of the best proofs in favour of the benign opinion, it could be retorted that it proves too much and, consequently, it becomes no proof at all.

That it proves too much is shown by the practice of the Church; if She has mitigated the old discipline it is because the present mitigations do not impede the mentioned ends. How was not this noticed by the canonists and the moralists of the past centuries? How did they persist in prohibiting *sub gravi* the reception of communion at 11 or 12 in the morning to anyone who, after mid-night, had drank water or taken some medicine, for all these are now permitted any time before receiving communion? And if from November, 1963 the bishops may authorise the priests, who binate or ternate, so that, half an hour or a quarter of an hour before the second or third Communion, they may take half a liter

of milk with two beaten eggs,<sup>9</sup> why limit, as does Rinaldi,<sup>10</sup> the paucity of matter to an amount inferior to 120-130 grams?

## ARGUMENT V

*Exposition:* The violations of the law on eucharistic fasting are not acts intrinsically evil; therefore, if paucity of matter is allowed in the latter, *a fortiori*, it should be allowed in the former (p. 218).

*Critique:* As Rinaldi himself admits that the argument is not convincing, we can, without further enquiry, deny it our assent.

It suffices to remember that there are acts that are prohibited because they are evil and other acts that are evil, because they are prohibited. In this second category we classify the violations of positive law and, therefore, the violations of eucharistic fasting. And the whole point boils down to know whether they have been prohibited *sub gravi ex genere*, as Rinaldi claims (p. 221) or *sub gravi ex toto genere*, as traditional doctrine has unanimously held.

## CONCLUSION

The law on eucharistic fasting is spoken of as if it *commanded fasting* or *prohibited eating and drinking* before communion. Properly speaking, it *does not command* and the only thing it *prohibits* is *to receive communion not being in a state of fasting*.

He was in a state of fasting, in the old legislation, who had not taken anything either *per modum cibi* or *per modum potus*, or (until S. Pius X) *per modum medicinae* from the midnight preceding; in the legislation of 1957 and 1965, whoever had not taken anything either

---

<sup>9</sup> The *per modum potus* does not exclude milk, although it may contain some other substance in dilution, like sugar, beaten egg, etc., in such a way that it does not lose its liquid nature. This is a common sentence.

<sup>10</sup> Rinaldi, *Determinazione della parvit  di materia nel digiuno eucaristico*, in *Perfice Munus*, 40 (1965), p. 98.

*per modum cibi* or *per modum potus* (excluding water, which does not break that fasting) three hours or, respectively, one hour before communion. In the old legislation, much more *odious*, no one applied the principle *parum pro nihilo reputatur* to deduct minutes to the time or an insignificant quantity to the matter; we do not think there be sufficient reason to apply it to the present legislation, already exceedingly eased.

When the Church should come to declare that the hour now prescribed is to be understood *morally* (not mathematically) and the excluded matter is to be understood in *considerable* amount (not insignificant), we would have an authentic interpretation to which we could hold on freely, with or without cause; there would be no need for a reasonable excuse, there being no obligation *sub gravi* or *sub levi*; but, then, neither would there be paucity of matter in the five minutes or the one hundred grams.



## THE LAYMAN'S VIEW

### CATHOLICISM IS RIGHT, SO WHY CHANGE IT?

BY FREDERICK D. WILHELMSSEN

Thou art Peter and upon this Rock I will build my Church, and the gates of hell shall not prevail against it" (Matthew, XVI, 18). These words are the promise of Christ and the boast of the Fisherman, the faith of Catholic Christians through the ages. The words proclaim to the eye as do papal trumpets to the ear the astounding claim made by the Roman Catholic Church: Only the Prince of the Apostles and his descendants, the Popes, possess the keys to the kingdom of heaven.

The Catholic claims to infallible truth have been rejected by Protestants and others as preposterous. All differences between Catholics and other Christians are rooted ultimately in the response given to that claim. Does spiritual authority reside in the person of the Roman pontiff or someplace else—let us say, for instance, in the Bible or in history or in something called "Christianity"? Is the Roman Church the indispensable instrument for salvation or is it not?

Until a few years ago the Church looked immense, impressive, aloof, and often menacing to those outside her discipline. But from *within* the Church itself, it seemed to many of us that she was slowly winning her battle. Her authority, so we thought, was advancing as the only certain torch lighting up the darkness of a world given over to increasing doubt about religion and marked by the materialist and totalitarian savagery that has ravaged our century. We noted with satisfaction that the Church was recognized as *the* focal point of resistance within and against the Communist bloc of nations. We were comforted by the fact that even

Protestants and Jews saw in Rome the only fully organized and militant response to atheism and barbarism. We gloried in the conviction (and perhaps we deceived ourselves in so glorying) that the Catholic Church was on the march, a phalanx. Her yearly harvest in births, themselves a sign of the generosity of Catholic parents to what Pope Paul VI called "the banquet of life," was buttressed by a steady stream of converts.

And then the whole business collapsed. Just when traditionalist Catholics like myself thought that the enemy was about to surrender, our own defenders opened the gates and invited the forces of secularism to occupy the City of God. The Council called Vatican II revealed and released a secret Catholic desire to "join the world."

