

4. *Doctor's and patient's intention*

This is an all important element in the moral aspect of this problem. All *contraceptive intention* must be excluded by both the doctor and by the patient and both should aim at remedying the ailment. The temporal sterilizing effect that will ensue should only be permitted in virtue of the serious necessity of curing the sickness. As Paul VI has stated in *Humanae vitae*:

"The Church does not at all consider illicit the use of therapeutic means truly necessary to cure diseases of the organism, even if an impediment to procreation, which may be foreseen, should result therefrom, provided such impediment is not, for whatever motive, directly willed." N. 15.

● Quintin Ma. Garcia, O.P.

ON THE ANTICIPATED MASS

The Mass attendance on Saturday evening in parishes or on a vigil of a day of obligation is a privilege for those who cannot attend the Sunday Masses. Is it valid for those who can attend Sunday Masses but because this person or persons prefer to have free time; either to go outing, or to the movies, or to sleep most of the day? Can a person say without sinning: "I am free to select which is more convenient for me?"

First let us see what is the *purpose* of this concession.

(1) The Sacred Congregation of Rites in its *Instruction on the Worship of the Eucharistic Mystery*, n. 28 says: "Where permission has been granted by the Apostolic See to fulfill the Sunday obligation on the preceding Saturday evening, pastors should explain the meaning of this permission carefully to the faithful and should ensure that the significance of Sunday is not thereby dimmed. The purpose of this concession is, in fact to enable Christians today to celebrate more easily the day of the Resurrection of the Lord." (*Bol. Ecl.*, Aug. 1967, p. 573, n. 28)

(2) In the petition by the Philippine Hierarchy of March 1, 1967, we read: "It was almost the unanimous opinion of the Ordinaries that owing to the lack of priests, who could celebrate Mass according to the convenience of the faithful, one of the remedies found for the said difficulties, was in the possibility of satisfying this grave precept of hearing Mass on the afternoon or evening of Saturday and Vigils preceding these Days of Precept."

Accordingly, the main purpose is "to enable Christians today to celebrate MORE EASILY the day of the Resurrection," (n. 28 of the Instruction), which is more explicitly expressed by the petition of the Philippine Hierarchy: ...for the *convenience* of the faithful.

The limiting clause "for those who cannot attend Sunday Masses", is not expressed in either documents. The Instruction enjoins the *pastors* to make the faithful understand that, as much as possible, the Mass be heard on Sundays and Holy Days. But it is not a condition imposed on the faithful in order to validly comply with the precept of hearing Mass.

Consequently, no special reason is asked of the faithful in order to be able to take advantage or make use of this privilege, where such privilege is enjoyed. Whoever hears Mass on Saturday afternoon or in the vigil of a Holy Day of obligation with the intention of complying with the precept of hearing Mass on Sunday or Holy Day, complies with the said precept and is not bound to hear another Mass the next day.

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POSTURE WHEN COMMUNICATING

Is there no order of the Hierarchy of the Philippines that standing while receiving Holy Communion is not allowed? Certain Fathers told me there is. Yet I noticed in some churches where the Priest command the faithful to approach the Communion rail standing by twos.

The history of this liturgical gesture is very interesting and offers a good example of liturgical development. The custom of kneeling