

BOLETIN ECLESIASTICO DE FILIPINAS

Vol. XLII, No. 468

February, 1968

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Editorial

WITNESSES TO THE CHURCH'S ETERNAL YOUTH

The decision of Cardinal Leger to resign from his See and to give himself as a humble missionary priest for work among the lepers was definitely unexpected. The news generated wild guesses among those who would like to read behind the decision a sinister move from inimical sectors to do away with the outspoken Cardinal. But there is no need for such speculation, since the decision, as the Cardinal himself explained, was a purely personal answer to an individual religious crisis.

At the heel of this unexpected and sensational news, the world received another jolt; this time from New York. Cardinal Spellman died! Considered as one of the most colorful and lovable figures, not only in his native land but also throughout the world, the passing of Cardinal Spellman was for everyone, and in a special way for us Filipinos, a sad personal loss.

The roles played by both Cardinals in the Church, especially during the Vatican Council II, has been the subject of much comment. The Cardinal from Montreal has been known as an outspoken advocate of a progressive policy in the modernization of the Church in the spirit of Pope John. While the Cardinal from New York was a conservative, though loyally implementing changes when they were approved by the Vatican Council.

What, it may be asked, is the relevance of these two princes of the Church and their roles in the context of the life of the Church? The relevance is that, together they were witnesses to the secret of *eternal youth* of the Church and her unaging wisdom.

There are two ways by which the Church can stay young. The *first* consists in the approach of the Church toward the world about her, adopting its language, its manners, its mentality, as far

as this compatible with the nature of the Church and her mission to temper the course of history. The *other* consists in the Church's finding within herself the inexhaustible vitality of her truth, of the coherent tradition and of her spiritual resources.

Both these ways are good and necessary for the life of the Church. By itself, the first, because it pursues new ideas and adapts to new situations, risks losing the essential and risks sacrificing itself to relativism at the expense of intellectual continuity and truth itself. Alone, the other, anxious to keep intact the deposit of revelation, risks not making use of the treasures at hand and becoming atrophied in immobility.

The Church stays young not by the reckless road of the first alone, nor through the monolithic sameness of the second separated from the first; but by maintaining the happy equilibrium, guided by the unerring, serenely effective hands of the Holy Spirit. For some, this might lack glamour, especially for those who are eager for the exotic and the bizarre. But for one who has kept faith in Christ and His Church, herein lies the secret of her eternal youth.

The Cardinal from Montreal has given ample testimony of the Church as a vibrantly living reality, rich in actuality for the world today.

The Cardinal from New York, in his own way, has given testimony to the Church's mysterious power of regeneration of perpetual youth, the strength and will to manifest her presence in the world permanently but always without compromise.

NEW APOSTOLIC NUNCIO

The BOLETIN ECLESIASTICO DE FILIPINAS, with deep filial joy and respect, joins Catholic Philippines in welcoming Archbishop Carmine Rocco to our shores.

THE POPE SPEAKS

'THE WORLD IS YOUR FIELD OF ACTION'

Following is a translation of Pope Paul's address to laymen meeting in Rome for the third World Congress of the Lay Apostolate. The Pope spoke at a concelebrated Mass in St. Peter's basilica on Sunday, October 15.

Beloved sons and daughters!
Before all else, greeting!

You have already received and exchanged very beautiful, very cordial and very significant greetings: they could not be lacking in a meeting such as this. Well, then, receive also our greeting: it is not conventional, it is not rhetorical, it is not superfluous. Our greeting speaks of the heart with which you are here welcome, the heart of one who in Christ is to you a shepherd, that is to say, bound to you by duties, by feelings, by hope which pledge sentiment, thought, life. Yes, the heart of him who in Christ is to you a father, a brother, a friend.

This greeting, as those which, for the rest have already been extended to you, tells you that none of you here is a stranger. You are here in your own home: the home of the common faith; the home of central charity; the home of Christian unity and universality. It is necessary that all of us should be conscious of this fundamental and living communion, which in vain we shall look for elsewhere.

Let this greeting also speak to you of our joy to see you gathered around the tomb of St. Peter, on whom Christ has willed to found His Church, and to recognize in this gathering a sign and a hope of humanity which finds in Christ its vocation, its brotherhood, its peace, its destiny.

There takes shape in our spirit the vision of the peoples from whom you come and whom you represent, and there lights up in our heart a great, supernatural affection for each of your nations: your presence increases in us the consciousness of our mission, of lover of mankind, and there increases in us the trust that its history will one day surrender to the divine plan which guides it to find in Christ its meaning and its end; the trust, we say, that this great unitive plan, still hidden in the heart of God, will be hastened, also with your collaboration, the efficacy of your commitment in the world, the ardor of your participation in the apostolate, of which the radiant Roman days of your Congress are for us the promise and the dawn.

* * *

'SIGN OF TIMES'—There echo in our memory, almost prophetic, the words of St. Augustine: "There is in the field, that is, in the world, till the end of time, the growing wheat of Christ" (*sunt per agrum, id est per mundum, usque ad finem saeculi crescentia frumenta dominica. Contra litteras Petiliani, II, 78; P.L. 43,313*). You are witnesses of this spiritual vegetation, you are for us a "sign of the times"; welcome, beloved sons and daughters a blessing on you!

But we cannot forget that there participate in this praying assembly, in communion of prayer and of sentiment, also all the Fathers of the Synod of Bishops, and representatives of the universal episcopate, gathered here in Rome in their most solemn sessions of study in order to offer their collaboration in the universal government of the Church. It is therefore your bishops who, in the persons of these, look on you with immense sympathy, and in them, encourage and greet you.

And now the humble successor of Peter expresses his respectful fraternal greeting to all of you, venerable members of the synod, here before the splendid and multicolored picture of the Catholic laity of the world; and he presumes to say to you, as a brother: Wish your laity well, YOUR laity!

May you be their faithful guide, far-seeing, open, and endowed with all their confidence, which will not be deceived! It is the council that asks it of you, and the Pope who exhorts you, certain of finding in you men who know how to stimulate the generous energy of the laity.

We give a warm greeting from our heart, filled with affection and esteem for the observers of the various Christian denominations who honor this assembly by their presence.

It gives us great pleasure to note that you have come in such numbers; and it would please us very much that you tasted in its fullness the beauty and the fascination of this meeting, according to the inspired words: "Behold how good and how joyous it is to dwell together as brothers!" (Ps. 132, 1).

We thank you from our heart for your presence, which has such significance, as there rises in our heart the hope and the prayer—which we know is shared by you and your brethren spread throughout the world—that we may all one day celebrate together the perfect communion in the unity willed by Christ, the last desire of His heart.

THOUGHTS ABOUT THE LAITY—In the course of this brief conversation we think it necessary to sum up with a few fundamental statements the Church's thought about you, dear members of the Catholic laity. As those who sail across immense seas take bearings on their journey to fix their position and set their course, so we think that your Third World Congress demands that prominence be given to the doctrinal acquisitions proclaimed by the Church in this more recent phase of her history, notably in the Second Vatican Ecumenical Council.

They are not new, but they are true and important; for you, hearing and pondering them now, they are fruitful and full of life.

The first is this: The Church has given to the layman, a member of the mysterious visible society of the faithful, her solemn recognition. There we have, if we may use the expression, an age-old novelty; the Church has reflected on her nature, her origin, history and functional aspect and has given the most fitting and richest definition of the layman belonging to her; she has recognized him as incorporated in Christ and as a sharer in the priestly, prophetic, royal function of Christ Himself.

At the same time she notices his special character which is to be a secular member or citizen of the world, to engage in earthly pursuits, to

follow a profession in the world, to have a family and devote himself in every field to temporal pursuits and interests.

The Church has proclaimed the dignity of the layman, not only in virtue of his membership of the human race, but also because he is a Christian. She has declared him worthy to be associated with the responsibilities of the Church's life in the way and degree appropriate to him. She has judged him capable of giving witness to the faith.

She has declared that she recognizes the fullness of the rights enjoyed by the laity, both men and women: the right to equality in the hierarchy of grace; the right to liberty in the framework of moral and ecclesiastical law; right to sanctity in conformity with each one's state.

It might be said that the Church has taken a certain satisfaction in declaring this doctrine on the laity. There are so many expressions to be read on this subject in several of the council documents, expressions repeated and intertwined with one another. If it can be said that this has always been substantially the Church's thought, it must also be agreed that she had never expressed it so fully or with such insistence.

There we have the recognition of the layman's "citizenship" in God's Church. We mention it once again to you, happy to confirm what the council has said; happy to see in it the completion of a theological; canonical and sociological development which had long been desired and by many penetrating minds we are happy to base on it our hope for a Church that is genuine, a Church made young again and better able to accomplish her mission for the Christian salvation of the world.

* * *

APOSTOLATE OF LAITY—But, dear sons and daughters, after recognizing and proclaiming that you are in God's Church, there is still more to be said. We must also recognize and proclaim what you can, and should, do in the Church, what you are in fact doing as Catholics who have freely devoted yourselves to the apostolate.

This brings us to the heart of the matter, to the definition of your ideal and your efforts, to what the whole world can read in the title of your congress: the apostolate of the laity.

Here we feel no small embarrassment: for we can only repeat in another form what the council has proclaimed with an incomparable authority and in carefully studied terms, remarkable for both their precision and richness.

The principle is laid down—and this is already sufficient indication of its importance—in none other than the Dogmatic Constitution on the Church. There we read, “The laity are gathered together in the People of God and make up the Body of Christ under one Head. Whoever they are, they are called upon, as living members, to expend all their energy for the growth of the Church and her continuous sanctification. . . . Upon all the laity, therefore, rests the noble duty of working to extend the divine plan of salvation ever increasingly to all men of each epoch and in every land” (Const. *Lumen Gentium* n. 33).

Thus, you notice, the Church sees the laymen not merely as a member of the faithful but as an apostle. And in opening before him a well-nigh limitless field she confidently addresses to him the invitation in the Gospel parable, “You go into the vineyard too” (Matt. 20, 4).

This work will be both manifold and varied. The council’s Decree on the Apostolate of the Laity, in its turn, firmly lays down the principle that “by its very nature the Christian vocation is also a vocation to the apostolate” and then goes on to devote two whole chapters to a detailed account of the “various fields” and the “various methods” of this apostolate. You are of course familiar with these texts.

Let this reference to them suffice to strengthen in your souls, dear sons and daughters, this unshakable conviction: that the appeal the Church addresses to you in the middle of the 20th-century is a real one; that the Church places confidence in you and invites you to accept great responsibilities in order to advance Christ’s kingdom among your brethren and be to the full what the theme of your Congress invites you to be, “the People of God in Man’s Journey.”

PARALLEL HIERARCHIES?—At this point, an objection arises. In fact, one may say, if the tasks entrusted to lay people in the apostolate

are so vast, should it not be admitted that henceforth there are, in the Church, two parallel hierarchies, as it were—two organizations existing side by side, the better to ensure the great work of the sanctification and salvation of the world?

This, however, would be to forget the structure of the Church, as Christ wished it to be, by means of the diversity of ministries. Certainly the People of God, filled with graces and gifts, marching toward salvation, presents a magnificent spectacle.

But does it follow that the People of God are their own interpreters of God's Word and ministers of His grace? That they can evolve religious teachings and directives, making abstraction of the faith which the Church professes with authority? Or that they can boldly turn aside from tradition, and emancipate themselves from the magisterium?

The absurdity of these suppositions suffices to show the lack of foundation of such an objection. The decree on the Apostolate of the Laity was careful to recall that "Christ conferred on the Apostles and their successors the duty of teaching, sanctifying and ruling in His name and power" (No. 2).

Indeed, no one can take it amiss that the normal instrumental cause of the divine designs is the hierarchy, or that, in the Church, efficacy is proportional to one's adherence to those whom Christ "has made guardians, to feed the Church of the Lord" (cf. Acts xx. 28).

Anyone who attempts to act without the hierarchy, or against it, in the field of the Father of the family, could be compared to the branch which atrophies because it is no longer connected with the stem which provides its sap. As history has shown, such a one would be only a trickle of water, cutting itself off from the great mainstream, and ending miserably by sinking into the sands.

Do not think, beloved sons and daughters, that for this reason the Church desires to bridle your generous inspirations. Quite simply, she is faithful to herself, and to the will of her divine Founder. For the greatest service she can do for you, is to define your exact place and role

in that organism which is intended to bring to the world the good news of salvation. "In the Church, there is diversity of service but unity of purpose" (Decree on the Apostolate of the Laity, No. 2).

* * *

WHAT DOES CHURCH EXPECT?—From a generous laity, faithful to its leaders and well organized, what is it the Church expects? First of all, substantial aid for the good functioning of her institutions. Thanks to that theological progress of which we often speak, it has become easier to define the sharing of responsibility between clergy and laity. It is necessary, especially in view of the insufficiency of number of the clergy, both priests and deacons, in many parts of the world, that the laity, whether in the ranks of Catholic Action or not, should take over more and more those duties which do not necessarily require the priestly character.

And if such duties sometimes prove to be very humble ones, such as the teaching of catechism to children, or the varied exercise of the works of charity, corporal or spiritual, let them remember that such tasks are fundamental, and take them up with all their hearts, thereby bearing witness to the spirit of service to which all, priests and lay people, are invited by the council.

Another duty falls to your lot, one expressed by a phrase which has become of general use in recent years; namely, the CONSECRATION OF THE WORLD.

The world is your field of action. By vocation, you are immersed in it. But the natural movement of this world, influenced by a thousand factors which it would take too long to examine here, tends toward that phenomenon which several contemporary thinkers have competently analyzed, to their joy or to their anguish, under the various names of "secularization," "laicization," "desecration."

We say it with sorrow: there have even been Catholic writers who claim it to be their desire, in opposition to the twice millenary tradition of the Church, that the sacred character of places, of times and of persons should progressively be diminished and disappear.

Your apostolate, beloved sons and daughters, must act in direct opposition to these currents. The council has told you again and again: "It is the laity who consecrate the world to God"; they work for the "sanctification of the world," for the rehabilitation of the institutions, and of conditions of life in the world—these are the very expressions used in the council documents.

And what does all this mean, if not the reconsecration of the world, by infusing into it once again that powerful breath of faith in God and in Christ, which alone can lead it to true happiness and to salvation?

The late Cardinal Cardinal Cardijn expressed this many times, in most moving terms. We ourself said it recently: "The laity must assume as their own proper duty the renewal of the temporal order. It is up to them... to compenetrare with the Christian spirit the minds and customs of men, the laws and the structures of their community of life" (*Populorum progressio*, 81).

We now strongly assert it to you again: Give the world of today the energies which will enable it to advance on the paths of progress and freedom, and to solve its great problems: hunger, international justice, peace.

* * *

YOU ARE NOT HERMITS—In conclusion, beloved sons and daughters, a few words concerning the spirituality which must characterize your activity. You are not hermits who have left the world, the better to dedicate yourselves to God. It is in the world, it is in action, that you must sanctify yourselves.

The spirituality which must inspire you will therefore have its own characteristics, and these the council did not omit to illustrate in a lengthy paragraph of the decree on the Apostolate of the Laity (No. 4). Let it suffice to say it to you in one word:

Only your own deep personal union with Christ can ensure the fruitfulness of your apostolate, whatever it may be. You will encounter Christ in sacred Scripture, and in active participation in the liturgy of the Word and the liturgy of the Eucharist. You will meet Him in silent

and personal prayer, for which there is no substitute to ensure the contact of the soul with the living God, the fount of every grace.

The compromise of the apostolate in the midst of the world does not destroy these fundamental prerequisites of all spirituality, indeed it supposes them and even demands them.

Who was ever more "compromised" with the world than the great St. Teresa, whose feast this year occurs today, the 15th of October? Who better than she found strength and fruitful results for her activity in prayer, in union with God at every instant? One day we propose to give her due recognition, as to St. Catherine of Siena, with the title of Doctor of the Church.

Finally, we add this: May the grace of this congress, the grace of this meeting with the Vicar of Christ, the grace of Rome, accompany you and sustain you! When asked to speak to your Second World Congress in 1957, under our predecessor Pius XII, we thought it well to say to you then: "Have confidence! Rome is going forward, and the Pope guides you!"

Let us repeat these same words today, in the humble knowledge of our limitations, but with the self-same joyful certainty, strengthened still more by the splendid experiences which the Church has lived through during the last 10 years.

May our voice resound with all the fervor of St. Peter's faith, all the ardor of St. Paul's love! By their authority, we impart to you all, with all our heart, our apostolic blessing, and we extend it to your families, your nations, and to the Catholic laity of the entire world.

"WE PARTICIPATE IN THIS NOBLE DECISION"

A translation from French of the personal message sent by the Pope to Cardinal Leger before the Cardinal's departure to work with the lepers and missions in Africa. It is dated December 1, 1967.

Venerable Brother and Dear Son:

At the moment when you are preparing to leave your episcopal city and your native land to go to Africa and devote yourself to the service of the lepers and missions, it is for us necessary from the heart to tell you in a personal message how moved we are and how closely we participate in the grave and noble decision you have just taken.

Our gratitude goes first of all to the father and pastor of souls of the archdiocese of Montreal who for more than 17 years devoted himself untiringly and with competence and charity to the people of God who had been entrusted to him. It then goes to the member of the episcopate of Canada who in cooperation with his colleagues knew how to impress on his country the receptive and open spirit which marks the contemporary Church. Finally it goes to the illustrious member of the Sacred College who by his work in the Roman congregations of which he is a member as well as by his activity at the time of the Second Vatican Ecumenical Council and of the first Synod of Bishops has contributed with such zeal to the "aggiornamento" of the Catholic Church.

