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SUMMI PONTIFICIS NUNTIVS RADIOPHONICVS CHRISTIFIDELIBVS INSULARVM PHILIPPINARVM MISSVS

Venerabiles Fratres ac dilecti filii!

Paternus animus Noster vehementi afficitur gaudio, quod Nobis datur per aërias undas vos alloqui hoc exoptato die, quo Pontificium Seminarium Collegium Philippinarum Insularum in Urbe, affabre ac decore exstructum, rite lustratur. Quae res digna sane est, quae annalibus historiae religiosae vestrae inseratur et a Nobis palam enuntietur. Etenim, hanc domum sacrorum alumnis vestris destinata aedificantes, ad usum deducere alacri animo estis conati monita ac suasionem Praedecessorum Nostrorum, praesertim Leonis decimi tertii et Pii undecimi, qui vigilem, qua tenebantur, curam de sacrae iuventutis et sacerdotum vestrorum sanctificatione ac doctrina editis Litteris sunt testati (cfr. *Acta Leonis PP. XIII, XXII, 1902, p. 200; A. A. S., XXXIV, 1942, p. 254*).

Hoc igitur Pontificium Seminarium, Collegium Romanum simul est ac Philippinum: hic nempe, apud Petri Sedem et Ecclesiae columnen, adulescentes vestri, ad sacra capessenda munia divinitus vocati, e germano et uberi fonte fidem et scientiam, haurient, quibus penitus imbuti ad populum suum revertantur quasi delecti veritatis praecones. Itaque hae aedes sacrorum alumnis vestris instituendis velut canalis erunt, quo vita catho-

lica ad vos pervadat, et vinculum, quo inclita Nobisque carissima Natio Philippina cum supremo Ecclesiae magisterio arctius coniungatur.

Haec insuper pietatis doctrinaeque sedes honori est vobis, siquidem ad tantum opus exsequendum singulare studium et sumptus non modicos impendistis. Libenter igitur sollicitudinem Pastorum et Christifidelium liberalitatem palam agnoscimus ac dilaudamus.

Quodsi hodie de hac domo iuventuti ad sacra instituendae in hac Alma Urbe condita merito laetamur, memorandum est eam esse praeelsum fructum historiae religiosae populi vestri. Vos enim fidem, quam ab Evangelii praeconibus Hispanis saeculo decimo sexto accepistis, diligentius in dies servandam propagandamque curatis.

Venerabiles Fratres ac dilecti filii.

Dum animi Nostri exsultationem de Collegio isto Romae instituto significamus, paterne vos cohortamur, ut in fide a maioribus tradita intrepide persistatis, fidem dicimus, quae operibus exercetur. Item vos rogamus, ut praecipuas curas intendatis ad asciscendos recteque educandos quam plurimos iuvenes, quos ad sacerdotium Deus vocavit. Salus enim populi e sacro clero maxime pendet. Parvus numerus levitarum vel minor eorum efficientia dubitationem iniciunt in aliqua gente fidem languere moresque praecipites ire. Ubi vero plures sacris initiantur et clerus virtutibus praestat, facile intelligitur religionem a populo assidue coli et familiae sanctitatem studiose servari. Id etiam curae sit Christifidelibus omnibus, ut pro sacerdotibus et sacrorum alumni impensas preces Deo adhibeant iisque pro viribus opitulentur.

Haec amanti animo vobis dicere volumus hac fausta occasione Pontificii Seminarii Insularum Philippinarum Romae dedicati. Superest, ut omnibus vobis, imprimis iis, qui pastoralis cura vos regunt, magistratibus, sacerdotibus, sacrorum alumni, caelestia munera uberrima precemur. Quorum auspex sit Apostolica Benedictio, quam vobis libentissime in Domino impartimus.

"Mother and Teacher"

ENCYCLICAL LETTER

(Continued)

PART III

NEW ASPECTS OF THE SOCIAL QUESTION

The evolution of historical situations brings out into ever greater relief how the exigencies of justice and equity not only have a bearing on the relations between dependent workmen and contractors or employers, but concern also the relations between different economic sectors and between areas economically more developed and those economically less developed within individual political communities; and, on the world plane, the relations between countries with a different degree of economic-social development.

EXIGENCIES OF JUSTICE IN THE ORDER OF RELATIONS

BETWEEN PRODUCTIVE SECTORS

Agriculture, Depressed Sector

On the world plane, it does not seem that the agricultural-rural population, in absolute terms, has decreased; but it is undeniable that an exodus of farm-rural peoples to urban agglomerations or centers is taking place—an exodus that is taking place in almost all countries and that sometimes assumes mas-

sive proportions, creating complex human problems difficult of solution.

We know that as an economy develops, labor force engaged in agriculture decreases, while the percentage of labor force employed in industry and in the area of services rises. Nevertheless, we think that the movement of the population from the farm area to other productive sectors, besides the objective reasons of economic development, is often due to multiple factors, among which have been enumerated the desire to escape from surroundings considered as shut in and devoid of prospects; that longing for novelty and adventure that has taken hold of the present generation; the attraction of easily-gotten riches; the mirage of living in greater freedom, enjoying means and facilities that urban agglomerations and centers offer. But we also hold as beyond doubt that one of the forces behind this exodus is the fact that the farming sector, almost everywhere, is a depressed area, whether as regards the index of productivity of labor force, or as regards the standard of living of agricultural-rural populations.

Thus a fundamental problem that arises in practically all political communities is the following: how to proceed in order that the disproportion in productive efficiency between the agricultural sectors on the one hand and, on the other, the industrial sector and that of services be reduced; that the standard of living of the farm-rural population be as close as possible to the standard of living of city people, who draw their resources from the industrial sector and from that of the service sector; that the tillers of the soil may not be possessed of an inferiority complex, but rather be persuaded that even in agriculture they can develop their personality through their toil and look forward to the future with confidence.

It seems to us opportune, therefore, to indicate certain directives that can contribute to a solution of the problem: directives which we believe have value whatever may be the historical environment in which one acts, on conditions, obviously, that they be applied in the manner and to the degree the surroundings allow or suggest or demand.

The Equalization of the Essential Public Services

It is above all indispensable that great care be taken, especially by the public authorities, to ensure that the essential services in country areas be suitably developed: good roads, transport, means of communication, drinking water, housing, health services, elementary education and technical and professional training conditions suitable for the practice of religion, means of recreation; and to ensure that there should be a good supply of those products which enable the country home to be well equipped and to be run on modern lines. Whenever such services, necessary today for a becoming standard of living, are lacking in country areas, economic development and social progress become almost impossible or develop too slowly; and the consequence of this is that the flow of population away from the country becomes almost impossible to check and difficult to control.

Gradual and Harmonious Development of the Economic System

It is also necessary that the economic development of the political communities should take effect in a gradual way and maintain a harmonious balance between all the sectors of production; that is to say, it is necessary that in cultivating the ground there should be put into practice innovations concerning methods of production, the choice of the type of agriculture and of the enterprise that the economic system considered as a whole allows or requires; and that they should be put into practice, as far as possible, in a degree proportioned to that carried out in the industrial service sector.

In this way, agriculture absorbs a larger amount of industrial goods and demands a higher quality of services; in its turn, it offers to the other two fields and to the whole community the products which best meet, in quality and quantity, the needs of the consumer, contributing to the stability of the purchasing power of money, a very positive factor in the orderly development of the entire economic system.

In such a way, We believe that it would also prove less difficult, both in areas which the population is leaving as well as in those to which they are flocking, to control the movement of the labor force set free by the progressive modernization of agriculture; to provide them with the professional training that will enable them to fit profitably into the other sectors of production, and with the economic aid, preparation and spiritual assistance that will bring about their integration into society.

Appropriate Political Economy

To obtain an economic development that preserves a harmonious balance among all the sectors of production, a prudent political economy in the area of agriculture is also required; a political economy that takes into account taxation, credit, social insurance, price protection, the fostering of integrating industries and the adjustment of the structures of enterprises.

Taxation

The fundamental principle in a system of taxation based on justice and equity is that the burdens be proportioned to the capacity of the people to contribute. But the common good also requires that in the assessment of tax, it must be borne in mind that, in the sector of agriculture, the returns develop more slowly and are exposed to greater risks in their production, and that there is greater difficulty in obtaining the capital necessary to increase them.

