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## Editorial

### PRAYER FOR THE CHURCH'S UNITY?

There is a welcome pleasure in observing the first shoots of ecumenism showing themselves above the ground of our land — Catholics and non-Catholics as brothers in Christ, as friends and not enemies, praying for Christian Unity.

The clear objective of this long awaited movement is, ultimately, the restoration of unity among all the followers of Christ in the one visible unity of the Church.

But in what sense should we pray for the unity of the Church? Is it in the sense that unity did exist at one time in the past but at present does not, in the Church? Or that unity which never existed actually except as an ideal to be striven for? If the phrase "pray for the Unity of the Church" is taken to mean that the Church does not have or that She has ceased to possess this unity, then it would be diametrically opposed to Catholic doctrine.

In founding His Church, Christ not only endowed it with indefectibility, but conferred on it qualities essential to its existence and the carrying out of its mission. These qualities of the true Church must be sufficiently evident, visible, to enable it to be recognized as the Church founded by Christ. These are the four marks of unity, sanctity, catholicity and apostolicity, we find incorporated in our creed. To imply that the Church lost anyone of these would be to assert that the Church has ceased to exist, has ceased to be what Christ created it to be, intended it to be. This is simply unacceptable.

It is altogether meaningless then to ask God that there be on earth a religious society tracing back to Christ, in which the essential unity would be realized. A religious society of this kind has existed since the first Pentecost, and in accordance with Christ's promise, cannot but exist. The Catholic Church claims to be this Church; and She asserts, vigorously and uncompromisingly, that She and She alone embodies the note of unity.

In what sense then may we pray for the unity of the Church? Certainly not in the sense of asking God for the realization of the *essential* unity — because this pertains to the unfailing structure of the Church Herself — but rather it is in the sense of asking God for its *increase* at this time, with these persons and at this place. It is in this sense that the expression "pray for the Unity of the Church" takes on a positive aspect which can and should be retained.

## THE POPE SPEAKS

### CHRISTMAS MESSAGE

*Following is a translation of Pope Paul's Christmas message issued on December 23, 1967.*

Brothers, sons, friends, all men of good will:

Christmas once again proposes for our consideration the theme of peace. And the message which this holy season places on our lips for you and for the world cannot pass over in silence the wish of peace which Christ brought to this earth of ours, so avid for peace and so in need of it, yet so fraught with ever more serious and fearsome offences and menaces which seem to compromise peace.

Allow us, brothers, to repeat in our Christmas greeting that same wish which descended from heaven during the mysterious night of the birth of Jesus Christ here among us, on the soil of our earth, this small atom in the universe, and, at the precise moment that comprises our history, in the immense flow of thousands of centuries.

It is to us men, the privileged beings of the cosmos because we are marked with the image and likeness of God, that peace was announced, as a gift crowning all the other gifts granted to us together with this present life, and giving to life its value and its motive for being worthily and happily lived.

Peace to all of you, brothers, who enjoy the creative and redemptive benevolence of God. Peace on this blessed day which, since it is dedicated to the birth of life, to the life of Christ, the firstborn of all creation (Col. 1.15), and prototype of the human race, sheds its transfiguring light upon every day of our time, and every member of the human family. Peace to you, all men, whom we sincerely love, each and every one of you, in Christ. And to you especially who, by faith and love belong to that people whom a most tender yet most grave command obliges us, and even in a certain sense enables us, to love as ours and to guide as Christ's peace, to all.

### WHAT IS PEACE?

But while this wish, so simple yet so full of meaning rises from our heart, a number of weighty and difficult questions come to trouble it. After all, what

is peace? why, if it is so closely linked with the perfection of our existence, must it always be sought for as a lacking or insufficient element? Are words of good wishes enough to create peace in our day-to-day experience, or does it not demand, as we all realize, many other factors besides fine courteous words, in order that peace be real and lasting? How then can it be secured, how maintained, how can peace be made the stable adornment, characteristic of a civilization like ours of today, which claims to be advanced and mature?

We raise these questions so that, on this its feastday, peace may be meditated upon, even if such meditation should come to a bitter conclusion — and unfortunately many, whether from instinct or logic, draw such a conclusion — namely, that it is impossible to attain peace, much less preserve it and make it bring forth ever more orderly developments. If this were so, wishes for peace would be a mockery, would almost provoke us to pessimism and despair. But today the conclusion reached by such meditation is quite different, because the Saviour, Christ “our peace” (Eph., 2, 14), has come into the world to give us His peace (cf. John 14. 27), to pour forth among us His spirit whose primary gift is peace (dv. Gal., 5, 22): where Christ is, there is peace of soul. Such is the wish of the Apostle Paul: “Let the peace of Christ rule in your hearts” (Col., 3, 15). Where His Gospel is welcomed peace is at least virtually ensured, not only by a promulgation of intention, but also by a mysterious energy which stimulates, peace of soul, brings it forth, transforms it from a need into a duty, from a desire into a gift and a wise ability to generate and enjoy peace.

This simple reflection leads to the thought which should characterize our fraternal Christmas message, and it is this: We speak often, very often, of peace — indeed we have just invited the world to dedicate a special thought to peace in human comity on the first day of the civil year (and this theme deserves to be repeated here, for the threatening condition of the world imposes it at every moment). As all are aware, however, we usually speak of peace between nations, between classes of society, between the members of the human community. We talk of external peace, political, military, social, communitarian peace, which concerns the right balance in relationships between men. Today, however, inspired by the spirituality of Christmas, We would invite you to consider another peace, that interior personal peace which every human spirit should have, or yearn for, within itself, as the light of its conscience, as the orderly command of its faculties, as the synthesis and superior expression of its personality, and as the deepest fruitful root of exterior peace.

### PEACE OF HEART

We mean: peace of heart: true self-possession, true origin of virtue, serenity and happiness, true source of wise and good speech in its strongest and most intelligent expression.



Brothers, do we possess peace of heart?

The answer to this question is undoubtedly difficult. Perhaps we would like to escape it as being an indiscreet query, or discredit it by assimilating peace of heart to the passive resignation of one who, convinced of his own weakness and lacking in courageous energy, puts his mind at peace, thus abandoning himself to a sort of invincible fatalism, which is a false imitation of true peace of soul. Sometimes noble and thoughtful men would derive it from the higher school of stoicism, which throws off the immediate experience of disturbing passions and worrisome events in order to accept, freely and enforcedly at the same time, the profound reality of the laws of nature, a stoicism which considers a manly and serene insensibility to disagreeable contingent things to be peace of heart.

There is indeed a wide scale of various forms of spurious peace of heart in modern life, which serve to placate the intimate demands of human thought, disappointed in its search for truth, and of human love, disappointed in its search for true happiness, by substituting for them either indifference to the things of the soul, or the narcotic of a subtle scepticism, or the breathless engagement in feverish external activities, excluding any thoughtful meditation upon the true destiny of man, or else, unfortunately, by substituting the quest for refined experiences of pleasure, or the sophisticated affectation of contempt for every form of well-bred social coexistence.

Is this peace of heart? Our answer must unfortunately be no. In general, modern man lacks true interior peace.

We have such great esteem and love for man as Christ teaches, that we would always willingly presume that in every human mind there lies hidden a profound connatural aspiration, a nostalgia, a hope of enjoying one day real peace of heart: that true, new peace, which redeems us from our common misery and makes us feel that we are indeed men and sons of God.

So, then, we wish to announce in a loud voice, without entering into explanations rendered almost unnecessary by this feast of Christmas, or rather, we proclaim with a quiet voice which penetrates gently and persuasively into men's minds, that peace of heart does exist: it is possible, it is near at hand, and today it is offered to us as the great gift of Christmas. Indeed, this is our wish, this today is our message.

### WHO WILL RECEIVE IT?

Who will receive it? To whom in particular is it addressed? We proclaim it thus: Peace to you who suffer, for you can be consoled. Peace to you who hunger both for bread and for justice, for men have been declared by Christ to be brothers (Matt. 23, 8), and hence all those

who can are obliged to give you the material and moral food you need. Peace to you who meditate and study, for truth does exist, and the drama of your sleepless research may discover marvelous solutions: all things come from the word of God, and all things are, at least in a measure, intelligible. Peace to you who bear the anxious burden of the right government of the world, for it is not vain to hope that at last men will realize that they can and must love one another and not arm themselves to the point of fatal risks, not fight one another, and not kill each other.

At this point, brothers, you become aware of a simple and wonderful thing: namely, that to a great extent external peace derives from and depends upon interior peace. Peace must be in men's hearts before it can be made real in civil institutions and the events of history. The road may be long, because the ways of the heart are long and often rough and difficult. They are individual and changeable, it is true, but it is this that constitutes the drama of man, which Christmas comes to enrich with positive and, considered in themselves, resolute energies.

In fact, peace is a kind of orderliness, and order presupposes a perfection of relationships. Among all those which are necessary for human existence, there is also, first and indispensable, the relationship with God. We know we are now asserting a truth which many men of today refuse to admit: you can live well without religion, they say, you can even live better. Religion is so mysterious, it poses extremely complex problems, it does not give peace to man's mind but takes it away. This is not so, brothers: we have an insatiable need of God, we cannot do without Him, our very life is by its nature dependent on Him. To forget God means to put out light in our lives, for without Him all becomes dark. God is necessary for the human spirit, God is our happiness, God is life. To be united to Him, reconciled with Him, observant of the plan of His holy will — therein is our primary interior peace. Holy Scripture says "there is no peace for those who are without God (Cf. Is. 48, 22; 55, 21). But there is peace for whoever enters into the divine will: "In his will is our peace," in the beautiful and true words of Dante at the beginning of his *Paradise* (III, 8.5). We are well aware of how strongly this first foundation of interior peace, and consequently of external peace as well, is opposed today. Religion, in its positive and active sense, is refused citizenship, not only in the kingdom of Caesar where Caesar is sovereign, and where laicism may actually be a dutiful recognition of the limits of temporal government at the frontier of the kingdom of God, but even in the realm of the spirit, in which religion is called upon to assert its own kingdom, a source of interior peace and thereby, of external peace also.

## PEACE WITH GOD

How can one think of a social international order without relying upon a personal moral order in those men who govern the world or are its components? How can such a personal moral order be sincere, secure and stable, without reference to those absolute transcendental principles which religion alone inspires and guarantees? Peace with God is the source of that moral strength, that manly righteousness and fundamental wisdom, from which there may spring forth peace with men. How can one discover the art of getting men to agree without recognizing the primacy of human brotherhood in politics, without recognizing forgiveness of wrongs undergone or shared as the principle which solves human conflicts? Are not these the basic criteria of earthly peace, founded as they are on teaching which only religion can suggest and maintain? We mean, the religion of Christ and of Christmas. And we say no more, since these words of our are not a lesson, but a message of good wishes.

Perhaps this message may prove to be prophetic. May God grant it, in the twofold perspective that this humble voice of ours, a weak echo of the Christmas annunciation, may one day be listened to, and bring joy and new vitality to a world brought nearer to Christ. And that good believing souls, from now on, filled with the spirit of Christ, may experience the ineffable consolation of His interior peace, telling themselves and witnessing to their brothers how true, how joyful, how hopeful is the peace which Christ has brought us, which without Him the world cannot fully attain (Cf. John 14, 27).

To you, then brothers, to you, beloved sons, to you, all men of good will goes our Christmas wish to that interior peace of God, which passes all understanding, (to) keep your hearts and your minds in Christ Jesus (Phil. 4 8), in whose name we bless you with all our heart.

# The Pastoral Constitution on the Church in the World of Today

(Continuation)

## PART II

### SOME MORE URGENT PROBLEMS

#### *Preface*

46. This Council has explained the dignity of the human person, and the work which men have been destined to undertake throughout the world both as individuals and as members of society. There are a number of particularly urgent needs characterizing the present age, needs which go to the roots of the human race. The Council would now direct the attention of all to a consideration of these in the light of the Gospel and of human experience.

Of the many subjects arousing universal concern today, it may be helpful to concentrate on these: marriage and the family, human progress, socio-economic life, political life, the bonds between the family of nations, and peace. On each of these may there shine the radiant ideals proclaimed by Christ. By these ideals may Christians be led, and all mankind enlightened, as they search for answers to questions of such complexity.

## CHAPTER I

FOSTERING THE DIGNITY OF MARRIAGE  
AND THE FAMILY*Marriage and the family in the world of today*

47. The well-being of the individual and of human and Christian society is intimately linked with the healthy condition of the conjugal and family community. Hence Christians and all men who highly esteem this community sincerely rejoice in the various ways by which men today find help in fostering this community of love and perfecting its life, and by which parents are assisted in their lofty calling. They look forward to greater benefits from these ways and are doing their best to promote them.

Yet this institution's dignity is not reflected everywhere with equal brilliance, since it is obscured by polygamy, the plague of divorce, so-called free love and other disfigurements. In addition, married love is too often profaned by excessive self-love, the worship of pleasure and illicit practices against human generation. Moreover, serious disturbances are caused in families by modern economic conditions, by social and psychological influences, and by the demands of civil society. Finally, in certain parts of the world problems resulting from population growth are causing concern. Consciences are troubled by all these situations. Yet the strength and power of the institution of marriage and the family are shown in that the profound changes of contemporary society, as well as giving rise to difficulties, often have the effect of emphasizing the true character of marriage.

The Council then, by putting in a stronger light certain leading features of the Church's doctrine, aims to enlighten and give support to Christians and men everywhere who are trying to promote and keep intact the natural dignity and sublime value of the married state.

*The holiness of marriage and the family*

48. The intimate community character of married life and love, established by the Creator and deriving its structure from His laws, is based on the conjugal pact, an irrevocable personal consent. From this human act, by which the parties give and receive each other, there arises an institution which by divine ordinance is stable, even in the eyes of society. This bond, which is sacred for the good of the married parties, the children and society itself, does not depend on men's choice. God, who made marriage, endowed it with its various values and purposes.<sup>105</sup> All these are of the highest importance for the continuance of the human race, for the personal progress and eternal welfare of the members of families, for the dignity, stability, peace and prosperity of the family itself and of human society as a whole. By their natural character the institution of marriage and married love are ordained for the procreation and bringing up of children; they reach their peak or crown in these activities. Man and woman, who by the conjugal pact are "no longer two but one" (*Mt.* 19, 6), help and minister to each other in an intimate linking of their persons and activities; they experience the real meaning of their union and achieve it more every day. As a mutual gift of two persons, this intimate union and the good of the children impose total fidelity on the spouses and argue for an unbreakable oneness between them.<sup>106</sup>

Christ our Lord abundantly blessed this manifold love which springs from the source of divine charity and forms a union on the model of His own union with His Church. For just as God once encountered His people in a covenant of love and trust,<sup>107</sup> so now as the Savior of

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<sup>105</sup> Cf. St. Augustine, *De bono coniugii*, PL 40, 375-376 and 394; St. Thomas, *Summa Theologica*, Supp. Quaest. 49, art. 3 ad 1; *Decretum pro Armenis*: Denz. 702 (1327); Pius XI, Encyc. letter *Casti Connubii*: AAS 22 (1930), 543-555; Denz. 2227-2238 (3703-3714).

<sup>106</sup> Cf. Pius XI, Encyc. letter *Casti Connubii*: AAS 22 (1930), 546-547; Denz. 2231 (3706).

<sup>107</sup> Cf. *Os* 2; *Jer.* 3, 6-13; *Ez* 16 and 23; *Is* 54.



of the world and the Spouse of the Church.<sup>108</sup> He encounters faithful spouses in the Sacrament of Christian marriage. Moreover, He remains with them; just as He loved the Church and gave Himself up for it,<sup>109</sup> so do married partners, by a mutual surrender, love each other with a lasting fidelity. Full conjugal love is taken up into divine love, guided and enriched by the redemptive virtue of Christ and the Church's saving action. Thus married people are effectively led to God and helped and strengthened in the sublime function of a father or a mother.<sup>110</sup> Christian married people are fortified in the dignity of their state, consecrated to its duties, by a special sacrament.<sup>111</sup> Carrying out their conjugal and family functions by virtue of this, penetrated by the spirit of Christ who fills their lives with faith, hope and charity, they make steady progress toward their own perfection and mutual sanctification and give glory to God in unison.