And now after so much preaching of the gospel with eloquence, you are going to live it in a moving manner—an incessant reminder for everyone of the demands of its message and of the strength of its love.

Many times already the occasion has been given to us to show you our benevolence. Today when you start on a new period of your priestly

and apostolic life we wish to renew it and confirm it. Now that, in answer to an appeal from on high, you have chosen, following Our Lord and Master Jesus Christ and His example and in accordance with a very special occasion, to become poor among the poor, infirm among the infirm and weak among the weak, we feel even more closely united with your person and with those who remain the favourite children of our Father in heaven and privileged members of the holy Church: Those who suffer, the disinherited, the unfortunates, that is to say all those who in the human society particularly need understanding assistance and aid.

As a testimony of this attitude and of this benevolence and as a pledge of the abundant graces which we very willingly invoke upon your person, upon the clergy and faithful of Montreal, upon the noble land of Canada, as well as on the poor, the sick and the Christians you are going to join in the African continent, so dear to our heart, we grant you venerable brother and dear son, a special and affectionate apostolic blessing.

* * * * *

LOVE IS SERVICE

Those who are called to command in this world, as well as those who are compelled to obey, no longer consider themselves as holding a position of superiority, a transcendent right to impose on others; but as having a function to exercise, a duty to fulfill toward them—in short, to be of use, not to use them, to minister and not to be ministered unto.

FATHER L. LABERTHONNIERE

The following is the full text of the congratulatory letter of His Holiness, Pope Paul VI to His Excellency, Mons. Jose Maria Cuenco, D.D., Archbishop of Jaro, on the occasion of the latter's 25th anniversary of episcopal consecration at the same time naming the Jaro Prelate Assistant to the Pontifical Throne:

PAULUS PP. VI

VENERABILIS FRATER,
SALUTEM ET APOSTOLICAM BENEDICTIONEM

Pastorem sollertem gregisque dominici studiosum novimus Te per quinque lustra egisse, atque ita Ecclesiae in longinqua Jare si dioecesi attulisse incrementa. Quod quidem praeclaram Nobis praebet opportunitatem exanclatos labores et messem spiritualem Tibi ex animo gratulandi. Ut vero jucunda memoria vicesimi quinti anniversarii anni expleti ex quo Episcopus es consecratus, diutius vigeret, peculiare benevolentiae Nostrae testimonium Tibi exhibere decrevimus. Itaque hisce Te Litteris Apostolicis Nostrae auctoritate privilegis et honoribus Archiepiscoporum Pontificio Solio Adstantium condecoramus atque augemus. Tibi igitur id facultatis concedimus, ut semet in anno, opportuno die Tuo arbitrio de-ligendo, Apostolicam Benedictionem impertias; quo propensae voluntatis Nostrae munere nihil detrahitur de privilegiis, quibus jam frueris, eundem ritum salutarem peragendi. Deinde jus Tibi damus in Pontificiis Cappellis locum obtinendi Antistitibus Nostro Solio Assistentibus reservatum, atque ceteros Praesules Tui ordinis et gradus praecedendi, cum Eucharisticum Sacrificium una cum Romano Pontifice ejusve Legato, si fueris ascitus, concelebratur. Praeterea largimur, ut supra Crucem pectoralem parvum geras Pontificium insigne, Tiaram ac decussatas referens Claves, quod dono Tibi dare gaudemus. Denique statuimus, ut notitia hujus Tibi delatae dignitatis, qua cum Petriana Cathedra etiam arctius conjungeris, ad Acta Collegii Episcoporum Pontificio Solio Adstantium ex officio transmittatur. Contrariis quibusvis non obstantibus. Datum Romae, apud Sanctum Petrum, sub anulo Piscatoris, die XIII mensis Decembris, anno MCMLXVII, Pontificatus Nostri quinto.

Venerabili Fratri
JOSEPHO MARIAE CUENCO
Archiepiscopo Jarensi

H.J. CARD. CICOGNANI
a publicis Ecclesiae negotiis

VENERABLE BROTHER
JOSE MARIA CUENCO
ARCHBISHOP OF JARO

We have joyfully received news of the happy event soon to be celebrated by you — the anniversary of the day on which, twenty five years ago, you

were consecrated Bishop. The happiness that rightly belongs to this occasion is all the greater for us in that we are afforded a favorable opportunity of congratulating you most sincerely on your performance of your pastoral duties. You have added renown to your long and exemplary life by your strenuous and unremitting efforts for the greater glory of God and for the well-being of that portion of the flock of Christ committed to your care.

Supported by God's loving care and endowed with prudent judgement and assiduous zeal, you have accomplished many wonderful things. We have in mind particularly your achievements on behalf of your clergy, and on behalf of young men called by God to the priesthood. You have also given, and continue to give, unflagging care to matters of divine worship, to the religious instruction of youth, and to various undertakings for the social uplift of the people. We fervently desire ever greater success for your work, so that, with the help of Our Lord's grace, it may abound in merit and consolation.

Because of your outstanding qualities of soul we hold you most dear, and to the chorus of well-wishers we add our most ardent prayers. May Almighty God watch over you and enrich you with ever more graces. "Serve the Lord. Let hope keep you joyful; in trouble stand firm; persist in prayer" (Rom XII, 11-12). May you continue to advance along the noble path of virtue and progress to greater and purer things in the mystical ascent to the genuine riches of God. As you increase in years may you show yourself to be a holy shepherd and a beloved and venerated leader, by the rectitude, dignity and decorum of your life. In this may Christ, the Supreme Shepherd and Pontiff, the archetype of all perfection, be your shining and splendid exemplar. "Happy the man who has put his trust in the Lord" (Ps. XXXIX, 5). It is our wish that you so live as to enjoy that happiness which, in loving and prayerful words, we desire and foresee for you in this life and for all eternity.

And now, to make the auspicious day of your anniversary more fruitful, we grant you this faculty: having performed the sacred pontifical rite, you may, on Our Name and with Our Authority, bestow a blessing upon the fruitful form which a Plenary Indulgence may be gained according to the usual conditions of the Church.

In conclusion, Venerable Brother, to you, to your diligent Auxiliary Bishop, and to the flock of Christ which you so carefully cherish, we freely impart, as a sign and pledge of our love, the Apostolic Blessing.

From the Vatican, the 29th day of November, 1967, the fifth year of Our Pontificate.

(SGD.) POPE PAUL VI

The Pastoral Constitution On the Church in the World of Today

(continuation)

CHAPTER II

THE COMMUNITY OF MAN

The Council's purpose here

23. One of the salient features of the modern world is the growing interdependence of men on one another. This is a development to which modern technical progress greatly contributes. Nevertheless, brotherly dialogue among men does not reach its perfection on the level of technical progress, but on the deeper level of interpersonal relationships, which demand a mutual respect for the full spiritual dignity of the person. Christian Revelation contributes greatly to the promotion of this communion between persons, and at the same time leads us to a deeper understanding of the laws of social life which the Creator has written into man's moral and spiritual nature.

Since rather recent documents of the Church's teaching authority have dealt at considerable length with Christian doctrine about human society,⁴² this Council is merely going to call to mind some of the more

⁴² Cf. John XXIII, Encyc. letter *Mater et Magistra*, May 15, 1961: AAS 53 (1961), 401-464 [cf. TPS VII, 295-343], and Encyc. letter *Pacem in Terris*, April 11, 1963: AAS 55 (1963), 257-304 [cf. TPS IX, 13-48];

fundamental truths, explaining their basis in the light of Revelation. Then it will dwell more at length on certain of their implications having special significance for our day.

The "communitary" character of man's vocation in God's plan

24. God, who has fatherly concern for everyone, has willed that all men should constitute one family and treat one another in a spirit of brotherhood. For having been created in the image of God, who "from one man has created the whole human race and made them live all over the face of the earth" (*Acts* 17, 26), all men are called to one and the same goal, namely God Himself.

For this reason, love of God and of neighbor is the first and greatest commandment. Sacred Scripture teaches us that the love of God cannot be separated from love of neighbor: "If there is any other commandment, it is summed up in this saying: Thou shalt love thy neighbor as thyself ... Love therefore is the fulfillment of the Law" (*Rom* 13, 9-10; cf. *1 Jn* 4, 20). To men growing daily more dependent on one another, and to a world becoming more unified every day, this truth proves to be of paramount importance.

Indeed, the Lord Jesus, when He prayed to the Father "that all may be one... as we are one" (*Jn* 17, 21-22) opened up vistas closed to human reason, for He implied a certain likeness between the union of the divine Persons, and the union of God's sons in truth and charity. This likeness reveals that man, who is the only creature on earth that God willed for its own sake, cannot fully find himself except through sincere self-giving.⁴³

Interdependence of person and society

25. Man's social nature shows that the progress of the human person and the advancement of society go hand in hand. For the be-

Paul VI, Encyc. letter *Ecclesiam Suam*, Aug. 6, 1964: *AAS* 56 (1964), 609-659 [cf. *TPS* X, 253-292].

⁴³ Cf. *Lk* 17, 33.

ginning, the subject and the goal of all social institutions is and must be the human person, which by its very nature so completely needs social life.⁴⁴ This social life is not something added on to man; thus through his dealings with others, through reciprocal duties, and through fraternal dialogue he develops all his gifts and is able to rise to his destiny.

Among those social ties which man needs for his development, some, like the family and political community, are more closely linked with his intimate nature; others originate rather from his free choice. In our era, for various reasons, reciprocal ties and mutual dependencies increase day by day and give rise to a variety of associations and organizations, both public and private. This development, which is called socialization, while certainly not without its dangers, brings with it many advantages with respect to consolidating and increasing the qualities of the human person, and safeguarding his rights.⁴⁵

But if by this social life the human person is greatly aided in responding to his destiny, even in its religious dimensions, it cannot be denied that men are often diverted from doing good and impelled toward evil by the social circumstances in which they live and are immersed from their birth. To be sure, the disturbances which so frequently occur in the social order result in part from the natural tensions of economic, political and social forms. But at a deeper level they flow from man's pride and selfishness, which contaminate even the social sphere. When the structure of affairs is flawed by the consequences of sin, man, already born with an inclination toward evil, finds there new inducements to sin, which cannot be overcome without strenuous efforts and the assistance of grace.

Promoting the common good

26. Every day human interdependence grows more tightly drawn and spreads by degrees over the whole world. As a result the common

⁴⁴ Cf. St. Thomas, 1 *Ethics* Lect. 1.

⁴⁵ Cf. John XXIII, Encyc. letter *Mater et Magistra*: AAS 53 (1961), 418 [cf. *TPS* VII, 308]. Cf. also Pius XI, Encyc. letter *Quadragesimo Anno*, May 15, 1931: AAS 23 (1931), 222 ff.

good—that is, the sum of those conditions of social life which allow social groups and their individual members to achieve their proper purposes more fully and quickly—today takes on an ever more universal complexion and consequently involves rights and duties which bear on the whole human race. Every social group must take account of the needs and legitimate aspirations of other groups, indeed of the common good of the entire human family.⁴⁶

At the same time, however, there is a growing awareness of the exalted dignity proper to the human person, since he stands above all things, and his rights and duties are universal and inviolable. Therefore, man should have access to everything he needs to lead a truly human life, such as food, clothing, and shelter; the right to choose a state of life freely and to found a family; the right to education, to employment, to a good reputation, to respect, to be suitably informed, to act in accordance with his own properly formed conscience, to protection of privacy and to rightful religious freedom.

Hence, the social order and its development must constantly work to the benefit of the human person if the disposition of affairs is to be subordinate to the personal realm and not contrariwise. This is what Our Lord implied when He said that the Sabbath was made for man, and not man for the Sabbath.⁴⁷ This social order requires constant improvement. It must be founded on truth, built on justice, and animated by love; in freedom it should grow every day toward a more humane balance.⁴⁸ An improvement in attitudes and widespread changes in society will have to take place if these objectives are to be gained.

God's Spirit, who with a marvelous providence directs the unfolding of time and renews the face of the earth, is not absent from this development. The ferment of the Gospel, too, has aroused and continues to arouse in man's heart the irresistible requirements of his dignity.

⁴⁶ Cf. John XXIII, Encyc. letter *Mater et Magistra*: AAS 53 (1961), 417 [cf. TPS VII, 307-308].

⁴⁷ Cf. Mk 2, 27.

⁴⁸ Cf. John XXIII, Encyc. letter *Pacem in Terris*: AAS 55 (1963), 266 [cf. TPS IX, 20].

Respect for the human person

27. Coming down to practical and particularly urgent consequences, this Council emphasizes reverence for man; everyone must consider his every neighbor, without exception, as another self, taking into account first of all his life and the means necessary to living it with dignity,⁴⁹ so as not to imitate the rich man who had no concern for the poor man Lazarus.⁵⁰

Especially in our times is the obligation to make ourselves a neighbor to every person compelling. And we must actively help him when the need occurs, whether he be an old person abandoned by all, a foreign laborer unjustly looked down upon, a refugee, a child born of an unlawful union and wrongly suffering for a sin he did not commit, or a hungry person who disturbs our conscience by recalling the voice of the Lord: "As long as you did it for one of these, the least of my brethren, you did it for me" (Mt 25, 40).

Furthermore, whatever is opposed to life itself, such as any type of murder, genocide, abortion, euthanasia or willful self-destruction; whatever violates personal integrity, such as mutilation, torments inflicted on body or mind, attempts to coerce minds; whatever insults human dignity, such as subhuman living conditions, arbitrary imprisonment, deportation, slavery, prostitution, the selling of women and children; disgraceful working conditions, too, where men are treated as mere tools for profit, rather than as free and responsible persons; all these things and others of their like are indeed infamous. They poison human society, but they do more harm to those who practice them than to those who suffer from the injury. Moreover, they are a supreme dishonor to the Creator.

Respect and love for opponents

28. Respect and love ought to be extended also to those who think or act differently than we do in social, political and even religious matters. In fact, the more deeply we come to understand their ways of thinking

⁴⁹ Cf. Jas 2, 15-16.

⁵⁰ Cf. Lk 16, 19-31.

through such courtesy and love, the more easily will we be able to enter into dialogue with them.

This love and good will, to be sure, must in no way render us indifferent to truth and goodness. Indeed love itself impels the disciples of Christ to speak the saving truth to all men. But it is necessary to distinguish between error, which always merits repudiation, and the person in error, who never loses the dignity of being a person, even when tarnished by false or inadequate religious notions.⁵¹ God alone is the judge and searcher of hearts; for that reason He forbids us to make judgments about the internal guilt of anyone.⁵²

The teaching of Christ even requires that we forgive injuries,⁵³ and extends the law of love to include every enemy, according to the command of the New Law: "You have heard that it was said, 'Thou shalt love thy neighbor and hate thy enemy.' But I say to you, love your enemies, do good to those who hate you, and pray for those who persecute and calumniate you" (*Mt* 5, 43-44).

Essential equality of men; and social justice

29. Since all men possess a rational soul and are created in God's likeness, since they have the same nature and origin, have been redeemed by Christ and enjoy the same divine calling and destiny, the fundamental equality of all must receive increasingly greater recognition.

True, all men are not comparable from the point of view of varying physical power and diverse intellectual and moral resources. Nevertheless, with respect to the fundamental rights of the person, every type of discrimination, whether social or cultural, whether based on sex, race, color, social condition, language or religion, is to be overcome and eradicated as contrary to God's intent. For in truth it must still be regretted that fundamental personal rights are not yet being universally honored.

⁵¹ Cf. John XXIII, Encyc. letter *Pacem in Terris*: AAS 55 (1963) 299 and 300 [cf. *TPS* IX, 45].

⁵² Cf. *Lk* 6, 37-38; *Mt* 7, 1-2; *Rom* 2, 1-11; 14, 10-12.

⁵³ Cf. *Mt* 5, 43-47.

Such is the case of a woman who is denied the right of choosing her own husband, or of embracing a state of life, or the right to acquire an education or cultural benefits equal to those recognized for men.

Moreover, although there are just differences between men, the equal dignity of persons demands that a more humane and equitable condition of life be brought about. For excessive economic and social differences between the members or peoples of the one human family cause scandal and militate against social justice, equity, the dignity of the human person, as well as social and international peace.

Human institutions, both private and public, must strive to serve the dignity and purpose of man. At the same time let them put up a stubborn fight against any kind of slavery, whether social or political, and safeguard the basic rights of man under every political system. Indeed, human institutions themselves must be accommodated by degrees to spiritual realities, which are the highest of all, although meanwhile, a long enough time will be needed to reach the desired goal.

Beyond an individualistic ethic

30. Profound and rapid changes make it more urgent that no one, ignoring the trend of events or drugged by laziness, content himself with a merely individualistic ethical standard. It grows increasingly true that the obligations of justice and love are fulfilled only if each person, contributing to the common good according to his own abilities and the needs of others, also promotes and assists the public and private institutions dedicated to bettering the conditions of human life. Yet there are those who, while professing grand and rather noble sentiments, nevertheless in reality live always as if they cared nothing for the needs of society. Many in various places even make light of social laws and precepts, and do not hesitate to resort to various frauds and deceptions in avoiding just taxes or other debts due to society. Others think little of certain norms of social life, for example those designed for the protection of health, or laws establishing speed limits. They do not even heed the fact that by such indifference they imperil their own and other people's lives.

