

BISHOP ROSARIO BRODEUR
DIOCESE OF ALEXANDRIA, ONTARIO
4 JULY 1960.

Most Eminent Prince,

Since ill health twice hindered me from providing a reply to letter 1C/59 and 104, I now forward this letter to the Commission and to Your most reverend Eminence.

Among the various pastoral endeavours, the vernacular tongue is more and more often permitted especially in the administration of the Sacraments. For this reason, it is desirable that this same faculty be extended to the Wedding Mass, especially so that the prayers which are to be recited for the bride after the "Our Father" and after the dismissal "Go, the Mass is ended" be read in the vernacular and aloud.

However, in the administration of all the Sacraments, the Roman Ritual is to be followed and indeed, faithfully. In marriages between a Catholic and a non-Catholic however, all sacred rites should be prohibited but other ceremonies from the usual ecclesiastical ceremonies should be permitted. In order to have uniformity in these ceremonies in the various regions, an official and specific ritual is desired concerning this matter

As to what concerns the Roman Breviary, the modification of several hymns will be expedient on account of the words as in the Feast of the Most Precious Blood of Our Lord Jesus Christ. Psalms and some readings for Matins could be expressed more briefly.

It is also desired that on account of the shortage of priests, for the good of the faithful, whether on a feast day of obligation or not, or in different unforeseen circumstances, the faculty of celebrating two or three Masses in one day be given to all priests from the common law.

BISHOP EDWARD Q. JENNINGS
DIOCESE OF FORT WILLIAM, ONTARIO
30 AUGUST 1959.

Most Eminent and Reverend Sir,

It is my great privilege to have the faculty to submit the following so that they may be treated in the Ecumenical Council called by His Holiness.

I. Novae et definitivae declarationes de rebus quam iam in doctrina Ecclesiae continentur

New and definitive declarations concerning those matters which are already contained in the doctrine of the Church.

1. The life of grace through the teaching and merits of our Redeemer Jesus Christ as the sole foundation of each man's hope and the unity of all men.
2. The reason for the honour given to the Blessed Virgin Mary and the Saints, and the limits of the extension of this cult.
3. The laws and duties of those who work and of those who govern the world of economic production.

4. The laws and duties of nations and of those who manage civil administration, and of those groups which fight for liberty in countries where aboriginal peoples are moved by a desire for self-determination and of self-government.

5. Divorce. Contraceptives. Legal abortion, so called, for the purpose of economic growth.

6. The continuation of the various rites of the Church in recent uncultured times when one rite prevails over a multitude.

II. Consideration of the following:

1. The activity from various movements for the celebration of Mass in the vernacular at least in part, in order to safeguard the language of the Mass as it is now and to avoid the dangerous confusion of conversion to many languages.

2. The activity from various movements for the recitation of the Divine Office in the vernacular, at least in part, so as to safeguard the language of the Divine Office as it is now, and to avoid confusion of conversion to many languages.

Having seen many and varied occupations in the life of priests in these our times, perhaps the shortening of the Divine Office in its principal parts (psalms and readings) is to be examined. Thus, as it appears to many, the spiritual consolation of the Office would be preserved and the question of language resolved.

BISHOP JOSEPH F. RYAN
DIOCESE OF HAMILTON, ONTARIO
6 NOVEMBER 1959.

Most Eminent Sir,

Answering your letter of 18 June (Prot.1C/59-580) I would say that it appears that the question of an appeal for Christian unity in Canada and in the northern countries must be dealt with tactfully. In our day there are few non-Catholics who think lightly of the question of One, Holy, Catholic and Apostolic Church.

1. In Canada, Protestantism may be divided into three groups.

a) The Churches which have their origin at the time of the Reformation. These Churches appear to have certain definite religious opinions. They desire some kind of unity among themselves, but they think of the Catholic Church with some suspicion. Now and then they assert strongly that they will never acknowledge the authority and especially the infallibility of the Supreme Pontiff.

b) In more recent years many new sects have developed, which believe very little as to what concerns the doctrine of the faith and which like the Jehovah's Witnesses, vehemently resist what they call organized religion. They seem to be dividing continually into very small congregations. These sects make no theological arguments.

c) Lastly, the third and major group which calls itself Christian though belonging to no church. It is agreed that many in this category are men of good will, but a large number of these people were probably never baptized. Many of our converts to the Church come from this group. Perhaps a clear and modern exposition about the Unity and Apostolicity of the Catholic Church would be a good offense for these people in such a way that they would for the first time

see and understand the divine origin of the Church.

d) Generally, it would appear that the question of the Unity (of the Church) is from the part of non-Catholics, a negation and refusal of the teaching authority of the Church.