The results today are everywhere in evidence. The Catholic Church is a tower of Babel. If there is one voice that stands out it is the voice of an enormous inferiority complex before the pretensions of the secular world. This voice pleads its desire to please "the outsider." The world is no longer a hostile field to be conquered by soldier saints such as Ignatius of Loyola, founder of the Jesuit order. The world has become rather an alluring mistress wooed by infatuated Catholics of "The New Breed," who address secular culture with the same prayer that St. Augustine wrote to God: *Late have I loved Thee, O Beauty!* Conversions have fallen significantly since the death of Pius XII, and conversion itself has given way to dialogue.

Catholics lecture one another on our many depravities: that is—on lack of charity toward Protestants and on latent anti-Semitism; on our intransigent authoritarianism; on our doctrinal rigidity; on our moral narrowness; on dependence upon a Roman culture; on the antiquated structure of our canon law. I, for one, grant freely that our sins have been scarlet, but I also note that previously we spoke in whispers of the blemishes upon the face of our Beloved, the Church. Today we wash our dirty linen in public—and get paid for it handsomely.

The new accent is alarmingly narrow and sectarian, despite the pretensions of "New Church" Catholics to tolerance and charity. For instance, they deplore the "Constantinian Church" and the Council Trent, but they prohibit any suggestion that Vatican II, whatever its

spiritual results may prove to be in the distant future, was a political disaster for the Church at this moment in history. The worshippers of the "New Church" invite those not of the Faith to speak to us solemnly on our many sins. Luther is rehabilitated by priests who announce on television that the Church has finally come around to his point of view. If the play and movie *A Man For All Seasons* had been produced by Catholics, Thomas More would not have been the hero and Henry VIII would have emerged as a misunderstood but essentially right-minded king.

An American Catholic who has lived abroad for many years is possibly in a better position to understand the degradation into which we Catholics have fallen. I returned to the United States in 1965 after having spent a decade abroad. I had lived in the lyrical and passionate Catholicism of Spain and then the harsh but honest negations of all things Christian in the Moslem East. I came home to find the interminable tea and crumpets over ecumenical banalities that disguise differences and thus cheapen convictions. The shock is first felt upon encountering the new vernacular liturgy which has sabotaged Latin. The returned traveler reels with disbelief before Masses which resemble, in all things but the dignity found in Anglican services, bad imitations of Protestant worship. He senses that everything conspires to flatten our awareness that the Mass is a sacrifice of Christ upon an altar. He resents, deeply, the presence of laymen on the altar ("Mickey Mouses" as they are called by the Catholic underground).

But the problem is not principally liturgical. Many Catholic conservatives mistake the symptom for the disease. The true disease is a spiritual loss of nerve, a religious exhaustion, which reaches into the souls of men who accept with enthusiasm every criticism leveled against their faith by its ancient enemies. Let two instances suffice here to illustrate what I mean.

The dominant secular idol in higher education today is the demand for absolute academic freedom. A moment's reflection demonstrates that this claim cannot be squared with the Church's insistence that she alone possesses the authority to teach in matters of faith and morals. The

claim cannot even be reconciled with the Church's insistence that the corruption of doctrine in the young (or in the old, for that matter) is a grave sin against charity. Nonetheless, when charges of heresy against members of the philosophy department at the University of Dayton were substantiated by a committee appointed by the Archbishop of Cincinnati, the president of that university, Father Raymond Roesch, publicly defied the archbishop. The heretics were vindicated, and the four professors making the charges have left the university. Time after time, at school after school the secular dogma of "academic freedom" has taken precedence over the authority possessed by the Catholic Church. Our bishops are isolated, bewildered; and most probably demoralized by this successful show of resistance to their teaching authority.

Next, there is the demand that the Church admit a married clergy. Personally I would release from his vow had I the power, any priest whose celibacy threatens his psychological balance. We do not want walking wrecks administering to our people. But it is one thing to rectify a mistake made by a man who is incapable of living up to his vow, and it is another thing to lower our standards for the priesthood. Where men sacrifice nothing, they can expect little respect from the faithful. Celibacy, in a normal man, is a cross he takes willingly upon his back in imitation of his Saviour on Calvary. If he would be another Christ, in the words of St. Paul, let him make this sacrifice in the name of a higher virility and a deeper manhood. If he cannot make it, let him seek another walk of life. But when the demand is made today that priests not make a holocaust of themselves as did their Lord, they must look upon their priesthood as merely another profession.

The new liberal power in the Church today—expressed through its near monopoly of the Catholic press—is bent not only on secularizing our educational institutions and our clergy. It is also bent upon leading us down the road that broadens at its base into the morass of surrender in Vietnam, coexistence with Communism, and full-fledged dialogue with Marxists. An instance of this is the howl of rage that went up when Cardinal Spellman of New York called anything less than a victory in Vietnam unthinkable. Spellman was treated roughly—but not Roger Ga-

raudy, Central Committee member of the French Communist Party and favorite of the new Catholic Left.

The Garaudy case is instructive. The Catholic liberal-left published a book by Garaudy on the desire for dialogue between Marxists and Christians. Not only did the New Breed praise the book, but it invited Garaudy to speak at the Jesuit University of St. Louis, where he was cheered by an audience of two thousand, packed with the clerical black of priests and runs. We seem to enjoy entertaining our own executioners, who would kill God "in the name of Christianity," the thesis being that the Christian desire for human dignity can only be realized within Marxism.