Let everyone consider it his sacred obligation to number social necessities among the primary duties of modern man, and to observe them. For the more unified the world becomes, the more plainly do the duties of men extend beyond particular groups and spread by degrees to the whole world. But this development cannot occur unless individual men and their associations cultivate in themselves the moral and social virtues, and promote them in society. Thus, with the needed help of divine grace, truly new men and artisans of a new humanity can be forthcoming.

Responsibility and participation

31. In order for individual men to discharge with greater exactness the obligations of their conscience toward themselves and the various groups to which they belong, they must be carefully educated to a higher degree of culture through the use of the immense resources available today to the human race. Above all, the education of youth from every social background has to be undertaken, in order to produce not only men and women of refined talents, but those great-souled persons so desperately required by our times.

Now a man can scarcely arrive at the needed sense of responsibility unless his living conditions allow him to become conscious of his dignity, and to rise to his destiny by spending himself for God and for others. But human freedom is often crippled when a man encounters extreme poverty, just as it withers when he indulges in too many of life's comforts and imprisons himself in a kind of splendid isolation. Freedom acquires new strength, by contrast, when a man consents to the unavoidable requirements of social life, takes on the manifold demands of human partnership, and commits himself to the service of the human community.

Hence, the will to play one's role in common endeavors should be everywhere encouraged. Praise is due to those national practices which allow the largest possible number of citizens to participate in public affairs with genuine freedom. Account must be taken, to be sure, of the actual condition of each nation and the need to maintain public authority at a reasonable level of vigor. If citizens are to be willing to take part in the life of social institutions, they need to find in them adequate incentives which will attract them to the service of others. We are

justified in thinking that the future of mankind is in the hands of those who can hand on to future generations grounds for living and hoping.

The Incarnate Word and human solidarity

32. Just as God did not create man for life in isolation, but for the formation of social unity, so also "God did not choose to save and sanctify men one by one, excluding any mutual interconnection; rather, He chose to establish them as a people which would acknowledge Him in truth and serve Him in holiness."⁵⁴ So from the beginning of salvation history He chose men not only as individuals but as members of a kind of community. Revealing His mind to them, God called these chosen ones "His people" (*Ex* 3, 7-12), and, moreover, made a covenant with them on Sinai.⁵⁵

This community character is developed and consummated in the work of Jesus Christ. For the very Word made flesh willed to share in human fellowship. He was present at the wedding of Cana, visited the house of Zacchaeus, ate with publicans and sinners. He revealed the love of the Father and the sublime vocation of man in terms of the most common of social realities and by making use of the speech and imagery of plain everyday life. He sanctified those human ties, especially family ones, which are the source of social structures, and voluntarily submitted to the law of His country. He chose to lead the life proper to a workman of His time and place.

In His preaching He clearly taught the sons of God to treat one another as brothers. In His prayers He pleaded that all His disciples might be "one". Indeed, as the Redeemer of all, He offered Himself for all even unto death. "Greater love than this no one has, that one lay down his life for his friends" (*Jn* 15, 13). He commanded His Apostles to preach the Gospel message to all peoples, so that the human race might become the family of God, in which the fullness of the law would be love.

⁵⁴ Cf. *Dogmatic Constitution on the Church*, chap. II, no. 9: AAS 57 (1965), 12-13 [cf. TPS X, 364-365].

⁵⁵ Cf. *Ex* 24, 1-8.

As the firstborn of many brethren and through the gift of His Spirit, He established after His death and resurrection a new brotherly community composed of all those who receive Him in faith and in love. This he did through His Body, which is the Church. There everyone, members of one another, would render mutual service according to the different gifts bestowed on each.

This solidarity must be constantly increased until that day on which it will be brought to perfection. Then, saved by grace, men will offer flawless glory to God, as a family beloved of God and of Christ their Brother.

CHAPTER III

MAN'S ACTIVITY IN THE WORLD AT LARGE

The problem

33. Through his labors and his native endowments man has ceaselessly striven to better his life. Today, however, particularly by means of science and technology, he has extended his mastery over nearly the whole of nature and continues to do so. Primarily because of increased opportunities for many kinds of communication among nations, the human family is gradually recognizing and establishing itself as a single world community. Hence man has now enterprisingly procured for himself many benefits once looked for chiefly from heavenly powers.

In the face of these immense efforts which already preoccupy the whole human race, men raise many questions among themselves. What is the meaning and value of this feverish activity? How should all these things be used? At what objective are the efforts of individuals and of society aiming? The Church guards the heritage of God's word and draws from it moral and religious principles. And, although she does not always have at hand the solution to each and every question, she seeks to add the light of revealed truth to mankind's store of experience, in order to illuminate the path which humanity has taken in recent times.

The value of human effort

34. Throughout the course of the centuries, men have labored to better the circumstances of their lives through a monumental amount of individual and collective effort. To believers, this point is settled: considered in itself, this human activity accords with God's will. For man, created to God's image, received a mandate to subject to himself the earth and all it contains, and to govern the world with justice and holiness;⁵⁶ a mandate to relate himself and the totality of things to Him who was to be acknowledged as the Lord and Creator of all. Thus, by the subjection of all things to man, the name of God would be wonderful in all the earth.⁵⁷

This mandate concerns even the most ordinary everyday tasks. For while providing the substance of life for themselves and their families, men and women are performing their activities in a way which appropriately benefits society. They can justly consider that by their labor they are unfolding the Creator's work, looking to the interests of their brother men, and contributing by their personal industry to the realization of the divine plan in history.⁵⁸

Thus, far from thinking that works produced by man's own talent and energy are in opposition to God's power, and that the rational creature exists as a kind of rival to the Creator, Christians are convinced that the triumphs of the human race are a sign of God's greatness and the flowering of His own mysterious design. For the greater man's power becomes, the farther his individual and community responsibility extends. Hence it is clear that men are not deterred by the Christian message from building up the world, nor from attending to the welfare of their fellows, but are rather more stringently bound to do these very things.⁵⁹

⁵⁶ Cf. *Gn* 1, 26-27; 9, 2-3; *Wis* 9, 2-3.

⁵⁷ Cf. *Ps* 8, 7 and 10.

⁵⁸ Cf. John XXIII, Encyc. letter *Pacem in Terris*: *AAS* 55 (1963), 297 [cf. *TPS* IX, 23].

⁵⁹ Cf. Message to all mankind sent by the Fathers at the beginning of the Second Vatican Council, Oct. 20, 1962: *AAS* 54 (1962), 823 [cf. *TPS* VIII, 302-303].

Regulating human activity

35. Just as human activity proceeds from man, so it is ordered toward man. For when a man works he not only changes things and society, he develops himself as well. He learns much, he cultivates his resources, he goes outside himself and beyond himself. Rightly understood, this kind of growth is of greater value than any external riches which can be garnered. A man is more valuable for what he is than for what he has.⁶⁰ Similarly, all that men do to obtain greater justice, wider brotherhood, and a more humane arrangement of social relationships has greater worth than technical advances. For these advances can supply the material for human progress, but of themselves alone they can never actually bring it about.

Hence, the norm of human activity is this: that in accord with the divine plan and will, it should harmonize with the genuine good of the human race and allow men as individuals and as members of society to pursue their total vocation and fulfill it.

Rightful autonomy of earthly things

36. Now many of our contemporaries seem to fear that a closer bond between humanity activity and religion will work against the autonomy of men, of societies, or of the sciences.

If by the autonomy of earthly affairs we mean that created things and societies themselves enjoy their own laws and values which must be gradually discerned, put to use, and regulated by men, then it is entirely right to demand that autonomy. This is not simply a claim of modern man; it harmonizes with the will of their Creator, or by the very fact of their creation, all things are endowed with their own stability, truth, goodness, proper laws and order. Man must respect these as he isolates them by the appropriate methods of the individual sciences or arts. Therefore, if methodical investigation within every branch of learning is carried out in a genuinely scientific manner and in accord with moral

⁶⁰ Cf. Paul VI, Address to the diplomatic corps, Jan. 7, 1965: *AAS* 57 (1965), 232.

norms, it never truly conflicts with faith, for earthly matters and the concerns of faith derive from the same God⁶¹ Indeed, whoever labors to penetrate the secrets of reality with a humble and steady mind, is, even though unaware, being led by the hand of God, who holds all things in existence, and gives them their identity. Consequently, we cannot but deplore certain habits of mind, sometimes found among Christians themselves, which do not sufficiently appreciate the legitimate autonomy of science and which, from the arguments and controversies they spark, lead many minds to conclude that faith and science are mutually opposed.⁶²

But if the expression, "the autonomy of temporal affairs," means that created things do not depend on God and that man can use them without any reference to their Creator, no one who acknowledges God can fail to see that this is false. For without the Creator the creature would disappear. All believers, whatever their religion, always hear His revealing voice in the discourse of creatures. Indeed, when God is forgotten, the creature himself grows unintelligible.

Human activity corrupted by sin

37. Sacred Scripture teaches the human family what the experience of the ages confirms: that while human progress is a great advantage to man, it brings with it a strong temptation. For when the order of values is jumbled and bad is mixed with the good, individuals and groups pay attention solely to their own interests, and not to those of others. Thus it happens that the world ceases to be a place of true brotherhood. In our own day, the magnified power of humanity threatens to destroy the race itself.

For a monumental struggle against the powers of darkness pervades the whole history of man. The battle was joined from the very beginning of the world and will continue until the last day, as the Lord has

⁶¹ Cf. First Vatican Council, *Dogmatic Constitution on the Catholic Faith*, chap. III: Denz. 1785-1786 (3004-3005).

⁶² Cf. Pius Paschini, *Vita e opere di Galileo Galilei*, 2 vols., Vatican Press (1964).

said.⁶³ Caught in this conflict, man is obliged to wrestle constantly if he is to cling to what is good, nor can he achieve unity within himself without hard work and the help of God's grace.

That is why Christ's Church, trusting in the design of the Creator, acknowledges that human progress can serve man's true happiness. Yet she cannot help echoing the Apostle's warning: "Be not conformed to this world" (*Rom* 12, 2). By the world is here meant that spirit of vanity and malice which transforms into an instrument of sin those human energies intended for the service of God and man.

Hence, if anyone wants to know how this unhappy situation can be overcome, Christians will tell him that all human activity, constantly imperiled by man's pride and deranged selflove, must be purified and perfected by the power of Christ's cross and resurrection. For, redeemed by Christ and made a new creature in the Holy Spirit, man is able to love the things created by God, and ought to do so. He can receive them from God, and respect and reverence them as flowing constantly from the hand of God. Grateful to his Benefactor for these created things, using and enjoying them in detachment and liberty of spirit, man is led forward into a true possession of the world, as having nothing, yet possessing all thing.⁶⁴ "All are yours, and you are Christ's, and Christ is God's" (*1 Cor* 3,22-23).

Human activity brought to perfection in the Paschal mystery

38. For God's Word, through whom all things were made, was Himself made flesh and dwelt on the earth of men.⁶⁵ The perfect man, He entered history, taking it up, summing it up in Himself.⁶⁶ He reveals to us that "God is love" (*1 Jn* 4, 8), and at the same time teaches us that the new command of love is the basic law of human perfection and hence of the world's transformation. To those, therefore, who believe in divine love, He gives assurance that the way of love lies open

⁶³ Cf. *Mt* 24, 13; 13, 24-30 and 36-43.

⁶⁴ Cf. *2 Cor* 6, 10.

⁶⁵ Cf. *Jn* 1, 3 and 14.

⁶⁶ Cf. *Eph* 1, 10.

to men and that the effort to establish a universal brotherhood is not a hopeless one. At the same time He warns them that this love is not only to be cultivated in great matters, but must be pursued primarily in the ordinary circumstances of life. Undergoing death itself for all of us sinners,⁶⁷ He taught us by example that we too must search after peace and justice. Appointed Lord by His resurrection and given plenary power in heaven and on earth,⁶⁸ Christ is now at work in the hearts of men through the energy of His Spirit. He does not merely arouse a desire for the world to come; at the same time He animates, purifies and strengthens those noble longings by which the human family strives to make its life more human and to subdue the whole earth to this purpose. Now, the gifts of the Spirit are diverse. He calls some to give clear witness to the desire for heaven and to keep that desire alive among the human family. He summons others to dedicate themselves to the earthly service of men and by this ministry of theirs to provide material for the kingdom of heaven. Yet He frees all of them so that by putting aside love of self and bringing all earthly resources into the service of human life, they can devote themselves to that future when humanity itself will become an offering accepted by God.⁶⁹

The Lord left behind a pledge of this hope and strength for life's journey in that sacrament of faith where natural elements refined by man are changed into His glorified Body and Blood, the supper of fraternal communion, the foretaste of the heavenly banquet.

A new earth and a new heaven

39. We do not know the time for the consummation of the earth and of humanity,⁷⁰ nor do we know how all things will be transformed. As deformed by sin, the shape of this world will pass away.⁷¹ But we

⁶⁷ Cf. *Jn* 3, 16; *Rom* 5, 8-10.

⁶⁸ Cf. *Act* 2, 36; *Mt* 28, 18.

⁶⁹ Cf. *Rom* 15, 16.

⁷⁰ Cf. *Acts* 1, 7.

⁷¹ Cf. *1 Cor* 7, 31; St. Irenaeus, *Adversus Haereses* V, 36, 1: PG 7,

are taught that God is preparing a new dwelling place and a new earth where justice will abide,⁷² and whose blessedness will answer and surpass all the longings for peace which spring up in the human heart.⁷³ Then, with death overcome, the sons of God will be raised up in Christ, and what was sown in weakness and corruption will be clothed with incorruptibility.⁷⁴ Charity and its works will endure,⁷⁵ and all that creation⁷⁶ which God made on man's account will be unchained from the bondage of vanity.

Therefore, while we are warned that it profits a man nothing if he gain the whole world and lose himself,⁷⁷ the expectation of a new world must not weaken but rather stimulate our concern for cultivating this one. For here grows the body of a new human family, a body which even now is able to foreshadow in some measure the new age. Hence, while earthly progress must be carefully distinguished from the growth of Christ's kingdom, such progress is of vital concern to the kingdom of God,⁷⁸ to the extent that it can contribute to the better ordering of human society.

For after we have obeyed the Lord, and in His Spirit nurtured on earth the values of human dignity, brotherhood and freedom, and indeed all the good fruits of our nature and enterprise, we will find them again, but freed of stain, burnished and transfigured, when Christ hands over to the Father a kingdom eternal and universal: "a kingdom of truth and life, of holiness and grace, of justice, love and peace."⁷⁹ Here on earth that kingdom is already present in mystery. When the Lord returns it will be brought into full flower.

⁷² Cf. 2 Cor 5, 2; 2 Pt 3, 13.

⁷³ Cf. 1 Cor 2, 9; Ap 21, 4-5.

⁷⁴ Cf. 1 Cor 15, 42 and 53.

⁷⁵ Cf. 1 Cor 13, 8; 3, 14.

⁷⁶ Cf. Rom 8, 19-21.

⁷⁷ Cf. Lk 9, 25.

⁷⁸ Cf. Pius XI, Encyc. letter *Quadragesimo Anno*: AAS 23 (1931), 207.

⁷⁹ Preface for the Feast of Christ the King.

CHAPTER IV

THE WORK OF THE CHURCH IN THE CONTEMPORARY
WORLD*The Church and the world as mutually related*

40. Everything we have said about the dignity of the human person, and about the human community and the profound meaning of human activity, constitutes the basis for the relationship between the Church and the world, and for the dialogue between them.⁸⁰ In this chapter, presupposing everything which has already been said by this Council concerning the mystery of the Church, we must now consider this same Church just as she exists in the world, living and acting with it.

Taking rise from the eternal Father's love,⁸¹ founded in time by Christ the Redeemer, gathered together in the Holy Spirit,⁸² the Church has an eschatological purpose, a purpose concerned with salvation, a purpose which cannot be achieved fully except in the next world. But she is present here and now, made up of men, of citizens of the earthly city; men whose mission it is to give shape in human history to the family of the sons of God which will go on growing until our Lord's second coming. United by reason of heavenly values and enriched by them, this family has been "established as a visible structure on this earth"⁸³ by Christ, and is equipped "with suitable means for visible and social union."⁸⁴ Thus the Church, at once a "visible assembly and a spiritual community,"⁸⁵ goes forward together with humanity and experiences

⁸⁰ Cf. Paul VI, Encyc. letter *Ecclesiam Suam*, III: AAS 56 (1964), 637-659 [cf. TPS X, 275-292].

⁸¹ Cf. Titus 3, 4: *philanthropia*.

⁸² Cf. Eph 1, 3; 5-6; 13-14; 23.

⁸³ Second Vatican Council, *Dogmatic Constitution on the Church*, chap. I, no. 8: AAS 57 (1965), 12 [cf. TPS X, 364].

⁸⁴ *Ibid.*, chap. II, no. 9: AAS 57 (1965), 14 [cf. TPS X, 365]; cf. no. 8, AAS, loc. cit., 11 [cf. TPS X, 363].

⁸⁵ *Ibid.*, chap. I, no. 8: AAS 57 (1965), 11 [cf. TPS X, 363].

the same earthly lot which the world does. She serves as a leaven and as a kind of soul for human society⁸⁶ as it is to be renewed in Christ and transformed into God's family.