Children and indeed all those living in a family circle will, by parents' example and by family prayer, more easily find the way to human maturity, salvation and holiness. Parents clothed with the dignity and office of fathers and mothers are to diligently carry out the task of education which is first and foremost theirs, especially that of religious upbringing.

Children as living members of a family contribute in their own way to the sanctification of their parents. They are to respond with gratitude and affection, devotion and trust to the benefits they receive from their parents and, as children should, are to remember their parents' needs in time of trouble or in the loneliness of old age. Widowhood, faced with courage in continuity with the married vocation, should be honored by all.<sup>112</sup> Families are to generously share their spiritual riches with other families. The Christian family, arising as it does from mar-

<sup>108</sup> Cf. *Mt* 9, 15; *Mk* 2, 19-20; *Lk* 5, 34-35; *Jn* 3, 29; 2 *Cor* 11, 2; *Eph* 5, 27; *Ap* 19, 7-8; 21, 2 and 9.

<sup>109</sup> Cf. *Eph* 5, 25.

<sup>110</sup> Cf. Second Vatican Council, *Dogmatic Constitution on the Church*: AAS 57 (1965), 15-16; 40-41; 47 [cf. *TPS* X, 366-367; 382-383; 387].

<sup>111</sup> Pius XI, Encyc. letter *Casti Connubii*: AAS 22 (1930), 583.

<sup>112</sup> Cf. 1 *Tm* 5, 3.

riage which is the image and participation of the covenant of love between Christ and His Church,<sup>113</sup> should make clear to all the living presence of the Savior in the world and the full nature of the Church. It can do this by means of married love, generous fecundity, unity and trust, and by the affectionate cooperation of its members.

### *Conjugal love*

49. Many times the word of God urges bridegrooms and brides to nourish and develop their wedlock by pure conjugal love and undivided affection.<sup>114</sup> Many in our time too set high value on true love between husband and wife, which is shown variously according to the legitimate customs of different times and peoples. This love is an eminently human one since it is directed from one person to another through a disposition of the will; it involves the good of the whole person, and therefore can enrich the expressions of body and mind with a unique dignity, ennobling these expressions as special ingredients and signs of the friendship distinctive of marriage. Our Lord Himself graciously made whole, perfected, elevated this love with a special endowment of grace and charity. Such a love, associating the human with the divine, leads married people to give themselves to each other freely, with tenderness of affection and action; it pervades their lives<sup>115</sup> and grows by its own generous exercise. It is something far beyond mere erotic attraction which, selfishly indulged, quickly and miserably vanishes.

This love is uniquely expressed and perfected through the marital act. The actions within marriage by which the couple are intimately and chastely united are noble and worthy ones. Expressed in a truly human manner, these actions promote that mutual self-giving by which spouses gladly and gratefully enrich each other. Such love, ratified by mutual fidelity and above all sanctioned by Christ's sacrament, is

<sup>113</sup> Cf. *Eph* 5, 32.

<sup>114</sup> Cf. *Gn* 2, 22-24; *Prv* 5, 18-20; 31, 10-31; *Tb* 8, 4-8; *Ct* 1, 1-3; 2, 16; 7, 8-11; *1 Cor* 7, 3-6; *Eph* 5, 25-33.

<sup>115</sup> Cf. Pius XI, Encyc. letter *Casti Connubii*: *AAS* 22 (1930), 547 and 548; *Denz.* 2232 (3707).

unshakeably faithful in body and mind, through good times and bad, and so remains a stranger to adultery and divorce. The unity of marriage which our Lord confirmed is strikingly apparent from the equal personal dignity of man and woman, which in its turn is evidenced by their full mutual love. But it takes exceptional virtue to live up to this Christian vocation constantly. Married people then, fortified in a holy life by grace, must cultivate and pray for constancy in love, magnanimity and a spirit of sacrifice.

Full married love will be more highly valued, and a healthy public opinion about it formed, if married Christians excel in witnessing to it by their loyalty and harmony and by their devotion in bringing up their children; if they play their part in that psychological, social and cultural revival in favor of marriage and the family which we need today. Especially in the heart of their own families, young people should be aptly and seasonably instructed in the dignity and responsibilities of married love. Trained thus in the cultivation of chastity, they will be able at a suitable age to enter a marriage of their own after an honorable courtship.

### *The fruitfulness of marriage*

50. Marriage and conjugal love are by their nature ordained toward the procreation and education of children. Children are really the supreme gift of marriage and contribute in the highest degree to their parents' welfare. God Himself, who said, "It is not good for man to be alone" (*Gn* 2, 18), and who "from the beginning made them male and female" (*Mt* 19, 4), wished to share with man a certain special participation in His own creative work, and blessed the man and the woman, saying: "Increase and multiply" (*Gn* 1, 28). Hence, while not making the other purposes of matrimony less worthwhile, the true practice of conjugal love, and the whole character of family life arising from it, have this aim: that the couple be ready with stout hearts to cooperate with the love of the Creator and the Savior, who through them will continually enlarge and enrich His own family.

In the task of transmitting and rearing human life, a task which must be regarded as their proper mission, married people know that they are

cooperating with, we might say interpreting, God's creative love. Thus they should fulfill their task with human and Christian responsibility, and, with docile reverence towards God, should make decisions by common counsel and effort. Let them form a right judgment on both their own welfare and that of their children, born or expected. For this judgment they need to reckon with both the material and the spiritual conditions of the times as well as of their state in life. Finally, they should consult the interests of the family community, of temporal society, and of the Church herself. This judgment married people must ultimately make for themselves in the sight of God. Yet they must be aware that they cannot proceed arbitrarily. They must be guided by conscience and conscience must be conformed to the divine law; they must submit to the Church's teaching authority which interprets that law authoritatively by the light of the Gospel. The divine law reveals the full meaning of married love, protects it, impels it towards a truly human perfection. So married Christians, trusting in divine Providence and having a spirit of sacrifice,<sup>116</sup> glorify the Creator and grow in Christian perfection when they fulfill the function of procreation with generous, human and Christian responsibility. Among those who thus satisfy the charge given them by God, special mention should be made of those who prudently and courageously agree to have, and of course properly to bring up, large families.<sup>117</sup>

But in fact marriage is not instituted merely for procreation. The indissoluble character of the personal pact and the good of the children themselves demand that mutual love should be properly shown between a married couple, that it should progress and mature. Even therefore if children, often so much desired, are lacking, marriage persists as a life-long comradeship, and keeps its value and indissolubility.

*Harmonizing conjugal love with respect for human life*

51. This Council realizes that certain modern conditions often keep couples from arranging their married lives harmoniously, and that they

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<sup>116</sup> Cf. 1 Cor 7, 5.

<sup>117</sup> Cf. Pius XII, Address *Tra le visite*, Jan. 20, 1958: AAS 50 (1958), 91 [cf. TPS IV, 364].

may find themselves in circumstances where at least temporarily the size of their families cannot be increased. As a result, the faithful exercise of love and the full intimacy of their lives are hard to maintain. But where the intimacy of married life is broken off, it is not rare for marital fidelity to be threatened and its fruitfulness prejudiced, for then the rearing of children and the courage to accept new ones are both endangered.

Some put forward wrong solutions of these problems, not shrinking even from taking life; the Church on the contrary reminds us that there can be no contradiction between two divine laws—that which governs the transmitting of life and that which governs the fostering of married love.

God, the Lord of life, committed to man the high responsibility of maintaining life—a responsibility to be carried out in a way worthy of men. So life must from its very conception be guarded with the greatest care. Abortion and infanticide are abominable crimes. Man's sexual make-up and the human procreative faculty are remarkably superior to those found in lower grades of life; hence married sexual activity ordered in accordance with full human dignity is matter for great reverence. Moral behavior then, when it is a question of reconciling married love with the responsible transmitting of life, does not depend only on a sincere intention and the evaluating of motives, but must be judged by objective standards. These are drawn from the nature of the human person and of his acts, and have regard for the whole meaning of mutual self-giving and human procreation in the context of true love. This cannot be unless the virtue of married chastity is sincerely cultivated. Children of the Church, taking their stand on these principles, may not, in the course of regulating procreation, embark on ways which the Church's teaching authority, in expounding the divine law, rejects.<sup>118</sup>

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<sup>118</sup> Cf. Pius XI, Encyc. letter *Casti Connubii*: AAS 22 (1930), 559-561; Denz. 2239-2241 (3716-3718); Pius XII, Address to Italian midwives, Oct. 29, 1951: AAS 43 (1951), 835-854; Paul VI, Address to a group of cardinals, June 23, 1964: AAS 56 (1964), 581-589 [cf. TPS IX, 349-356]. Certain questions which need further and more careful investigation have been handed over, at the command of the Supreme Pontiff, to a commission for the study of population, family, and births, in order that, after it fulfills its function, the



Let it be clear to everyone that man's life and the business of transmitting it are not matters confined to this world or to be understood and measured solely by its standards. They always bear on man's eternal destiny.

*Concern of all to promote welfare of marriage and the family*

52. The family is a kind of school of fuller humanity. But if it is to achieve the full flowering of its life and mission, it needs affectionate communion of minds, so that the partners share their thoughts and aims and as parents cooperate zealously in bringing up their children. The active presence of their father is of great help in children's training, but their mother's care in the home, which the young especially need, must also be safeguarded, without losing sight of the legitimate social advance of woman. Children should be so instructed that when they grow up they will be capable of responsibly following a calling, even a sacred one, and of choosing a state of life. If they choose marriage, then they should be fit to found their own family in favorable moral, social and economic circumstances. It is for parents and guardians to offer prudent advice to the young about founding a family, and the young should readily listen; but there should be no pressure, direct or indirect, forcing them into marriage or into the choice of a partner.

So the family in which different generations live together, helping each other to acquire greater wisdom and to harmonize personal rights with other social needs, is the basis of society. Therefore all who influence society and its various groupings should actively contribute to furthering the cause of marriage and the family. The civil power should as a sacred duty acknowledge, protect and nourish their true character, safeguard public morality and look after domestic prosperity. The right of parents to have children and bring them up in the family circle must be safeguarded. Those who unfortunately lack the blessing of a family should be protected by prudent legislation and other measures and provided with appropriate assistance.

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Supreme Pontiff may pass judgment. With the doctrine of the magisterium in this state, this Holy Synod does not intend immediately to propose concrete solutions.



Redeeming the present time<sup>119</sup> and distinguishing eternal realities from their changing expressions, Christians should actively promote the values of marriage and the family, both by the example of their own lives and by cooperation with other men of good will. Thus when difficulties arise, Christians will provide, on behalf of family life, those necessities and helps which are suitably modern. To this end, the Christian instincts of the faithful, the upright moral conscience of men, and the wisdom and experience of persons versed in the sacred sciences will have much to contribute.

Those skilled in other sciences, notably medicine, biology, the social sciences and psychology, can considerably advance the welfare of marriage and the family and also peace of conscience, if by pooling their efforts they strive to elucidate more thoroughly the conditions favorable to a proper regulation of births.

It devolves on priests duly trained about family matters to nurture the vocation of spouses by a variety of pastoral means, by preaching God's word, by liturgical worship, and by other spiritual aids to conjugal and family life; to sustain them sympathetically and patiently in difficulties, and to make them courageous through love, so that truly radiant families can be formed.

Various organizations, especially family associations, should try by their programs of instruction and action to strengthen young persons and married people, particularly those recently wed, and to train them for family, social and apostolic life.

Finally, let the spouses themselves, made to the image of the living God and enjoying true personal dignity, be joined to one another<sup>120</sup> in equal affection, harmony of mind and the work of mutual sanctification. Thus, following Christ who is the principle of life,<sup>121</sup> by the sacrifices and joys of their vocation and through their faithful love, married people

<sup>119</sup> Cf. *Eph* 5, 16; *Col* 4, 5.

<sup>120</sup> Cf. *Sacramentarium Gregorianum*; *PL* 78, 262.

<sup>121</sup> Cf. *Rom* 5, 15 and 18; 6, 5-11; *Gal* 2, 20.

can become witnesses of the mystery of love which the Lord revealed to the world by His death and resurrection.<sup>122</sup>

## CHAPTER II

### THE PROPER PROMOTIONS OF CULTURE PROGRESS

#### *Introduction*

53. Man comes to true and full humanity only through culture, that is, through the cultivation of the goods and values of nature. Wherever human life is involved, therefore, nature and culture are quite intimately connected with one another.

The word "culture" in its general sense indicates everything whereby man develops and perfects his many bodily and spiritual qualities. He strives by his knowledge and his labor to bring the world itself under his control. He renders social life more human both in the family and the civic community, through improvement of customs and institutions. Throughout the course of time he expresses, communicates and conserves in his works, great spiritual experiences and desires, that they might be advantageous to the progress of many, in fact, of the whole human family.

Thence it follows that human culture necessarily has an historical and social aspect and that the word "culture" also often assumes a sociological and ethnological meaning. According to this meaning we speak of a plurality of cultures. Different styles of life and multiple scales of values arise from the diverse manner of using things, of working, of expressing oneself, of practicing religion, of developing customs, of establishing laws and juridical institutions, of cultivating the sciences, the arts and beauty. Thus the customs handed down to it form the patrimony proper to each human community. In this way too there is formed the definite, historical milieu which embraces the man of every nation and

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<sup>122</sup> Cf. Eph 5, 25-27.

age and from which he draws the values which permit him to promote civilization.

## Section 1: THE CONDITION OF CULTURE IN THE CONTEMPORARY WORLD

### *New patterns of living*

54. The circumstances of modern man's life have been so profoundly changed socially and culturally that we can speak of a new age of human history.<sup>123</sup> Accordingly, new ways are open for the perfection and further extension of culture. These ways have been prepared by the enormous growth of natural, human and social sciences, by technical progress, and advances in developing and organizing means whereby men can communicate with one another. Hence the culture of today possesses particular characteristics. The exact sciences greatly develop critical judgment; the more recent psychological studies explain human activity more profoundly; historical studies make it much easier to see things in their changeable and evolutionary aspects; customs and usages are becoming more and more uniform; industrialization, urbanization, and other factors which promote community living create a mass culture from which are born new ways of thinking, acting and making use of leisure. The increase of commerce between various peoples and social groups opens more widely to all the treasures of different civilizations. Thus a more universal form of human culture gradually develops, which better promotes and expresses the unity of the human race to the degree that it preserves the particular features of different cultures.

### *Man the author of culture*

55. From day to day, in every group or nation, there is a growing number of men and women who are conscious that they themselves are the authors and artisans of the culture of their community. Throughout the whole world there is an ever increasing sense of autonomy, as well as of

<sup>123</sup> Cf. Introductory statement of this constitution, nos. 4-10.

responsibility. This is of paramount importance for the spiritual and moral maturity of the human race. This becomes more clear if we consider the unification of the world and the duty which is imposed upon us to build a better world based upon truth and justice. Thus we are witnesses of the birth of a new humanism, one in which man is defined first of all by his responsibility to his brothers and to history.

### *Difficulties and tasks*

56. In these conditions, it is no cause of wonder that man, who senses his responsibility for the progress of culture, nourishes a high hope but also looks with anxiety upon many contradictory things which he must resolve:

What steps should be taken to insure that the increased exchanges between cultures—which should lead to a true and fruitful dialogue between groups and nations—do not disturb the life of communities, or destroy the wisdom received from ancestors, or place in danger the character proper to each people?

