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Editorial

GOD IS DEAD: GOD IS RISEN?

"God, Creator of the universe, principal deity of the world's Jews, ultimate reality of Christians, and most eminent of all divinities, died late yesterday during major surgery undertaken to correct a massive diminishing influence."

So runs an obituary of God! So pontificate the high priests of the so-called theology of "God is dead." God, dead? Impossible! No, not impossible to those to whom God plays no significant part in their lives, their thoughts, their actions, their hopes; to those who think that they have found that they can get along practically, emotionally, and intellectually without any reference to God. To those people too much engrossed in the pursuit of material things that they have no time for God—to these people God is indeed dead. Or more accurately, *the belief in God* had died in them, thrown outside the precinct of their hearts.

"Jesus drank the vinegar, and said, It is achieved. Then he bowed his head, and yielded up his spirit."

So runs a simple record of what happened on the First Good Friday: Jesus, the Son of God, died on a Cross outside the walls of Jerusalem; killed and disposed of by those people who found his presence quite uncomfortable, by those who found Him irrelevant to the affairs of their nation and society. With Jesus outside the walls of the City, they now would be able to go their earthly way undisturbed.

But two days later all this changed. The "irrelevant Jesus" came to earth in a new and glorious life to the confusion of his enemies, to the amazement of the indifferent, and to the joy of his followers, for once again God was a living fact in their midst.

To the people of our days whose sole concern and intent is with the things of this world, and who with absolute finality had declared the death of God, we ask: "Where is the theology of "God is dead"? It is dead. And the God they intended to kill? "He rose again according to the Scriptures, Alleluia!"

WE WISH ALL OUR READERS

THE GLORY OF EASTER DAY

AND THE HAPPINESS OF

AN EASTER YEAR!

THE POPE SPEAKS

"THE LAYMAN — ESSENTIALLY A WITNESS"

At a general audience held last January 10, 1968, the Holy Father pronounced the following address:

A recurring thought comes to us for the brief exhortation with which we would like to give this general audience a doctrinal substance, one that is informal and modest but at the same time worthy of being remembered and reflected upon.

The thought concerns the exaltation which the council gave every member of holy Church, every member of the faithful, by reason of which there ensues the dignity and mission that pertain to a Christian, as such, and thus also to a simple layman.

This marvelous doctrine deserves to be understood and meditated upon. It leads to the sources of the mystery of the Church, makes us ponder over the nature and vocation of the People of God, and must nourish profoundly the conscience of every one of the faithful.

Moreover it can give the layman—in other words, the simple Christian not vested with ecclesiastical powers, nor belonging to the religious state—a lively sense of his spiritual fullness and of his apostolic pledge in reference to the ecclesial community (cf. *Prima Romana Synodus* N. 208 and ss.; *Lumen Gentium*, c. IV).

It is our wish that these teachings become familiar to each of you. Every one of the faithful, and let us say now, every layman should become aware of his own definition and of his own function in the framework of the divine plan of salvation (cf. Rahner, *SS siecle*, p. 125, ss.).

For the present it is sufficient for us, in this elementary conversation, to ask you to contemplate a word, which enjoys great favor in the modern spiritual discourse, the word "witness."

It is a beautiful word, very full of meaning, related to the other weightier and more specific word, "apostolate," of which witnessing appears to be

a subordinate form, through a very broad one, extending from a simple Christian profession—silent and passive—to the supreme height which is called martyrdom and which means precisely witnessing.

This already tells how the term witness, so greatly used today, holds, in fact manifests many aspects of the Christian mentality. We mention only some of these aspects, simply to give by means of this talk of ours a theme for future mental searching on your part.

The Goal of the Testimony

Many more quotations could be given; all end up in making it evident that our relationship with the Christian fact, with the truth revealed, derives from adherence to a witnessing, to a magisterium, which reaches our souls in parallel concurrence with another witnessing, one which is invisible and cannot be adequately defined, though normally not without a relationship with preconstituted forms—the sacraments—that of the Holy Spirit, which “gives testimony to our spirit” (Rom. 8, 16), as St. Paul teaches us.

Finally, this teaches us a third thing: The purpose of witnessing. To what does it tend; and, in our practice, to what should it tend? To produce the faith. A witness is an operator of faith.

The council speaks of it continually (cf. *Lumen Gentium* 10, 12; *Ad Gentes* 21; etc.).

Christian witnessing is the service for truth which Christ left to the world; it is the transmission of this inheritance of salvation.

The conclusion then, beloved children, is the following: “A layman—one of the Christian faithful—is essentially a witness. His state is that of witnessing” (Guitton).

He is not a qualified teacher, he is not a sacerdotal minister. He is a witness of that which the Church teaches and which the Holy Spirit makes him accept and experience and live, in a certain way.

But what a great mission it is to be witnesses of Christ! Each of us can and must be such!

May our apostolic blessing encourage you toward this.

Meaning of the Testimony

A first aspect: What is the meaning of witness? Jurists say: It is the declaration by means of which one says something is true.

Taken in this sense, we may say that all our knowledge (except for that which we have directly discovered or verified) depends on the witnessing of others. It is so for science, it is so for history.

In the sense in which we are interested here, witnessing means the transmission of the Christian message; a transmission by example, by word, by works, by a life lived, by sacrifice in tribute to truth possessed as value—a value superior to one's own well-being and at times to one's own safety.

It is a truth professed with the intention of communicating it to others.

This supposes three basic things. The first is one's own personal conviction which, in turn, requires an informed and convinced conscience. What Christian witness could be given by those who lack a sufficient knowledge of Christ? Or by those who do not live by His word and grace?

Witnessing is not a simple external, conventional profession; it is not a habitual occupation. It is the voice of one's own conscience, it is a fruit of inner life, it is, in its best sense (assured for a faithful disciple) the gift of an inspiration which arises limpidly and authoritatively from the depth of the soul (cf. Matt. 10, 19).

It is an act of maturity and courage, for which a Christian should always be prepared. St. Peter teaches us this: "Be ready always with an answer to everyone who asks a reason for the hope that is in you" (1 Peter 3, 15).

The second fundamental thing which refers to Christian witnessing is the function which it exercises in the religious Christian economy. This economy, in other words this plan which governs the entire system of our relations with God and with Christ, is based on witnessing.

This is a chain of witnessing, as we said on another occasion (cf. *Message for Mission Day*). Christ is the first, great witness of God, Himself the Word of God, the teacher, who asks for faith in His person, in His word, in His mission.

Afterwards come the Apostles, witnesses through sight and hearing.

Remember the incisive word of John the Evangelist; "Vidimus et testamur" (1 John 1, 2), (We have seen and now testify).

And St. Augustine, who comments: "Deus testes habere voluit homines" (God wished to have men as witnesses) (In Ep. ad Parthos, P. L. 35, 1979). Also Jesus, in taking leave from His Apostles, having said; *Eritis mihi testes* (you will be witnesses for me) (Acts 1, 8).

"ENLIGHTENED OBEDIENCE"

Last February 2, 1968, on the occasion of the annual ceremony of the presentation of decorated candles to the Holy Father at Candlemas by the Roman clergy, seminaries, religious orders and other organizations, the Pope exalted "enlightened obedience" and declared that "no crisis of obedience can abolish obedience in the Church of God."

The following is a translation of the main portion of the address.

Origin and Meaning of this Marian Feast

Let us therefore whole-heartedly rejoice in the Lord that we are gathered here together, in the name of Mary most pure and of her divine Son, in order to give exterior and symbolical expression to the Holy Church, of which we all want to be—and are—the living members, and let the antiphon of Maundy Thursday echo in the depth of our soul: "where charity and love are, there is God. The love of Christ has gathered us together."

It seems to us that the act which each of you has come here to accomplish—the offer of a gift, of a blessed candle to the Pope—acquires a higher significance. Much has been said about these candles, these lights which are also symbolical, pure and joyful, in relation with the feast we are today celebrating, called "Candlemas" after the sacred use made of the candles in the feast as well as in the liturgical rite. Let us for the time being leave it to the scholars and to the meditative to think over the origin of the feast which Christian veneration may have addressed first to Mary (cf. Peregrinatio Aetheriae) and which, as witnessed by a pious Roman widow, Vicellia, in the middle of the fifth century, associated to the rite the procession with candles: "festum occursus Salvatoris nostri Dei cum candelis" (cf. Rado II, 1140). Let our thought dwell for a while on the significance that each of you wishes to attach to the offering of his candle into our hands.

The significance is evident; the offering is intended to be an act of filial subjection to the Bishop of Rome, an act of homage, an act of obedience. Is it not so?

The Act of Fidelity and Responsible Obedience

If any one of you were to find an inner meaning to this external gesture of pious and kindly oblation, he would certainly say that the offering of the candle is the sign of his own submission to the Head of the Church, and he would say it—we believe—certainly not with a feeling of resigned acceptance

of a custom of the past or of a juridical institution incapable of changes but with the conviction of placing oneself in harmony with a divine design which is not altered by the events of history, there where it is faithful to its realization in the life and in the history of the Church. That is to say, that we believe that, in the gesture which you have now made, you are aware of expressing those theological and spiritual foundations which make ecclesiastical obedience a fundamental law of the community founded by Christ, the Church characterized and constituted as a hierarchical structure, and you well know that Christ Himself appeared within the design of total obedience and as an obedient person completed His mission of salvation and as such has left to us His own example (cf. 1 Peter 2, 21).

Your gift acquires therefore the significance of an answer to an erroneous opinion which maintains that the maturity of modern man, the claim that personal conscience has a primary role, the exaltation of personality and liberty and that even the voice of the council speaking on these themes of great importance and realness have brought about a crisis in the virtue of obedience, questioning even its rational and theological foundation. But no such crisis can abolish obedience in the Church of God.

The Hierarchy, the Father who loves and leads to Christ

It must instead restore (obedience) to its place of honor through the deeper understanding which the well-informed Christian can acquire regarding the transformations wrought by history in the hierarchical structure of the Church — no longer in keeping with temporal structures — and regarding the teachings entrusted to us by the council for our consideration and our observance. Illumined obedience seeks — as we were saying — the divine design which beholds in the people of God the presence and action of Christ's representatives as a cause which we well understand is instrumental but genetic and natural. These representatives are endowed with Christ's pastoral authority and the charisms of magisterium, of leadership and of sanctification for the service and the salvation of the community of the faithful.

The Church is hierarchical, not inorganic, and not even democratic in the sense that the community itself should have a priority of faith and authority over those whom the Holy Spirit has placed at the head of the Church of God; that is to say, that the Lord wanted some of the brothers to have the unquestionable mandate of giving to other brothers the service of authority, of leadership as a principle of unity, of order, of solidarity, of efficiency, always so as to form that economy of truth and of charity which is called "his Church."

We therefore rejoice to discern in this ceremony almost an apologia, as it were, of ecclesiastical obedience, which still proves to be straightforward and faithful and the happy occasion for placing in evidence the quality of your obedience: responsible — because it is the obedience of superiors and of representatives of your respective institutions; voluntary — that is to say free and spontaneous because you come here today to give us your homage and your gift without any compulsion; filial and loving — because far from marking a distance between yourselves and our apostolic office you draw close to us as sons to a father who asks nothing of you except the adhesion of your spirits to Christ and to the Church: "For I do not seek yours, but you" (2 Cor. 12, 14).

Thank you, therefore, most beloved sons, for your presence, for your candle and for the significance you give it. We accept all this exchange we wholeheartedly impart on you our apostolic blessing.

ON ORGANIZED LAY APOSTOLATE

At the general audience held last February 14, the day on which the Council of the Laity ended its meeting, the Pope spoke on the importance of the organized lay apostolate and in particular of Catholic Action.

The Vocation of the Laity to the Apostolate

"Have you not heard the voice of this call? It does not only impose obligations, but also rights, dignity, and functions; it confers to the personality of the catholic laity, the fullness of adhesion to Christ, with the double virtue of perfection and sanctify. This makes the layman communicate to others — near or separated brethren — a gift of the kingdom of God, the stimulus to what is good, the love for the Church, the vitality of faith, the knowledge of the needs of the neighbor, and the desire to help them..."

Independent forms of the lay apostolate, he said, are multiplying and offer many "very fine and generous results," which have a close relation with the hierarchy. "If the spirit of criticism of brothers and of pastors of the Church community does not isolate or deform or render these groups useless, they too can help the Catholic cause. With this trust and with this hope we too give them our affectionate understanding and our blessing." Nevertheless, he said, the degree of authenticity and efficiency within the lay apostolate is measured by its relation to the hierarchy.

Catholic Action, Hierarchical Apostolate.

This hierarchy has the primary and supreme responsibility for the apostolate, the primary and supreme pastoral function, which constitutes a brother as the guide, teacher and distributor of divine mysteries to the other brothers." The bishop "is the apostle by excellence, because he is the successor, heir, representative of the Apostles. Therefore those who receive from the bishop the statute, the mandate, the instruction for the exercise of the apostolate participate—by means of cooperation and dependence—in the higher order and the best form in the saving mission of the Church and find themselves part of the magnificent institution called Catholic Action.

The Holy Father insisted on the importance of Catholic Action. "It is of such importance in the present historical conditions that it would be erroneous to give it mediocre consideration. We will add that its chief merits are precisely those aspects for which Catholic Action is criticized...by those who are outside of it or who assess its problems and difficulties. It is a great assembly of the most faithful laymen. It is organized and permanent. It is ready to serve not only in this or that need of the Church but in all; it is united in everything to the hierarchy, receives its instructions with a peculiar genius of putting it to practice and perfecting it; it is unitary, national, profound and essentially religious. It reflects in its own way the marks of the Church, which are, unity sanctity, catholic and apostolic."

VATICAN II

THE PASTORAL CONSTITUTION ON THE CHURCH IN THE WORLD OF TODAY

(Continuation)

PART II

CHAPTER III

ECONOMIC AND SOCIAL LIFE

Some aspects of economic life

63. In economic and social life, too, the dignity and complete vocation of the human person and the welfare of society as a whole are to be respected and promoted. For man is the source, the center, and the purpose of all economic and social life.

Like other areas of social life, the economy of today is marked by man's increasing domination over nature, by closer and more intense relationships and interdependence between citizens, groups, and countries, and by the increased intervention of the state. At the same time, progress in production methods and in the exchange of goods and services has made the economy an instrument capable of better meeting the intensified needs of the human family.

But there are reasons for anxiety. Many people, especially in economically advanced areas, seem to be ruled, as it were, by economics,

so that almost their entire personal and social life is permeated with a certain economic way of thinking. And this is true not only in the collectivist countries but elsewhere too. At the very time when the development of economic life could mitigate social inequalities (provided that it be guided and coordinated in a reasonable and human way), it often sharpens them or, in some places, it even results in a decline in the social condition of the underprivileged and in contempt for the poor. While an immense number of people still lack the absolute necessities of life, some, even in less advanced areas, live in luxury or squander wealth. Extravagance and wretchedness exist side by side. While a few enjoy very great power of choice, the majority are deprived of almost all possibility of acting on their own initiative and responsibility, and often subsist in living and working conditions unworthy of the human person.

A similar lack of economic and social balance can be noted between agriculture, industry, and the public services, and also between different parts of one and the same country. The contrast between the economically more advanced countries and other countries is becoming more serious day by day, and the very peace of the world can be jeopardized thereby.

Our contemporaries are becoming more vividly aware of these disparities, and are absolutely convinced that the greater technical and economic resources the world enjoys today can and should correct this unhappy state of things. But this calls for social-economic reforms and a change in everybody's thinking and habits. For this purpose the Church in the light of the Gospel has worked out in the course of centuries principles of justice and equity for individual and social as well as for international life—principles based on sound reason—and has put them forward especially in recent times. The Council proposes to reinforce these principles in the context of our day and to add certain orientations, bearing in mind the requirements of economic progress.¹³⁸

¹³⁸ Cf. Pius XII, Address of March 23, 1952: *AAS* 44 (1952), 273; John XXIII, Allocution to the Italian Association of Christian Workers, May 1, 1959: *AAS* 51 (1959), 358 [cf. *TPS* V, 418].

SECTION 1: ECONOMIC PROGRESS

Economic progress in the service of man

64. Today more than ever before attention is rightly given to increasing production of agricultural and industrial goods, and services also, in order to provide for population growth and the increasing wants of the human race. Therefore, technical progress, an inventive spirit, an eagerness to create and to expand enterprises, the application of methods of production, and the strenuous efforts of all who engage in production—in a word, all the elements making for such development—must be promoted. The basic objective of this production is not the mere increase of products, nor profit, nor control, but rather the service of man—indeed, of the whole man, with regard for the full range of his material needs and the demands of his intellectual, moral, spiritual, and religious life. This applies to every man whatsoever and to every group of men, of every race and of every part of the world. Consequently, economic activity is to be carried on according to its own methods and laws within the limits of the moral order,¹³⁹ so that God's plan for mankind may be realized.¹⁴⁰

Economic progress under man's control

65. Economic development must remain under man's control and must not be left to the judgment of a few men or groups, possessing too much economic power, nor of the political community alone, nor of certain more powerful nations. On the contrary, it is necessary that at every level as many people as possible, and where international relations are concerned all nations, have an active share in directing that development. Likewise, the spontaneous efforts of individuals

¹³⁹ Cf. Pius XI, Encyc. letter *Quadragesimo Anno*: AAS 23 (1931) 190 ff.; Pius XII, Address of March 23, 1952: AAS 44 (1952), 276 ff.; John XXIII, Encyc. letter *Mater et Magistra*: AAS 53 (1961), 450 [cf. TPS VII, 333]; Second Vatican Council, *Decree on the Media of Social Communication*, chap. I, no. 6: AAS 56 (1964), 147 [cf. TPS IX, 340].

¹⁴⁰ Cf. Mt 16, 26; Lk 16, 1-31; Col 3, 17.

and of free groups should be properly coordinated and harmoniously joined with the undertakings of public authorities.