Capital at Suitable Interest

For the reasons mentioned above, the possessors of capital have little inclination to make investments in this sector; they are more inclined to invest in the other sectors instead.

For the same reason, agriculture cannot make a return of high interests nor even, as a rule, the trading profits to furnish the capital necessary for its own development and the normal exercise of its affairs. It is therefore necessary, for reasons of the common good, to evolve a special credit policy and to create

credit institutes which will guarantee to agriculture such capital at a rate of interest on suitable terms.

Social Insurance and Social Security

In agriculture, the existence of two forms of insurance may be indispensable: one concerned with the agricultural produce, the other with the labor force and their families.

Because the return per head is generally less in agriculture than in the sectors of industry and of services, it would not be in accordance with the standards of social justice and equity to set up systems of social insurance or of social security in which the allowances accorded to the forces of agricultural labor and of the individual families were substantially lower than those guaranteed to the sectors of industry and of services. We consider that social policy must aim at guaranteeing that the insurance allowances made to the people should not be materially different no matter in what economic sector they work or the income on which they live.

The systems of social insurance and social security can contribute efficaciously to a redistribution of the over-all income of the political community, according to the standards of justice and equity; and can therefore be considered as one of the instruments for restoring the balance in the standards of living in the different categories of the people.

Price Protection

Given the nature of agricultural produce, it is necessary that an effective system of regulation should be enforced to protect prices, making use, to this end, of the numerous expedients which present day economic technique can offer. It is very desirable that such regulation should be, primarily, the work of the interested parties; though supervision by the public authority cannot be dispensed with.

On this subject, it must not be forgotten that the price of agricultural produce represents rather the reward of labor than remuneration of capital.

Pope Pius XI in the encyclical "*Quadragesimo Anno*" rightly observes that, "a reasonable relationship between different wages here enters into consideration," but He immediately adds, "intimately connected with this is a reasonable relationship between the prices obtained for the products of the various economic groups: agrarian, industrial, etc."³⁹

While it is true that farm produce is destined above all to satisfy the primary needs of man, and hence their price should be within the means of all consumers, still, this cannot be used as an argument to compel a part of the citizens to a permanent state of economic and social inferiority by depriving them of the indispensable purchasing power in keeping with man's dignity. For this would be diametrically opposed to the common good.

Integration of Farm Income

It is also opportune to promote in agricultural regions the industries and services pertaining to the preservation, processing, and transportation of farm products. It is further desirable that in these regions undertakings in respect to other economic sectors and other professional activities be developed, so that farmers can complete their income in the surroundings where they live and work.

Adjustment of Structure of Farming Enterprises

It is not possible to determine a priori what the structure of farm life should be because of the diversity of the rural conditions in each political community, not to mention the immense difference obtaining between the nations of the world. But if we hold to a human and Christian concept of man and the family, we are forced to consider as an ideal that community of persons operating on internal relations and whose structure is formed according to the demands of justice and the principles stated above, and still more, enterprises of family size. With these in mind we should exert every effort to realize one or the other, as far as circumstances permit.

But it is necessary to call attention to the fact that the enterprise of family size requires economic conditions which can insure sufficient income to enable the family to live in decent comfort. To attain this end, it seems necessary not only that farmers be given up-to-date instructions on the latest methods of cultivation and be technically assisted in their profession, but it is also indispensable that they form a flourishing system of cooperative undertakings, be organized professionally and participate in public life, not only in administrative institutions, but also in political movements.

Rural Workers Protagonists in Their Own Betterment

We are of the opinion that rural workers must take an active part in their own economic advancement, social progress and cultural betterment. They can easily see how noble is their work either because they live out their lives in the majestic temple of creation; or because their work often concerns the life of plants and animals, a life that is inexhaustible in its expression, inflexible in its laws, rich in allusions to God, the Creator and Provider; or, because they produce food necessary to nourish the human family and furnish an increasing number of raw materials for industry.

Furthermore, it is a work which carries with it the dignity of a profession which is marked by its manifold relationship with machines, chemistry, and biology, relationships in continual development because of the repercussions of scientific and technical progress on the farm. It is also a work characterized by a moral dimension proper to itself, for it demands capacity for orientation and adaptation, patience in its many hours of waiting, sense of responsibility, spirit of perseverance and of enterprise.

Solidarity and Cooperation

We should like to recall to your minds also that in agriculture, as in other sectors of production, association is a vital need today, the more so as this sector has as its base the family size

enterprise. Rural workers should feel a sense of solidarity one with another, and should unite to form cooperatives and professional associations, which are both necessary if they are to benefit from scientific and technical progress in methods of production, if they are to contribute in an efficacious manner to defend the prices of their products, if they are to attain an equal footing with other economical professional classes who are likewise usually organized. They need to organize to have a voice in political circles as well as in organs of public administration, for today almost nobody hears, much less pays attention to, isolated voices.

Awareness of the Demands of the Common Good

However, rural workers (as workers in every other productive sector), in using their various organizations must be governed by moral and juridical principles. They must try to reconcile their rights and interests with those of other classes of workers, and even subordinate one to the other if the common good demands it. The rural workers engaged in improving the condition of the whole agricultural world can legitimately demand that their efforts be seconded and complemented by the public authorities when they show themselves aware of the common good and contribute to its realization.

At this point, it is with pleasure We express Our satisfaction with Our sons in various parts of the world who are actively engaged in cooperatives, in professional groups and in worker movements, with a view to raising the economic and social standards of rural workers.

Vocation and Mission

In the work on the farm, the human personality finds numerous incentives for self-expression, for self-development, for enrichment, for growth even in regard to spiritual values. Therefore, it is a work which is conceived and lived both as a vocation and as a mission. It can be considered as an answer to God's call to actuate His providential plan in history. It may also be

considered as a noble undertaking to elevate oneself and others and as a contribution to human civilization.

Action to Bring Equality and to Encourage Advancement of Under-Developed Regions

Among citizens of the same political community, there often exists marked economic and social inequality due for the most part to the fact that some live and work in areas that are economically more developed, while others live and work in areas that are economically under-developed. When this situation obtains, justice and equity demand that the public authorities should try to eliminate or reduce such inequality. To accomplish this end, the public authorities should see to it that in the under-developed areas be assured essential public services, which should be in the form and in the extent suggested or required by the surroundings and corresponding usually to the average standard of life that obtains in the national communities. Furthermore, it is necessary to develop a suitable economic and social policy regarding the supply of labor and the dislocation of population, wages, taxes, interest, investments, with special attention to expand industries,—in short, a policy capable of promoting complete employment of the labor force, of stimulating enterprising initiative, and of exploiting the natural resources of the place.

But governmental action along these lines must always be justified by the demands of the common good, which requires that all three areas of production, agriculture, industry, and public services, be developed gradually, simultaneously, harmoniously to obtain unity on the national level. Special effort must be made that the citizens of the less-developed regions take an active part, insofar as circumstances allow, in their economic betterment.

Finally, it is necessary to remember that even private enterprise must contribute to effect economic and social balance among the different zones of the same country. And, indeed,

public authorities, in accordance with the principle of subsidiarity, must encourage and help private enterprise, entrusting to it, as far as efficiently possible, the continuation of the economic development.

Elimination or Reduction of Unbalance

Between Land and Population

It is not out of place to remark here that there are not a few countries where gross disproportion between land and population exists. In some countries, there is a scarcity of population, and tillable land abounds; in others, on the other hand, the population is large, while arable land is scarce.

Furthermore, there are some countries where, in spite of rich natural resources, not enough food is produced to feed the population because of primitive methods of agriculture; on the other hand, in some countries, on account of modern methods of agriculture, food surpluses have become an economic problem.

It is obvious that the solidarity of the human race and Christian brotherhood demand that, among the peoples of the world, active and manifold cooperation be established, cooperation which permits and encourages the movement of goods, capital, and men, with a view to eliminate or reduce the above-mentioned unbalance. Later on, We shall treat this point in more detail.

Here, however, We should like to express Our sincere appreciation for the highly beneficial work which the United Nations' Food and Agricultural Organization (F.A.O.) is undertaking to establish fruitful accord among nations, to promote the modernization of agriculture, especially in countries in the process of development, to alleviate the suffering of hunger-stricken peoples.