2. The revision of the CODE OF CANON LAW is best left to the competence of experts. However, an effort should be made to ensure that the Canon Law of the Western Church and the Canon Law of the Eastern Church agree in connected questions, eg., marriage, baptism, transfer to another rite, etc., since in these cases, as it now stands, there have been difficulties without end.

3.a) Common laws of fast and abstinence should not be applied any longer to the whole world. It is better to grant to Ordinaries the power in this matter to propose laws for each region either among themselves or in Provincial Councils.

b) Meanwhile, it pleases Ordinaries if they themselves be notified of dispensations from the laws of fast and abstinence before the news concerning these matters is issued from the Vatican. In these last years, Ordinaries have been accustomed to hear the first news of these matters from the daily papers.

BISHOP LOUIS LEVESQUE
DIOCESE OF HEARST
8 AUGUST 1959.

Most Eminent Sir,

The undersigned Bishop of Hearst wishes to inform Your Eminence that your letter of 18 June 1959 in the name of the President of the Pontifical Antepreparatoroty Commission for the Ecumenical Council was received.

I do not have any "animadversiones, consilia et vota" particular or personal, beyond those which have been treated by the Holy See especially in more recent documents, mindful of the arguments of our times. I am absolutely certain, as far as it concerns me, that those things which seem to me "beneficial to the good of the Church and of souls" will be set forth and explained in the upcoming Council.

ARCHBISHOP JOSEPH A. O'SULLIVAN
ARCHDIOCESE OF KINGSTON
25 AUGUST 1959.

Most Eminent Prince,

I received your letter of 18 June 1959, (Prot. N. 1C/59-687). It seems to me that we must approach the invitation to Christian unity in a new and modern manner. Many heretical Christians are unaware of the clear concept of the necessity of being members of the One, Apostolic and Catholic Church.

1) In this country, Protestantism may be divided into three principal groups.

a) There are sects which have their origin in the Reformation and are still

thriving today. Among these, many have definite doctrines and many truly desire unity among themselves; but all suspect the end and intentions of the Catholic Church. All do not wish to accept the authority and especially the infallibility of the Supreme Pontiff.

b) In these years, new sects have emerged which have no definite doctrines and which engage fanatically against "organized religion". They are small groups, often without any relation among themselves, founded by promoters who seek only money, and which, with no desire for unity, tend rather to multiply these small groups. All the usual theological arguments seem useless in their regard.

c) Those who however, make up the third and perhaps the largest part of Protestantism, call themselves Christians but in fact, identify themselves with no church. The greater part of these act in good will, many however, are not even baptized.

The multiplication of religious sects troubles them and depresses them. They feel that they can serve God as individuals. It should be duly noted that the greater number of those who individually convert to the true Church, come from this group. A new and modern effort in coming to know the Unity, Apostolicity and Catholicity of the Church perhaps could move them to acknowledge the divine origin of the Church.

2) It seems that an emendation of the Code of Canon Law can best be left to expert canonists so that before the convening of the Council, the Bishops of the whole world could consider and meditate on the schema prepared by the canonists.

We must coordinate the Canon Law of the Western and Eastern Church inasmuch as this is possible. For example, in this area we would like to unify the calendar for the feasts of the Nativity of Our Lord Jesus Christ and of Easter, so that difficulties in regard to schools and economic matters may be removed.

3) It seems that the Council should have a modern Office for public relations ("public relations department"), whose task it will be to publish authoritative accounts concerning the Council's progress and deliberations. Before the Council is convoked all questions concerning the publication and non-publication of news of the deliberations must be determined very cautiously. Well established laws about this question must be made known to all (urbi et orbi). In our times of speedy and universal communication it is altogether necessary that we avoid the repetition of rumours and false reports which surrounded the (First) Vatican Council.

BISHOP JOHN C. CODY
DIOCESE OF LONDON
1 AUGUST 1959.

Most Eminent Sir,

I received the letter of 18 June 1959, (Prot.N.1 C/59) from the Pontifical Antepreparatory Commission for the Ecumenical Council.

Wherefore, it is my privilege to transmit to Your Eminence some observations attached to this letter which could be treated at the future Council.

1. Some kind of official statement is desired expressing the mind of the Church concerning the emendation of the universal calendar.