Growth must not be left solely to a kind of mechanical course resulting from the economic activity of individuals, nor to the authority of government. Hence doctrines which obstruct the necessary reforms under the guise of a false liberty, and those which subordinate the basic rights of individual persons and groups to the collective organization of production, are erroneous and should be exposed as such.¹⁴¹

Citizens, on the other hand, should remember that it is their right and duty, which is also to be recognized by the civil authority, to contribute to the true progress of their own community according to their ability. Especially in underdeveloped areas, where all resources must urgently be employed, those who allow their resources to remain unproductive or who deprive their community of the material or spiritual aid that it needs—saving the personal right of migration—gravely endanger the common good.

Removing enormous socio-economic differences

66. To satisfy the demands of justice and equity, strenuous efforts must be made, without disregarding the rights of persons or the natural qualities of each country, to remove as quickly as possible the immense and growing economic inequalities which now exist and which often increase when individual and group discrimination are added. In many areas, too, in view of special difficulties in raising and selling agricultural produce, country people must be helped to increase what they produce and to market it, to introduce necessary developments and new methods, and to obtain a fair income. Otherwise, as too often happens,

¹⁴¹ Cf. Leo XIII, Encyc. letter *Libertas Praestantissimum*, June 20, 1888: AAS 20 (1887-1888), 597 ff.; Pius XI, Ency. letter *Quadragesimo Anno*: AAS 23 (1931), 191 ff.; Pius XI, Encyc. letter *Divini Redemptoris*: AAS 39 (1937), 65 ff.; Pius XII, Radio address on Christmas Eve, 1941; AAS 34 (1942), 10 ff.; John XXIII, Encyc. letter *Mater et Magistra*: AAS 53 (1961), (1961), 401-464 [cf. TPS VII, 295-343].

they will remain in the condition of lower-class citizens. Let farmers themselves, especially young ones, apply themselves to perfecting their professional skill, for without it, there can be no agricultural advance.¹⁴²

Justice and equity require that mobility, which is necessary in a developing economy, be regulated in such a way as to keep the life of individuals and their families from becoming insecure and precarious. With respect to workers who come from another country or district and contribute to the economic advancement of a nation or region by their labor, all discrimination in wages and working conditions must be carefully avoided. Everyone, especially the public authorities, must treat them not as mere tools of production but as persons, help them to arrange for their families to live with them and to provide themselves with decent housing. They should also see that these workers are incorporated into the social life of the country or region that receives them. Employment opportunities, however, should be created in their own areas as far as possible.

In economic affairs which today are subject to change, as in the new forms of industrial society in which automation, for example, is advancing, care must be taken that sufficient and suitable work and the opportunity for appropriate technical and professional formation are furnished. The livelihood and human dignity of those especially who are in very difficult conditions because of illness or old age should be safeguarded.

SECTION 2: SOME PRINCIPLES GOVERNING SOCIO-ECONOMIC LIFE AS A WHOLE

Work, working conditions and leisure

67. Human labor, expended in the production and exchange of goods or in the performance of economic services, is superior to the other elements of economic life, for these have only the nature of tools.

¹⁴² In reference to agricultural problems, cf. especially John XXIII, Encyc. *Pacem in Terris* et Magistra: AAS 53 (1961), 431 ff. [cf. TPS VII, 319 ff.].

This labor, whether done independently or hired by someone else, comes immediately from the person, who puts his seal on the things of nature and subdues them to his will. By his work a man ordinarily supports himself and his family, is joined to his fellow men and serves them, and can exercise genuine charity and be a partner in the work of bringing divine creation to completion. Indeed, we hold that through work offered to God, man is associated with the redemptive work of Jesus Christ, who conferred an eminent dignity on work when He worked with His own hands at Nazareth. Thus every man has the duty to work faithfully, and also the right to work. It is the duty of society, moreover, according to prevailing circumstances and in keeping with its role, to help citizens find sufficient employment. Finally, remuneration for work should be such that man may be furnished the means to cultivate worthily his own material, social, cultural, and spiritual life and that of his dependents, considering each man's job and productivity, the conditions of his place of employment, and the common good.¹⁴³

Economic activity for the most part involves the united work of human beings. Thus it is wrong and inhuman to organize and direct it to the detriment of any worker. Yet it often happens, even in our days, that workers are made slaves to their own work. This can by no means be justified by "economic laws." The entire process of productive work, therefore, must be adapted to the person's needs and to his way of life, above all to his domestic life, and this especially applies to mothers of families. Sex and age must always be respected. Workers should be granted the opportunity to develop their own abilities and personality through the performance of their work. Applying their time and strength to their employment with a due sense of responsibility, they

¹⁴³ Cf. Leo XIII, Encyc. letter *Rerum Novarum*: AAS 23 (1890-91), 649, 662; Pius XI, Encyc. letter *Quadragesimo Anno*: AAS 23 (1931), 200-201; Pius XI, Encyc. letter *Divini Redemptoris*: AAS 29 (1937), 92; Pius XII, Radio address on Christmas Eve, 1942: AAS 35 (1943), 20; Pius XII, Allocution of June 13, 1943: AAS 35 (1943), 172; Pius XII, Radio address to the workers of Spain, March 11, 1951: AAS 43 (1951), 215; John XXIII, Encyc. letter *Mater et Magistra*: AAS 53 (1961), 419 [cf. TPS VII, 309].

should also all enjoy sufficient rest and leisure to cultivate their family, cultural, social and religious life. They should also have the opportunity freely to develop their energies and potentialities, to which perhaps their professional work may give little enough scope.

Economic participation and conflict

68. In economic enterprises persons are associated with each other, this means free and independent human beings, created to the image of God. And so, while due attention is to be paid to the functions that rightly belong to each—owners, employers, directors, managers, workers—and while the necessary unity in management is to be maintained, still an active role for everyone in the handling of the enterprises should be fostered in ways to be properly determined.¹⁴⁴ Since more often, however, decisions concerning economic and social conditions, on which the future lot of the workers and of their children depends, are made not within the business itself but by institutions on a higher level, the workers themselves should have a share also in determining these conditions—in person or through freely elected delegates.

Among the basic rights of the human person is numbered the right of freely founding unions for working people. These associations should be able truly to represent the workers and to contribute to the proper arrangement of economic life. Included is the right of freely taking part in the activity of these unions without risk of reprisal. Through this kind of orderly participation, joined to progressive economic and social formation, all will grow daily in the awareness of their own function and responsibility, and thus they will be brought to feel that they are

¹⁴⁴ Cf. John XXIII, Encyc. letter *Mater et Magistra*: AAS 53 (1961), 408, 424, 427 [cf. *TPS* VII, 301, 313, 315]; however, the word *curatione* [handling] has been taken from the Latin text of the Encyc. letter *Quadragesimo Anno*: AAS 23 (1931), 199. Under the aspect of the evolution of the question cf. also: Pius XII, Allocution of June 3, 1950: AAS 42 (1950), 485-488; Paul VI, Allocution of June 8, 1964: AAS 56 (1964), 574-579 [cf. *TPS* X, 46-50].

comrades in the whole task of economic development and in the attainment of the universal common good, according to their capacities and aptitudes.

When, however, socio-economic disputes arise, efforts must be made to come to a peaceful settlement. Recourse must always be had first to a sincere dialogue between the parties. Nevertheless, even in present-day circumstances, a strike can remain a necessary, though last resort, aid for the defense of the workers' own rights and the fulfillment of their just demands. As soon as possible, however, ways should be sought to resume negotiation and the discussion of reconciliation.

Earthly goods intended for all men

69. God intended the earth and everything in it for the use of all human beings and peoples. Thus, under the leadership of justice and in the company of charity, created goods should flow fairly to all.¹⁴⁵ Whatever the forms of property may be, as adapted to the legitimate institutions of peoples according to diverse and changing circumstances, attention must always be paid to this universal destination of earthly goods. In using them, therefore, man should regard the external things that he legitimately possesses not only as his own but also as common in the sense that they should benefit not only him but also others.¹⁴⁶ And everyone has a right to a share of earthly goods sufficient for himself and his family. The Fathers and Doctors of the Church held this opinion, teaching that men are obliged to come to the relief of the

¹⁴⁵ Cf. Pius XII, Encyc. letter *Sertum Laetitiae*: AAS 31 (1939), 642; John XXIII, Consistorial allocution: AAS 52 (1960), 5-11; John XXIII, Encyc. letter *Mater et Magistra*: AAS 53 (1961), 411 [cf. TPS VII, 303].

¹⁴⁶ Cf. St. Thomas, *Summa Theologica*: II-II, q. 32, a. 5 ad 2; *ibid.*, q. 66, a. 2: cf. explanation in Leo XIII, Encyc. letter *Rerum Novarum*: AAS 23 (1890-91), 651; cf. also Pius XII, Allocution of June 1, 1941: AAS 33 (1941), 199; Pius XII, Radio address on Christmas Eve, 1954: AAS 47 (1955), 27 (1955), 27 [cf. TPS I, 405].

poor, and to do so not merely out of their superfluous goods.¹⁴⁷ He who is in extreme necessity has the right to procure for himself what he needs out of the riches of others.¹⁸⁴ Since so many people in the world suffer from hunger, this sacred Council urges all, both individuals and governments, to remember the aphorism of the Fathers: "Feed the man dying of hunger, because if you have not fed him, you have killed him,"¹⁴⁹ and really to share and employ their wealth, according to the ability of each, especially by supporting individuals or peoples with the aid which may enable them to help and develop themselves.

In economically less advanced societies, the common destination of earthly goods is partly satisfied by means of the customs and traditions proper to the community, by which the absolutely necessary things are furnished to each member. If, however, customs no longer answer the

¹⁴⁷ Cf. St. Basil, *Hom. in illud Lucae "Destruam horrea mea,"* no. 2: PG 31, 263; Lactantius, *Divinarum institutionum*, lib. V on justice: PL 6, 565 B; St. Augustine, *In Ioann. Ev.*, tr. 50, no. 6: PL 35, 1760; St. Augustine, *Enarratio in Ps. CXLVII*, 12: PL 37, 1922; St. Gregory the Great, *Regulae Pastoralis liber*, part III, c. 21: PL 77, 87; St. Bonaventure, *In III Sent.* d. 33, dub. 1 (ed. Quaracchi III, 728); St. Bonaventure, *In IV Sent.*, d. 15, p. II, a. 2 q. 1 (ed. cit. IV, 371 b); q. *de superfluo* (ms. Assisi, Bibl. Comun. 186 ff., 112a-113a); St. Albert the Great, *In III Sent.*, d. 33, a. 3, sol. 1 (ed. Borgnet XXVIII, 611); St. Albert the Great, *In VI Sent.*, d. 15, a. 16 (ed. cit. XXIX, 494-497). As for the determination of what is superfluous in our day and age, cf. John XXIII, Radio-television message of Sept. 11, 1962: AAS 54 (1962), 682: "The obligation of every man, the urgent obligation of the Christian man, is to reckon what is superfluous by the measure of the needs of others, and to see to it that the administration and the distribution of created goods serve the common good."

¹⁴⁸ In that case, the old principle holds true: "In extreme necessity all goods are common, that is, all goods are to be shared." On the other hand, for the order, extension and manner by which the principle is applied in the proposed text, besides the modern authors: cf. St. Thomas, *Summa Theologica* II-II, q. 66, a. 7. Obviously, for the correct application of the principle, all the conditions that are morally required must be met.

¹⁴⁹ Cf. Gratian, *Decretum*, C. 21, dist. LXXXVI: ed. Friedberg I, 302. This axiom is also found already in PL 54, 591A and PL 56, 1132B: cf. in *Antonianum* 27 (1952), 349-366.

new needs of this age, an effort must be made to avoid regarding them as altogether unchangeable. On the other hand, imprudent action should not be taken against worthy customs which, provided that they are suitably adapted to present-day circumstances, continue to be useful. Similarly, in highly developed nations a body of social institutions dealing with protection and security can, for its own part, give practical form to the distribution of wealth. Family and social services, especially those that provide for culture and education, should be further promoted. In organizing all these things, care should be taken lest the citizens are led into a certain social inertia, reject the burden of responsibility and repudiate service.

Distribution and money

70. The distribution of goods should be directed toward procuring employment and sufficient income for the people both now and in the future. Whoever make decisions concerning this distribution and the planning of the economy—individuals, groups or public authorities—are bound to keep these objectives in mind and to recognize their serious obligation of watching, on the one hand, that provision be made for the necessities required for a decent life both of individuals and of the whole community and, on the other, of looking out for the future and of establishing a right balance between the needs of present-day consumption, both individual and collective, and the necessity of investing for the coming generation. They should also always bear in mind the urgent needs of the less developed countries or regions. Monetary policy should not be damaging to the welfare of their own country or of other countries. Care should also be taken lest the economically weak unfairly suffer any loss from fluctuations in the value of money.

Access to private property and ownership; large estates

71. Since property and other forms of private ownership of external goods contribute to the expression of the personality and furnish one an occasion to exercise his function in society and in the economy, it is very

important that access of both individuals and communities to some ownership of external goods be fostered.

Private property or some ownership of external goods gives everyone a wholly necessary area for personal and family independence, and should be regarded as an extension of human freedom. Lastly, since it adds incentives for carrying on one's work and duty, it constitutes a sort of prerequisite for civil liberties.¹⁵⁰

The forms of such ownership or property are varied today and are becoming increasingly so. But in spite of public funds, rights, and services provided by society, these forms of ownership all remain a source of security not to be underestimated. This is true not only of material property but also of non-material assets such as professional skills.

The right of private ownership, however, is not opposed to the right inherent in various forms of public ownership. But goods can be transferred to the public domain only by the competent authority, according to the demands and within the limits of the common good, and with fair compensation. Furthermore, it is the right of public authority to prevent anyone from abusing private ownership to the detriment of the common good.¹⁵¹

By its very nature private property has a social quality which is based on the law of the common destination of earthly goods.¹⁵² If this social

¹⁵⁰ Cf. Leo XIII, Encyc. letter *Rerum Novarum*: ASS 23 (1890-91), 643-646; Pius XI, Encyc. letter *Quadragesimo Anno*: AAS 23 (1931), 191; Pius XII, Radio message of June 1, 1941: AAS 33 (1941), 199; Pius XII, Radio message on Christmas Eve 1942: AAS 35 (1943), 17; Pius XII, Radio message of Sept. 1, 1944: AAS 36 (1944), 253; John XXIII, Encyc. letter *Mater et Magistra*: AAS 53 (1961), 428-429 [cf. TPS VII, 316-317].

¹⁵¹ Cf. Pius XI, Encyc. letter *Quadragesimo Anno*: AAS 23 (1931), 214; John XXIII, Encyc. letter *Mater et Magistra*: AAS 53 (1961), 429 [cf. TPS VII, 317].

¹⁵² Cf. Pius XII, Radio message of Pentecost 1941: AAS 44 (1941), 199; John XXIII, Encyc. letter *Mater et Magistra*: AAS 53 (1961), 430 [cf. TPS VII, 318].

quality is overlooked, property often becomes an occasion of passionate desires for wealth and serious disturbances, so that a pretext is given to its opponents for calling the right itself into question.

In many underdeveloped regions there are large, even vast rural estates which are only slightly cultivated or which are left uncultivated for the sake of profit. Meanwhile the majority of the people are either without land or have only very small fields, and at the same time, there is an obvious urgency to increase the productivity of the fields. Often those who are hired to work for the landowners or who till a portion of the land as tenants receive a wage or income unworthy of a human being, lack decent housing, and are exploited by middlemen. Deprived of all security, they live under such personal servitude that almost every opportunity of acting on their own initiative and responsibility is denied to them and they are debarred from all cultural development or part in social or political life. A variety of reforms are therefore necessary if income is to grow, working conditions improve, security in employment increase and an incentive be given to working on one's own initiative; indeed, insufficiently cultivated estates should be distributed to those who can make these lands fruitful. In this case, the necessary ways and means, especially educational aids and the right facilities for cooperative organization, must be supplied. But whenever the common good requires expropriation, compensation must be reckoned in equity with all circumstances weighed.

Socio-economic activity and the kingdom of Christ

72. Christians who take an active part in present-day socio-economic development and fight for justice and charity should be convinced that they can make a great contribution to the prosperity of mankind and to the peace of the world. They should give a shining example in these activities, whether as individuals or as members of groups. Having acquired the absolutely necessary skill and experience, they should keep the right order in their worldly activities, in faithfulness to Christ and His Gospel. Thus their whole life, both individual and social, will be permeated with the spiritual of the Beatitudes, and particularly with the spirit of poverty.

Whoever in obedience to Christ seeks first the Kingdom of God, draws from this a stronger and purer love for helping all his brethren and for perfecting the work of justice under the inspiration of charity.¹⁵³

CHAPTER IV

THE LIFE OF THE POLITICAL COMMUNITY

Public life today

73. In our day, profound changes are apparent in social structures and institutions, resulting from cultural, economic and social evolution. Such changes have a great influence on the life of the political community, particularly with regard to the rights and duties of all in the exercise of civil freedom and in the attainment of the common good, and in organizing the relations of citizens among themselves and with respect to public authority.

The present keener sense of human dignity has given rise in many parts of the world to attempts to bring about a politico-juridical order which will give better protection to personal rights in public life. These include the right freely to meet and form associations, the right to express one's own opinion and to profess one's religion both publicly and privately. The protection of personal rights is indeed a necessary condition so that citizens, individually or collectively, can take an active part in the life and government of the state.

Along with cultural, economic and social development, there is a growing desire among people to play a greater part in organizing the life of the political community. In many consciences there is an increasing concern that the rights of minorities be recognized, not forgetting the duties of these minorities toward the political community. In addition,

¹⁵³ For the right use of goods according to the doctrine of the New Testament, cf. *Lk.* 3, 11; 10, 30 ff.; 11, 41; *1 Pt* 5, 3; *Mk* 8, 36; 12, 29-31; *Jas* 5, 1-6; *1 Tm* 6, 8; *Eph* 4, 28; *2 Cor* 8, 13 ff.; *1 Jn* 3, 17-18.

respect is steadily growing for men of other opinions or religion. There is wider cooperation to guarantee the actual exercise of personal rights to all citizens, and not to a few privileged individuals only.

However, there should be disapproval of those political systems, prevailing in some parts of the world, which hamper civic or religious freedom, victimize large numbers through avarice and political crimes, and divert the exercise of authority from the service of the common good to the interests of one or another faction or of the rulers themselves.