That the earthly and the heavenly city penetrate each other is a fact accessible to faith alone; it remains a mystery of human history, which sin will keep in confusion until the splendor of God's sons is fully revealed. Pursuing the saving purpose which is proper to her, the Church not only communicates divine life to men, but in some way casts the reflected light of that life over the entire earth, most of all by its healing and elevating impact on the dignity of the person, by the way in which it strengthens the seams of human society and imbues man's everyday activity with a deeper meaning and importance. Thus through her individual members and her whole community, the Church believes she can contribute greatly toward making the family of man and its history more truly human.

The Church is moreover glad to value highly what other Christian churches and ecclesiastical communities have done and are doing to cooperate in the same task. She is also firmly convinced that in preparing the ground for the Gospel she can be much helped in various ways by the world—by the abilities and industry whether of individuals or of society. We here set out some general principles for promoting this cooperation and mutual help in spheres which the Church and the world have to some extent in common.

Help which the Church strives to offer individuals

41. Modern man is on the road to a more thorough development of his own personality, and to a growing discovery and vindication of his own rights. It has been entrusted to the Church to reveal the mystery of God, who is man's ultimate goal; at the same time she opens up to man the meaning of his own existence, that is, the innermost truth about himself. The Church truly knows that only God, whom she serves,

⁸⁶ Cf. *ibid.*, chap. IV, no. 38: AAS 57 (1965), 43, with note 120 [cf. TPS X, 385].

meets the deepest longing of the human heart, which is never fully satisfied by what this world has to offer. She also knows that man is constantly worked upon by God's Spirit, and hence can never be altogether indifferent to the problems of religion. The experience of past ages proves this, as do numerous indications in our own times. For man will always yearn at least vaguely to know the meaning of his life, his activity, his death. The very presence of the Church recalls these problems to his mind. But only God, who created man to His own image and ransomed him from sin, provides the most adequate answer to these questions, and this He does through what He has revealed in Christ His Son, who became man. Whoever follows Christ, the perfect man, becomes more a man himself.

By this belief, the Church sets man's dignity above the fluctuations of opinion which, for example, under-value the human body or idolize it. By no human law can the personal dignity and liberty of man be so aptly safeguarded as by the Gospel of Christ which has been entrusted to the Church. For this Gospel announces and proclaims the freedom of the sons of God, and repudiates all the bondage which ultimately results from sin;⁸⁷ it has a sacred reverence for the dignity of conscience and its freedom of choice, constantly advises that all human talents be employed in God's service and man's, and, finally, commends all to the charity of all.⁸⁸ This agrees with the basic law of the Christian dispensation. For though the same God is Savior and Creator, Lord of human history as well as of salvation history, in the divine arrangement itself the rightful autonomy of the creature, and particularly of man, is not withdrawn but is rather re-established in its own dignity and strengthened in it.

The Church, therefore, by virtue of the Gospel committed to her, proclaims the rights of man; she acknowledges and greatly esteems the dynamic movements of today by which these rights are everywhere fostered. Yet these movements must be penetrated by the spirit of the Gospel and protected against any kind of false autonomy. For there is a tendency

⁸⁷ Cf. *Rom* 8, 14-17.

⁸⁸ Cf. *Mt* 22, 39.

to think that our personal rights are only safe if we are free even of divine law. That way human dignity, far from being saved, perishes.

Help which the Church strives to bring to society

42. The union of the human family is notably strengthened and completed by the unity of the family of the sons of God established in Christ.⁸⁹

The mission which Christ entrusted to the Church is not indeed political, economic or social, but religious.⁹⁰ But out of this religious mission itself come a function, a light and an energy which can serve to structure and consolidate the human community according to the divine law. As a matter of fact, when circumstances of time and place call for it, she can and should initiate projects for the service of all men, especially projects for the needy, such as works of mercy and similar undertakings.

The Church recognizes what is good in present-day social movements, especially development toward unity, a process of sound socialization and association in civic and economic realms. The promotion of unity belongs to the innermost nature of the Church, for she is, "thanks to her relationship with Christ, a sacrament or sign and an instrument of intimate union with God and of the unity of the whole human race."⁹¹ Thus she shows the world that true external social union results from a union of minds and hearts, namely, from that faith and charity on which, in the Holy Spirit, her own unity is indissolubly based. The force which the Church can inject into modern society consists in that faith and charity placed at the service of life, not in any external dominion exercised by merely human means.

⁸⁹ *Dogmatic Constitution on the Church*, chap. II, no. 9: AAS 57 (1965), 12-14 [cf. TPS X, 364-365].

⁹⁰ Cf. Pius XII, Address to the International Union of Institutes of Archeology, History and History of Art, March 9, 1956: AAS 48 (1956), 212 [cf. TPS III, 158-159].

⁹¹ *Dogmatic Constitution on the Church*, chap. I, no. 1: AAS 57 (1965), 5 [cf. TPS X, 359].

Moreover, since in virtue of her mission and nature she is bound to no particular form of human culture, nor to any political, economic or social system, the Church, by her very universality, can be a very close bond between diverse human communities and nations, provided that they trust her and really acknowledge her right to true freedom in fulfilling her mission. For this reason, the Church admonishes her own sons, as well as all other men, that in this family spirit of God's children they should rise above all strife between nations and races, and give internal strength to human associations which are just.

This Council regards with great respect all the true, good and right elements in the vast variety of institutions which men have founded and continue to found. It declares that the Church wants to help and promote all such institutions so far as this depends on her and is compatible with her mission. She desires nothing more strongly than to serve the general welfare and develop freely under any regime which will acknowledge fundamental personal and family rights and the requirements of the common good.

How the Church strives to aid human activity through Christians

43. The Council exhorts Christians, as citizens of two cities, to strive to discharge their earthly duties conscientiously and in response to the Gospel spirit. They are mistaken who, knowing that we have here no abiding city but seek one which is to come,⁹² think that they may therefore neglect their earthly duties. They forget that the faith increases their obligation to fulfill those duties in accordance with their vocation.⁹³ Nor, on the contrary, are they any less wide of the mark who think that religion consists only of acts of worship and the discharge of certain moral duties, and who imagine they can immerse themselves in earthly affairs as though these were completely alien to a religious life. This breach between the professed faith and the daily life of many must be counted among the more serious errors of our age. Long since, the

⁹² Cf. *Heb.* 13, 14.

⁹³ Cf. *2 Thes* 3, 6-13; *Eph* 4, 28.

prophets of the Old Testament fought vehemently against this scandal⁹⁴ and still more did Jesus Christ Himself in the New Testament threaten it with severe punishments.⁹⁵ Therefore, let there be no false opposition between professional and social activities on the one part, and religious life on the other. The Christian who neglects his temporal duties neglects his duties toward his neighbor and even God, and jeopardizes his eternal salvation. Christians should rather rejoice that, following the example of Christ who worked as a carpenter, they can exercise all their earthly talents and their humane, domestic, professional, social and technical endeavors by gathering them into one vital synthesis with religious values, which coordinate all things in the noblest manner to God's glory.

Secular offices and tasks belong properly to laymen, though not exclusively. When singly or in association they act as citizens of the world, they will not only respect the laws proper to each field of work or study, but exert themselves to acquire real skill in those fields. They will gladly cooperate with others working for the same goals. Recognizing the demands of faith and drawing strength from it, they should boldly plan new enterprises when appropriate, and carry them through. Their rightly formed conscience should set the imprint of the Divine Law on secular life. The laity should expect light and spiritual energy from priests; but they should not imagine that their pastors are so expert that they can promptly turn out practical solutions for every question that crops up, however serious—such is not the priest's mission. Rather, enlightened by Christian wisdom and giving close attention to the teaching authority of the Church,⁹⁶ laymen should take on their own distinctive roles.

Often the Christian view of things will itself in certain circumstances incline them to some definite solution. Yet others of the faithful, no less sincerely and justifiably, may assess the same situation differently. And

⁹⁴ Cf. *Is* 58, 1-12.

⁹⁵ Cf. *Mt* 23, 3-33; *Mk* 7, 10-13.

⁹⁶ Cf. John XXIII, Encyc. letter *Mater et Magistra*, IV: AAS 53 (1961), 456-457 [cf. *TPS* VII, 336-337]; cf. I: AAS, *loc. cit.*, 407, 410-411 [cf. *TPS* VII, 300, 302-303].

even against the intentions of their proponents, solutions proposed on one side or another may be easily linked by many people with the Gospel message. Hence it is necessary for people to remember that no one is allowed in such situations to appropriate the Church's authority for his opinion. Those who differ should try to find enlightenment in sincere discussion, conducted charitably and with the common good in the forefront of their minds.

Since they have an active role to play in the whole life of the Church, laymen are not only bound to penetrate the world with a Christian spirit, but are also called in the midst of the human community to be witnesses to Christ in all things.

Bishops, to whom is assigned the task of ruling the Church of God, should, together with their priests, so preach the news of Christ that all the earthly activities of the faithful will be bathed in the light of the Gospel. All pastors should remember too that by their daily conduct and concern⁹⁷ they are revealing the face of the Church to the world, and that men will judge the power and truth of the Christian message thereby. By their lives and speech, in union with religious and their faithful, may they demonstrate that even now the Church by her presence alone and by all the gifts which she contains, is an inexhaustible fountain of those virtues which the modern world needs the most. By unremitting study they should fit themselves to do their part in establishing a dialogue with the world and with men of all shades of opinion. Above all, let them take to heart the words spoken by this Council: "Today, the human race is moving more and more into civic, economic and social unity. Hence it is all the more necessary that priests, combining their efforts and their concern under the leadership of the bishops and the Supreme Pontiff, eradicate every type of divisionalism so that the whole human race may be led into the unity of God's household."⁹⁸

Although by the power of the Holy Spirit the Church will remain the faithful spouse of her Lord and will never cease to be the sign of

⁹⁷ Cf. *Dogmatic Constitution on the Church*, chap. III, no. 28: AAS 57 (1965), 34-35 [cf. TPS X, 379].

⁹⁸ *Ibid.*, no. 28: AAS, *loc. cit.*, 35-36 [cf. TPS X, 379-380].

salvation on earth, still she is well aware that among her members,⁹⁹ both clerical and lay, some have been unfaithful to the Spirit of God during the course of many centuries. In the present age, too, it does not escape the Church how great a distance lies between the message she offers and the human failings of those to whom the Gospel is entrusted. However history may judge these defects, we ought to be conscious of them, and struggle against them energetically, lest they hinder the spread of the Gospel. The Church also realizes that in working out her relationship with the world she always has great need of the maturity which comes with the experience of centuries. Led by the Holy Spirit, Mother Church unceasingly exhorts her sons "to purification and renewal, so that the mark of Christ may shine more brightly on the Church's countenance."¹⁰⁰

Help which the Church receives from the contemporary world

44. Just as it is the world's interest to acknowledge the Church as an historical reality, and to recognize her good influence, so the Church herself does not ignore how much she has received from the history and development of humanity.

The experience of past ages, the progress of the sciences, and the treasures hidden in the various forms of human culture, by all of which the nature of man himself is more clearly revealed and new roads to truth are opened, these benefit the Church, too. For, from the beginning of her history she learned to express Christ's message in the ideas and languages of various peoples, and tried to explain it from the wisdom of philosophers. Her purpose has been to adapt the Gospel to the understanding of all men as well as to the demands of the learned, insofar as such was feasible. Indeed this accommodated preaching of the revealed word ought to remain the law of all evangelization. For thus the ability to express Christ's message in its own way is developed in

⁹⁹Cf. St. Ambrose, *De virginitate*, chap. VIII, no. 48: *PL* 16, 278.

¹⁰⁰Cf. *Dogmatic Constitution on the Church*, chap. II, no. 15: *AAS* 57 (1965), 20 [cf. *TPS* X, 369].

each nation, and at the same time there is fostered a living exchange between the Church and the diverse cultures of peoples.¹⁰¹ To promote such exchange, especially in our days, the Church needs the help of people living in the world, whether they be believers or unbelievers, who have experience in various fields and with various structures, and an intimate knowledge of those fields and structures, whether they involve believers or non-believers. With the help of the Holy Spirit, it is the task of the entire People of God, especially pastors and theologians, to hear, distinguish and interpret the many voices of our age, and to judge them in the light of the divine word, so that revealed truth can always be more deeply penetrated, better understood and set forth to greater advantage.

Since the Church has a visible and social structure as a sign of her unity in Christ, she can and ought to be enriched by social development. It is not that there is any lack in the constitution given her by Christ, but she can understand it more penetratingly, express it better, and adjust it more successfully to our times. Moreover, she gratefully understands that in her community life no less than in her individual sons, she receives a variety of helps from men of every rank and condition. Whoever promotes the human community in the field of family life, culture, economic and social life, and politics, both national and international, such a one, according to God's design, is contributing greatly to the Church as well; insofar, that is, as she depends on things outside herself. Indeed, the Church admits that she has even greatly profited and still profits from the antagonism of those who oppose or who persecute her.¹⁰²

¹⁰¹ Cf. *Dogmatic Constitution on the Church*, chap. II, no. 13: AAS 57 (1965), 17 [cf. TPS X, 367-368].

¹⁰² Cf. Justin, *Dialogus cum Tryphone*, chap. 110: PG 6, 729; ed. Otto, 1897, 391-393: ". . . but the greater the number of persecutions which are inflicted upon us, so much the greater the number of other men who become devout believers through the name of Jesus." Cf. Tertullian, *Apologeticum*, chap. L, 13-Corpus Christ., ser. lat. I, 171: "Every time you mow us down like grass, we increase in number: the blood of Christians is a seed!" Cf. *Dogmatic Constitution on the Church*, chap. II, no. 9: AAS 57 (1965), 14 [cf. TPS X, 365].

Christ, the Alpha and Omega

45. While helping the world and receiving many benefits from it, the Church has a single intention: that God's kingdom may come, and that the salvation of the whole human race may come to pass. For every benefit which the people of God during their earthly pilgrimage can offer to the human family, stems from the fact that the Church is "the universal sacrament of salvation,"¹⁰³ simultaneously manifesting and exercising the mystery of God's love for man.

For God's Word, by whom all things were made, was Himself made flesh so that as the perfect man He might save all men and sum up all things in Himself. The Lord is the goal of human history, the focal point of the longings of history and of civilization, the center of the human race, the joy of every heart and the answer to all its yearnings.¹⁰⁴ He it is whom the Father raised from the dead, lifted on high and stationed at His right hand, making Him judge of the living and the dead. Enlivened and united in His Spirit, we journey toward the consummation of human history, one which fully accords with the counsel of God's love: "To re-establish all things in Christ, both those in the heavens and those on the earth" (*Eph* 11, 10).

The Lord Himself speaks: "Behold I come quickly! And my reward is with me, to render to each one according to his works. I am the Alpha and the Omega, the first and the last, the beginning and the end" (*Ap* 22, 12-13)

(*To be continued*)

¹⁰³ Cf. *Dogmatic Constitution on the Church*, chap. VII, no. 48: *AAS* 57 (1965), 53 [cf. *TPS* X, 391].

¹⁰⁴ Cf. Paul VI, Address given on Feb. 3, 1965.

NOTES ON THE GAUDIUM ET SPES

The Community Aspect of Salvation

The Church, in speaking to the world that it invites to dialogue, presents man in concrete, "flesh and blood" man, who through his bodily composition gathers to himself the elements of the material and who is rooted in space and time. Created by God he is the setting for a history which has a meaning because it is open to hope (n. 24).

It is not, then, primarily the individual man, closed on himself, who is presented to us, but rather man in the world: the Community of Mankind, Man's Activity throughout the World. The human person, who holds the centre of general interest in the dialogue, cannot fulfill himself except in the midst of society. The Bible shows that no one is saved alone or for himself alone (n. 32). Consequently the theological bases of social life are found in the common origin and common destiny of all men.

It is the whole man, in solidarity with his human brothers and responsible for the world, which he must make submissive to human ends, that is saved. But this solidarity finds its basis and meaning in Jesus Christ, the "new Adam", that is the perfect man. It is in the communion of all men in Him, in the Church, the people of God, that the community of men finds its ultimate meaning.

The Word created the world: "everything was made by Him", says St. John in the prologue to his Gospel. But this humanity which the Word has created has fallen into sin. The Constitution emphasizes the fact that the disorders which are in the world are not due merely to "technical faults" or accidental errors of organization, but are rooted more deeply in a propensity to evil which radically divides man within himself. This is what sin is, the fundamental disorder, which no human

remedy can ever completely cure. Does this mean that we should remain passive and let God take care of fighting evil and suffering? Quite the contrary: it means simply that human hope ought to find expression in Christian hope. A kind of "memory of the future" which believes that God, by supporting and transforming our efforts, will bring into being the city of peace, and light, and reveal "the new heaven and the new earth in which justice dwells".

The Relationship between Man's Effort and the Building of the Kingdom of God (Chapter III)

In 1917, Teilhard de Chardin told Maurice Blondel that the question which interested him was—to know if what nine-tenths of mankind does for nine-tenths of its time (which is to learn how to build the earthly city) has any meaning in relation to the kingdom of God. Chapter Three of the Constitution tries to answer this crucial question.

