

BOLETIN ECLESIASTICO DE FILIPINAS

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BOLETIN ECLESIASTICO DE FILIPINAS

**ORGANO OFICIAL INTERDIOCESANO EDITADO MENSUALMENTE
POR LA UNIVERSIDAD DE SANTO TOMAS, MANILA, FILIPINAS.**

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Año XXXVII

Message

On the day of my departure from the Philippines, which I leave with a heavy heart, I wish to express my sincere thanks to all who have made my stay here such a pleasant one, and in particular I wish to thank all those who have shown me so many signs of affection, especially during the last few days.

I take with me for all time the happiest memories of my mission here, which has been most fruitful and rewarding; in Church affairs due to the wonderful cooperation and assistance of the Philippine Hierarchy, clergy and faithful; in State affairs due to the kindness of His Excellency the President, the Officials of the Government and my colleagues in the Diplomatic Corps.

I leave the Philippines with great confidence in its future and I am sure that the Catholic Church will continue to contribute to the intellectual and moral progress of the country in preserving human dignity and personal freedoms and in safeguarding the independence of the nation.

I am confident that my successor will receive the same cooperation and affection that I have received, and also in this way the Philippines will show its traditional love and devotion to the Holy Father.

MABUHAY

✠ Egidio VAGNÓZZI

Resolution of Appreciation

WHEREAS, His Excellency, the Most Reverend Egidio Vagnozzi, D.D., Archbishop of Myra and Papal Nuncio to the Philippines, has been worthily appointed by the Holy See as Apostolic Delegate to Washington, D.C., United States of America;

WHEREAS, during his incumbency of nine and a half years in the Philippines, first as Apostolic Delegate and later as Papal Nuncio, His Excellency, the Most Reverend Egidio Vagnozzi, D.D., Archbishop of Myra, has given to the Church and to the Filipino people a long series of splendid achievements through his dynamic leadership, his apostolic zeal and his great love for souls as exemplified in the increase of dioceses and archdioceses and of seminaries, and in the spread of Catholic Action and the promotion of vocations;

WHEREFORE, LET IT BE RESOLVED, as it is hereby resolved, that the Hierarchy of the Philippines now assembled in Manila for their annual Bishop's Meeting, express to the Philippines, their high appreciation and profound gratitude for his unselfish and fruitful labor in the Philippines.

LET IT BE FURTHER RESOLVED that the Hierarchy of the Philippines here present, extend to His Excellency, the Most Reverend Egidio Vagnozzi, D.D., Archbishop of Myra, wishes of Godspeed and success in his new assignment, at the same time requesting him to continue working in the United States, as far as his new duties will permit, for the welfare of the Church in the Philippines to which he has consecrated the best of his talent, virtue and energies.

January 29, 1959
Manila, Philippines

CATHOLIC HIERARCHY OF THE PHILIPPINES

By: ✕ JUAN C. SISON
Pres., Catholic Welfare Org.

SECCION OFICIAL

GURIA ROMANA

I. Allocutio SSmi. Domini Nostri Joannis XXIII

(In Consistorio Secreto diei XV Decembris 1958)

VENERABILES FRATRES

El Santo Padre ha visto conmovido la alegría con que es saludado por hombres de toda clase y condición, aun por los no católicos.

The Holy Father feels deeply moved by the joyful manner in which He is being greeted by men of every condition, even by non-catholics.

Ex quo die arcanæ Dei voluntati trepido humilique animo concedentes, gravissimum Summi Pontificatus onus Nostris umeris impositum accepimus, mira quadam suavitate supernoque gaudio idcirco perfusi sumus, quod novimus universæ christiænæ communitatis filios gratulabundos et ominabundos ad Nos respicere, qui ad Beati Petri solium, etsi immerentes, evecti sumus.

Quæ sacri Pastores ceterusque clerus, quæ populi cum in hac alma Urbe, tum in singulis Dioecesibus, in oppidis, in viculis totius orbis terrarum. Nobis pietatis lætitiæque panderunt signa, quas vero ad Deum supplices Nostra causa adhibuerant preces, hæc omnia paternum animum tetigerunt Nostrum; nec minore Nos affecerunt solacio quæ summi nationum vel civitatum Moderatores, quæ illustres coetuum Praesides, quæ publici Oratores vel Legati Nobis per hanc faustitatem significarunt. Homines etiam ex operariæ plebis ordine, qui cotidianum sibi comparant suo labore sudoreque panem, insontes pueri, quorum supplicationes peculiari modo Divino Redemptori gratæ sunt, infirmi, aegroti, itemque ii qui in publicæ custodiæ detenti sunt, quasi suarum aerumnarum suorumque dolorum immemores, ad Nos mentis converterunt oculos, omnium, spei, caritatisque testimonia deferentes Nobis.

Neque eos silentio præterire volumus fratres ac filios, qui ab apostolica hac Sede seiuncti sunt. itemque alios non paucos, qui ne christiano quidem nomine censentur, et qui tamen eximiae suæ humanitatis sensus Nobis aperuerunt. Hi omnes profecto potius quam humili personæ Nostræ, Catholice Ecclesiæ capiti, Romano nempe Pontifici — qui, ut historia docet, non modo

Sinarum regionibus habentur, in difficillimis rerum adiunctis versantur. Missionales, seu paciferi christiani verbi praecones, in quibus etiam plurimi Archiepiscopi et Episcopi, falsis criminationibus accusati sunt, et in carceres contrusi, deinde vero ad exsilium coacti. Sacri ipsi e Sinensium gente Antistites, et ii quidem apostolico studio flagrantibus intrepidoque pectore fortes, in publicae sunt custodiae loca coniecti; atque alii non pauci locorum Ordinarii extra suae sedis territorium eiecti, vel praepediti quominus pastoralis suo munere libere fungantur. Qua in eadem rerum condicione ii ecclesiastici viri habentur qui vel eorum vices legitime gerunt vel legitime itidem in eorum munus suffecti sunt, ea tantum una de causa, quod praecepta et iussa renuerant, suae ipsorum conscientiae repugnantia.

Privados de sus pastores los fieles se ven compelidos a apostatar o a separarse de Roma. Ni han faltado quienes recibieran sacrilegamente la misma consagración episcopal.

The faithful deprived of their shepherds are being compelled unto apostasy or unto separation from Rome. Some even have accepted a sacrilegious episcopal consecration.

Quid igitur mirum si, sacris Pastoribus vel deiectis vel vexatis, greges quoque eis crediti qua illecebris omne genus, qua minis, et qua etiam corporis animique cruciatibus eo compelluntur, ut christianam fidem infringant, ut extra Catholicae religionis principia ac fundamenta aedificent, utque potissimum sacrum oboedientiae caritatisque vinculum abrumpant, quo cum hac Beati Petri Sede devinciantur oportet?

Non defuere, pro dolor, non defuere qui, terrenas hominum iussiones magis quam sacrosancta Dei iudicia timentes, insectatorum mandatis concederent, eo usque devenientes, ut sacrilegam episcopalem consecrationem acciperent, ex qua nulla profecto oriri potest iurisdictio, cum sine "Apostolico mandato" peracta fuerit. Qua agendi ratione, nullo modo legitima, christiani ovilis moderamen arripientes, oves trepidatione, perturbatione, offensioneque affecerunt.

Estos males fueron ya denunciados por Pío XII. A pesar del silencio son conocidas las malas artes con que se promueve la apostasía. El espectáculo es deplorable.

Those crimes have already been denounced by Pius XII. Notwithstanding the silence, the criminal ways by which apostasy is exacted are well known. The sight is pitiful.

Hi tristissimi eventus iam Decessoris Nostri imm. mem. Pii XII animum tam acri maerore sollicitarunt, ut paucos ante

menses, quam ex hac mortali vita ad praeium vocaretur aeternum, Sinensis nationis Episcopis, cetero clero et christifidelibus Encyclica data Epistula,² cum sanctissimis impertitis monitis, paternum timorem anxitudinemque patefaceret suam.

Obscurum interea silentium, altius cotidie magis, quasi tetrica nubes, Dioeceses illas involvit; ac novimus omnes artes, novimus tentamina omnia eo consilio adhiberi, ut a recto itinere et a Catholicae Ecclesiae unitate clerus Christique fideles abstrahantur.

Lacrimabile sane funestumque spectaculum! Etenim ex una parte insectatorum violentiam cernimus, qui christianorum civium animo, iam tristissimis rerum condicionibus enervato, abuti enituntur; ex altera vero oculis obversantur Nostris aerumnae, angores, doloresque confessorum fidei, qui, ob sacrilegos eorum nisus, lacrimas gemitusque edunt.

Ojalá que todos pudieran oír las voces de angustia que dan los que tratan de ser fieles hasta la muerte. Jesucristo, María Reina de China y los mártires estarán a su lado.

If only all men could hear the voices of anguish uttered by those who strive to remain faithful unto death! Jesus Christ, Mary Queen of China and the martyrs will certainly be by their side.

Utinam probi omnes possent lamentabiles audire voces, quae Nostras feriunt aures! Ex eorum labiis oriuntur, qui acerrimis angoribus oppressi sed non fracti, suum amorem suamque fidelitatem Romano Pontifici significare contendunt. Non suorum corporum, sed suorum animorum causa, preces supplicationesque a Nobis postulant; ac suis gemitibus obtestantur, quidlibet eveniturum sit, se tamen vere, sincere, tenaciterque velle studiosam suam erga Iesu Christi Vicarium fidelitatem ad extremum usque halitum servare indemnem!

Filiis hisce singulis universis, qui praeclara priorum martyrum exempla renovare enituntur, elatum illud Apostoli gentium hortamentum iterare cupimus: "Vigilate, state in Fide, viriliter agite, et confortamini."³ Non soli estis; Christus ipse vobis adest; eius igitur viribus, eius auxilio confidite, qui hisce verbis pro vobis quoque precatus est: "Pater sancte, serva eos in nomine

² Ep. Enc. "Ad Apostolorum Principis," d.d. 29 Iunii 1958; A.A.S. 1958, vol. L, pág. 601 et seq.

³ 1 Cor. 16, 13.

tuo, quos dedisti mihi; ut sint unum, sicut et nos.”⁴ Ac Sanctissima Virgo Maria, Sinarum Regina ac Patrona potentissima, suaviter vobis arridens, caelestia a divino Filio suo et necessaria vobis imploret adiumenta; martyres ceterique sancti caelites, quorum effuso cruore quorumque virtutibus vestrae christianorum communitates tantopere floruerunt, vobis procul dubio auxiliabuntur.

Quiera Dios alejar de China los horrores del cisma! Aquellos que con el sacerdocio recibieron la misión salvar almas, dense cuenta que el Redentor puso un solo y único fundamento en su Iglesia. Si las persecuciones les espantan, miren al ejemplo del Maestro Divino y permanezcan fieles.

Please God to keep the horrors of Schism away from China. Let those who have received the mission of saving souls together with their priestly ordination realize that Jesus Christ has given to His Church just one foundation. If they be afraid of persecution, let them look at their Divine Master and remain faithful.

Optamus praeterea ut vox Nostra Nostraque monita et invitationem eos quoque attingant, qui, pro dolor, debiles, labantes, aestuantesque se praebuere; atque eos nominatim, qui cum sacrorum Pastorum locum et sedem non legitimo modo occupaverunt, funesto schismati misere straverunt viam. Quod quidem verbum “schisma,” dum e labiis editur Nostris, quasi ea urere videtur, Nostrumque exulcerat animum! Dum Summi Pontificatus onus umeris Nostris impositum subimus, dum paternum immensumque caritatis munus auspicamur, quo universam hominum familiam studiose amantissimeque amplectimur, facere non possumus quin Omnipotentem Deum rogemus ut eiusmodi incumbentem calamitatem e Sinarum catholicorum communitate benigne arceat velit.

Verumtamen quomodo potest Christianorum omnium Pastor iners, ac nihil dicens, nihil agens, creditum sibi gregem incertum, dispersum, ac vel dilaceratum cernere? Quomodo potest acerrimo non affici dolore, cum eos videat, qui ob susceptum olim sacerdotium oves ad pascua ducere et in unum cogere ovile debent, illas potius e recto itinere abducere et ab uno regimine, a Summi nempe Pontificis auctoritate abstrahere, quem ipse Divinus Redemptor inconcussam petram constituit totiusque Ecclesiae fundamentum?

⁴ Io. 17, 11.

Quodsi hi miseri filii Nostri aerumnas, lacrimas, ingruentes denique cruciatus reformident, quotiescumque suam erga Christum fidelitatem palam asseverant atque confirmant, neminerint tamen ac secum intento considerent animo tale esse invictae christianae Fidei pretium, sempiternae nempe gloriae praemium, quod divinus ipse Redemptor sectatoribus suis pollicitus est, haec admonens: "Non est servus maior Domino suo. Si me persecuti sunt, et vos persequuntur."⁵

Pide que se hagan rogativas aún públicas, por esta unidad y vida de la Iglesia.

The Holy Father requests that prayers, even public, be said for the unity and life of the Church.

Nos interea supplicibus rogare precibus non cessamus ut Deus benigne velit et aberrantium sua luce collustrare mentes, et omnium confirmare voluntates; idque faciant optamus omnes, quotquot habemus in Episcopatu Fratres, publicas etiam indicendo hac eadem de causa supplicationes ac sanctae paenitentiae actus.

Apostolico autem illi obtemperantes mandato, quod Christus Dominus Beato Petro dedit, omnium fratrum confirmandi fidem,⁶ et gravissimo illi, quo tenemur, officio obsequentes sacrum depositum custodiendi Nobis demandatum, amantissimi Patris voce eos filios Nobis sane carissimos obtestamur, ut alacres suum animum augeant, utque semper sint membra coniunctissima Mystici Iesu Christi Corporis, ac vivi palmites divinae illius vitis, cui olim inserti sunt, et ex qua una possunt immortalem haurire vitam.

Procede a continuación y crear y publicar los nuevos cardenales. Otros muchos prelados igualmente dignos pudieran haber sido elevados, y hasta tiene esperanzas de poderlo hacer en lo futuro. Con estos piensa hacer más llevadera y eficaz la labor de la Curia Romana. Como ha de aumentar el número de miembros, deroga lo dispuesto por Sisto V y contenido en el can. 231.

The Holy Father proceeds to create and to publish the new Cardinals. Some other prelates equally worthy could have been chosen, and the Holy Father hopes He will be able to do it in the future. He intends to alleviate with the new appointments the work at the Roman Curia. As the new promotion means an increase in the regular membership, He derogates the dispositions of Sixt V. and of the can. 231.

⁵ Io. 15, 20.

⁶ Cfr. Luc. 22, 32.

Iam nihil aliud restat, Venerabiles Fratres, nisi ut ad illud gradum faciamus, cujus praesertim causa vos hunc in amplissimum consessum convocavimus. Mens Nobis est, ut nostis, in Sacrum Collegium vestrum lectissimos Praesules cooptare, qui vel in Pontificiis Legationibus, vel in sibi creditis Dioecesibus, vel denique in Romana Curia sollertem, prudentem actuosamque navarunt operam, multum ad christianae religionis contulerunt incrementum. Alii plurimi menti animoque Nostro praesentes sunt, quos hoc eodem honore dignissimos, putamus, et quos fore confidimus ut in posterum hac excelsa dignitate decoremus. Quodsi Nobis, ut vehementer optamus, id faciendi facultas non dabitur, Deus ipse debitum eis praebebit praemium, quod, hac etiam in mortali vita, ex recte factis, ex comparatisque promeritis oritur.

Cum autem Sacrum Collegium vestrum numero auximus, id etiam in animo habuimus, ut nempe nonnullis ex vobis munera gravissima, diuturna atque interdum multiplicia hac in alma Urbe aliqua ratione leviora reddi possent; ita quidem ut non modo ex iisdem muneribus eorum vires ac profecta alicuius aetas detrimentum non patiatur, neve aliorum Collegiarum adjuncta opera in levamen ipsis desit, sed etiam — quod praecipuum est — ut Romana Curia demandata sibi negotia facillius expediri queat, maiore profecto cum universae Ecclesiae utilitate.

Iis igitur deorogantes — quatenus opus est — quae Decessor Noster Xystus V constituit⁷ et quae Codex Iuris Canonici sancit (can. 231), iam deveniamus ad Sacrum supplendum Collegium vestrum, tres et viginti lectissimos Praesules in illud adlegendum, quos ob suas cuiusque virtutum laudes hoc amplissimo honore gravissimoque munere dignamus.

*(Sequitur elenchus in BOLETIN ECCLESIASTICO
jam publici iuris factus)*

Quid vobis videtur?

Itaque auctoritate Omnipotentis Dei, Sanctorum Apostolorum Petri et Pauli ac Nostra creamus et publicamus S.R.E. Cardinales:

(Repetitur elenchus)

Cum dispensationibus, derogationibus, et clausulis necessariis et opportunis. In nomine Pa † tris et Fi † lii et Spiritus † Sancti. Amen.

(A.A.S., 1958 p. 981-989.)