There is no better way to establish political life on a truly human basis than by fostering an inward sense of justice and good will, and of service to the common good, and by strengthening basic convictions as to the true nature of the political community and the purpose, right exercise, and scope of public authority.

The nature and object of the political community

74. Men, families and the various groups which make up the civil community are aware that they cannot achieve a truly human life by their own unaided efforts. They see the need for a wider community, within which each one daily makes his specific contribution toward an ever broader realization of the common good.¹⁵⁴ For this reason they establish political communities according to various forms. Consequently, the political community exists for the sake of the common good, in which it finds its full justification and significance, and the source of its original and proper legitimacy. Indeed, the common good embraces the sum of those social conditions whereby men, families and associations more adequately and readily may attain their own perfection.¹⁵⁵

Yet the people who come together in the political community are many and diverse, and they have every right to prefer divergent solutions. If the political community is not to be torn apart while everyone follows

¹⁵⁴ Cf. John XXIII, Encyc. letter *Mater et Magistra*: AAS 53 (1961), 417 [cf. TPS VII, 307-308].

¹⁵⁵ Cf. John XXIII, *ibid.*

his own opinion, there must be an authority to direct the energies of all citizens towards the common good, not in a mechanical or despotic fashion, but by acting above all as a moral force which appeals to each one's freedom and sense of responsibility.

It is clear, therefore, that the political community and public authority are founded on human nature and hence belong to the order designed by God. At the same time the choice of a political regime and the appointment of rulers may be left to the free will of citizens.¹⁵⁶

It follows also that political authority, both in the community as such and in the representative bodies of the state, must always be exercised within the limits of the moral order and directed towards the common good—with a dynamic concept of that good—according to the legitimately established juridical order. The citizens are then bound in conscience to obey.¹⁵⁷ The responsibility, dignity and importance of leaders is therefore clear.

Where citizens are oppressed by a public authority which oversteps its competence, they should not on that account protest against those things which are objectively required for the common good; but it is legitimate for them to defend their own rights and the rights of their fellow citizens against this abuse of authority, while keeping within the limits drawn by the natural law and the Gospels.

The concrete ways in which the political community organizes its structure and government can vary with the native traditions of different peoples and their historical development, but they should always serve to produce a civilized, peaceful man of general goodwill, to the profit of the human family as a whole.

The cooperation of all in public life

75. It is in full conformity with human nature that politico-juridical systems should, with increasing success and without any discrimination,

¹⁵⁶ Cf. *Rom* 13, 1-5.

¹⁵⁷ Cf. *Rom* 13, 5.

give all citizens the practical possibility of freely and actively taking part in the establishment of the juridical foundations of the political community and in the direction of public affairs, in fixing the terms of reference of the various public bodies and in the election of political leaders.¹⁵⁸ All citizens, therefore, should be mindful of the right and duty to use their free vote to further the common good. The Church praises and esteems the work of those who for the good of men devote themselves to the service of the state and take on the burdens of office.

If the citizen's responsible cooperation is to produce the good results which may be expected in the normal course of political life, there must be a positive juridical order providing for a suitable division of public functions and institutions, and an efficient and independent system for the protection of rights. The rights of all persons, families and groups, and the exercise of these rights, must be recognized, respected and furthered, together with the duties binding on all citizens.¹⁵⁹ Among the latter, it will be well to recall the duty of rendering the political community such material and personal services as are required by the common good. Rulers must be careful not to hamper the development of family, social or cultural groups, nor that of intermediate bodies or organizations, and not to deprive them of opportunities for legitimate and constructive activity; rather they should seek willingly to promote the orderly pursuit of such activity. Citizens, for their part, either individually or collectively, must be careful not to grant excessive power to public authority nor to make exaggerated and untimely demands upon it in their own interests, thereby reducing the responsible role of persons, families and social groups.

The complex circumstances of our day often make it necessary for public authority to intervene in social, economic and cultural matters

¹⁵⁸ Cf. Pius XII, Radio message, Dec. 24, 1942: *AAS* 35 (1943), 9-24; Dec. 24, 1944: *AAS* 37 (1945), 11-17; John XXIII, Encyc. letter *Pacem in Terris*: *AAS* 55 (1963), 263, 271, 277 and 278 [cf. *TPS* IX, 18, 23-24, 28 and 29].

¹⁵⁹ Cf. Pius XII, Radio message of June 1, 1941: *AAS* 33 (1941), 200; John XXIII, Encyc. letter *Pacem in Terris*: *loc. cit.*, 271 and 274 [cf. *TPS* IX, 25 and 26].

in order to bring about favorable conditions which will give more effective help to citizens and groups in their free pursuit of human welfare. The relations between socialization¹⁶⁰ and personal autonomy and development can be understood in different ways according to various regions and the evolution of peoples. But when the exercise of rights is restricted temporarily for the common good, freedom should be restored immediately upon change of circumstances. Moreover, it is inhuman for public authority to fall back on dictatorial systems or totalitarian methods which violate the rights of the person or social groups.

Citizens must cultivate a generous and loyal spirit of patriotism, but without being narrow-minded. This means that they will always direct their attention to the good of the whole human family, united by the various ties which bind races, peoples and nations.

All Christians should be aware of their own specific vocation in the political community to set an example by their sense of responsibility and their service to the common good. Thus they can demonstrate concretely how authority can be compatible with freedom, personal initiative with the solidarity of the whole social organism, and the advantages of unity with fruitful diversity. They should recognize legitimate differences of opinion regarding temporal solutions, and should respect citizens who, even as a group, defend different points of view by honest methods. Political parties, for their part, should promote those policies which in their judgment are required for the common good; they should never give their own interests priority over the common good.

Great care should be taken about civic and political education, which is of the utmost necessity today for the population as a whole, and especially for youth, so that all citizens can play their part in the life of the political community. Those who are suited or can become suited for the difficult, but at the same time, the very noble art of politics,¹⁶¹

¹⁶⁰ Cf. John XXIII, Encyc. letter *Mater et Magistra*: AAS 53 (1961), 415-418 [cf. TPS VII, 306-308].

¹⁶¹ Pius XI, Allocution to directors of the Catholic University Federation: *Discorsi di Pio XI*: ed. Bertetto, Turin, vol. 1 (1960), 743.

should prepare themselves and should seek to practice this art without thought of their own interests or of material advantages. They should take action prudently and with moral integrity against any form of injustice and tyranny, against arbitrary domination by an individual or a political party, and against any intolerance. They should dedicate themselves to the service of all with sincerity and fairness, indeed, with the charity and fortitude demanded by political life.

The political community and the Church

76. It is very important, especially in a pluralistic society, that there be a correct notion of the relationship between the political community and the Church, and a clear distinction between the tasks which Christians undertake, individually or as a group, on their own responsibility as citizens guided by the dictates of a Christian conscience, and the activities which, in union with their pastors, they carry out in the name of the Church.

The Church, by reason of her role and competence, is not identified in any way with the political community nor bound to any political system. She is at once a sign and a safeguard of the transcendent character of the human person.

The Church and the political community in their own fields are autonomous and independent from each other. Yet both, under different titles, are helping the same men to fulfill their personal and social vocation. The more that both foster wholesome cooperation between themselves with due consideration for the circumstances of time and place, the more effectively will their service be exercised for the good of all. For man's horizons are not limited to the temporal order only; living in the context of human history, he preserves his eternal vocation intact. The Church, rooted in the Redeemer's love, helps to make justice and charity flourish more vigorously within nations and between nations. By preaching the truths of the Gospel, and bringing to bear on all fields of human endeavor the light of her doctrine and of a Christian witness,

she respects and fosters the political freedom and responsibility of citizens.

The Apostles, their successors and those who cooperate with them, are sent to announce Christ the Savior to mankind. Their apostolate is based on the power of God, who very often shows for the strength of the Gospel through the weakness of its witnesses. All those dedicated to the ministry of God's word must use the ways and means proper to the Gospel, which in a great many respects differ from the means proper to the earthly city.

There are, of course, close links between earthly things and those elements of man's condition which transcend the world. The Church herself makes use of temporal things insofar as her own mission requires it. But she does not place her trust in the privileges offered by civil authority. She will even give up the exercise of certain rights, legitimately acquired, whether she is satisfied that to continue to use them will call in question the sincerity of her witness, or where new circumstances of life call for new arrangements. But always and everywhere she must be allowed to preach the faith with true freedom, teach her social doctrine, carry out her task among men unhampered and pass moral judgment even on matters concerning politics when fundamental rights or the salvation of souls require it. She will use all the helps, and only the helps, which according to times and circumstances are in keeping with the Gospel and the general welfare.

Faithfully adhering to the Gospel and fulfilling her mission to the world, the Church, whose duty it is to foster and elevate¹⁶² the true, good and beautiful, wherever it is found in the human community, strengthens peace among men for the glory of God.¹⁶³

¹⁶² Cf. Second Vatican Council, *Dogmatic Constitution on the Church*, no. 13: *AAS* 57 (1965), 17 [cf. *TPS* X, 367-368].

¹⁶³ Cf. *Lk* 2, 14.

CHAPTER V

FOSTERING PEACE AND PROMOTING THE INTERNATIONAL COMMUNITY

Introduction

77. In our generation when men continue to be afflicted by acute hardships and anxieties arising from the ravages or threat of war, the whole human family faces an hour of supreme crisis in its advance toward maturity. Moving gradually together, and everywhere more conscious already of its unity, this family cannot accomplish its task of constructing for all men everywhere a world more genuinely human unless each person devotes himself to the cause of peace with renewed vigor. Hence it is that the Gospel message, which is in harmony with the loftier strivings and aspirations of the human race, takes on a new lustre in our day as it declares that the artisans of peace are blessed "for they shall be called children of God" (*Mt* 5, 9).

Consequently, as it points out the authentic and noblest meaning of peace and condemns the frightfulness of war, the Council fervently desires to summon Christians to cooperate with all men, with the help of Christ, the author of peace, in establishing peace in justice and love and in preparing the necessary instruments for achieving this.

The nature of peace

78. Peace is not merely the absence of war; nor can it be reduced solely to the maintenance of a balance of power between enemies; nor is it brought about by tyrannical despotism. It is rightly and appropriately called the work of justice (*Is* 32, 17). Peace results from that order structured into human society by its divine Founder and actualized by men as they thirst after ever greater justice. The common good of humanity finds its ultimate meaning in the eternal law. But since the concrete demands of this common good are constantly changing as time goes on, peace is never attained once and for all, but must be constantly

fashioned. Moreover, since the human will is unsteady and wounded by sin, the achievement of peace requires a constant mastering of passions and the vigilance of lawful authority.

But this is not enough. This peace on earth cannot be obtained unless personal welfare is safeguarded and men freely and trustingly share with one another the riches of their minds and their talents. A firm determination to respect other men and peoples and their dignity, as well as an awareness of their brotherhood zealously carried out in practice, are absolutely necessary for the establishment of peace. Hence peace is likewise the fruit of love, which goes beyond what justice can provide.

That earthly peace which arises from love of neighbor symbolizes and results from the peace of Christ which radiates from God the Father. For by the cross the incarnate Son, the Prince of Peace, reconciled all men with God. By thus restoring all men to the unity of one people and one body, He slew hatred in His own flesh;¹⁶⁴ and, after being lifted on high by His resurrection, He poured forth the spirit of love into the hearts of men.

For this reason, all Christians are urgently summoned to "practice the truth in love" (*Eph* 4, 15), and to join with all true peacemakers in pleading for peace and bringing it about.

Motivated by this same spirit, we cannot fail to praise those who renounce the use of violence for the vindication of their rights and who resort to methods of defense which are otherwise available to weaker parties too, provided this can be done without injury to the rights and duties of others or of the community itself.

Insofar as men are sinful, the threat of war hangs over them, and it will hang over them until the return of Christ. But insofar as men vanquish sin by a union of love, they will vanquish violence as well and make these words come true: "They shall turn their swords into ploughshares, and their spears into sickles. Nation shall not lift up sword against nation, neither shall they learn war any more" (*Is*, 2, 4).

¹⁶⁴ Cf. *Eph* 2, 16; *Col* 1, 20-22.

Section 1: AVOIDING WAR

Checking the horrors of war

79. Even though the recent wars have wrought physical and moral havoc on our world, the devastation of battle still goes on daily in some part of the world. Indeed, now that every kind of weapon produced by modern science is used in war, the fierce character of warfare threatens to lead the combatants to a savagery far surpassing that of the past. Furthermore, the complexity of the modern world and the intricacy of international relations allow incipient wars to be drawn out by new, insidious and subversive methods. In many cases the use of terrorism is regarded as a new way to wage war.

Contemplating this melancholy state of humanity, the Council wishes, above everything else, to recall the permanent binding force of universal natural law and its all-embracing principles. Man's conscience itself gives ever more emphatic voice to these principles. Therefore, actions which deliberately conflict with these same principles, as well as orders commanding such actions, are criminal, and blind obedience cannot excuse those who yield to them. The most infamous among these are actions designed for the methodical extermination of an entire people, nation or ethnic group. Such actions must be vehemently condemned as horrendous crimes. The courage of those who fearlessly and openly resist those who issue such commands merits supreme commendation.

Quite a large number of nations have subscribed to international agreements on the subject of war—agreements aimed at making military activity and its consequence less inhuman. These agreements deal with such matters as the treatment of wounded soldiers and prisoners. Such agreements must be honored. Indeed they should be improved upon so that the frightfulness of war can be checked more effectively. All men, especially government officials and experts in these matters, are bound to do everything they can to bring about these improvements. Moreover, it seems right that laws make humane provision for the case of those who for reasons of conscience refuse to bear arms, provided that they accept some other form of service to the community of man.

Obviously, war has not been rooted out of human affairs. And as long as the danger of war remains and there is no competent and sufficiently powerful authority at the international level, governments cannot be denied the right to legitimate defense once every means of peaceful settlement has been exhausted. Government authorities and others who share public responsibility have the duty to protect the welfare of the people entrusted to their care and must conduct such grave matters seriously. But it is one thing to undertake military action for the just defense of the people, and something else again to seek the subjugation of other nations. Nor, by the same token, does the mere fact that war has unhappily begun mean that all is fair between the warring parties.

Those too who devote themselves to the military service of their country should regard themselves as agents for the security and freedom of peoples. As long as they fulfill this role properly, they are making a genuine contribution to the establishment of peace.

Total war

80. The horror and perversity of war is immensely magnified by the addition of scientific weapons. For acts of war involving these weapons can inflict massive and indiscriminate destruction, thus going far beyond the bounds of legitimate defense. Indeed, if the kinds of instruments which can now be found in the armories of the great nations were to be employed to their fullest, an almost total and altogether reciprocal slaughter of each side by the other would follow, not to mention the widespread devastation that would take place in the world and the deadly after-effects that would be spawned by the use of weapons of this kind.

All these considerations compel us to undertake an evaluation of war with an entirely new attitude.¹⁶⁵ The men of our time must realize that

¹⁶⁵ Cf. John XXIII, Encyc. letter *Pacem in Terris*, April 11, 1963: AAS 55 (1963), 291 [cf. *TPS* IX, 38]: "Thus, in this age which boasts of its atomic power, it no longer makes sense to maintain that war is a fit instrument with which to repair the violation of justice."

they will have to give a sober reckoning of their deeds of war. Indeed the course of the future will depend greatly on the decisions they make today.

With these truths in mind, this most holy Synod makes its own the condemnations of total war already pronounced by recent popes,¹⁶⁶ and issues the following declaration:

Any act of war aimed indiscriminately at the destruction of entire cities or extensive areas along with their population is a crime against God and man himself. It merits unequivocal and unhesitating condemnation.

The unique hazard of modern warfare consists in this: It provides those who possess modern scientific weapons with a kind of occasion for perpetrating just such abominations. Moreover, through a certain inexorable chain of events, it can catapult men into the most atrocious decisions. That such in fact may never happen in the future, the bishops of the whole world, gathered together, beg all men, especially government officials and military leaders, to give unremitting thought to their gigantic responsibility before God, and the entire human race.

The armaments race

81. To be sure, scientific weapons are not amassed solely for use in war. Since the defensive strength of any nation is considered to be dependent upon its capacity for immediate retaliation, this accumulation of arms, which increases each year, likewise serves, in a way heretofore unknown, as a deterrent to possible enemy attack. Many regard this procedure as the most effective way by which peace of a sort can be maintained between nations at the present time.

¹⁶⁶ Cf. Pius XII, Allocution of Sept. 30, 1954: *AAS* 46 (1954), 589 [cf. *TPS* I, 349]; Radio message of Dec. 24, 1954: *AAS* 47 (1955), 15 ff. [cf. *TPS* II, 5 ff.]; John XXIII, Encyc. letter *Pacem in Terris*: *AAS* 55 (1963), 286-291 [cf. *TPS* IX, 35-38]; Paul VI, Allocution to the United Nations, Oct. 4, 1965: *AAS* 57 (1965), 877-885 [cf. *TPS* XI, 47-57].

Whatever may be the facts about this method of deterrence, men should be convinced that the arms race in which an already considerable number of countries are engaged is not a safe way to preserve a steady peace, nor is the so-called balance resulting from this race a sure and authentic peace. Rather than being eliminated thereby, the cause of war are in danger of being gradually aggravated. While extravagant sums are being spent for the furnishing of ever new weapons, an adequate remedy cannot be provided for the multiple miseries afflicting the whole modern world. Disagreements between nations are not truly healed and healed at their roots; on the contrary, they spread the infection to other parts of the earth. New approaches based on reformed attitudes must be taken to remove this scandal and to emancipate the world from its crushing anxiety through the restoration of genuine peace.

Therefore, we say it again: The arms race is a crushing blow to humanity, and one which afflicts the poor to an intolerable degree. It is much to be feared that if this race persists, it will eventually spawn all the lethal ruin whose path it is now preparing.

Warned by the calamities which the human race has made possible, we should use the interlude granted us from above and for which we are thankful, to become more conscious of our own responsibility and to find means for resolving our disputes in a manner more worthy of man. Divine Providence urgently demands of us that we free ourselves from the age-old slavery of war. If we refuse to make this effort, we do not know where we will be led by the evil road we have set out upon.