How is the dynamism and expansion of a new culture to be fostered without losing real fidelity to the heritage of tradition? This question is of particular urgency when a culture arising from the enormous progress of science and technology must be harmonized with a culture nourished by classical studies as adapted to various traditions.

How can we quickly and progressively harmonize the proliferation of particular branches of study with the necessity of forming a synthesis of them, and of preserving among men the capacity for contemplation and observation which leads to wisdom?

What can be done to make all men partakers of the world's cultural values, when the attainments of the more expert are constantly becoming more refined and complex?

Finally, how is the autonomy which culture claims for itself, to be recognized as legitimate without reaching a notion of humanism which is merely terrestrial, and even contrary to religion itself?

Amid these conflicting requirements, human culture must evolve today in such a way that it can both develop the whole human person and aid man in those duties to whose fulfillment all, especially Christians, fraternally united in one human family, are called.

## Section 2: CERTAIN PRINCIPLES FOR RIGHTLY PROMOTING CULTURE

### *Faith and culture*

57. Christians, on pilgrimage toward the heavenly city, should seek and think of the things which are above.<sup>124</sup> But this duty increases rather than decreases the importance of their obligation to work with all men in building a more human world. Indeed, the mystery of the Christian faith furnishes them with an excellent stimulant and aid to fulfill this duty more courageously, and especially to uncover the full meaning of this task, a meaning which gives to human culture its eminent place in the integral vocation of man.

When man develops the earth by the work of his hands with the aid of technology, in order that it might bear fruit and become a dwelling worthy of the whole human family, and when he consciously takes part in the life of social groups, he carries out the design of God, manifested at the beginning of time, that he should subdue<sup>125</sup> the earth, perfect creation and develop himself. At the same time he obeys the commandment of Christ that he place himself at the service of his brethren.

Furthermore, when man gives himself to the various disciplines of philosophy, history, mathematics and natural science, and when he cultivates the arts, he can do much to elevate the human family to a more sublime understanding of truth, goodness, and beauty, and to the formation of judgments which have universal value. Thus mankind can be more clearly enlightened by that marvelous Wisdom which was with God from

<sup>124</sup> Cf. Col 3, 1-2.

<sup>125</sup> Cf. Gn 1, 28.

all eternity, composing all things with him, rejoicing in the earth, delighting in the sons of men.<sup>126</sup>

In this way, the human spirit, being less subjected to material things; can be more easily drawn to the worship and contemplation of the Creator. Moreover, by the impulse of grace, he is disposed to acknowledge the Word of God, who, before He became flesh in order to save all and to sum up all in Himself, was already "in the world" as "the true light which enlightens every man" (*Jn* 1, 9-10).<sup>127</sup>

Certainly today's scientific and technical progress can foster a certain exclusive emphasis on observable data, and an agnosticism about everything else. For the methods of investigation which these sciences use can be wrongly considered as the supreme rule for seeking the whole truth. By virtue of their methods these sciences cannot penetrate to the intimate notion of things. Indeed, there is a danger that man, confiding too much in the discoveries of today, may think that he is sufficient unto himself and no longer seek the higher things.

These unfortunate results, however, do not necessarily follow from the culture of today, nor should they lead us into the temptation of not acknowledging its positive values. These values include: scientific study and fidelity to truth in scientific enquiries; the necessity of working together with others in technical groups; a sense of international solidarity; a clearer awareness of the responsibility of experts to aid and even to protect men; the desire to make the conditions of life more favorable for all, especially for those who are culturally poor or who are deprived of the opportunity to exercise responsibility. All these provide some preparation for the acceptance of the Gospel message — a preparation which can be animated by divine charity through Him who has come to serve the world.

*The many links between Christ's Gospel and human culture.*

58. There are many ties between the message of salvation and human culture. For God, revealing Himself continually to His people down

<sup>126</sup> Cf. *Prv* 8, 30-31.

<sup>127</sup> Cf. St. Irenaeus, *Adversus Haereses* III, 11, 8: ed. Sagnard, p. 200; cf. *ibid.*, 16, 6, pp. 290-292; 21, 10-22, pp. 370-372; 22, 3, p. 378; etc.



to the full manifestation of Himself in His Incarnate Son, has spoken according to the culture proper to each epoch.

Likewise the Church, living in various circumstances in the course of time, has used the discoveries of different cultures so that in her preaching she might spread and explain the message of Christ to all nations, that she might examine it and more deeply understand it, that she might give it better expression in liturgical celebration and in the varied life of the community of the faithful.

But at the same time, the Church, sent to all people of every time and place, is not bound exclusively and indissolubly to any race or nation, nor to any particular or customary way of life, recent or ancient. Faithful to her own tradition and at the same time conscious of her universal mission, she can enter into communion with the various civilizations, to their enrichment and the enrichment of the Church herself.

The Gospel of Christ constantly renews the life and culture of fallen man; it combats and removes the errors and evils resulting from the permanent allurements of sin. It never ceases to purify and elevate the morality of peoples. By riches coming from above, it makes fruitful, as it were, from within, the spiritual qualities and traditions of every people and of every age. It strengthens, perfects and restores<sup>128</sup> them in Christ. Thus the Church, in the very fulfillment of her own function,<sup>129</sup> stimulates and advances human and civic culture; by her action and also by her liturgy, she leads men toward interior liberty.

#### *Right blending of different elements in human culture*

59. For the above reasons, the Church reminds everyone that culture is to be subordinated to the integral perfection of the human person, to the good of the community and of the whole society. Therefore, it is necessary to develop the human facilities in such a way that there is a

<sup>128</sup> Cf. *Eph* 1, 10.

<sup>129</sup> Cf. the words of Pius XI to Father M. D. Roland-Gosselin: *Semaines sociales de France*, Versailles, 1936, 461-462.

growth of the capacity for wonder, for intuition, for contemplation, for forming personal judgement for developing a religious, moral and social sense.

Culture because it flows immediately from the spiritual and social character of man, constantly needs a just liberty to develop itself and also a legitimate opportunity to exercise its autonomy according to its own principles. It therefore rightly demands respect and enjoys a certain inviolability, within the limits of the common good, as long, of course, as it preserves the rights of the individual and the community, whether particular or universal.

This Sacred Synod, therefore, recalling the teaching of the First Vatican Council, declares that there are "two orders of knowledge" which are distinct, namely faith and reason; and that the Church does not forbid that "the human arts and disciplines use their own principles and their proper method, each in its own domain"; therefore, "acknowledging this just liberty," this Sacred Synod affirms the legitimate autonomy of human culture and especially of the sciences.<sup>130</sup>

All this supposes that, within the limits of morality and the common welfare, man can freely search for the truth, express his opinion and publish it; that he can practice any art he chooses; that finally, he can avail himself of true information concerning events of a public nature.<sup>131</sup>

As for public authority, it is not its function to determine the character of culture, but rather to establish the conditions and use the means which are capable of fostering the life of culture among all, including minorities within the nation.<sup>132</sup> Everything possible must be done to prevent culture from being turned from its proper end and made to serve as an instrument of political or economic power.

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<sup>130</sup> First Vatican Council, *Constitution on the Catholic Faith*, chap. IV: Denz. 1795, 1799 (3015, 3019). Cf. Pius XI, Encyc. letter *Quadragesimo Anno*: AAS 23 (1931), 190.

<sup>131</sup> Cf. John XXIII, Encyc. letter *Pacem in Terris*: AAS 55 (1963), 260 [cf. *TPS* IX, 15-16].

<sup>132</sup> Cf. John XXIII, Encyc. letter *Pacem in Terris*: AAS 55 (1963), 283 [cf. *TPS* IX, 32]; Pius XII, Radio address, Dec. 24, 1941: AAS 34 (1942), 16-17.

### Section 3: CERTAIN MORE URGENT DUTIES OF CHRISTIANS IN THE MATTER OF CULTURE

#### *Recognizing and implementing the right to cultural benefits*

60. It is now possible to free most of humanity from the misery of ignorance. Therefore the duty most consonant with our times, especially for Christians, is that of working diligently for fundamental decisions to be taken in economic and political affairs, both on the national and international level, which will everywhere recognize and satisfy the right of all to a human and social culture in conformity with the dignity of the human person, without any discrimination of race, sex, nation, religion or social condition. Sufficient cultural benefits, therefore, should be made available to all, especially those benefits which constitute the so-called fundamental culture; otherwise very many will be prevented from cooperating in the promotion of the common good in a truly human manner because of illiteracy and a lack of responsible activity.

We must strive to provide for gifted individuals the opportunity of pursuing higher studies. In this way, as far as possible, they may occupy in society those duties, offices and services which are in harmony with their natural aptitude and the competence they have acquired.<sup>133</sup> Thus any man and any group, no matter what their nation, will be able to attain the full development of their culture in conformity with their talents and traditions.

Everything must be done to make everyone conscious of his right to culture and of his duty to develop himself culturally and to help others. Conditions of life and work sometimes exist which impede the cultural efforts of men and destroy their eagerness for culture. This is especially true of farmers and workingmen. Working conditions must be provided for them which will help rather than hinder their human culture. Women now work in almost all spheres. It is fitting that they should assume

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<sup>133</sup> John XXIII, Encyc. letter *Pacem in Terris*: AAS 55 (1963), 260 [cf. TPS IX, 16].

their proper role in accordance with their own nature. All should acknowledge and favor the proper and necessary participation of woman in cultural life.

### *Education for an integral culture*

61. Today it is more difficult than in times past to form a synthesis of the various disciplines of knowledge and the arts. For while the bulk and the diversity of cultural factors are increasing, there is a decrease in each man's ability to perceive and unify these things, so that the image of "universal man" is steadily vanishing. Nevertheless, it remains each man's duty to retain an understanding of the whole human person in which the values of intellect, will, conscience and brotherhood are pre-eminent. These values are all rooted in God the Creator, and have been wonderfully restored and elevated in Christ.

The family is the primary mother and nurse, as it were, in this education. There the children, in an atmosphere of love, more easily learn the correct order of things, while proper forms of human culture impress themselves in an almost unconscious manner upon the mind of the developing adolescent.

Opportunities for the same education are to be found also in present-day societies, due especially to the increased circulation of books and to the new means of cultural and social communication which can foster a universal culture. The widespread reduction in working hours brings steadily increasing advantage to many people. May their leisure hours be used properly for relaxation and for their strength of mind and body through freely chosen study and activity, through traveling which refines a man's nature and helps people to get to know each other, through watching sports events and taking part in them, which can help to preserve emotional balance in the community as well as in the individual and can help to establish fraternal relations between men of all nations, races and backgrounds. Christians should work together, therefore, that the cultural manifestations and collective activities characteristic of our time may be imbued with a human and Christian spirit.

All these leisure activities, however, are not able to bring man to

full cultural development unless there is at the same time a profound inquiry into the meaning of culture and science for the human person.

*Harmony between culture and Christian formation*

62. Though the Church has contributed much to the progress of culture, experience shows that to combine culture with Christian training sometimes, because of circumstances, involves difficulties.

These difficulties are not necessarily harmful to the life of faith—in fact they can stimulate our minds to a more accurate and deeper understanding of the faith. Recent studies and discoveries in science, philosophy and history raise new questions which have their repercussions on life and call for fresh investigations by theologians too. Theologians, moreover, are called upon to examine, according to their own methods and requirements, more suitable ways of putting their teaching to their contemporaries. For the deposit, or truths, of faith is one thing, the way it is stated is another—though the sense and purpose remains the same.<sup>134</sup> Not just theological principles, but the discoveries of the secular sciences, especially psychology and sociology, should be adequately recognized and employed in pastoral care; in that way the faithful will be led to a purer, more mature life of faith.

Literature and the arts are also, in their own way, of great importance to the life of the Church. They strive to make known the proper nature of man, his problems and his experiences in trying to know and perfect both himself and the world. They have much to do with revealing man's place in history and in the world; with illustrating the miseries and joys, the needs and strengths of man, and with foreshadowing a better life for him. Thus they are able to elevate human life, expressed in manifold forms according to various times and regions.

Efforts must be made so that those who foster these arts feel that the Church recognizes their activity and so that, enjoying orderly liberty, they may initiate more friendly relations with the Christian community.

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<sup>134</sup> Cf. John XXIII, Prayer delivered on Oct. 11, 1962, at the beginning of the Council: AAS 54 (1962), 729 [cf. TPS VIII, 212-213].

The Church also acknowledges new forms of art which are adapted to our age and are in keeping with the characteristic of various nations and regions. When they raise the mind to God and are appropriate in their manner of expression to the liturgy, they should be welcomed in the sanctuary.<sup>135</sup>

Thus the knowledge of God is better manifested. The preaching of the Gospel becomes clearer to men and shows itself to be relevant to their actual conditions of life.

May the faithful, therefore, live in very close union with their contemporaries, and strive to understand perfectly the latter's way of thinking and judging, as expressed in their culture. New sciences and theories and the understanding of the most recent discoveries should be harmonized with Christian morality and the teaching of Christian doctrine, so that religious training and morality may keep pace with scientific knowledge and with an ever-progressing technology. Thus everything can be interpreted and evaluated in a truly Christian spirit.

Let those who teach theology in seminaries and universities strive to cooperate with men versed in other sciences through a sharing of their resources and points of view. Theological inquiry should pursue a profound understanding of revealed truth. At the same time it should not neglect close contact with its own time, so that it may be able to help those men expert in various disciplines to attain to a better understanding of the faith. This common effort will greatly aid the formation of priests, who will be able to present to our contemporaries the doctrine of the Church concerning God, man and the world, in a manner more adapted to them, so that they may receive it more willingly.<sup>136</sup> Furthermore, it is to be hoped that many of the laity will receive a

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<sup>135</sup> Cf. *Constitution on the Sacred Liturgy*, no. 123: AAS 56 (1964), 131 [cf. TPS IX, 336]; Paul VI, Discourse to the artists of Rome, May 7, 1964: AAS 56 (1964), 439-442 [cf. TPS IX, 391-393].

<sup>136</sup> Cf. Second Vatican Council, *Decree on Training for the Priesthood* [cf. TPS XI, 17-30] and *Declaration on Christian Education* [cf. TPS XI, 200-209].



sufficient formation in the sacred sciences and that some will dedicate themselves professionally to these studies, developing and deepening them by their own labors. In order that they may fulfill their function, let it be recognized that all the faithful, whether clerics or laity, possess a lawful freedom of inquiry and of thought, and freedom to express themselves humbly yet courageously in matters in which they are expert.<sup>137</sup>

*(To be continued.)*

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<sup>137</sup> Cf. *Dogmatic Constitution on the Church*, chap. IV, no. 37: *AAS* 57 (1965), 42-43 [cf. *TPS* X, 384-385].

## **PHILIPPINE HIERARCHY**

### **CATHOLIC BISHOPS CONFERENCE OF THE PHILIPPINES**

The Catholic Bishops Conference of the Philippines, carrying on their deliberations at the Bishops Annual Meeting from January 29 to February 3, 1968, at the Cardinal's residence in Villa San Miguel, Mandaluyong, Rizal, reached some important conclusions as follows:

1. The Conference endorsed the following proposals of the Peace and Order Council:

- a) the participation of parish priests in local peace and order councils;
- b) the proper use of the pulpit for appropriate information on the drive against criminality;
- c) a fund drive for the purposes of the council in each parish, through the sponsorship of a Catholic association to be designated by the parish priest;
- d) a grant of scholarships to children of deserving policemen from local catholic schools by the Local Ordinary, subject to the capability of the schools.