⁷ Cfr. Apostolicas Litteras "Postquam verus," d.d. 3 Decembris 1586.

De Musica Sacra et Sacra Liturgia

(Continuatio)

2. DE QUIBUSDAM GENERIBUS MUSICAE SACRAE

A) DE POLYPHONIA SACRA

48. Opera auctorum polyphoniae sacrae, cum antiquiorum, tum recentiorum, in actionibus liturgicis ne inducantur, nisi prius certe constiterit, ea ita esse composita vel aptata, ut normis et monitis in Litteris encyclicis *Musicae sacrae disciplina*¹⁸ ad rem traditis, respo-
ndere possint. In dubio consulatur Commissio dioecesana de Musica sacra.

49. Prisca huiusce artis monumenta, quae adhuc in archivis iacent, diligenter investigentur, de eorum conservatione, si opus sit, opportune provideatur, eorumque editiones, sive criticae, sive ad usum liturgicum aptae, a peritis parentur.

B) DE MUSICA SACRA MODERNA

50. Musicae sacrae modernae opera in actionibus liturgicis ne adhibeantur, nisi iuxta leges liturgicas et ipsius artis Musicae sacrae concinnata sint, ad mentem Litterarum encyclicarum *Musicae sacrae disciplina*.¹⁹ Qua de re iudicium feret Commissio dioecesana de Musica sacra.

C) DE CANTU POPULARI RELIGIOSO

51. Cantus popularis religiosus summo opere commendandus et provehendus est; eius enim ope vita christiana spiritu religioso perfunditur mentesque fidelium ad superiora elewantur.

Huiusmodi autem cantus popularis religiosus proprium habet locum in omnibus, sive publicis sive familiaribus vitae christianae solemnitatibus, vel etiam inter diuturnos vitae quotidianae labores; nobiliores vero partem obtinet in omnibus piis exercitiis, sive extra sive intra ecclesiam peragendis; quandoque demum in ipsis actionibus liturgicis admittitur, iuxta normas superius nn. 13-15 traditas.

52. Ut autem religiosa cantica popularia finem suum attingant, "ad catholicae Fidei doctrinam plene conformentur oportet, eam recte proponant et explicent, lingua utantur plana et modulatione simplici, a tumida et inani verborum profluentia immunia sint, ac denique etsi brevia sunt et facilia, quandam prae-

¹⁸ Constitutio Apostolica *Christus Dominus*, diei 6 Ianuarii 1958 (A. A. S. 45 [1958] 15-24); *Instructio* Supremae S. Congregationis Sancti Officii eiusdem diei (A. A. S. 45 [1953] 47-51); *Motu proprio Sacram Communionem*, diei 19 Martii 1957 (A. A. S. 49 [1957] 177-178)

¹⁹ A. A. S. 48 (1956) 18-20.

²⁰ A. A. S. 48 (1956) 19-20.

se ferant religiosam dignitatem et gravitatem".²⁰ Quae praescripta ut servantur, locorum Ordinarii sedula cura caveant.

53. Commendatur igitur omnibus quorum interesse potest, ut cantiones populares religiosae, antiquioris quoque aetatis, quae scripto aut viva voce traditae sunt, opportune colligantur, et, locorum Ordinariis approbantibus, ad fidelium usum edantur.

D) DE MUSICA RELIGIOSA

54. Magni quoque illa musica aestimanda est et opportune excolenda, quae etsi in actionibus propter peculiarem suam indolem admitti nequit, eo tamen tendit, ut in audientibus religiosos affectus producat ipsamque religionem foveat, ideoque musica *religiosa* iure meritoque nuncupatur.

55. Sedes propriae ad opera musica religiosa disponenda sunt auditoria ad concentus musicos destinata, vel aulae spectaculis aut conventibus constitutae, non vero ecclesiae, cultui Dei sacrae.

Sicubi vero auditorium musicum vel alia aula conveniens non exstet et nihilominus concentum musicae religiosae fidelibus utilitatem spiritualem afferre posse existimentur, Ordinarius loci concentum huiusmodi in aliqua ecclesia permittere potest, servatis tamen quae sequuntur:

a) Pro quolibet concentu instituendo requiritur eiusdem Ordinarii loci licentia in scriptis;

b) Ad hanc licentiam obtinendam praecedat oportet petitio scripta, in qua significantur: tempus concentus, operum argumenta, nomina magistrorum (organici et magistri chori) atque artificum;

c) Ordinarius loci licentiam ne concedat, nisi, audito voto Commissionis dioecesanae de Musica sacra et consilio aliorum forte virorum in re peritorum, plane sibi constet opera proponenda non modo genuina arte praestare, sed sincera quoque christiana pietate; necnon personas, quae concentum exsecuturae sint, qualitatibus pollere, de quibus nn. 97 et 98.

d) Ssmum. Sacramentum, opportuniore tempore ab ecclesia auferatur et in sacello quodam vel etiam in sacristia decenter reponatur; sin minus, auditores moneantur, Ssmum. Sacramentum in ecclesia praesens esse, et rector ecclesiae diligenter curet, ut eidem Sacramento nulla obveniat irreverentia;

e) Si scidulae ad aditum emendae sint, aut libelli concentus distribuendi, haec omnia extra aulam ecclesiae fiant;

f) Musici, cantores et auditores ita se gerant talique more vestiantur, ut eam gravitatem prae se ferant, quae loci sacri sanctitatem omnino docet.

g) Pro rerum adiunctis praestat ut concentus aliquo pio exercitio concludatur, vel potius Benedictione eucharistica, eo sane proposito, ut spiritualis mentium elevatio quam concentus promovere intendit, sacra actione quasi coronetur.

²⁰ Litterae encyclicae *Musicae sacrae disciplina*: A. A. S. 48 (1956) 20.

3. DE LIBRIS CANTUS LITURGICI

56. Libri cantus liturgici Ecclesiae Romanae hucusque typice editi sunt:
Graduale Romanum, cum *Ordinario Missae*.
Antiphonale Romanum pro Horis diurnis.
Officium Defunctorum, *Maiores hebdomadae et Nativitatis D. N. Iesu Christi*.

57. Sancta Sedes, in omnes cantilenas gregorianas, quae in libris liturgicis Ecclesiae romanae ab ipsa approbatae continentur, omnia sibi vindicat proprietatis et usus iura.

58. Decretum S. Rituum Congregationis, die 11 mensis Augusti anni 1905 datum, seu "Instructio circa editionem et approbationem librorum cantum liturgicum gregorianum continentium",²¹ necnon subsequens "Declaratio circa editionem et approbationem librorum cantum liturgicum gregorianum continentium", diei 14 mensis Februarii anni 1906,²² alterumque Decretum, die 24 mensis Februarii anni 1911 editum de quibusdam quaestionibus particularibus circa approbationem librorum cantus "Propiorum" alicuius dioecesis vel religiosae familiae,²³ vim suam retinent.

Quae autem eadem S. Rituum Congregatio, de 10 Augusti anni 1946 statuit "De facultate edendi libros liturgicos",²⁴ valent quoque pro libris cantus liturgici.

59. Cantus ergo gregorianus *authenticus* ille est, qui in editionibus "typicis" vaticanis exhibetur, vel a S. Rituum Congregatione pro aliqua ecclesia particulari aut familia religiosa approbatus est, et propterea ab editoribus, debita facultate munitis, in omnibus, cantilena scilicet et textu, ad amussim transumendus est.

Signa autem, quae *rythmica* dicuntur, privata auctoritate in cantum gregorianum inducta, permittuntur, dummodo integra servetur notularum vis et ratio, quae in vaticanis libris cantus liturgici inveniuntur.

4. DE INSTRUMENTIS MUSICIS ET DE CAMPANIS

A) PRINCIPIA QUAEDAM GENERALIA

60. Circa usum instrumentorum musicorum in sacra Liturgia haec recollantur principia:

a) Attenta sacrae Liturgiae natura, sanctitate ac dignitate, cuiuscumque instrumenti musici usus per se quam maxime perfectus esse deberet. Melius erit proinde concentum instrumentorum (sive unius organi, sive aliorum instrumentorum) penitus omittere, quam indecore peragere; et generatim melius erit ali-

²¹ *Deer. auth. S. R. C.* 4166.

²² *Deer. auth. S. R. C.* 4178.

²³ *Deer. auth. S. R. C.* 4260.

²⁴ *A. A. S.* 38 (1946) 371-372.

quid, etsi circumscriptum, bene agere, quam ampliora moliri, quibus explendis apta media deficient.

b) Ratio deinde habenda est differentiae, quae *sacram* inter et *profanam* musicam intercedit. Dantur enim instrumenta musica, quae natura sua et origine — uti organum classicum — ad Musicam sacram directe ordinantur; vel alia, quae ad usum liturgicum facile aptantur, ut quaedam instrumenta, quae nervis et arcu constant; alia e contra exstant instrumenta, quae, communi iudicio, adeo profanae musicae propria existimantur, ut sacro usui aptari omnino nequeant.

c) Denique ea tantum musica instrumenta in sacra Liturgia admittuntur, quae personali artificis actione tractantur, non autem quae modo mechanico seu automatico.

B) DE ORGANO CLASSICO ET INSTRUMENTIS SIMILIBUS

61. Praecipuum illudque solemne instrumentum musicum liturgicum Ecclesiae Latinae fuit et manet organum classicum, seu tubulatum.

62. Organum servitio liturgico destinatum, etsi parvum, ad artis normam sit confectum, iisque vocibus instructum, quae sacro usui conveniunt; prius quam in usum deducatur, rite sit benedictum; et qua res sacra, omni diligentia custodiatur.

63. Praeter organum classicum, usus quoque admittitur illius instrumenti, quod "harmonium" vocant; hac quidem conditione, ut vocum qualitate et sonitus amplitudine sacro usui respondeat.

64. Illud vero adsimulatum organum, quod "electrophonicum" vocant, inter actiones liturgicas ad tempus tolerari potest, cum opes non suppetant ad organum tubulatum, etsi parvum, comparandum. In singulis tamen casibus accedat oportet explicita Ordinarii loci licentia. Hic autem consulat prius Commissionem dioecesanam de Musica sacra aliosve in hac re viros peritos, qui ea omnia suadere studeant, quae tale instrumentum ad usum sacrum magis accommodatum reddant.

65. Modulatores instrumentorum, de quibus nn. 61-64, sufficienter peritos esse oportet in arte sonandi, sive ad sacros cantus aut musicorum concentus comitandos, sive ad organum solum belle modulandum; quin immo, cum saepe saepius necesse sit, inter actiones liturgicas sonos "ex tempore" reddere, qui variis momentis eiusdem actionis congruant, in legibus, quae organo et Musicae sacrae in genere praesunt, scientia et experientia versati esse debent.

Iidem modulatores instrumenta sibi concedita religiose custodire studeant. Quoties autem organo in sacris functionibus assident, conscii sibi sint de parte activa quam exercent ad gloriam Dei et in fidelium aedificationem.

66. Organi modulatio, sive actiones liturgicas prosequatur, sive pia exercitia, diligenti cura aptanda est temporis vel diei liturgici qualitati, ipsorumque rituum et exercitiorum naturae, necnon singulis eorum partibus.

67. Nisi antiqua consuetudo vel peculiaris aliqua ratio, ab Ordinario loci comprobanda, aliud suadeat, organum collocetur in proximitate altaris maioris, loco magis opportuno, at semper ita, ut cantores vel musici in suggestu consistentes, a fidelibus in aula ecclesiae adunatis conspici nequeant.

C) DE MUSICA SACRA INSTRUMENTALI

68. In actionibus liturgicis, diebus praesertim solemnioribus, alia quoque instrumenta musica — in primis illa, quorum chordae parvo fricata arcu sonant, — praeter organum adhiberi possunt, una cum organo vel sine, in musico concentu aut ad cantum comitandum, legibus tamen stricte servatis quae ex principiis, supra propositis (n. 60), promanant, quaeque sunt:

- a) Ut agatur de instrumentis musicis, quae usui sacro revera aptari possunt;
- b) Sonitus horum instrumentorum tali modo et gravitate, ac quasi religiosa castitate eliciatur, ut omnis profanae musicae clangor evitetur et fidelium pietas foveatur;
- c) Concentus magister, organicus et artifices, usum instrumentorum et leges Musicae sacrae bene calleant.

69. Locorum Ordinarii, ope praesertim Commissionis dioecesanae de Musica sacra, sedulo invigilent, ut haec de usu instrumentorum in sacra Liturgia praescripta reapse servantur; nec omittant, si casus ferat, peculiares de hac re tradere normas, conditionibus et probatis consuetudinibus aptatas.

D) DE INSTRUMENTIS MUSICIS ET DE MACHINIS "AUTOMATICIS"

70. Instrumenta musica quae, ex communi iudicio et usu, profanae tantum musicae conveniunt, ab omni actione liturgica et a piis exercitiis omnino arceantur.

71. Usus instrumentorum et machinarum "automaticarum", uti sunt: *autoorganum*, grammophonium, radiophonium, dictaphonium seu magnetophonium, et alia eiusdem generis, in actionibus liturgicis et piis exercitiis, sive intra sive extra ecclesiam peragendis, absolute vetatur, etsi agatur tantum de sacris sermonibus vel Musica sacra transmittenda, vel de cantoribus aut fidelibus in cantu substituendis aut etiam sustentandis.

His tamen machinis uti licet, etiam in ecclesiis, sed extra actiones liturgicas et pia exercitia, cum agitur de audienda voce Summi Pontificis, Ordinarii loci, vel aliorum oratorum sacrorum; vel etiam ad fideles in doctrina christiana vel in cantu sacro aut religioso populari instituendos; denique ad populi cantum dirigendum et sustentandum in processionibus extra ecclesiam peragendis.

72. Instrumentis autem, quae "amplificatores" dicuntur, uti licet in actionibus quoque liturgicis et piis exercitiis, si agatur de amplificanda viva voce sacerdotis celebrantis aut "commentatoris" vel aliorum, qui, iuxta rubricas vel ex mandato rectoris ecclesiae, vocem edere possint.

73. Usus machinarum pro imaginibus proiciendis, praesertim vero earum quas "cinematographicas" vocant, sive projectiones "mutae" sint sive "sonorae", in ecclesiis, quacumque de causa quamvis pia, religiosa aut benefica, strictissime vetatur.

Caveatur insuper ne, in aulis ad conventus et praesertim ad spectacula prope ecclesiam, vel, alio loco deficiente, subter ecclesiam extruendis vel aprandis, aditus ex ipsis aulis ad ipsam ecclesiam pateat, neve stepitus ex iis proveniens sanctitatem et silentium loci sacri ullo modo perturbet.

E) DE SACRIS ACTIONIBUS OPE RADIOPHONIAE ET TELEVISIONIS DIFUNDENDIS

74. Ad actiones liturgicas vel pia exercitia, quae cum intra tum extra ecclesiam peraguntur, ope radiophoniae vel televisionis diffundenda, expressa requiritur Ordinarii loci licentia; quam ipse ne concedat, nisi prius sibi constet:

a) Cantum et Musicam sacram, legibus sive liturgicis sive Musicae sacrae apprimè respondere;

b) Insuper, si agatur de diffusionem televisificam, omnes, qui in functione sacra partem habent, ita bene instructos esse, ut celebratio rubricis plane conformis et omnino digna evadat.

Hanc licentiam modo habituali Ordinarius loci concedere potest pro transmissionibus regulariter ex eadem ecclesia perficiendis, si, omnibus perpensis, sibi constet omnia quae requiruntur diligenter servari.

75. Machinae ad diffusionem televisificam perficiendam, quantum fieri potest, in presbyterium ne inducantur; numquam vero ita prope altare collocentur, ut sacris ritibus impedimento sint.

Operatores insuper his machinis addicti illa gravitate se gerant, quae locum et ritum sacrum deceat, et pietatem adstantium minime perturbet, iis praesertim momenti, quae summam devotionem postulant.

76. Quae superiore articulo statuuntur, servanda sunt etiam ab illis artificibus, quos "photographos" vocant: et quidem maiore cum diligentia, attenta facilitate qua se et machinas quocumque transferre possunt.

77. Singuli ecclesiarum rectores cūent, ut praescripta, de quibus nn. 75-76, fideliter servantur; locorum autem Ordinarii ne omittant accuratiores, tradere normas, quas rerum adiuncta forte exigant.

78. Cum radiophonica transmissio natura sua postulet, ut auditores illam sine interruptione sequi possint, in Missa radiophonice diffusa iuvat, ut sacerdos celebrans, praesertim si aliquis Missae "commentator" desit, verba illa, quae, vi rubricarum *submissa voce* recitanda sunt, "*voce tantisper elevata*" pronuntiet; item ea quae *clara voce* dicenda sunt, "*altius*" proferat, ut audientes totam Missam commode sequi possint.

79. Iuvat denique ut, ante transmissionem sanctae Missae ope radiophoniae vel televisionis, auditores vel spectatores moneantur, talem Missae auditionem vel visionem, ad satisfacendum praecepto de Sacro audiendo, non sufficere.