Complete banning of war and international action to prevent it

82. It is our clear duty, therefore, to strain every muscle in working for the time when all war can be completely outlawed by international consent. This goal obviously calls for the establishment of some universal public authority recognized by everyone and endowed with the power to safeguard, on behalf of all, security, regard for justice, and respect for rights. But before this hoped-for authority can be set up, the highest existing international centers must devote themselves vigorously to the pursuit of better means for obtaining common security. Since

peace must be born of mutual trust between nations and not be imposed on them through a fear of available weapons, everyone must work to put an end at last to the arms race and to make a true beginning of disarmament, certainly not unilaterally, but proceeding at an equal pace according to agreement, and backed up by real and workable safeguards.¹⁶⁷

Meanwhile, the efforts which have already been and are being made to eliminate the danger of war should not be underrated. On the contrary, support should be given to the good will of the many leaders who, burdened by the heavy cares of their high office but nonetheless motivated by the very grave peace-making task to which they are bound, work hard to do away with war, which they abominate, even if they ignore the complexity of matters as they stand. We should fervently ask God to give these men the strength to go forward perseveringly and to follow through courageously on this work of building peace with vigor. It is a work of supreme love for mankind. Today it certainly demand that they extend their thoughts and their spirit beyond the boundaries of their own nation, that they put aside national selfishness and the ambition to dominate other countries, and that they nourish a profound reverence for all of humanity, which is already struggling toward a greater unity.

The problems of peace and disarmament have already been the subject of extensive, strenuous and constant examination. Together with international conferences dealing with these problems, such studies should be regarded as the first steps towards solving these serious questions, and should be promoted with even greater urgency in the future if they are to yield concrete results. Nevertheless, men should take heed not to entrust themselves solely to the efforts of others, while not caring about their own attitudes. For government officials, who must at one and the same time guarantee the good of their own people and promote the universal good, are very largely dependent on public opinion and feeling. It does them no good to work for peace as long as feelings of hostility, contempt and distrust, as well as racial hatred and unbending ideologies, continue to divide men and place them in opposing camps. Consequently

¹⁶⁷ Cf. John XXIII, Encyc. letter *Pacem in Terris*, where reduction of arms is mentioned: *AAS* 55 (1963), 287 [cf. *TPS* IX, 35-36].

there is, above all, a pressing need for a renewed education of attitudes and for new inspiration in public opinion. Those who are dedicated to the work of education, particularly of the young, or who mold public opinion, should consider it their most serious duty to instruct all in fresh sentiments of peace. Indeed, we all need a change of heart as we regard the entire world and those tasks which we can perform together for the betterment of the human race.

But we should not let false hope deceive us. Unless enmities and hatred are put aside and firm, honest agreements concerning world peace are reached, humanity, already in grave danger in spite of its remarkable knowledge, will perhaps be brought to that dismal hour when it will experience no peace other than the dreadful peace of death. But, while we say this, the Church of Christ, present in the midst of the anxiety of this age, does not cease to hope resolutely. She intends to put to our age, over and over again, in season and out of season, this apostolic message: "Behold, now is the acceptable time" for a change of heart; "behold, now is the day of salvation."¹⁶⁸

Section 2: BUILDING THE INTERNATIONAL COMMUNITY

Causes and remedies of disputes

83. To establish peace we need above all to root out the causes of dissensions among men, on which war thrives—and especially injustices. Not a few of them come from excessive economic inequalities and from delay in applying needful remedies. Others come from the desire to dominate and from contempt for persons and, if we ask for deeper reasons, from human envy, mistrust, pride and other selfish passions. Since man cannot tolerate so many disorders, they result in the world being plagued with quarrels and violence even when war is not actually raging. And since the same evils are found in international relations, we badly need

¹⁶⁸ Cf. 2 Cor 6, 2.

better cooperation, better coordination between international institutions to overcome or forestall these crises, to check unbridled violence. We need also to stimulate the creating of organizations for peace.

The community of nations and international institutions

84. In these days the citizens of any country are becoming continually more closely dependent on each other. So are the countries of the world. If in these countries we are to aim properly and effectively at the common welfare, the community of nations must organize itself in a way adequate to present-day tasks, especially in regard to those regions which still suffer intolerable want.

For these purposes, organizations of the international community, for their part, should make provision for the various needs of men, both in the social sphere—such as food supplies, health, education, labor—and also in certain special circumstances which can crop up here and there, for example, the need to encourage the general improvement of developing countries, or to alleviate the distressing conditions of refugees scattered throughout the world, or also to assist migrants and their families.

Existing international and regional organizations have certainly deserved well of the human race. These are the first efforts at laying the foundations on an international level for a community of all men to work for a solution to the serious problems of our times, to encourage progress everywhere, and to prevent any kind of war. In all these fields the Church rejoices at the spirit of brotherhood flourishing between Christians and non-Christians—a spirit dedicated to more intense efforts at relieving wide-spread destitution.

International cooperation in the economic field

85. The present solidarity of mankind also calls for a revitalized and greater international cooperation in the economic field. Although nearly all peoples have become autonomous, they are far from free of excessive inequalities, all forms of undue dependence, and all danger of serious internal difficulties.

The development of a nation depends on human and financial aids. The citizens of each country must be prepared by education and professional training to discharge the various tasks of economic and social life. But this in turn requires the aid of foreign specialists who, when they give aid, will not act as overlords, but as helpers and fellow workers. Developing nations will be unable to procure material aid unless profound changes are made in the practices of modern world commerce. Additional aid should be provided by advanced nations in the form of gifts, loans or financial investments. Such help should be offered generously and without greed on the one side, and received honorably on the other.

If an authentic economic order is to be established on a worldwide basis, there must be an end to excessive concern for profit, to national ambitions, to the appetite for political supremacy, to militaristic scheming, and to intrigues aimed at spreading and imposing ideologies. Many economic and social systems are in evidence. It is desirable that experts should discern among these systems the common foundations for a healthy world trade. This will happen more easily if they abandon their own prejudices and show themselves ready for sincere discussion.

Some timely guiding principles

86. The following norms seem useful for such cooperation:

a) Developing nations should take great pains that they expressly and firmly seek the total human fulfillment of their citizens as the goal of progress. They should bear in mind that progress arises and grows chiefly out of their own labor and genius; that it must be based not solely on foreign aid, but especially on the full utilization of their own resources, and on the development of their own culture and traditions. The most influential in the community should take the lead in this respect.

b) On the other hand, it is a very important duty of the advanced nations to help the developing nations to discharge these responsibilities. They should adjust themselves, mentally and materially, to establish this universal cooperation.

Consequently, in business dealings with weaker and poorer nations, they should be careful to respect their welfare, for these countries need the income received from the sale of domestic products to support themselves.

c) It is the role of the international community to coordinate and promote development, but in such a way that the resources earmarked for this purpose will be allocated as effectively as possible, and with complete equity. It is likewise this community's duty, with due regard for the principle of subsidiarity, so to regulate economic relations throughout the world that these will be carried out in accordance with the norms of justice.

Suitable organizations should be set up to foster and regulate international business affairs, particularly with less advanced countries, and to compensate for the handicaps resulting from an excessive inequality of power among the various nations. This kind of programming, combined with technical, cultural and financial aid, should provide the help which developing nations need so that they can advantageously pursue their own economic advancement.

d) In many cases economic and social structures badly need revising. But we should beware of facile technical solutions, especially when put forward by those who offer men material advantages but are hostile to their spiritual nature and profit. For "not by bread alone does man live, but by every word that comes forth from the mouth of God" (*Mt* 4, 4). Each branch of the family of man carries within itself and in its best traditions some portion of the spiritual treasure entrusted by God to humanity, even though many may not be aware of the source from which it comes.

International cooperation in the matter of population

87. International cooperation is urgently needed for those peoples who, besides facing so many other difficulties, are burdened in a special way today by a rapid increase in population. There is a pressing need to explore, with the full and intense cooperation of all, especially of the wealthier nations, ways whereby the human necessities of food and a

suitable education can be furnished and shared with the entire human community. Some peoples could greatly improve upon the conditions of their life if, given the proper instruction, they were to change over from antiquated methods of farming to new technical methods, applying them with needed prudence according to their own circumstances; assuming above all the establishment of a better social order as well as a more equitable distribution of land.

With regard to the population problem in their respective countries, governments undoubtedly have rights and duties, within the limits of their proper competency—for instance, in the line of social and family life legislation, or regarding the migration of country-dwellers to the cities, or with respect to information concerning the condition and needs of the country. Since men today are giving thought to this problem and are so greatly disturbed over it, it is desirable in addition that Catholic experts, especially in the universities, skillfully pursue and develop studies and projects on all these matters.

But there are many today who maintain that the increase in world population, or at least the population increase in some countries, must be radically curbed by every possible means, including government intervention. The Council, accordingly, urges everyone to guard against solutions, whether publicly or privately supported, or at times even imposed, which are contrary to the moral law. For in keeping with man's inalienable right to marry and have children, the decision concerning the number of children they will have depends on the right judgment of the parents; it cannot in any way be left to the judgment of public authority. But since the judgment of the parents presupposes a rightly formed conscience, it is of the utmost importance that the way be open for everyone to develop a correct and genuinely human responsibility which respects the divine law and takes into consideration the circumstances of the situation and the time. This in turn demands that social and educational conditions should be widely improved, and especially the religious training or at least complete moral instruction should be given. Men should be suitably informed about scientific advances in methods of regulating procreation which are clearly sound and mortally justifiable.

The duty of Christians in giving aid

88. Christians should cooperate willingly and wholeheartedly in establishing an international order with true respect for rightful freedoms and with amicable brotherhood between all. This is all the more pressing since the greater part of the world is still suffering from so much poverty that it is as if Christ Himself were crying out in these poor to beg the charity of the disciples. Therefore we should not allow the scandal to continue that some nations with a nominally Christian majority enjoy abundance while others are short of the necessities of life and wracked with hunger, disease and every kind of misery. The spirit of poverty and charity are the glory and witness of the Church of Christ.

We must praise and help those Christians, the young especially, who volunteer as helpers to other men and nations. Indeed it is for all the People of God at the word and example of their bishops to do all they can to relieve the wants of our time—and to do this, as was the ancient custom in the Church, not only from what is superfluous but out of the substance of their goods.

Without being inflexible and completely uniform, the collection and distribution of assistance should nevertheless be carried on in an orderly fashion in dioceses, nations, and throughout the entire world. Wherever appropriate, this activity of Catholics should be carried on in cooperation with other Christian brothers. The spirit of charity does not forbid, but rather commands, that charitable activity be carried out in a careful and orderly manner. Hence those who intend to dedicate themselves to the service of the developing nations should be properly trained in appropriate institutes.

Effective presence of the Church in the international community

89. When the Church, relying on her divine mission, preaches the Gospel to men and pours out the treasures of grace, she contributes to establishing peace and laying the foundation of human and international brotherhood, which is knowledge of the divine and natural law. Therefore, to encourage and stimulate cooperation among men, the Church must be clearly present in the midst of the community of nations, both

through her official channels and through the full and sincere cooperation of all Christians—a cooperation motivated solely by the desire to be of service to all.

This will come about more effectively if the faithful themselves, conscious of their human and Christian responsibility, will exert their influence in their own milieu to arouse a ready willingness to cooperate with the international community. Special care must be given, both religious and civil education, to the formation of youth in this respect.

Role of Christians in international institutions

90. An outstanding form of international work on the part of Christians is that which they contribute, both as individuals and in groups, to institutions already established or to be established for the encouragement of cooperation among nations. There are also various international Catholic associations which can contribute in many ways to building up a peaceful and fraternal community of nations. These should be strengthened by an increase in the number of well qualified personnel and in needed resources, and by the coordination of their energies. For today both effective action and the need for dialogue demand joint projects. Moreover, such associations help greatly to develop a universal outlook appropriate to Catholics, and to form an awareness of true universal solidarity and responsibility.

Finally, it is desirable that Catholics, in order to fulfill their role properly in the international community, seek to cooperate actively and in a positive manner with their separated brethren who share with them the profession of evangelical charity, and with all men thirsting for true peace.

The Council, considering the immensity of the hardships which still afflict the greater part of mankind today, regards it as most opportune that an organism of the universal Church be set up to further the justice and the love of Christ for the poor. The role of such an organization would be to stimulate the Catholic community to promote progress in needy regions, and to advance international social justice.

CONCLUSION

The task of individual Catholics and local churches

91. What the Council puts forward from the treasury of the Church's doctrine has the purpose of helping all men, whether they believe in God or do not explicitly recognize Him; of helping them to understand better their vocation as a whole, to make the world more worthy of the surpassing dignity of man, to aspire to a wider and deeper brotherhood and under the impulse of love to try generously together to respond to the urgent demands of our age.

Undeniably this Conciliar program is but a general one in several of its parts—and deliberately so, given the immense variety of situations and forms of human culture in the world. Indeed, while it presents teaching already accepted in the Church, the program will have to be followed up and amplified since it sometimes deals with matters in a constant state of development. Still, we have relied on the word of God and the spirit of the Gospel. Hence we entertain the hope that many of our proposals will prove to be of substantial benefit to everyone, especially after they have been adapted by the faithful, under the guidance of their pastors, to individual nations and mentalities.

Dialogue between all men

92. By virtue of her mission to shed on the whole world the radiance of the Gospel message, and to unify under one Spirit all men of whatever nation, race or culture, the Church stands forth as a sign of that brotherhood which allows honest dialogue and invigorates it.

Such a mission requires in the first place that we foster within the Church herself mutual esteem, reverence and harmony, allowing for every legitimate difference, so that all those who compose the one People of God, both pastors and the general faithful, can engage in dialogue with ever abounding fruitfulness. For the bonds which unite the faith-

ful are mightier than anything dividing them. Hence, let there be unity in what is necessary, freedom in what is unsettled, and charity in each case.¹⁶⁵

Our hearts embrace also those brothers and communities not yet living with us in full communion; to them we are linked nonetheless by our profession of the Father and the Son and the Holy Spirit, and by the bond of charity. We do not forget that the unity of Christians is today awaited and desired by many, too, who do not believe in Christ; for the farther it advances towards truth and love under the powerful impulse of the Holy Spirit, the more this unity will be a harbinger of unity and peace for the world at large. Therefore, by common effort and in ways which are today increasingly appropriate for seeking this splendid goal effectively, let us take pains to pattern ourselves more exactly after the Gospel every day, and thus work as brothers in rendering service to the human family. For, in Christ Jesus, this family is called to the family of the sons of God.

Our thought also embraces all who acknowledge God, and who preserve in their traditions precious elements of religion and humanity. Our wish is that frank discussion may lead us all to receive the impulses of the Spirit faithfully and to act on them energetically.

For our part, the desire for such dialogue, which can lead to truth through love alone, excludes no one, though an appropriate measure of prudence must undoubtedly be exercised. We include those who cultivate outstanding qualities of the human spirit, but do not yet acknowledge the Source of the qualities. We include those who oppress the Church and harass her in manifold ways. Since God the Father is the principle and end of all men, we are all called to be brothers. Therefore, being summoned to the same destiny, human and divine, we can and we should work together without violence and deceit in order to build up the world in genuine peace.

¹⁶⁹ Cf. John XXIII, Encyc. letter *Ad Petri Cathedram*, June 29, 1959: AAS 55 (1959), 513 [cf. TPS V, 370].

Building the world

93. Mindful of the Lord's saying: "By this will all men know that you are my disciples, if you have love for one another" (*Jn* 13, 35), Christians cannot yearn for anything more ardently than to serve the men of the modern world with mounting generosity and success. Therefore, holding faithfully to the Gospel and benefiting from its resources, united with every man who loves and practices justice, Christians have shouldered a gigantic task for fulfillment in his world, a task concerning which they must give a reckoning to Him who will judge every man on the last day.

Not everyone who cries, "Lord, Lord," will enter into the kingdom of heaven, but those who do the Father's will¹⁷⁰ by taking a strong grip on the work at hand. Now, the Father wills that in all men we recognize Christ our brother and love Him effectively, in word and in deed. By thus giving witness to the truth, we will share with others the mystery of the heavenly Father's love. As a consequence, men throughout the world will be aroused to a lively hope—the gift of the Holy Spirit—that some day at last they will be caught up in peace and utter happiness in that fatherland radiant with the glory of the Lord.

"Now, to him who is able to accomplish all things in a measure far beyond what we ask or conceive, in keeping with the power that is at work in us—to him be glory in the Church and in Christ Jesus down through all the ages of time without end. Amen" (*Eph* 3, 20-21).

Each and every thing said in this Pastoral Constitution has met with the approval of the Fathers of the Sacred Council. And We, by the Apostolic power handed on to Us by Christ, together with the Venerable Fathers, approve them, declare them, and establish them in the Holy Spirit; and We command that what has thus been decreed by the Council be promulgated for the glory of God.

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

**I PAUL, Bishop of the Catholic Church
The signatures of the Fathers follow.**

¹⁷⁰ Cf. *Mt* 7, 21.

NOTES ON GAUDIUM ET SPES

The Church today cannot separate herself from the socio-economic life of the people. Once she has given her service to the spiritual needs of man, automatically she has to help them grasp their serious problems in material needs. This is because man is spirit in matter. To dissect man and consider only one side of his total reality would be tantamount to denying the unity of his soul and body. Both exist as one in man in this modern world.

The Council Fathers, following the example of the Popes who witnessed man in his economic progress during the last 78 years, realized with renewed consciousness, their duty to help men in his totality, to solve his problems in all its dimensions. This is the reason why the Council, after setting forth the doctrinal principles on the dignity of the human person and the destined work men should undertake in this world, both as individuals and as groups, (Part I) also studies in Part II some problems of special urgency which characterize the present living of men, such as marriage and the family, culture, life in its economic, social and political dimensions, bonds between the family of nations and peace. And these they study under the light and the demands of the Gospel.