A first reply is to be found in the doctrine which teaches that *man is created unto the image of God* (n. 34). Doubts have been raised as to the precise meaning of this principle. The meaning is very clear in Genesis (1:26-27): man was created in the image of God, *that is to say*, he is called to rule the world, to subject it to himself, to make it human. God bestowed upon man the mission of bringing the earth under subjection and of establishing the reign of justice and love in society. This includes all human activities, even the most lowly. Hence, man's victories give glory to God, and man has the obligation to take an interest in his fellow-men. But if they do not wish to become slaves of their technical success, they must be made aware of those real, culpable, defects that the Church calls sin, egoism and covetousness, which impede the progress of humanity. The Christian must be the first to become fully a *man among men*; but no one should force him to lose sight of the fact that in the last analysis all this activity must be directed to God (n. 34).

The Link between Human Activity and the Kingdom of God

No. 36 takes cognizance of autonomy of earthly realities. Created things and all individual societies have their own proper laws set up by

God. Respect for this autonomy willed by God entails freedom of research in all the fields of learning, on condition that such research respects the laws of morality. From this autonomy therefore it follows that authentic scientific discoveries can never be in contradiction with Revelation. The Creator of the Universe is also the God of the Bible.

What is the relationship between human history, the destiny of the world, and the return of the Lord at the end of time? First of all, the mysterious character of this relationship must be admitted. Nevertheless, the effort to bring about the reign of justice and love among men is not without relationship with the Kingdom to come. The organization of society can make it easier or more difficult for men to enter into the Kingdom, but the perfecting of society cannot be identified with the growth of the Kingdom.

The Reasons for the Presence of the Church in the World

The Constitution says that these are (1) the will of the Father, (2) the mission she has received from Christ, (3) and her free acceptance by men (n. 40).

Parting from the principle that the order of Redemption includes within itself the order of creation, the text demonstrates two consequences. *Firstly*, the mission of the Church extends to the whole of human realities: social, political and economic spheres by reason of the relationship existing between these realities and the Kingdom of God (n. 42). But it is careful to note that the Church here intervenes on a level which is proper to her, without tying her teaching with any one technical and organizational form, and without seeking earthly domination. *Secondly*, there is a need of union of Faith and daily life. The Christian may neither neglect his earthly tasks nor regard these tasks as foreign to his religious life; for if this be so, many serious errors will appear.

Role of the Shepherds of the People of God

The shepherds of the People of God must announce the message of Christ in a way adapted to the needs of their faithful. This presupposes dialogue and demands the witness of their life (n. 43). Their

task is, particularly through the Sacraments, to transmit the Gifts of the Holy Spirit, without Whom man can do nothing for his salvation.

Role of the Laity

What characterizes the laity is their *secular* nature. Their vocation can be understood only in terms of a Christian involvement in temporal and secular affairs. They must be in the world, a concrete and living principle acknowledging, affirming, and praising God as its creator and redeemer.

The Church admits that she benefits much from the world in carrying out her task in the world today. But it is from Christ, whose Spouse she is, that she begs for strength and courage in order to adapt herself without let-up of her task in the world today.

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

* * * * *

"I am strictly opposed to any criticism of the Church. If reforms should be made, this will be done by the duly constituted hierarchy... Cheap, coffeehouse criticism accomplishes nothing. The Church will provide in the manner and at the time it deems proper... The only thing that can result from criticizing is the creation of a climate of confusion, and the obstruction, if not paralysis, of the work of the Church in behalf of all."

FR. PEDRO ARRUPE, S.J. : Ya

LITURGICAL BULLETIN

THE NATIONAL LITURGICAL COMMISSION OF THE PHILIPPINES

Beginning with this issue the LITURGICAL INFORMATION BULLETIN of the PHILIPPINES which completed its second year of publication will be merged with the BOLETIN ECLESIASTICO DE FILIPINAS. This step has been taken in order to make liturgical information more easily available at lesser cost to our priests and to avoid unnecessary duplication.

RITUAL OF THE BLESSING OF A HOME

rot. n. 4 A 539/67

INSULARUM PHILIPPINARUM

Instantibus Exc.mis Episcopis Insularum Philippinarum in Coetu Plenario a die 30 Ianuarii ad diem 7 Februarii 1967 coadunatis, facultatibus huic Concilio a Summo Pontifice PAULO PP. VI tributis, ritualis benedictionis domi prout in libello "Blessing of a Home" (ed. East Asian Pastoral Institute, Manila, 1967) exstat perlibenter probamus seu confirmamus ut in Insulis Philippinarum "ad experimentum" adhiberi possit.

Contrariis quibilibet minime obstantibus.

E civitate Vaticana, die 20 Octobris 1967

Sgd. Iacobus Card. Lercaro
Praeses
A Bugnini
a Secretis

CANON OF THE MASS IN ENGLISH

D E C R E E

The Hierarchy of the Philippines has set January 1st, 1968 as the date when the Canon of the Mass may be recited in English by the priest.

The translation to be used is that authorized by the American Hierarchy for the United States, approved by the Philippine Hierarchy on July 4th, 1967, the use of which was conceded *ad interim* by the Holy See on August 10th, 1967 (Prot. 2425/67).

No other translation may be lawfully used. Each Ordinary is responsible for the implementation of this decree in his jurisdiction.

For the Philippine Hierarchy:

† WILLIAM BRASSEUR, CICM, D.D.
Vicar Apostolic of Mountain Province
Chairman
National Liturgical Commission

Manila, 13 December 1967

Note: Copies of the English Canon are available at the Catholic Trade School, Manila.

THE PHILIPPINE MARRIAGE RITUAL

This new ritual was approved by the Hierarchy of the Philippines during their annual meeting in February 1967 and confirmed *ad interim* by the Roman Consilium in August of the same year. Mimeographed copies of the ritual were sent to all the bishops who appointed priests in their respective dioceses to experiment it. The text was also sent to all regional translation committees for translation into the vernacular. In their forthcoming meeting by the end of January 1968 the bishops of the Philippines will decide whether the ritual should by now be promulgated for general use in the country.

ARCHDIOCESE OF MANILA

FATHER EDUARDO CABANGIS

Nos RUFINO J. CARDINAL SANTOS, Arzobispo de Manila,

Constándonos con certeza por el testimonio de varias personas fidedignas que el R.P. Eduardo Cabangis, *suspendido a celebratione Missae hasta nueva orden* por Nuestro Decreto del 12 de Abril de 1967 (Veáse: Boletín Eclesiástico de Filipinas, 1967, May-June, pag 392), ha tenido la osadía de seguir celebrando muchas veces la Santa Misa en domingos, viernes y otros días de la semana, sin haber sido aún dispensado por Nos de dicha pena vindicativa:

Primero. Le declaramos irregular, por delito, incurrido ipso facto en la irregularidad de delito, según el canon 985, No. 7 del Código de Derecho Canónico;

Segundo. Le cominamos con pena de excomunion si no desistiera de la compañía de ministros de otras sectas, participando activamente en sus funciones religiosas.

Dado en Manila, el día 5 de Enero de 1968.

RUFINO J. CARD. SANTOS
Arzobispo de Manila

R. P. Eduardo Cabangis

The Canon of the Mass In the Vernacular

H. J. GRAF, S.V.D.

January 31, 1967 was a memorable day. On this day the Holy Father granted the permission that "ad experimentum" the mother tongue be used in the Canon of the Mass. The second post-conciliar Instruction on the liturgy gave the necessary directives ("Tres abhinc annos" of May 4, 1967, no. 28, a). In the subsequent months the bishops' conference of the Philippines obtained the consent of the "Consilium" for the implementation of the Constitution on the liturgy to introduce the vernacular in the Canon of the Mass. This permission, as far as the English version is concerned, goes into effect on January 1, 1968.

1. The silent Canon

Both in the East and in the Latin West the Canon, or, as it is also called, the Eucharistic Prayer, was originally spoken aloud. St. Justin, the philosopher and martyr tells us that about A.D. 150 the priest, at the eucharistic service on Sundays, "offered up praise and glory to the Father of the universe through the name of the Son and the Holy Spirit, and made thanksgiving at length... And when he has finished the prayers and the thanksgiving, the whole people present respond saying 'Amen'" (Apol. I, 65). Later Roman sources reveal that the Eucharistic Prayer was even sung.

But relatively soon a tendency set in to recite the Canon in a low tone. This was brought about by a long, gradual process of liturgical

evolution. The sources mention first a recitation of the Canon that was suppressed, but still audible enough to be heard by the ministers about the altar (*Ordo Romanus XV*: M. Andrieu, *Les Ordines Romani* Vol. III, p. 103). Some time later we find the Canon already being said silently in some parts of the Frankish kingdom. The end of this development must have been reached by the beginning of the second Christian millennium.

The practice of the Middle Ages to say the Canon "voce secreta" was, strictly speaking, more of a custom than a law. Strict liturgical legislation came only with the Council of Trent. The Missal of St. Pius V laid down that the Canon had to be said secretly. The rubrics specified also what "secret" meant: the words should be heard by the celebrating priest himself but not by the bystanders or those present at the Mass.

2. *Reasons for the silent recitation of the Canon*

A recent investigation (C. C. Lewis, *The Silent Recitation of the Canon of the Mass*. Bay Saint Louis 1962, 86-91) enumerates the main determinants for this development. The basic reason for the introduction of the silent recitation of the Canon was the slow disappearance in the liturgy of the vivid corporate worship which characterized the Mass of the first Christian centuries. To be sure, this was not the only reason, but the most important one. Other contributing causes were the spirit of awe in the presence of the sacred mysteries, so vividly described in the Oriental liturgies, where the "anaphora", as they call the Eucharistic Prayer, is also recited silently. The sacred words of the Canon should not become an object of profanation, since, after the disappearance of the ancient Christian catchment, all kinds of people could assist at Mass. Besides, why should a priest strain his voice in reciting the Canon aloud when hardly anybody of those present could understand what the text meant? This fact influenced foremost the celebration of the Mass in northern countries of Europe, where the local languages had no affinity to Latin. Also the desire to shorten the time required for the Eucharistic celebration may have been an addi-

tional factor for the introduction of the silent Canon. Lastly, and here we are supported by our experience, it was the length of the texts to be recited aloud or even to be sung, that led to a silent recital of the Canon. How difficult is it to sing a longer text, as for example the Exultet or the prayers for the solemn blessing of the baptismal water. We must not forget that in a sung Mass, in which the Canon had eventually also to be sung, the parts to be said "alta voce" would stretch from the prayer over the offerings until the embolism after the Pater noster inclusively.

The silent recitation of the Canon came under severe attack during the Reformation. The reformers claimed that the prayers used in communal worship had to be pronounced in the mother tongue. To use a language that was not understood by everybody present, was for the reformers evil in itself. Against this extreme position the Council had to defend the practice of the silent and Latin Canon. "Since the nature of man is such that without external means he cannot easily be raised to meditation of the divine things, Holy Mother Church has instituted certain rites, namely, that some things in the Mass be pronounced in a low tone and others in a loud tone" (Denz. 943/1746). At the end of this exposition Trent even anathematized the extreme position of the reformers concerning the Canon of the Mass: "If anyone shall say that the rite of the Roman Church whereby a part of the Canon and the words of the consecration are pronounced in a low voice is to be condemned... let him be anathema" (Denz. 956/1759).

The same Council justified also in a more positive manner the silent recital of the Canon. There were no doctrinal reasons involved. The silent recitation of the Canon was seen to be an external aid to lift up man to the meditation of divine things. This was an "argumentum ex convenientia", a type of argumentation that depends very much on the concrete circumstances of time, place and general mentality of the people involved. Trent was convinced that, in the second half of the 16th century and in the face of the extreme position of the reformers, it had to keep the silent recitation of the Canon during the Mass.

3. *A return to the ancient practice*

In its liturgical reform the Council of Trent wanted actually to return to the liturgy of the Fathers of the Church, as St. Pius V explicitly stated in the foreword of his Missal. St. Pius X had the same in mind when, in 1903, he used for the first time the word of "the active participation of the faithful in liturgical celebrations". One of the most important consequences of this principle was the re-introduction of the mother tongue in the liturgy, hesitantly at first in the bi-lingual rituals, then boldly in the Constitution on the liturgy of Vatican II. Pope Paul VI went even beyond the concessions of the vernacular foreseen by the Council which had planned to introduce the mother tongue especially in those parts which belonged to the people (Art. 36,2). This permission was first extended to the presidential prayers of the Mass (collect, prayer over the gifts, postcommunion), then to the preface and now even to the Canon in its entirety. A Canon in the vernacular needs to be said aloud or eventually by sung.

4. *Reasons for the re-introduction of the loud recitation of the Canon*

Reasons of convenience moved the Church of the 16th century to keep the Latin language and the silent recitation of the Canon of the Mass. Reasons, equally of convenience, moved the Church of the 20th century to introduce once again the mother tongue in the liturgy and to say the Eucharistic Prayer in an audible tone.

The main reason for this is the pastoral concern of the Church: *salus animarum suprema lex!* Also the Council of Trent had been aware of the fact that "the Mass contains much instruction for the faithful" (Denz. 946/1749). It saw correctly that the vernacular was the main instrument to bring this wealth of instruction to the people. But the juncture of circumstances prevented its introduction. This situation has now changed. The Church now wishes that the faithful "should give to God by offering the immaculate victim, not only through the hands of the priest but also with him" (Cons. on the lit., art. 48) in the Mass. Therefore, they need to understand both rites and texts (Ibid., art. 33).

5. *The meaning of the Canon*

Many Catholics think of the Canon only in terms of consecration, of the "moment in which" (R. V. Hovda) the bread and the wine become the body and blood of Christ. This attitude directs its attention mainly to the mysterious presence of Christ under the appearances of bread and wine which is to be adored. But during the Canon something more is happening. In the Canon we give praise and thanks to the Father of our Lord Jesus Christ. In the Canon we offer the sacrifice of Holy Mother Church and our own.

a. *The Canon as hymn of Praise and Thanksgiving*

When we consider the Canon as hymn of praise and thanksgiving it becomes immediately clear that the preface is also a part of the Canon; it is even an essential part. The preface has not the meaning of a mere "foreword". Originally the word "praefatio" was for the form of praise before a community of listeners or worshippers. Thus "praefatio" was, when taken over by Christians, a synonym for the Canon of the Mass. It happened only gradually that this name was reserved for the first part of the Canon which states the motive of praise and thanks for the whole Eucharistic Prayer.

Actually, the whole celebration and the gift that results from it is praising thanksgiving, is "eucharistia". The object of this thanking praise is the entire work of redemption as it unfolds in the history of salvation. The present Roman liturgy considers in the individual preface only one of the stages in which the work of our salvation was carried out. Only if we put all our present-day festive prefaces together (as Fr. Jungmann observed) do we get a perfect and fully complete object of our praising gratitude, wherein the history of salvation unfolds in its entirety. Its center and climax is the Lord's Passion, Death, Resurrection and Glorification, the Paschal Mystery.

The future reform will greatly increase the number of prefaces, and thus also restore again the number of prefaces the Roman liturgy possessed at a time. But also shorter formulas can call to mind the whole work of the redemption as was shown in the normative Mass cele-

brated on Oct. 24, 1967 during the Bishops' Synod. Its preface described in a few bold lines the complete object of thanksgiving: "We give thanks" . . . through Christ our Lord. Out of compassion with mankind that had strayed from the right path He deigned to be born from the Virgin. He died on the Cross and thereby freed us from eternal death. He rose again from the dead and thereby gave us eternal life. And therefore, . . . we sing a hymn of praise, saying without ceasing: Holy . . ."

Praise and thanks are also offered in the words of the institution of the Eucharist. These words are integral to our whole thanksgiving since the sacred text says that Jesus, on the eve before His Passion took bread, and "gratias agens benedixit". Many a priest wondered why the second Instruction on the reform of the liturgy ("Tres abhinc annos", May 4, 1967, n. 11, b) dropped the sign of the cross to be made at the word "benedixit". This word has here another meaning than that which we are used to associate with the sign of the cross over persons and things. It has here the meaning of praise, eulogy (the Greek original has "eulogeîn") Our Lord gave in this moment "thanks and praise" to His heavenly Father. The English translation of the Canon renders this correctly: "He gave you thanks and praise".

b. The Canon as hymn of Sacrifice

In ancient liturgical sources we find the title "Incipit Canon Actionis" before the "Sursum corda" of the preface. Even today the proper Communicantes of the Roman Missal have the title "Infra Actionem". "Actio" meant in the language of the old pagan religion of the Romans "sacrifice". Sacrifice is man's supreme deed; it is his most important action.