F) DE TEMPORE QUO INSTRUMENTORUM MUSICORUM SONUS PROHIBETUR

80. Quoniam organi et magis quoque aliorum instrumentorum sonus ornamentum constituit sacrae Liturgiae, usus idcirco eorundem instrumentorum temperandus est secundum gradum laetitiae, qua singuli dies vel tempora liturgica distinguuntur.

81. In omnibus ergo actionibus liturgicis, excepta tantum Benedictione eucharistica, sonus organi omniumque aliorum instrumentorum musicorum prohibetur:

a) Tempore Adventus, id est a primis Vesperis dominicae primae Adventus usque ad Nonam vigiliae Nativitatis Domini;

b) Tempore Quadragesimae et Passionis, id est a Matutino feriae quartae Cinerum usque ad hymnum *Gloria in excelsis Deo* in Missa solemni Vigiliae paschalis;

c) Feriis et sabbato quatuor temporum Septembris, si Officium et Missa de iis fiant;

d) In omnibus Officiis et Missis defunctorum.

82. Sonus aliorum instrumentorum, praeter sonum organi, prohibetur insuper in dominicis in Septuagesima, Sexagesima et Quinquagesima feriisque has dominicas sequentibus.

83. Pro diebus tamen temporibusque ut supra prohibitis, sequentes statuuntur exceptiones:

a) *Organi et aliorum instrumentorum sonus* permittitur diebus festis de praecepto et feriatis (exceptis dominicis) necnon festis patroni principalis loci, tituli vel anniversarii dedicationis ecclesiae propriae et tituli aut fundatoris familiae religiosae; vel si solemnitas aliqua extraordinaria occurrat;

b) *Organi* tantum aut *harmonii sonus* permittitur in dominicis tertia Adventus et quarta Quadragesimae; necnon feria quinta infra Hebdomadam sanctam in Missa chrismatis, et ab initio Missae solemnis vespertinae in "Cena Domini" usque ad finem hymni *Gloria in excelsis Deo*;

c) Item *organi* tantum aut *harmonii sonus* permittitur in Missa et in Vesperis, solummodo ad cantum sustentandum.

Ordinarii locorum has prohibitiones vel permissiones, secundum probatas locorum aut regionum consuetudines, pressius determinare possunt.

84. Per totum Triduum sacrum, idest a media nocte qua incipit feria quinta in Cena Domini usque ad hymnum *Gloria in excelsis Deo* in Missa solemni Vigiliae paschalis, organum et harmonium omnino taceant, et ne ad cantum

quidem sustentandum adhibeantur, salvis exceptionibus, quae supra, n. 83, b, statuuntur.

Sonus porro organi et harmonii hoc triduo prohibetur, sine ulla exceptione, et non obstante quacumque contraria consuetudine, etiam in piis exercitiis.

85. Ne omittant ecclesiarum rectores, vel quorum interest, rationem illius liturgici silentii fidelibus debite explicare, neque obliviscantur curam adhibere, ut iisdem diebus vel temporibus ceterae quoque praescriptiones liturgicae *de altaribus non ornandis* pariter observentur.

G) DE CAMPANIS

86. Perantiquum ac probatissimum, campanarum usum in Ecclesia latina, omnes, quorum interest, religiose servare tenentur.

87. Campanae ad ecclesiarum usum ne adhibeantur, nisi prius solemniter consecratae vel saltem benedictae fuerint; ex tunc autem ut res sacrae debita servantur cura.

88. Probatae consuetudines ac diversi modi campanas pulsandi, iuxta distinctos eiusdem sonitus fines, omni cura retineantur; neque omittant locorum Ordinarii traditas usualesque huius rei normas colligere, vel, ubi, desint, praescribere.

89. Innovationes, quae ad id tendunt, ut campanae ipsae pleniorē edant sonum, vel ut earum pulsatio facilius evadat, ab Ordinariis locorum, audito peritorum voto, admitti possunt; in dubio autem, res huic S. Rituum Congregationi proponatur.

90. Praeter diversos consuetos et probatos modos sacras campanas pulsandi, de quibus supra n. 88, peculiare alicubi exstant apparatus plurium campanularum in ipsa turri campanaria appensarum, quibus variae eduntur cantilenae et concentus. Talis campanularum ludus, qui communiter "carillon" appellatur (germanice "Glockenspiel"), a quovis usu liturgico omnino excluditur. Campanulae autem ad talem usum destinatae, nec consecrari possunt, nec benedici iuxta solemnem Pontificalis Romani ritum, sed simplici tantummodo benedictione.

91. Totis viribus adnitendum est ut omnes ecclesiae, oratoria publica et semipublica, saltem una vel duabus, etsi parvis, campanis sint instructa; districte vero prohibetur, loco sacrarum campanarum, adhibere qualemcumque machinam vel instrumentum, ad campanarum sonum mechanice vel automaticè imitandum vel amplificandum; licet tamen huiusmodi machinis vel instrumentis uti, si, iuxta superius statuta, admodum "carillon" adhibeantur.

92. Ceterum praescripta can. 1169, 1185, et 612 Codicis Iuris Canonici ad amplexum servantur.

(Continuabitur)

SACRA PAENITENTIARIA APOSTOLICA
(Officium de Indulgentiis)

Instructio

DE RECITATIONE RADIOPHONICA SACRATISSIMI ROSARII B.M.V.

Sacrae Paenitentiariae Apostolicae dubia, quae sequuntur, pro opportuna solutione exhibita fuerunt:

1. Utrum fideles lucrari possint Indulgentias Rosario B. Mariae Virginis adnexas, si cum socio radiophonice tantum praesente illud recitent; et quatenus affirmative;

2. Utrum fideles praefatas Indulgentias etiam lucrari valeant, si Rosarium B. Mariae Virginis alternis recitent dum pars precum radiophonice transmittitur quae hic et nunc ab aliqua persona non recitatur, sed in disco vel filo sonoro aut alio instrumento antea impressa fuit.

Et Sacra Paenitentiaría Apostolica, die 9 Maii 1952, propositis dubiis respondendum censuit:

ad primum: *Affirmative*; ad secundum; *Negative*.

Datum Roma, e Sacra Paenitentiaría Apostolica, die 8 Octobris 1958.

N. Card CANALI, Paenitentiarius Maior

I. ROSSI, *a Secretis*

Statement of the Philippine Hierarchy ON THE NATIONALIZATION OF SCHOOLS

There is a movement these days to impose upon our schools, (a) the prohibition to appoint "persons who are not natural-born citizens of the Philippines to the positions of heads of schools, colleges and universities or teachers, instructors of professors in any social science subject"; (b) the prohibition to allow "any person who is not a citizen of the Philippines or any corporation or association, more than twenty-five per centum of the capital of which belong to persons who are not citizens of the Philippines to organize or engage directly or indirectly in the operation or management of any school or college in the Philippines"; and (c) the requirement "that at least sixty per cent of the members of the Board of Trustees or governing body of schools, colleges and universities shall be composed of Filipino citizens". (Bills S. No. 38, H. No. 202, H. No. 222, and H. No. 381).

The objectives of the movement, as stated by its authors, are the following:

1. To ensure adoption and execution of "more dynamic pro-Filipino policies in our educational institutions". (S. No. 38 and H. No. 381).

2. To ensure "impartiality and truthfulness" in the teaching of social science subjects ("history, customs, mores, traditions, culture and ideals of countries and peoples"). (S. No. 38.)

3. To prevent communists from infiltrating our educational system." (S. No. 38).

4. "To prepare a type of citizenry trained", through our educational system, "to promote national unity and defend national independence". (H. No. 202).

5. To preserve "our democratic way of life" and conserve "our historical treasures, cultural or otherwise", "so that each may live in glory, abundance, peace and contentment." (H. No. 222).

Since this movement affects a number of our Catholic educational institutions, We, the Catholic Hierarchy of the Philippines, deem it our duty to express our concern not in regard to the objectives of the movement which are praiseworthy and

commendable, but about the means proposed in order to attain said objectives and about the reasons advanced in favor of such means.

These are the reasons upon which We base our stand.

THE FACTS

Let us consider the following facts:

The American educators who came to this country after the change of regime at the beginning of the century immediately engaged the services of Filipino teachers to help them in their educational work. From the very start, then, our educational system in the Philippines had a majority of Filipino teachers. After some years the administration of the system was entrusted to the hands of Filipinos. The schools which remained in the hands of foreigners were, and are, relatively few. We can therefore say, without fear of contradiction, that our people, under fifty years of age, except the relatively few who attended the schools run by foreigners, have been educated by Filipinos.

Now, some of our national leaders, whose patriotism we have no reason to doubt, have accused our people of lack of nationalistic spirit, of colonial mentality, of deep-seated inclination to imitate whatever is foreign. Is this accusation true? If it is, then, since we have been educated by Filipinos, it cannot be true that our own countrymen have proved themselves to be the best teachers of nationalistic spirit.

If the accusation is false, then we do possess that "nationalistic spirit". So let us further ask: Is the spirit a monopoly of those Filipinos who have been educated by Filipinos? Or to put it in another way, are those who have been educated in our "foreigner-run" schools utterly lacking in love of country and of things Filipino?

The life history of the majority of our heroes and of our great men will answer that question. Speaking only of the last fifty years of our history, are we going to say that Quezon, Osmeña, Arellano, Mapa, and a host of others were imbued with anti-filipinism by the schools which educated them? Furthermore, the names of those who sacrificed their lives for our freedom in the last war are still fresh in our memory. Thousands of them received their education from the hands of alien Catholic mentors.

Could it be that those heroes and leaders came to love their country in spite of the education they received in the

schools managed by foreigners? This is a serious indictment against a considerable number of our educated people. It would imply that those heroes and leaders were the exceptional few who managed to learn love of country amidst the deleterious influence of their alien teachers, while the majority of the alumni and alumnae of our "foreigner-run" schools and colleges succumbed to the anti-Filipino teachings of these schools.

Let these alumni and alumnae answer the indictment. All We can say is that the religious, social and political life of these men and women is a clear proof that the Catholic foreigners who have charge of some of our schools are not anti-Filipino in their policies and in their teachings, as they are purported to be.

THE REASONS

Let us now study the reasons advanced to justify the enactment of the proposed measures as they appear listed in our first paragraph. We think that these reasons do not warrant the necessity of adopting such means to attain the objectives.

First, it has been said that natural-born Filipinos will adopt more dynamic pro-Filipino policies in our educational institutions as their heads. On the other hand, "it is feared" that foreigners "may not care" about such policies. (S. No. 38).

The policies to be followed by our schools, colleges and universities, as is the case with their curricula, are determined by the National Board of Education and the Department of Education. If we want pro-Filipino policies, those are the government agencies that can shape such policies and make them effective.

Just because "it is feared" that some educators "may not care" about these policies, We do not think it is necessary to adopt such drastic measures as are now proposed. The phrase "may not care" indicate that as yet there is no proven anti-Filipinism in "foreign-run" schools. If there is sufficient ground for fear, would it not be better, after the competent government authorities have laid down the pro-Filipino policies to be followed by the schools, to investigate and punish these educators, Filipinos or foreigners, who neglect their duties in this regard?

In the second place, it alleged that natural-born Filipinos "will be impartial and truthful in teaching" social science subjects. For alien teachers, "the temptation to slant their teach-

ing in a manner more favorable to their fatherlands will be very great." (S. N. 38).

In the teaching of any subject, either geometry, or biology or social science, what makes a teacher a good teacher, aside from his professional skill, is primarily his faithful and strict adherence to truth. This quality does not depend upon the color of his skin nor upon other accidents of birth but upon the moral standards he has set unto himself in the performance of his duties as a teacher. And it certainly would not be "impartial and truthful" to say that Filipinos have high moral standards and foreigners have low moral standards in this regard.

The test of objectivity and impartiality in any given lesson of any social science subject is factual evidence and right reasoning. "Place of birth has nothing to do with it. It would be highly unsound to adopt the criterion that in social sciences in the Philippines, if a Filipino says it, it is true and if a foreigner says it, it is false.

This is precisely the brand of nationalism against which we want to warn our faithful. This is nothing but the Old Nazi dogma of racism, the kind of nationalism that ignited the second World War. We must realize that race and blood and the place where one was born have nothing to do with impartiality and truthfulness. Truth and virtue have no country nor skin color. If because of human frailty there is a "great temptation on the part of foreigners to slant their teaching in favor of their fatherlands", we Filipinos, not being angels, have the same human nature with the same human frailties and our temptation would be to exaggerate our national virtues and the achievements of our race.

It is further averred that natural-born Filipinos "could impart more effectively to our students" the social science subjects. (H. No. 381). But we must remember that effective teaching is not a product of one's nationality, but of one's training as a teacher. While it is true that there are Filipino teachers who are professionally better than many alien teachers, it is also true that there are alien teachers who are professionally better than some Filipino teachers. Efficiency in teaching depends upon professional training and professional growth.

We are not blind to the fact that when a teacher teaches, for example, the history of his own country, to the actual act of imparting knowledge to his pupils, there could be an added emotional glow of pride and love which can arouse in the hearts of the pupils a greater love for the Fatherland. For this reason

We favor in principle the idea that where it can be done, social sciences should be taught by Filipinos. But We do not agree that a law is needed for this. A mere directive from the Bureaus of Public and Private Schools will suffice. At any rate, We believe that this fact cannot justify the condemnation of foreign teachers of social sciences as ineffective teachers, wanting in impartiality and truthfulness.

In the third place, it is said that foreigners "may teach communistic propaganda in our schools" and this filipinization-of-schools movement "will prevent this." (S. No. 38).

That the measure cannot prevent communistic infiltration in our educational system hardly needs to be shown. It is based on the assumption that non-Filipino school administrators and teachers, simply because they are non-Filipino, are likely to be communists or communist sympathizers; whereas native-born Filipino school administrators and teachers, simply because they are native-born Filipinos, are not likely to be communists or communist sympathizers. One merely has to bring this assumption into the open to see how absurd it is. Communism follows no racial lines. We all know who composed the Politburo in the Philippines and in what schools they were educated.

In this connection We recall with pride the words of the late President Magsaysay, delivered a few hours before his death in Cebu, when he lauded a University managed by foreign Catholic missionaries, as a bastion against communism in the Philippines.

In the fourth place, it is said that "it is very important and necessary to a nation's school system as chief agency for citizenship training that its schools and colleges should be controlled and directed by her citizens." (H. No. 202).

Let us remember that the nation's school system is actually in the hands of Filipinos. Our Department of Education and our Bureaus of Public and Private Schools are administered entirely by Filipinos. The superintendents and supervisors who periodically inspect the relatively few schools and colleges directed by foreigners are Filipinos and they have ample means to see that the nationalistic policies enunciated by our government are followed in these schools and that no anti-Filipino doctrines are taught in them.

Finally it is affirmed that "schools which are owned by aliens may, for example, teach or advocate doctrines which are inimical to our democratic way of life or against principles of our duly-constituted government. In order to prevent this

"unhappy situation", nationalization of heads of schools and of their Board of Trustees is proposed. "The better cause of mankind needs guidance and governmental regimentation so that it may live the way people should live, unaffected by undesirable foreign influence." "Time is now when we should have graduated from the idea that we cannot handle our educational institutions as effectively and fruitfully as others." (H. No. 222).

In this contention, there is an obvious transition from the realm of mere possibility to the realm of accomplished fact, (from "may teach or advocate" to "this unhappy situation"). We think that a law of such far-reaching consequences cannot be based on a supposition "graduated" with no more ado into a situation.

As We said above, if there are reasons to believe that in a school the "unhappy situation" exists and that there is an "undesirable foreign influence", that school should be duly investigated and the administrators duly penalized if found truly anti-Filipino. But why should other schools be included in the measure when they have not committed the crime?

OUR STAND

We want to go on record that We are not against this movement because We think that Filipinos "cannot handle our educational institutions as effectively and as fruitfully as others". We are firmly convinced that Filipinos can handle as fruitfully our educational institutions as the foreigners. We are well aware of the fact that the majority of the colleges and universities of our country are operated by our countrymen and they are run most efficiently and effectively. And We cannot admit that our Filipino Priests and Sisters will never be able to do what the other Filipino educators can do.

We sincerely believe that by the natural development of our religious Orders and Congregations, the day will surely come when our Catholic educational institutions will be in the hands of Filipinos. But We cannot accept the idea that this process should be hastened by legislation.

As Catholic Bishops We would wish to point out that vocations to the priesthood and to the religious life may not be regarded in the same light as any other secular calling. There is the supernatural element in every vocation to the priesthood, brotherhood or sisterhood which transcends all temporal considerations. The grace of God is a necessary requirement in

that vocation. It cannot be calculated or regulated in accordance with natural or purely human standards. So We cannot subscribe to any artificial acceleration in so sacred a matter whereby great harm could be done to souls.

Our religious Orders and Congregations have years ago opened their doors to Filipino novices. Their Filipino members are growing in number. The fact that this growth has not been faster is to be lamented, but a vocation to priestly and religious life simply cannot be forced upon our young men and women.