DEMANDS OF JUSTICE IN THE RELATIONSHIP BETWEEN NATIONS DIFFERING IN ECONOMIC DEVELOPMENT

The Problem of the Modern World

Probably the most difficult problem of the modern world concerns the relationship between political communities that are economically advanced and those in the process of development. The standard of living is high in the former, while in the latter countries, poverty, and, in some cases, extreme poverty exists. The solidarity which binds all men and makes them members of the same family imposes upon political communities enjoying abundance of material goods not to remain indifferent to those political communities whose citizens suffer from poverty, misery, and hunger, and who lack even the elementary rights of the human person. This is the more so since, given the growing interdependence among the peoples of the earth, it is not possible to preserve lasting peace, if glaring economic and social inequality among them persists.

Mindful of Our role of universal Father, We feel obliged solemnly to stress what We have in another connection stated: "We are all equally responsible for the undernourished peoples."⁴⁰ Therefore, it is necessary to educate one's conscience to the sense of responsibility which weighs upon each and everyone, especially upon those who are more blessed with this world's goods."⁴¹

It is obvious that the obligation, which the Church has always taught, to help those who find themselves in want and misery, should be felt more strongly by Catholics, who find a most noble motive in the fact that we are all members of Christ's Mystical Body. John, the Apostle, said: "In this we have known the charity of God, because He hath laid own His life for us: and we ought to lay down our lives for the brethren. He that hath the substance of this world, and shall see his brother in need, and shall shut up his bowels from him: how doth the charity of God abide in him?"⁴²

We, therefore, see with satisfaction that those political communities enjoying high economic standards are providing assistance to political communities in the process of economic development in order that they may succeed in raising their standards of living.

Emergency Assistance

There are countries which produce consumer goods and especially farm products in excess, while in other countries large segments of the population suffer from misery and hunger. Justice and humanity demand that the former come to the aid of the latter. To destroy or to squander goods that other people need in order to live, is to offend against justice and humanity.

While it is true that to produce goods, especially agricultural products in excess of the needs of political community, can cause economic harm to a certain portion of the population, this is not a motive for exonerating oneself from the obligation of extending emergency aid to the indigent and hungry. Rather, all ingenuity should be used to contain the negative effects deriving from surplus goods, or at least to make the entire population equally share the burden.

Scientific, Technical, and Financial Cooperation

Emergency aid, although a duty imposed by humanity and justice, is not enough to eliminate or even to reduce the causes which, in not a few political communities, bring about a permanent state of want, misery, and hunger. These causes flow, for the most part, from the primitiveness or backwardness of their economic systems. And this cannot be remedied except by means of varied forms of cooperation directed to making these citizens acquire new outlooks, professional qualifications, and scientific and technical competence. This cooperation must also consist in putting at their disposal the necessary capital to start and to speed their economic development with the help of modern methods.

We are well aware that, in these recent years, the realization has grown and matured that efforts should be made to favor the economic development and social progress in the countries which face the greatest difficulties.

World and regional organizations, individual states, foundations and private societies offer to the above-mentioned countries, in an increasing degree, their own technical cooperation in all productive spheres; and they multiply for thousands of young people facilities to study in the universities of the more developed countries and to acquire an up-to-date scientific, technical, and professional formation; while world banking institutes, single States and private persons furnish capital and give life, or help to give life, to an ever richer network of economic enterprises in the countries on the way to development. We are happy to profit by the present occasion to express Our sincere appreciation of such richly fruitful works. But We cannot excuse Ourselves from pointing out that the scientific, technical, and economic cooperation between the economically developed political communities and those just beginning or on the way to development needs to be increased beyond the present level; and it is Our hope that such a development will characterize their dealings during the next decades.

On this matter, We consider some reflections and warnings opportune.

Avoiding the Errors of the Past

Wisdom demands that the political communities that find themselves in the initial stage or little advanced in their economic development keep before their eyes the actual experiences of the already developed political communities.

More and better production corresponds to a rational need and is also an absolute necessity. However, it is no less necessary and conformable to justice that the riches produced come to be equally distributed among all members of the political community; hence effort should be made that social progress proceed at the same pace as economic development. This means

that it be actuated, as far as possible, gradually and harmoniously in all productive sectors, in those of agriculture, industry, and services.

Respect for the Characteristics of the Individual Communities

The political communities on the way towards economic development generally present their own unmistakable individuality, due either to their resources and the specific character of their natural environment, or due to their traditions frequently abounding in human values, or due to the typical quality of their own members.

The economically developed political communities, when lending their help, must recognize and respect this individuality and overcome the temptation to impose themselves, by means of these works, upon the community in the course of economic development.

Disinterested Work

But the bigger temptation with which the economically developed political communities have to struggle is that of profiting from their technical and financial cooperation so as to influence the political situation of the less-developed countries with a view to bringing about plans of world domination.

If this takes place, it must be explicitly declared that it would be a new form of colonialism, which, however cleverly disguised, would not, for all that, be less blameworthy than that from which many peoples have recently escaped, and which would influence negatively their international relations, constituting a menace and anger to world peace.

And it is, therefore, indispensable and corresponds to the need of justice, that the above-mentioned technical and financial aid be given in sincere political disinterestedness, for the purpose of putting those communities on the way to economic development, in a position to realize their own proper economic and social growth.

In such a way, a precious contribution to the formation of a world community would be made; a community in which all members are subjects conscious of their own duties and rights, working on a basis of equality for the bringing about of the universal common good.

Respect for the Hierarchy of Values

Scientific and technical progress, economic development, the betterment of living conditions, are certainly positive elements in a civilization. But we must remember that they are not nor can they be considered the supreme value, in comparison with which values they are seen as essentially instrumental in character.

It is with sadness that we point out that in the economically developed countries there are not a few persons in whom the consciousness of the hierarchy of values is weakened, is dead, or confused; that is, in whom the spiritual values are neglected, forgotten, denied; while the progress of the sciences, of technology, the economic development, the material well being are often fostered and proposed as the pre-eminent, and even elevated to the unique, reason of life. This constitutes an insidious poison, and one of the most dangerous, in the work which the economically developed peoples can give to those on the way to development: people in whom ancient tradition has quite often preserved a living and operating consciousness of some of the most important human values.

To undermine this consciousness is essentially immoral. One must respect it and, where possible, clarify and develop it so that it will remain what it is: a foundation for true civilization.

The Contribution of the Church

The Church, as is known, is by divine right universal, and she is thus also historically from the fact that she is present or strives to be so among all peoples.

The entrance of the Church among a people has always brought positive reactions in the social and economic fields, as history and experience show. The reason is that people, on becoming Christian, cannot but feel obliged to improve the institutions and the environment in the temporal order: whether to prevent these doing harm to the dignity of man or to eliminate or reduce the obstacles to the good and multiply the incentives and invitations to it.

Moreover, the Church, entering the life of the people, is not nor does she consider herself to be an institution which is imposed from outside. This is due to the fact that her presence is brought about by the rebirth or resurrection of each person in Christ; and he who is reborn or rises again in Christ never feels himself constrained from without; indeed, he feels himself liberated in the deepest part of his being and thus open towards God; and whatever in him is of worth, whatever be its nature, is reaffirmed and ennobled.

"The Church of Jesus Christ," as Our Predecessor Pius XII wisely observes, "is the repository of His wisdom; she is certainly too wise to discourage or belittle those peculiarities and differences which mark out one nation from another. It is quite legitimate for nations to treat those differences as a sacred inheritance and guard them at all costs. The Church aims at unity, a unity determined and kept alive by that supernatural love which should be actuating everybody; she does not aim at a uniformity which would only be external in its effects and would cramp the natural tendencies of the nations concerned. Every nation has its own genius, its own qualities, springing from the hidden roots of its being. The wise development, the encouragement within limits, of that genius, those qualities does not harm; and if a nation cares to take precautions, to lay down rules, for that end, it has the Church's approval. She is mother enough to befriend such projects with her prayer."⁴³ We notice with profound satisfaction how, today also, the Catholic citizens of the countries moving towards economic development are not, as a rule, second to any in taking their part in the effort which their own countries are making

to develop and raise themselves in the economic and social fields.