In the examination of the socio-economic life of the human person, the Pastoral Constitution starts with the principle that "man is the source, the center, and the purpose of all socio-economic life." (63) That this is just an echo of Pope John's words in his immortal social pronouncement, *Mater et Magistra*, "The cardinal point of this teaching, (that is, the church's traditional teaching regarding man's social life) is that individual men are necessarily the foundation, cause, and end of all social institutions" (n. 219) should not surprise anyone familiar with the main lines of papal social pronouncements beginning from Pope Leo XIII, down to our present Pope. This starting principle is radically based on the dignity of the human person. And it is with this view in mind that the Council Fathers examined the questions on economic development, on labor, on property and ownership as laid down in Chapter III of Part II of this Pastoral Constitution on the Church Today.

Economic Development. The unlimited desire of man to preserve himself and to save mankind from extinction leads him to make seemingly unlimited progress in the production of agricultural and industrial goods and also in the rendering of convenience-directed services. And in this progress man uses every means questionable and unquestionable to satisfy his needs. In

other words, he begins to adopt and foster a kind of morality in his economic life where the end justifies the means. This is because man loses the purpose of his economic life. His economic life is not "mere multiplication of products" much less profit or domination of the market. Rather, his economic life must be "viewed in terms of his material needs and the demands of his intellectual, moral spiritual and religious life." Economic life therefore, should not be devoid of a noble and lofty moral principle which is truly operative. And using the words of Pope Pius XI, in his great encyclical *Quadragesimo Anno*, we may say that "economic affairs *must* be once more subjected to and governed by a true and effective guiding principle." (no. 88) What he means is that all the institutions of public and social life should be imbued with the spirit of social justice and social charity. Juridical order must pervade all economic activity, and not the hideous moral principle that "Business is business." Also, social charity should be the soul of this order, so that it will not remain a society where "dog eats dog."

Economic development, because it is inherent in man, must be performed by man. No individual, no group, no nation whatsoever possesses the sole hand in controlling the progress of economy. And individual economic progress of a person, of a society or of a country should not be the goal of economic activity. Rather, everybody, should contribute according to their ability to the true progress of their community, the community to that of their country, the country to that of the world. Thus, it must be man interested in himself and the world around him. Individualistic and egocentric attitudes and trends, which are very actual and causing unmentionable harm in our present day world must be replaced with justice and equity in sharing with others.

At this time of human history, when man claims that he is in a position to being able to abolish hunger, want and illiteracy, the gap between the haves and have-nots should be lessened; economic and social unbalance between different parts of one and the same country, as is true in the Philippines, Mexico and Latin American countries should be corrected; the contrast between the economically more advanced countries and other undeveloped or developing countries should be eliminated so that man can really live in a world worthy of human beings.

In this matter, the council fathers lament the actuation of those small percentage of people in a developing country, again like here in the Philippines, who hoard the wealth of the nation, by letting it idle and unproductive, or who invest their money in foreign banks like the Swiss banks. Instead of investing their wealth in the development of their native land, it goes to the financial centers of foreign countries, to the detriment of local economic life.

However, in removing the huge differences, between parts of the same country, and between nations, there must be no "violence to the rights of persons or to the natural characteristics of each country," (66)

Labor and Leisure. In this second section of chapter III, the Constitution set down certain principles governing the value of human labor (67), the right of laborers to organize themselves, (68) purpose of material goods, (69) just wages (70) land private property. (71). Again it should be noted that the pattern of *Rerum Novarum*, *Quadragesimo Anno* and *Mater et Magistra* is followed with renewed vigor.

The superiority of human labor to the other elements of economic life is emphasized by alluding to the dignity of the agent performing it. The logic is quite simple. Man's labor comes from his very person. Through his labor, he serves himself and other men—charity. By this particular charity, he becomes a partner in bringing God's creation to perfection. Furthermore, he becomes associated in the redemptive work of Jesus Christ by offering his labor to God. From this consideration springs man's duty to labor faithfully and the right to work. This duty and right therefore, should be protected adequately by effective labor laws of the society especially those regarding the just wages, hours of work, conditions of work, women and children workers, recreation, and terms of employment. In short the Constitution desires to elevate men from being made slaves of their work. It wants to put forward the idea that man should find his personality development in his labor. (67)

The right to organize, or to form labor unions, is considered by the Constitution as a basic right of the human person. A consequent right is "that of taking part freely in the activity of these unions without risk of reprisal." The Constitution simply mentions that with labor organizations, workers will be aware of their function and responsibility as associates and contributors in the whole task of economic and social development. (68) Pope Leo, however, has many more to say. For him, trade unions answer a natural need. (RN, 50) Thus they exist in their own right. But the state can prevent unions which are dangerous to the common good, and workers are advised not to join them. For unions to be legitimate, Pope Leo further stated some conditions such as sound administration of unions and that both spiritual and material welfare of the members should be their aim and purpose. In the Philippines, the Free Farmers Federation has both the cultural and vocational programs to satisfy the second condition. Most unions in this country however, have only the vocational organization to look after the material welfare of the members.

Going back to the idea of labor movement envisioned by *Rerum Novarum*, we should add that labor unions has for the primary purpose the establishment of concerted action of people belonging to the lower class to claim rights. This does not mean however, that they disregard the rights and duties of employer. But concerted action is not and should not be equated with class warfare which Pope Leo condemns. Concerted action is not destructive. Rather it leads to the equilibrium of power between classes. And through collective bargaining, it leads and brings about brotherhood, harmony and peace. Em-

lance therefore, with its unwanting results is corrected. Labor is not so powerless as to be a victim of ruthless exploitation; employer is not extremely powerful as to inhumanly exploit. One last thing, worth mentioning is the desire of Pope Leo to have the Christians be concerned with the organization of the lower classes and strive to better their condition by all possible rightful means.

Man and Material things. Realizing the present situation in different societies of the world, where inequality of the distribution of material goods is evidenced; that is, where extreme poverty exists alongside with the few wealthy ones, to the extent that the contrast produces a monstrosity beyond description, the Council Fathers remind the people of the universal purpose of created goods. (69) "God intended the earth and all that it contains for the use of every human being and people." From this principle we can deduce the mind of the Constitution. Following what Pope Leo states previously, the Constitution reiterates the right of every individual to have a share of earthly goods enough for a dignified life of that individual and his family; the duty to give to the indigent and the poor.

With regards to the duty to give, there is a difference between Pope Leo's teaching and the Constitution, which other people considers as an advancement of thought. Whereas Pope Leo teaches that "It is a duty, not of justice (save in extreme cases) but of Christian charity—a duty not enforced by human law," to give to the indigent out of what remains over, after what necessity demand and what is reasonably required to keep up becomingly one's condition in life, has been supplied. (RN, 22), the Constitution points out that "men are obliged to come to the relief of the poor and to do so not merely out of their superfluous goods. However, both documents agree with the teaching of St. Thomas that if a person is in extreme necessity, he has the right to take from the riches of others what he himself needs. Of course the order, extension, and manner by which this principle is applied should be morally met.

What is true of the person to person basis, should be the guiding principle of society in helping the poor people; However, the best help that one can give them, would be to teach them help themselves.

Distribution and Money. Although little is said about just wage (70) the Constitution sets down the fundamental principles of Pope Pius XI in his *Quadragesimo Anno*. The individual and social character of wage is put forward again to understand the scope and likewise the limits of just wage. Individually, just wage must be sufficient to promote the welfare of the family, enough for the personality development of the members. Also it must be sufficient to meet ordinary needs—housing, clothing, medical care, education, and food as substantial as the food of the employer. Taken in its social char-

acter, just wage should consider the state of the enterprise to avoid unhappy results in the future. This is because too high wages create unemployment directly, and too low wages create unemployment indirectly. In the first case, the laborers hired will be few, in the second, there will be overproduction with low purchasing power. In short there should be proportion between wages and prices and between national economy and wages.

Ownership and Property. In this number, the Constitution considers two kinds of property—private and public. Again it goes back to the teaching of the previous Popes; it goes back to the philosophy behind the concept of private property. Also it views private property in its twofold character—individual and social. In the examination of all these, three things become dominant: a) what private property does to the individual b) social character of private property; and c) the right of the state to expropriate when common good demands.

Private property exists because man has the right to the fruits of his labor, and therefore, is entitled to own. Man has the power of self direction. This requires stable possession of earthly goods. Man expresses his personality in his product. Therefore that product is his. Production will be much higher if there is private property. The gap between the rich and the poor becomes small if this principle of private property is observed and lived.

Before we go to further discussion, it is relevant to point out the difference between the teachings of Pope Leo and the latter Popes. For Pope Leo, possession of private property is absolute. That is, nobody, not even justice nor the common good of the country can take away the right to possess private property. Not even the state can expurgate private property. However, its use is relative. State can regulate the use of private property. According to Pope Pius XI, and latter Popes like Pope Pius XII, and Pope John XXIII, both possession and use of private property are relative, because private property must serve the common good. Thus for Pope Leo, the right to acquire, to retain and to administer, are all absolute. But the right to enjoy is a relative right. Surplus goes to the poor out of charity. The social function then of private property is charity. But for the latter Popes and the present constitution following them, the social function of private property is justice.

Everyone therefore has the obligation out of justice to respect the property of others. However, non-use or misuse of private property is against charity and legal justice, though not against commutative justice, with this theirs in mind the Constitution laments the situation where gigantic rural estates owners just let their lands lay idle for future speculations or cultivate it moderately only, when common good demands increase land productivity. It further points out that this kind of setup results in the exploitation of tenants, in their continuing insecurity, and the denial of initiative and responsibility.

To correct this kind of evil in the socio-economic life of the lower class, the Constitution calls up the principle of expropriation taught by Pope Pius XI and Pope Pius XII. The state has the right to transfer private property to public domain, but only by competent authority and according to the demands and within the limits of the common good. (71)

Pope Pius XII and Pope John the XXIII favors the distribution of private property especially land. Property may not be taken from private citizen if the property is necessary for personality development. However, the state, through the principle of subsidiarity may come in if the citizen or small group cannot manage private property. This is the idea of the Constitution when it tries to present forward the problem of land reform program. Inequities in land distribution threatens to become a self-perpetuating force for increasing social and economic unrest and inequality. Our beloved country is a witness to this truth, particularly in the Central Luzon Area. The government should be congratulated however, for having passed the Land Reform Laws. The Second district of Pampanga has been declared a Land Reform Area.

In all these socio-economic considerations, the crowning desire of the Constitution is for the Christians to get themselves involved and committed, so that justice under the inspiration of charity will be re-established and re-affirmed in the earthly kingdom of Christ.

J. DIMAPILIS, O.P.

ROLE OF THE LAITY IN SOCIAL AND ECONOMIC ORDER

"The laity, by their very vocation seek the kingdom of God by engaging in temporal affairs and by ordering them according to the plan of God. They live in the world, that is, in each and in all off the secular professions and occupations. They live in the ordinary circumstances of family and social life, from which the very web of their existence is woven. They are called by God so that by exercising their proper function and being led by the spirit of the gospel they can work for the sanctification of the world from within, in the manner of leaven."

Lumen Gentium, no. 3

DOCTRINAL SECTION

The Church's Stand on the use of Contraceptives *

F. DEL RIO, O.P.

At a recent conference for members of a Catholic organization, the question of contraceptives and the official binding stand of the Church to-day on this moral issue, was raised and became the subject of a lengthy and very interesting discussion. It may be relevant to notice here that in the large audience of professional men there were present, among others, four well-known medical practitioners and three priests.

After a long and frank exchange of views and pertinent considerations, it was the considered opinion of the great majority that *as of to-day*, the use of contraceptives, the "pill" in particular, may well be looked upon *as morally lawful*, at least, under certain circumstances. The *three priests* present concurred with the view of the majority. Their conclusion was premised on the following three main considerations:

a) There is evidence of contraceptives of all kinds being resorted to and made use of, for a variety of reasons, both by un-married and married Catholics, as well as non-catholics... This is a too well known fact. Face to face with this moral issue is the Pope's silence and practical inability of condemning this practice, or the supposition that his mind is in state of real doubt as to the moral lawfulness.

b) An ever increasing number of theologians, some of them well known,** nay some bishops, and of late the whole Hierarchy of Holland, are taking an attitude of *frank* approval of contraception, and directing

* This paper was submitted for publication several months ago. It contains therefore no implicit reference to recent date events. — Editor's note.

** Several names were mentioned; among others I remember are — Robert Adolfs, B. Haring, J. Fuchs, E. Schillibeeskx,

that it should be the responsibility of the individual conscience when a person may safely resort to it.

c) The "spiritual sense" of the members of the christian community, the individual conscience (*sensus fidelium*) approves factually their use. As some writers put it, "The Church approves of it; it remains to have the Magisterium stamp or ratify what the community of the Church does; the earlier the better."

In the light of these considerations some might come to the conclusion that the traditional Catholic point of view, if ever valid, today carries no binding moral force, or at least that it might admit of exceptions.

I shall examine briefly the bases of the premises upon which this conclusion rests and shall close with some pastoral comments.

a) *The Pope's mind*.—Let the Holy Father speak for Himself: "UN GRAVISSIMO PROBLEMA MORALE."

Il problema, tutti ne parlano, e quello così detto del controllo della nascita. . . . Ma la Chiesa deve affermare anche la sua, quelle cioè della leggi di Dio, la Lei interpretata, insegnata, favorita e difesa; e la Chiesa dovrà proclamare tale legge di Dio, alla luce della verità scientifiche, sociali, psicologiche che in questi ultimi tempi hanno avuto nuovi amplissimi studi e documentazione. Bisognerà guardare attentamente in faccia a questo sviluppo sia teorico che pratico della questione. Ed è ciò che la Chiesa sta appunto facendo. La Questione è allo studio, quanto più largo e profondo possibile, cioè quanto più grave ed onesto dev'essere in materia di tanto rilievo.

"E allo studio, diciamo, che speriamo presto concludere con la collaborazione di multi ed insigni studiosi. Ne daremo pertanto presto la conclusioni nella forma che sarà ritenuta più adeguata all' oggetto trattato e allo scopo da conseguire. MA DICIAMO INTANTO FRANCAMENTE che non abbiamo finora motivo sufficiente per ritinere superate e perciò non obliganti le norme date da Papa Pio XII a tale riguardo; esse devono perciò ritenersi valide almeno finché non Ci sentiamo in coscienza obbligati a modificarle. In tema di tanta gravità sembra bene che i Cattolici vogliano seguire un' unica legge, quale la

Chiesa autorevolmente propone; e sembra per tanto opportuno raccomandare che nessuno per ora se arroghi di pronunciarsi in termini difformi dalla norma vigente."¹

In brief, this lengthy quotation means three things:

- a) The relevant norms of Pius XII are not to be considered as having been superseded.
- b) Said norms of Pius XII *remain therefore obligatory and SHOULD BE held valid*, at least, until HE (the Pope) consider ourselves in conscience obliged to modify them.
- c) *It seems therefore appropriate to recommend that no one, for the time being, presume to express himself in terms at variance with extant norms.*

On October 29, 1966 the Holy Father spoke thus: "Ricordemo qui soltanto cio che abbiamo esposto nel Nostro discorso del 23 giugno 1964; e cioe: *il pensiero e la norma della Chiesa non sono cambiato; sono quelli vigenti nell' insegnamento trationale della Chiesa.*

"Intanto come gia dicemmo nel citato discorso, la norma finora insegnata dalla Chiesa, integrata dalla sagge istruzione dell Concilio, *reclama fedele a generosa oservanza; ne pue essere considerata non vincolante, quasi che il magisterio della Chiese fosse ora in stato di dubbio*, mentre e in un momento di studio e di riflessione in quanto e stato prospettato como meritevole di attentissima considerazione."² The Pope obviously disapproves of contraception; of the use of pill annovulant, contraceptive, aborti facient; his mind (the Pope's) is in a state of *certainty as to the validity of existing norms*. We fail to see an attitude of *permissiveness* or *doubt* in the Pope's statements. (Cfr. "Ilustración del Clero, Julio-Agosto, 1967, p. 469).

An examination of the *public record*, does not reveal the Pope in a state of doubt; the Pope in three different occasions has insisted on this: *The Church is not in a state of doubt concerning this grave moral problem*. The public record points to a solicitous father and teacher who

¹ AAS, 56 (1964) pp. 588-589 ...

² AAS, 58 (1966) pp. 1169-1170

feels obliged to articulate almost singlehandedly, the theology and philosophy of marriage and the family within which to insert the old ban on contraception. Pope Paul is not mulling over the conclusion, but searching for reasons to support it, and at the same time, to convince the fencesitters, if not the outright dissenters.³

b) *"An ever increasing number of theologians, some of them very well known, nay some bishops, and of late the hierarchy of Holland are taking an attitude of frank approval of contraception, by directing that it should be the responsibility of the individual conscience to determine when contraceptive means a person may resort to."*

This second premise is quite complex, [and it may take too much time and space to have it answered, far more than I can give.] I shall attempt to be brief and clear, if that is possible.

The word "theologian" is being used rather loosely. Any writer, clergyman or layman, expounding his personal views on a given moral subject, is often looked on as a "theologian".—Paul VI in his Allocution to—"Exc.mis Praesulibus ceterisque S. Theologiae cultoribus qui interfuerunt Conventui ex omnibus nationibus Romae habito de Theologia Concilii Vaticani Secundi"⁴ elaborates on the nature of Theology, its method, the role of theologians and *their relation to the magisterium of the Church*. In the light of this traditional doctrine, most writers referred to, are anything but theologians. It is regrettable that they solemnly, perhaps subconsciously, pose as divines. *"The theologian's supreme care will be that of being faithful to the truth of the faith and to the doctrine of the Church. Accordingly they will avoid giving in to desire for an easy acceptance and popularity at the expense of the sureness of the doctrine taught by the magisterium,"* says Paul VI. The doctrinal allocutio is addressed no less to bishops than it is to theologians and biblicists.

It is true some bishops have shown a degree of submissiveness to the injunction of the Holy Fathers in this specific subject far below that

³ Cfr. REPORT Magazine, January-February, 1967. "Why Pope Paul VI will say "NO" to Birth-Control", by Mr. Milton Meier.