But there is no reason to doubt that in the future our religious Orders and Congregations will have enough Filipino members to meet all the demands of our educational institutions. This happened with the secular clergy in charge of parishes. At the turn of the century they were few. Now they administer the great majority of our parishes. There are still foreign parish priests, to be sure, but they are mostly in those provinces and cities where Filipino priests are scarce or where the peculiar purposes of a Congregation are needed in a certain locality.

Besides, the Hierarchy, in its majority, is now composed of Filipinos. In fact, only one, out of nine Archbishops, is a foreigner. But his successor, already appointed, is a Filipino. Of the Bishops, sixteen are Filipinos (one naturalized) and twelve are foreigners. The foreigners administer those regions which are staffed by their own missionaries.

So the Catholic Church in the Philippines, with the exceptions noted above, is now governed and administered by Filipinos. Contrary to what has been said recently, religious Orders and Congregations **are not** the Church in the Philippines but only a part of the Church; a part which, God willing, following the course of our development, in due time will be composed too, in their majority of Filipino members.

The situation obtaining in this country where alien religious operated Catholic schools is by no means unique. In the United States of America and in England, for example, there are schools which are operated and staffed exclusively by foreigners.

If nationalization of schools is imposed upon us by law, many of our schools will suffer. In those places where there is still a scarcity of Filipino priests, our parochial schools are directed by foreign missionaries. They are meeting financial

difficulties in the maintenance of their schools. If they are made to engage the services of Filipino lay directors, many of these schools will be forced to close for lack of funds. It is also hard to persuade our Filipino teachers to teach in those remote, almost inaccessible places of our missions.

The Catholic Church believes that Catholic education of the youth is an essential part of her life. To force her to close many of her schools by legislation is to do her a great harm.

We do not want to close this statement without paying our homage of gratitude to the missionaries, past and present, who have come to our shores to bring to us the light of Christian faith and to help us live the life of that faith. They spend the best years of their lives in the arduous task of helping us to be better Christians. They go about that task in parishes and in schools silently, without fanfare, not seeking human applause, sometimes misunderstood, sometimes even persecuted. But they endure the hardships of their work because they love God and for His sake they love the Filipinos entrusted to their care by God's Church.

They came to the Philippines not to enhance the prestige of their own country, not to promote trade relations to fill the coffers of their country's banks, not to seek personal glory and aggrandizement, but only to work for the glory of God and the salvation of souls. Such truly dedicated men and women love us with genuine, Christian love. May the Lord in His mercy, through the intercession of our Blessed Mother, shower upon them His choicest blessings.

Manila, January 28th, 1959.

For the Hierarchy of the Philippines:

✠ JUAN C. SISON, D.D.

President

Catholic Welfare Organization



CONSEJO ADMINISTRATIVO DE C.W.O., 1959.

*Mons. Teopisto Alberto, Mons. Lino Gonzaga, Mons. Juan Sison, Mons. Alejandro Olalia, Mons. Vicente P. Reyes
P. Leoncio Lat. P. Mariano G. Gaviola.*

Catholic Welfare Organization

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COMMISSION OF BISHOPS FOR THE INTERPRETATION
OF THE DECREES OF THE PLENARY COUNCIL

Resolutions

DECREE 692

692. Omnibus scholarum catholicarum moderatoribus ac moderatricibus districte prohibemus ne, occasione ephebeiorum aut aliarum festivitatum vel praetextu subsidia necessaria colligendi, choreas intra scholae aut collegii septa institui sinant, neve easdem extra scholae ambitum habendas ullo pacto nomine scholae catholicae promoveant vel ab aliis promoveri permittant.

In scholis praeterea ubi puellae instituuntur, alumnae deterreantur a ludis mundanis qui interdum publice aut privatim habentur cum modestiae christianae dedecore; serioque admonentur ut numquam dent nomen concursibus venustatis (*Beauty Contests*) ad festorum vel bacchanalium *Reginam* seligendam, neque talem nominationem forte in sui favorem factam acceptent, sed pro viribus detrectent. Huic praescripto non obtemperantes, e schola vel collegio dimittantur.

Dubium 23. —

Can the CEAP formulate behavior standards for students of Catholic schools attending mixed parties or dance sessions which are in no way connected with said schools?

Answer —

These dances do not fall under the prohibition of Decree No. 692. It is nevertheless the duty of the Bishops to safeguard the purity of morals in their dioceses. Therefore the CEAP should submit to the plenary session of the Hierarchy in their annual meeting any behavior standards the CEAP may formulate, for the Hierarchy's approval and uniform adoption in the country.

DECREE 648, 2o

648. Quoad regimen in Seminariis servandum, Concilium sequentia praecipit: . . . 2o. Annus scholasticus integris novem mensibus contineri debet:

Dubium 24. —

Is there any conflict between Decree No. 648, par. 2, and the school calendar generally used in schools approved by the government and usually followed by our seminaries?

Answer —

NEGATIVE. The Council does not speak of the number of class days but of the duration of the scholastic year; whereas the calendar of the Department of Education refers to the number of actual class days.

January 26, 1959

THE COMMISSION

Ingressus Christi Messianicus in Ierusalem

Joan. XII, 12-36

Dicendorum ratio:

Historiam Passionis et mortis Domini nostri Iesu Christi quatuor narrant Evangelistae; licet nullus eorum singula facta recollat: alius quippe brevior, alius prolixior menti obversatur; et inter eos Sanctus Ioannes, pro more suo, hic sicut alibi, a reliquis iam relata repetere aufugiens, ea nihilominus complere et illustrare satagit, sive nova facta recolendo, sive novas superaddendo circumstantias factorum.

Hanc vero inter evangelicas narrationes veluti dissonantem harmoniam detegimus, dum fausta nittimur conciliare initia cum lugubri exitu Dominicae Passionis hebdomadae: ingressum videlicet Christi triumphalem in Ierusalem cum eiusdem inde recessu crucem baiulantis supplicii. Equidem mirari satis non possumus favorem populi tam cito versum in odium; nec liquet omnino quamobrem turbae, quae primum clamabant: *Hosanna Filio David*, dein coram tribunali Pilati instarent *vocibus magnis*, postulantibus ut crucifigeretur (Lc.). Recolitur sane turbarum mobilis animus, eumque asseritur gravissimum earum flagitii argumentum exhibere; verum quamvis de turbarum mobilitate dubitari non liceat, haec tamen nullatenus explicat quomodo et quandonam illae *mobiles* turbae ad Christum desserendum reapse *motae* et inductae fuerint. Haec est profecto quae in aciem venit quaestio solvenda; haec quae nostram mentem exagitat: *quomodo*, nempe, non mobilitas, sed *mutatio turbarum de facto contigerit*.

Porro, huius quaestionis solutio, quam frustra quaereres apud Synopticos, haud difficulter detegitur in narratione quarti Evangelii, ubi oppositio exhibetur inter veram Christi messianitatem, transcendentem et spirituales, et messianismum nationalem Iudaeorum, quem in lucem proferunt acclamationes turbarum: testante enim ipsomet Domino, hora clarificationis Filii hominis non est illa quam signat eius ingressus triumphalis in Ierusalem, sed illa, quae iam appropinquat, eius exaltationis in Crucem. Hoc ostendere conatur Evangelista; quod ut facilius assequatur, *prius describit ingressum Domini in Civitatem Sanctam deinde nobis revelat fundamentum subiacens eius gloriae messianicae*.

Ingressus triumphalis in Ierusalem

Joan. XII, 12-22

Narrationem Synopticorum prae oculis habens, eandem iterum refert quartus Evangelista, non modo ut illam novis superadditis circumstantiis compleat, verum ut ratio luculenter appareat subsequentium Christi declarationum; ita quod sicut miraculum multiplicationis panum (Joan. VI) ansam praeberat, iuxta eundem Evangelistam, sermoni eucharistico de *Pane Vitae*, ita etiam occasionem praebet hodiernus triumphus messianicus sermoni *de vera messianitate Christi*.

Circumstantiae narrationis:

Paucis absolvit Sanctus Ioannes prolixiorē descriptionem Synopticorum; quod tamen nullatenus obstat quominus in circumstantiis adhibendis accuratiorē se prodāt. *In crastinum* proculdubio coenae in Bethania celebratae, iter arrepturus in Ierusalem, *invenit Iesus assellum, et sedit super eum: et turba multa quae venerat ad diem festum, processerunt obviam ei, et clamabant: Hosanna, benedictus qui venit in nomine Domini, Rex Israel*. Ita schemmaticē de turbis loquitur, quas cognitas iam supponit ex narratione Synopticorum. Nunc vero, iuxta illos, non una sed *duplex* aderat turba: alia quae *sequebatur Iesum*, peregrinis praesertim constans Galilaeorum quibuscum Dominus ascenderat, et qui nondum introierant Civitatem; alia quae *praecedebat*, illorum nempe, sive Galilaeorum sive Iudaeorum qui iam erant in Ierusalem, et *viderant virtutes quae fecerat*. Utraque sibi obviam invicem venit *cum appropinquaret Iesus ad descensum montis Oliveti*, seu cum montem cepit descendere (Lc); et exinde *turbae quae praecedebant, et quae sequebantur clamabant dicentes: Hosanna Filio David* (Matth).

A populi concursu abesse profecto non poterant *Pharisaei et Iudaei*, quibus statim rumor pervenit commotionis turbarum: illarum tamen acclamationes ut periculosas et praeposteras reiecerunt. Quare? Nudum factum referunt Synoptici, sed Ioannes affert praeterea rationem facti, aperte declarans cur populi jubilatio eis tantopere displicuerit: *Videtis, aiebant Pharisaei, quia nihil proficimus? Ecce mundus totus post eum abiit*. Pharisaeorum denuntiāt *invidiam*, et in ea ultimam comperit rationem damnationis Iesu.

Praeter turbas demum Galilaeorum et Iudaeorum; praeter invidos Pharisaeos, aderant pariter et *Gentiles* triumpho messianico Salvatoris. Vocantur a Joanne *Hellenes, seu Graeci*: gentes nimirum extra iudaismum natae, graeca lingua loquentes,

in religione tamen Iudaeorum initiatae; et quae, uti tales, Ierosolymam venerant ad Pascha, una cum Israelitis celebrandum.

Turbarum fremitum cernentes, voluerunt ad Iesum proprius accedere; et ad hoc assequendum, accesserunt ad *Philippum*, qui proculdubio lingua graeca calebat, prouti non tantum eius nomen, verum et factum innuit quod *erat a Bethsaida Galilaeae*, in contermino Decapolis, ubi et lingua et cultura graeca magnopere florebant. Philippus autem contulit *Andreae*, qui erat pariter a Bethsaida (Joan. I, 44), et ambo Graecorum desiderium retulerunt Iesu. Num acquieverit Iesus necne, asserere cum certitudine minime possumus; eo vel magis quod instructio eius non ad Graecos tantummodo, sed ad turbam universam dicta merito existimetur: verum utcumque res se habeat, cavendum est ne plus detegere velimus in verbis Evangelistae quam quod ipsemet exprimere voluit; nec dubitandum illos excedere qui existimant hac occasione *annuntiare voluisse futuram plenitudinem Gentium*: non enim apparet quomodo *proselytae* religionis iudaicae praefigurare potuissent vocationem Gentium ad evangelicam fidem, nisi forte velimus videre in facto narrato ab Evangelista fundamentum doctrinae *Iudaizantium* in primitiva Ecclesia. Potius ergo dicendum existimamus Ioanni consilium existitisse inter adstantes triumpho messianico Christi adnumerare etiam Graecos, quorum *benevolam curiositatem* ostendere pariter voluit (Lagr.).

Messianismus barbarum:

Iudaeorum et Galilaeorum spem messianicam in lucem prodiit ingressus triumphalis Iesu in Ierusalem: dum Iesum acclamant Messiam, characterem eius messianicum in dignitate regia reponunt. Apud Matthaeum enim Iesus est *Filius David*, apud Lucam vero et Joannem est *Rex Israel*, dum apud Marcum, turbae efferuntur exultatione quia venit *regnum patris nostri David*. Haec proculdubio fundamentum habent in oraculis Prophetarum, quos inter de Messia venturo ita loquitur Isaias: *Super solium David et super regnum eius sedebit, ut confirmet illud et corroboret in iudicio et in iustitia amodo et usque in sempiternum* (Is. IX, 7).

Haec tamen spes messianica magnopere differebat a spe messianica Samaritanorum: dum enim Iudaei et Galilaei, toti traditioni propheticae innixi, in Messia venturo expectabant *gloriosum et triumphatorem regem*, Samaritani econtra, qui unum canonicum librum acceperant Pentateuchum, in futuro Messia *Revelatorem* tantummodo intuebantur veritatis et mysteriorum Dei: erat *Propheta magnus* praenuntiatus a Moyse (Deut.

XVIII, 15), e tribu Iuda utique nasciturus (Gen. XLIX, 10), de quo dicebat mulier samaritana: *Scio quia Messias venit: cum ergo venerit ille, nobis annuntiabit omnia* (Joan. IV, 25). Et valde mirum; dum messianismum Samaritanorum lacessivit et probavit Iesus, illum Israelitarum semper improbavit et reiecit. Quare? Quia in Samaria, ubi Messiam expectabant *Prophetam et Revelatorem*, nullum aderat periculum in Iesu messianitate renuntianda, dum in Galilaea et Iudaea, ubi Messiam expectabant *Regem liberatorem populi*, pericula oportebat seditionis vel tumultuum depellere; quapropter dum mulieri samaritanae aperte declaravit ipsemet Iesus: *Ego sum qui loquor tecum* (Joan. IV, 26), in Galilaea econtra, post miraculum multiplicationis panum, cum cognovisset quia venturi essent ut raperent eum et facerent eum regem, fugit in montem (Joan. VI, 15). Per annum adlaboraverat Iesus praedicans et evangelizans Regnum Dei; Galilaeorum praeiudiciis messianicis occurrens et eorum spem erigere satagens in bona regni messianici, non nationalis et temporalis, sed potius spiritualis et aeterni: et tamen, dum nunc eum volunt facere regem, nullis praeter bonis temporalibus regni inhiare se produnt: *Quaeritis me quia manducastis ex panibus et saturati estis* (Joan. VI, 26).

Ceterum spem in regnum temporale messianicum repositam habebant non modo Capharnaitae, verum et ipsimet Apostoli et discipuli Domini. Hoc iterum atque iterum innuere videntur Evangelistae: ita dum Iesus dimissit populum qui volebat facere eum regem, *coegit* discipulos ascendere navim et transfretare. Cur? Proculdubio quia expertes nullatenus erant consilii turbarum: filii Zebedaei *nesciebant quid peterent* dum sedere postulabant ad dexteram et sinistram in regno Christi (Mt); et discipuli Emmaus sperabant quia Iesus Nazareus, *vir propheta*, esset redempturus Israel; haud dubium quin a potestate et dominio Romanorum (Lc.). Immo eodem fere momento quo Iesus, in caelum ascensurus, valedicebat Apostolis, interrogabant eum ipsimet Apostoli et discipuli: *Domine, si in tempore hoc restitues regnum Israel?* Adhuc imperfecti erant; nec acceperant Spiritum Sanctum, qui eos doceret *omnem veritatem*, circa veram praesertim naturam et regni messianici et Messiae.

Igitur messianismus turbarum et discipulorum *Hosanna* dicentium filio David, Regi Israel, praeiudicia redolebat messianismi nationalis; et earum acclamationes nullos alios exprimebant sensus praeter illos quos auctor libri *Psalmi Salomonis* inducere in animos sibi proposuerat paulo ante adventum Christi. In psalmo enim XVII populum israeliticum, se libertate priva-

tum conspicientem sub tyrannide Romanorum, opem divinam exhibet implorantem supplicatione sequenti:

Nunc, Domine, propter peccata nostra,
iniqui spoliaverunt thronum David;
sed tu, Domine, posteritatem eorum evertes.

Eia, Domine, suscita nobis regem, filium David;
ut regnet super Israel servum tuum.

Tunc venient populi ab extremis terrae;
ad gloriam contemplandam Messiae, eorum Regis.

Beati qui vivent illis diebus;
quibus dabitur contemplari felicitatem Israel!

Fundamentum subiacens gloriae Messiae

Joan. XII, 23-36

Turbarum acclamationes nullatenus provocaverat Dominus; nec sollemnis eius ingressus in Ierusalem propositum innuebat ab eis pro semetipso gloriam captandi. *Ego claritatem ab hominibus non accipio*, iamdudum renuntiaverat, eius adversarios redarguens; *est enim Pater qui glorificat me* (Joan. V, 41; VIII, 54): et cum hora iam instaret illius gloriae manifestationis, ad illam properavit, non ut Rex triumphator, sed ut *iustus et salvator et pauper, sedens super asinum*. In hunc modum illum conspicebat propheta Zacharias (IX, 9), qui, merito, non maiestatis et gloriae, sed humilitatis potius et paupertatis indicium, in asino intueri nos voluit.