Furthermore, Catholic citizens of the economically developed countries multiply efforts to help and make more fruitful the work being done for the communities still developing economically. Worthy of special consideration is the varied assistance that they increasingly give to students from the countries of Africa and Asia who are scattered throughout the universities of Europe and America; and the preparation of persons trained to go to the less-developed countries in order to engage in technical and professional activity.

To these Our beloved sons, who in every continent show forth the perennial vitality of the Church in promoting genuine progress and in giving life to civilization, We wish to join Our kind and paternal word of appreciation and encouragement.

POPULATION INCREASES AND ECONOMIC DEVELOPMENT

Lack of Balance Between Population and Means of Sustenance

In recent years, the problem concerning the relationship between the population increase, economic development and the availability of the means of sustenance, whether on a world plane or as it confronts the economically developing political communities is very much to the fore again.

On a world-wide scale, some observe that according to sufficiently reliable statistics, in a few decades the human family will reach a quite high figure, while economic development will proceed at a slower rate. From this, they deduce that, if nothing is done in time to check the population flow, the lack of balance between the population and the food supply in the not too distant future will make itself felt acutely.

In so far as this affects the political communities which are developing economically, still relying on statistical data, it is clear that the rapid spread of hygienic measures and of appro-

priate medical remedies will greatly reduce the death rate, especially among infants; while the birth rate, which in such countries is usually high, tends to remain more or less constant, at least for a considerable period of time. Therefore, the excess of births over deaths will notably increase, while the productive efficiency of the respective economic systems will not increase proportionately. Accordingly, an improvement in the standards of living in these developing political communities is impossible; indeed it is inevitable that things will get worse. Hence, to avoid a situation which will result in extreme hardship, there are those who would have recourse to drastic measures of birth control or prevention.

The Terms of the Problem

To tell the truth, considered on a world scale, the relationship between the population increase on the one hand and the economic development and availability of food supplies on the other, does not seem — at least for the moment and in the near future — to create a difficulty; in every case the elements from which one can draw sure conclusions are too uncertain and changeable.

Besides, God in His goodness and wisdom, has diffused in nature inexhaustible resources and has given to man intelligence and genius to create fit instruments to master it and to turn it to satisfy the needs and demands of life. Hence, the real solution of the problem is not to be found in expedients that offend against the moral order established by God and which injure the very origin of human life, but in a renewed scientific and technical effort on the part of man to deepen and extend his dominion over nature. The progress of science and technology, already realized, opens up in this direction limitless horizons.

We realize that, in certain areas and in the political communities of developing economies, really serious problems and difficulties can and do present themselves, due to a deficient economic and social organization which does not offer, therefore, living conditions proportionate to the rate of population

increase; as also to the fact that the solidarity among the peoples is not operative to a sufficient degree.

But even in such an hypothesis, We must immediately and clearly state that these problems must not be confronted and these difficulties are not to be overcome by having recourse to methods and means which are unworthy of man and which find their explanation only in an utterly materialistic concept of man himself and of his life.

The true solution is found only in the economic development and in the social progress which respects and promotes the true human values, individual and social; an economic development and social progress, that is, brought about in a moral atmosphere, conformable to the dignity of man and to the immense value the life of a single human being has; and in the cooperation, on a world scale, that permits and favors an ordered and fruitful interchange of useful knowledge, of capital and of manpower.

Respect for the Laws of Life

We must solemnly proclaim that human life is transmitted by means of the family, the family founded on marriage, one and indissoluble, raised for Christians to the dignity of a sacrament. The transmission of human life is entrusted by nature to a personal and conscious act and, as such, subject to the all-wise laws of God: laws inviolable and immutable that are to be recognized and observed. Therefore, it is not permissible to use means and follow methods that can be licit for the transmission of plant or animal life.

Human life is sacred: from its very inception, the creative action of God is directly operative. By violating His laws, the Divine Majesty is offended, the individuals themselves and humanity degraded, and likewise the community itself, of which they are members, is enfeebled.

Education Toward a Sense of Responsibility

It is of the greatest importance that the new generations be brought up with adequate cultural as well as religious forma-

tion, as is the duty and right of parents, leading to a profound sense of responsibility in all the expressions of their life and therefore also in regard to the forming of a family and to the procreation and education of the children. These ought to be formed in a life of faith and great trust in Divine Providence, in order to be ready to undergo fatigues and sacrifices in the fulfillment of a mission so noble and often arduous, as is the cooperation with God in the transmission of human life and the education of the offspring. For such education no institution provides so many efficacious resources as the Church which, even for this reason, has the right to full liberty to fulfill her mission.

In the Service of Life

Genesis relates how God imposed on the first human beings two commands: that of transmitting life: "Increase and multiply"⁴⁴ and that of dominating nature: "Fill the earth and subdue it,"⁴⁵ commands which complement each other.

Certainly the divine command to dominate nature is not aimed at destructive purposes; instead it is for the service of life.

We point out with sadness one of the most disturbing contradictions by which our epoch is tormented and by which it is being consumed, namely that, while on the one hand are brought out in strong relief situations of want, and the spectre of misery and hunger haunts us; on the other hand, scientific discoveries, technical inventions and economic resources are being used, often extensively, to provide terrible instruments of ruin and death.

A provident God grants sufficient means to the human race to solve in dignified fashion even the many and delicate problems attendant upon the transmission of life; but these problems can become difficult of solution or even insoluble because man, led astray in mind or perverted in will, turns to such means as are opposed to reason and, hence, he seeks ends that do not answer to man's social nature nor to the plans of Providence.

COOPERATION ON A WORLD SCALE

World Dimension of Every Important Human Problem

The progress of science and technology in all aspects of life multiply and increase the relationships between political communities and, hence, render their interdependence ever more profound and vital.

As a result, it can be said that problems of any importance, whatever their content be, scientific, technical, economic, social, political or cultural, present today supranational and often worldwide dimensions.

Hence, the different political communities can no longer adequately solve their own surroundings and with their own forces, even though they be communities which are notable for the high level and diffusion of their culture, for the number and industriousness of their citizens, for the efficiency of their economic systems, and the vastness and the richness of their territories. Political communities react on each other; and it may be said that each succeeds in developing itself by contributing to the development of the other. Hence, understanding and cooperation are so necessary.

Mutual Distrust

One can thus understand how in the minds of individual human beings and among different peoples the conviction of the urgent necessity of mutual understanding and cooperation is becoming ever more widespread. But at the same time, it seems that men, especially those entrusted with greater responsibility, show themselves unable to understand one another. The root of such inability is not to be sought in scientific, technical or economic reasons but in the absence of mutual trust. Men, and consequently States, fear each other. Each fears that the other harbors plans of conquest, and is waiting for the favorable moment to put these plans into effect. Hence, each organizes its own defenses and arms itself not for attacking, so it is said, but to deter the potential aggressor against any effective invasion.

As a consequence, vast human energies and gigantic resources are employed in non-constructive purposes; meanwhile, in the minds of individual human beings and among peoples, a sense of uneasiness and reluctance which lessens the spirit of initiative for works on a broad scale arises and grows.

Failure to Acknowledge the Moral Order

The lack of reciprocal trust finds its explanation in the fact that men, especially those more responsible, are inspired in the unfolding of their activity by different or radically opposed concepts of life. Unfortunately, in some of these concepts, the existence of the moral order is not recognized: an order which is transcendent, universal, absolute, equal and binding on all. Thus, they fail to meet and understand each other fully and openly in the light of one and the same law of justice admitted and adhered to by all. It is true that the term "justice" and the phrase "demands of justice" are uttered by the lips of all. However, these utterances take on different and opposite meanings.

Wherefore, the repeated and impassioned appeals to justice and the demands of justice, rather than offer the possibility of meeting or of understanding, increase the confusion, sharpen the contrasts, keep disputes inflamed, and in consequence, the belief is spread that to enforce one's rights and pursue one's own interests, no other means are left than recourse to violence, font of the most serious evils.

The True God, Foundation of the Moral Order

Mutual trust among men and among States cannot begin nor increase except by the recognition of and respect for the moral order.

The moral order does not hold except in God; cut off from God, it disintegrates. Man, in fact, is not only a material organism but is also a spirit endowed with thought and freedom. He demands, therefore, a moral and religious order, which bears

more than any material value on the directions and solutions it can give to the problems of individual and group life within the national communities and the relationships among them.