The determination of a fixed day for Easter Sunday so that the order of feasts in the Missal and the Roman Breviary may be simpler, would be very useful

both for priests and the faithful.

2. The Conferences of Bishops already legitimately established in many nations by a special decree of the Holy See seem to be very much to the Church's advantage. The Code of Canon Law should therefore discuss them.

3. No one denies that a version of the Holy Bible in the common language would be of great help to the spiritual progress of the faithful, to a better understanding of liturgical matters and an encouragement to Christian education. Wherefore, it is hoped that each nation obtain its version of the Holy Bible approved by the Holy See. A uniform text will be of the greatest advantage.

4. To facilitate the administration of the Church, to meet the increase of the catholic people in the world, to satisfy the needs of many young nations, and to give the Cardinals the opportunity of a wider selection when they assemble in Rome to elect a new Supreme Pontiff, it is desired that their number be increased to one hundred.

5. In the building up of the Mystical Body it is most important that one clearly understand what the terms "Catholic Action" and the "Apostolate of the Laity" imply. Similarly the nature and end of "Catholic Action" and the "Apostolate of the Laity" must be incorporated into the Code of Canon Law.

6. One of the particular causes for the inertia of Catholics is without doubt, their ignorance in regard to the office of the laity in the Church. Would it not be very advantageous to publish in the vernacular some kind of compendium of a code of canon law pertaining directly to the faithful? This compendium could deal briefly with the Apostolate of the Laity, the liturgy and the Mass, the Easter duty, family prayer, catholic education, marriage and divorce, social matters, forbidden societies, the use of the Holy Bible, the obligation of contributing to the upkeep of the Church, spiritual exercises for the laity, the relation between Church and state, and priestly and religious vocations.

This compendium, distributed together with the catechism in schools and homes will be a priceless and practical directory.

7. Cooperation between the secular and the regular clergy is absolutely necessary for the spiritual good of the Diocese. Wherefore, disputed questions concerning the relation between religious Institutes and parishes should be defined by the Code of Canon Law. Furthermore, in these questions, the office of the Pastor and rector of the flock in light of the Ordinary, ought to be brought out in a clearer and more efficacious light.

8. As to what concerns diocesan and religious seminaries, both major and minor, Often is noted the difficulty of safeguarding the best curriculum of studies and the best system of discipline. Would the establishment of an international association of seminaries to carry out more perfectly the mandates of the Holy See not be useful in determining the value of texts in curricula, the voluntary change of professors, if it be necessary, and to deal with similar matters?

9. If the method of presenting candidates for the Episcopacy approved for Canada, the United States of America and other nations where there is no agreement between the Apostolic See and the Government seems very favourable to the Holy See, then it should be discussed in the Code of Canon Law.

10. Experience teaches that the immobility of pastors is for the good of the Church. Since doctrine is only one of the requisite qualities for the office of pastor, and since a record of one's progress in studies is available from the records kept in the seminary, there is no reason why a cleric should be subject again to an exam before he is promoted to the office of pastor.

11. It will be very advantageous to shorten the ceremonies for a pastoral visitation according to canon 343 of the Code of Canon Law in some circumstances. For example, when the number of confirmandi is great, a brief and convenient prayer for the dead could replace the chant "Libera me, Domine".

Moreover, we propose that when a Bishop enters a church and kisses the crucifix, in either Latin or in the vernacular, the following could be recited in a clear voice: "We adore You O Christ, and we bless You". To which the pastor and the faithful would reply: "Because by Your Holy Cross, You have redeemed the world".

Further, we propose that before he sings the oration from the Missal, the Bishop kiss the Altar in the middle and turned towards the people, sing: "Peace be with you", and the choir (or people) reply, "And also with you".

12. We hope that in administering the Sacrament of Confirmation, the sacred vestments which are used, namely, the cope, the humeral veil for the minor ministers, etc., be red rather than white. Moreover, if the Bishop should confirm while sitting, a red gremial should be used lest the holy oil stain the vestments.

13. In the distribution of Holy Communion, when the number of the faithful approaching the Sacred Synaxis is very great, we propose that the Priest who is binating or trinating be allowed to use a shorter formula, eg., "The Body of Christ" or "May the Body of Christ preserve you", (Corpus Christi, Corpus Christi custodiat te). This would greatly help an elderly priest or one afflicted with a heart ailment.

14. It is hoped that the faculty be given to the local Ordinary of delegating his own priests to erect Stations of the Cross and to attach the indulgences granted by the Code of Canon Law. But this particular Indult should not be obtained from the Holy See only for a limited time. Indeed, every year, dioceses send large stipends for the support of churches and institutions in the Holy Land.