Et tamen acclamantes turbas nullatenus increpavit, prout volebant invidi Pharisei (Lc. XIX, 39): Quare? Ob eandem causam quod non increpaverat nec damnaverat timitatem Nicodemi, nec levitatem Samaritanae, nec ipsamet praeiudicia messianica Capharnaitarum: non enim dedignabatur misericors Iesus se ad ignorantiam et debilitatem demittere, ut ad altiora vel amplectenda eas erigeret vel sectanda. Idcirco etiam nunc ardorem messianicum turbarum, licet detortum, accepit; et occasione aditum apud se quaerentium Graecorum, ostendit imprimis quoniam sit via ad veram gloriam messianicam assequendam, ac deinde, in quoniam haec gloria reponenda sit.

Per Crucis patibulum, ad gloriam.

Sollemniter exorditur Dominus orationem ad turbas: *Venit hora, inquit, ut Filius hominis clarificetur*. Hucusque non potuerant eius adversarii apprehendere eum, quia nondum venerat *hora eius* (VII, 6; VIII, 20): nunc vero iam possunt in eum

manus inicere et tradere morti, cui tamen sponte se offeret tanquam conditioni gloriae resurrectionis cultusque reverentiae et amoris cunctarum gentium.

De hac hora, quam semper prae oculis habuit, pluries iam ad Apostolos locutus fuerat. Statim post confessionem Sancti Petri, *coepit Iesus ostendere discipulis suis, quia oportet eum ire Ierosolymam, et multa pati, et occidi* (Mt. XVI, 21; Mc. IX, 30; Lc. IX, 21); paulo post, conversantibus discipulis in Galilaea, dixit eis iterum Iesus: *Ponite vos in cordibus vestris sermones istos: Filius hominis tradetur in manus hominum, et occident eum* (Mc. IX, 30; Mt. XVII, 21; Lc. IX, 44). Demum tribus vel quatuor diebus ante ingressum sollemnem in Ierusalem, iter agentibus in Civitatem, dixit tertio discipulis suis: *Ecce ascendimus Ierosolymam, et Filius hominis tradetur principibus sacerdotum, et scribis, et condemnabunt eum morti, et tradent eum gentibus ad illudendum, et flagellandum, et crucifigendum* (Mt. XX, 17).

Verum quo magis satagebat Dominus ideam eius passionis et mortis inserere in animis discipulorum, eo magis eius verba intelligentiae eorum vim et notionem fugiebant; et ideo legitur apud Lucam quod *ipsi nihil horum intellexerunt, et erat verbum istud absconditum ab eis, et non intelligebant quae dicebantur* (Lc. XLVII, 34). Sane, idea regni messianici temporalis sub imperio gloriosi regis Messiae, difficile componi poterat cum infamiae crucifixione ipsius Messiae antequam vel ipsum regnum fundare posset: prae omnibus oportebat praeiudicia messianica depellere, et spem reponere in regnum spirituale, cui nedum obstarret crucifixio eius fundatoris, adscriberetur potius eadem mors tanquam fundamentum eiusdem prosperitatis et gloriae.

Rationem ergo necessitatis eius passionis et mortis, quae eousque latuerat discipulos suos, affert nunc Iesus brevi simplici parabolâ: *Nisi granum frumenti cadens in terra mortuum fuerit, ipsum solum manet; si autem mortuum fuerit, multum fructum affert*. Sensus apparet manifestus; attamen, si ad contextum attendere velimus, non tantum narrationis Ioannis, verum et narrationum quas nunc attulimus Synopticorum, nullum est dubium quin Dominus voluerit non tam in lucem proferre mysterium Crucis, quam *veram causam inducere* cur passionis cruciatus et in patibulo mortem, de quibus fuerat Apostolos adlocutus, subire debuerit. *Oportet ire Ierosolymam, et multa pati et mori*. Quare? Quia si granum frumenti mortuum fuerit, *multum fructum affert*: fructum nempe redemptionis et gloriae adipiscendae pro tota humanitate. Futuram de cetero passionem mortemque Messiae, tanquam *conditionem* redemptionis humani-

tatis a captivitate peccati et diaboli, perspicue iam iam nuntiaverat oraculum Isaiae: *Si posuerit pro peccato animam suam, videbit semen longaevum. Pro eo quod laboravit anima eius, dispersit ei plurimos, et fortes dividet in spolia* (Is. LIII, 10-12).

Sensus itaque parabola perspicuus apparet. At Iesus docuerat Apostolos non tantum sui ipsius *mortis* necessitatem, verum et necessitatem *mortificationis* pro illis qui contendere vellent ad regni messianici felicitatem; ideo, postquam de sua Passione et morte locutus fuerat, hoc adiecit gravissimum monitum: *Si quis vult post me venire, abneget semetipsum, et tollat crucem suam quotidie, et sequatur me* (Lc. IX, 23). Crucem autem tollere, et Christum, Cruci utique configendum, sequi, idem est ac in mortem, una cum ipso, properare. Ab hoc quammaxime abhorrebant Apostoli; unde *timebant*, ait Sanctus Marcus, dum tribus diebus antea, sequebantur Iesum ascendentem in Civitatem: quo non obstante, nunc iterum et ipsos et turbas id ipsum admonere non cunctatur. Sub Christi potestate esse, illos admonet; Christum tanquam Regem sequi, aliquid amplius secum fert quam illum Israelis acclamare Regem, ab eoque privilegia et benedictiones messianicas praestolari: illi qui gloriae Passionis volunt participes fieri, eandem necesse est insectentur viam qua ipsemet Christus ad illam gloriam pervenit; ideo aperte declarat: *Qui amat animam suam, absurdus eius concupiscentiis obtemperans, perdet eam; et qui odit animam suam, illi pernitiosa iubenti resistendo, in vitam aeternam custodit eam*. Cur ita? Quia *si granum frumenti mortuum fuerit, multum fructum affert*. Perfectio non attingitur nisi obstacula quae eius consecutionem praepediunt *mortificatione* amoveantur; perfectio autem quam contemplatur acquirenda discipulus Christi, est illa quae in eius gloriae participatione consequitur: *Ubi sum ego, illic et minister meus erit*.

Crucem a Patre supplex Christus efflagitat:

Licet verus Dei Filius, erat pariter Christus et verus homo; atque uti talis, humanae naturae subiectus infirmitatibus; unde sicut neque esurire neque dormire crimini datur, prout ait Chrysostomus, sic neque praesentem vitam optare neque mortem naturaliter refugere. Nihil igitur mirum si coram proximitate mortis, cuius imaginem vividiorum reddiderant sermones praecedentes, humanae naturae turbationem et angustiam expertus fuerit, prout ipsemet declaravit dicens: *Nunc anima mea turbata est*.

At fuitne revera turbata anima Christi? Utique; et rationem quam affert Chrysostomus est haec: "Ne dicerent eum, humanis carentem doloribus, facile de morte philosophari, et sine suo periculo nos hortari; ostendit se, licet eam formidaret, ipsam utpote utilem non recusare." At ni fallimur, talis obiectio, si quando occurrere contigerit, non tam verbis Christi quam *facto* solvitur *eius animaeurbationis*. Potius ideo dicendum existimamus animam Christi revera turbatam fuisse, quia appropinquante morte, non tantum eam caro, verum et anima rationalis tanquam malum naturaliter respuit: attamen licet anima Christi fuerit *turbata*, eius tamen ratio non fuit ullatenus *perturbata*.

Nunc vero, animaeurbationem expertus, necessitatem pariter expertus est Iesus ad orationem confugiendi; sed prius quam preces effunderet, semetipsum interrogavit: *Quid dicam?* seu quid petam? Et revera; prima conditio supplicationis exaudiendae, est ut ipsemet orans sciat quid petere debeat; unde non frustra quaeritur quid de facto postulavit Christus a Patre. Iam si ad textum Vulgatae, cui concordat originale graecum, attendere volumus, id quod revera postulavit, fuit: *Pater, salvifica me ex hac hora*, Passionis videlicet et mortis. Ita, absolute; absque ulla conditione sicut in oratione Gethsemani. Atqui haec verba, observat merito Chrysostomus, non sunt mortem adire suadentis, imo hortantis utique. Hoc verum est; respondent commentatores; *sed statim hoc naturale desiderium revocat*, totumque se divinae voluntati subicit; et ideo subiungit: *Sed propterea veni in horam hanc*: acsi diceret, *sed non a te exaudiri peto*. Ita, inter alios, P. H. Simon, in *Prael, Biblicae*. Verum aliud est *naturale desiderium*, aliud valde differens *oratio externe prolata*, quae naturale desiderium manifestat: illud, *quia naturale*, non est voluntarium; oratio econtra est *actio libera et personalis*; nec diffitendum est verba, *Pater, salvifica me ex hac hora*, veram orationem, et non merum *naturale desiderium* exprimere. Quod cum ita sit, statim quaeritur quid significet illud: *Non a te exaudiri peto*. Ergone primum petiit *exaudiri*, ac postea in altera oratione, *non exaudiri*? Daturne in Domino Iesu, potestne dari "*est*" et "*non est*"?

Hac difficultate prae mente habita, sententia potius nobis probatur quae, cum Chrysostomo aliisque veteribus; cum Calmes, Lagrange aliisque inter hodiernos, propositionem, *salvifica me ex hac hora*, non affirmativam sed *interrogativam* esse propugnat; ita sane ut non una, sed gemina habeatur interrogativa sententia: *Quid dicam? Peter, salvifica me ex hac hora?* Hoc certe nullatenus dicet: hoc nullatenus postulabit. Quia *propter hoc*, ut scilicet mortem adiret, *venit in hanc horam*. Si enim mortem

necessariam reputabat ut opus sibi iniunctum a Patre, humanitatis videlicet redemptionem, perficeret; si Passione et morte gloriam erat allaturus Patri, id unum dicendum precandumque manebat: *Pater, clarifica nomen tuum*; seu, ut nervose interpretatur Chrysostomus, *Duc in Crucem!*

Hanc ceteroquin, nullamque aliam, exaudivit Pater orationem Christi, prout liquido ostendit vox de caelo descendens: *Et clarificavi, et iterum clarificabo*. Quid? Non utique Christum, sed *nomen meum*, licet per Christum et in persona Christi: hucusque nempe eius vita, miraculis et doctrina, postea vero, eius Passionis fructibus et gloria praesertim Resurrectionis.

Ubinam ponitur gloriae Messiae.

In versiculo 23 aparte declaraverat Dominus gloriam sibi servatam tanquam Mesiae, nullatenus illam exstitisse quae barbarum acclamationes consequi poterat: veram gloriam, seu claritatem, nondum attigerat, licet adventus eius tempus urgeret: *Venit hora, ut clarificetur Filius hominis*.

At quod in versiculo 23 subintelligi tantum dabatur, id iam vers. 30 et sequentes palam ostendit: *Victoria Christi de morte, secum afferens victoriam de mundo et diabolo, principe huius mundi, rationem affert et fundamentum praebet eius gloriae messianicae*. Dicit enim Dominus: *Nunc iudicium — crisis — est; nunc princeps huius mundi eicitur foras*. Ubi notandum est, quod non loquitur Dominus de iudicio discretivo inter bonos et malos, sed simpliciter de hoc: *de crisi mundi*; de illa nempe crisi, seu mutatione quam perpressus est mundus dum novum Regnum Messianicum stabilitum remansit super rudibus imperii diaboli funditus eversi victoria Christi. *Usque ad Christum enim diabolus regnabat; post Christum vero forinsecus tantum oppugnabit* (Aug.).

Hoc ceteroquin exprimere vult haec nova Christi declaratio: *Et ego, si exaltatus fuero a terra, omnes — pantas — traham ad meipsum*: omnes homines, tam gentiles quam iudaeos. En fructus victoriae Christi; en ratio et fundamentum eius gloriae. Satan tyrannice regnabat super humanitatem; Christus vero, postquam exaltatus fuerit, omnes homines ad se suaviter attrahet. *Noli tamen, inquit Augustinus, te cogitare invitum trahi: trahitur animus et amore*. Et re vera, Crucis mysterii contemplatio maximam semper habuit attractionis vim pro illis qui in eo *viam* ad salutem consequendam exquirunt: pro illis nempe quibus datum est hoc plane intelligere: *In Cruce, salus*.

Nec dubitandum est Dominum locutum fuisse de eius *exaltatione in Crucem*: hoc enim dicebat, testatur Evangelista, *significans qua morte esset moriturus*. Iam vero haec exaltatio, licet secum ferret eius maximam deiectionem et humiliationem, fundamentum tamen fuit secururae, quam morte promeruit, glorificationis: per humiliationem namque et deiectionem Filium suum perduxit Deus ad maximam exaltationem et gloriam; nam per easdem humiliationes, per Passionem et mortem infamen, redemptionem assecutus est universi generis humani. En divinae sapientiae et omnipotentiae mysterium; cuius altitudo usque adeo in admirationem rapiebat prophetam, ut de eo sermonem habiturus, a Domino exquisierit antequam exordiretur oraculum: Domine, *quis credet auditui*, seu oraculo, *nostro? et brachium*, seu potentia, *Domini cui revelatum est?* (Is. LIII, 1).

Epilogus.

Post Sermonem Eucharisticum (Joan. VI), multi ex discipulis dixerunt: *Durus est hic sermo, et abierunt retro: et iam non cum illo ambulabant*. Nunc vero, post declarationem eius messianitatis, respondit turba: *Nos audivimus ex Lege quia Christus manet in aeternum: et quomodo tu dicis, Oportet exaltari Filium hominis? Quis est iste Filius hominis?* Ergo non certe tu, qui moriturum te dicis. Et sicut Capharnatae, *turbae* etiam abierunt retro, et iam non cum ipso ambulabant. En vera ratio, non mutabilitatis, sed *mutationis turbarum*, quas deinceps videbimus postulates magnis vocibus ut crucifigeretur ille quem hodie exclamaverant filium David et Regem Israel.

Arcanum Crucis mysterii sensum detegere plane non valuit humanitas nisi post adventum Spiritus Sancti: illum assecuti sunt Apostoli, et quotquot fidem prae buerunt eorum praedicationi. Inter apostolos vero nullum clarius percepisse huius mysterii veritatem et sensum quam Apostolus Paulus, eius ad Philippenses verba demonstrant: *Christus humiliavit semetipsum, factus obediens usque ad mortem, mortem autem Crucis. Propter quod et Deus exaltavit illum, et donavit illi nomen quod est super omne nomen; ut in nomine eius omne genu flectatur, caelestium, terrestrium et infernorum* (Philipp. II, 8).

FR. NARCISO DOMINGUEZ, O.P.
Prof. S. Scripturae, U.S.T.

A Historico-Critical Study

ON THE "Iglesia ni Cristo"

(Continued)

CHAPTER VII.

CRITICISM ON THE DOGMATICAL DOCTRINES OF THE IGLESIA NI KRISTO

For lack of space, only the principal doctrines of the *Iglesia ni Kristo* will be criticized and refuted. Moreover, the arguments will be principally based on the authority of the Holy Scriptures.

ARTICLE I.

Criticism and refutation of the doctrines of the Iglesia ni Kristo on God.

It is the tenet of the *Iglesia ni Kristo* that there is no other God besides God the Father; hence, Christ is not God and the Holy Ghost is only a created spirit.

There is nothing new in this doctrine in the history of the Catholic Church. Others long before MANALO and his juniors have taught this erroneous doctrine. In its belief of an only one God and its denial of the three divine Persons, the *Iglesia ni Kristo* is unitarian or monarchistic;¹ in his denial of the Divinity of Christ, MANALO is an Arian;² in its denial of the divinity of the Holy Ghost, the sect is a follower of Macedonio.³ All these heresies have been condemned in their respective periods.

The Catholic doctrine on the Blessed Trinity. It is a dogma of the Catholic Church that in God there are three divine persons, namely, Father, Son, and Holy Ghost, really distinct from each other but in one and the same nature. The fourth Lateran Council defines:

We firmly believe and straightforwardly profess that there is one true God . . . Father, and Son and Holy

¹ Cf. BOULENGER, *Historia de la Iglesia*, pp. 105-106.

² *ibid.* pp. 149-151.

³ *ibid.* pp. 152-153.

Ghost: three persons, however, but one essence, substance or a totally simple . . . co-substantial, equal co-omnipotent and co-eternal. (D. B. 428, 432.)

Though the dogmatic definition transcribed was made in 1215, nevertheless it does not prove that before that time the Church did not profess the Trinity in God. The testimonies of the Fathers and the Councils abound.⁴ However, since the *Iglesia ni Kristo* does not give credit to tradition as found in the writings of the Fathers and the acts of the Councils, the writer will refute the error of the sect on the ground of their attack, namely, through Holy Scriptures.⁵

The Holy Scriptures testify to the existence of the three Divine Persons distinct from each other but consubstantial in nature. During the baptism of our Lord, the Trinity in God was revealed in these words:

And Jesus, being baptized, forthwith came out of the water; and lo, the heavens were opened to him, and he saw the Spirit of God descending as a dove and coming upon him.

And, behold, a voice from heaven, saying: This is my beloved Son, in whom I am well pleased. (Math. III, 16-17; Parallel texts: Lk, III, 16; I, 26; II Pet. I, 17.)