2. In an effort to step up its great pastoral concern for the socio-economic upliftment of our rural areas, and its desire to realize the conclusions of the national congress for rural development in the Philippines, the Conference decided to:

- a) issue a joint Pastoral Letter declaring 1968 as "Year of Social Awareness" to coincide with the "International Year on Human Rights" of the United Nations. The Pastoral is intended to evaluate the post national congress for rural development, peace and ecumenism, land reform, christian involvement in social action and community development;

- b) hold a round-table Conference for bishops and their experts for a solid orientation on community development, land reform, rice planting program, social teachings, etc.;
  - c) establish a management corporation to push through a CBCP national community development project for resettlement and community farm development in conjunction with land reform and housing programs of the Government;
  - d) hold a 3-month course and 10-month course on social action for priests and laymen, respectively.
3. The Conference also endorsed for study and consideration of the NASSA the proposed collaboration of the National Secretariate of Social Action (NASSA) with the Rural Information Coordinating Center (RICO) regarding rice planting program.
4. On the Huk situation in Central Luzon, the Conference suggested the following remedies:
- a) pastoral work of parish priests towards social amelioration and community development;
  - b) promotion of the Barangay Sang Birhen and the Samaria movement.
5. The Conference approved the establishment of an Ecumenical Center in Manila for ecumenical affairs.
6. The Conference gave its official mandate to the Catholic Physicians' Guild as a mandated organization of the Catholic Action of the Philippines.
7. The Conference unanimously elected Bishop Pedro N. Bantigue as Chairman of the National Catholic Committee on Scouting in the Philippines.
8. The Conference strongly recommends to all the faithful the attached Profession of Christian Purity. (see App. "A")
9. The Conference unanimously approved the CBCP By-Laws, after the Holy Father gave his decree of approval on the new CBCP Constitution.

10. The Conference approved the holding of the national convention of the Cursillos in Christianity in the Philippines, to be held on May 3-5, 1968 in Manila. Invited to this convention are the Bishops and their diocesan secretaries.

11. The Conference approved many recommendations submitted by its Episcopal Commissions on: Liturgy; Social Communications and Mass Media; Family Life; Ecumenism; Life, Remuneration and Distribution of the Clergy; Education and Religious Instruction; etc., the publication of which still await the confirmation of the Holy See.

12. Also taken up by the Conference were some recommendations submitted by the Associations of Major Religious Superiors of Men and Women in the Philippines.

13. Important agreements were also reached regarding the Philippine Radio Educational Information Center, the Pontifical Filipino College Seminary in Rome and the Catholic Weekly, *The Sentinel*.

14. The Conference lauded the creation of the Federation of Catholic Broadcasters of the Philippines, the purpose of which is to provide help and promote collaboration between existing and future Catholic radio stations.

15. The Conference elected the following officers and members of the Catholic Bishops Conference of the Philippines for 1968-1969:

*Administrative Council*

Archbishop Lino R. Gonzaga, President  
 Bishop William Brasseur, Vice-President  
 Bishop Alejandro Olalia, Member  
 Bishop Vicente P. Reyes, Member  
 Bishop Antonio Frondosa, Member  
 Bishop Antonio Mabutas, Member  
 Bishop Artemio G. Casas, Member

*Episcopal Commission on Seminaries*

Archbishop Juan C. Sison, Chairman  
 Archbishop Julio R. Rosales, Member  
 Bishop Teotimo C. Pacis, Member

*Episcopal Commission on Promoting Christian Unity*

Bishop Cornelius de Wit, Chairman  
Archbishop Juan C. Sison, Member  
Archbishop Teopisto V. Alberto, Member

*Episcopal Commission on Education & Religious Instruction*

Bishop Antonio Mabutas, Chairman  
Bishop William Brasseur, Member  
Bishop Alejandro Olalia, Member  
Bishop Gerard Mongeau, Member  
Bishop Arnulfo Arcilla, Member

16. All the Chairmen and Members of the other Episcopal Commissions of the Catholic Bishops Conference of the Philippines were reelected by the Conference.

## PROFESSION OF CHRISTIAN PURITY

I believe that it is my duty to take the words of Jesus Christ seriously and I read in the Gospels that He said:

"You have learnt how it was said: You must not commit adultery. But I say this to you: if a man looks at a woman lustfully, he has already committed adultery with her in his heart." (Mt. 5, 27-28)

And He went on:

"...It is what comes out of a man that makes him unclean. For it is from within, from men's hearts, that evil intentions emerge: fornication, theft, murder, adultery, avarice, malice, deceit, indecency, envy, slander, pride, folly. All these evil things come from within and make a man unclean." (Mk. 7, 20-23)

I believe too, that it was the Holy Spirit Who said, through the Epistles of St. Paul:

"Among you there must be not even a mention of fornication or impurity in any of its forms, or promiscuity: this would hardly become the saints! There must be no coarseness, or salacious talk and jokes—all this is wrong for you; raise your voices in thanksgiving instead. For you can be quite certain that nobody who actually indulges in fornication or impurity or promiscuity—which is worshipping a false god—can inherit anything of the kingdom of God. Do not let anyone deceive you with empty arguments; it is for this loose living that God's anger comes down on those who rebel against him. Make sure that you are not included with them." (Ephes. 5, 3-8)

"When self-indulgence is at work the results are obvious: fornication, gross indecency and sexual irresponsibility; idolatry and sorcery; feuds and wrangling, jealousy, bad temper and quarrels; disagreements, factions, envy, drunkenness, orgies and similar things. I warn you now, as I warned you before: those who behave like this will not inherit the kingdom of God." (Gal. V, 19-21)

(See also I Cor VI, 9-10; 18-20; I Thess. IV, 3-4, etc.)

I believe that since Jesus Christ has said that adultery, fornication, indecency, impurity, promiscuity or any kind of sexual irresponsibility will deprive



man of his inheritance in the kingdom of God, it follows that anything which induces man to commit such evils is a most serious menace to his christian life.

I believe that there are fashions in dress that make a man "look at a woman lustfully," thus making him "commit adultery with her in his heart."

Therefore, I condemn those fashions in dress, those pornographic books, magazines, films and pictures, as well as those places which are apt to incite people to impurity and incontinence, because they are a serious menace to the moral life of my fellow man and of myself.

With the grace of God I pledge myself to the observance of the divine teachings on purity and help any good movement and measures which are dedicated to the suppression of this menace to morality in our society.

# THE NATIONAL LITURGICAL COMMISSION OF THE PHILIPPINES

## THE LATEST MASS RUBRICS

**The Order of the Mass revised according to the Instruction of May 4, 1967, of the Sacred Congregation of Rites**

### The Order of the Mass

1. *The celebrant makes the proper reverence to the altar, crosses himself, and says in an appropriate tone of voice:*

In nomine Patris, et Filii, et Spiritus Sancti. Amen.

*Then, with his hands joined, he adds:*

V. Introibo ad altare Dei.

R. Ad Deum qui laetificat iuventutem meam.

2. *He immediately adds:*

V. Adjutorium nostrum in nomine Domini.

R. Qui fecit caelum et terram.

*Next, he bows low and makes the following confession:*

Confiteor Deo... Dominum Deum nostrum.

*The ministers or those present respond:*

Misereatur tui omnipotens Deus, et, dimissis peccatis tuis, perducatur te ad vitam aeternam.

*The celebrant says: Amen, and stands up straight.*

*Next the ministers or those present make the confession. Where the celebrant has said vobis, fratres, and vos, fratres, they say tibi, pater, and te. pater.*

*The celebrant then says:*

Misereatur... vitam aeternam.

R. Amen.

*Crossing himself, he says:*

Indulgentiam... misericors Dominus.

R. Amen.

3. *Bowing, he continues:*

V. Deus, tu conversus vivificabis nos.

R. Et plebs tua laetabitur in te.

V. Ostende nobis, Domine, misericordiam tuam.

R. Et salutare tuum da nobis.

V. Domine, exaudi orationem meam.

R. Et clamor meus ad te veniat.

V. Dominus vobiscum.

R. Et cum spiritu tuo.

4. *Extending and joining his hands, the celebrant says: Oremus in an appropriate tone of voice and, going up to the altar, he says silently:*

Aufer a nobis, quaesumus, Domine, iniquitates nostras: ut ad Sancta sanctorum puris mereamur mentibus introire. Per Christum Dominum nostrum. Amen.

*Then, placing his joined hands upon the altar and bowing, he says:*

Dramus te,... Amen.

5. *All the preceding prayers, but not the kissing of the altar, are omitted whenever another liturgical action immediately precedes the Mass.*

6. *In solemn Mass and in sung Mass (Missa cantata) in which incense is used, provided they are not Masses for the dead, the celebrant blesses the incense, saying:*

Ab illo bene ✠ dicaris, in cuius honore cremaberis. Amen.

*He takes the thurible from the deacon or server, and incenses the altar, saying nothing. Then the deacon or the server incenses the celebrant.*

7. *In sung Masses (Missis in cantu) and in low Masses celebrated with a congregation, after the kissing of the altar or the incensation of the altar, the celebrant goes to his chair, unless the arrangement of the church makes it more suitable for him to remain at the altar until after the Prayer.*

8. If the entrance song is chanted or recited by the choir or by the congregation, it is not said privately by the celebrant; otherwise the celebrant reads it.

9. The Kyrie follows. If it is chanted or recited by the congregation or by the choir, the celebrant does not say it privately, but may chant it or recite it together with them.

10. Then the celebrant begins, *Gloria in excelsis Deo*, if it is to be said. If the *Gloria* is chanted or recited by the congregation or by the choir, he does not say it privately, but he may chant or recite it together with them.

*Gloria in excelsis Deo . . . Dei Patris. Amen.*

11. Next, facing the congregation, he says: *V. Dominus vobiscum. All R. Et cum spiritu tuo.* He then says: *Oremus*, and the Prayers, in accordance with the rubrics.

12. The Readings, Epistle, gradual, tract, Alleluia with its verse, or the sequence follow, in accordance with the rubrics.

13. In solemn Mass, after the Prayer is finished, the subdeacon takes the book and goes to the ambo or to the edge of the sanctuary. There, facing the congregation, he chants or recites the Epistle. After this, unless it is a Mass for the dead, he goes to the celebrant, bows, and receives his blessing.

After the chanting of the gradual, unless it is a Mass for the dead, the celebrant, seated, places incense in the thurible and blesses it. Then the deacon takes the Gospel book to the altar and places it in the center, kneels before the altar, and says, with his hands joined:

*Munda cor meum ac labia mea, omnipotens Deus, qui labia Isaiae prophetae calculo mundasti ignito: ite me tua grata miseratione dignare mundare, ut sanctum Evangelium tuum digne valeam nuntiare. Per Christum Dominum nostrum. Amen.*

Then the deacon stands, takes the book from the altar, and goes to the celebrant. He bows and asks for his blessing, saying: *Iube, domne benedicere.*

Standing, the celebrant replies:

*Dominus sit in corde tuo et in labiis tuis: ut digne et competenter annunties Evangelium suum: In nomine Patris, et Filii, ✠ et Spiritus Sancti. (Amen.)*

After receiving the blessing, the deacon and the other ministers go with incense and candles to the place where the Gospel is to be sung. Standing there, with his hands joined, the deacon says:

V. Dominus vobiscum.

All R. Et cum spiritu tuo.

*As he says: Initium or Sequentia sancti Evangelii secundum N., the deacon makes the sign of the cross with the thumb of his right hand upon the book at the beginning of the Gospel which is to be chanted or read, and then makes the sign of the cross on his forehead, mouth, and breast. While all respond: Gloria tibi, Domini, he incenses the book three times; then he continues the Gospel, with his hands joined. At the end of the Gospel, the subdeacon takes the book to the celebrant, who kisses the Gospel, saying: Per evangelica dicta deleantur nostra delicta.*

*At the end of the Gospel the celebrant is not incensed.*

14. *In high Mass or in sung Mass (Missa cantata) celebrated with a congregation, the Readings, and Epistle are proclaimed by a qualified lector or server, and the chants which occur between the Lessons are said by the choir or by the congregation or by the lector. The Gospel, however, may be proclaimed by a deacon or by a second priest. In these cases, everything is done as described above, but after the Epistle the lector or the server is not blessed by the celebrant.*

*If the Gospel is chanted or recited by the celebrant, toward the end of the chants which occur after the Epistle he goes to the lowest step of the altar and, bowing deeply, says:*

*Munda cor meum, as above, and Iube, Domine, benedicere. Dominus sit in corde meo et in labiis meis, ut digne et competenter annuntiem Evangelium suum.*

*Next the celebrant goes to the ambo or to the edge of the sanctuary or even to the altar, and chants or recites the Gospel, as described above. At the end of the Gospel he kisses the book, saying: Per evangelica dicta, as above.*

*In the absence of a lector or qualified server, the celebrant himself chants or recites the Epistle at the ambo or at the edge of the sanctuary and, if necessary, the chants which occur after the Epistle as well. Then, standing in the same place but facing the altar, he bows deeply and says Munda cor meum.*

*Facing the congregation, he chants or recites the Gospel. He may, if it is more convenient, proclaim all the lessons from the altar, but facing the congregation.*

*In sung Mass (Missa cantata), unless it is a Mass for the dead, if incense is used the celebrant places it in the thurible and blesses it before he says*

Munda cor meum; at the beginning of the Gospel he incenses the book three times. At the end the incensation of the celebrant is omitted.

15. In a Mass which a priest celebrates privately, he reads the Epistle and the chants occurring after it at the right hand side of the altar. Then, while the book is carried by the minister to the other side of the altar, he bows deeply at the center and, with his hands joined, says, Munda cor meum, Iube, Domine, benedicere, and Dominus sit in corde meo, etc., as above.

Then, facing the book, he reads the Gospel and at the end kisses the book, saying: Per evangelica dicta; the server replies: Laus tibi, Christe.

16. In Masses for the dead Munda cor meum is said, but the blessing is not sought, nor are candles and incense carried; the celebrant does not kiss the book and does not say Per evangelica dicta.

17. After the Gospel, if the celebrant is to give a homily, it is done at the chair or altar, or at the ambo or the edge of the sanctuary. After the homily the celebrant, at his seat or at the altar, begins Credo in unum Deum, if it is to be said. If the Creed is chanted or recited by the congregation or by the choir, the celebrant does not say it privately, but he may chant or recite it together with them.

Credo in unum Deum... Venturi saeculi. Amen.

18. At the end of the Creed, facing the congregation, the celebrant says: V. Dominus vobiscum. R. Et cum spiritu tuo. Next, according to local custom, the celebrant directs the common prayer or prayer of the faithful from his chair, the altar, the ambo, or the edge of the sanctuary.

19. The offertory chant follows. If this is sung or recited by the choir or by the congregation, the celebrant does not read it privately.

20. In solemn Mass, the deacon hands the paten with the host to the celebrant; in other Masses the priest himself takes the paten with the host, which he offers, saying:

Suscipe, sancte Pater,... vitam aeternam. Amen.

Then the celebrant places the paten with the host on the corporal.

21. The deacon pours the wine, the subdeacon the water, into the chalice. If Mass is celebrated without sacred ministers, the celebrant pours both wine and water. Making the sign of the cross, he blesses the water to be mixed in the chalice, saying:

Deus, qui humanae... saecula saeculorum. Amen.

In Masses for the dead, the preceding prayer is said, but the water is not blessed.