In my view the new Catholic Liberal-Left is a sociological phenomenon made up largely of educated prigs who have rejected their own lower-middle-class origins. They are ashamed of their parents and of the somewhat scrubby priests who ministered to their needs as children. But there is more to it than that. These lords of the New Church are a species of latter-day Anglo-Saxon, anti-Italian populists. They hate "wops". You can see it in their attacks on the Pope and the "Roman curial system," in their rejection of the splendid liturgical trappings we have inherited from the past, in their insistence upon barrenness in liturgy and church art. The ethnic prejudice is only thinly disguised. These new breeders are little Puritans at heart. They cannot bear the old-fashioned "triumphalism" because it carries with it an Italian flourish. They cannot overcome a kind of grumbling resentment more proper to sophomores trying to climb out of what they consider the "ghetto".

Such is the sociology of the New Breed. In scope it is provincial; origin, middle class; in vision, narrow; in soul, crippled by complexes whose elucidation I leave to psychology. Spiritually, however, the whole business is best described in terms of a weakening of faith. Many Catholics today attack an ecclesiastical authority that they no longer accept in the depths of their souls. This explains the steady sniping away at the authority of the hierarchy and of the Pope. And this brings us back full circle to where we began, the heart of the affair, the authority and office of the Pope. This is, as suggested already, what makes



Catholics to be what they are and what separates us from Orthodox and Protestants. Upon this issue the whole future of the Church will be decided.

It is true that the new liberalism swaggers today through the ruins of the City of God. Its troops occupy the ruins, but they do not quite yet govern them. Barbarians never know how to rule. But they are aware that a wind is blowing out of Rome—a papistical wind, and it presages a counterattack, a counterrevolution, launched by the Vatican itself. The Holy Father, himself a political liberal, has insisted recently that the ecumenical endeavors need more than love, and that they must be informed by a lively awareness of the Church's unique claims to possess the truth. His new encyclical on marriage will not comfort the hedonists. His brusque condemnation of liturgical excesses as "unthinkable" marks our return to the forum that the New Breed has littered with the broken statuary of the Catholic inheritance.

A band of men today begins to gather around the person of Pope Paul VI, a lonely figure who grows in grandeur. There are signs, I submit, that there is taking place, at long last, a gathering of the clans loyal to Peter. We can see it in France where the traditionalists today possess a powerful network of newspapers and magazines. We can see it in Spain where the appearance of the review, *Neuva Fuerza*, marks a determination not to permit the Catholic inheritance to be liquidated in the name of modernity. We can see it in South America where traditionalists make up the enormous bulk of the lower clergy, and where the New Breed today is being challenged with renewed vigor. Possibly we are men whistling in a graveyard, but then again—what else can men do when they walk among graves at night? Let us take our title from that taunt thrown at our persecuted brothers by the reformers in the England of the 16th and 17th centuries, when allegiance to Rome was punishable by death. They were called Papists. So are we.

We see in Rome not only the Voice of God on earth but the very center of creation. Beyond this voice and outside this center there is for us—we speak for ourselves only and not for our Protestant and Jewish friends—nothing other than darkness. The desolation of our hearts in a century of anguish in which men's souls have been "shaken to the

foundation" (in the words of Paul Tillich) is warmed neither by appeals to the individual conscience, nor to the written Scriptures, nor to history. For us Rome and the Keys of the Kingdom are one. Our only alternative would be the silence of a civilized skepticism before the ultimate riddle of human existence.

---

*"My advice to you now is that you ought at least to cease slandering the Catholic Church by loudly denouncing the morals of men whom the Church itself condemns and whom it constantly strives to correct as wicked children. For if any of them undergo a change of heart and are corrected by God's grace, they regain by repentance what they had lost by sin. And if any of them continue in their old vices along with wicked, or even add worse vices to their present ones, they may indeed be allowed to remain in God's field and to grow side by side with the good wheat—but the time for separating the tares (from the wheat) will (finally) come."*

St. Augustine:  
*De moribus ecclesiae  
 Catholicae, i, 34.76.*

## NOTES AND COMMENTS

### THE VISIT OF "A BROTHER TO HIS BROTHER"

St. Peter's Basilica was the setting of an epoch-making event last October 26, 1967 when Pope Paul VI and Patriarch Athenagoras I of Constantinople met for the third time. The two ecclesiastical heads had met earlier in Jerusalem in January 1964 and in Istanbul last July. Their meeting in Rome was the first ever done by a Pope and a Patriarch of Constantinople since the great Schism 913 years ago. The highly significant event was made during an 80-minutes joint prayer service witnessed by some 80 cardinals, 200 Roman Catholic bishops and a large crowd of the faithful. The Pope and the bearded 81-year old Patriarch exchanged cordial greetings.

In his allocution, Athenagoras I expressed his thanks to the Roman Pontiff for his recent visit to Istanbul and added: "Today in this eternal city of Rome, the dwelling of the leaders of the apos-

tles, Peter and Paul, and the glory of the Christian world, we come to Your Holiness as a brother to his brother" He then expressed his esteem for the Pope calling him "the venerable Bishop of Rome, bearer of the apostolic grace and successor of so many wise and holy men who have adorned his See, which is the first in honour and rank in the organism of Christian Churches throughout the world..."

Explaining the purpose of his visit, he continued: "We are present in this holy place at the altar beside Your Holiness, and as we prepare ourselves in heart and mind to move towards a common Eucharist, with the feedings of Our Lord as He washed the feet of this apostles, we hear at this exceptionally holy moment the cry of the blood of the apostles Peter and Paul, and the voice of the catacombs and of the martyrs of the Colisseum, inviting us to use

every possible means to bring to completion the work we have begun—that of the perfect healing of Christ's divided Church...its unity". He also extolled the efforts of the ecumenical movement in trying to correct the scandal of a divided Church confessing that "what unites us is far greater than what separates us. These two facts fill our hearts with the sure hope that it will be the whole Catholic Church and the whole Orthodox Church that will move...towards the goal of full union...We cannot indeed determinate the length of the journey. It is a question of faith in the final outcome of much prayer, of holy patience, of hardwork, and above all of charity."