15. The laws of the eucharistic fast concerning those ill with diabetes should be clarified so that these people might take some solid food as medicine without scruple, immediately before Holy Communion.

16. In order to guard against confusion which arose in the recent conclave, we propose that in the future, an electrically equipped cross (crux electrica) be used in the place of white smoke, to signify the election of the Supreme Pontiff.

BISHOP WILLIAM SMITH
DIOCESE OF PEMBROKE
26 AUGUST 1959.

Your Eminence,

I have the honour to transmit to Your Eminence, as President of the Preparatory Commission for the Oecumenical Council, the enclosed suggestions for the Oecumenical Council. (Text in English).

1. It is hoped that legislation concerning secular institutes and pious unions be determined especially concerning priests and seminarians belonging to a secular institute and even of their obligations to the local Ordinary.

2. The juridical status of military chaplains in Canada has to be defined and their obligations in regard to the local Ordinary.

3. That in the absence of the Bishop, the faculty of confirming in danger of death be given to all priests.

4. In order to facilitate the administration of the Church, to meet the rate of increase of Catholic peoples in the world, to meet the necessities of many younger nations recently formed, and in order to provide Cardinals with an opportunity for a wider choice of election when they come together in Rome to elect a new Supreme Pontiff, it is hoped that the number of Cardinals be increased to one hundred.

5. The following changes in the Roman Breviary are humbly petitioned:

- 1) One nocturn at Matins,
- 2) That Second Lauds be abrogated,
- 3) The recitation of the Roman Breviary in the vernacular.

6. That the local Ordinary be given the faculty to allow his priests to celebrate the Holy Sacrifice three times on Sundays (and on feast days of obligation), and on other days to celebrate the Holy Sacrifice twice where this is necessary because of the shortage of clergy, eg., on the First Friday, on the occasion of marriage or funerals, etc.

7. That Book V of the Code of Canon Law be simplified.

8. It will be very advantageous to shorten the ceremonies for a pastoral visitation according to canon 343 of the Code of Canon Law in some circumstances. For example, when the number of confirmandi is great, a brief and convenient prayer could replace the chant "Libera me Domine".

9. That the ecclesiastical matrimonial legislation be examined so that matrimonial cases may be reduced and the manner of resolving these cases be simplified, eg., the privilege of the faith, and clearer norms concerning the validity of non-Catholic marriages be established.

10. That the law of the eucharistic fast concerning those ill with diabetes or those with weak stomachs be clarified so that these people might take some solid food as medicine without scruple, immediately before Communion.

11. In the building up of the Mystical Body, it is most important that one clearly understand what the terms "Catholic Action" and the "Apostolate of the Laity" imply. Similarly, the nature and end of "Catholic Action" and the "Apostolate of the Laity" must be incorporated into the Code of Canon Law.

12. One of the particular cause for the inertia of Catholics is without doubt, their ignorance in regard to the office of the laity in the Church. Would it not be very advantageous to publish in the vernacular some compendium of a code of canon law pertaining directly to the faithful? This compendium could briefly deal with the Apostolate of the laity, the liturgy and the Mass, the Easter duty, family prayer, Catholic education, marriage and divorce, social matters, forbidden societies, the use of the Holy Bible, the obligation of contributing to the upkeep of the Church, spiritual exercises for the laity, the relationship between Church and state, and priestly and religious vocations.

This compendium, distributed together with the catechism in schools and homes will be a priceless and practical directory.

BISHOP BENJAMIN I. WEBSTER
DIOCESE OF PETERBOROUGH
18 APRIL 1960.

Most Eminent Lord,

Questions concerning the future Ecumenical Council were discussed with the senior priests of the diocese. Since nothing of particular importance came up which could be submitted to the Pontifical Antepreparatory Commission for the Ecumenical Council, we did not respond to the letter of 18 June 1959.

ARCHBISHOP MARIE-JOSEPH LEMIEUX
ARCHBISHOP OF OTTAWA
12 SEPTEMBER 1959.

Most Reverend Eminence,

I am forwarding to you the suggestions requested by the Pontifical Preparatory Commission for the future Council. I must, in the first place, apologize for my delay in forwarding this document which should have been at the Vatican on the first day of this month. Consultation, redaction have taken more time than at first anticipated.

I express with simplicity and sincerity what my pastoral concerns and the desire to safeguard and to explain the Catholic doctrine have inspired. I hope to have answered Your Eminence's questions.