It has been claimed that in an era of scientific and technical triumphs, men can construct their civilization without God. But the truth is that these same scientific and technical advances present human problems of a world-wide scope which can be solved only in the light of a sincere and active faith in God, the beginning and end of man in the world.

These truths are confirmed by the ascertainment that the same limitless horizons opened up by scientific research help to give birth to the conviction and develop it that mathematical and scientific notions point out but do not gather and much less express entirely the more profound aspects of reality. The tragic experience that the gigantic forces placed at the disposal of technology can be used for the purposes both constructive and destructive, makes evident the pressing importance of spiritual values so that the scientific and technical progress may preserve its essentially instrumental character with reference to civilization.

Further, the sense of increasing dissatisfaction which spreads among human beings in the national communities of a high standard of living destroys the illusion of a hoped-for paradise on earth; but, at the same time, the consciousness of inviolable and universal rights becomes ever clearer, and ever more forceful the aspiration for juster and more human relations. These are all motives which contribute toward making human beings more conscious of their own limitations and toward creating in them a striving for spiritual values; and this cannot be but a happy earnest of a sincere understanding and and profitable cooperation. *(To be continued)*

FOOTNOTES TO ENCYCLICAL

39 Cfr. A.A.S., XXIII, 1931, p. 202.

40 Allocutio, habita die 3 maii anno

MDCCCCLX: cfr. A.A.S., LII, 1960, p. 465.

41 Cfr. Ibid.

42 I Ioann. III, 16-17.

43 Litt. Encycl. Summi Pontificatus; A.A.S., XXXI, 1939, pp. 428-429.

44 Gen., I, 28.

45 Ibid

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SUMMI PONTIFICIS ALLOCUTIO

AD REVD MOS. PATRES PROVINCIALES ORDINIS PRAEDICATORUM

POST CELEBRATIONEM CAPITULI GENERALIS

Dilecti Filii,

Animus Noster perfunditur laetitia, quotiescumque in cotidianis muneris Nostri sollicitudinibus, rerum adiuncta Nobis sinunt antiquorum Ordinum - quorum gloriae Ecclesiae sanctae praediviti cedunt honori - illustriores filios Nos prope habere, eorumque in congressum et colloquium venire.

Quam ob rem paterno oblectamento vos coram suscipimus, dilecti filii ex Ordine Praedicatorum. Bononiae ducentessimum septuagesimum vestri Ordinis Generale Capitulum modo celebravistis, in sacro illo Coenobio, in quod Legifer Pater vester ex omni Europa socios primum advocavit; ac nunc ad humilem Petri Successorem, S. Dominici exemplum secuti, convenistis.

Libenter vos consalutamur; atque in unoquoque vestrum ipsum vestri Ordinis Conditorem conspiciere videmur; illum dicimus "sacerdotem Dei sanctissimum, Confessorem, alium et praedictorem egregium, beatissimum patrem Dominicum" (cfr. *B. Iordani Oratio ad beatum Dominicum*; ed. H. Ch. Scheeben, Documenta vetera, in *Analect. S. O. Fratrum Praedicatorum*, XVIII [1928], pp. 564-565), qui Romanorum Pontificum aedes quasi propriam adibat domum. Vos etiam, Dominicianae familiae Sodales, in Communis Ecclesiae Patris domo familiariter estis; atque opportunitas Nobis continenter datur suavissimum hauriendi solacium ex laude digno studio, quo Apostolicae Sedi adiutricem operam navatis.

Haec est religiosae sodalitatis vestrae peculiaris nota, quae



Muy Rdos. PP. Provinciales de la Orden de Predicadores reunidos en Capítulo General bajo la presidencia del Rdmo. Mtro. General, Fr. Michael Browne.

eius quasi lineamenta efficit pulchriora: Sanctae Romanae Ecclesiae adhaerere, Summoque Pontifici veluti ipsi Petro inservire. Apostolicae Sedis *speciales filios* vos appellat iam Bulla illa, quae inscribitur *Gratiarum omnium largitori*, die vicesimo primo ianuarii anno millesimo ducentesimo decimo septimo ab Honorio III data, quae primo Ordinem vestrum Praedicatorum nomine appellavit (Potthast, *Regesta Pontificum Romanorum*, n. 5428, 5434). Ab hac ipsa Sede *apostolicum mandatum* Dominicus eiusque filii acceperunt, ut *in abiectioe voluntariae paupertatis* (Bulla 12 dec. 1219; cfr. M. H. Laurent, *Historia diplomatice S. Dominici*, Monumenta Ordinis Fr. Praedicatorum Historica, n. 102) Christum omnibus nuntiarent gentibus.

Haec vestra laus, haec vestra corona, quam incorruptam usque ad hodiernum diem servastis: in hac propositorum constantia maneatis, dilecti filii, ut "fructum afferatis, et fructus vester maneat" (Io. 15-16).

Capitulum, quod tanta cum frequentia celebrastis, omnibus palam facit Ordinem vestrum, sicut ceteros in Ecclesiae Sanctae aulenti viridiario, in prisca a patribus accepta hereditate perseverare, et hanc novis temporum rerumque adiunctis optime respondere. Ideo nova officia et consilia antiquis interseruntur, sibi que convenienter respondent. Quam pulchra est huiusmodi rerum cohaerentia! Et quam fideliter Divini Redemptoris verbis accommodatur, qui dixit: "*omnis scribe doctus... similis est homini patrifamilias, qui profert de thesauro suo nova et vetera*" (Matth. 13, 52). Vos etiam nova, e thesauro vestro prolata, cum veteribus coniungitis; ac perenni illi praecepto hac etiam in re obtemperatis, quod S. Pauli verbis ita proponitur: "*Reformamini in novitate sensus vestri: ut probetis quae sit voluntas Dei bona, et beneplacens, et perfecta*" (Rom. 12, 2).

Id autem nihil aliud significat, quam ad sanctissima rerum initia nova studia et proposita revocare, quae nostra haec aetas induxit, quaeque aptiores diffundendi Evangelii rationes et vias inveniendas respiciunt; id nihil aliud vult, quam ut hodierni temporis incepta cum pristino sanctitatis ardore comparentur, ex eoque stimulos hauriant ad novis respondendum necessitatibus. Ac si qua lassitudo, ob difficultatum asperitates, forte irrepse-

rit, eam priscarum meditatione virtutum procul dubio aboleri oportet.

Vos, dilecti filii, superioribus hisce diebus haec omnia communi studio distincte et attente considerastis, ut ad hodierni apostolatus provincias, quae latiores in dies fiunt, vitae vestrae exemplar omni ex parte accommodaretur. Id securam Domini-
ciani Ordinis stabilitatem firmat ac tuetur: ac praesentissimum Dei auxilium inceptis propositisque vestris continenter comparabit.

Vestra autem fulgentior gloria, Sodalitatisque decus nobilius in peculiari nomine vestro consistit, quod Sancti Dominici res gestas, animum, hereditatemque declarat, filiorumque eius veluti figuram et speciem describit: nomen, dicimus, quod *Ordo Praedicatorum* audit.

Hac appellatione vestrum honoris et oneris munus designatur, siquidem ii, qui Praedicatores dicuntur, verbum veritatis annuntiant, veritatem ferunt, pro veritate certant. Per hoc officium, quod religiosa fidelitate etsi modeste et composite exsequimini, Divini Apostolorum Magistri iussum efficere studetis: "*Euntes ergo docete omnes gentes*" (Matth. 28, 19).

Ex hoc uno praecepto tot tantaque vestri Ordinis opera per saeculorum decursum alacres sumpserunt vires; et omnia ibi fundata sunt incepta, quae hodierni temporis ratio continenter invexit: sive studiorum agitatio, quorum ope Christianam doctrinam nostrae huius aetatis hominibus proponitis, ut eorum arduis saepe necessitatibus et postulatis penitus respondeat; sive missionarium virium efficientia, quae omnibus numeris perfecta et apta esse debet; sive iuventutis discendi studiosae institutio; sive librorum omne genus evulgandorum cura, ut veritas agnoscatur, et ab omnibus defendatur insidiis.