The Eucharistic Prayer of our Missal in which we find the sacrifice begins with a solemn thanksgiving. It does not immediately develop thoughts of sacrifice. It is only in the subsequent part of the Canon, from the "Te igitur" on, that the thanksgiving in words passes over to the thanksgiving of action, to what is here to be done. The interior attitude of thanksgiving finds its expression in the offering of a gift. The Canon text expresses this quite clearly in the word "igitur". The Canon starts with a solemn prayer of thanksgiving and praise; then it

passes over to adoration in union with the angelic choirs in the Sanctus. This is followed by the petition for the acceptance of our sacrificial gift: "In this sense", "therefore" we pray you to accept our gift! The English version of the Canon has the correct sense when it translates: "We come to you, Father, in this spirit of thanksgiving, through Jesus Christ your Son. Through Him we ask you to accept and bless these gifts we offer you in sacrifice".

c. The Canon as "praedicatio"

Fr. Jungmann has also shown that the word "praedicatio" is attested as another name for the Eucharistic Prayer of the Latin Mass (Der Canon actionis als praefatio, in: Gewordene Liturgie. Innsbruck 1941, p. 83 f). This word is closely related in its meaning with "praefatio". It is, perhaps, even a synonym for it. It means the praising announcement of the "magnalia Dei", the great deeds of God, out of the fullness of one's heart, with the connotation that in the liturgy this praising announcement is spoken before the assembly, though not addressed to it, but to God in the name of the congregation, as prayer of all. "Here appears a certain didactic aspect of the liturgy, or, we would better say, there appears the close affinity of the liturgy and catechesis in ancient Christian times" (Ibid., p. 84). This observation was solemnly acknowledged by Vatican II: "Although the sacred liturgy is above all things the worship of the divine majesty, it likewise contains abundant instruction for the faithful... when the Church prays or sings or acts, the faith of those taking part is nourished and their minds are raised to God, so that they may offer Him the worship which reason requires and more copiously receive His grace" (Const. on the lit., art. 33). That means that all of our worship also teaches. Therefore, we must, as the ancient name "praedicatio" of the Canon indicates, think of the Eucharistic Prayer also as a proclamation of the good news. "As often as you eat this bread and drink this cup, you proclaim the Lord's death until He comes" (1 Cor. 11, 26). Therefore, our people should hear the Canon; they should understand it and join in it. When they understand this solemn proclamation they will stop to bury their heads in their prayer books.

6. *The Canon and the People*

This does not mean that the people have to say the Canon. That would be a complete misunderstanding of its nature. It is and remains a presidential prayer, reserved for the priest who celebrate the Mass. But it is the priest as the president of this particular assembly who recites the Canon. If this is so, he has to pronounce this prayer clearly, distinctly and intelligently. It obliges the parish priest or the rector of the church to see to it that, if necessary, the altar gets a good microphone and the church a good sound system.

It is true, the Canon of the Mass was at no time said in silent voice in its entirety. The Council of Trent referred to this when it stated in the above-mentioned anathematism that it was only "a part of the Canon" that was recited in a silent tone. The introductory dialogue, the preface, the Sanctus, the *Nobis quoque peccatoribus* and the conclusion of the final doxology were always said aloud or even sung. In these parts the active participation of the faithful had always been kept, at least in theory. Now once again it can be fully put into practice. Since it is not enough that they answer "We have lifted (our hearts) to the Lord"—"It is right and just (to give thanks to the Lord our God)", we, the priests have to explain the Canon to the faithful. We have to tell them what it means. When they give in their assenting "Amen" their signature to everything that has been said and done in this great Eucharistic Prayer, they should know and understand what it means.

7. *A Reform of the Canon?*

It is no easy task to bring the people to a correct and fruitful understanding of the Canon. The reason for this difficulty is not doctrinal, but to a certain extent the Canon itself, in the form it has today. It is extremely difficult to see in the Canon one single prayer. Theoretically we all know that the Canon begins with the preface-dialogue and ends with the great doxology and the subsequent "Amen" before the *Pater noster*. A part, or better, different parts of this great prayer could always be said aloud or even sung; that there were a number of different prayers the interconnection of which was difficult to grasp. Priests who

still read in most of their altar missals after the Sanctus and before the "Te igitur" the title "Canon Missae" can hardly be blamed if they consider the preface as a mere foreword to the Canon which in their opinion begins with the "Te igitur".

Even the part of the Canon from the "Te igitur" on does not seem to be one prayer. Four complete prayer conclusions (*Per Christum Dominum nostrum. Amen*) seem to interrupt the Canon. Two acts of petitions before and after the words of the institution have also been inserted. When the Prayer of the Faithful had been abolished in past centuries, it was quite understandable that the great concerns which press on the human heart were brought as close as possible to the very center of the grace-bringing sacrifice. But these petitions obscure once again—at least in the manner as they are now inserted in the Roman Canon—the unity of the Eucharistic Prayer. The same must be said of the two lists of saints within the Canon. Finally, there are scholars who complain that they have difficulties to detect a logical flow of thoughts in the Canon.

Concelebration makes things not better. The commemoration of the living, the Communicantes, the commemoration of the dead, and the *Nobis quoque peccatoribus* can be given by the main celebrant to individual concelebrants who alone say these prayers aloud. The concelebrants are, together with the main celebrant active in the Mass as priests. But once again the unity of the Canon is obscured.

A part of the Canon from the "Hanc igitur" on until the "Supplices" inclusively may now again be sung, not only in concelebrated Masses, but in any other sung or solemn Mass. This makes people think of separate pieces of prayer whose connection with one another they cannot see.

All these facts individually and much more if they are taken together are the cause that the original unified content of the Canon is frequently no longer recognized.

But it would be wrong to concentrate exclusively on the negative points. We should stress the fact that the Canon is more like a hymn, or a sacred poem with several stanzas or strophes. Thus we have to distinguish different parts.

This must certainly be admitted. But it will not erase the impression of fragmentation. Should not something be done, both for the priests' and the people's sake? The bishops of the English-speaking countries asked the Holy See to eliminate, as a first step towards a future reform of the Canon, the four prayer conclusions within the Canon and to leave only the names of the biblical saints in the two lists. Rome, however, was not yet willing to act in the line of these suggestions. One may suspect that Rome does not want a piecemeal reform of the Canon, but a more thorough one. Such a reform has been proposed by so eminent a scholar as Fr. Cipriano Vagaggini, O.S.B., one of the leading consultants of the Council for the reform of the liturgy (*II Canone della Messa e la Riforma liturgica. Problemi e Progetti*. Torino 1966.—An English edition has just been published).

Others think that the introduction of several new Canons into the Roman liturgy will turn away attention from the old, venerable Canon and silence the more severe criticism. It is well known that the Holy Father asked the members of the recent Bishops' Synod in October 1967 whether they were favoring to have three Canons in addition to the present Roman Canon. There were 122 positive answers together with 34 Yes with reservations versus only 22 Nays.

The critical observations which are at present voiced against the Eucharistic Prayer of the Roman rite had to be mentioned in this context. Otherwise a superficial observer could come to the conclusion, when reforms will be introduced, that there had not been any real need for them. And the Council had made it clear that "there must not be any innovations unless the good of the Church genuinely and certainly require them". (Const. on the lit., art. 23). There are good, even serious reasons for changes within the very center of the Mass (For more reasons see Fr. Vagaggini's book on the defects of the present Canon, pp. 68-84).

Priests may eventually object that they, who say this Canon every day, did not feel any of these difficulties. But they will increasingly feel them with the introduction of the vernacular. The main reason why so few priests know experimentally of these problems is the routine of a

more or less mechanical recitation in a foreign language—even if this is done with a general sense of piety. The introduction of the mother tongue into other parts of the liturgy gave us a first lesson. Other are to follow.

Other more easily accessible literature on the Roman Canon:

J.A. Jungmann, *the Mass of the Roman Rite* (passim).—J.A. Jungmann, *The Eucharistic Prayer. A Study of the Canon Missae*. Notre Dame. Ind. 1960.—Th. Schnitzler, *The Mass in Meditation*. Vol. I. *The Canon* (1959).

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But in order that the sacred liturgy may produce its full effect, it is necessary that the faithful come to it with proper dispositions, that their thoughts match their words, and that they cooperate with divine grace lest they receive it in vain (cf. 2 Cor. 6:1). Pastors of souls must therefore realize that, when the liturgy is celebrated, more is required than the mere observance of the laws governing valid and licit celebration. It is their duty also to ensure that the faithful take part knowingly, actively, and fruitfully."

THE LAYMAN'S VIEW

A LOOK AT THE LAYMAN TODAY

PAZ C. PASCUAL

Vatican II has called the layman's attention to himself. The clergy keeps reminding him—you are the Church, you are of the 'people of God'. The layman responds—am I? What do I do? How do I play the role I am being called upon to perform?

This layman—who is he? Fr. Congar talks of viewing him from two points—from the point of view of *way to life*—monastic notion and another from *function and competence*—canonical notion.

Monastic notion—The layman's life is viewed against the condition of monks and of churchmen, monks and clerics being grouped together indiscriminately. Ranged alongside clerics are certain people who are not clerics strictly speaking, in the sense that they have no hierarchical grade—unordained monks, lay-brothers and lay-religious, nuns.

Canonical notion—The principal canons of the Code that speak of lay people in a general way show them as having to receive, as having the right to receive, spiritual goods from the clergy, especially the helps necessary for salvation. Canonically, a layman can be a monk for he is defined as 'one who has no part in the power of jurisdiction, and especially of holy order'.

All these ideas are unfortunately rather negative. The layman is defined by what he is not instead of what he is. We will now quote Fr. Congar again.

As members of the people of God, lay persons are like clerics and monks ordered to heavenly things. Lay people are Christians to the fullest extent as touching life in Christ, but they have no competence, or only a limited competence, touching the properly ecclesial means to life in Christ; these means belong to the competence of clerics.

Lay people are Christians in the world, there to do God's work in so far as it must be done in and through the work of the world.

Having some idea now of who and what the layman is, let us now consider how he conducts himself in the role he is called upon to play.

Spirituality, Layman's Style

All men are called to holiness but still there is a certain way of ordering the different elements which make up the richness of Christian life. The end is always the same, of course, and the essential means remain the same for all: revealed doctrine, the Church, the work of grace, sacramental rites and the infused virtues especially the theological ones. Their adaptation, however can be worked out in an infinite number of ways. The Church today has the problem of having an authentically lay Christian elite in every field of human activity. No doubt the Church as such is not directly entrusted with raising living standards, winning independence or preserving works of art. But Christians on the contrary, have a direct responsibility for serving the community and implanting everywhere the living ferment of the gospel principles and of brotherly love. For instance, we should have Christian lay leaders capable of bringing to their problems the solutions that should be dictated by the Christian conscience. What an immense contribution to the prestige of the Church men as Kennedy, Adenauer, de Gasperi, even de Gaulle have given. In the field of the arts, we have the contribution of writers and poets like Jean Kerr and Phyllis McGinley living their lives fully in the world and being so proud to say as Jean Kerr does, "I live my life within the framework of my Catholic faith". We need architects, engineers, chemists, physicists, doctors, astronauts, all first class in their fields and all truly Christian.

For a long time, there had been a certain disdain for the worldly condition in which most of the baptized unfortunately have to work out their salvation. The good Christian has always had the impression that he was not a fully satisfactory follower of Christ if he took the temporal order with absolute seriousness and that he who did so was only a lukewarm Christian. It seemed that one could not be both wholly Christian and wholly lay. For a long time, the lay people who desired to be saints thought they had to be as monks and nuns while living in the world. We now realize that this is not so. Laymen have to sanctify themselves not without but within their daily programme of life and its framework of natural values. The way to sanctity can be found in their own backyards. They do not have to go far afield. The conditions in the world today are such that "ordinary" virtue often requires "heroic" virtue. Just think for instance, of the man who strives to be honest while working in the Bureau of Customs or of the woman who now has ten children and who steadfastly refuses to resort to anything that may trouble her conscience or of the politician who sticks by his promises and will not compromise his principles. It would seem that today it is not rare that heroism is demanded not necessarily in the striving for higher perfection, but simply to remain in grace.

The laymen are to remain faithful to the duties of their state in life. They must not look on such duties as necessary evils or as subjects for resentment but as sacred obligations. Sanctity does not demand that one's life be in any way out of the ordinary. The common ordinary life of the average good Christian can lead one to the highest sanctity, provided it is transformed into an act of the love of God.

Laymen must realize that they are needed. The total mission of the Church corresponding to God's design requires that the Lord's reign be prepared in and through that creation in the perfecting of which man must co-operate. The laity is needed to glorify God without lessening its engagement in the work of the world.

Now all this does not mean to say that purely active life in the world is enough. A purely active life will soon be emptied of resources and will die of exhaustion. The layman needs the nourishment of prayer,

the sacraments. These of course, have to be adapted to his life according to its varying circumstances. These should be integrated into his life, into the rhythm of work and recreation, so that they are not felt as something alien, but as part of the elements of his day, indeed the sources from which he draws his strength, the hub of his existence.

Layman's Problems

The ordinary Christian must serve God without leaving the world; therein lies a great difficulty. God attracts and the world attracts, but in opposite directions. This tension has to be recognized. For instance, a mother wishes to make a closed retreat on Holy Week, but her whole family, husband and children want to use the opportunity to have vacation in Baguio. What does she do? This brings us to another problem—spiritual insecurity and responsibility for one's actions. The layman has to make decisions for himself, accepting the insecurity of not knowing whether or not he has made the right decision or done the best thing. He has to take the responsibility for his own actions. The mother we described above, who will tell her how to decide? She has responsibilities not only to herself but also to other human beings. When she finally makes her decision, she will still be insecure but then no one else could really make this decision for her. The thought occurs to one though that this very insecurity could be a means for the realization of one's absolute dependence upon God. She has tried her best and she prays that God does the rest.

A man preparing his income tax returns asks himself—'Do I place all the facts and figures that really are involved? If I do, I will pay an unusually huge amount. I will be calling the attention of the Bureau of Internal Revenue on me. They will continually harass me. If I do not place the correct figures then I am misrepresenting the state of my business.' What does he do? He perhaps may ask the advice of a priest. The priest who has no direct experience of business and income tax returns and Internal Revenue agents can only lay out broad principles for our man. Ultimately, the decision is his. Then again after he makes his decision, he worries about it. 'Did I do right? Was that the best thing that could have been done?' The poor layman cannot get away

from these problems that are peculiar to his state. He has to face them. He cannot run away from them.

Facing Himself

Perhaps in the very facing of his life's problems with all its attendant insecurities and responsibilities lies a key to the layman's spirituality. He knows the end for which he was created. He knows the circumstances within which he is to accomplish this end. He does not need to have contempt for the world. He can make use of things of his world and precisely by using them come closer to God.

20th Century Saint

We now have a fairly good picture of the layman. He is the man whose vocation it is to live in the world. Placed by God at the head of a family, or of a firm, or in some profession, it is his duty to perfect himself in accordance with his own personality and through what he does. He pursues the callings of the world. These callings are legitimate and necessary and they must be done. Through his temporal activity, the Christian layman is the instrument of Christ's Lordship over the universe.

Full of self-doubts but nevertheless always striving to do his best, the layman lives his daily life. Who knows that from the ranks of such as he will come truly great saints that later centuries can point to and say—these were the laymen—mid-twentieth century style.

"Each individual layman must be a witness before the world to the resurrection and life of the Lord Jesus, and a sign of the living God. All together, and each one to the best of his ability, must nourish the world with spiritual fruits (cf. Gal. 5:22)."

NOTES AND COMMENTS

ON PRIESTLY FORMATION

When Vatican II set for its principal goal the renewal of the Church and of Christian life, it was well aware of the fact that this renewal "depends in large measure on the ministry of priests, which is vitalized by the Spirit of Christ".¹ For this reason, the Council "proclaims the extreme importance of priestly formation".² In doing so, however, it does not ignore that "the pastoral and human circumstances of the priesthood have in very many instances been thoroughly changed".³

In the practical application, therefore, of the basic principles and general guidelines pertaining to the formation and training of candidates for the priesthood, as we find them in the Decree on Priestly Formation of Vatican II, these changed circumstances now existing both in the priesthood and

amongst the people of the Church of God must be given due consideration.

This, however, is by no means a simple, uncomplicated matter. In fact, it is a problem that has become even more grave and urgent in these last years, as Cardinal Gabriel Garrone, Pro-Prefect of the Sacred Congregation of Seminaries and Universities, reminded the Synod in his introduction of the theme on seminaries and priestly formation.

The Synod, meeting in Rome for the implementation of the Council's decrees and decisions, was given charge by the Pope himself to study and discuss the following questions related to priestly formation; a) the role of bishops' conferences and their relation to the Sacred Congrega-

¹ *Decree on Priestly Formation, Preface.*

² *Ibid.*

³ *Decree on Ministry and Life of Priests, Preface.*

tion of Seminaries in the formation of sacerdotal candidates; b) the preparation of seminary superiors and professors.

Bishops' Conference and Priestly Formation

One very important provision in the directives of Vatican II concerning seminaries and priestly formation is certainly the competence and responsibility of bishop's conferences over the matter. Before Vatican II bishops' conferences did not participate of this competence reserved to the Congregation of Seminaries. Although there is a latent possible danger of anarchy in this *decentralization*, that is, there might be those who would go beyond their powers and competence, the Council nonetheless is entrusting to the conferences of bishops the grave responsibility of training and preparing future priests. The reason for this is very simple. Only the bishops, who live in the different parts of the world, can know the particular needs of each locality and find the ways and means to adapt seminary training to these local circumstances, mentality and necessities. The collaboration of the bishops with

the seminaries of their territories is definitely very necessary and urgent, for it can lead to the solution of many difficult problems.

Role of Congregation of Seminaries

The mission and role of the Sacred Congregation of Seminaries in the formation and training of candidates for the priesthood must also be clearly defined and known to all. Notwithstanding the new competence of bishops' conferences in seminary matters, the Congregation of Seminaries still plays an important role in the same, and this it desires to fulfill with continued, opportune and sincere relationships with bishops' conferences. The primary function of the Congregation is to set down basic principles and norms, well-defined criteria which would serve as guides and directives to the various concrete applications of the bishops' conferences. To this effect, the Congregation has already offered to the presidents of the episcopal conferences documents and suggestions, and it has also received from the latter their proposed statutes governing priestly formation.