In his response, Pope Paul described the Patriarch as the representative of the Churches of "Pontus, Galatia, Cappadocia, Asia and Bithynia..." He gave allusion to the present efforts of the two Churches for reconciliation reminding all that "...the relations which developed so fruitfully in the following centuries...notably in the 13th and 15th centuries, to repair it...did not have lasting positive effects. But we ask if they have ever been freer than they are today of every political element or

of any purpose than the sole desire of realizing Christ's will for his Church. In fact, on both sides we are impelled by the single desire to purifying our souls, in obedience to truth, to love one another sincerely as brothers, loving one another earnestly from the heart...This renewal, the desire to be more attentive and receptive in our faithfulness, is in fact the most fundamental prerequisite for our drawing closer to one another."

The Pope likewise commended the Patriarch in his efforts in bringing about a similar renewal in the Orthodox Church, mentioning particularly the first Pan-orthodox Conference held in Rhodes.

"The Catholic and the Orthodox Churches", he said, "are united by a like obedience to Christ's Gospel, by the same Sacraments, and especially by the same Baptism and the same priesthood which celebrates the same Eucharist, Christ's one sacrifice, a like episcopacy received from the Apostles to guide God's people to the Lord and preach His word to it. There we have so many ways which the Holy Spirit uses to bring us with our whole being to-

wards the fulness of this communion, already so rich yet still incomplete, uniting us in the mystery of the Church."

During the Patriarch's 3-day stay in Rome, he took time out to visit historical and religious places-of-interest like St. Paul-outside-the-walls, the Catacombe of St.

Priscilla, the local Orthodox church, and Pope John XXIII's tomb. Before embarking for the next leg of his trip, the Patriarch attended a reception given in his honor by the Synod of Bishops then in progress in Rome. He also had a long private conversation with the Pope and lunched with him before flying to Zurich.

## THE SYNOD ON THE LITURGICAL REFORM

Liturgical reform was the last item in the agenda of the Synod of Bishops concluded towards the end of October. Though the *Consilium* for the Implementation of the Liturgical Constitution was given charge by the Holy Father to present the following themes to the Synod for study and discussion: *Ordo* of the Mass, Divine Office, Sacraments, Giacomo Card. Lercaro, President of the *Consilium*, immediately reminded the synodal Fathers at the opening of the discussion on the liturgical reform, only the first two themes would be dealt with, since there was nothing new to be introduced concerning the sacraments.

### *The Ordo Missae*

For the past three years seven study commissions of the *Consilium* have been studying and working on the structure of the Mass. The definitive structure or *Ordo* of the Mass will be the result of these scientific labors. However, since the main objective of the reform is not only to render the Mass as faithful to its sources and origins as possible, but also to make it meaningful to the people as well, these scientific findings and studies must also take into account the needs, the mentality and the desires of the faithful of today in general. For this reason, the *Consilium* had put be-



fore the Synod for discussion such questions the entrance rite, the collect, the selection and distribution of the readings, the prayer of the faithful, the form and simplification of the offertory rite. Very important question, however, was certainly the one on the Canon of the Mass: possible introduction of new canons, modification of the form of consecration, a change of the structure of the Roman Canon itself.

### *The "normative" Mass*

In connection with the discussion on the reform of the Mass, the Consilium presented to the Synodal Fathers an experimental Mass, the Mass which is now known as the "normative" or "basic" Mass.

As the name indicates, the "normative" Mass is to be the type or exemplar from which all other forms of the Mass (be it parochial, conventual, pontifical, papal, solemn, "private") are to derive and depend. It is the Mass that is celebrated on a Sunday or holyday, with the assistance of ministers, choir and the assembly of the faithful. The "normative" Mass, therefore, is a complete

turn-about from our present Roman Mass primarily a "private" Mass read by the priest, and without considerations of the liturgical role of choir or people, the Mass which has served and is still serving as the pattern for all other forms of Masses.

### *The Breviary*

The other item presented to the Fathers for discussion dealt on the Divine Office. Following the wish of Vatican II in its Constitution on the Sacred Liturgy (Art. 89), the reformed Breviary will have Lauds as morning prayers and Vespers as evening prayers for its two main hinges around which it turns daily.

The greater and longer part of the Breviary, that the Matins are, will undergo a major change. The very name by which Matins will henceforth be known gives an indication of nature of this change. Matins will be called "Officium Lectionis", since in reality its most notable elements are the lessons or readings. These readings are taken from the Sacred Scriptures and the classical spiritual writers from the Fathers of the Church to those of the present. Future readings,

specially the biblical ones, will be in consonance with those of the Mass of the day. The biblical readings will be distributed in such a way that within one year the entire New Testament would be read, and within two years the principal parts of the Old. The Psalter, the other component element of the "Officium Lectionis" will be evenly distributed over a period of 4 weeks. Thus, our present Matins would lose its character of a nocturnal or night office, traces of which are still found in it, and would rather serve meditation and spiritual reading from which priests and

those who pray it are expected to gather strength and inspiration for the apostolate.