I Suggestiones quae ad doctrinam spectant pro meliore mysterii Ecclesiae intelligentia.

Suggestions concerning a better understanding of the mystery of the Church.

The schema "De Ecclesia" distributed to the Bishops at the Vatican Council considered the notion of the Mystical Body as a basis for the Catholic teaching concerning the Church. This same text was favourably received by many of the Council Fathers, yet on account of the circumstances of the time, public discussion of it was impossible. Consequently, only the primacy of jurisdiction

and the infallibility of the Supreme Pontiff were defined.

After that, many encyclical letters, especially Mystici Corporis and Mediator Dei fittingly established the supernatural and mystical elements of the Church which is considered as it were, as an extension of Christ. To be sure, it seems that now is the best time to expound more fully the doctrine of the mystical Body. Now, this explanation of the interior mystery of the Church is of double significance. Indeed, it brings the faithful to a loftier knowledge of the Church and at the same time in a new light it presents the principal manifestations of the contemporary life of the Church: biblical and liturgical renewal, the apostolate of the laity, missionary expansion and a desire for unity which is evident among Christians.

1. De opportunitate completioris synthesis

Concerning the advantage of a more complete synthesis.

The doctrine of the mystical Body is not only manifestly and without doubt found in Scripture and Tradition, but it is also most fitting to express the two principal aspects of the Church inasmuch as the Church is a community of believers and an institution or an order of means of salvation instituted by Christ.

The classical treatise on ecclesiology, elaborated as a reaction against the errors which attacked the hierarchical structure of the Church, extolled the power and hierarchical functions more than other qualities and attributes of the Church, in themselves important, which make the fellowship of believers a body animated and living. Consequently, it is time to present a more complete synthesis. It is in the power of the Council to outline the principal points of this synthesis, affirming to be sure --according to the intention already made manifest in 1870 -- that the Church is first and foremost the Mystical Body of Christ whose various attributes, even the exterior and sensible, find their ultimate significance in this intimate and transcendental nature of the Church.

2. De Corpore mystico et renovatione liturgica

Concerning the mystical Body and the biblical and liturgical renewal.

Such a declaration can give anew impulse to biblical and liturgical renewal, whose single scope is to incorporate all believers in Christ and thus lead them to God. The whole of Revelation, both that which prepares for Christ, and that which was given to the world by Christ the Saviour Himself, tends towards effecting one Body out of all men, whose Head is Christ. This applies also to the Liturgy through which the community of life between the Head and the members of this Body is really brought out.

If it be true that the biblical and liturgical renewal will greatly help the faithful so that they may as it were, discover the Church anew, it appears equally certain that a deeper knowledge of the mystical Body would be most useful to lead believers so that they may more abundantly draw from the riches of Scripture and the Liturgy.

3. De corpore mystico et apostolatu laicorum

Concerning the Mystical Body and the apostolate of the laity.

As members of the mystical Body, the laity are participants in the actions of its life, and at the same time are established as collaborators (co-workers) in carrying out the mission of this same Body which is exercised through the Church. The whole Body is altogether subject to life in Christ, and it pertains

to the whole Body to continue its increase through apostolic activity. St. Paul said this when writing to the Ephesians (4:16) and Pius XII once encouraged the laity "that they might always be aware that not only do they belong to the Church, but that they are the Church, namely the community of the faithful on earth under the rule of a common leader, namely, the Pope and the Bishops who are in communion with the Supreme Pontiff.

The place of the laity and their active part in the Church is therefore defined by the dignity of the members which they have in the mystical body. Also the right notion of participation of the laity in the various offices of the Church emanates necessarily from the doctrine of the mystical Body.

4. De corpore mystico et expansione missionum

Concerning the mystical Body and missionary expansion.

The Supreme Pontiffs of our time have rather unambiguously affirmed the supernatural character of the Church. Pius XII in certain terms concluded that this characteristic is deduced from the fact that the Church is the mystical Body of Christ (Radio message, Christmas, 1945). For the same reason he declared: The Catholic Church is not identified with any culture, its very essence prohibits this. Yet it is prepared to relate to all cultures. Whatever in these cultures is not contrary to nature, the Church acknowledges and preserves. Furthermore, in each of these cultures, the Church introduces the truth and grace of Jesus Christ, thus conferring on one and all the same lofty likeness. By this manner of acting, the Church strives more efficaciously to preserve peace in the world."