Haec omnia Ordini Praedicatorum credita sunt, cum iam in primo Bononiensi Capitulo haec sapientiae plena verba vobis tradita sint: "Ordo noster specialiter ob predicationem et animarum salutem ab initio noscitur institutum fuisse, et studium nostrum ad hoc principaliter ardentique, summo opere debet in-

tendere, ut proximorum animabus possimus utiles esse" (*Constitutiones antiquae ordinis fratrum praedicatorum*, ed. H. Denifle, Archiv für Literatur und Kirchengeschichte des Mittelalters, I, Berlin-Freiburg i. B., 1885, n. 194).

Quae verba, dilecti filii, quae vitae rationes hic vobis proponuntur: ut *specialiter, principaliter, ardentius* in praedicationem hominumque salutem incumbatis: ut omnia, quae agitis, ad unum hoc consilium redigantur! Quae dum vobis etsi notissima proponimus, animum vestrum sacro illo igne ardescere scimus, quem Legifer Pater vester vobis custodiendum commisit. Id praesertim sit vestri Ordinis insigne et nota: omnibus praedicare, verba salutis diffidentiae verbis opponere, quae Dei hostes insomni studio per omnes civium ordines diffundere conantur. *Videte vocationem vestram* (1 Cor. 1, 26), dilecti filii, *praedicate Evangelium omni creaturae* (Marc. 16, 15) ut Ecclesia Sancta, cuius filii estis dilectissimi, vestra sedulitate vestroque auxilio frui et gaudere pergat in aevum!

Quo autem flagrantius in dies officium vestrum exsequamini, fructusque laetos et a vobis expectatos edatis, omnipotentis Dei opiferam gratiam, ac Deiparae Virginis tutelam vobis precamur; atque ut vobis paternam benevolentiam iterum iterumque significemus, vobis singulis universis, in primis Generali Magistro Dominicanae familiae, omnibusque Sodalibus, per terrarum orbem generose allaborantibus, Apostolicam Benedictionem peramanter impertimus.

"MOTHER AND TEACHER"

ENCYCLICAL LETTER

of

HIS HOLINESS JOHN XXIII

ON SOCIAL PROBLEMS

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SUPREMA SACRA CONGREGATIO S. OFFICII

DECRETUM

PROSCRIPTIO LIBRI

Feria IV die 14 Junii 1961

In generali consessu Supremae Sacrae Congregationis Sancti Officii, Emi. ac Revdmi. Domini Cardinales, rebus fidei et morum tutandis praepositi, praehabito Consultorum voto, damnarunt atque in INDICEM librorum prohibitorum inserendum mandarunt librum qui inscribitur:

Jean Steinmann, *La Vie de Jésus*, Paris, éd. "Club des Libraires de France".

Feria autem VI, die 16 eiusdem mensis et anni, Ssmus. D.N. D. Joannes, divina Providentia Pp. XXIII, in Audientia Emo. Dno. Cardinali Secretario Sancti Officii concessa, relatum Sibi Emorum. Patrum resolutionem adprobavit et publicari iussit.

Datum Romae, ex Aedibus S. Officii, die 26 Junii, 1961.

Sebastianus MASALA, *Notarius*.

(AAS., 1961, p. 507)

SACRA PAENITENTIARIA APOSTOLICA

(OFFICIUM DE INDULGENTIIS)

Indulgentia pro visitatione simulacri S. Petri Apostoli, in Patriarchali Basilica Vaticana existentis, augetur.

Ssmus Dominus Noster Ioannes Div. Prov. Pp. XXIII, ad magis magisque fovendam erga Principem Apostolorum devo-

tionem, benigne concedere dignatus est ut christifideles, qui aenei S. Petri Apostoli simulacri, in Patriarchali Basilica Vaticana existentis, pedem devote osculati fuerint, addita invocatione: "Sancte Petre, ora pro nobis", *partialem trium annorum* Indulgentiam saltem corde contrito lucrari valeant. Praesenti in perpetuum valituro absque ulla Apostolicarum Litterarum in forma brevi expeditione. Contrariis quibuslibet minime obstantibus.

Datum Roma, ex Aedibus Sacrae Paenitentiariae Apostolicae, die quinta mensis Iunii anni 1961.

N. Card. CANALI, *Paenitentiarius Maior*

L. ✠ S.

I. Rossi, *Regens*

II

Novum promulgatur summarium spiritualium favorum quibus sodales Primarii Operis Pontificii Vocationum Sacerdotalium fruuntur.

Beatissime Pater,

Moderator generalis Primarii Operis Pontificii Vocationum Sacerdotalium, Motu Proprio "Cum Nobis" diei 4 Novembris 1941 apud Sacram Congregationem de Seminariis et Studiorum Universitatibus instituti, cuius finis est christifideles ad vocationes ecclesiasticas fovendas, tuendas ac iuvandas movere, dignitatem et necessitatem catholici Sacerdotii pervulgare necnon supplicationes piaque exercitia inter fideles ad huiusmodi finem promovere, ad pedes Sanctitatis Tuae provolutus, humiliter petit in favorem praedicti Operis gratias spirituales quae sequuntur: *A. Indulgentiam plenariam*, suetis conditionibus lucrandam: I. ab iis qui in sodalitate inscribuntur: die ingressus; II. a singulis consociatis: 1. diebus festis, a) Domini nostri Iesu Christi et Beatae Mariae Virginis ad normam can. 921 § 1 C. I. C.; b) S. Ioseph Sponsi Deiparae Virginis (19 Martii et 1 Maii); c) natalitiis Ss. Apostolorum et Cathedrae S. Petri Apostoli (22 Februarii); d) S. Aloisii Gonzagae, S. Caroli Borromaei et Omnium Sanctorum; e) S. Titularis respectivae sodalitatis; 2. die pro Seminario aut vocationum sacerdotalium; 3. singulis Quatuor Temporum diebus; 4. si spirituales recessus communiter habendum participaverint et sacris concionibus devote interfuerint; 5. semel in hebdomada, si quotidie ad vocationes sacerdotales impe-

trandas quamlibet orationem ab Auctoritate ecclesiastica approbatam pie recitaverint; B. *Indulgentiam plenariam in articulo mortis* a sodalibus acquirendam, si confessi ac sacra Communione refecti vel saltem contriti, Ssmum Iesu Nomen ore, si potuerint, sin minus corde, devote invocaverint et mortem de manu Domini tamquam peccati stipendium patienter susceperint; C. *Indulgentiam partialem trecentorum dierum* a singulis consociatis saltem corde contrito adipiscendam pro quolibet pietatis vel caritatis opere iuxta sodalitatis fines peracto; D. *Facultatem*, vi cuius aliquis Excmus Episcopus sub exitu sacrae functionis habendae occasione conventus internationalis vel nationalis vel dioecesani a propriis moderatoribus Operis indicti, impertiri valeat Benedictionem Papalem cum adnexa plenaria Indulgentia a christifidelibus lucranda, si sacra exomologesi expiati et Eucharisticis Epulis firmati memoratam Benedictionem devote acceperint et ad mentem Summi Pontificis preces fuderint; E. *Indultum*, vi cuius Missae omnes, quae a quocumque Sacerdote in suffragium animae alicuius sodalis in Dei gratia vita functi celebrabuntur, ita prosint illi animae ac si in altari privilegiato litatae fuerint.

Et Deus, etc.

Die 9 Iunii 1961.

Sacra Paenitentiaria Apostolica, *de speciali et expressa Apostolica Auctoritate, benigne annuit pro gratia iuxta preces, servatis iis quae circa Benedictionis ritum servari debent. Praesenti in perpetuum valituro absque ulla Apostolicarum Litterarum in forma brevi expeditione.*

Contrariis quibuslibet minime obstantibus.

De mandato Eminentissimi

I. ROSSI, Regens

L. ✕ S.

S. de Angelis, a secretis

CURIAS DIOCESANAS

ARCHDIOCESE OF MANILA

CONSTITUTION AND BY-LAWS

of the

"CASA DEL CLERO"

PREAMBLE

His Eminence, RUFINO J. CARDINAL SANTOS, Archbishop of Manila, in his paternal solicitude for the spiritual and temporal welfare of his beloved Clergy of the Archdiocese of Manila, in fulfillment of the precious recommendations contained in the Encyclical "Menti Nostrae" of the late Pope Pius XII of happy memory on the Sanctity of the Catholic Priesthood, and as an implementation of the provisions of articles 18, 20, 21, 22 and 23 of the "ESTATUTOS DE LA MUTUAL DEL CLERO SECULAR DE LA ARCHIDIOCESIS DE MANILA", do hereby adopt these Constitution and By-Laws for the "CASA DEL CLERO" of the Archdiocese of Manila.