*The Synod and the Consilium's work*

The final shape of the reformed Mass *Ordo* and of the Breviary is the competence and task of the *Consilium*. But it will surely take into considerations the many relevant pastoral suggestions and comments of the Synodal Fathers in their interventions at the Synod in order to present a really updated and meaningful Mass *Ordo* and Breviary.

## PASTORAL SECTION

### HOMILETICS

Fifth Sunday after Epiphany (February 4)  
(13, 24-30, Parable of the Weeds)

### THE ROLE OF THE CHRISTIAN IN A SINFUL WORLD

*The parable in other words.*

When a farmer plants rice, it is inevitable that some weeds grow with the rice stalks. No farmer is bothered by this fact. But suppose you are a farmer and someone plays a trick on you by planting in your field a kind of grass very similar to rice. Some weeks after the planting you look at your field and you see how full it is with growing stalks. You are happy, not knowing that half of those growing plants are useless grass. Then one day you find out the truth. You will probably become very angry. You will want to look for the culprit and beat him up. You will want to tell your workers to uproot the grass. On second thought, you will probably realize that it is very hard to separate the rice plants from the abundant grass. What will you do then? Just curse the culprit? Give up in despair and cry? Or will you act wisely and manfully? This last alternative means that you will not panic; you will not consider everything lost; you will assure yourself that you planted seed of good quality and therefore the rice will outgrow the grass; you will wait, knowing that the trick played on you will not really harm your harvest very much.

*The lesson.*

What we have called a wise and manful way of acting in the situation of the farmer we described, is the same attitude we should take as Christians living in a sinful world. It would be foolish for us just to curse evil, saying that the world is bad; or just to blame people and things, saying, for example, that mini-skirts lead to rape, that bad movies are corrupting our youth, etc.

As the saying goes, it is better to light a candle than to curse the darkness. It is better to teach our young people the value of modesty than just to condemn the mini-skirt. It is better to provide our youth with the means of healthy recreation than just to condemn bad movies.

*The role of christians in the world.*

Let us enlarge our vision and look at the world situation. We see that good and bad go together like body and shadow. A high standard of living has the shadow of corrupt morals. A highly industrialized society has the shadow of de-personalized relationships: neighbors do not know each other. A society which enjoys great freedom has the shadow of irresponsibility. What should be our attitude as christians faced with this situation? Should we condemn progress? Should we be against a high standard of living? against industrialization? against freedom? If such is our attitude, we are like a foolish farmer blaming his enemy and cursing the grass that grows with his rice plants. We should rather be like a wise farmer. Let us have confidence in the grace that God has given us. Let us make it more vital, more efficient, more fruitful, by giving ourselves more generously to God. In this way we shall minimize the evil in this world. The trouble with the world is not that it is progressing. The trouble is that we are not better christians.

Body and shadow go together. But when the sun is low, the shadow is long. When the sun is high up and directly over the body, the shadow is at a minimum. Our christian life of grace is like the sun. When it is at a high level, the body of worldly progress has a minimum shadow of evil. But if our life of grace is low, the shadow of evil in the world grows long.

We should realize that as christians we are the good seed planted by God in this world. We grow side by side with the bad seed of sin. But the grace of God is strong. God is counting on us to live as forceful christians and defeat the influence of sin, so that the harvest of souls may be great.

FR. EFREN RIVERA, O.P.

Septuagesima Sunday (Feb. 11)

(Mt. 20, 1-16 — *Parable about the Workers*)

## LIFE OR DEATH

Today's Mass, especially the Epistle and Gospel, reminds us sharply of the fact that what is at stake for ourselves and for our world, is a matter of life or death—of the eternal kind. There is first of all our responsibility

for our spiritual development, the fulfillment of our own call to become perfect. St. Paul, model of apostles, does not mince words: if we are to win in the game of life, we must go into training as any athlete does. "I chastise my body, and bring it into subjection, lest perhaps after preaching to others I myself should be rejected" (Epistle). He again reminds us (as does Christ in the Gospel) that being called to the apostolate and being a Catholic is no guarantee of salvation.

### *GO INTO MY VINEYARD*

Then there is our responsibility for others. "The kingdom of heaven is like a householder who went out early in the morning to hire workers into his vineyard" (Gospel). He went out again at the third, the sixth, the ninth, and the eleventh hour. "Why do you stand here all the day idle? Go you also into my vineyard, and I will give you what is just." We cannot miss the point our Lord makes here: He cannot stand idleness anywhere. He wants workers. He needs workers to help Him save mankind. If any of the parables shows Christ's dependence on men for the continuing of His work of redemption, it is this one. He first invited us to work in His vineyard when He anointed and commissioned us at Confirmation. Today He repeats the invitation. We must work. And we must enlist others to work with us.

What is the work to be done? It is Christ's work—the consecration of the world to the Father. It is helping ourselves and others to recognize that the Father's glory is all that matters. This is no easy task, but "hard labor in the heat of the day" (Gospel). There are times when we feel the "groanings of death and the sorrows of hell" (Introit) surrounding us. But the follower of the Church Year knows what to do. He will call upon the Lord, and the Lord will hear his voice from His holy temple. Praying with the Church, he cannot fail to see God as a "Helper in due time in tribulation: let them trust in Thee who know Thee: for Thou hast forsaken them that seek Thee, O Lord. For the poor man shall not be forgotten to the end" (Gradual).