22. *Next the celebrant takes the chalice and offers it, saying:*

*Offerimus tibi, . . . Amen.*

*Then he places the chalice on the corporal and covers it with the pall.*

23. *Then with his hands joined on the altar and with a slight bow, the celebrant says:*

*In spiritu humilitatis. . . Domine Deus.*

24. *Standing upright, he extends, raises and joins his hands, while at the same time lifting up his eyes and immediately lowering them, and saying:*

*Veni, sanctificator. . . praeparatum.*

25. *After this, in solemn Mass and in sung Mass (Missa cantata) when incense is used, the celebrant blesses the incense, saying:*

*Per intercessionem. . . Dominum nostrum. Amen.*

26. *Taking the thurible from the deacon or the server, the celebrant incenses the offerings in the manner prescribed in the rubrics, saying:*

*Incensum istud. . . misericordia tua.*

*Then he incenses the altar, saying:*

*Ps. 140, 2-4*

*Dirigatur, Domine, . . . in peccatis.*

*As he returns the thurible to the deacon or the server, he says:*

*Accendat. . . caritatis. Amen.*

*Then the celebrant is incensed by the deacon or the server, after which the others are incensed in order.*

27. *Meanwhile the priest washes his hands, saying:*

*Ps. 25, 6-12*

*Lavabo. . . Gloria Patri. . . saeculorum. Amen.*

28. *Then, bowing at the center of the altar and placing his joined hands on the altar, the celebrant says:*

*Suscipe, sancta Trinites, . . . Dominum nostrum. Amen.*

29. *Facing the congregation, he extends and joins his hands while, in an appropriate tone of voice, he says:*

*Orate, fratres, . . . Patrem omnipotentem.*

*The minister or the congregation replies:*

*Suscipiat Dominus. . . sanctae*

30. *Extending his hands, the celebrant chants or recites the Prayer over the Gifts without Oremus, in a loud voice, up to and including Per omnia saecula saeculorum.*

*In Masses celebrated with a congregation, even those which are not concelebrated, the celebrant may recite the canon aloud if it seems opportune. In sung Masses (Missa in cantu) those parts of the canon may be sung which are at the present time allowed to be sung in a concelebrated Mass.*

31. *After this, the celebrant places his hands on the altar, and says: Dominus vobiscum. Then he raises his hands slightly and says: Sursum corda. He joins his hands again, saying: Gratias agamus Domino Deo nostro.*

*Then he extends his hands and holds them extended up to the end of the preface. At the end of the preface he joins his hands and chants or recites the Sanctus-Benedictus together with the ministers, the clergy, and the congregation.*

V. Dominus vobiscum.

R. Et cum spiritu tuo.

V. Sursum corda.

R. Habemus ad Dominum.

V. Gratias agamus Domino Deo nostro.

R. Dignum et iustum est.

Vere dignum, . . . dicentes:

Sanctus, . . . excelsis.

## THE CANON OF THE MASS

32. *The celebrant, standing upright, with hands extended says:*

*Te igitur . . . rogamus ac petimus.*

*He joins his hands and, making the sign of the cross once over both host and chalice, says:*

*Uti accepta habeas . . . illibata,*

*With hands extended he continues:*

*In primis . . . cultoribus.*

33. *Commemoration of the living*

*Memento Domine . . . N.N.*

*He joins his hands and prays for them briefly; then, with hands extended, he continues:*

et omnium circumstantium... vivo et vero.

34. *Within the Action*

Communicantes... muniamur auxilio

*He joins his hands.*

Per eundem Christum Dominum nostrum. Amen.

35. *With hands outstretched over the offering, he says:*

Hanc igitur... numerari

*He joins his hands:*

Per Christum Dominum nostrum. Amen.

36. *With hands joined, the celebrant continues:*

Quam oblationem... Jesu Christi.

37. *He takes the host,*

Qui pridie quam pateretur,

*he raises his eyes,*

et elevatis oculis... omnipotentem,

*he bows his head.*

tibi gratias agens... omnes.

*Holding the host between the thumbs and forefingers of both hands, he says the words of consecration distinctly and attentively over the host or hosts that are to be consecrated.*

Hoc est enim corpus meum.

*After saying these words, the celebrant immediately shows the consecrated host to the people for their adoration, places it on the paten, and genuflects.*

*After the consecration, the celebrant need not keep his thumbs and forefingers together; if there is any fragment of the host on his fingers, he purifies them over the paten.*

34. *He then uncovers the chalice and says:*

Simili modo postquam cenatum est,

*he takes the chalice in both hands,*

accipiens... manus suas

*he bows his head.*

item tibi gratias... omnes.

*Attentively and without pausing, he speaks the words of consecration over the chalice, while holding it slightly raised.*

Hic est... peccatorum.

*He immediately adds:*

Haec quotiescumque... facietis.

*Then he shows the chalice to the people, places it on the corporal, covers it, and genuflects.*

39. *Next, with hands extended, the celebrant says:*

Unde et memores... salutis perpetuae

40.

Supra quae propitio... hostiam

41. *Bowing deeply, he places his joined hands on the altar, and says:*

Supplices te rogamus... sumpserimus,

*he stands upright and crosses himself, saying:*

omni benedictione... repleamur.

*He joins his hands.*

Per eundem Christum Dominum nostrum. Amen.

42. *Commemoration of the Dead*

Memento etiam... N. et. N.

*The celebrant prays for them briefly. Then, with hands extended, he continues:*

qui nos praecesserunt... deprecamur.

*He joins his hands.*

Per eundem Christum Dominum nostrum. Amen.

43. *The celebrant strikes his breast with the right hand, saying:*

Nobis quoque peccatoribus

*with his hands extended as before, he continues;*

famulis tuis... admitte.

*he joins his hands. ....*

Per Christum Dominum nostrum. Amen.

44. *With hands joined, he continues:*

Per quem... praestas nobis.

45. *The celebrant uncovers the chalice, takes the host between the thumb and forefinger of his right hand, and holds the chalice in his left hand. Lifting up the chalice slightly, together with the host which he holds over the cup, he says aloud or chants:*

Per ipsum... saeculorum.

*All reply: Amen.*

46. *After replacing the chalice and the host, he covers the chalice with the pall, genuflects, rises, and, with his hands joined, says aloud or chants:*

Oremus,... audemus dicere:

*He extends his hands.*

Pater noster,... a malo.

*Amen is not said.*

47. *Then, still keeping his hands extended, the celebrant chants or recites aloud:*

Libera nos,... securi (*He joins his hand.*)

Per eundem... saeculorum.

R. Amen.

*He uncovers the chalice, takes the host, and, holding it over the chalice in both hands, breaks it in half. He places the half of the host on the paten which remains in his right hand. Then he breaks a particle from the portion which he holds in his left hand and joins the part which he holds in his left hand to the half which he has placed on the paten. Holding the small particle in his right hand over the chalice, and the chalice itself in his left hand by the node below the cup, he says:*

Pax Domini sit semper vobiscum.

R. Et cum spirituo tuo.

48. *He drops the particle in the chalice while silently saying:*

Haec commixtio,... aeternam. Amen.

49. *The celebrant covers the chalice. The Agnus Dei follows. If it is chanted or recited by the congregation or by the choir, the celebrant does not say it privately. He may chant or recite it together with them, striking his breast three times. But if the Agnus Dei is not chanted by the people or the choir, the celebrant says it in a loud voice, bowing toward the Sacrament, and striking his breast three times.*

Agnus Dei, . . . nobis pacem.

*In Masses for the dead miserere nobis is not said, but dona eis requiem is said in its place, and the third time sempiternam is added.*

50. *Next, placing his joined hands on the altar and bowing the celebrant says the following prayers silently:*

Domine Iesu Christe, . . . saeculorum. Amen.

*If the kiss of peace is to be given, the one who gives it says:*

Pax tecum.

R. Et cum spiritu tuo.

*In Masses for the dead the kiss of peace is not given nor is the preceding prayer said.*

Domine Iesu Christe, . . . saeculorum. Amen.

Perceptio Corporis tui, . . . saeculorum. Amen.

51. *If there are communicants, the celebrant genuflects, rises, and says:*

Panem caelestem accipiam, et nomen Domini invocabo.

*Then he takes the paten in his left hand, and, holding the host in his right and over the paten, and, facing the congregation, he says aloud:*

Ecce Agnus Dei, ecce qui tollit peccata mundi.

*With the congregation, who strike their breasts, he says three times:*

Domine, non sum dignus, ut intres sub tectum meum, sed tantum dic verbo, et sanabitur anima mea.

*After this, facing the altar, he says:*

Corpus Domini . . . aeternam. Amen.

*Bowing, the celebrant reverently receives both parts of the host. Then he places the paten on the corporal and, standing upright, joins his hands and pauses briefly to meditate on the holy Sacrament.*

*If there are no communicants the celebrant genuflects, rises, and says:*

Panem caelestem accipiam, et nomen Domini invocabo.



*Then, bowing slightly, he takes both parts of the host between the thumb and forefinger of his left hand, and the paten between the forefinger and the middle finger of the same hand. Striking his breast three times with his right hand and raising his voice a little, he says three times devoutly and humbly:*

Domine, non sum, . . . anima mea.

*Then he says:*

Corpus Domini, . . . aeternam. Amen.

*The celebrant reverently receives both parts of the host. Then he places the paten on the corporal and, standing upright, joins his hands and pauses briefly to meditate on the holy Sacrament.*

52. *Then the celebrant uncovers the chalice and purifies the paten over it, saying meanwhile:*

Quid retribuam, . . . ero.

*He takes the chalice in his right hand and says:*

Sanguis Domini nostri Iesu Christi custodiat animam meam in vitam aeternam. Amen.

*Holding the paten in his left hand under the chalice, he reverently drinks all the Blood together with the particle.*

53. *After this, he goes to the communicants and, holding the host a little above the paten or ciborium, shows it to each communicant, saying:*

Corpus Christi.

*The communicant replies: Amen, and receives Communion.*

54. *While the celebrant receives Communion, the antiphon at the Communion is chanted or recited with its psalm; the celebrant does not read the antiphon privately. Otherwise he says it immediately before the Prayer after Communion.*

55. *When the distribution of Communion is finished, the celebrant purifies the paten or ciborium over the chalice. Then he says:*

Quod ore, . . . sempiternum.

*Meanwhile he holds the chalice out to the minister, who pours into it a small quantity of wine which the celebrant drinks. Then he continues:*

Corpus tuum, . . . saeculorum. Amen.

*The celebrant washes and dries his fingers and drinks the ablution. He*

wipes his mouth and the chalice, folds the corporal, covers the chalice, and places it on the altar as before.

*In Masses celebrated with the congregation, before the Prayer after Communion, if it seems opportune, either a period of silence may be observed or a psalm or canticle of praise may be said or sung, e.g., Ps. 33 Benedicam Domino; Ps. 150 Laudate Dominum in sanctuario eius; the canticles Benedicite; Benedictus es.*

*Then the celebrant continues the Mass.<sup>1</sup>*

56. *At the end of the Prayer after Communion, the celebrant kisses the altar and, facing the congregation, says:*

V. Dominus vobiscum.

R. Et cum spiritu tuo.

*Without pausing, he raises his eyes, extends, raises and joins his hands, saying:*

Benedicat vos omnipotens Deus,

*and blessing them, he continues:*

Pater, et Filius, ✠ et Spiritus Sanctus.

R. Amen.

*In pontifical Mass the threefold blessing is given, as in the Pontifical*

57. *Then he adds, even in Masses for the dead:*

V. Ite, missa est,

*and all reply:*

R. Deo gratias.

58. *Then he steps down from the altar, makes the proper reverence, and departs.*

59. *While returning to the sacristy it is commendable to say privately:*

Placeat tibi, . . . nostrum, Amen.

60. *If a liturgical procession, or the absolution over the bier follows immediately, Benedicamus Domino is said with the response by all, Deo gratias, in place of Ite, missa est; and the blessing of the congregation is omitted.*

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<sup>1</sup> The Postcommunion is introduced by *Dominus vobiscum*. See explanatory note to n. 15 of the *Instructio Altera in NOTITIAE*, June 1967, p. 186.

## DOCTRINAL SECTION

# The Church in the Modern World

(Part II, Ch. I, aa.47-52)

F. DEL RIO, O.P.

The council does not aim at completeness in the presentation of this chapter. In the introduction we read the following objectives: "Therefore, *by presenting certain key points of Church doctrine* in a clearer light, this sacred Synod wishes to offer guidance and support to those Christians and other men who are trying to preserve the holiness and to foster the natural dignity of the married state and its superlative value" (n. 47). The method of exposition followed in this chapter is quasi-kerygmatic not speculative. The dignity of marriage and of the family is not analysed in brief and *precise terms*. A number of questions are left open to study, either by the Pontifical Commission established *ad hoc* or by other experts within the limits Christian prudence suggests.

As reported in the secular and catholic press of many countries, the Secretary of State, Cardinal Cicognani, submitted to the Theological Commission on November 26, 1965, in the name of the highest authority, four "modi" or amendments in order to set into clear light some points of doctrine left either open or vaguely outlined. It is most regrettable that, for one reason or other a document as chapter I, part II, appears with so many "lacunae" on present day problems concerning marriage and the family (cfr. *Catholic Herald*, Friday, December 10, 1965, p. 2, No. 4157).

*In the introduction*, the sacred Synod painfully agrees and confesses that the excellence of this institution is not everywhere reflected with

*equal brilliance.* We need not go into a detailed listing of the countless aberrations in the field of sex with profound repercussion in the area of marriage and family life. Present-day Christianity is opposed by powerful influences attempting to interpret marriage and family life as purely profane and earthly realities. Many Christians are accepting a secularist view of marriage. The *crux* of the problem of marriage lies in this: *appetite is allowed to govern conduct; restraint is claimed to be impossible; the material advantages attainable by parents of small families, or families without children, are so large that the concept of matrimony as one, indissoluble and holy is rapidly slipping away.* Holy wedlock is so easily scorned as "Unholy Deadlock," or marriage is thought of as an adventure undertaken at will and to be abandoned at will. Against this erroneous view of marriage, the sacred Synod states (n. 48), that marriage and the family come from God, are the works of God and answer an eternal design, which He Himself has traced, and rests unchanged well above the changeable conditions of the age. God through marriage and the family desires to make man participant of His noblest attributes, namely, His love for men and in His creative power of life. In virtue of this, marriage and family involve a transcendental relation to God; they come from Him and towards Him are oriented. Families are established and live upon earth, yet they are destined to re-set up themselves in heaven. Any concept and doctrine which fails to take sufficient cognizance of this essential relation of marriage and the family with its divine origin and its destiny, transcending human experience, will fail to understand its deepest reality; neither will it serve to find the right path to the solution of the problems encountered.

Through marriage and family, God has joined two of the greatest human realities, namely, the mission of transmitting life and the mutual and legitimate love of a man and of a woman, means by which they are called upon to effect their mutual completion or fulfilment in a reciprocal donation not only physical but also and mainly spiritual. God had willed the spouses to participate in His love, in the personal love that He has for each one of them, in the love by means of which He appeals to them to give, to donate themselves mutually, one to the other, in order to attain the fulness of their personal life; and furthermore to participate in the

love He has for humanity and for each one of His children, by means of which He wishes to multiply the children of men in order to make them participants of His life and of His eternal happiness (n. 50).

Born out of the creative, personal love of God, marriage discovers in human love which corresponds to the divine design and will, the fundamental law of its moral value; in the reciprocal love of the spouses, in which each one consecrates himself totally to aid the other, to become such as God wishes him or her to be, with the common desire to interpret faithfully the love of God, as Creator and Father, in giving existence to new lives.

"The Word of God several times urges . . . the married to nourish and develop their wedlock in *pure conjugal love* and undivided affection . . . *This love is an eminently human one* since it is directed from one person to another, through an affection of the will; it involves the good of the whole person, and therefore can enrich the expressions of the body and mind with a unique dignity, ennobling these expressions as special ingredients and signs of friendship distinctive of marriage (n. 49, par. 1-2). The sacred Synod stresses time and again the personalist, interrelational aspect and existential dimension of marriage, its fulfilment in love mutual and total.

The personalist and interrelational aspect of marriage does not call for a rethinking of the traditional doctrine on this matter. Admittedly today we have a fuller and richer grasp of the psychological depth and personalist dimensions of sexuality; but the differences, so far as the implications for marriage are concerned, are not differences of principle. Tradition even recognized a relative priority of the relational values. But the relational values have their meaning only in dependence on the procreative-educative ones, only in the family context. Marriage is not just sexual relationship but a commitment to life-long two-in-one flesh and spiritual love, enfolding the child as the fruit of the two-fold flesh and spirit. (cfr. American Ecclesiastical Review, December, 1965).