These two verses manifest the three Persons whose distinction is made not only by the names given them but also by their distinct operation. Thus it was God the Father who spoke; God the Son who was baptized, and the Holy Ghost who came down in the form of a dove.

St. Matthew again hands down to us the formula of Baptism in which are clearly expressed the three Divine Persons:

And Jesus coming, spoke to them, saying: All power is given to me in heaven and on earth.

Going therefore, teach ye all nations: baptizing them in the name of the Father and of the Son and of the Holy Ghost. (Matt. XXVIII, 19. Mk. XVI, 15.)

⁴ Cf. TANQUERY, *Brevior Synopsis Theologiae Dogmaticae*, pp. 288-293.

⁵ For a theological discussion on the Triune God, Cf. ST. THOMAS, *Summa Theologica*, P.I, q. 27-43; for a popular discussion on the inner life of God, cf. FULTON SHEEN, *Three to Get Married*, pp. 84-100.

That the three Persons are distinct is clear. Consubstantiality of the three Persons is deduced from the fact that Baptism is given *in the name* of the three Persons. To baptize, however, in one's name is to pay him religious cult and recognition which is due to God alone.⁶ Since Baptism is given in the name of the three, it follows that the three must be God, that is, consubstantial in the divine nature. Moreover, through Baptism sins are remitted and grace is infused in the soul. Since remission of sins and infusion of grace can be effected by God alone, it follows that the three persons are one and the same God; otherwise, Baptism would not have any effect on the soul.

Moreover, St. John gives testimony on the three divine Persons, when he writes:

And I will ask the Father: and he shall give you another Paraclete, that he may abide with you forever . . . But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things and bring all things to your mind, whatsoever I shall have said to you. (John XIV, 16, 26.)

These texts demonstrate the distinction of the three Persons, for it is Christ who asks that the Paraclete be sent; it is the Father who sends the Holy Spirit, and it is the Holy Ghost that is sent.

The context however shows that the three Persons are consubstantial. In answer to Philip who asked that the Father be shown to them, Jesus said:

Have I been so long a time with you and have you not known me? Philip, he that seeth me seeth the Father also. How sayest thou: show us the Father? Do you not believe that I am in the Father and the Father in Me? (John XIV, 9-10.)

The Father and Christ, therefore, are one and the same. This consubstantiality Christ clearly affirmed, when He said: I and the Father are one. (John X, 30.) The word "one," "unum" in Latin, expresses that the Father and Son have the same essence, nature and subsistence.

Finally, the other apostles likewise profess that same trinity in God. St. Peter begins his first epistle with a profession of the Blessed Trinity while St. Paul closes his second epistle to

⁶ TANQUEREY, op. cit. p. 284.

the Corinthians with a living faith in the Triune God. (I Pet. I, 1-2; II Cor. XIII, 13.)

The Divinity of the three Persons in God. The Divinity of the Father. Since the *Iglesia ni Kristo* believes in the divinity of the Father, there is no point in proving that the Father is God. The texts used by the *Iglesia ni Kristo* to prove the divinity of the Father are the same passages cited by the Catholics. The Catholic theologians can quote more though.

The Divinity of Christ. It is a dogma of the Catholic Church defined at the Council of Chalcedon (D.B. 148) that the divine and human natures of Christ were hypostatically united in the person of the Eternal Word, so that Jesus Christ is at the same time true God and true man.⁷ In Christ, therefore, there are two natures, namely, human and divine, subsisting by or in the subsistence of the Second Person of the Blessed Trinity. Hence in Christ, there is only one person in two natures, that is, the Second Person of the Blessed Trinity.

The dogma of the Catholic Church differs from the belief of the *Iglesia ni Kristo*, for, while the sect professes the humanity of Christ and denies His divinity, the Catholic Church upholds both the humanity and the divinity of Christ.

Since the *Iglesia ni Kristo* believes in the humanity of Christ, only His divinity will be proved here.

In the preceding texts proving the existence of the three Divine Persons it was likewise proved that they are consubstantial. Hence, if one concedes that the Father is God, he has to admit too that Christ and the Holy Ghost are God by reason of their consubstantiality with the Father. There are other scriptural arguments though.

Texts and passages proving the divinity of Christ abound in the New Testament.

In the first place, Christ possessed such preeminence which only God can possess. He is superior to all men; even to the great men of the Old and New Testaments. He is greater than Solomon and Jonas (Mat. XII, 41-42; Lk. XI, 31-32), David (Mk. XIII, 35-37; Lk. XX, 41-44; Mat. XXII, 41-46), Moises and Elias (Mat. XVII, 1-9; Mk, 1-9; Lk. IX, 28-36) and John the Baptist who was greater than any man born of women (Mat. XI, 11; Mk. I, 7; Lk. VII, 26, 28). Moreover, Christ is greater than the angels who administered Him (Mat. XIII, 41; XVI, 27;

⁷ Cf. ST. THOMAS, op. cit. p. III, q. 2 (whole).

XXIV, 31; Mk. I, 13; VIII, 38; Lk. IX, 26) and whom He will command to gather the elect from the four corners of the earth (Mat. XXIV, 31; Mk. XIII, 27ss) and to separate the evil from the just. (Mat. XIII, 49.)

In the second place, Christ performed works and miracles and had dignity and authority which no other messenger of God ever legitimately laid claim to. In His own name, He healed the sick, gave life to the dead and commanded nature (Mk. V, 30; Lk. VI, 19). His power of performing miracles he communicated to others (Mk. XVI, 17; Mat. X, 8; Lk. IX, 1-2; X, 9), and in fact the Apostles wrought miracles through the invocation of Christ's name. (Lk. X, 17; Mat. XI, 7; Mk. III, 15; VI, 7; Acts III, 6; IX, 32-40.)

Furthermore, God that He was and is, Christ taught in His own name and with a supreme authority proper to God alone. (Lk. VI, 40; Mat. V, 22ss; XXII, 33; XXIII, 8, 10.)

Only God can forgive sins, because sins are offenses against God. Since Christ had the power to forgive sins and He did forgive, and as He performed miracles, (Mk. II, 3-13; Mat. IX, 1-8; Lk. V, 17-26) one has to conclude that He was God, unless of course one asserts that Christ was bluffing which is a grave blasphemy.

Christ called Himself the Son of God and allowed others to call Him so. He could not have been mistaken. When St. Peter made the profession of the Divinity of Christ, he was rewarded by being made the cornerstone of the Church. (Mat. XVI, 13-20; Mk. VIII, 27-30; Lk. IX, 18-21.) Christ on one occasion confessed before the prince of the high priests that He was the Son of God. (Mat. XXVI, 62-66; Mk. 61.)

Moreover, the Apostles preached that Christ has the author of life (Acts III, 15) the judge of the living and the dead (Acts X, 42; XVII, 31), the Lord of all (Acts X, 36), the source of grace (Acts XIII, 43; XV, 11); they pictured Him as sitting at the right hand of the Father (Acts VII, 55-60). All these prerogatives can be predicated to God alone. Therefore, Christ was, and is, God; unless one doubts the faith of the apostles.

St. Paul likewise taught that Christ was God. In his epistle to the Colosians, he called Him creator and preserver of creation (Col. I, 15-19; II, 9); in his epistle to Philip, he attributes the essence and majesty of God to Christ (Phil. II, 5-11); he wrote to the Romans telling them that Christ was God blessed forever (Rom. IX, 5).

The authority of St. John on the divinity of Christ is not less. In the prologue to his gospel he writes:

In the beginning was the Word: and the Word was with God: and the Word was God. . .

And the Word was made flesh and dwelt among us (and we saw his glory, the glory as it were of the only begotten of the Father), full of grace and truth. (John I, 1, 14).

Testimonies on the Divinity of Christ abound!

It should be noted that the *Iglesia ni Kristo* in its denial of the divinity of Christ has not been so always. In 1914 when MANALO began preaching, he taught that Christ was God. It was only in 1921 that he began to preach that Christ is only a man, and not God;⁸ perhaps to make himself higher than Christ. Indeed, he is an angel but Christ is only a man, so he claims.

Furthermore, the doctrine of the *Iglesia ni Kristo* denying the Divinity of Christ is extremely illogical and leads to ridiculous consequences. The sect admits that Christ is the Son of God, either as natural son of God or just God, for it is written in the Holy Scriptures (Matt. XXVI, 62-66; Mk. XIV, 61). MANALO and his followers admit that called son by adoption, as men in grace and charity are said to be sons of God, or simply by virtue of creation. If it is admitted that Christ is a natural Son of God, then it must also be admitted that Christ is the Son of God by generation according to the testimony of the Psalmist: The Lord hath said to me: Thou art my son: This day have I begotten thee. (Ps. II, 17). Generation however, connotes procession (origin) of a living being from a living being, according to the constitutive substance of him who generates in the same specific nature.⁹ The Son, therefore, by generation must have the same specific nature as the Father. In our case, since He who generates is God, the son is also God. Therefore, Christ is God.

If it is admitted that Christ is the Son of God by adoption or by virtue of creation, then what prerogatives give him the right to found a Church as the sect claim? How can Christ redeem man, if he is like any other man?

⁸ APOLINARIO, op. cit. pp. 69-70.

⁹ ST. THOMAS AQUINAS, *Summa Theologica*, p. I, q. 27, a.2.

The Divinity of the Holy Ghost. St. Peter clearly taught that a lie to the Holy Ghost is a lie to God. Why? because the Holy Ghost is God. In the words of the Acts of the Apostles:

But Peter said: Ananias, why hath Satan tempted thy heart, that thou shouldst lie to the Holy Ghost and by fraud keep part of the price of the land?

Whilst it remained, did it not remain to thee? And after it was sold, was it not in thy power? Why hast thou conceived this thing in thy heart? Thou has not lied to men, but to God. (Acts V, 3-4).

Omniscience is an attribute which can be attributed to God alone. Only God has comprehension of all things. The Holy Ghost has this attribute which shows His divinity, for it is written: For the Spirit searcheth all things, yea, the deep things of God. (I Cor. II, 10).

Beside these attributes, the work of regeneration, justification and sanctification is attributed to the Holy Ghost. Thus St. Paul wrote:

But you are washed: but you are sanctified: but you are justified: in the name of Our Lord Jesus Christ and the Spirit of our God. (I Cor. VI, 11).

Sanctification and justification, in as much as they involve deification in some sense, are operations exclusive of God. Therefore, the Holy Ghost is God.

P. MANUEL ALONZO, JR.

(To be continued)

Church Music (II)

The Church Music is only a small part of the Holy Liturgy but an important one. Its aims are the same: to honor God and to lead souls to Christ.

For us, created, redeemed, sustained in existence every moment of our life, called by God and knighted as His adopted children, to honor God in the most solemn way is the most important obligation. It is even more than that: it is our greatest privilege and highest honor.

To bring to the Philippines a renovation, a new spring and flowering of the Holy Liturgy and the Church Music we need the whole-hearted, enthusiastic cooperation of the Clergy. A lasting reform is not so much the work of commands and orders as the slow organic growing of seeds sown in the souls of receptive young men.

Indispensable and really necessary is the warm interest of the Bishops and the highest religious Superiors. This warm interest is like the Sun to the plants and seeds.

We should be realistic. If a Seminarian is ordained and leaves the Seminary he has grown up, he is a man. He has already his own ideas about almost every thing even in matters of Liturgy and Church Music. He will hardly change. Therefore a sound reform has to start in the beginning and has to be executed in an "organic" way, slowly and naturally. The reformation and renovation has to come and grow up in the same way as seed or a plant.

Before I submit to you some modest ideas about these matters I like to ask the readers a favor. Please, consider this article not as a critic but only as a positive contribution. This article cannot be a critical writing, because I know almost nothing about the actual conditions and situations in matters of Church Music and Liturgy in the Minor and Major Seminaries.

Provided that the means are available, the Minor Seminary should have at least 6 small harmoniums for practice. This number is necessary, because the schedule is crowded and not much time for singing and instrument lessons is at hand. The instrument should be strongly built. Boys handle things a little roughly. Only one rank of reeds, a Diapason stop, is necessary, but the instruments must have a compass of 5 octaves, so any music piece could be practiced.

To every instrument belongs a method of harmonium playing. I found an excellent method, written in English, and written purposely for self-teaching, in the Catholic Trade School, Manila, 1916 Oroquieta. This is the title of the book:

“*Harmoniumschule*” by H. Bungert

Edition Tonger

Complete with exercises.

The book is really cheap: P.5-6.—

Every boy in the Minor Seminary should be tested for his musical talent, and the gifted boy should at least learn to play the harmonium. It is not difficult to achieve this. This conditions are:

- 1) the necessary instruments and methods;
- 2) the practice time (1 hour during week on free days and 1/2 hour on Sundays and Holydays); and
- 3) a music-minded Father or teacher, friendly but strict and firm. (He needs not to be a professional musician.)

The supervisor has only to control the observance of some simple rules:

- 1) Every music student has to “stick” to the method. No other music book is allowed.
- 2) No student is allowed to skip a piece, a scale or an exercise.
- 3) Every student has to go through the whole method from the first to the last page.
- 4) Every student should proceed according to his press and he is not allowed to begin a new piece before the last one is mastered. On the other hand he should waste no time, staying longer on a piece than necessary.

Constant control of the music students, of the practicing and the use of the time is very important. But you will be surprised by the rapid progress of your talented boys.

A Minor Seminary should have a simple but spacious, dignified and high chapel with good acoustics. Only a room with reverberations is a “living” room for sound. In it the singing is easy, the singers do not sing flat.

The Minor Seminary should have a good and large harmonium. Better would be a small straight pipe organ of 10-12 stops, 2 manuals and Pedal. If the means are insufficient a

small "unit" organ with 4-5 real ranks of pipes, playable on 2 manuals and pedal would be far better than an electronic organ or an harmonium. This small organ, not a "straight" but a "multiplex" or unit organ would bring the real organ tone to your chapel. Supported by a pipe organ the plain chant singing of the schola and community, the polyphonic mass-compositions with organ or perhaps even orchestra would deeply impress the boys and let them see and hear how beautiful and great the solemn Liturgy is.

And so the boy already grown up to a young man will come to the Major Seminary well prepared.

Naturally the talented Major Seminarian should be trained well and thoroughly instructed in plain chant and choir singing, in conducting, harmony and counterpoint and in organ playing. This is the wish and will and the outspoken and clear command of the Holy Father.

Therefore a Major Seminary needs first of all a chapel, large enough with fine features, high enough to have good acoustics for preaching and singing and spacious enough to allow the solemn Liturgy to enfold in all its beauty.

The Major Seminary needs by all means a Priest who is a good church musician. He should be a good organ player, choir director, voice teacher and teacher in harmony and counterpoint. He should be an expert in plain chant and enthusiast for plain chant.

The Major Seminary needs last but not least a small but A-1 pipe organ. By no means a multiplex or electronic organ but the old fashioned and unsurpassable "straight" pipe organ of not less than 12 speaking stops, of which 1 or 2 stops should be reeds.

Under these favorable conditions the Major Seminarian will live for years. Without much commanding and regulating he will experience by himself the beauty and greatness of the church music and the Holy Liturgy. He will sing for years in the community, the plain chant schola and the polyphonic choir. He will play an instrument, organ, harmonium.

And from there will grow up, slowly but surely, sound and organic as the seed in the sun-warmed soil a new spring of the Liturgy and the church music for the best of the people and the country.

HERMANN SCHABLITZKI, S.V.D.

SECCION PASTORAL

DOMINGO IN ALBIS (5 Abril)

La Paz de Cristo

"Venit Iesus, et stetit in medio, et dixit eis: Pax vobis."
(Io., 20, 19)

La noche del sábado santo recibían los neófitos el santo Bautismo. Como símbolo de pureza de alma, de la gracia santificante que en él se les infundía, cubrían sus cuerpos con túnicas blancas. Con ellas asistían a las ceremonias litúrgicas durante toda la semana de Pascua. El domingo, dejadas las vestiduras blancas, acudían a la Iglesia con sus vestidos usuales. De ahí el nombre de este domingo: "in albis depositis." La semana de Pascua era para ellos como la infancia espiritual, y así se explican las palabras que la Iglesia canta en el Intróito de la Misa: "como niños recién nacidos a la vida del espíritu, apeteded la leche espiritual, mostrando un corazón sincero..."