⁴ AAS, 58 (1966) pp. 889-896. It is the real "Magna Charta Theologorum"

expected from an authentic christian. May we request them to beam their message homeward, instead of to the East? In this connection, it comes to my mind the comment of the secular British press, when in 1930, at the Conference of Lambeth, the 15th resolution approving of birth-control was passed by a vote of 193 to 67. Said the "DAILY EXPRESS": "Birth-control is approved under the shelter of piety... So the resolutions follow the tortuous path of *compromise* until there is hardly a single item of the moral code dealt with which could not be construed according to the individual discretion... *the leaders of the Church like the leaders of politics are following instead of leading.*"

"The Church that has failed to fire the souls of men with passionate faith, cannot hope to control the conduct of men by debated measures conceived in fear and born in compromise."⁵

Morality is not a matter to be settled by vote, even in the personalist atmosphere of today. It is most unfortunate that people in high places have created the present day status of *expectation of change* in the traditional teaching of the Church concerning the basic interpersonal relations between husband and wife,—*instead* of strengthening faith and moral fiber, by creating in them an ever greater readiness to listen and accept the voice of the Master always inviting us to go higher. Eagles fly high and alone, ravens low and in droves....⁶

But, be that as it may, let us come straight to the point.

⁵ "Control of Life" by Halliday Sutherland, M.D., Burns and Oates, London, 1951, p. 99.

⁶ Concerning the four theologians of *note*, our consultant need not be disturbed. This is not the place to enter into a lengthy analysis of the doctrinal basis on which their opinions rest. By the way, Robert Adolfs is not a theologian; you may call him a Papal Reformer, if you wish, and E. Schil-libeeckx works somewhere in dogma. B. Håring is an expert in *Pastoral Theology*, and J. Fuchs, a recent Manila visitor and lecturer did little to make us believe he is an "authority" on this area of Moral Theology. Cahal B. Daly (Cfr. The American Ecclesiastical Review, Dec. 1965, pp. 361-398), P. de Lestapis (Cfr. La Documentation Catholique, 4 Dec. 1966, col. 2067-2080), J. Kunicic (Cfr. Divus Thomas-Piacenza, Jan-June, 1967, pp. 81-107) among many others, have shown the inner weakness of the "personal value" argument in favour of contraception.

I quoted above in full the statement of Paul VI on June 23, 1964; let me quote again, the third and last part of his pronouncement:

"It seems therefore appropriate to recommend that no one, for the time being, presume to express himself in terms at variance with extant norms."

Neither laymen nor theologians, much less bishops, are exempted by this injunction of the Supreme Pontiff. "When the Roman Pontiffs go out of their way to *pronounce* on some subject which has hereto been controverted, it must be clear to everybody that in the mind and intention of the Pontiffs concerned this subject can no longer be regarded as a matter of free debate among theologians."⁷

This doctrine has been confirmed by Vatican Council II⁸ when it says: "This religious submission of mind and will must be shown in a special way to the authentic magisterium of the Roman Pontiff, *even when he is not speaking ex-cathedra*; that is, it must be shown in such a way that his supreme magisterium is acknowledged with reverence and that judgments made by him are sincerely adhered to according to his manifest mind and will." "In addition, we read in the Decree *"The Ministry and Life of Priests,"* that they may be able to provide proper answers to the questions discussed by the men of this age, priests should *be well acquainted with the documents of the Church's teaching authority and especially of Councils and the Roman Pontiffs.*"⁹

"It is basic in Catholic Moral Theology—writes Fr. Lynch,—that *practical probability* cannot be attributed to private theological opinion which contradicts papal teaching on the same issue. No number of theologians, whatever their dignity, can of their own authority establish probability for a proposition which papal doctrine clearly repudiates. Meanwhile, during whatever interval of time may elapse before the Supreme Pontiff again speaks authoritatively on this question, it would appear necessary to say that extrinsic probability *cannot* be conceded to the *affirmative* contrary opinion, nor can that opinion be followed in

⁷ Pius XII, *Humani Generis*, August 12, 1951.

⁸ Constitutio *"De Ecclesia"*, Chapter III, No. 25.

⁹ Decree *"Presbyterorum Ordinis"*, No. 19.

practice.”¹⁰ *Doctrinal* interpretation must give in, to authentic interpretation, for all practical purposes.

“Ipsa doctrina catholicorum doctorum ab Ecclesia auctoritatem habet. Unde magis standum est auctoritati Ecclesiae quam auctoritati vel Augustini vel Hieronimi vel cuiuscumque doctoris.” Thus wrote many years ago the moral theologian par excellence in the Church, Thomas Aquinas. And this is true and valid today.¹¹

Suppose, for the sake of argument, that the moral problem is under study by the Pope. Let me use juridical jargon and say that when a case is sub-iudice, in the course of being decided by the judge, it is highly irregular, nay it is considered unethical, for a private individual to *publish* his views prejudging the case, creating perhaps a climate unfavourable to the right decision. In civil courts, said persons are liable for the offense known as *contempt of court*; in our case, contempt of the Church Magisterium. Theologians must observe good manners... As John R. Cavanagh, M.D., says, we are preparing the ground for a tremendous psychological shock and disappointment by nourishing an attitude of expectancy of change in the substance of the traditional doctrine of the Church in this matter.¹²

After all is said, the fact of disagreement among some theologians cannot be concealed. “WHO THEN SHALL DECIDE WHEN DOCTORS DISAGREE?” In matters of faith and morals, THE HOLY FATHER, will be the unhesitating answer of the man of FAITH, but we are men of “little faith”! Some theologians have developed a sort of chronic allergy to all Roman pronouncements; it is the prelude to anti-romanism! and other more dangerous—isms.

c) We come to the *third premise* supporting the conclusion.

The significance of the “*sensus fidei*” in the faithful is indeed great. It is rooted in the theological virtues and gifts of the Holy Spirit, and shows outstanding vitality and practical usefulness in truly saintly souls

¹⁰ *Theological Studies*, June, 1965, p. 243, “*Periodica*” 64, 1965, p. 309 ss. by M. Zalba, Ss.

¹¹ II-II q. 10. a 12c.

¹² *Jubilee*, December 1965, pp. 40-41.

—whereas this vitality and usefulness fades away into practical insignificance in sinners and men of little faith.

An authentic, well developed “*sensus fidei*” is essential in a moral theologian worthy of this name and mission; the scarcity of this gift explains why it is that so many attempting today to shed light on contemporary moral issues, end up by adding and creating more confusion. But this “*sensus fidei*” in the faithful is altogether different from the “Hierarchical Magisterium” or the teaching authority of the Church.

There is a great deal of muddy thinking going on, in this sector of Ecclesiology.¹³ Paul VI in an Allocutio, at a General Audience held on the Feast of the Chair of St. Peter, said in part: “We know, unfortunately, that nowadays certain trends of thought *which still are described as Catholic*, attempt to attribute a priority in the normative formulation of the truth of the faith to the faithful above the teaching function of the episcopacy and the Roman Pontificate, contrary to the scriptural teaching and to the doctrine of the Church, which was openly confirmed in the recent council. This constitutes a grave danger for the genuine concept of the Church itself, for its inner security and for its evangelizing mission in the world...”

Bishops and Prelates, throughout the world, in the course of the last one hundred years, have come out expressing collectively their disapproval of contraception as known to them. M. Zalba, S.J. offers a thorough survey “*Circa ordinem rectum in usu matrimonii episcopi per orbem quid tradiderint.*”¹⁴

Vatican Council II explains briefly this twofold role of the “*sensus fidei*” and of the “pastors of the flock” in these words:

¹³ For a precise evaluation of the “*sensus fidei*”, may I refer the reader to the work of Marin-Sola—“*La Evolucion Homogenea del Dogma Catolico.*” BAC, 1952, Madrid, pp. 282 ss; and “*Distincion entre el sentido de la fé y el Magisterio Ordinario*”, *ib.* pp. 408 ss.

¹⁴ *PERIODICA de re morali, canonica, liturgica*, vol. 56, 1967, fasc. I. p. 82 ss. Cfr. “Trojan Horse in the City of God”, D. von Hildebrand.—Chicago, Franciscan Herald Press, 1967, p. 164-165, comment on Bishop Francis Simons!....

"The holy People of God shares also in Christ's prophetic office. It spreads abroad a living witness to Him, especially by *means of a life of faith and charity* and by offering to God a sacrifice of praise, the tribute of lips which give honor to His name (Heb. 13:15). The body of the faithful as a whole, anointed as they are by the Holy One (cf. Jn. 2:20,27), cannot err in matters of belief. Thanks to a supernatural sense of the faith which characterizes the people as a whole, it manifests this unerring quality when "from the bishops down to the last member of the laity", it shows universal agreement in matters of faith and morals.

"For by this sense of the faith which is aroused and sustained by the Spirit of truth, God's People accepts not the word of men, but the very Word of God (cf. I Th. 2:13). It clings without fail to the faith once delivered to the saints (cf. Jude 3), penetrates it more deeply by accurate insights, and applies it more thoroughly to life. *All this it does under the lead of a sacred teaching authority to which it loyally defers*" (sub ductu sacri magisterii, cui fideliter obsequens" reads the authentic latin text).¹⁵

"With ready christian obedience, laymen as well as all disciples of Christ, would accept whatever their sacred pastors, as representatives of Christ, decree in their role as teachers and rulers in the Church". (Laici sicut omnes christifideles, illa quae sacri Pastores, utpote Christum representantes, tamquam magisterii et rectores in Ecclesia statuunt, christiana obedientia prompte amplectantur").¹⁶

In the light of the foregoing doctrine, *the statements* of the Executive Committee of the International Catholic Congress of the Lay Apostolate held in Rome at the time the Bishop's Synod is taking place, which the *secular* press qualifies as "outspoken", reflect a spirit of degrading insolence to the Holy Father. Somehow, and somewhere, some bishops and priests are failing miserably in their God-imposed duty of feeding their sheep with the bread of life... It is bad enough, writes D. von Hildebrand, "when people lose their faith and leave the Church. But

¹⁵ Const. "Lumen Gentium", chapter II, No. 12, BAC, 1966, pp. 59-60.

¹⁶ *Ib.*, *id.*, No. 37, p. 105.

it is much worse when those who in reality have lost their faith remain within the Church and try—like termites—to undermine Christian faith with their claim that they are giving to Christian revelation the interpretation which suits ‘modern man’¹⁷, or as the Dutch bishops put it, “the perspective is different, but the same faith”!... It is no superior wisdom to assume and presume that one is right and the centuries-old christian tradition wrong. Were our forefathers in the faith all mentally retarded in matters of faith and morals?

There is a remarkable tendency in fallen human nature to develop a philosophy of life which justifies—by rationalizing—every wrong we do. In the long run, man either acts as he thinks or he alters his thinking, so as to make it conform to his actions. Conflicts create tension and this state of mind cannot be tolerated long. It is this spirit of fallen nature which leads so many of us to adapt the moral law to “modern” man. The fact is that it is only when man adapts himself as a free being, to the moral law, that he acts manly, reasonably.

We hear that the Church must cease, somehow, to be a religion of authority and priests and give way to *democracy* and democratic ways, placing the laity on a level with priests, thus ending clericalism. This and many other things one has to hear patiently, for their is an abysmal ignorance of our christian faith; but the well educated catholic, if the knowledge of his faith is on a par with his professional knowledge, knows too well this cannot be. We speak of the Church in the *twentieth century*, but not of the *twentieth century Church*. There are twentieth century christians, but there is not a twentieth century Church any more than there is a twentieth century Gospel. It may help some of us to read all over again and again, *Vatican Council I* Constitution “PASTOR AETERNUS” on the nature and constitution and structure of the Church. The reading is truly rewarding. The statement, “the People of God thru the ‘sensus fidelium’ has already spoken and given its approval to the use of contraceptives, and therefore all that is needed is

¹⁷ Trojan Horse in the Church, Franciscan Herald Press, Chicago, 1967, Epilogue, p. 223.

to have the Magisterium stamp its official approval and confirmation", it is as unacceptable, in Catholic Theology, as it is factually wrong.

Dr. Albert C. Outler, a delegate observer of the World Methodist Council to Vatican II, in an address to the National Council of Catholic Men, 1965, said in part: "God save you from a *false clericalization of the laity*. . . *laicism* is no better for the Church, and I ought to know, for many of us in the Protestant tradition have learned this lesson the hard way. The new role of the layman in the Church is *not to muzzle or tame* their priests in the prophetic criticism of the standing order."¹⁸

Comment

It seems clear enough that the premises on which your conclusion rests are not valid theological reasons. The Holy Father has *spoken clearly enough* for a sincere, honest catholic to understand what his line of conduct in the matter of *contraceptives* ought to be. "The sheep that belong to me listen to my voice, I know them and they follow Me (Jn. X, 27). "...he who listens to you listens to Me" (Lk. X. 16). The problem is no longer one for Moral Theologians to solve; it is a problem in the field of Ecclesiology, in the arena of *DOGMA*. We are in the field of faith.¹⁹

It is a sad truth that some few bishops in the West, and quite a number of priests, have shown practical inability to submit in the spirit of the faith, and without hair-split distinctions, to the Holy Father's directive. Father Neil O'Connor writing in the Catholic Weekly says: "Year of Silence?" It would have been good if the Pope had suggested instead of the Year of Faith, a Moratorium Year of Silence during which all infallible theologians would *keep still* for a change". Think in silence! please.²⁰ "What we need is post *conciliar saints*," writes Dutch professor H. van Straelen. "Let those theologians and professors", he adds, "make longer and more frequent retreats so as to

¹⁸ CANADIAN REGISTER, May 15, p. 3.

¹⁹ Nouvelle Revue Theologique, Janvier, 1967. — "La foi apres le Concile," pp. 67-71—Paul Tihon, S.J.

²⁰ July 14, 1967, Editorial — p. 1, col. 1-2.

prepare themselves for what we need most at present (after the recent deluge of theological publications)".²¹ We accept the suggestion and hope westerners will put an end to the disgraceful task to which they have contributed so much, of public sexualization and glorification of sex.

It is with a mixed feeling of amusement and amazement that we see some bishops and supposed-to-be theologians bestowing the desired "nihil obstat" to a practice which in the moral estimation of Bernard Shaw is nothing but "mutual self-abuse", and in the words of Chesterton and McNabb, it is neither birth nor control, but rather lust uncontrolled. Are we moving into what Carlyle would call "pig" morality? One is almost sick of hearing that "the doctrine of Church on marital chastity is not infallible; that she can and must yield under the combined pressures of the population explosion, modern theories of sexuality, and massive defections from her ranks. They tell us that the ideal of chastity, which has never been generally fulfilled, will now be set aside and we are envisioning a sort of peace-pact between the modern world and the Church, a peace-pact drawn up by the disciples of Freud and Kinsey on the one side and by some Catholic gynecologists and moral theologians on the other".²²

The fact is that the Christian to-day by large is not disturbed much less persecuted by the "world". Is it because neither our teaching nor our works or deeds contradict those of the "world"? It is perhaps by means of *regrettable compromise with it* that we have secured so much of the *apparent peace* we enjoy. In other words, it is because *Christians think and live as unchristians*, in their daily life, that they find no opposition, writes Danielou. I share his belief.

Let us hear once more the voice of Paul VI, this time as He addresses the General Chapter of the Redemptorists (C.S.S.R.):²³ "It is not without considerable sorrow that we have noticed the spread of

²¹ The Catholic Encounter with World Religions, by H. van Straelen, SVD, London, Burns and Oates, 1966, p. 144—footnote.

²² *Contraception and the Natural Law* by Germain G. Grisez, Bruce Publishing Co., 1964, pp. 209-210.

²³ L'Osservatore Romano, September 23, 1967.

unacceptable teachings of some who play down the role of the Church's magisterium—teaching authority—, and depending on false interpretations of the Council are recklessly accommodating *Christian moral teaching to tendencies and perverse opinions of our day and age*, as if the *law of Christ were supposed to conform itself to this world, rather than vice versa*. . . . Never must the Christian faithful be led to think otherwise—as if the magisterium of the Council *would today permit something which the Church previously declared to be intrinsically evil*.”

Today more than ever there must be the firmest kind of adherence to the living magisterium of the Church with complete fidelity and humble and docile intellectual compliance. This Magisterium, this compliance, since it must be the *proximate and universal norm of truth* of the theologians (*Humani Generis*), must not be considered an unjust impediment to scientific investigation, but rather a necessary condition for progress of true sacred teaching. In this “Year of Faith let us become more deeply aware that our problems in the area of sex, in particular, can easily be traced back to a real *failure in Faith*. Failure of faith in the teaching of the Vicar of Christ, which points out what *divine* law forbids; failure of faith in the words of Christ, Who promised sufficient grace, and Who told us that all things are possible, not only to priests and nuns, with Him and thru His Spirit”.²⁴ Sadly enough the Pope's statements on this matter appeal to many of us no more than does a man's whistling in a graveyard, at night. That is what many of us are, morally speaking, or that is the way we look, graveyards in the darkness of confusion. We need to devote more time to prayer and to the study of moral theology; more faith, less rationalizing, which makes empty the Cross of Christ (1 Cor. 1:17; Gal. 5:11; Matt. 10:38; 16:24; Mc. 8:34; Lc. 9:23; 14:27).

²⁴ See (22) *Id.*, *ib.*, pp. 211-212.

ST. THOMAS AND THE MAGISTERIUM OF THE CHURCH*

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Archbishop of Zamboanga
President, Catholic Bishops' Conference

I was requested by Father Rector to give a short homily on ST. THOMAS AND THE MAGISTERIUM OF THE CHURCH.

St. Thomas we know. But what is magisterium?

Magisterium is the teaching magistracy or the teaching office and function of the Church. Why is there a teaching magistracy or office in the Church? Because Christ willed it so. He was the founder of the Church and so He had the absolute right to give it the essential configuration, internal and external, that He wanted. And we know that He gave the Church a hierarchy when He established the College of the Apostles, many times called in the Gospels "The Twelve", with St. Peter at their head. And one of the functions He assigned to the Twelve was that of teaching. He said to them: "All authority in heaven and on earth has been given to me. Go, therefore, make disciples of all the nations; baptise them in the name of the Father and of the Son and of the Holy Spirit, and teach them to observe all the commands I gave you. And know that I am with you always; yes, to the end of time." (*Mt.* 18-20)

So, by the will of Christ, there is a teaching office in the Church. This office was first held by the Apostles, under St. Peter, and afterwards it was transmitted by them to their successors, the Bishops, under the Bishop of Rome, because it was an office that was needed by all ages to come, till the end of time.