Immediately after stressing the personalist value, the sacred Synod makes this no less significant statement: "Marriage and conjugal love are by their nature ordained toward the begetting and educating of children.

Children are really the supreme gift of marriage and contribute very substantially to the welfare of their parents..." "Parents should regard as their proper mission the task of transmitting human life and educating those to whom it has been transmitted..." It was at this place that "the letter from the highest authority" wanted to introduce a "modus" or amendment, by re-stating the *traditional hierarchy of purposes in marriage*.

The all important thing, in the whole matter, is to maintain the indissoluble relationship between married love and children. The love of husband and wife, involves openness to the fruit of their love, to children—when and as God, the third in their alliance of love, wills that they should have them. This pro-creative openness, this assent to child birth, constitutes the specific and differentiating characteristic that sets it apart from any other form of love between human persons; and it is precisely this procreative openness that safeguards married love from becoming "*an egoism between two*."

Indeed the Church is incurably romantic about marriage. But what the Church is romantic about is not the marriage of the "true-love" magazines. She cannot isolate any human experience from that greater love story in which she and all mankind are involved, the mystery of God's love for men, of Christ for the Church, of which the love between husband and wife is in a way, an image, and in another, a *reflection*, effected in them sacramentally by marriage. The Church knows only one "*happy ending, the face-to-face vision of God*." She is romantic about conjugal happiness only when it means that the story will end in heaven.

The II Vatican Council clearly admits *responsible parenthood*, but it does not deal in detail with the question of the means of limiting the family. Here, one of the *modi* or amendments referred to before coming from the "highest authority" was expected to be introduced to make things clearer. Paul VI sums up the doctrine of the Council on this matter, thus:

The conditions of present day life differ considerably, both from those of past ages and from one country to another. This fact in no way justifies the selfishness or the fear born out of lack of trust in God,



in this primordial mission of the spouses. Nevertheless, these conditions require a mature and conscientious evaluation of all these conditions and of the various aspects of the question, in particular, of the educational responsibility, to obtain the greater good. A proposition of this problem which God has wished that it be governed by laws emanating from Him, *and which are written into their very nature, and in the various ends or purposes of these divine institutions*, the spouses will find likewise in the duty of charity the necessary light to solve their personal problems. *In the observance of the divine law, God has entrusted, to the decision of their own conscience*, the duty and the joy of transmitting life, no one can substitute them nor constrain their will.

But on their part, they must also exercise a charity, both full and universal, in the first place towards God, whose glorification and the expansion of His Kingdom they must have deep at heart; charity towards their children, practicing the norm "charity does not seek its own" (I Cor. 13:5); reciprocal charity which should lead them to seek the well-being of the other, anticipating his or her good desires, rather than impose its own will. This charitable attitude made clear by the laws of God will facilitate the way to truth, that is to say, the exact solution of their problems, a solution in keeping with God's will, in this matter, such conduct as will leave no room for regret at the end of their lives, the fruits of which they will enjoy for an eternity.

*It is devoutly hoped says Paulus VI that the Christian spouses diffuse this spirit of generosity with a view to increase the People of God, that it may stir up in them the desire to have children to offer them to the priestly or religious life, for the services of their brethren, and for His greater glory. . . . Let the spouses always remember that the extension of the Kingdom of God and the possibility for the Church to penetrate the world of men, humanity, for the sake of its health, terrestrial and eternal, have been entrusted to their generosity.*

The law of charity towards God, and towards each other and towards the children, together with the responsibilities flowing therefrom, clearly points to a moral obligation. It is not a question here of "easy Christian way of life," though it is the way of life common to most men, this being the path the majority of the children of God

must tread. It is rather a long way towards holiness of life, a life nourished by the joys and sacrifices of everyday, in the apparently normal life, on condition it follows the law of God and is permeated by love. The emphasis is on the need of a genuine agape in marriage. It is a study in depth of Christian charity, it is light and it is love and it is life (II-II, 45, 2).

Just as marriage, as a natural institution, finds its perfection in the sacrament of Marriage, so too conjugal love is purified and perfected in Charity. Charity loves the divine, or the possibility of the divine, which it discovers in the creature, charity finds it easy to love, in God and for God, the person whose human love has revealed all this attraction. Charity establishes goodness in the person loved (I-II, II0, I c).

In the scheme of the universe established by the wisdom and will of God, marriage is the appropriate situation for the complete activity of sex. The only proper complete sex act is the marriage act. The complete activity of sex in marriage must be disciplined to the proper purpose of sex love.

"The actions within marriage by which the couple are united intimately and chastely are noble and worthy one. Expressed in a manner which is truly human these actions promote that mutual self-giving by which spouses enrich each other with a joyful and ready will. . . . (n. 49, par. 3)" "..... the moral aspect of any procedure—limiting the size of the family—*does not depend solely on sincere intentions or on an evaluation of motives, but must be determined by objective standards.* These, based on the nature of the human person and his acts, preserve the full sense of mutual self-giving and human procreation in the context of true love." "But the Church issues the reminder that a true contradiction cannot exist between the divine laws pertaining to the transmission of life and those pertaining to authentic conjugal love. Sons of the Church may not undertake methods of birth control which are found blame-worthy by the teaching authority of the Church.

It is one's individual conscience that we are entitled to follow, when and after it has been dutifully informed, as to which of the many voices it bears is the true voice of God, and consequently it is to be presumed that when a catholic couple calls on a confessor and asks to be informed

on what to do or not to do, it simply means here and now they wish to have their conscience dutifully and rightly instructed concerning God's will, and know thereby the direction their human activity ought to take. Fear of telling one's penitent how strict is God's law should not lead to the fatal mistake of his "follow your conscience" (Rahner).

Protestant situation ethics teaches, it is true, that no law, no authority, no church can manifest to the individual conscience as such, in the given situation, what is here and now the will of God, for this judgment of conscience has no other norm than the situation-as-a-revelation of the will of God, and this personal revelation may, on certain occasions, be opposed to abstract norms of the natural law, or even the divine positive law. This doctrine paves the way to moral subjectivism and amorality.

Rejecting Protestant situation ethics—authentic catholic doctrine teaches us that it is the personal judgment of conscience vis-a-vis a situation that reveals God's will here and now, and consequently what is wrong and what is right, in the light of the objective order which God has established, and thereby manifests to us His Holy Will. "We are convinced," says Y. Congar, O.P., "that the authentic demands of an ethic of God's immediate will (or "Situation ethic") are met by the thomist theology of action, with its enlightening ideas in the practical order, of prudence and of the gifts of the Holy Spirit.

Man's practical daily life must conform to the demands of reality, to the principles of the moral order as declared and confirmed by the teaching authority for our own good; catholic writers, laymen and clergymen alike ought not to assume as authority equal or even at times superior to that of the Supreme Pontiff, thus creating enormous confusions, leading ultimately to immoral practice and amoral living.

Current questioning, in some quarters, of the Church's traditional view as expressed by Pius XI and Pius XII, confirmed by Paul VI, *has not a sufficiently intrinsic value or sufficiently wide acceptance among the theologians, up to this day, to constitute a practical doubt.* Writing in the *Jubilee* issue of December, 1965, pp. 40-41, Dr. John R. Cavanagh, an American member of the papal commission on marriage says in part: "Because of the great expectancy of change, any papal statement to the

contrary, would be a tremendous psychological shock and disappointment. This would be most unfortunate. Hope for change, however, has been equated with the statement so frequently heard that a change not only *will* take place, but that it *must* take place. Objectively there is nothing which leads to such a conclusion. Morality is not a question to be settled by vote even in the personalist atmosphere of today. Unfortunately many people in high places have failed to discourage the current expectation of change. Although Paul VI requested that the subject in all its aspects be studied to see if change is possible somewhere, he gave no indication that a change would be made or is even contemplated in the basic issue involved. There are, therefore, no grounds for the optimism for change nor for the disregard of the pastoral criteria originally established by Pius XII and reiterated by Paul VI. . . . I am aware of contrary opinions or arguments. My contention is only that there is no solid foundation for a belief that a radical change of attitude on the part of the Church in regard to contraception is about to take place. I believe it is the responsibility of the Church leadership, in a country, whether clerical or lay, to bring this to attention of their followers. Otherwise, the disappointment of many will be great."

The sacred Synod calls the Christian spouses to the practice of another virtue CHASTITY. This is not a new law, much less an inhuman law. Chastity, strange as it may sound, is the virtue of the married as well as of the unmarried; it brings conjugal union as well as celibacy under the rule of Christ. It is the power God gives to those united to Him, enabling them to give sexuality its proper place in the life of the child of God. Chastity cannot but mean renunciation, not of any truly human values, but of all inhuman use of sex and of all that is contrary to the inspirations of the Holy Spirit. The total renunciation involved in the religious life is a powerful assertion of the Church's belief in the strength and nobility of Chastity. One function of the religious orders is to bring this profession of faith before those who are married. The well known Catholic French doctor Charles Rendu remarks, with a deep subtle sense of sadness, about the need of convincing *priests, husbands, and wives* that periodical continence is morally possible for "man" (NRTH, juin, 1965). It is this doctrine on chastity which

down through the centuries has rescued women from the slavery of a duty accepted through violent means and with humiliation, leading finally to the refined sentiment of mutual respect she enjoys today.

The sacred Synod offers no new insights concerning the sacred duty of parents of cooperating with Christ's redeeming grace of educating in a Christian way their children. "The *active* presence of the father," says the sacred Synod, "is highly beneficial to their formation. The children, especially the younger among them, need the care of their mother at home. This domestic role of her must be preserved safely, though the legitimate social progress of women should not be underrated on that account" (n. 52). Again much is said, and a great deal more remains to be said.

This is in brief both an analysis and a summary of the main points of doctrine on marriage by the Second Vatican Council.

Everybody has to live his own life, whether he is single or married. Husband and wife have their own personal life in common to work out together. The Church has a revelation from God, not only about individual lives, but also about married life. This is the supremely relevant message She has for those who are married. In its essentials, what the Church teaches is a statement of divine revelation on the nature of marriage. The attitude of the Church to divorce, birth control, for instance, does not rest on the arguments put forward by Her theologians. That these arguments are valid in their own sphere and that they develop the meaning of marriage is not being called into question; but because they are arguments of human reason concerning a natural institution, they are incapable of expressing all that the Church knows about marriage. These arguments derive from natural ethics and as such have their own demands to make on human reason. They show how the teaching of the Church is a defense of human nature and of the dignity of man. But they fail utterly to give the compelling reason why the Church's teaching is what it is. Those who do not accept Her authority as guardian and interpreter of revelation are incapable of appreciating the divine certainty of Her doctrine on marriage. It is a part of Her mission to try to convince the unbeliever by rational argument. For Her own children She has a greater treasure and She exacts



from them, in virtue of Her divine mission, a greater obedience, the obedience of faith which holds fast to the word of God even when unaided reason would hesitate.

Through the sacramental system all that is human is consecrated to Christ; through the sacrament of Marriage, the very depth and origin of human existence, individual and social, is brought under the reign of Christ. St. Paul's picture of marriage and family is not reproduced by a stroke of the pen on the marriage register; it must be painted on, detail by detail, in a life of dedication, slowly, gradually, steadily, says that angel-like Thomas Aquinas, the beloved genius of Christianity.

"..... in our pluralistic highly secular society members of the Christian minority must solve their family problems within the framework of believers,—values and norms no longer recognized as valid by their contemporaries. For all practical purposes this means that Catholic couples must work out their salvation within a social system geared to the small family and patterned on the assumption that contraceptive birth control will be widely used. The continued observance of Christian Marriage norms under such circumstances appears all likely only if Catholic couples acquire an *adequate understanding* and appreciation of the Church's positive doctrine concerning the vocation of marriage, together with the firm conviction that this doctrine is currently relevant."



## NOTES AND COMMENTS

### NEW APPOINTMENTS AT THE ROMAN CURIA

#### *Sacred Congregation for the Doctrine of the Faith.*

Cardinal Alfredo Ottaviani nearly blind at 77 recently resigned from his post as Pro-Prefect of the Congregation for the Doctrine of the Faith. Ottaviani succeeded Cardinal Pizzardo as Secretary of the Holy Office in October 1958 and for more than 30 years occupied the exalted post in the Catholic Church starting as Pro-Secretary in 1935.

As his successor, Paul VI appointed Cardinal Franjo Seper, 62 years old archbishop of Zagreb, Yugoslavia. The new Prefect is a noted theologian and a specialist in contemporary problems on atheism.

#### *Sacred Congregation of Rites.*

Cardinal Benno Gut, 70 years old Abbot Primas of the Benedictine Congregation has been appointed new Prefect of the Con-

gregation of Rites. Cardinal Gut succeeded Cardinal Arcadio Larraona who is already 80 years old.

It is also noteworthy to know that the Consilium for the Implementation of the Constitution on the Sacred Liturgy has been abolished and absorbed into the Congregation of Rites. Its 76 years old former president Cardinal Giacomo Lercaro of Bologna has likewise resigned.

#### *Sacred Congregation of Sacraments.*

Pope Paul VI accepted the resignation of Cardinal Benedetto Aloisi Masella as pro-Prefect of the Congregation of Sacraments and Chamberlain of the Holy Roman Church to which office is entrusted the government of the Catholic Church in case of vacancy in the Papacy.

As his successor, the Pope appointed Cardinal Francis J. Bren-

nan. The new Prefect is the first American to occupy this important post in the Roman Curia. He was born in Philadelphia, U.S.A., on May 7, 1894. As a boy, he entered the Seminary of St. Charles in Overdick, Pennsylvania, where he distinguished himself in both intelligence and piety.

In 1918, he was sent to Rome to continue his ecclesiastical studies at the Roman Major Seminary. In 1921 he obtained a doctorate degree in Sacred Theology at the St. Appollinari Seminary with distinction. Returning to the United States, he undertook extensive parochial apostolate in Philadelphia. It was in this capacity that his brilliance as a social organizer and a lover of jurisprudence shined.

In 1940 he was appointed official of the diocesan tribunal and director of various clerical conferences on moral cases, which position he handled with extraordinary competence. In 1949, he succeeded Monsignor Heard as president of the Appellate Tribunal for causes of competence on the ecclesiastical forum at the Vatican City, and later on was made an auditor in the Roman Rota.

He was one time also a member

of various Congregations, Pontifical Missionary Activities, and a number of papal Commissions.

### *Sacred Congregation for Catholic Teaching.*

The Sacred Congregation of Seminaries and Universities which henceforth is to be known as the Congregation of Catholic Teaching has a new Prefect in the person of Cardinal Gabriel Maria Garrone, archbishop of Toulouse. In making his appointment Paul VI took notice of the prelate's intellectual acumen and profound experience.

Born in Aix-les-Bains, France on October 12, 1901, Cardinal Garrone started his studies early at the college of the "Villette" in 1911. Afterwards he was sent to Rome terminating his ecclesiastical studies and formation at the French seminary of St. Clare. After obtaining brilliantly doctorate degrees in both Philosophy and Theology at the Gregorian University, he was immediately appointed professor at the college of the "Villette" and in 1926 at the major seminary of Chambéry.

Besides his professorial activities, cardinal Garrone is also fa-

mous for his labor in the spiritual life. This was especially illustrated during the II World War when he became a prisoner with many seminarians and civilians. After the war in 1947 he was made archbishop of Lemmo and rector of the major seminary. He became coadjutor to cardinal Saliege in 1956 whom he later on succeeded as archbishop of Toulouse. In his new post he was able to multiply the parishes, founded seminaries and organized Catholic Action activities. His incessant work for the cultivation of sacerdotal vocation was culminated with the founding of the Christ the King Seminary in Toulouse.