Preparation of Seminary Superiors and Professors

Until very recently preparation of seminary professors was focused and directed mainly towards their proficiency and competence in the philosophy or theology subject they are to teach. Seminary professors, however, are not only there for the intellectual formation of the candidates, but for the total formation and education of the same. And the complete education of candidates for the priesthood consists aside from the studies which are in themselves very important and necessary, also of moral, spiritual and pastoral formation and of the very discipline in the seminaries.

For this reason, it is necessary that seminary professors be trained and formed to be true guides and educators of candidates for the priesthood—men capable of understanding the needs of the youth and of answering to the spiritual necessities of the same, in order that they may direct them wisely, understand them with love and correct them with patience.

Synodal Discussions

In the succeeding debate on the theme of Seminaries and Priestly Formation introduced by Cardinal Garrone, the Synodal Fathers voiced out their opinions and gave their suggestions on the questions under discussion. They also gave their answers to the set of questions related to the matter put to them by Cardinal Garrone and the Congregation of Seminaries.

The theme on seminaries took five days to discuss, in which a great number of Fathers took part. At the conclusion of the debate on 16 October 1967, Cardinal Garrone once more took the floor to assure the Fathers that all observations and suggestions voiced out in their interventions shall be attentively and closely studied and considered. The debate succeeded in bringing out many interesting ideas which will serve to help and guide the bodies and persons in charge of priestly formation.

SYNOD VOTES ON MARRIAGE LAW PROPOSALS

Votes were taken on eight questions regarding mixed marriages at the final business session of the Synod of Bishops on October 28.

Among the major changes recommended in Church law on this matter was the grant to local bishops of power to relax the rule that marriages must be contracted before a Catholic priest and two witnesses—a requirement that is called “canonical form”. At present only the Holy See can grant such a dispensation.

The following are the eight proposals and the voting on them:

1. Whether terminology now in use (mixed marriage, impediment of mixed religion, impediment of disparity of worship) should be retained?—Yes, 116; No, 64; Yes with reservations, 0, Null or abstention, 7.

2. Whether it is opportune to introduce new terminology, i.e., “inter-confessional marriage,” “unequal marriage”, or some other?—Yes, 29; No, 110; Yes with reservations, 41; Null or Abstention, 7.

3. Whether for a dispensation from an impediment it is sufficient for the competent authority to have moral certainty:

a) That the Catholic party is exposed to no danger of losing the Faith and is ready to do everything in his power to ensure Catholic baptism and education of the children? — Yes, 137; No, 6; Yes with reservations, 42; Null or Abstention, 2.

b) That the non-Catholic party is aware of the obligation in conscience of the other spouse and at least does not exclude Catholic baptism and education of the offspring? — Yes, 92; No, 13; Yes with reservations, 72; Null or Abstention, 10.

4. Whether the canonical impediment should be done away with?—Yes, 28; No, 218; Yes with reservations, 29; Null or Abstention, 2.

5. Whether canonical form can be eliminated in such a way as to have the following norm: Catholics who for the validity of their marriage are obliged to the form when they contract among themselves are held to it only for lawfulness if they marry non-Catholics? — Yes, 33; No, 125; Yes with reservations, 28; Null or Abstention, 1.

6. Whether, retaining canonical form for the validity of marriage, local Ordinaries should be empowered to dispense from it in particular cases, according to their own conscience and prudence, in such a way that the use of this right would no longer be reserved to the Holy See? — Yes, 105; No, 13; Yes with reservations, 68; Null or Abstention, 2.

7. Since mixed marriage, like any other marriage, can be celebrated at Mass, or with special ceremony outside of Mass, should not all pastors of souls, with all due regard for the freedom of the contracting parties, be concerned with recommending one or the other of these liturgical forms according to the spiritual background of the parties? — Yes, 153; No, 5; Yes with reservations, 72; Null or Abstention, 2.

8. Whether we should not increase our pastoral care in connection with mixed marriages, not only in previous catechetical instruction of the contracting parties, but likewise through special assistance on the part of pastors, for families which have arisen from mixed marriages? — Yes, 171; No, 0; Yes with reservations, 16; Null or Abstention, 0.

The votes sum up the advice that the Synod was called upon to offer the Pope. They are not automatically binding upon the Holy See or the Pope.

Another proposition voted upon—and rejected—was that Catholics should be permitted to marry non-Catholics without “canonical form”, so that such marriages should be valid but illicit.

REPORT OF THE DOCTRINAL COMMISSION

On the 21st day of the Synod of Bishops, Cardinal Seper of Zagreb, Yugoslavia, introduced the report of the doctrinal commission, set up by the Synod to synthesize the comments made during the synodal discussion between the 4th to the 10th of October, on the problem of modern doctrinal errors.

The report consisted of a short introduction and three main parts.

The *introduction* said that atheism was specifically dealt with, and that awareness of the widespread existence of an atheistic mentality had been present in the minds of all.

The *first part* analyzed the various aspects of the present crisis of faith and Catholic teaching and pointed out the relation of the crisis to the teachings of the Vatican II, as presented in the Constitution in the World of To-

day. Among the aspects of this crisis is the problem of progress and the attitude of man today, who is more preoccupied with his fellow beings than with God. It calls attention to the doctrinal dangers which threaten the truths of faith. Among the threats to the truths of faith are those errors regarding the possibility of the knowledge of God, the person of Christ, Christ's resurrection, the enduring moral law, original sin, and the perpetual virginity of Mary.

This unfortunate situation is largely due to the diminution of the supernatural sense of faith, lack of prayer, lack of pastoral work in teaching the truth and forgetfulness or disrespect for the teaching magisterium of the bishops and the Pope.

As principles for solution, the report recommended six principles:

1. There is a need for a continuous proclamation of the truths of the faith and that this is a duty for all in the Church.

2. Emphasis must be made on the role of the magisterium, pointing the differences between the teachings of individual bishops, the collegial function of the bishops and the role of the Pope.

3. The exercise of the magisterium must be pastoral. It must be more positive than negative and teachers should be attentive to theologians, priests and laymen. However, the bishops have the duty to use their authority in combating error first by trying to correct it in charity, but if necessary putting it down.

4. The work of theologians should be recognized and also their freedom to pursue theological research, but at the same time theologians must be conscious of their great responsibility to the truth.

5. It dealt with the publication and diffusion of theological teachings, particularly in the light of the power of mass communications today.

6. Insistence must be made on the fact that teaching must be ac-

companied by the witness of the Christian life as given by the life of Christ. Concern for justice and charity must be the hallmark of the Christian teachers today.

The third part proposes two projects for the consideration of the Holy Father:

1. The creation of a theological commission for the exchange and discussion of theological ideas. This suggestion in turn was divided into two parts: one dealing with the composition of this commission and its function, and the second dealing with the method of choosing its members.

Regarding its composition and function, it suggested that renowned theologians be drawn from different theological schools of thought from both East and West, and that they meet for an indeterminate period of time. It suggested that these members have legitimate freedom to help the Holy See and the Doctrinal Congregation with their findings.

As to the choice of membership, it suggested that national episcopal conferences should propose names to the Pope after con-

sulting with theological faculties and universities.

The second proposal of the report was that a declaration be issued by the Holy See, after consultation with episcopal conferences, which would be positive and pastoral in dealing with questions regarding present serious doctrinal problems.

On the last day of the Synod, the Fathers were informed of the results of voting:

The voting was as follows:

For the establishment of the international theological commission — *Yes*, 124; *No*, 14; *Yes with reservations*, 39; *Abstention*, 2.

For means of choosing members — *Yes*, 137; *No*, 18 *Yes with reservations*, 23; *Abstention*, 2.

For a positive pastoral document — *Yes*, 139; *No*, 8; *Yes with reservations*, 31; *Abstention*, 2.

CHURCH MAGISTERIUM

History, as well as Vatican Council II of our own contemporary period, expresses with certain clarity the primacy of the teaching office of the episcopate just as it reaffirms the truth that the Roman Pontiffs and the bishops are the spokesmen of the Church. These are the leaders of the Church vested with authority.

In faith and in the teaching of morality, God Himself made the Church partaker of His Divine authority. We have therefore in the Church the greatest and most reliable teacher of mankind.

BISHOP EPIFANIO B. SURBAN, D.D.

PASTORAL SECTION

HOMILETICS

FIRST SUNDAY OF LENT (March 3)

FASTING

Today is the first Sunday of Lent, time for fasting and penance. We are presented with the example of Our Lord, who went into the desert, led by the Spirit, to fast forty days and forty nights.

Fasting is an old institution in human life. The Old Testament, for instance, shows a variety of men who excelled in fasting. We have Moses, who did not eat nor drink for forty days and nights, in penance for the sins of the Israelites (*Deut. IX, 18*). There is Jonas, preaching fasting, to save Ninive from destruction (*Jon. 111, 3-10*). There is the king Josaphat, proclaiming a fast for all Juda, to free his country from the combined attacks of the Ammonites, Maobites and Syrians (*11 Par. XX, 3*).

Fasting is necessary, first of all, as satisfaction for one's sins. For where there is offense, there needs be satisfaction. Thus we see how criminals are put within prison walls, to satisfy for their offenses.

Now sin is an offense against God; it is thus natural that one offers some penance for it to God. Fasting is one such means for penance. Hence we read in the book of Joel, "Be converted to me with all your heart, in fasting and in weeping and in mourning." (*Joel, 11, 12*).

Fasting is also necessary to tame the passions all too often go astray, driving men to sin against the Lord — in lust, gluttony, drunkenness, envy, sloth, injustice, pride, etc.

Fasting helps subjugate these passions putting them under the control of the spirit. "I chastise my body," thus said St. Paul "and bring it into subjection; lest perhaps, when I have preached to others, I, myself, should become a castaway." (Cor. IX, 27). St. Basil likewise commented, "What massage does for the body and muscles, fasting does for the soul. . . . Fast, and do so with joy."

Let us, therefore, fast, my brethren. But let it always be in the spirit of true humility, christian joy, and real love for God.

SECOND SUNDAY OF LENT (March 10)

THE TRANSFIGURATION

Jesus Christ had right to three kinds of glory. First, as God He possessed the glory of the divinity, the infinite excellence and happiness only a God can have. Secondly, as man Jesus' soul enjoyed the glory of the beatific vision, the greatest kind of happiness possible for the created being, consisting in the possession of the greatest good — God. Thirdly, Jesus could also have enjoyed glory for his body; but He voluntarily abstained from it in the meantime, for He wished that His body suffer and die, for love of mankind.

In today's feast, however, the Transfiguration, Jesus Christ wanted to show His apostles a glimpse of that bodily glory, which could have been His at the first moment of His existence. The Gospel tells us, that Jesus went into a high mountain, and there became transfigured in the presence of Peter, James and John. His face shone as the sun, and His garments became white as snow. A voice was heard from the heavens, manifesting the glory of the Son of God.

This incident serves as a reminder for us, that one day, after the resurrection, we, too, will possess a glorified body, free from the defects and imperfection that plague it now in this valley of tears.

It will be a body, upon which neither hunger nor thirst nor suffering, can touch. The claws of death will be powerless before it. It will pass through doors and walls as easily as the rays of the sun play through a window, free from anything that could hinder or retard its movements. It will shine as the sun, with a brightness that brings delight to the eyes.

Let us, thus, my brethren, set our eyes on the heights beyond; the things of this world are too fleeting to compare with the glory that will be ours above.

What is, after all, to suffer a little in this life, if at the end we will possess the eternal glory reserved for the children of God?

THIRD SUNDAY OF LENT (March 17)

THE TWO KINGDOMS

The Gospel of today presents Our Lord surrounded by various people. On the one hand, one could see the simple folk of Palestine who came to hear from His lips words of wisdom. On the other, there were the Scribes and Pharisees who came from Jerusalem, with the intention of trapping Him.

There was also a man in the crowd, who was dumb, and possessed by the devil. Showing power and mercy, Jesus gave speech to his tongue, and freedom from diabolical possession.

Miracles, however, are insufficient to convince a hardened heart. The Scribes and Pharisees, untouched by such great show of grace, attributed Jesus' work to the influence of Satan. "He casteth out devils by Beelzebub, the prince of devils," they said.

With impeccable logic, Jesus replied: A kingdom cannot be divided unto itself, or else it would fall. Now, if Satan be divided against himself, how shall his kingdom stand; because you say that through Beelzebub I cast out devils.

Christ's kingdom is not Satan's kingdom; it is the heavenly kingdom, the kingdom of the sons of God. Christ came precisely to free men from the shackles of the reign of Satan.

Man has been up to then subject to the devil's power. Sin has made him a slave of his kingdom.

Finite man was impotent to pay for the satisfaction demanded by Adam's offense against the infinite dignity of God. Only an infinite person—Jesus Christ—could satisfactorily pay for the quasi-infinite debt. Christ with His coming paid for the exigency of that justice; men were restored to sonship with God. The devil's hold was broken, and a new reign was inaugurated on earth. The devil's overthrow will be complete at the end of time, when the dragon with all its cohorts will be flung to the eternal fire, crushed by the vengeance of the Son of God.

Christ, on the other hand, will stand in splendor, rejoicing with His beloved the joys of celestial habitation.

Where do we wish to be, my brethren? Under Satan's rule in the fires of hell, or with Christ in the kingdom of the blessed?

FEAST OF ST. JOSEPH (March 19)

PATRON OF THE UNIVERSAL CHURCH

St. Joseph is a Saint very popular among our people. Various towns in the archipelago are named after him. Churches and little chapels take him for their patron. In his honor women clothe themselves in green robes and white girdle. Little boys are dressed with his green habit during processions.

St. Joseph is actually the patron saint of the entire Church of God. Acceding to the prayers of the faithful all over the world and the petition of Vatican I itself, Pius IX on December 8, 1870, declared St. Joseph patron of the universal Church by the decree *Quemadmodum Deus*.

It is fitting that St. Joseph be made patron of the Church. During his lifetime, he was faithful protector of the physical body of Christ; would he be less a guardian of the mystical body of Christ — the Church?

St. Joseph took unto himself the care of the Child Jesus. Joseph saved Him from infamy when He was in the mother's womb. He hovered up on Him with anxious care, when He was a little babe in Bethlehem. He delivered Him from the hands of Herod, fleeing to the land of Egypt.

Now in heaven, St. Joseph will surely discharge similar care upon Jesus' body, His Mystical Body, the Church of God. He will deliver it from infamy and disgrace, protect it from the attacks of its enemies, increase its influence in society, expand its roots to all places.

Let us, thus, my brethren, have a great devotion to St. Joseph. Let us, like him, have love for the Church of God, burning zeal for the conversion of sinners, missionary spirit for the salvation of souls. No greater good, indeed, can man do than bring souls to God.'

FOURTH SUNDAY OF LENT (March 24)

WORKS OF MERCY

Today's gospel present to us the picture of Our Lord Jesus Christ, weary and tired after much preaching. Wishing to give rest to Himself and His apostles, he took a ship and retired to the other side of the lake.

His plans were frustrated by the people, who, captivated by His miracles, were observing the direction to which His boat was going. They walked on foot round the shore of the lake.

When evening had come, Jesus had before Him a multitude of people, hungry and without food. Moved by compassion Jesus took the five barley loaves and two fishes, distributed and multiplied them a hundred-

fold. Twelve baskets were gathered of the fragments that were left over by the crowd.

This incident should be to us a lesson that we should take anxious care, not only of the spiritual welfare of our neighbors, but also of their material wants. We should try to help in the best way we can those who are less fortunate than we.

For man is not pure spirit; he also needs bread to make possible his ascent to God. How many people, indeed, have abandoned the Church, because they believed that she has not worried as much about the material necessities of the common people. If Communism is making headway, it is because it pretends to be the savior of the poor mass of humanity.

So, my brethren, as good Christians, we should try our best to do what we can for the economic uplift of our poorer brethren. Let us give alms to those who need our money badly. Let us give good wages to our employees. Let us provide opportunities to the deserving children of poor families for learning trades or home industries. Let us offer capital for joint business with the poor that they may uplift themselves, at the same time that we gain.

PASSION SUNDAY (March 31)

CHRIST'S DIVINITY

The main theme of today's gospel points to Christ's assertion of His divinity.

This truth has already been implied in the four previous Sundays of Lent. The first Sunday insinuates Christ's divinity by His intense holy life in the desert, and His victory over Satan's temptations. The second Sunday implies His divine character through the incident of His glorious transfiguration in Mt. Tabor. The third hints it with Christ's institution of a heavenly kingdom irrevocably opposed to the kingdom of Beelze-

bub. The fourth shows it with the miracle He made in the multiplication of the loaves of bread.

But, today, Christ wishes to put it expressly. When the Scribes and Pharisees, therefore, implied that He could not be God, because God is eternal and He was not even born when Abraham came to life, Jesus said, "Before Abraham ever came to be, I am". Words so simple, yet so definite about His eternality! No wonder the Pharisees understood, and took up stones to throw at Him, for what they considered a blasphemy.

Christ is God, and before Abraham came, He already was. He is the true God, Second Person of the Blessed Trinity, on whom we all depend for every breath of our existence, for every action of our mind, will and limb. Without Him we can do nothing. In Him is our hope and salvation.

Let us, therefore, my brethren, put ourselves under Christ's protection. Let Him be succor in our needs, comfort in our sorrows, counsel in our troubles, guide in all our ways.

PEDRO V. SALGADO, O.P.