### *OUT OF THE DEPTHS*

The Church is Christ. Christ is the Church. The Church Year is Christ's year, it is "Christ Himself who is ever living in His Church" (Pius XII). We are entering into the Easter Cycle of the Church Year during which the Church is going to celebrate the Passion and Death of our Lord. During this period the Church will try to make us learn the outstanding lesson of our Faith—that there can be no joy for us, no results in our apostolate, except in realizing in our apostolate, except in realizing in our own lives the passion and death of Christ our Head. This prospect is perhaps terrifying



than any Mass. For the Mass is Christ's death and glorification, as it is also ours if we give our best to its celebration.

After the first part of today's Mass convinces us that we must accept Christ's invitation to work in His vineyard and to enter into His coming Passion; after we have sacrificed our own wills in the offering of bread and wine, we shall receive the Victim of the Sacrifice as our Food. It is only giving like that—total generous gift of self—that can help us to see in the last analysis that work in the vineyard is the most satisfying work of all.

Sexagesima Sunday (February 18)

(Lk. 8, 4-15, *Parable of the Sower*)

## FACE TO FACE WITH ONESELF

### *Sexagesima*

This Sunday is called "Sexagesima Sunday" to indicate that it is nearest to the 60th day before Easter. Hence, in two months time we shall be celebrating the Paschal Mystery, which is the central Mystery of our religion. The Church invites us to prepare carefully for it.

### *What kind of ground am I?*

Today, the Church invites each and every one of us to examine himself in the light of the parable we have just read. Each of us must ask himself: what kind of ground in the parable am I? Am I wayside ground? Do I find myself among the people who have forgotten the most fundamental teachings of my religion? Am I rocky ground? A weakling who is ashamed to stand for what is right when worldly friends are around, ready to laugh at me? Am I thorny ground? Am I trapped by worries about my social status or by carnal pleasures?

If any of us finds himself in any of these situations, let him look to the Cross. Christ hangs there for us. He came to save us. He now invites us to receive his grace. No matter how bad we are, his grace can transform us. Man has been able to transform deserts into fertile land. God's power is even greater. He can turn us into good ground.

### *Good ground*

Christ mentioned another kind of ground in his parable, the rich ground which made the seed grow and produce a hundredfold. Pious Christians

identify themselves with this kind of ground in the parable. Are they right? It depends. What do they mean by "piety"? Do they mean going to novenas? walking on their knees? joining religious associations where they can gain lots of indulgences? If their "piety" stops with these external forms, they have no right to identify themselves with the good ground in the parable. For according to the parable the good ground makes the message of God grow and bear fruit. Whereas a "religious" life which is good only for oneself is infertile. It is more properly identified with waste land.

True Christian piety consists in serving God and our neighbor. This service is what we call the christian apostolate. True Christian piety consists in the apostolic life. The only people who have the right to identify themselves with the good ground in the parable are those who seriously follow the Church's teaching that every Christian must be an apostle.

Am I an apostle? Let each and every one of us ask himself this question today.

FR. EFREN RIVERA, O.P.

### Quinquagesima Sunday (February 25)

#### *Liturgical Introduction*

Holy Mother Church never fails to prepare us spiritually when an important liturgical event is coming. As a preparation for the birth of our Lord, we have the season of Advent, wherein we were constantly reminded of the chosen people's profound expectation of Messiah. Now, as a preparation for the commemoration of the mystery of our Redemption, She reminds us in today's gospel of the notable prediction which Jesus made of His own approaching Passion. What could be the reason behind this? What is the lesson She wants us to learn?

#### *The Cross — Road to Heaven*

It is this. Christ redeemed us by giving us the power to redeem ourselves by means of His grace and His cross. Every Christian is another Christ and as such must suffer and die in order to attain the glory of the resurrection. In other words, we have to take up our cross if we want to be true to our calling as Christians; and to save our souls. Nothing defiled can enter the kingdom, and purification from defilement from sin is an effect of the acceptance of the cross.

### *How to Carry our Cross*

But the real problem for us is not that we do not believe that each one has to carry his own cross. All of us, in one way or another, are convinced of this fact. The real problem is how to carry our cross.

There are three various ways of carrying our cross. One is like the impenitent thief: in resentful protest; another is that of the penitent thief: he carried his cross simply because he knew he deserved it, nevertheless if he could only avoid it, he would throw it away. And the third is the way of love, as Christ carried His cross.

### *Applications*

Some of us are like the impenitent thief, and thus condemn ourselves to perpetual unhappiness here on earth. For, on the one hand, we *must* bear our cross and on the other, we rebel against the fact while we carry it.

Most of us, in our everyday life, shoulder the cross of duty very much in the style of the penitent thief. We bear the cross manfully, but if we could only throw it away, so much the better. We are very much inclined to avenge a hurt had it not been for God's law telling us not to; we should like very much to play the role of a Don Juan if God's law was not there telling us that such a thing spells a grievous sin; we should like very much to get rich quickly at the expense of a needy brother, but we are stopped by the ever vigilant conscience of ours and we say: "all right, we won't do it after all." But do we love our conscience any the better for it?

### *CONCLUSION*

We have forgotten that the only way acceptable of carrying our cross is the way our Lord carried His own Cross—the way of love. That all of us have to carry a cross whether we like it or not. Why not then carry it the best way possible? Now that best way possible is the way of Christ—by loving it.

When we see the hands of God behind the grim face of sufferings and trials, then we can rest assured that we indeed have learned the beautiful lesson of today's gospel.