Jesús resucitado se aparece en diversas ocasiones a los discípulos. El evangelio de hoy nos narra algunas. Harto significativo resulta que en todas las apariciones se presente Cristo con el saludo de paz en sus labios. Ya los Profetas habían anunciado al Mesías como Príncipe de la Paz. Su reino había de ser reino de justicia, de amor, y de paz. Los ángeles, sobre la gruta de Belén, cantan asimismo la paz que ha nacido, deseándosela a los hombres de buena voluntad. "Qué hermosos sobre los montes, decía Isaías, los pies del que te trae la buena nueva de la paz, del que te trae la alegre noticia de la salvación." (52, 7) Cristo es "el Señor de la paz," más "El es nuestra paz." (Eph. 2, 14)

La paz es uno de los frutos del Espíritu Santo. Y es a la vez una de las bienaventuranzas proclamada por Cristo en la montaña: "bienaventurados los pacíficos, porque serán llamados hijos de Dios." (Mt. 5, 9) La paz es la resultante de la virtud de la caridad. El acto final de la misma, ya que la paz consiste en la adquisición y posesión del bien verdadero. Cuando no hay lucha entre las diversas tendencias del hombre, sino tranquilidad y ordenación de los apetitos inferiores a la razón y de ésta a Dios. Siendo la caridad la virtud que une a Dios, siendo Dios el fin último de nuestros deseos, la paz no puede ser más que un efecto de la caridad. De ahí, que únicamente en quienes están en caridad pueda darse la paz verdadera, la paz de Cristo.

Al hablar de la paz solemos dirigir nuestro pensamiento a la armonía que debe reinar entre los hombres y entre las naciones. Rara vez paramos mentes en la que existe o debe existir dentro de nosotros mismos. En nuestro ser existe también una guerra entre los diversos apetitos, entre estos y la razón, entre la razón y Dios, entre el espíritu y la carne. A lograr la armonía entre las diversas tendencias debe tender nuestra vida interior. Cuando hayamos obtenido el vencimiento de nuestras pasiones y ordenarlas conforme a la razón, y dirijamos nuestras tendencias al amor de Dios, habremos instaurado en nosotros la paz de Cristo. Rezará con nosotros la bienaventuranza y experimentaremos la dulzura espiritual del fruto del Espíritu Santo.

Hemos de pensar además en la paz con el prójimo. Ha de proceder también del amor, del vínculo de la caridad, que al ser unión de los hombres en el mismo y único bien verdadero, produce la paz entre ellos. Les amamos como a nosotros mismos, nuestra voluntad es la suya, el suyo nuestro bien, y el de todos Dios. De ahí que sea la caridad la virtud de donde mana su efecto propio: la paz tanto interna como externa. No es, pues, de admirar que allí donde se quebrantan las leyes más elementales de la caridad, exista la enemistad y la guerra. De ahí también el remedio a tantos males, que no puede encontrarse, como frecuentemente ha anunciado el difunto Pío XII en sus mensajes navideños, sino en la caridad. La justicia es necesaria para remover los obstáculos que impiden la paz y concordia, mas será la caridad la que directamente deberá producir la paz en nosotros, en las familias y en la sociedad.

Cristo vino a la tierra a traernos la paz, su paz. El hombre había roto la armonía entre el Creador y la criatura, había manchado la túnica de su filiación divina arrastrándola por el pecado. El Verbo encarnado, por la unión sustancial con la naturaleza humana, era el Príncipe de la paz. Todo en El era unión perfecta con el Padre y Espíritu. Vino a la tierra a hacernos partícipes de esa unión. La paz era su misión, volver al hombre a la amistad con Dios. En la cruz deja clavada la sentencia de la enemistad y con su sangre lava nuestra filiación, volviendo a la humanidad al regazo amoroso de su Padre. Desde entonces, con la gracia santificante, llevamos dentro de nosotros la paz de Cristo, la de la filiación adoptiva, pues la gracia es una participación de la divina naturaleza. Por ella las pasiones obedecen a la razón y ésta a la fe, principio y raíz de la justificación, cuyo término es el amor de Dios en quien se encuentra el descans-

so y acabamiento de nuestros deseos. Esta es la paz de Cristo, la que nos dejó en testamento: "la paz os dejo, mi paz os doy; no como el mundo la da, os la doy yo. No se turbe vuestro corazón, ni se intimide." (Io., 14, 27)

Mas la paz que hemos conquistado en Cristo, puede ser de nuevo destruida en nosotros por el pecado, si la pasión vence a la razón, si la carne se enseñorea del espíritu. Por eso hemos de permanecer siempre unidos al Príncipe de la paz. Soldados suyos, con el escudo de la fe y el yelmo de la caridad, en la conquista y defensa de nuestra paz permanente. Y si acaso alguna vez desfallecemos, pongamos los ojos esperanzados en el remedio que nos propone el evangelio de este día: la penitencia. "A quienes perdonareis los pecados, les serán perdonados; a quienes se los retuviereis, les serán retenidos." (Io., 20, 23)

FR. CLAUDIO GARCIA, O.P.

DOMINGO SEGUNDO DESPUES DE PASCUA (12, Abril)

El Buen Pastor

"*Ego sum Pastor bonus . . .*"
(Io., 10, 11, 14)

La imagen del Buen Pastor era familiar entre los cristianos de la primitiva iglesia. La encontramos en las pinturas de las Catacumbas, en mosaicos y esculturas, e incluso en cálices y copas eucarísticas y objetos de uso doméstico. Tan grabado en la mente de la Iglesia primitiva el oficio de Cristo, como Pastor de las almas.

Cristo es el buen pastor. Así había sido anunciado por los Profetas. "Suscitaré para mis ovejas, dice el Señor, un pastor único . . . Será príncipe en medio de ellas . . . Haré desaparecer de la tierra las fieras, y andarán tranquilas por el desierto, y reposarán en la selva. Mandaré a sus tiempos las lluvias . . . Rebaño mío, vosotros sois las ovejas de mi grey, y yo soy vuestro Dios, dice el Señor." (Ez., 34, 23ss.) En el Nuevo Testamento Cristo se proclama a sí mismo como Pastor bueno. San Pedro le llama "Príncipe de los pastores" (1 Pet., 5, 4), y S. Pablo "pastor grande de las ovejas". (Heb., 13, 20) El Señor nos habla de las cualidades que adornan al buen pastor y que le distingue

del malo. El buen pastor procura el bien y utilidad de las ovejas, por amor suyo soporta todos los cuidados y desvelos, por ellas está dispuesto incluso a sacrificarse y dar la vida. En cambio el mal pastor, se sirve de las ovejas para propia utilidad, su amor es egoísta, no tiene solicitud por ellas, huye cuando el lobo las persigue. De esto nos habla Jesús en su alegoría.

Cristo es el buen pastor. Lo es por naturaleza. Nació para ser el conductor de las almas hacia el aprisco de su eterno Padre. La humanidad, oveja descarriada, corría tras los pastos viciados de la inmundicia e iniquidad. El Verbo se desposó con ella a fin de encontrarla y levantarla de su abyección. Encontrada la oveja perdida, Cristo la carga sobre sus hombros, la conduce al redil de Dios, la alimenta con su propia carne y sangre. Cristo es al mismo tiempo Pastor y pasto de sus ovejas.

Jesús conoce a sus ovejas y sus ovejas le conocen a El. Las ovejas de Cristo oyen su voz y la siguen. Creen la palabra de Dios y la cumplen. Tienen fe actuada por la caridad. Y las ovejas conocen a Cristo Pastor. Saben que el don de la fe y del amor, que todas las gracias y medios de santificación, que toda la virtualidad de su sacrificio, proceden de Cristo. Saben ellas que los pastos ubérrimos de la vida divina en la que ahora se alimentan son los pastos de la misma vida del Señor. Saben que Cristo sigue alimentando a las almas por medio de aquellos que dejó en la Iglesia como representantes suyos. Ellos ejercen de modo visible cuanto Cristo invisiblemente realiza. El Verbo encarnado sigue desde el cielo siendo el Pastor de nuestras almas; pero aquí en la tierra fué a Pedro y a sus sucesores a quienes encomendó el oficio de "apacentar las ovejas y corderos" de la grey cristiana. La verdad, alimento de la inteligencia, proviene de Cristo Maestro; mas durante su ausencia temporal el magisterio de la verdad sobrenatural está encomendado al Romano Pontífice y a los Obispos. Del mismo modo, Cristo-Vida sigue comunicándose a las almas, mediante el sacrificio, los sacramentos, las gracias y carismas; mas los sacerdotes son los ministros e instrumentos de Cristo para que la vida llegue hasta nosotros. Cristo sigue siendo el Pastor de las almas. Pero ha puesto al cuidado de su rebaño al Papa y a los Obispos. Estos, como el Señor, son los buenos pastores, que buscan la utilidad y bien de las ovejas, los encargados de conducir las a los pastos de la vida de Dios. Para seguir a Cristo, Buen Pastor, para entrar y permanecer en el aprisco de Dios, es preciso escuchar y seguir la voz de los Pastores que ahora en la tierra le representan.

Seamos fieles ovejas de Cristo. Oigamos su silbo amoroso que nos llama. El nos espera con los brazos abiertos a nosotros, cvejas descarriadas, siempre abierta la puerta de su costado, para que entremos en su redil y nos alimentemos con su misma vida. Parece como si de sus labios resecos por la fiebre de almas estuviesen brotando todavía las palabras: "tengo otras ovejas que no son de este aprisco, y es preciso que yo las traiga, y oirán mi voz, y habrá un solo rebaño y un solo pastor." (Io., 10, 16)

FR. CLAUDIO GARCIA, O.P.

DOMINGO TERCERO DESPUES DE PASCUA (19, Abril)
Cristo nuestro gozo

"Gaudium vestrum nemo tollet a vobis." (Io., 16, 22)

Forma parte el evangelio de hoy de la oración sacerdotal pronunciada por Cristo en la última Cena. El Señor entremezcla palabras de tristeza y de consuelo. Son las palabras salidas de un corazón amante pronto para el sacrificio y la muerte. Llorarán los discípulos por su ausencia, pero su alegría se convertirá en gozo al verle resucitado. El Espíritu Consolador descenderá sobre ellos para que sea la alegría el norte de su vida.

El gozo es producido por el amor. La posesión del objeto amado o la presencia del mismo causa en nosotros alegría. Por eso poseyendo a Dios en la caridad o teniendo la certeza de la esperanza de que algún día será nuestra posesión, el cristiano lleva en su ser la esencia del gozo, gozo espiritual, fruto del Espíritu Santo. (Gal. 5, 22) Se aúnan en la vida cristiana la caridad y la esperanza, virtudes teologales, como causas del gozo espiritual. Pero Cristo, es fuente de las virtudes, en El y por El amamos a Dios y esperamos poseerle. Por eso, Cristo es llamado gozo nuestro.

Sin embargo, Jesús nos previene, antes de la posesión de nuestro objeto amado, hemos de pasar por la tristeza: "en verdad os digo que lloraréis, y el mundo se alegrará; vosotros os entristeceréis, pero vuestra tristeza se volverá en gozo." (Io., 16, 20) En nuestra vida hemos de experimentar el sufrimiento. Como en el gozo hemos de asemejarnos a Cristo en el padecer. En ese asemejarse a Cristo aceptando voluntariamente su modo de ser y de obrar consiste el aprovechamiento en la vida espiritual. La tristeza es patrimonio del género humano. Sembrado

dos están nuestros caminos de espinas y abrojos que extrañen de nuestro ser la sangre del sufrimiento. Sufrimientos físicos y morales. Mas sobre todo, ha de contar para el cristiano la tristeza del pecado. La ausencia del bien amado, el alejamiento de nuestra alma de la gracia de Dios debe ser la única tristeza. Porque lo demás, miseria, enfermedad, incompreensión, puede servirnos para, "después de un poco," aumentar el gozo perfecto de Dios.

A la tristeza pasajera sucederá la alegría que nadie podrá arrebatarnos. (Io., 16, 22) Ya ahora la vida espiritual está llena de consuelos. En primer lugar la misma presencia de Jesús en el alma es fuente de alegría. Pues nos sabemos poseídos por la divinidad. Nuestro ser en Cristo es como una nueva creación. Y nuestro obrar es, por lo mismo, el obrar de Cristo. "No vivimos nosotros, es Cristo quien en nosotros vive." A la luz de esta verdad, el dolor físico y moral encuentra su remedio y sublimación. Será la fe quien nos mueva a colocar nuestro padecer en el ara de la cruz junto al padecer de Cristo. Y así como de aquel lábaro santo descendió a la humanidad el torrente de la gracia, del amor y del consuelo, de análoga manera de nuestra unión al sufrimiento del Señor nacerá para nosotros y para los demás el agua de la satisfacción y de la alegría, pues "suplimos en nuestra carne lo que falta a la Pasión de Cristo," a "todo lo podemos en Aquel que nos conforta."

Para consuelo Jesús nos promete además el Espíritu Consolador. El viene sobre las almas, junto con la gracia santificante, para llenarlas con sus dones. El Espíritu completa la vida espiritual de la Iglesia y de sus miembros. Es el alma, principio de unidad y de acción tanto de la Cabeza como de los miembros. Habita en ella, como habita en nosotros, haciendo de nuestras almas su propia morada. Allí en nuestra alma, santificada por la presencia del Espíritu, debemos de ofrecer nosotros las hostias espirituales de nuestro padecer y sufrimiento. El Espíritu las purificará en el crisol del amor, pues el Espíritu es Amor. Así nuestra tristeza queda convertida en gozo.

Finalmente la visión de Dios que nos ha sido prometida es la causa última de nuestro gozo. En Cristo y el Espíritu llegaremos a su posesión plena. No como ahora, con los ojos de la fe, sino cara a cara. Ese será el gozo que jamás nos será arrebatado. Podemos ya comprender aquella bienaventuranza: "Bienaventurados los que lloran porque ellos serán consolados" (Mt. 5, 5), y "el reino de Dios no es comida ni bebida, sino justicia, y paz, y gozo en el Espíritu Santo." (Rm. 14, 17)

FR. CLAUDIO GARCIA, O.P.

DOMINGO CUARTO DESPUES DE PASCUA (26, Abril)

El Espíritu de Verdad

*"Spiritus veritatis, docebit vos
omnem veritatem."* (Io., 16,
13)

También el evangelio de este día forma parte de la oración sacerdotal de Jesús. Es anterior esta perícopa a la del domingo precedente. Y quizá la Iglesia la haya postpuesto en su liturgia para que sirva de preparación a la fiesta del Espíritu Santo, ya cercana. Justo es, pues, que meditemos sobre la acción del Espíritu en nosotros, y nos dispongamos a recibirle el día de Pentecostés.

Cristo vino al mundo para dar testimonio de la verdad. Para eso nació. (Io., 18, 37) Revelándose a sí mismo daba a conocer la verdad al mundo. Porque El es la Verdad, el concepto que Dios tiene de sí mismo: el Verbo de Dios. Y el Verbo se encarnó asumiendo la naturaleza humana. Cristo, por eso, es la Verdad, y al enseñarnos su doctrina no hace sino revelarnos algo de lo que Es.

Mas es al Espíritu a quien el Señor confía la consumación de los discípulos en la verdad. El Espíritu les enseñará y sugerirá todas las cosas. Les asistirá a través de los siglos para que no yerren en la exposición de la doctrina sobrenatural. La infalibilidad es un carisma debido al Espíritu Santo. Con él jamás podrán equivocarse en las cosas referentes a la fe y a las costumbres. El es quien ilustra sus inteligencias para comprender la doctrina revelada; quien les sugiere el modo de ser aplicadas y practicadas en tiempos oportunos. Interiormente sigue obrando en la Iglesia el magisterio de Cristo y su Espíritu. Mas de modo exterior, visiblemente, es el Papa y los Obispos quienes ejercen, con las asistencia del Espíritu Santo, el magisterio auténtico de la Iglesia. Asintiendo a sus enseñanzas nos unimos a Cristo Maestro y al Espíritu de Verdad.

Además el Espíritu de Verdad se derrama sobre todos los fieles. No sólo en el conocimiento de la fe, que es obra de la gracia, sino también y en grado superior, en el otorgamiento de sus dones intelectuales. Por ellos adquieren las almas un conocimiento connatural de las cosas divinas. A la imperfección de la fe, sucede mediante los dones de entendimiento, ciencia y sabiduría, el conocimiento connatural y sabroso, de las verdades que

meditamos. Posee el alma en caridad, el gusto y unión afectiva con Dios, y de ahí se deriva un conocimiento cada vez más penetrante de las verdades sobrenaturales. Su conocimiento no es ya el conocimiento frío sino experimental producido por la moción del Espíritu. A este conocimiento alude S. Pablo cuando desea que todos sean llenos de los tesoros insondables del conocimiento de Dios y consigan la riqueza de la plena inteligencia del misterio, esto es, de Cristo, "en quien se hallan escondidos todos los tesoros de la sabiduría y de la ciencia." (Col., 2, 2-3)

No olvidemos, al meditar el evangelio de hoy, esta acción del Espíritu Santo en nosotros. Pongamos nuestro esfuerzo, permitiendo que El obre sobre el entendimiento y mueva la voluntad. Unámonos en la caridad participando de manera intensa de la vida de Cristo, de manera que vayamos perfeccionándonos conforme a la medida de su donación. Y el Espíritu, que es Verdad y Amor, engolfará nuestro entendimiento y nuestro ser todo en quien es Luz y Vida. Serán realidad en nosotros las palabras de Jesús: "santificados en la verdad, pues tu palabra es verdad. . . Y yo por ellos me santifico, para que ellos sean santificados por la verdad." (Io., 17, 17-19)

FR. CLAUDIO GARCIA, O.P.