5. De corpore mystico et unitate christiana

Concerning the mystical Body and Christian unity.

The future council, according to the wishes of the Supreme Pontiff must be an invitation extended to all so that union may be sought. This desire to restore unity has a solid foundation in the doctrine of the mystical Body. The division among Christians came about as a result of some who behaved as if they were not of the same Body with others (individually, members of one another, Rom.12:5), under the same invisible Head.

Wherefore a sincere inquiry for union is founded on a firm conviction that all Christians, since the plan of God is that all men should be united in one Church, which is the Body of Christ, must consider themselves as members of one another. If this conviction is first accepted, the doctrinal difference and the other obstacles to union will be removed much more easily. Moreover, the Council can well benefit from union, certainly by affirming those truths of ecclesiology, which can retain the attention of our separated brethren who are still mistaken about the catholic understanding of the Church. This done, minds and hearts will first be moved, and then the restoration of full communion in the faith and sacramental life may be brought about.

II. Suggestiones quae ad actionem pastoraalem spectant

Suggestions concerning pastoral endeavours.

a) De formatione cleri diocesani

Concerning the formation of diocesan clergy.

In the traditional solicitude of the Church concerning the formation of the clergy above all, it seems reasonable that a Directory containing the following be provided for those entrusted with the formation of clerics in major

seminaries.

- 1). norms concerning study, the discernment and fostering of vocations.
- 2). fundamental rules of discipline essential for priestly and apostolic formation.
- 3). norms concerning the adaptation of ecclesiastical studies for the purpose of instructing the Christian people, and in a general treatment norms concerning the concrete preparation of junior priests for the sacred ministry.

b) De vita sacerdotali et actione pastorali
Concerning priestly life and pastoral action.

That priests, both in undertaking all pastoral works and in the practise of their own spiritual life, be moved more successfully "to feel with the Church", it seems appropriate and extremely useful to give them a Directory containing a summary of ancient and recent norms which the Church has given to her priests up to now:

- 1). indicating to the priest the essential means of conserving and fostering one's own spiritual life.
- 2). leading him in pastoral matters, by calling to mind the immutable, supernatural principle of the apostolate.
- 3). in social matters showing priests the manner of dealing with questions of our time which are of no small importance in the religious life of men.

c) De habitu clericali
Concerning clerical garb.

Is it not expedient to modify the present discipline concerning the wearing of the cassock? The cassock should remain obligatory in sacred functions, but outside the church and especially when travelling, clerical garb could consist of the Roman collar alone or some other distinctive sign which all priests could conveniently wear.

d) De liturgia
Concerning the liturgy.

In recent years the Apostolic See has allowed a wider use of the vernacular in the Liturgy by allowing the ritual to be printed in two languages and by permitting the reading of the Epistle and the Gospel in the language of the faithful, having it first sung in Latin.

Also, other decisions such as the new Order for Holy Week and the Decree of the Sacred Congregation of Rites (1955) simplifying the rubrics have made the access to the Liturgy for the Christian people much easier. We hope that further changes animated by the same pastoral solicitude will complete those made up to now. Through these efforts the liturgical life of parishes will receive a new increase.

This will probably be the best method of providing solid and substantial nourishment for the piety of the Christian people while at the same time, curtailing that piety from certain "devotions" which, indeed, give the impression of superstition.

e) De diebus festis de praecepto
Concerning feast days of obligation.

The obligation of hearing Mass on feast days of obligation (other than

Sundays) is especially onerous for manual labourers when they are obliged to be away from work. Since it is necessary to allow servile work on many of these feast days, it seems appropriate that only Christmas and the Circumcision of the Lord be retained as feast days of obligation with the double obligation of hearing Mass and abstaining from servile work. Wherefore, the faithful would be obliged to hear Mass only on Sundays and on those two feasts, all other feast days of obligation being suppressed.

f) De lege abstinentiae et ieiunii
Concerning the laws of fast and abstinence.

The legislation concerning abstinence and fast would be much more efficient if it were arranged in a manner which would make it possible to be observed by many if indeed, not by all. The difficulty of modern life has imposed such frequent dispensations, that there are many who think that the observance of these laws is impossible for them. Whence, the very fundamental obligation of penance receives a real setback.

g) De Actione Catholica et Apostolatu laicorum
Concerning Catholic Action and the Apostolate of the Laity.

Since Catholic Action has become increasingly more important, members have suggested to me that a special Roman Congregation be established which would oversee the progress of this type of apostolate and direct and coordinate all apostolic groups of lay people.