## CASES AND QUERIES

### THE SUNDAY OFFICE AGAIN

*Number 19 of the Instruction "Tres Abhinc Annos" state: "Until the general reform of the divine office is completed, the recitation of one nocturn suffices for Matins of class I and II liturgical days which have three nocturns." We have been informed from reliable sources that Sunday office was intentionally omitted from this provision. But in the BOLETIN's October 1967 issue it was stated that the Sunday office should be "included within the compass of this particular provision.*

*Which is which? Does the recitation of one nocturn (with three psalms only) apply also to the Sunday office or not?*

We are not aware of the referred to sources, and its bearing on the right interpretation of the provision in question. However, in order to dissipate any doubt or confusion on this particular question, we are re-printing here an identical case and solution which appeared in NOTITIAE (31-33, July-Sept. 1967, p. 303), the liturgical bulletin published by the *Consilium* for the implementation of the Liturgical Constitution.

“UTRUM DIEBUS DOMINICIS NOCTURNUS CUM TRIBUS  
TANTUM PSALMIS ET TRIBUS LECTIONIBUS DICHI  
POSSUNT?

“Resp. Dies dominicae sunt I vel II classis. Tamen matutinum unicum habet nocturnum cum novem psalmis et tribus lectionibus. Deinde ortum est dubium utrum etiam in ipsis quis uti posset simplicatione n. 19 Instructionis alterae, diei 4 maii 1967.

“Spiritus legis est obviare necessitati sacerdotum, qui diebus dominicis labore pastoralis incumbunt et magis obruuntur quam quibusdam aliis festis I vel II classis qui per hebdomadam occurrunt. Ergo etiam in dominicis sacerdotes matutinum ordinare possunt ut constet invitatorio, hymno, tribus ex novem psalmis quae in breviario nunc habentur et tribus lectionibus.”

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

## REMOVAL OF SCANDAL

*About forty years ago, Peter and Elizabeth were married in the Catholic Church. A few years later, Peter left his wife and took another woman. Recently Peter fell ill and asked for a priest, who, in fact, administered to him the Sacrament of Penance. Now Peter receives Holy Communion very often in his residence from a priest who is an intimate friend of Peter's family, while the second woman is still living with him in his residence.*

1. *Is Peter entitled to receive the Sacramental Absolution while still living together with the second woman?*

2. *In case of an affirmative answer, may Holy Communion be given to him in his private residence where he is still living with the second woman and there cause a public scandal?*

*Ad 1um*, Peter, refusing to be separated from the second woman, certainly remains in a proximate occasion of committing voluntarily and continuously a grave sin against chastity. Again, he is not taking the necessary steps to avoid the danger of committing a sin of lust with her (D. 1211); therefore, Peter shows neither a real contrition for the past sins nor a sincere purpose of avoiding mortal sin. Consequently Peter, favored once with the Sacrament of Penance when he became sick, is not now worthy of receiving the sacramental absolution.

*Ad 2um*, Any public sinner, who gives no proof of genuinely amending himself but rather prefers to be a cause for a notorious scandal, thus losing his honor and reputation (can. 855, par. 1), is to be considered

*unworthy* of the Sacraments. Since Peter, sick and all, yet does not like to send away his mistress and exert sufficient effort to repair that grave scandal, it appears obvious that he neglects the means needed for the fruitful reception of the Holy Eucharist, a Sacrament that exacts the state of grace. Under such circumstances it is not valid to administer Holy Communion to Peter. .

FR. V. VICENTE, O.P.

### SACRILEGIOUS COMMUNION

Please God, it is not often that the table of Christ is profaned by a sacrilegious communion. But when it is so profaned; when, for some unworthy end, the sinner who knows himself to be in mortal sin dares to partake of the marriage-feast, then he makes the choice of Judas and deserves Judas's punishment. Let him not console himself with comfortable Protestant doctrines about the nature of our Lord's presence in the Holy Eucharist; he knows better in his heart. He knows that the very body born of Mary, the very blood split on Calvary, are there; that he, who comes to the faithful as their food and their victim, comes to the sinner as his judge. The King passes down between the rows of his guests; his eye is all penetrating, the guilty wretch cannot hide his nakedness or make answer to his condemnation; speechless, he goes out with Judas into the darkness he has made his own.

Ronald Knox: *The Great Supper*



## THE CHURCH HERE AND THERE

### LONDON

CATHOLIC PRESENCE AT POLARIS COMMISSIONING QUESTIONED. The Catholic chaplain to London University, Mgr. Bruce Kent, in a letter to the Times questioned the "very strange" presence of the senior Catholic chaplain of the British Navy at a religious service connected with the commissioning of a Polaris submarine.

"The Pastoral Constitution on the Church in the Modern World of the Second Vatican Council," he wrote "(para. 80): 'Any act or war aimed indiscriminately at the destruction of entire cities or of extensive areas along with their populations is a crime against God and man himself. It merits unequivocal and unhesitating condemnation.'

"Is it that the use of Polaris missiles is thought not to involve such an act of war or that the crew of H.M.S. Resolution do not really intend to use them even if ordered to do so?"

The letter brought a quick response from Bishop Gerard Tickle, British Catholic military vicar, who wrote: "May I reassure Mgr. Kent that certainly as far as the British forces are concerned there will be no indiscriminate use of nuclear weapons.

"The British forces today — and I think one could include the armed forces of many other nations — are mustered not for the purpose of promoting war but for the preservation of peace. This peace to be true must be peace with justice — not peace at any price. Any work aimed at this preservation of world peace is a noble act of charity and therefore, the presence of principal Roman Catholic chaplain at such an occasion as the launching of H.M.S. Resolution was a strict duty."