* Homily delivered on the occasion of the Profession of Faith, last February 22, 1968, at the University of Santo Tomas' drill campus.

Now, what possible relations could there be between St. Thomas, who was a theologian and not a bishop and the magisterium or the teaching office of the Church which is in the hands of the Holy Father and the bishops? There are two possible relations. First, what St. Thomas wrote about the teaching office itself as a theological subject matter. Second what St. Thomas wrote which can enlighten and guide the Pope and the bishops in their teaching function.

In regard to the first, St. Thomas did not expressly write on the subject of the teaching magistracy of the Church, perhaps because in his time, the doctrine of the first writers and doctors of the Church from the earliest centuries which affirmed the existence of this magistracy with a binding force on the believers of Christ, as a constitutional part of the Church, was universally accepted and so St. Thomas took it for granted.

However in his *Summa Theologica* St. Thomas wrote one whole chapter or Question about the Episcopal State (*S. T.* II-II, q. 185) and 16 whole chapters or Questions about Faith which is precisely the purpose of the teaching office of the Church, that is to say, to preserve intact the deposit of faith, to make the faithful grow in their faith and to teach it to the whole world. (*S. T.* II-II, qq. 1-16)

Besides, in passing, he referred quite a few times to the teaching of the Church, affirming it and linking it up with Hierarchy. For example, he said: "Now Divine revelation reaches those of lower degree through those who are over them, in a certain order... In like manner, therefore, the unfolding of faith must needs reach men of lower degree through those of higher degree." By higher degree he meant men "whose business it is to teach other". (*S. T.*, II-II, q. 2, a. 6)

Again he said: "The things that are of faith should be proposed to man: this is necessary in order that man may believe anything explicitly... Because those things which are of faith surpass human reason, they do not come to man's knowledge, unless God reveal them. To some, indeed, they are revealed by God immediately, as those things which were

revealed to the apostles and prophets, while to others they are proposed by God by sending preachers of the faith, according to Romans, 10, 15: 'And they will never have a preacher unless one is sent.' (S. T., II-II, q. 6, a.1)

And one of the three reasons he gives as to why Christ did not commit to writing his doctrine is this: "That his doctrine might reach all in an orderly manner: Himself teaching his disciples immediately, and they subsequently teaching others by preaching and writing." (S. T., III, q. 42, a. 4).

St. Thomas did not elucidate further on the question of the teaching magistracy of the Church. As we said, he took it for granted.

Now let us come to the second question: Could the doctrine of St. Thomas guide and enlighten the teaching office of the Church? The answer is an unqualified "yes".

And this is not just the pious and partisan assertion of a loyal Dominican tertiary, like the one speaking to you. This is an official stand of the Church herself made in numerous and consistent Papal pronouncements. To quote just a few:

As early as the year 1323, Pope John XXII made this official statement in a Bull: "Thomas alone has illumined the Church more than all the other doctors together." (*Redemptionem misit*, July, 18).

Leo XIII, who initiated the celebrated edition of the works of St. Thomas called the Leonine Edition, said: "Thomas gathered together their doctrines (those of the ancient and sacred Doctors) like the scattered limbs of a body, and moulded them into a whole. He arranged them in so wonderful an order, and increased them with such great additions, that rightly and deservedly he is reckoned a singular safeguard and glory of the Catholic Church. His intellect was docile and subtle; his memory was ready and tenacious; his life was most holy; and he loved the truth alone. Greatly enriched as he was with the science of God and the science of man, he is likened to the sun; for he warmed the whole earth with the fire of his holiness, and filled the whole earth with the splendor of his teaching." (*Unigenitus Filius*, Aug. 1879).

Pope Pius XII, in like manner said: "Aquinas, Angelic and Common Doctor, like the sea receiving all into her depths, received into himself all the rivers of wisdom flowing down through past ages and bearing all that human reason had attained through the heavenly light which radiates from the Gospel. He arranged his wisdom in such admirable order and so organized it that in reality 'he seemed to have left posterity the ability to imitate it but had taken away the power to supplant it.'" (*Apost. Letter to the Master Gen. of the O.P.*, March, 1942).

This homily would become interminable if we continue quoting from the 67 Supreme Pontiffs that have given laudatory statements of the teachings of St. Thomas. Suffice it to add that in testimony of how high the doctrine of St. Thomas is held by the teaching magistracy of the Church, in the Council of Trent, the Summa of St. Thomas, side by side with the Holy Scriptures and the Decrees of the Supreme Pontiffs, laid open on the altar. This was done to signify the importance given to it in the interpretation of divine revelation.

And what about other Councils? St. Pius X said: "This Church has not held a single Council (since St. Thomas) but he has been present at it with the wealth of his doctrine." (*Doctoris Angelici*, June, 1914).

But the Church did not stop at praising the doctrine of S. Thomas. She made a law which says: "The study of philosophy and theology and the teaching of these sciences to their students must be accurately carried out by professors (in seminaries etc.) according to the arguments, doctrine and principles of St. Thomas which they are to hold inviolately." (*Can.* 1366, p. 2)

But how relevant is the mind of St. Thomas to the mind of the man of the second half of the twentieth century? Can the teaching office of the Church still be guided by St. Thomas when that office talks to the modern man who demands reasons of credibility for his beliefs? How modern can old St. Thomas be?

It was precisely in the field of the use of reason in theology that St. Thomas got into trouble with authoritarian professors of Paris, and even with the Bishop of Paris, Stephen Tempier, who favored this group. The old doctors of the Church, Augustine, Anselm, Bernard and the

others used reason to explain their faith. They were not content with citing authorities. They were not cultists of "magister dixit". But after they had gone, less gifted men took their chairs as teachers of theology and these latter men deployed themselves inside the fense of their orthodoxy and refused to venture into the field of broader theological investigations. All they did was to hurl anathemas against those who did not want to huddle with them in their ensconced positions.

St. Thomas came and entered the field of theological study making use of the logic and philosophy of Aristotle. But it was precisely the rationalism of Aristotle that these theologians of Paris considered dangerous. They thought that mixing faith with reason would end in the ruin of faith.

In the fight that ensued, St. Thomas easily won. And he won because he was not just a blind follower of Aristotle. As a writer says: "He understood the thought of the Stagyrte so well that he was able to complete that which was incomplete, correct that which was in error, and remove that which was erroneous in the embellishments of Arabian and Jewish commentaries." (*F. M. Smith, O.P.*)

In his "Summa Against the Infidels", St. Thomas has brilliantly shown how revealed truth can be illustrated most convincingly by logical and philosophical reasoning. But the trail that he has blazed in this regard from the thirteenth century is not only what he wrote but also the attitude with which he wrote: he was not content with repeating what the elders had taught, he was not afraid to venture into new fields of investigation as long as he maintained rigorous fidelity to the revealed truth.

At the same time, St. Thomas has given the modern man and the Church magistracy the example that cold logical reasoning about truths that pertain to God can and must be coupled with intense personal piety. After all, God's revelation has the ultimate purpose of bringing man to Him. It is true that his writings with their cold logic seem to indicate that he was all intellect with no trace of emotions at all. But it is also true that when he was writing the tract on the Holy Eucharist in the Summa he subjected himself to severe penance and he prayed incessantly to be preserved from error.

The warmth of his intense personal attachment to Jesus Christ is evident in the liturgy of the Feast of Corpus Christi which he wrote. After reading this liturgy, one will no longer be surprised to hear this account of an event given by a personal witness, Dominic of Caserta. As St. Thomas was praying before the Crucifix in the Chapel of St. Nicholas, Dominic heard the figure of Christ say: "You have written well of me, Thomas. What would you want for a reward?" And Dominic heard Thomas answer: "Nothing but You, Yourself, Lord."

Dear Teachers, Instructors and Professors of this Pontifical University: You are going to make your profession of Faith. What is embodied in that formula? St. Thomas explains it this way: "The Truth of faith is contained in Holy Writ, diffusely, under various modes of expression, and sometimes obscurely, so that, in order to gather the truth of faith from Holy Writ, one needs long study and practice, which are unattainable by all those who have to know the truth of faith, many of whom have no time for study, being busy with other affairs. And so it was necessary to gather together a clear summary from the sayings of Holy Writ, to be proposed to the belief of all. This indeed was no addition to Holy Writ, but something taken from it." (*S. T.*, II-II, q. 1, a. 9)

So that is what is contained in this profession of faith: the principal truths that a Christian is bound to believe in supernatural faith, as proposed to him by the magisterium of the Church.

Now will you be able to recite it with all sincerity, with that unshakable conviction that comes from faith alone? Will not the profundity itself of the mystery therein contained prevent you from reciting the formula with perfect mental honesty?

There is only one approach to the articles of faith. They cannot be placed under the microscope of your laboratory. They cannot be mixed with a catalyst in a tube. They cannot be verified on testing ground. They will yield the treasures of truth they contain only to those who do not hesitate to accept the testimony of the One who taught them, the witness who can neither be deceived nor will ever deceive, God Himself, the Eternal Truth.

PASTORAL SECTION

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

HOMILETICS

THIRD SUNDAY OF EASTER (MAY 5)

CHRIST'S TEACHING

Today's Gospel is an example of Christ's teaching. His *method* was attractive, compelling.

But, his *doctrine* was utterly new, different, difficult.

Never did He compromise any aspect of His teaching.

Its full effect is unbelievable—slavery gone, women's rights established as a result of Christ's teaching.

His *example*, most powerful force of all... Church is an extension of Christ the Teacher: "He who hears you, hears Me."

Study Questions: In what ways would you describe Christ's teaching as unique?

How do you account for the lasting effect of His teaching?

Today's Gospel is an example of Christ's teaching, simple and direct and with an example from daily life to illustrate it. Never was there a teacher like Christ. His method was attractive—people immediately listened to Him. The first thing they noticed was the authority with which He taught. Says St. Matthew: "And it resulted, when He had finished His discourse, the crowds remained in astonishment

at His teaching, for He taught them as one having authority." "No one ever spoke as He speaks," the people said. Even those who had not come precisely to listen were unbelievably impressed. You remember how soldiers were sent to arrest Him in the temple. When they arrived, He was teaching—not only did they stop and listen, but they felt helpless to carry out the orders given them. Their only excuse for not having arrested Him was the power of His teaching. "Never did anyone speak like this man." It had been that way since He was a child, when all who heard Him were astonished at His wisdom. No wonder the crowds flocked to hear Him, no wonder they pressed about Him, leaving Him no time to rest, or even eat.

But, it was not so much how He taught, as what He taught. His doctrine was utterly new, it simply shattered the old conventions. "It was said to you of old . . . But I say . . ." Not only was it different, it was also most difficult. The law of forgiveness, for instance—that we must forgive our enemies, pray for them, return them good for evil, pardon them as often as they ask it, even though they fall back again and again into sins against us. He commanded humility, meekness, patience under persecution—these things are most difficult and against human nature. He told us that one who would not carry his cross is not worthy to be called His disciple, in fact He made carrying the cross a condition of being a disciple at all. "He who will not carry his cross after Me cannot be My disciple." Then money, a good thing in itself—He warned us that it must not preoccupy us so much that we forget God and things of eternal value . . . His teaching on marriage—no divorce, no infidelity, not even in our desires. No question but that His doctrine is difficult.

Never in the least way did He compromise in His teaching, never did He water it down: "He who is not with Me," He said, "is against Me." Some objected to His teaching on the Eucharist: "This is a hard saying, and who can believe it?" They left Him. He did not call them back. He let them go. He asked those who remained: "Will you also go away?"

It is hard for us to imagine the full effect of Christ's teaching. We may think that the present day world has many miseries—it is as nothing compared to the misery of Christ's time. Freedom to go where they liked and do what they liked just did not exist for the majority of men—they were slaves, bought and sold like animals. They were so much the property of their masters that they could be (and were) ordered cut to pieces and fed to the fish in the fishponds. Women had no rights, no privileges—they were just chattels. It was Christ's teaching that freed the slaves. It was Christ's doctrine that gave woman her present-day privileged position. All that we value, our freedom, our independence, the equality of men before God, we owe to Christ's teaching.

The greatest lesson in His life was His example. He spent thirty years of His life in dutiful obedience to His own creatures—no words could be more forceful to tell children and teen-agers of the importance of obedience. His patience, especially in His Passion—more effective than any sermon on submission to whatever God permits to happen to us. His independence of wealth and material advantages—more telling than any preaching about detachment. "He began," says the Gospel, "to *do* and to teach."

Yes, He has gone before us, He has shown the way. And remember, His Church is a continuation of Himself. "He who hears you, hears Me." "Have confidence, I have overcome the world." Let us live as Christians, accept His teaching, His whole teaching. A columnist in a local paper recently asked: "Should we tell our children all of Christ's teaching?" The answer is yes, emphatically. Take courage from His example. Ask the Blessed Mother, the first and the best Christian, to learn from her what her Son described as better than even being His Mother: hearing the divine teaching, and putting it into practice.

FOURTH SUNDAY OF EASTER (MAY 12)

CHRIST AS LEADER OF ALL MEN

"Christ, having risen from the dead, will never die again; death shall no longer have dominion over Him. "Alleluia." — Gradual.

Our Lord's driving of the vendors headlong from the Temple is an example of His personal power.

His leadership shows in the magnetism, His power to attract and rally people. Being God as well as man, He not only inspires His followers outwardly, but transforms them inwardly.

Then, He is still alive; His Church is a continuation of Himself, He is one with His followers.

He is the central figure of history, loved and loyally served 2000 years after His death, because He survives in His Church.

"Christ, having risen from the dead, will never die again... death shall no longer have dominion over Him. Alleluia." — Gradual.

On one occasion, Our Lord went into the Temple at Jerusalem. He saw traders buying and selling, making His Father's house a marketplace. This irreverence angered Him exceedingly. He made a whip of cords and drove them headlong out of the Temple, upsetting the tables, scattering the money. Imagine someone doing that in Quiapo Market!

What a personality Christ was! What a leader! We all know what leader is. He is one who stands up for his convictions when others are afraid to.

Of all the world's heroes and leaders, none has ever equalled Christ. Even His enemies admitted this: "Look, the whole world is running after Him!"

Today, Christ still attracts people. He is talked about, written about, loved as no man ever was. What is the explanation?

The answer is clear. He is not just a man. He is also God. Useless saying Christ was a great man, a noble man, a brave man, but only a man — if He was not God as He said He was, He was the greatest criminal, the greatest deceiver the world has ever known.

No, He was God as well as man, and that is why His impact surpasses all other leaders. Human heroes can stir men's hearts — they

cannot enter their souls. Christ can do both. His example can stir our hearts. His grace—His own divine life —can enter our souls and plant there His own life and power. Because He is God, He can transform men and lead them to heroism and courage they never dreamed possible.

There is another reason for Christ's magnetic power over men. It is this—He is still alive, still on earth. He is present in a way just as real as when He lived 2000 years ago. Before ascending to His Father, He promised that He would be with us always, even till the end of the world. When He said this, His disciples did not understand what He meant. Only later, when persecution began, did they understand it. Saul, the persecutor was struck down outside Damascus and a voice said, "Saul, Saul, why are you persecuting Me?" "Who are you, Lord?" asked Saul. The answer: "I am Jesus Whom you are persecuting" taught him that in some way Christ and His followers are one.

How? We do not know. The Bible uses some comparisons. It says this union is like the union between members of a family, between a tree and its branches, between the head of a body and the other parts of the body. In another place, this union is described as being like the union between building stones and the building they make up. Our Lord's own illustration is the most vivid of all—He compares our union with Him to the unity among the Divine Persons in the Trinity. "That they may be one," He prayed to His Father for us, "even as We are one, I and You, and You in them, that they may be one in Us." Christ is living in the world today. St. Paul was imprisoned by Felix the Governor of Judea because of his zeal in teaching that Christ had risen from the dead and was still alive. When Festus came to succeed Felix as governor, this is how the charges against him were described: "The controversy concerned a dead man called Jesus, Whom Paul declared to be alive." Yes, Christ our Leader is alive today. That is the main explanation of His leadership.

He said during His life-times: "And I, if I be lifted up, will draw all things to Myself. "It is from the Cross that He calls us. He came to cast fire on the earth, He wants it kindled in our hearts, a loyalty to

Him our Leader, a loyalty that would make deliberate sin unthinkable, that would make us brave and courageous to carry our cross after Him and so deserve the approval of His Father and ours.

Leaders and heroes have appeared on earth, but now they are rarely thought of one rarely hears their name mentioned. And yet, Christ, Who lived two thousand years ago, is admired and loved everywhere. The world is covered with monasteries and convents full of loyal followers of this Christ, this Leader Whom they have never seen. To this very day, people gladly go to their death rather than betray Christ their Leader. Let us at least live for Him. Show Him the loyalty of a truly Christian life.

FIFTH SUNDAY OF EASTER (May 19)

HIS PASSION AS AN EXPLANATION OF CHRISTIAN LIVING

"The Lord is risen, and shines His life upon us whom He has redeemed with His blood." — Gradual.

Christ weeping over Jerusalem. Why? Because He saw coming to a head what He strenuously fought — a false idea of religion, that Heaven is bought at a price. Heaven is priceless, and we must be ready to endure everything to get it.

The Cross is the heart of the Christian Message. Success through apparent failure, "sin cruz, sin corona." Sharing the obedient attitude of Christ — His submissiveness, His patience, entitles us to a share in His Resurrection.

Sufferings of this life not worthy of comparison with our future resurrected glory. A share in the Cross is the surest sign of the love of God.

Study Questions: Why is carrying the cross essential to being a follower of Christ?

In what way do we fill up what is wanting in the sufferings of Christ, in His Body which is the Church?

What is the connection between "The Mass is ended, go in peace" and our effort to imitate the patience of Christ?