Article I

NAME

Section 1. This institution shall be known as the "CASA DEL CLERO MANILANO".

Article II

PURPOSE

Section 1. This institution shall be for all priests of the Secular Clergy of the Archdiocese of Manila a COMMON HOME, for their spiritual as well as temporal welfare.

Section 2. It shall offer the following services:

a) Residence for Priests: 1) not attached to any parish or whose office does not provide them with living quarters; 2) who are transient; 3) who, due to invalidity or old age, are retired from active ministry; 4) who are in need of physical rest.

b) Monthly Recollection House.

c) A well furnished Library and Center of Pastoral Studies for newly ordained priests as a more immediate preparation and gradual introduction to parochial ministry.

d) Recreational Center.

e) Office of the "Mutual del Clero" and of other associations for priests approved by the Ordinary.

f) Cooperative or Procure to help priests acquire goods at low cost for themselves and for the needs of their respective parish.

Article III

PATRON SAINTS

Section 1. Heavenly Patrons of the institution are—

JESUS, the Eternal High Priest,

OUR LADY OF GUADALUPE, Patroness of the Philippines,

ST. JOSEPH, Patron and Protector of the Universal Church, and

ST. JOHN M. VIANNEY, Patron of the Parochial Clergy.

Feast of the Holy Name of Mary

Manila, September 12, 1961

(Sgd.) ✠ RUFINO J. CARD. SANTOS
Archbishop of Manila

By Order of His Eminence

(Sgd.) A. G. CASAS
Chanc.

DIOCESE OF BORONGAN

NEW APPOINTMENTS

- Vicar General
and Official. Rt. Rev. Msgr. Simeon L. Desoloc, S.T.L., D.P.
- Chancellor and
Notary Very Rev. Pedro L. Yrigán, B.S.E.
- Vice Chan-
cellors Rev. Juan C. Quimbo, Jr., Ph.L., S.T.B.
Rev. Tarcisio Lanuevo
- Economus Rev. Angel Hobayan, Jr.
- Diocesan
Consultors .. Rt. Rev. Msgr. Simeon L. Desoloc, S.T.L., D.P.
Rt. Rev. Msgr. Vicente L. Figueroa, S.T.L., D.P.
Rt. Rev. Msgr. Bernardino Baxal, A.B., D.P.
Very Rev. Msgr. Prudencio Figueroa, P.C.
Very Rev. Sofronio Maceda
Very Rev. Jose Ma. Ricalde
- Notaries Rev. Juan C. Quimbo, Jr., Ph.L., S.T.B.
Rev. Tarcisio Lanuevo
Rev. Santos Paco
- Pro-Synodal
Examiners .. The Bishop
Rt. Rev. Msgr. Vicente L. Figueroa, S.T.L.
Very Rev. Felixberto Avestruz
Very Rev. Manuel G. Varela
- Parish Priests
Consultors .. Rt. Rev. Msgr. Simeon L. Desoloc, S.T.L.
Very Rev. Pedro L. Yrigán
Very Rev. Francisco Palomeras
Very Rev. Bernardo Balano
- Fiscal and De-
fender of the
Sacred Bond. Very Rev. Jose Ma. Ricalde

Pro-Synodal

Judges Rt. Rev. Msgr. Vicente L. Figueroa, S.T.L.
 Very Rev Agripino Osal, S.T.B.
 Very Rev. Francisco Unay

Censors Rt. Rev. Msgr. Simeon L. Desoloc, S.T.L.
 Very Rev. Agripino Osal
 Very Rev. Felixberto Avestruz

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Vigilantiae .. All Vicars Forane

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 and The Economist

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of Sacred

Music Very Rev. Francisco Unay
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 Mary

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 of Mary, Students' Catholic
 Action, and Superintendent of
 Catholic Schools

Rt. Rev. Msgr. Vicente L.

Figueroa, S.T.L. Propagation of Faith, Mission-
 ary Activities

Very Rev. Msgr. Prudencio

Figueroa, P.C. Apostleship of Prayer, Noctur-
 nal Adoration

Rev. Jose M. Lentejas Catholic Women's League

Rev. Dionisio Chinel Confraternity of Christian
 Doctrine

Rev. Conrado Balagapo Holy Name Society

Rev. Magdaleno Latoja Sodality of Our Lady

Rev. Santos Paco Opus Vocationum

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Latin, Language of the Church

As the debate for and against the teaching of Latin continues with increasing keenness, the issue is being obscured by the opposing factions introducing ideas that are often superficial and confused. It is of supreme interest, then, to observe how the Church—with clear principles and resolute determination—has recently re-affirmed its attachment to the language of Rome, particularly with regard to the proper formation of priests.

There is a reason for this, since—as Pius XII remarked with sorrow—“something regrettable is taking place; to-day, unfortunately, the devotees of the Latin language, the glory of priests, are too listless and too few.” (Address, *Magis quam*. Sept. 23, 1951).

“The Latin language has every right to be called and to be the language of the Church.” (Pius X, *Vehementer sane*. July 1, 1908). “The knowledge and the use of Latin is not only of interest for classical culture, but even more for religion itself.” (Pius XI, *Officiorum omnium*. Aug. 1 1922). “Who can fittingly praise this imperial language, which sculpts the truth more than proclaiming it, and is the precious bond of the Catholic Church!” (Pius XII, Address, *Magis quam*.).

It is not a dogma that “Latin is the language of the Church”: even without Latin the Church would still remain complete in all its constitutive essentials. Neither does the statement (“Latin is the language of the Church”) mean that the Church wishes to impose Latin without reserve. Above all, it does not mean that Latin is the language of any of the many peoples, great and small, who cover the face of the earth, and form part of the Church.

Individual Christians, as well as Christian nations, have, and will continue to have, complete freedom to use their own language, and as many other languages as they please. The

Church does not suppress national languages and cultures—for from it. Indeed it was the Church which, in giving the Faith to widely different peoples, gave them also the beginning of their individual cultures, by creating their alphabets and preparing their first written texts. Recall the language of Georgia, of Armenia, of the Goths, of the Slavs, and of many present-day African nations, etc.

Finally, to say that “Latin is the language of the Church” does not mean that the Church will impose the Latin language on the liturgies of the various Eastern rites which, fully Catholic, still retain their own languages, whether living or dead.

“‘Language of the church’, then, means that in all the West, Latin is the companion and the minister of the Catholic religion.” (Letter of the S. C. of Seminaries, *Vixdum Sacra Congregatio*. Oct. 9, 1921). “The use of the Latin as it is in force in a great part of the Church, is a wonderful sign of the Church’s unity.” (Pius XII, Encyclical, “*Mediator Dei et hominum*”, November 20, 1947).

With only these reservations, the relationship between Latin and the Church still remains a glorious and momentous union which, in its historical setting, cannot be annulled.

Latin originated as the language of farmers and shepherds in a corner of the countryside of Latium. It was not submerged in the cultural excellence of Greek, but actually succeeded in slowly assimilating Greek’s expressive capacity in the higher creations of thought. As it continued to mature, for five centuries Latin served as the means of communication of the ancient world’s extensive civilized community of nations. It was a natural instrument of the Church, and—it could be said—one that was necessary for the Church in the western world during the first thousand years, that is, up to the time when the various neo-Latin tongues came to bloom in the vast territory of the Roman world. Then, in the second thousand years, it served as the language of culture, as distinguished from the common languages in daily use. Within the Church, moreover, it served as an institutional language, that is to say, the language which the Church as an organized society, employs in pursuing the end for which it was instituted. While the individual members of the Church throughout the world continued to use, and still use, their own particular national tongues, in all the lands and among all races Latin has served as the institutional language of the Church.