NEXT ISSUE

THE CHURCH AND THE USE OF CONTRACEPTIVES

F. del Rio, O.P.

THE FILIPINO CLERGY DURING THE SPANISH REGIME

Jesus Ma. Cavanna, C.M.

THE NEW RITUS CELEBRANDI MISSAM

CASES AND QUERIES

ON THE INSTRUCTION "EUCHARISTIC MYSTERY"

Allow me to ask you the following questions regarding the recent decree on the "Eucharistic Mystery" which took effect last August 15.

1a May a person who has received holy communion on Saturday morning receive again the holy communion at the anticipated mass on Saturday afternoon?

2a How should we consider the anticipated mass in relation to the celebrant: will it be a bination on Saturday for him who has celebrated mass on Saturday morning, or will it be a part of the number of masses which he may celebrate on Sundays?

3a Is the traditional procession of the Blessed Sacrament on the feast of Christ the King affected by the same decree? In other words, may we imply that this same procession is to be abolished since it is not mentioned in the same decree.

Ad 1am — Affirmative. "the faithful who begin to celebrate the Sunday or holiday of obligation on the preceding evening, may go to communion at that Mass even if they have already received communion in the morning" (N. 28 of the *Instruction on the Worship of the Eucharistic Mystery*).

Ad 2am — If the priest says one Mass in the morning of Saturday and another in the afternoon, i.e. the anticipated Mass, he will be considered to have binated on Saturday. The anticipated Mass will not be counted as one of the number of masses he is permitted to say on Sundays or solemn feast days.

There are two main possible objections against the proposed solution.

The first is the theory that the recent Instruction had changed the computation of the day of Sunday or feast day; the second is the fact that bination is not permitted except on Sundays or days of obligations. Regarding the first objection, I think there is no solid basis for such interpretation. The Instruction does not intend to change the computation of the day of Sunday and feast day as already determined in can. 1246. Accordingly, it can not be urged that on the basis of the privilege of anticipating the grave precept of hearing Mass, we can validly presume that can. 1246 is already changed. The purpose of the Instruction, as we have already insisted previously, is only to facilitate the compliance to the obligation of hearing Mass, and nothing more. The provision of can. 1246 still stands, namely, that Sundays and feast days begin properly from midnight. Therefore if the priest says two masses on Saturday, he clearly binates. This, of course, leaves intact his privilege to trinate the following day, namely, Sunday or a holiday of obligation.

Regarding the second objection. In the first place it is not absolutely true that bination is permitted only on Sundays or days of obligation; that this admit no exception. Number 28 privilege contained in the *Pastorale Munus* gives the Bishops the power to permit their priests "propter penuriam cleri et iusta de causa, Missam bis diebus ferialibus celebrare..." In the second place the pertinent indult granting the privilege of anticipating the grave precept of hearing mass on days appointed given to the Philippines says very clearly that together with the possibility of satisfying the grave precept of hearing Mass on the afternoon of Saturday, other privileges which accompany solemn feasts were also granted. Now one of the privileges is the faculty to binate or trinate, depending upon the extent of the permission given by each Ordinary. Consequently, along with the granting of the privilege given to the faithful to anticipate the Mass of Sunday, a faculty is at the same time given to the priests to say more than one Mass the afternoon before Saturday or any other days before a day of obligation.

The anticipated mass is then to be counted as a binated mass for that particular day before Sunday or day of obligation. Further, the anticipated Mass should not be counted with the number of Masses one may celebrate on Sunday or day of obligation being anticipated.

Ad 3am — Number 59 of the Instruction says:

"In processions in which the Blessed Sacrament is solemnly carried through the streets to the singing of hymns, especially on the feast of Corpus Christi, the Christian people give public witness to their faith and devotion towards this sacrament.

"However, it is for the local Ordinary to decide whether such processions are opportune in present day circumstances. He will also determine the place and form of such processions, so that they may be conducted with dignity and without injury to the reverence due to this sacrament."

Accordingly, the Instruction does not say anything to the effect of abolishing any particular procession in which the Blessed Sacrament is solemnly carried. It leaves to the prudent discretion of the local Ordinary to decide whether it should stop this or that type of procession of the Blessed Sacrament, whether this form or that form, this time or that time, should be the circumstantial settings of any permitted processions of the Blessed Sacrament.

Consequently, the inquirer should ask his local Ordinary whether to continue this procession or not.

2. — *Concerning the Saturday evening Mass which the faithful could attend and comply with their Sunday obligation, may we know what the earliest time could the Mass begin to fulfill the spirit of the law?*

Answer: The petition of the Reverend Bishops of the Philippines is "on the afternoon". And this was granted by the Sacred Congregation of Council. Just what exact time in the afternoon depends entirely on the local Ordinary, as provided for in n. 28 of the Instruction on the Worship of the Eucharistic Mystery. Each local Ordinary is the rightful authority to decide just what is the precise earliest or latest time may the anticipated Mass be celebrated.

FR. LEONARDO Z. LEGASPI, O.P.

BAPTISMAL CERTIFICATES AND AFFIDAVITS

A young lady, born and baptized in the province, wishes to contract marriage in the city. For the purpose of obtaining a baptismal certificate she writes to the parish priest of her place of origin whose only reply is this: "parish records totally destroyed during World War II". The city pastor upon knowing the result just requests the bride-to-be to secure an affidavit from her confessor and with this testimony only he goes on with the marriage ceremony.

Can this affidavit be accepted as a sufficient proof of baptism? And what about the pastors and confessor? Are they to be commended in their way of solving the problems?

The ordinary proof of baptism is the one established by the baptismal certificate (c. 777) as transcribed from the baptismal register signed by the pastor in charge of the records and, if possible, duly authenticated through the parish seal. A baptismal certificate drawn up this way meets all the requirements of a public ecclesiastical document (c. 1813) and as such is presumed genuine (c. 1814) and affords complete proof of the items directly and primarily recorded therein (c. 1816).

Contrary, however, to the common belief of the people, this is not the only legitimate way of establishing the fact of baptism as clearly evinced from c. 779. The law admits the sufficiency of an affidavit whenever the proof of baptism can not be ascertained through official records: "to prove the fact of the administration of baptism, if no one is prejudiced thereby, the sworn testimony of the entirely reliable witness suffices, or that of the very person baptized, if he received baptism as an adult".

It is obvious that, under ordinary circumstances, the admission of a person to the sacrament of matrimony should be held prejudicial to

no one, and therefore the affidavit of a truly reliable witness could be taken as a sufficient proof of the baptism administered. It is commonly agreed, however, that the sworn testimony of a single witness can not be considered a sufficient proof of baptism whenever the establishment of that fact would lay the ground for a declaration of nullity of a marriage. In this case some one will be prejudiced thereby.

Who are the persons who, to this effect, may be deemed trustworthy, entirely reliable witnesses? Of course, the minister himself, the sponsors, the parents and close relatives should come first in line. However, if none of these persons or otherwise reliable witnesses are available to bear testimony on the matter, the pastor himself can draw up an affidavit on the basis of these or similar circumstances: vgr. the person whose baptismal certificate can not be produced by means of the parish records was born in a town or village where everyone professes the catholic faith and in this religion is baptized and educated; he knows from childhood the catholic doctrine and has always been considered in town an exemplary and practical catholic; he still remembers the name or names of the deceased catholic sponsors, the maternity clinic wherein he came to life... Whatever the findings may be, the pastor ought to attest in the affidavit the evidence gathered and the sources thereof.

An affidavit drawn up by the parish priest in this manner and under such circumstances should by all means be regarded as sufficient proof of baptism. Even more, it is our opinion that it is the obligation of the pastor to furnish such affidavit in lieu of the official records lost. The pastor will never comply with this duty by merely reporting on the loss of official documents. He must make it a point to research and gather all possible evidence on the case.

The city pastor was really unfortunate in seeking the testimony of the confessor as a last resort to establish the proof of baptism. Perhaps the confessor, in his capacity as a private person, is the least qualified to render judgment on a public document solely based on the knowledge acquired in the confessional box or as a spiritual director.

F. TESTERA, O.P.

THE CHURCH HERE AND THERE

AFRICA

Cardinal Leger Arrives in Africa. Cardinal Leger, who recently resigned the See of Montreal has arrived here to begin his new life as a missionary to lepers. On his arrival he said that he "will stay as long as possible in Africa if I am welcomed here."

He has not yet decided where to settle. He will spend a week here and then leave for Ctonou, Dahomey.

Speaking of his decision to leave Canada for AFRICA, the cardinal said: "We are living in a century where men are struck much harder by images than abstract ideas. After preaching for 17 years as a bishop, I must give my sermon the image of someone who acts in accordance with his thoughts. There are also supernatural reasons which go to the depth of my soul."

BAARN, THE NETHERLANDS.

Indonesian Cardinal Would Ordain Village Heads. To help solve the problem of the shortage of priests, Justinus Cardinal Darmajuwana of Semarang, Indonesia, would like to ordain village heads or other promi-

nent Catholics in areas lacking priests.

In an interview, here, the cardinal, who is chairman of the Indonesia Bishops' Conference, said: "In some Indonesian areas, like West Irian, Borneo, Sumatra and Flores we ought to be able to ordain a Catholic village head or any other prominent Catholics of his village. It might be a married man.

We could prepare him for his task in a course of about six months. It is not always necessary that a priest receive an advanced education.

"The inhabitants of his village might prefer a man of their own tribe and village who speaks the local language and knows the customs, instead of a learned missionary who is a foreigner or a stranger."

Asked about married deacons, the cardinal said: "A deacon is no essential help. What a deacon can do, lay people already do in the archdiocese of Semarang.

"At many stations, where there is no priest permanently residing, a layman, often the headmaster of a school, leads a religious service on Sunday.

"Wearing an alb, he celebrates an extensive part of the Mass, without

the consecration, of course. He reads the Epistle and Gospel, preaches, a sermon and distributes Holy Communion. These services draw many faithful because, the people want to receive Holy Communion."

With regard to the encyclical of Pope VI on celibacy, the Cardinal Darmajuwana said that he and his people value celibacy highly and that he wants to maintain it for his priests. But, he said, the encyclical leaves no way out and no option for emergency areas.

Concerning the Roman Curia the cardinal said: "There is still no real dialogue between the curia and the local bishops. The curia ought to meet the bishops on an equal footing."

He said that life and the Church are not based only on tradition and learned books and that many prelates in the curia are too bureaucratic.

Cardinal Darmajuwana added that the officials of the curia should understand that people today do not want to accept orders or decrees any longer. The Pope, he said, really wants to reform the curia, but the curia is slowing the process.

LOURDES

Official Report of French Mission to Workers. At the plenary assembly of the French bishops, Cardinal Veuillot of Paris, president of the Committee of the Mission to the Workers, reported on the new experiment of worker-priests in France. This was the first official public com-

munication on the subject since Rome authorized resumption of the experiment in October, 1965.

There are 48 such worker-priests, including about a dozen Religious priests. The diocesan priests belong for the most part to the Mission of France or to the Prado.

The Mission of France, now constituted as a prelature under Archbishop Marty of Reims, was founded during World War II to train French priests to work in areas where people no longer practised their religion.

The Prado is a congregation of priests and laymen devoted to helping the poor. Its superior general is Auxiliary Bishop Alfred Ancel of Lyons.

These priests, the report said, who have all had special training, at first found difficulty in getting employment because they did not have sufficient professional training and could not furnish reference testifying to previous work experience.

Some of them were dismissed as soon as their employers found out they were priests.

Usually, their co-workers know they are priests and have excellent relation with them.

Cardinal Veuillot judged that the results of this experiment are at present positive. The priests work in teams of three or four and live as far as possible in a common residence.

The establishment of a second series of worker-priests is foreseen for

the spring of 1969. The next plenary assembly of the French bishops, to be held here in October, 1968, will decide on the conditions of this new stage in the evangelization of the workers.

All bishops were asked to keep the Workers' Mission informed of new developments between now and then. The Workers' Mission, a secretariat of the bishops' conference that coordinates evangelization of the workers, is already established in 25 dioceses and is being set up in 16 others.

MADRID

Revised Rules for Spanish Catholic Action. The Spanish Bishops' Conference has approved the election of Catholic Action leaders by secret ballot by the members and has announced that there will be lay members in the Catholic Action directors' council, which will take the place of the central directorate of bishops.

The bishops, however, reserved the right of withholding final confirmation of the leaders elected.

The meeting of the Bishops' Conference was presided over by Cardinal Quiroga Palacios of Santiago de Compostela. The new apostolic nuncio to Spain, Archbishop Luigi Daglio, attended the sessions.

Other major changes also were announced:

—The new statutes grant strong

"autonomy" to all existing lay apostolate movements; these organizations can draw up their own rules, although these will be subject to review by the national council.

—The powerful post of "national moderator" has been abolished; instead, there is to be a "delegate general," either a bishop or a priest.

—In addition to the directors' council, a body consisting of all diocesan delegates will meet in general assembly to present, discuss and approve general plans and directives.

At the press conference, held after the meeting, Archbishop Morcillo Gonzalez of Madrid, vice president of the Spanish Bishops' Conference, said that the Catholic Youth magazine, *Signo*, suspended last May after running into trouble with government censorship, will resume publication, probably early next year.

The tone of the bishops' decrees and their moves, viewed against the background of unrest in this country on social and economic issues, show that the Church in Spain is upholding the trend of renewal being promoted by lay leaders and the younger clergy, particularly in social reform.

Archbishop Pedro Cantero Cuadrado of Zaragoza, head of the Conference press office, said that "the new rules for Catholic Action are simply tools; it all depends on the men using those tools."

BOOK REVIEWS

THE QUESTION OF MARY. By Rene Laurentin. Translated by I. G. Pidoux. New York: Holt, Rinehart and Winston, 1965. Pp. 161. \$4.50.

Appearing barely a few months after the conclusion of the third session when most people were still debating the marian chapter of *Lumen Gentium*, this book is acclaimed as one of the first, if not the first, post-conciliar Mariology.

Fr. Laurentin's purpose is to give the historical and doctrinal aspects of the marian chapter of *Lumen Gentium*. The historical part is excellent and much needed. It also demonstrated the author's command of history, his captivating and pleasing style which make the reading of the first and second chapters very profitable and interesting. The doctrinal part covers the three last chapters. The third is dedicated to the analysis of the two tendencies. Fr. Laurentin deplors the use of simplicistic categories such as "maximalist and minimalist", "Christo-typical and ecclesio-typical", or "mystical and critical": the two tendencies are so intermingled and complex that this approach instead of helping deviates the whole question. In the fourth chapter he suggests the *via aurea*, suggesting guidelines for a synthesis. In the last chapter, the author attempts to situate the marian problem within the context of the ecumenical movement.

The book, immediately after its appearance, had provoked some heated controversy and criticisms. In spite of the obvious merit of the book, the discord is understandable because of its consistently biased presentation of the Marian enthusiasts; its too simplicistic approach to the question of Mary's title Mother of the Church, which clearly gives the impression that the whole question was only between Paul VI, on the one hand, and the Council, on the opposite side; and its neglect to give due importance to the documents of the *Magisterium Ordinarium* in support of the Co-redemption of Mary. These shortcomings might have been the result of too much hurry to publish the work at the earliest possible time, thus depriving the author of the opportunity for a more matured reflection on such an important and involved subject as Mary.

For its completeness, actuality, and clarity, this book should be read.

FR. LEONARDO Z. LEGASPI, O.P.

GOD IS WITH US. By Ladislaus Boros. London: Burns & Oates, 1967. 199 pages. 35 S. Net. New York: Herder and Herder, 1967. 198 pages. \$4.50.

Author of the much acclaimed book "The Moment of Truth", Fr. Ladislaus Boros in "God is with Us" again makes a breakthrough, this time in bringing us face to face with that which is "in the utmost depths of the universe, and which is nearer to us than we are to ourselves," namely, God. In deference to those who may find the word "God" meaningless, he leads the reader to the inevitable conclusion, not by a re-hashing of conventional proofs for the existence of GOD, but by a new philosophical enquiry into the human existence of Jesus who taught the disciples at Emmaus the reality and meaning of divine presence. The cumulative effect of studies made on the existential nature of Jesus is to arrive at the realization that his being goes beyond what is purely human. The approach is inductive, fresh and certainly stimulating.

Although this book is a philosophical work, its style is easy to read and, as the author says, "it demands no formal philosophical training—but only an unquiet heart, the knowledge of one's own inadequacy and the sense of being without any existential purpose."

J. D'AQUINO, O.P.

PRAYER AS A POLITICAL PROBLEM. By Jean Danielou, S.J. Edited and translated by J.R. Kirwan. London: Burns & Oates, 1967. 123 pages.

To readers well aware of the current liturgical and ecumenical movement spearheads, Father Danielou need no introduction. In this book which he, (with much reason though) provocatively titles "Prayer as a Political Problem", he succeeds in rousing a renewed interest on the genuine christian participation at the advents of the ever changing temper of the times. Religion and technological progress must needs be coherently related if the full ripening of the human person, total perfection of fulfillment and end is to be achieved. An intimate and inseparable dialogue between prayer and the everyday pursuit of public life must inevitably unite if civilization should lead him to his ultimate destiny.

The book flows with the author's usual hurried style, but a second thought on its insightful and reflective contents which cut through the confusion of the moment is difficult to undermine. Every concerned christian is up to gain a fresher outlook on rather endless problems which an ever evolving secularity brings with her.

FR. NORBERTO CASTILLO, O.P.