We think that care should be taken in a special way to ensure that spiritual directors of Catholic Action be formed:

-through lectures given about Catholic Action in Major Seminaries and Scholasticates;

-through pastoral efforts aimed at particular local conditions in the midst of which the ministers of the Church will exercise their priestly apostolate.

BISHOP ALEXANDER CARTER
DIOCESE OF SAULT SAINTE MARIE, ONTARIO
together with

BISHOP EDWARD JETTE', TITULAR BISHOP OF TABERNUS, AUXILIARY BISHOP OF JOLIETTE
24 NOVEMBER 1959 (PARIS)

Most Eminent Lord,

Kindly asked to communicate our opinions to the Antepreparatory Commission for the future Ecumenical Council, the undersigned bishops, Alexander Carter, Ordinary of Sault Sainte Marie and Edward Jette', Auxiliary Bishop to the Ordinary of Joliette, humbly submit the following.

A) De re canonica
Concerning canonical matters.

1. That canon law pertaining to the parish be adapted to the actual condition of the world, eg., the concept of a parish benefice appears not too adaptable to present conditions. Similarly, a pastor could be nominated by a decision of the Bishop. In this manner the good of souls could be safeguarded.

2. That the Ordinary be allowed to delegate in all cases regarding permission to assist at a marriage. This would avoid the danger of nullity especially in missionary regions and in national parishes.

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3. That canon 1248 concerning servile work be adapted to present conditions.

4. That the law of fast and abstinence be unified and simplified.

5. That the duties of the laity in the Church be clearly defined so that they might exercise their apostolate more efficaciously.

B) De re liturgica
Concerning liturgical matters.

1. That Mass be ended after saying, "Go the Mass is ended. Thanks be to God."

2. That no new Office or Mass be imposed under precept, except after twenty years from the time of promulgation.

3. That no prayers be prescribed after the public office (eg. the Salve Regina after Mass) except for a definite time.

BISHOP THOMAS J. McCARTHY
DIOCESE OF SAINT CATHARINES, ONTARIO
20 JULY 1959.

Most Eminent Sir,

Having received the letter (Prot. N. 1 C/59-1144), and wishing to fulfil the wishes of the Supreme and August Pontiff, I humbly submit the following.

Among the difficulties which today render difficult pastoral care, of import is the question concerning the sanctification of the Lord's day and what concerns the prohibition against servile work.

Although canon 1248 of the Code of Canon Law instructs that "one ought to abstain from servile work", the law of the Church does not specifically define what servile work is; wherefore one has to have recourse to the usage and consensus of the authors.

The custom in this matter, at least since the last was, is confused and widely different in North America. Thus many, even good Catholics, pay little attention to it. Many do not doubt that for a slight reason they can give themselves over to these servile works at least without remuneration.

But as to works which in lesser urgency are considered servile, the consensus of the authors matters little, for indeed, such a consensus among the authors is found only with difficulty. If they agree that servile works should be considered as those which contribute to the welfare of the body, and those things which of old were done by servants, which are done as physical exercise, they disagree in actual fact what as to what these works are.

Some authors maintain that servile work is to be judged only in light of its end, not in light of the end of the worker. Nor is a work to be designated servile if it be done for recreation or without remuneration, or for some holy end, or for a short time. Other authors however, in our opinion, more prudently assert that the motive and circumstances perhaps render this servile work free. For example, garden work, if it be done by a gardener who obtains daily

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sustenance from this, and profit, then this servile work impeding the worship of God. If however, a worker who has laboured all week in a factory or in a mine, on Sunday after Mass works in his little garden so as to restore his strength in the sun and clean air, he is rather, abstaining from work and recreating in leisure which does not hinder his duties towards God and his family.

It is also difficult to discern the reasoning which leads some to rule that a woman who embroiders does not violate the precept, whereas if the same woman is sowing she is engaging in servile work.

Lest I am mistaken, the reasoning among moralists which up to now has governed the description of servile or free work is to be considered obsolete as well as the terminology used.

For the good of religion and the salvation of souls it is hoped that the nomenclature and the reason itself will be found which are more suited to our times, and that many things which are treated in a casuistic manner by the authors be eliminated from books in the future.

BISHOP MAXIME TESSIER
DIOCESE OF TIMMINS, ONTARIO
5 APRIL 1960.

Most Reverend Eminence,

The letters sent to me by Your Eminence concerning the preparation of the future Ecumenical Council were received at my episcopal residence only a few days after I had already left for my ad Limina visit. Since I only returned to my diocese on 10 September, it seemed to me rather late to answer your letter.