His contributions to the II Vatican Council are memorable. In 1960 he was a member of the Conciliar Commission for the Lay Apostolate and in 1962 was included in the Commission for the Doctrine of the Faith. His brainchild, the Schema XIII, won for him the esteem of the episcopal assembly.

Cardinal Garrone succeeded his long-time friend Cardinal Pizzardo under whom he worked as Pro-Prefect of the same Congregation in 1962. At 91 cardinal Pizzardo was one of the oldest

figures in the Roman Curia. Besides his former position at the Congregation of Seminaries and Universities, he was also a chancellor of the Pontifical Gregorian University, a member of the Congregation for the Doctrine of the Faith, Consistorial Congregation, Congregations for the Religious, Propagation of Faith, Ceremonies and Extraordinary Ecclesiastical Affairs.

*Sacred Congregation for the Oriental Churches.*

A new Prefect is now heading the Sacred Congregation for the Oriental Churches in the person of Cardinal Maximilian de Fuerstenberg. The new Prefect was born in Holland on October 28, 1904 of a noble family. His early formation was refined which accounts for his passion for things historical and his mastery of some six languages. He studied classical arts and philosophy at the College of St. Louise in Brussels after which he underwent a brief military sojourn.

In 1925 he entered the famous Louvain University. He finished licentiate in philosophy at the Leo XIII Seminary after which he transferred to Rome in 1928

enrolling at the Belgian Pontifical College and the Gregorian University where he obtained a doctorate degree in Theology in 1932. After his sacerdotal ordination on August 9, 1931 he taught at the diocesan College of St. John Berchmans, and later at major seminary in Malines.

He returned to Rome after 12 years of professorial work and was made rector of the Belgian Pontifical College. In 1949 he was named titular archbishop of Palto. He later became apostolic delegate to Japan and dedicated his efforts in reestablishing diplomatic relations between that country and the Vatican. To realize this task he was created internuncio. Pope John XXIII appointed him Apostolic Delegate to Austria in 1960 and much later to New Zealand and Oceania.

In April 28, 1963 he was transferred to Portugal as Apostolic Nuncio. His indefatigable labor in the diplomatic circle of that country was instrumental in bringing about the historic pilgrimage of Paul VI to Fatima.

Cardinal Fuerstenberg succeeded cardinal Gustavo Testa who resigned after more than 50 years of service in the Catholic

Church. Cardinal Testa occupied various posts in the Congregations of the Holy Office, Consistory, Propagation of Faith, Extraordinary Ecclesiastical Affairs and was a member of the commission created for the revision of the Roman Code of Canon Law.

### *Prefecture of Economic Affairs.*

As a result of cardinal Dell'Acqua's appointment as vicar of the diocese of Rome, the vacant chair for the presidency of the prefecture of Economic Affairs was taken over by cardinal Egidio Vagnozzi.

Cardinal Vagnozzi is equipped with a wide diplomatic experience and an extraordinary apostolic activity very valuable assests in the life of the Roman Curia. He was born in Rome on February 22, 1906. He studied both at the Vatican Minor Seminary and the Roman Pontifical Major Seminary. At 23 he was ordained priest with special pontifical dispensation and later continued his ecclesiastical studies at the Lateran Atheneum where he obtained doctorate degrees in Philosophy, Theology and Canon Law.

In 1930 he was appointed to the office of the Secretariate of State

where he stayed until 1932 when he was made Apostolic Delegate to the United States. He kept his position in Washington for 10 years. In 1942 he was named counselor of the Portuguese nunciature. From Lisbon he passed on to Paris where he worked under the then Monsignor Roncalli up to 1948. In the same year he sailed to India with the mission of establishing diplomatic relations with the Indian government.

In 1945 Pope Pius XII named him titular archbishop of Mira and Apostolic Nuncio to the Philippines. In 1958 he returned to his former post as Apostolic Delegate to the United States and helped much in the school projects of cardinal O'Hara in the suburbs of Philadelphia.

Pope Paul VI created him cardinal during the consistory of June 26, 1967. His proven abilities and experience are expected to produce efficacious results in solving the economic problems of the Vatican.

#### *Diocese of Rome.*

On January 14, 1968 Pope Paul VI appointed cardinal Angelo Dell'Acqua new vicar of the dio-

cese of Rome. In the words of the Roman Pontiff himself, the new vicar "will be practically the bishop of Rome... who will exercise in his (the Pope's) name and representation the various pastoral functions in the center of the Catholic Church."

Cardinal Dell'Acqua has to his credit 46 years of service in the Church dedicated to various delicate missions. Born in Milan on December 9, 1904 he undertook early training at the *Escuelas de Sexto Calende* and transferred later on to the College of Filippi Arnon where he obtained technical training. Following the call to the sacerdotal vocation he then entered the archdiocesan seminary of Monza and afterwards in Milan where he was ordained priest on May 9, 1926. Later, he obtained a doctorate degree in theology from the same seminary immediately after which he was appointed personal secretary of the archbishop. When Monsignor Montini was made archbishop of Milan he took over the chair vacated by the future Pope at the Vatican Secretariate of State.

Pius XII named him Secretary of the Apostolic Delegation to Turkey headed by the then Mon-

signor Roncalli. In 1933 he was recalled to Rome to head the *Pontificio Collegio, Pio Romano* as rector. He was reassigned to the Secretariate of State in 1936 at the same time taking over as spiritual director of the College of St. Joseph. From 1950-1952 he was Vice-secretary of State and in 1953 he was appointed substitute Secretary of State through the order of Monsignor Montini.

Aside from his present position, Cardinal Dell'Acqua is also a con-

sultor of the Sacred Congregation for the Doctrine of the Faith, the Congregation of Sacraments, a member of the Pontifical Commission for Russia, of the Pontifical Commission of Social Communications and the Pontifical Chapel.

Cardinal Dell'Acqua succeeded cardinal Luigi Traglia as vicar of the Roman diocese. The aging 73 years old prelate has been appointed Chancellor of the Holy Roman Church, a post vacated February 9, 1965 by the death of the late cardinal Luigi Copello.



## PASTORAL SECTION

### HOMILETICS

PALM SUNDAY (APRIL 7)

### CHRIST OUR REPRESENTATIVE

#### *Synopsis*

"May we both learn the lesson of His patience and be made sharers in his Resurrection". (Collect)

A representative, for example, a Congressman, acts on behalf of others. God chose Jesus Christ to be our representative before Him. God, on seeing Jesus Christ, would see us also, in Christ.

Christ became one of us, lived as a man, and at the same time was in the mind of God. All He did reminded the Father of us.

Since the life of our representative was pleasing to the Father, God was pleased to restore all men to His love and friendship.

There is only one condition that Christ's representation of us before the Father be effective in our lives. We must share the attitude of submission and reverence for the Father that Christ demonstrated. Only by doing the will of the Father, in imitation of Christ who has gone before us, can we share in the fruits of the Redemption.

#### *Sermon*

Suppose a group of farmers or fishermen have a grievance and wish to approach the President in Malacañang. Always they decide first on one of their number as spokesman, often they just send one of them-

selves as a representative. Naturally, they choose a person with a pleasing manner—they would never dream of sending as their representative one who could in any way prejudice their cause.

When we elect someone to represent us in the Senate or Congress, we make him and officially call him our representative. He acts in our name, on our behalf.

When God our Father promised us a Redeemer, He chose His own Son to be our representative. Seeing Him, He would see us in Him. God the Son became one of us, as a man like us in everything. He was born in a stable, lived in a family, worked as a tradesman, lived exactly like us.

Father Damien of Molokai had worked for 12 years for the lepers, nursing them, building their homes, making their coffins when they died. As their representative, he pleaded with the Government for their rights. But the day that he completely gained their attention and confidence was on a Sunday, when he was offering Mass for them as usual. After the Gospel, instead of beginning his sermon by saying "My dear brethren," he said "We lepers." That was his way of letting them know that he was one with them in their affliction. From that moment not one leper could feel the slightest objection to Father Damien acting as his representative.

So with Christ and us. He became one of us, our perfect Representative. He appeared as a man among men, yet all His life He was in the sight of God, in the thought of God. Everything He did reminded His Father of us whom He represented. Since He was perfectly good and lived in complete submission to God, His whole life was totally pleasing to God. St. Paul tells us His prayer was heard because of His reverence, because of his child-like obedience to His Father. The same can be said of all He did—it was always a dutiful fulfilling of His Father's will, and He never did anything for any other reason. And God, seeing Him as our Representative, said: "Yes, this Man pleases Me. And because of Him, all men can enjoy My favor, if only they share His obedience, His attitude to Me."

On the one hand, we have Christ our Representative saying: "Loving Father, My human life is pleasing to You. I am the representative of these rebellious men. Take them back into Your favour. Give them another chance, for My sake." And the Father replied: "You are My beloved Son in Whom I am well pleased." He told us, and not just once, to imitate Christ's attitude to Himself.

Today, Palm Sunday, we think of Christ weeping over Jerusalem, over the failure of the city to recognize Him for what He was, and to accept His teaching. Let us not be among those who do not know the things that are to our peace.

As Holy Week begins, let us beg our Father in Heaven, in the Name of Jesus and for the love of Jesus our Representative, to help us realize how we can be reconciled with God. Only with Christ, only by adopting the attitude of doing the Father's will can we share in the Redemption He won for us on the Cross, and in the Divine Life He gives by reason of His Resurrection. That is what we prayed for in the Community Prayer of today's Mass. "May we both learn the lesson of His patience and be made sharers in His Resurrection."

## EASTER SUNDAY (APRIL 14)

### RESTORATION IN CHRIST

#### *Synopsis*

"I rose up and I am still with you." Introit.

After the sin of the First Parents, mankind lost the life of God. God sent a Redeemer to restore that life to mankind.

The Redeemer came upon earth nineteen hundred years ago. But in the view of God, when Christ died, we too died with Him... we died to sin. When Christ rose from the dead, we too rose.... we rose to newness of life. Christ, who is the bridge to eternal life, has placed

us on that bridge; and we shall most certainly cross over to eternal life if we but share his attitude of death to sin.

The guarantee of our salvation is this: God has raised Jesus Christ from the dead, and will likewise raise all who belong to Jesus Christ. By dying to sin, we ensure that we will belong to Christ.

Let us therefore rejoice as we celebrate the Resurrection. We are certain of our salvation for God has raised Christ from the power of death.

### *Sermon*

After the sin of our first parents, we all died to the only kind of life worth living—we lost the Divine Life. There was nothing whatever we could do to get it back. But God there and then promised a Redeemer. He could have said to us, one by one: “You, you, you, are saved.” But no, He chose one Man to represent all men—to be Everyman, and this Man was His own Son become a man. He saw in His obedience and submission what outweighed the disobedience of all the rest of men.

You may have heard Mahalia Jackson or Marian Anderson singing: “Were you there when they crucified my Lord?” Maybe it sounded exaggerated, because we weren’t born till 1900 years after He was crucified. But it’s not—from God’s point of view, we all *were* there. When that Man died, we all died—to sinfulness. And when God raised Him up on the third day, all of us were raised to a new life—His own risen life. From God’s point of view, our resurrection happened this day in the year 33—1935 years ago. Let me try to explain this by some illustrations.

Suppose a surveyor is travelling through Mindoro. He comes to the Bongabong river—a fiercely swift river. He cannot swim. But suppose he sees nearby a bridge already there. He’s as good as across—he’s got it made! Sure, he could fall off the bridge if he were careless, he could deliberately jump off it if he were crazy, but if he keeps to the bridge, he’s across. You see the application—Christ, Who went from total death to a new and glorious life, took all of us with Him, if we’ll

only share His attitude—His frame of mind. He is the Bridge. Another example—suppose a team is playing basketball and has attained so great a lead that they can't be beaten. Provided they keep the rules and stay on the court, they're certain to win. That's how the Bible describes us: "Reconciled by Christ, we are surer than ever of finding salvation," provided, always, that we observe His teaching. "A multitude becomes acceptable to God through one Man's obedience." This is why Christianity is a religion of joy, this is why we shall rejoice always, especially on this, the Church's greatest feast.

The guarantee of our ultimate Resurrection is this. God the Father, because of the obedience of Christ our Representative, even to death, raised Him up and will likewise raise all who belong to Him. St. Paul makes this very clear: "If the dead do not rise, then Christ has not risen either, and if Christ has not risen, then our preaching is groundless and your faith too is groundless." Worse still, we are convicted to giving false testimony about God. We bore God witness that He had raised Christ up from the dead, and He has not raised Him up, if it be true that the dead do not rise again. If the dead do not rise, then Christ has not risen either, and if Christ is not risen, all your faith is a delusion, you are back in your sins. It follows too that those who have gone to their rest in Christ have been lost. If the hope we have learned to repose in Christ belongs to this only, then we are unhappy beyond all other men. But no, Christ has risen from the dead, the first-fruits of all those who have fallen asleep: a man had brought us death, and a Man should bring us resurrection from the dead; just as all have died with Adam, so with Christ all will be brought to life.

Now, it's by dying to ourselves, crucifying our flesh with its vices concupiscences, by carrying the Cross—enduring the ups and downs of life as Christ did—that we ensure our Resurrection.

This is the great assurance of today's festival. As Jesus died and rose again, even so, through Jesus, God will bring with Him those who have died. From henceforth, all of us who choose to do so can live with the very life of Him Who rose from the dead.

We've nothing to envy in the original state of Adam. Wonderful as was his sharing in God's life and love, even more wonderful is our sharing in the risen life of Christ our Eldest Brother, the First-born among many brethren. Yes, he became man so that man could become like God.

May all the joy and reassurance of Easter be yours.

## LOW SUNDAY (APRIL 21)

### CHRIST REFLECTS GOD

#### *Synopsis*

"Blessed are they who have not seen and yet believe". (Gospel)

Old woman dying said: "I am going home to God. I've no idea what he is like."

Christ came to reveal the Father to us. "No one knows the Father except the Son and those to whom the Son reveals Him." If you want to know God study Christ. "Philip, he who sees me, sees the Father also."

Christ revealed the *power* of God—calming the storm, driving out devils, healing the sick.

Power over men's minds. "From that day on, no one dared ask him any more questions."

Power over men's hearts. "The whole world has gone after Him", said his enemies.

His mercy, his kindness... to the woman taken in adultery, to the thief on the cross. In today's Gospel, his pardon of Peter who had denied Him. "Peace be to you." His demonstration of mercy through the Sacrament of Penance. "Whose sins you shall forgive...."

Christ's mercy reflects that of the Father. Therefore, never fear



to approach the God of mercy and power who made Himself known to us in Christ.

### *Sermon*

A pertinent question that could be put to all of us is: "Just what is your idea of God?" All of us are puzzled as to what God is like. The case of an old woman about to die comes to mind. She'd lived as a good Christian and knew she was dying. One day she said to her son who is a priest: "I'm going to go home to God. I've no idea what He's like." Really we should not be puzzled. We do have clues, indications of what God is like.

Our Lord Jesus Christ told us that His purpose in becoming man was to make us acquainted with God. "No one," He said, "knows the Father except the Son and those to whom the Son reveals Him." He is the Way. "No one," He said, "comes to the Father but by Me." So, He has to be known first: "How long a time have I been with you," He said to Philip near the end of His life, "and yet you have not known Me. Philip, he who sees Me, sees the Father also." Yes, Christ's goodness and mercy are a reflection of God — if we want to know God, study Christ.

In the power He showed over the elements — walking on the water, calming the storm, driving out devils, healing diseases. That this really impressed those who lived in His company is clear from the Gospels. "Depart from me, for I am a sinful man, O Lord," said St. Peter at the miraculous catch of fish. "What manner of man is this?" they asked one another at the calming of the storm. "Even the sea and the winds obey Him."