Further correspondence has asserted that the relations between the nuclear deterrent and Catholic moral theology are complicated and painful that either Msgr. Kent or Bishop Tickle suggest.

### RHINELAND

*Survey of Rhineland German Priests.* The bishops of the Rhineland have a scientific study made of the reasons of the shortage of priests. The study, conducted by psychologists, was completed at the end of 1965, but the results were not published till recently.

It was the nearly unanimous opinion of the priests surveyed that "neither manner of dress, ordination, education, nor celibacy guarantee to

the priests a sure and esteemed position in society."

Deprived of his traditional prestige, the young priests has a tendency to make a "forward flight": he renounces any remaining privileges and seeks above all to be, with regard to the laity, a platform where ideas, desires, opinions, even conflicts meet. For him, the insecurity of the priest involves new possibilities from the pastoral point of view. Unfortunately, as the study indicates, Church authorities have recourse only to categories of thought that are old and little adapted to his new situation.

Priests, both young and old, complain of isolation. They also resent being overwhelmed with work, much of it administrative work that could be done by any lay people, which impedes the exercise of their essential priestly ministry.

### SWEDEN

*Growing Christian Solidarity in Sweden.* Although there is still disunity among Christians in Sweden, the widespread indifference towards religion has evoked solidarity, according to Lennar Ejerfeldt, editor of the Catholic Information Service (KIT). Speaking at a Year of Faith celebration, he said that relations between the Catholic Church and the Protestants in Sweden have improved. Fifty years ago, the Protestants regarded Catholics as "the Roman danger."

The Orthodox and Catholics he continued, are joining efforts to reach the thousands of new immigrants in

the country, and they are being helped by the bishops of the Lutheran parish offices. (In Sweden, Lutheran pastors also act as government officials with whom all new immigrants must register on entering the country.) The Lutheran pastors give the immigrants a pamphlet on the Catholic Church supplied by the Catholic Information Service.

Catholics in Sweden are no longer living in isolation from the rest of the community. The Catholic Church here is carrying on a strong policy of 'Swedification,' and is trying to avoid the creation of "national congregations." Swedish Catholics are now trying to help new immigrants integrate themselves into modern Swedish society.

### INDIA

*India Catholics Win School Suit.* The Kerala high court here has nullified the legal requirement that two Catholic teacher-training schools must set aside most of their seats for government nominees.

The court upheld a "writ petition" in which the Palai diocese challenged the education rules of 1964 which laid it down that 80 per cent of seats in private teacher-training schools will be filled by the government and the rest by owners of the school.

The rule requiring that 80 per cent of all teacher candidates for private institutions be selected by the government was established as an amendment to the 1959 education act which caused violence and bloodshed in

Kerala and led to the downfall of the Communist government of the state. The old education lay demanded the appointment of teachers from a government-prepared list.

The diocesan school department challenged the rules on the ground that they were inconsistent with the Indian constitution, which guarantees religious minorities the right to establish and administer schools of their choice.

Allowing the petition, the court held that the two schools are minority schools and that the rules in question are not applicable to them.

The court made it clear that the judgment does not automatically apply to all training schools of minorities. Restrictions will have to be imposed in the case of minority schools that either are mismanaged or levy a fee for admission.

## **BOOK REVIEWS**

KARL RAHNER BIBLICAL HOMILIES. Herder and Herder Burns and Oates 3rd impression 1967, pp. 191, 281.

This book contains "forty-five sermons selected by agreement with Karl Rahner from the years 1953 to 1958" preached by the latter in the University Church of Innsbruck. It does not cover all the cycle of the "liturgical year." The sermons are not arranged chronologically for the liturgical year but rather according to the sequence of the books of the New Testament. There is, however, an indication of the occasion or the particular purpose when the sermons may be used. As to be expected from the deep theological preparation of the author, his book is filled with beautiful theological insights. The author is not satisfied with giving the most apparent teaching of the corresponding passages of the Gospel and Epistles. Neither is Rahner a preacher of "easy optimism." His is a book that can help all Catholics in meditation. The book is very refreshing, biblical, and suitable for Catholics of the 20th century.

A. GONZÁLEZ, O.P.

ELECTIONS IN THE CHURCH. By Joseph O' Donoghue Helicon—Baltimore—Dublin 1967, pp. 232, \$5.95.

The title of this book is, to say the least, misleading. When we secured copy of the book we expected to find either a historical study of the role that elections have played in the history of the Church along the centuries or suggestions for new procedures of electing parish priests, bishops, and the Pope. Such was not the case. Instead, the author discusses elections only in relation to the parish committees within the milieu of the Catholic Church in the United States. Later he again mentions elections for the episcopal senate or universal synod of bishops. Most of the book is a collection of suggestions, more or less practical, to solve some of the problems that the Church encounters in the United States according to the aims and the mind of the second Vatican Council. It deals with celibacy, the problems of Catholic schools, seminaries, new liturgy, cooperation, etc. The book is replete with such clichés, vulgarized by magazines like *Time* and the *Catholic World*, as "internationalization of the Church", "the collegiate nature of the Church," "what the world expects from the Church", "Tridentine traditions," "super-bureaucracy of the Roman Church," "Mediterranean Church," "open Church", and so on, that speak very poorly of the objectivity of the author. But the book itself is written with the best of intentions and will probably help some members of the American Hierarchy in organizing their parish councils and their episcopal curia.

A. GONZALEZ, O.P.