CASOS Y CONSULTAS

I. DE INTENTIONE MISSAE TRINATAE

In disputatione habita inter Sacerdotes huius Vicariatus Foranei circa Missam trinatam, sequentes opiniones fautores quosdam habuerunt qui, ut patet, conati sunt propriam sententiam sustinere. Aliqui dixerunt tertiam Missam applicandam esse ad intentionem Romani Pontificis; alii autem strenue sustinuerunt illam esse liberae intentionis; neque defuerunt sustinentes eam applicandam esse pro Seminario, si hoc impositum sit ab Ordinario, secus liberae intentionis et cum stipendio. Faveas respondere quid sit de hac re praescriptum.

PAROCHUS

Principia applicanda pro solutione casus sunt sequentia. In canone 824, §2, dicitur: "Quoties autem pluries in die celebrat, si unam Missam ex titulo iustitiae applicet, sacerdos, praeterquam in die Nativitatis Domini, *pro alia eleemosynam recipere nequit*, excepta aliqua retributione ex titulo extrinseco." Ex hoc principio deducitur quod Sacerdos binans vel trinans stipendium pro una tantum Missa accipere potest. Huic stipendio unico aequiparatur applicatio Missae ex titulo iustitiae, sicut Parochus qui trinat in die dominica, applicans *Missam pro populo*, nullum stipendium recipere potest ex tribus Missis, nisi facta sit specialis concessio a Sancta Sede. Excipitur tantummodo dies Natalis Domini, in qua Sacerdos trinans licite accipere potest triplex stipendium.

In can. 806 dicitur: "§ 1. Excepto die Nativitatis Domini et die Commemorationis omnium Fidelium Defunctorum, quibus facultas est ter offerendi Eucharisticum Sacrificium, non licet Sacerdoti plures in die celebrare Missas, nisi ex apostolico indulto aut potestate facta a loci Ordinario. — § 2. Hanc tamen facultatem impertiri nequit Ordinarius, nisi cum, prudenti ipsius iudicio, propter penuriam Sacerdotum, die festo de praecepto notabilis fidelium pars Missae adstare non possit; non est autem in eius potestate plures quam duas Missas eidem Sacerdoti permittere."

Ex hoc deducitur quod facta potestate ab Ordinario loci licet *duas* Missas celebrare in die festo de praecepto, adimpletis aliis conditionibus in can. 806 praescriptis. Cum indulto autem apos-

tolico licet eisdem et aliis diebus et *binare* et *trinare*. Sed concessio ipsa per se afficit celebrationem, intentionem autem non determinat, nisi aliter a S. Sede provideatur.

Ex dictis sequitur quod facta facultate ab Ordinario loci pro binatione in festis de praecepto vel concessio indulto a Sancta Sede pro binatione aut trinatione in quocumque die, non ideo conceditur facultas accipiendi stipendium pro binatione aut trinatione, nisi expresse talis facultas a Sancta Sede (*non ab Ordinario loci*) facta fuerit. Unde ad hoc ut stipendium accipi possit pro Missa binata aut trinata necessaria semper est concessio a Sancta Sede facta, nisi in die Nativitatis Domini.

Si in facultate nihil dicatur, standum est praescripto canonis 824, § 2, quod prohibet applicationem Missae in eodem die pro pluribus titulis iustitiae, ut supra iam diximus. Si tamen in concessione facultatis binandi vel trinandi aliter a Sancta Sede provideatur, standum est concessioni.

Relate ad trinationem, de qua sunt in Insulis Philippinis aliquae concessiones Ordinariis locorum factae a Sancta Sede, in nulla earum (quod sciamus) conceditur Missam trinatam posse applicari cum stipendio, sed e contra in omnibus expresse declaratur hanc Missam celebrandam esse sine eleemosyna. Circa applicationem eiusdem non dicitur in talibus concessionibus Missam trinatam esse applicandam ad intentionem R. Pontificis. Unde Missa trinata est liberae intentionis sine stipendio.

FR. EXCELSUS GARCIA, O.P., I.C.D.
Prof. Univers. Sti. Thomae.

II. SOBRE LA "COFRADIA DE LAS ANIMAS"

Repetidas veces he visto mencionada y recomendada la "Cofradía de las Animas." En un artículo sobre Rizal leí que en sus últimos momentos se inscribió en dicha cofradía. También en nuestra parroquia tenemos organizada, con la aprobación del Sr. Obispo, esa cofradía.

Hasta el presente no he hallado la Constitución y Estatutos propios de tal cofradía. Le ruego me proporcione la información que pueda sobre dicha cofradía.

UN PARROCO

Después de consultar bastantes manuales de Pastoral y varios canonistas, confesamos que ni rastro hemos hallado sobre la Constitución y Estatutos de la "Cofradía de las Animas."

Hemos visto su recomendación (Cfr. ex. gr. *Tesoro del Sacerdote* por el P. Ferreres, Vol. II; *Colección de Opúsculos* por el Padre (hoy Santo) Antonio María Claret donde muy por extenso se hallan expuestas las excelencias de esa cofradía); también el establecimiento de la *Archicofradía* de las Animas en la iglesia de Santa María in Monterone (Roma) en el año 1841, a la que Gregorio XVI otorgó muchos privilegios e indulgencias (Cfr. *Resolutiones* seu *Decreta* por Luis Prinzivalli, 1852, pag. 186 et ss), pero no creemos que dichos privilegios sean comunicables a las otras iglesias donde se haya establecido dicha cofradía.

También hemos preguntado a varios párrocos sobre la materia; de todo deducimos que no existen Constitución o Estatutos algunos sobre esta cofradía. Por tanto los señores Párrocos pueden instituir la en sus parroquias siguiendo las normas generales del Derecho Canónico (Cc. 707 al 719). Y los mismos organizadores de la cofradía pueden preparar y redactar los Estatutos que han de ser aprobados por sus respectivos Obispos, cual lo han hecho para otras asociaciones, v. gr. La Cofradía de Nuestra Señora de Guadalupe, la Hermandad del Santo Entierro, la Cofradía del Rosario, etc. . . .

FR. V. VICENTE, O.P., S.Th.D.
U.S.T. Professor

III. ACTOS LITURGICOS EN UN SANTUARIO

En un Santuario muy frecuentado por romerías, los devotos entregan Misas con intención de que sean celebradas allí mismo, encargan novenas o mandan encender candelas, ofreciendo una limosna siempre.

Mas sucede que en dicho Santuario no hay la tablilla mandada por el Derecho Canónico para ser vista del pueblo, donde conste si las Misas se celebrarán allí o en otro lugar. Y las novenas se hacen de prisa en un día, no en nueve. Y los sacristanes y encargados apagan las velas enseguida y las retiran para derretirlas y fabricar otras nuevas.

¿Qué decir de tales prácticas?

UN SACERDOTE

R. El canon 836 determina lo que se ha de observar sobre las Misas de que habla nuestro caso: "En aquellas iglesias a las cuales por devoción especial de los fieles, afluyen limosnas de Misas en tal cantidad que no pueden celebrarse allí a su debido tiempo, hágase saber a los fieles, por medio de una tablilla expuesta al público a la vista de todos, que las Misas ofrecidas habrán de celebrarse o allí, cuando sea comodamente posible, o en otro lugar." Y el canon 833 dice: "Se presume que el oferente ha pedido sólo la aplicación de la Misa; sin embargo, si ha fijado expresamente algunas circunstancias, para que se cumplan en la celebración, el sacerdote por el hecho de aceptar la limosna, debe atenerse a la voluntad del oferente." Así que las condiciones del donante o de la fundación obligan en conciencia. Y el Sacerdote es responsable de que se cumplan esos requisitos.

Sobre los *novenarios* respondemos: ningún liturgista ni moralista ni canonista permite o recomienda que los *novenarios*, o novenas propiamente dichas se hagan en un día sólo. Pero si está permitido que algunas novenas se hagan en días no seguidos; por ejemplo el P. Ferreres en su *Tesoro del Sacerdote*, T. II, aconseja que en circunstancias especiales, la "novena de las Animas" se haga durante nueve domingos seguidos.

La limosna ofrecida por las candelas exige que éstas sean consumidas según la voluntad del donante, es decir, ardiendo ante el altar o el santo a que se hace el voto.

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SECCION INFORMATIVA

MUNDIAL.

CIUDAD DEL VATICANO.—*S.S. el Papa Anuncia La Próxima Convocación de un Concilio Euménico.* — El Domingo 25 de Enero próximo pasado S. Santidad el Papa se dirigió a la Basílica de San Pablo fuera de los muros de Roma para tener en ella la capilla papal. En el trayecto entre el Vaticano, de donde salió a las nueve de la mañana, y la basílica que cubre el lugar del martirio del Apóstol de la Gentes una multitud inmensa alineaba aclamando al Vicario de Jesucristo. A la entrada fué recibido por la el Abad y la Comunidad de PP. Benedictinos y por el Administrador Pontificio de la Basílica, Mons. Primo Principi. Revestido de los ornamentos sagrados hizo su entrada mientras el coro ejecutaba el “Tu es Petrus”. Siguió la misa que celebró Mons. D. Cesareo d’Amato, obispo titular de Sebaste de Cilicia, Abad ordinario de San Pablo “Fuera de los Muros” asistido por ministros de la Capilla Pontificia. Al los Kiries los cardenales presentes encabezados por el Cardenal Agagianian hicieron acto de obediencia al Soberano Pontífice. Después de la Epístola se cantaron los “Laudes” pidiendo a Dios la protección sobre el Papa Juan XXIII dirigiendo la ceremonia el Cardenal Agagianian desde la confesión (lugar del martirio de San Pablo) el Cardenal Agagianian. Terminado el evangelio el Santo Padre predicó la homilía, en la cual después de recordar su visita a Tarso, el pueblo de la actual Turquía en que nació San Pablo habló de la Iglesia Una, Santa, Católica y Apostólica, haciendo resaltar que hay que mantener a todo costa el gran tesoro y privilegio de la unidad “Bendición que no solo redundará en servicio de los grandes principios de orden espiritual y sobrenatural que se refieren al hombre individual, vistos los bienes eternos traídos al mundo por el cristianismo; sino que será también el principio de los elementos más seguros de prosperidad civil, social y política de las diferentes naciones.” Declara luego que la gran tristeza de su corazón son los peligros que amenazan a esa unidad en regiones y por tendencias que no cree prudente revelar pero que son seguidas con toda diligencia y cuidado hasta que Dios quiera que la tempestad se aleje. Aludiendo al centenario que comienza a celebrarse de la composición de la Epístola a los Romanos terminó su homilía con la amonestación de S. Pablo (Rom. XVI, 16-20) contra los fautores de disensiones. Terminadas las ceremonias del Santo Sacrificio, el Papa vino a arrodillarse ante el altar y después que el coro hubo cantado el “Ar-tende Domine et miserere” con dos de sus estrofas el celebrante de la misa recitó la oración compuesta por el Papa para rogar a Dios por la Iglesia del silencio principalmente por la Iglesia de China. Dada la bendición solemne con indulgencia plenaria el Santo Padre se dirigió al interior de la Abadía y en la sala que se le tenía reservada se reunió con los Cardenales presentes a quienes, en un discurso cuyo texto oficial no ha publicado aún la Santa Sede, y que por lo mismo el BOLETIN publicara en más adelante, anunció tres acontecimientos de sumo interés para la vida de la Iglesia: Como Obispo de Roma, después de poner de relieve los grandes problemas que la extensión de la ciudad y la vida moderna presentan anunció la futura convocación de un Sinodo de la diócesis de Roma. Como Pastor de la Iglesia Universal, en vista de los peligros que amenazan a los

fieles en su vida espiritual, es decir los errores que hoy se difunden, la atracción desmesurada hacia los bienes temporales, y los progresos de la técnica que los refuerzan, anunció LA REUNION PROXIMA DE UN CONCILIO ECU-MENICO PARA LA IGLESIA UNIVERSAL y además la renovación del Código de Derecho Canónico, a la que precederá la promulgación del Código de Derecho Oriental. El Concilio Ecuménico, además del bien espiritual de los fieles, ha de proponerse llegar a la unión con las Comunidades separadas a que tantas almas buenas aspiran en todos los rincones de la tierra.

ESPAÑA

MADRID. — *Actividades de la Acción Católica Nacional durante el curso pasado.* La Junta Técnica Nacional de Acción Católica presentó a la Conferencia de Reverendísimos Metropolitanos la memoria correspondiente al curso 1957-1958. En ella se hace constar haberse resuelto el problema de la sede nacional de la Junta mediante la adquisición de los locales que antes pertenecieron a la Editorial Católica y que pasarán a ser la Casa Nacional de Acción Católica. Entre las Obras y Secretariados se hacen notar los progresos de ECCLESIA, la publicación oficial de la Junta; el haber llegado "Hoja Dominical," otra publicación, a obtener un aumento de tres millares de ejemplares; "Vida Rural" y "Caritas" y "Orientación Bibliográfica" registran progresos semejantes. El *Apostolado Rural* menciona particularmente el gran éxito de la reunión regional de Galicia. El *Secretariado de Asuntos Internacionales*, además de los contactos con diversas organizaciones internacionales, comunica su participación en los congresos de Caridad Internacional, Radiodifusión y Televisión Católica, Oficina Católica Internacional del Cine, Congreso Mundial de la Familia, de la Infancia, y de Pax Romana. El *Apostolado Radiofónico* la creación de una red de emisoras de carácter religioso y la continuación de su publicación "Boletín de Orientación e Información." El *Secretariado de Propaganda* dió cuenta de la organización del Día Nacional de Acción Católica y Día de la Iglesia Perseguida. *Publicaciones y Caridad Española* hicieron igualmente un egregio recuento. La *Comisión de la Infancia* inicia este año sus trabajos.

ESTADOS UNIDOS

WASHINGTON. — *Posición de la Jerarquía Católica con respecto a la "segregación."* La Jerarquía de Estados Unidos hizo público un manifiesto en que se pone en claro la doctrina católica sobre la segregación forzada entre las razas y determina la posición que los católicos deben adoptar ante ese problema. Tomamos de ella los siguientes párrafos: El problema se presenta así: "Our nation now stands divided by the problem of compulsory segregation of the races and the opposing demand for racial justice." Después de recordar los principios del amor universal de Dios, de la universalidad de la fé cristiana, de la dignidad humana común, deducen dos consecuencias: "First, we must repeat the principle

— embodied in our Declaration of Independence — that all men are equal in the sight of God. By equal we mean that they are created by God and redeemed by His Divine Son, that they are bound by His Law, and that God desires them as His friends in the eternity of Heaven. This fact confers upon all men human dignity and human rights . . . Secondly, we are bound to love our fellow man. The Christian love we bespeak is not a matter of emotional likes or dislikes. It is a firm purpose to do good to all men, to the extent that ability and opportunity permit.” Luego responden a la cuestión abiertamente: “The question then arises: Can enforced segregation be reconciled with the Christian view of our fellow man? In our judgment it cannot, and this for two fundamental reasons: 1. Legal segregation, or any form of compulsory segregation, in itself and by its very nature imposes a stigma of inferiority upon the segregated people . . . We cannot reconcile such a judgment with the Christian view of man’s nature and rights . . . 2. It is a matter of historical fact that segregation in our country has led to oppressive conditions and the denial of basic human rights for the Negro. This is evident in the fundamental fields of education, job opportunities and housing . . . “The Church has always been energetically opposed to attempts of genocide or practices arising from what is called the ‘colour bar’ ” (Pius XII, 5 Sept. 1958) Por fin en cuento a la acción práctica declaran: “We may well deplore a gradualism that is merely a cloak for inaction. But we equally deplore rash impetuosity that would sacrifice that achievements of decades in ill-timed and ill-considered ventures. . . . For the welfare of our nation we call upon all to root out from their hearts bitterness and hatred. The tasks we face are indeed difficult. But hearts inspired by Christian love will surmount these difficulties.”

PALESTINA

NAZARETH. — *Excavaciones y hallazgos arqueológicos.* Los Padres Franciscanos han terminado las excavaciones arqueológicas previas a la reedificación planeada de la Basílica de la Anunciación. En el lugar que ocupaba la basílica barroca que ha sido destruida y en el area circundante se han hallado los fundamentos de muchas casas de los tiempos de Nuestro Señor, junto a ellos y con trazas de haber servido de habitación, excavaciones o grutas, entre estas es notable una cuyo techo estaba sostenido por dos columnas exactamente en la disposición que tenía en la gruta de la Anunciación la llamada “columna del Angel” a la que correspondía en el lado opuesto una medio columna que pendía del techo como estalactita. Además de la comprobación de esta manera de viviendas mitad gruta y mitad edificio, se ha obtenido en las excavaciones otro resultado importante bien que desde el punto de vista histórico y artístico. En una gruta cubierta con escombros se han hallado unos capiteles románicos típicos de la escuela de Vezelay en Francia y que se han interpretado como un depósito de ellos mandados por S. Luis en vistas a la reedificación de la catedral de Nazareth que él intentaba y que quedó en proyecto por la ocupación definitiva mahometana.