"The Lord is risen, and shines His life upon us, whom He has redeemed with His blood" — Grad.

"God so loved the world as to give His only-begotten Son." What is the meaning of those words? There are two interpretations—one, that Christ has done everything so we can take it easy, enjoy our pleasures. That is absolutely false. We are not saved outside the Cross. We are not saved by looking with pity on the Cross and sympathizing with Christ in His suffering. We are only saved on the Cross. We must set the Cross up in our hearts as the explanation of life. The Saviour said so: "Unless a man take up his cross and follow Me, he cannot be My disciple."

Over from Jerusalem, there is a chapel called Dominus Flovit—the Lord wept. It's built on the spot where Our Lord, seemingly being triumphantly led to the city, broke down and wept. If we come to realize the reason for His tears, we'll begin to understand His Passion and its relation to our life.

He had spent three years trying to tell us the true nature of religion — that God is not bought at a price by doing certain things, but that God is obtained by our pure will to belong to Him, without any admixture of self-seeking. His teaching had glanced off His hearers, and now, on the First Palm Sunday, He saw the complete failure of His work. They were not applauding Him, they were applauding their own imagined idea of what He should be. They saw in Him a political leader who would drive away the Romans. That was the reason for His tears—tears of bitter frustration.

On the Monday, Tuesday, and Wednesday of the first Holy Week, Christ lashed at and tore to shreds the Jews' false idea of religion. You can see in St. Luke's Gospel the astonishment, then resentment, then anger, and finally a vast tide of hate. It was as though His Father told Him, "You will have to give a supreme example of what religion is. You will

have to endure all that their malice can invent to convince them that life must be taken as it comes, submissively. You are free to refuse. You can return to Heaven now, but if you do, Your Incarnation will be wasted."

After three hours of agony in the Garden of Gethsemani, Christ said, "Father, not My will but Thine be done." From then on, He was bound over to death. It was as though His Divine Power were suspended. No need to dwell on the harrowing details of the trumped-up trial, the mockery of the servants slapping and reviling Him, the crowning with thorns, the carrying of the Cross and crucifixion. When He hung on the Cross, His enemies reviled Him: "He saved others, Himself He cannot save!" and in a way they were right. He could not come down from the Cross—He hung there as the representative of sinful man, undoing by His obedience what Adam had done by his disobedience.

The lesson for us is clear: "Let this mind... Cross." (Phil. II 5-9). The Passion of Christ is the fullest and completest expression of the truth that life must be accepted in its ups and downs. It will help us understand this if we use our imagination in this way: Over there, Adam, and under him a triangle containing all those who follow him in serving the world, the flesh, and the devil, and over here, Christ, and under Him all those who, inspired by His example, share His obedience. He had said, "If I be lifted up on the Cross, I will draw all things to myself." Let us not resist, let us line ourselves up with Christ, carrying the Cross. He did not come to abolish suffering; He transformed it.

This life is not heaven, and it's not meant to be. This life is meant to be a purification, not a gratification. Says St. Paul: "Let's be patient in what's momentary of our tribulation. The sufferings of this life are not worthy to be compared to the glory to come that shall be revealed in us.

The surest sign that God loves us is when He allows us to share in the Cross of Jesus Christ. Ask the Mother of Sorrows to make us realize this. The best gift God had to give to His dear Mother was suffering. Those the Lord loves He chastizes. The surest sign that we are near to God is when He permits us to share in the Cross.

Sometimes, the Cross can be bitter—death of dear ones, sickness, poverty, misunderstanding, troubles at home or at work. Let's not drag the cross reluctantly, let's try to realize that our sufferings are an extension of Christ's, that He who lives in us is the One who will carry the Cross. "I fill up what is wanting in the sufferings of Christ," says St. Paul. Seen in this light, the Cross is a reminder that we have here no lasting city, but seek one that is above. Christianity is not just a stoical acceptance of life's ills that can't be cured; it is a joyful loving acceptance of God's will, because it is His will, of Christ, our Model.

ASCENSION DAY (May 23)

He was instantly taken up into the glory of Heaven and seated at His Father's right hand. But 40 days of final instructions and giving further proofs of His Resurrection intervened before His public Ascension.

We recall how He found His way back to His Father. And that He is *our* way Home to God. That He is coming again to lead us, His brothers and sisters, Home.

This Feast is a source of confidence and joy.

"This Jesus Whom you have seen going up into heaven will come back again."

Just a short sermon today, since it's working day. We recall the fact that Christ, Who rose from the dead and immediately ascended to His Father, spent forty days giving visible proofs that He had truly risen, and giving last instructions to His Apostles, ascended publicly on this day. He promised to be with us all days, a promise fulfilled in His Church, which is an extension of Himself. He told His Apostles to spend the intervening days in prayer till the visible sending of the Holy Spirit. After that they were to be witnesses to Him in every part of the world.

While we recall the fact that Christ found His way back to His Father, we are reminded how we also will go Home to God our Father.

"I am the Way," He had said. "No one comes to the Father but by Me." As the Apostles were assured on that day, at the end of the world He will visibly return and take us, His brothers, Home, so that where He is we may also be. "I go," He said, "to prepare a place for you." Stir up your confidence and your joy. Resolve to keep near Christ, to make His attitude to His Father yours.

Then the place that He went to prepare for us will surely be ours. Then His promise to return and bring us back to our Father, so that we will be where He is, will be fulfilled in us.

SUNDAY WITHIN THE OCTAVE OF ASCENSION (May 26)

HIS RESURRECTION

"Glory will be given to God in all things, through Jesus Christ our Lord." — Epistle.

Christ's death, an apparent failure— enemies seemed to triumph, friends forgot His prophecy of His Resurrection.

His enemies did not forget. Had tomb sealed, guards set.

And His Father did not forget. Raised Him up, raised us up with Him.

He rose glorious, immortal, impassible. So will we, if we imitate His attitude.

Besides being guarantee and model of our resurrection, it was also the official proof of Christ's Divinity and the Divinity of the Church, the continuation of Christ.

Study Questions: Why is the Resurrection the theme of today's Mass, and the Ascension, last Thursday's Feast, not mentioned?

How many Feasts were observed in the early Church?

"Glory will be given to God in all things, through Jesus Christ our Lord."

When Our Lord hung dying on the Cross, it seemed that His life was a complete and dismal failure. What an appearance of triumph for His enemies as they surged around the cross defying Him: "He saved others, Himself He cannot save. If He be the Son of God, let Him come down from the cross and we will believe." He did not come down — He had become man precisely to die—but in three days' time, something far more spectacular would happen. He had often referred to it during His life-time. He had said of His life: "No one takes it from Me, I lay it down of Myself. After three days I will rise again." But in the gloom of that first Good Friday, any thought of His prophesied Resurrection vanished from His Disciples' minds. They hastened to take Him away—to bury Him, to end a day of disaster, to forget their misery and disappointment.

His enemies did not forget. They demanded official guards. The tomb was sealed, guards assigned, and every precaution taken that no bogus resurrection be foisted on the world.

And God His Father remembered Him. God could not forget His perfect submission, His obedience; above all, His acceptance of His Passion. The Scripture had foretold this: "You will not allow Your Holy One to endure corruption."

Early in the morning of the First Easter Sunday, the women who came to the tomb found the stone rolled away. The official guards had been struck helpless with terror. But Jesus' friends were told not to be afraid: "Don't you be afraid. You seek Jesus of Nazareth Who was crucified. Why do you seek the living with the dead? He is not here — He is risen." Good had raised Him up — yes, and raised us with Him. Listen to St. Paul: "If one man died on behalf of all, all become dead men. Christ died for us all. Being alive would no longer mean living with our own life, but with His life Who died for us and has risen again." Christ rose glorious — not in human weakness anymore, but with a glorious and wonderful life. This is what we share: "When a man becomes a new creature in Christ," says St. Paul, "his old life has disappeared, everything has become new about him." We can't see this — a baby looks the same before and after baptism — an adult

who has lost the Divine Life by serious sin looks the same before and after an Act of Perfect Contrition. But we believe it on word of God — the good Christian lives the very life of the Risen Saviour.

He rose immortal. Having risen from the dead, He never dies again, death has no more power over Him. Unable to die, unable to suffer — what He is, we will be. His Resurrection is the guarantee of ours. Everlasting life, free from suffering, and perfect in happiness, will be ours also, if we live like Him in obedience to the Father's will, in submission to the afflictions of life.

You may be surprised that the Resurrection is the theme of today's Mass, since it was only last Thursday that we celebrated His Ascension. Originally, there was only one Christian Feast, and it was Easter. Every Sunday was a little Easter and presented some aspect of the central fact of history—that Our Lord had died for our sins and rose for our justification. It took centuries before a separate feast for the Ascension was established. Actually, Our Lord's sacrifice was accepted by the Father in one action—He was raised from the dead and immediately enthroned at the right hand of His Father. What we celebrated last Thursday was the end of His forty days' appearances to His Disciples.

Besides being the sure basis of our hope in our resurrection, Christ's being raised up is the official proof of His Divinity. A philosopher once consulted the Emperor Frederick about founding a new and up-to-date religion. He asked for advice. "Yes," said the Emperor, "I'll give you some advice. And if you succeed in carrying it out, I'll join your new religion myself. Get yourself crucified, and when you've been dead and buried part of three days, have God raise you from the dead, then start your new religion!"

This is our hope, that God Who raised up Christ, will raise us also to a glorious everlasting life at the last day.

CASE AND QUERY

EUCCHARISTIC ADORATION ON GOOD FRIDAY

Every year I am embarrassed in Holy Week. Trying to fulfill correctly the Instruction of the Congregation of Rites of Nov. 16, 1955, no. 10, after the solemn Mass in Coena Domini on Holy Thursday we keep the altar of the reposition of the Bl. Sacrament well adorned with lights and flowers until midnight. At midnight we close the doors of the church, put off all the lights, leaving just one, as on ordinary days, until the Missa Praesantificatorum of Good Friday.

I know that the practice in several churches is very different: they keep all the lights on and the public adoration of the Bl. Sacrament and the "visita iglesia" continue until the Missa Praesantificatorum on Friday afternoon. Thus they change Good Friday into Holy Thursday... Many faithful like this practice and they protest against the policy of this church.

Could you give me your authorized opinion on this matter? Should we remove all special lights and flowers at midnight (Thursday to Friday) or just go on with them until the liturgical rites of Good Friday?

Certainly the text of the decree is confusing: it seems to encourage and discourage at the same time the public adoration of the Bl Sacrament on Good Friday: "saltem usque ad mediam noctem, quando scilicet liturgicae recordationi institutionis Sanctissimae Eucharistiae succedit memoria Passionis et mortis Domini".

We wonder why the consultant writes: "Certainly the text of the decree is confusing: it seems to encourage and discourage at the same time the public adoration of the Bl. Sacraments on Good Friday". Let

us examine the contents of that particular no. of the Instruction in the original Latin (1) :

“Parochi vel ecclesiarum rectores tempestive moneant fideles de publica adoratione Sanctissimae Eucharistiae, inde ab expleta missa in Cena Domini instituenda, et protrahenda saltem usque ad mediam noctem, quando scilicet liturgicae recordationi institutionis sanctissimae Eucharistiae succedit memoria passionis et mortis Domini”.
From this, we must say that:

a) The parish priests (or any other priest or chaplain in-charge of the church where the services are held) or the rector of the church should take the opportunity of commemorating the important mysteries of our Redemption by giving the faithful a proper instruction about the public adoration of the Most Holy Sacrament, specially on Holy Thursday.

b) The same priests should also earnestly request the faithful to render public adoration of the Most Holy Sacrament at least until midnight.

The word *saltem* (*at least* in English, and not *more or less* as in some translations) means that public adoration should last until midnight, as a compliment of the mass “in Coena Domini”. But the word does not imply a prohibition to arrange for and to continue with the adoration public or private (2), on Good Friday. To this effect, we recommend this advice of a Philippine bishop:

¹ The english translation, which contains some defects, says: “The *priests* and rectors of churches should notify the faithful that the public adoration of the Most Holy Eucharist takes place after the mass “in Coena Domini” and lasts *more or less* up to midnight, that is to say, the time when the remembrance of the passion and death of the Lord succeeds the recollection of the institution of the Most Blessed Sacrament” (*Boletín Eclesiástico*, 1956, p. 80). In this translation the Latin adverb *tempestive* is not even translated.

² “Sanctissima demum Eucharistiae visitatio in iis locis quae ‘sepulcra’ vulgo nuncupantur, minime abrogantur, sed solummodo aliquibus horis differtur” (*Ephemerides Liturgicae*, Vol. LXX, 1956, Fasc. I, p. 18).

“At, veluti praxis transitoria, adoratio per aliquot annos continuari potest per totam noctem et diem sequentem usque ad sollemnem actionem liturgicam postmeridianam” (*Ephemerides Liturgicae*, Vol. LXX, 1956, Fasc. II-II, p. 142).

"Aunque es verdad que el nuevo Decreto dice *solamente* (saltem usque ad mediam noctem), refiriendose a la adoracion del Sacramento en el Monumento, queremos invitar a los Rdos. Parrocos a que sigan la costumbre secular de prolongar esta Adoracion hasta las ceremonias del Viernes Santo, por la tarde, salvo cuando alguna razon urgente aconseje lo contrario"³.

This is still observed in many, many churches of our country.

c) Since astronomically speaking, Good Friday begins after twelve o'clock, and *Good Friday should be dedicated principally to commemorate the passion death of Jesus Christ*, public adoration of the Most Holy Sacrament on this day is not compulsory any more, nor considered as a liturgical action.

d) With regard the *place* of the altar of the reposition, *decoration* and other conditions governing it, nothing has been in the *Ordo* of the Holy Week.(4).

In conclusion, the public adoration during Good Friday is neither obligatory, nor is it forbidden, when the parish priests (in the sense explained above) or rectors of churches would like to arrange and to prolong the adoration until the religious services of Good Friday.

V. VICENTE, O.P.

³ RUFINO SANTOS, Archbishop of Manila, in *Boletin Ecclesiastico*, 1956, p. 240.

⁴ Cfr. *Ephemerides Liturgicae*, Vol. LXX, 1956, Fasc. II-III, p. 142.

BOOK REVIEWS

SACRAMENTAL LITURGY. By Frederic R. McManus. New York: Herder, 1967. Pp. 256. \$5.50.

In the post-conciliar attempts to translate the directives of the Constitution on Sacred Liturgy into concrete terms, the present book ranks as one of the most important contributions made towards this end.

A distinguished canonist and past president of the Liturgical Conference, the author, with his sympathetic understanding of the doctrinal, historical, social, and ceremonial problems raised by the Constitution, tries "to clarify the background of the text and the pastoral hopes and prospects which the text proposes". He does so by an explanation in detailed commentary on the first three chapters of the Constitution and on the executory Instruction which was issued a year after the document. Accordingly, the book is divided into two sections: the first part dealing with the general norms for the renewal of the liturgy, the sacred mystery of the Eucharist, the other sacramentals; and the second part rendering the new rite of the mass more intelligible in terms of immediate workable application. A complete text of the Constitution on the Sacred Liturgy (in English) is also appended.

For every priest, who ultimately has the task of implementing the decrees of the Council and faces problems in current liturgical practice, especially with regard to the celebration of the Holy Sacrifice, this book is definitely an indispensable acquisition.

IN THE BEGINNING. By Jean Danielou, S.J., with a preface by Gerard S. Sloyan. Dublin: Cahill and Company Limited, 1965. Pp. 106. \$1.25.

This monograph of Fr. Danielou on the first three chapters of the Genesis is a theological examination on a few selected points in "the creation of the world and man, as well as the separation existing among the races". Its purpose is (a) to elucidate, by a critical application of the literary genre that there is no opposition whatsoever between truths revealed by God in the Bible and those established by modern science, and (b) to accentuate a certain important missionary value contained in the early chapters of the Genesis. This latter is very much pertinent to our times inasmuch as it "points up modern idolatry par excellence", i.e., idolatry in which man stands arrogantly alone, without God, and therefore without a supernatural destiny. Against this, the author brings out brilliantly the message of the Genesis for today.

One valuable feature of the book is that the author examines the limited portion of the Genesis with an eye to both Testaments of the Scripture as

a whole. Consequently, "In the beginning..." has a general appeal for all, including those who stand on the fringe of scriptural specialization.

FROM THE HOUSETOPS. By Edouard Stevens. Translated by Mary Ilford and an introduction by Gerard S. Sloyan. New York: Holt, Rinehart and Winston, 1965. Pp. 196. \$4.95.

"From the Housetops" is a unique compilation of notices that were tacked onto church bulletin boards or mimeographed and circulated among the parishioners. Although their purpose, as the author mentions, was "to arouse or direct the attention rather than to nourish it", the materials in their present form lead to a thought-provoking meditation. They treat of the liturgical year and explain the contents in the colorful everyday language of the man-in-the-street. This is accounted for by the fact that Fr. Stevens is the pastor of Glabais, a small village in Belgium. Despite the use of words like car, tonic, boss, T.V., budget and Santa Claus, the theology is scripturally based and Christ-centered. As for the style, it is vigorous, imaginative, and has a slight Hemingway flavor.

Whoever is hard pressed for time and yet wants to get down to the business of spiritual profit, will find this book more than satisfactory.

J. D'AQUINO, O.P.

THE WORD OF GOD. By Louis Evelyn. Translated by Sister Mary Agnes, O.P. New York. Herder and Herder, 1967, Pp. \$6.50.

The book is a collection of sermons for the entire liturgical year, beginning from the First Sunday of Advent to the Twenty-Fourth Sunday after Pentecost, plus several occasional sermons and feast-days short homilies. It is a book of homilies, but it is not *just* another book of such kind. There are many reasons why this book is special.

First of all the author is a sufficient guarantee of the quality of these sermons and homilies. The sources of the sermons were drawn mainly from the Scripture and the Liturgy. But with that flair to actuality which is widely recognized as the main mark of Father Evelyn. The sermons are replete with modern problems and expressions, principles and ideas applied to the *present* time and to *this* audience.

The author deserves commendation for a good and valuable work; the beautiful and clear printing commend the Herder and Herder of New York.

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