Although inexperienced, I nevertheless comply with your second letter which I have just received and I submit for Your Eminence's consideration the observations which follow.

1. Almost everywhere there increases more and more the unfortunate custom against canons 136 and 2379, and against the Decrees issued by the Sacred Congregation of the Council on 1 July 1926, and 28 July 1951. Very often, especially when they are travelling or during vacation, priests disguise their clerical state, taking off their habit for dress which in style and colour is altogether secular. Because many behave in this manner, and the local authority is silent, perhaps there are those who in regard to this, think that in what concerns them, they are interpreting correctly these words of the Code and of the Sacred Congregation of the Council: "the ecclesiastical habit according to the legitimate local customs and the prescribed rules of the local Ordinary".

Will this not be a cause for Rome again to make known its firm desire in this matter with greater precision?

2. Likewise, could not another custom which is slowly becoming more popular be condemned once again; when priests travel, dressed in Roman collar and black suit, and celebrate Mass without the cassock?

3. The manner in which one is to make use of clubs and societies; minds are distracted into conflicting opinions. Wherefore, it would seem to me useful for all if the Holy See would once again make known its mind concerning this matter.

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4. Although priests have been clearly and often warned by the Supreme Pontiffs about it, in my opinion, it is necessary in our times for many to renew the memory of the order of service in all they do. The proper order of these things could perhaps be described in the following manner: It belongs to the priestly ministry:

A) First, especially that he be of example to others, both by the intensity of his interior life and his constancy in all his works of piety.

B) Second, that he concentrate on the preaching and teaching of the catechism as the Gospel demands.

C) Third, that he prepare the sacraments with care; not only the celebration of Mass and the administration of the sacraments, but that he present himself altogether prompt and ready for example, for evening Masses, hours of confession, baptismal catechesis, etc.

D) Fourth, that he visit the sick, the afflicted, the abandoned, the elderly, the poor, prisoners, etc., who, if not cared for, will be adversely affected beyond repair.

E) Fifth, that he devote himself to the works of Catholic Action, understood in a broad sense accepted by the Church, by which militant laypeople are formed, since the Church whose strength is situated alone in a working clergy, is endangered.

F) Lastly, that he provide for the material administration of the parish.

5. In a remote parish, where there is only one priest, out of necessity, the pastor has to be the ordinary confessor of his religious even after a period of three years (canon 526). This responsibility cannot be given to another pastor either because of distance, or because of a difficult journey or because of the difficult winter months.

6. In modern hospitals, almost everywhere doctors have decided that infants, even if they are healthy, cannot be taken from the hospital to be baptized unless they have been discharged from the hospital. For this reason, in canon 726, can the Bishop be given the authority "as a general norm" in cases of this kind that baptism be administered solemnly in these hospitals "all things imposed by the law having been observed"? In this manner, canon 770 can be more easily observed.

7. Very often, many approach the heavenly banquet -- often fifty or more. Could the formula to be said before each communion then not be shortened, especially when only one priest is distributing the holy Eucharist?

8. Concerning mixed dances of young people of both sexes in church basements whether in parish buildings or in Catholic Action buildings, in my opinion, there is such a divergence of opinions, and indeed so vehement, that the matter demands another intervention by the Holy See.

Wherefore, could not an Instruction similar to the Instruction on coeducation promulgated on the eighth of December 1957 be issued, divided as this one was into three parts: principles, rules and precautions? It seems to me, that what is set out here very briefly could be developed:

A) Principium
Principle:

In our modern times, since our young people are so precociously disposed, and are often induced to imitate what they see in movies or on television, and who have adopted the manner of dancing, fashions and other circumstances of the

times, mixed dances in general are considered dangerous. Wherefore, these are to be prohibited in the basements of churches, parish buildings, in Catholic Action buildings and also in Catholic colleges and institutions.

B) Regulae

Rules:

That if any Bishop "with a burdened conscience", should decide that a great evil could be avoided in his region by tolerating what is done elsewhere, the Instruction would show that rules are to be observed: eg. priests, religious - both male and female, do not themselves have the right to plan dances in the basement of churches, etc., nor should they be allowed to be present etc.

C) Precautiones

Precautions

In a case very recently brought up, the Instruction would provide precautions to be taken in order to complete the principles and rules listed above.

Allow

me, Most Reverend Eminence, to add that I feel somewhat confused in sending these observations to you. Indeed, I do this only under obedience.