Then His power over men's minds. At the early age of 12, we find brilliant men astonished at His wisdom and His answers. That He could reduce His enemies to silence, even to helplessness, we see in the Gospel. "From that day forward, no one dared ask Him any more questions."

His enemies had to admit His power over men's hearts: "The whole world has gone after Him," they muttered. Those whom they had sent to arrest Him returned empty-handed, their only excuse: "Never did men speak like this man."

Now, the chief manifestation of His power was His mercy, His kindness. See Him with the woman taken in adultery. Cringing and ashamed, she was dragged before Him to have the sentence of stoning to death confirmed. One by one, as He calmly writes in the dust, the stones drop from her accusers' hands and they slink away. At last they are alone, Christ and the embarrassed woman. "Has no one condemned you?" He asks. "No one." "Neither will I condemn you. Go, and sin no more."

His mercy to the woman who had been notorious for her sins: "Go and sin no more." He said, "Much has been forgiven you, because how you love much." His mercy to the thief dying at His side and repenting at the last minute. Today's Gospel gives a most touching example of His mercy. At his Passion, the Apostles had all fled away, one had denied that He ever knew Him. Throughout the day, that first Easter Sunday, they had refused to believe the witnesses to His Resurrection. Even at His appearance, they refused to believe, they shrunk from Him as from a ghost. But — no reference to Peter's denial, or to the cowardice that made the others flee. No reference to their incredulity. The whole incident is closed with the words "Peace be to you. "Whose sins you shall forgive are forgiven."

It must never be forgotten that Christ's mercy is a reflection of the kindness and mercy He saw in the Father, it's a revelation to us of the God Who had said: "My mercy is above all my other works. Come and accuse Me, if your sins be as scarlet they shall be made white as snow, if they be as crimson they shall be made white as wool."

Never fear to approach the God of mercy and compassion Who made Himself known to us in Christ. Approach Him with humility, yes like the publican who prayed: "God, be merciful to me, a sinner." Approach Him with forgiveness for all others in our hearts, of course—that is essential. But above all, approach Him, lay your sins and burdens at His feet with unbounded confidence and trust in His mercy which is above all His other works. "As I live, says the Lord, I do not will the death of the sinner, but rather that the sinner be converted and live."

## SECOND SUNDAY OF EASTER (April 28)

## CHRIST BECAME ONE OF US

“O Lord, by the humility of your Son, you raised a fallen world.”  
— Collect.

The greatest event in history, of course, was when God the Father sent His Son to become one of us. Emmanuel—God with us. That God should have been born as a baby and grew up in poverty! He described Himself as poor and in labours from his youth. He did not have a place to lay His head. He often slept out under the stars. Even for His windingsheet and His tomb He depended on the charity of the generous.

See Him joining in the simple festivities of the poor, see Him utterly weary from a journey, flinging Himself on the nearest support — a well, see Him weeping at the grave of His friend. He took on Himself all that we should find hard — He became one of us. And at the end of His earthly life, He accepted, without complaint, all that His Father allowed to happen to Him. “Think diligently on what opposition Christ Jesus endured from sinners, that you be not weary, fainting in your minds.”

But it's chiefly after His Resurrection that we should see Him as one of ourselves. It was then that He became one of us, our Elder Brother, our ‘Kuya’ in an altogether special way. Let's remember that it's flesh like ours that sits glorified at the right hand of the Father, that it's one of us, our own Brother Christ, Who will come again at the end of the world to bring us back to His Father and ours. We say so easily, God the Son became man, but do we *realize* it? It is flesh, human flesh, the flesh derived entirely from the Blessed Mother, that sits glorious at God's right hand.

We go to God through the humanity of Jesus Christ—that is the precise reason why He became man. “No one,” He told us, “comes to the Father but by Me.” He has to be known first in His humanity, as one of us. His humanity is the bridge between us and God.

Some say: Christ is not God. We vigorously reject that. We know He is God. But maybe we stress the fact that He is God so strongly

that we more or less forget the rest of the truth about Him, that He is true man as well as true God. How often, how forcefully He stressed the truth that He is man. He gloried in it — His favourite description of Himself was “Son of Man.”

God the Son took on a created human nature, yet He remembered the eternal and uncreated God. He is true God and true Man. But there is only one Person acting in Christ, and this Person is God. So, all His actions were divine and of infinite value. When He wailed as a baby, it was divine wailing. When as a boy He went to the well to get water for His Mother, He put all of the Divine into that. See how this consecrates and sanctifies the ordinary things we do every day, as well as the crosses we carry. It is good to sanctify our daily actions by the good intentions, but if our attitude is correct, these things sanctify us of themselves, because Christ did them and that makes them sanctifying. Christ, in enduring the cross, sanctified trials—we, by patience in suffering, are sanctified. Really, it's Christ acting in us, and Christ suffering in us, but that's another sermon.

The things we do every day, our meals, our earning a living, our recreation, our rest — Christ sanctified all those things by doing them as one of us. “Whether you eat or drink or whatever else you do, do all to the glory of God.”

If you find your labour hard and tiring, so did Christ in St. Joseph's workshop or on His mission journeys. If you feel afraid and lonely, so did Christ in the Garden of Gethsemani. You feel misunderstood and disappointed — so did Christ when His people rejected Him, refused to believe in Him. Perhaps you are sick and racked with pain — Christ suffered terribly in His Passion. Maybe you feel frustrated and hampered—so was Christ by the nails on the Cross.

Yet it was on the Cross that He saved us. It was through living His human life as His Father willed or permitted it that He came to deserve the glory that is His forever. “He became obedient unto death. For which cause God has exalted Him.”

That we may be encouraged by the fact that God became one of us, lived like us, suffered like us is the blessing I ask in the Name of the Father, etc..

D. TITHER, C.S.S.R.

## CASES AND QUERIES

### BLOCK ROSARY CONTRIBUTIONS

*The practice of the Block Rosary is a beautiful devotion to the Mother of God. It consists in reciting the Holy Rosary and some additional prayers from house to house. Upon arrival of the Blessed Virgin at the house a prayer of welcome is recited by the head of the Family. Then, before departing the group leader leaves an envelope to the owners of the house where to put their voluntary contribution. This envelope is given back to the leader when the image is transferred the next house. In some parishes instead of the envelope a collection box accompanies the image, and here the contribution is dropped. The latter practice has a disadvantage because not all the families that host the Virgin are so honest and God-fearing that they will not "touch" the box. As to the envelope system, the leader hands in the collection to the parish priest at the end of the month. In certain parishes, I heard, that though they have that envelope system the leader is the one keeping the money and also disposing of it, for instance, as a contribution when a parishioner dies.*

*In this context I like to know:*

- 1. What is the purpose for which the Block Rosary contributions should be spent?*
- 2. Who should administer said collections?*

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1. The purpose the funds should be spent for must be solely established by the will of the donor. It is a postulate of natural equity that the intention and wishes of the benefactors, should, by all means, be



safeguarded and as much as possible carried out.<sup>1</sup> The Church, in its desire to honor and respect the will of its benefactors has gone as far as to regard their wishes as something "sacred".<sup>2</sup> The provisions of c. 1514 reflect fairly well the stand the Church has taken through the centuries in this matter:

... "The wishes of the faithful contributing or leaving a portion of their wealth to pious causes... must be most exactly carried out, (diligentissime impleantur)."<sup>3</sup>

In this context, it is obvious that the Block Rosary contributions or any other collections for that matter, should be used for that particular purpose intended by the donor. There should exist no ground for contention whenever the benefactor has made perfectly clear his mind as to the objectives the funds should serve, v.g., the maintenance of an orphanage, for the poor, the sick, the old of the parish... The administrator in such instances becomes a mere executor of the will of the donor. So much so, that he is given no other alternative but to conform to the specific directions of the benefactor in regard to the pattern of administration as well as the distribution of the offerings (c. 1514).

In cases, moreover, when the contributors failed to openly manifest their minds as to the specific purposes of the funds, the need arises to establish some facts that may serve as a basis to determine the real intent of the faithful. To achieve this objective these or any other similar consideration could surely help, for instance, the nature of the gift; the occasion on which the donation was made; the nature of the request that motivated the offering... Let us assume for instance, that the

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<sup>1</sup> "Postulat in primis ius naturale et divinum; iuvant canonicae civilesque ipsae leges; pluribus denique in locis commendat Sacrosancta Tridentina Synodus, ut voluntates fidelium in pias causas donantium vel relinquentium diligentissime impleantur, ut in eos precise usus, iuxta modos conditionesque eis bene visas, etsi meliores utilioresque videantur; si secus fieret, fidelium voluntates, ipsique magno cum Ecclesiae detrimento, a piis huiusmodi largitionibus retraherentur". *Collectanea S.C. de Propaganda Fidei*, I, p. 409.

<sup>2</sup> "Adlaborandum est ut omni modo determinetur intentio et animus donatoris . . . ut usui ab ipso definito acuratissime applicentur". (*Collectio Lacensis*, III, p. 980.)

<sup>3</sup> Cfr. CC. 630, §3; 296; 513, §1, 4; 530, §2; 676, §3 . . .



Block Rosary collections were solicited to assist the poor, to bury the dead of the parish... On the other hand, it has been the tradition of the parish to use those funds for the reparation of the church, the erection of a new school building, or as subsistence fee for the pastors and assistants... The surrounding circumstances in these or similar instances will most likely serve to ascertain the real intention of the benefactor, the purpose for which the donation was intended.<sup>4</sup>

Still, cases will surely arise when no facts, no motivations, not even suspicions or mere guessing will help out in establishing the genuine intention of the faithful. This is the moment when resort to a legal presumption should be made in order to spell out hesitation and possible anxieties. The presumption becomes now fully warranted, though it will rather favor the juridical entity, the parish, the association, over the private person, the pastor, the solicitor of funds, the Block Rosary leader... (c. 1536, § 1).

The hardships and difficulties showing its face all through this discussion should serve all of us at least a lesson. Pastors, administrators, leaders, even collectors, should adopt from the very beginning an unmistakably clear stand as to the objectives the funds will be used for. The faithful must know this. Why not think of the possibility of adding this or any other functional inscription on top of the 'box' or the 'envelope', like "for the Church", "the Seminary", "the Poor"?

## 2. Who should administer the Block Rosary Collections?

Any digression on this topic will necessarily revolve on a similar though still more basic question, namely that of ownership. Whose are the funds solicited and collected through the Block Rosary devotion? Are they the property of the parish or that of the pastor? Will the collector, the group leader, the keeper of the purse have a claim on these offerings?

Church law gives no room for doubt as to the ownership of funds raised on similar occasions. It is the Church's, the parish', the institution's

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<sup>4</sup> For reference see our brief study on this matter "*De proprietate oblationum Ecclesiis vel Paroeciis obvenientium.*" Boletín Eclesiástico, 1961, p. 103 ss.

money, never that of a private person. In fact, all private persons whether clerics or lay, are forbidden to solicit funds for any private purpose or for any ecclesiastical institution except with the written permission of the Apostolic See, or of both the Ordinary of the solicitor and that of the place where the collection is carried out (c. 1503). Neither the group leader, nor the collector of envelopes nor even the pastor can be exempted from this restraining order of the law. The pastor, as an officer of the parish, is invested by law with the power of collecting offerings whenever so required by the various needs of his parishioners. Aside from these cases, his role is expressly limited to that of administering his parish properly in accordance with set principles of common law and the will of the donors, (c. 415 §2, n. 5).

In short, it is safe to state that the Block Rosary Contributions belong to the parish and it is ultimately the exclusive responsibility of the pastor to administer the fund having always in mind the special intention of the benefactors.

F. TESTERA, O.P.

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## THE OBLIGATION TO FOLLOW ONE'S CONSCIENCE

*A Catholic, because of his familiarity with Protestants, has erroneously concluded that the Anglican Church will bring him closer to God than his "institutionalized" Catholic Church. Should he in conscience abandon the Catholic Church to join the Protestant denomination? Or, would he be justified to continue in the Catholic Church and disobey his erroneous conscience?*

*We are reminded in the Second Vatican Council that "man perceives and acknowledges the imperatives of the divine law through the mediation of his conscience. In all his activity, a man is bound to follow his conscience" (Decree on Religious Freedom, n. 3).*

It is obvious that "conscience" has different meanings for different individuals. Catholics, Protestants, Jews, Moslems and Atheists speak of conscience. However, this "interior voice" functions in a different way in all of them. Young Americans refuse to be drafted to Viet-nam because their conscience tells them they "cannot kill". Fr. Charles Davis, the famous theologian, after searching his conscience, decided to leave the Church. Antonio after long study and meditation, came to conclusion that he cannot in conscience admit the existence of God.

The Catholic Church has understanding for those who have not yet arrived at the true faith. The Vatican II affirms that even atheists who, through no fault of their own, have not yet arrived to an explicit concept of God can attain everlasting salvation if they try to do good in accordance with "the dictates of their conscience", (Const. on the Church, n. 16).

The status of a Catholic is not the same as that of the individual who has not yet arrived at the true faith. Nor should we equate the judgment of conscience of a non-Catholic who, with the aid of divine grace, has attained the illumination that he must change his faith and become a Catholic, with that of a Catholic who has formed a judgment leading to his rejection of faith.

A Catholic is obliged to take serious care to possess in all occasions a true conscience. In the formation of his conscience he "ought to attend carefully to the sacred and certain doctrine of the Church" (Decree on Religious Freedom, n. 14).

The Second Vatican Council, aware of our human condition, states that "conscience frequently errs from invincible ignorance without losing its dignity. The same cannot be said of the man who cares but little for truth and goodness", (Const. of the Church in the Modern World, n. 16). Lack of knowledge is a sin for those who can and ought to have it "*scientia carere peccatum est ei qui potest et tenetur habere*" (S. Theol. I-II, 76, 2; De Malo, q. 3, a. 7). We are all obliged to possess with serious care the indispensable knowledge, not only in matters of faith and morals but also in that which is required to fulfill the duties of our profession in life. (Ibid).

With these things in mind, we can easily answer the question: Should a Catholic abandon the Church if he has erroneously concluded that the Protestant denomination can bring him closer to God? If the Catholic has received the faith under magisterium of the Church and has been adequately instructed, he "can never possess a valid reason for changing this faith or calling it into doubt," (Vatican I, Sess. III, cap. 3, D. 1794). A Catholic under the guidance of a conscience entirely oriented towards God can never come to the conclusion that he must change his faith. Should he arrive at that conclusion after he has been sufficiently instructed, it is because there has been a serious antecedent fault on his part: "his conscience has been stained by mortal sin and obscured in its concept of truth and duty," (Häring, *Law of Christ*, Vol. II, p. 56). Turning from faith is thus an aversion from God for which he must be responsible in some way. God never forsakes those who have not first forsaken Him. (Cf. D1794, 804, 1770).

Though we hold firmly to the conviction that the Catholic who has been sufficiently instructed, cannot lose the faith or fall away without a serious antecedent fault on his part, we will not draw the conclusion that those who have deserted the Catholic Church and her faith will inevitably be damned if they should die without having openly retracted their steps to the Catholic Church. It is a conceivable and a theologically defensible position that one who has abandoned the Church and has committed a grave sin in so doing, or somewhere in the past, can gradually acquire good faith (*bona fides*) in his heretical persuasion. He can acquire a good conscience in time and tread his way back to a spirit of love of God. This would implicitly include a readiness to correct his own initial error of desertion, if he should be able to recognize it in its true light. We speak of what is possible. What actually does take place in the souls of those who have left the Catholic Church is not known to us. Prayerfully and with deep gratitude for the gift of faith, we leave the matter to the mercy of God. (Cf. Häring, *Ibid.* p. 57).

FR. MAGIN BORRAJO, O.P.