Three Characteristics

This impressive historical fact has joined Latin and the Church in a bond which apparently could not be undone without great loss. "The Church regards Latin more in the interests of religion itself than for its classical and cultural value." (Pius XI, *Officiorum Omnium*. Aug. 1, 1922). No Pope has expressed the reasons for this "Church-Latin" union more profoundly than Pius XI. In a passage of his letter "*Officiorum Omnium*", addressed to Cardinal Biscleti, Prefect of the Sacred Congregation of Seminaries and Universities, on August 1, 1922, the Pope speaks thus: "Since the Church embraces all peoples, will last to the end of time, and shuns any appeal to popular feeling in its system of government, of its very nature it needs a language that is universal, unchanging and not in common use". A brief analysis of these three qualities will make it clear, we believe, that they flow from "the very nature of the Church", and that they express a practical realism rather than a desire for mere rhetoric.

Universal

The first quality of the language of the Church, the Pope teaches, is that it must be universal. It should be a ready and dependable means of putting the centre of the Church in equal contact with every part of the Church, as the spokes of a wheel connect the rim to the hub.

In addressing this or that country on some solemn occasion, the Roman Pontiffs have freely used the national language of the particular country concerned. But in an address to the universal Catholic family, the use of one or other modern language—the language of some one community—would result in favouritism for some particular community, and loss to the others. The Church, which cries out with Saint Paul, "ubi non est gentilis et iudaeus... barbarus et Scyta, servus et liber" (Col. 3, 11; Gal. 3; Rom. 10, 12), will never use the prestige of the eternal values entrusted to her, favouring the earthly interests of one people to the disadvantage of others. Neither will she ever compel peoples of lesser political or cultural influence to bow to the greater, like the sheaves in the prophetic dream of Joseph (Gen. 37, 6 ss.). Hence, Latin fulfills an essential condition required of a universal language in the Christian order: it can be used with assured impartiality, because it is not a language proper to any one people.

The use of Latin by the Church is not limited to the negative function of eliminating partiality and feelings of resentment: it has many advantages, such as, the facility it gives to priests of the whole world to grasp promptly, and with accurate uniformity, the teaching, legislation and exhortations of the Roman Pontiffs; the ability to follow the directions of the Roman Congregations given in the *Acta Apostolicae Sedes*, and—during time of study and afterwards—to go directly to the works of the Fathers and the great masters; the use of one exact, unchanging and universal terminology; the effortless understanding of liturgical texts, and, finally, the common possession of a super-culture which enriches, without impairing, national cultures. These qualities constitutes many bonds, consolidating the unity of the members of the Church—the priestly order, first, and, through them, all the faithful.

Pius XI (*Epist. Officiorum Omnium*, Aug. 1, 1922) declared: "It is an arrangement of Providence that Latin provides a powerful bond of unity between cultured Christians of every nation. It helps them to have a deeper understanding of the Church, and enables them to keep in more intimate association with its Head." And Pius XII (*Address, Magis quam*, Sept. 23, 1951) summed it up and re-affirmed: "The Latin Language is a precious bond of the Catholic Church."

Unchanging

In addition to fulfilling the requisite of being universal racially and geographically, the language of the Church, says the Supreme Pontiff, must possess the characteristic of being unchanging: "Since the Church is to last until the end of time, of its very nature it needs a language that is unchanging."

It is an unquestioned fact that living languages are continually changing; and the more a people is involved in the currents of history, the more its language changes. In times of more intense historical development, mere decades are enough to alter the features of a language: naturally the change is much greater when it is a matter of centuries. There is no modern nation of great culture which does not need glossaries to read its own classics of 400 or 500 or 600 years ago.

Suppose, then, the Church were to commit her deposit of truths to the changing moulds of various modern languages without one language having precedence over the others. Such multiplication of sources, and the fact that all languages do not

have equal power of expression, would leave those truths open to misinterpretation, and we would be left without any one unchanging standard as a guide. These are obvious facts, and they have been clearly outlined by modern studies of how language is affected by the passage of time.

Latin, on the other hand, lives in a sphere of crystal-clear precision, preserved from those linguistic changes which come with everyday use of a language by a community in the full current of history. The semantic modifications which Latin has undergone as a living language in common use have definitely ceased. Changes of meaning due to doctrinal development, to debate and controversy, are now completely crystallized, and do not have any disturbing influence on definitions of correct doctrine.

Not in Common Use

The third requisite of the language of the Church, continues the Supreme Pontiff, is that it should not be in common use.

No one will think that the Church, which prays the Lord to "look with compassion on the trials of the people, the perils of nations, the groans of captives, the wretchedness of orphans, the privations of exiles, the neglect of the weak, the hopelessness of the sick, the failing strength of the aged, the sighs of young men, the desires of maidens, the lamentations of widows" (Roman Breviary, Preparation for Mass, Wednesday), and which draws this moving human multitude both from the words of its Divine Founder: "You are all brothers", and from the comment of Paul: "In Christ there is no longer barbarian nor Scythian, slave nor freeman"—no one will think that the Church is allowing herself to assume a Horatian attitude of contempt for the "profanum vulgus."

The "vulgus" means the masses of people immersed in daily life, with their interests and their emotions. But, while the Church learns and uses even the obscure dialect of a small tribe of the Congo or the Amazon, in order to evangelize these children whom Christ has entrusted to her, at the same time she feels the need of entrusting the sacred deposit of her truths to a language that is not identified with this or that individual people, nor at the level of limited interests or emotions. Even these sublime qualities are found in the Latin tongue, which, for that reason, is "an incomparably excellent jewel-case" for eternal and immutable truths. (Pius XII, Address, *Magis quam*).

If the Church had not been offered the Latin language by Providence at the beginning of her long history, she would have had to look for a language possessing the three requisites specified by Pope Pius XI. The Pontiff concludes: "From the moment that Latin fulfills the threefold requirement, we consider that Providence ordained it to be at the service of the teaching Church." (Apost. Letter, *Officiorum omnium*.)

Benefits of Latin

The pith and substance of the reasons why the Church abides by Latin, are therefore *essentially religious*. The Church, as an institution that is universal in space and imperishable in time, has need of a language that keeps the centre in communication with the rays, the past, present and future: a language which expresses the truth exactly, is incorruptible with the change of times, and is inaccessible to the turbulence of emotions.

The genius of Dante, even six hundred years ago, had perceived this mark of eternity in Latin. "Latin is everlasting; it is not corruptible: the common language, on the other hand, is unstable and corruptible. So much so, that, if we consider the matter attentively, we see that in the cities of Italy within some fifty years words have disappeared, words have been born, and words have changed their meaning. If a short time can bring about such changes, how much more a longer time. And hence I say that if those who departed this life a thousand years ago, were to return to their own cities, they would believe their city was occupied by a foreign people, because their language is so different". (*Convivio* I, V, 7-8)

Latin is the language of eternity, but since the individual is enclosed by space and limited to the span of a life-time naturally he is inclined to be satisfied with his native tongue (which may be the language of other peoples also) because it is completely sufficient for his needs of communicating with others in this transitory state. But the Church cannot really be satisfied with a language that is "changeable and corruptible". To abandon Latin would leave the way open for a host of living languages to take its place, but no one of these would have a lawful right to take precedence over the others. The one central current of Christianity would become many, and little by little, with the passing of each age, the Church would be losing its past, through its being entrusted to various changing languages.

The demand for Latin, therefore, is one that transcends the needs of individuals, and if individuals strive to fulfill that demand, from "many", they will become "one". (Rom. 12, 5)

Key to Tradition

Like any effort which the individual makes to meet the need of a higher unity, the effort for the sake of Latin is amply rewarded. "In fact", Pius XII teaches (*Magis quam*. Sept. 23, 1951), "the Latin language (along with Greek), to which the Church has entrusted so many writings since the earliest Christian era, is a jewel-case containing treasures of incomparable excellence". Naturally, one who does not know Latin is reduced to receiving whatever he can from second hand. The facts show that a decline in Latin is not accompanied by greater clarity of ideas due to the use of the vernacular, but rather by a deplorable doctrinal impoverishment. Many Bishops, whose voices of alarm were heard by the Congregation of Seminaries, unanimously declared: "If ecclesiastical students do not know Latin well, the works of the Fathers, the definitions and canons of the Councils, the teachings of the Supreme Pontiffs, the thought of theologians, and, in a word, the copious documents of all Tradition, will remain a closed world for them." (Letter, *De lingua latina rite excolenda*. A.A.S., L. 1958, 292-296)

The same warning was sounded decades ago by the learned Pontiff, Pius XI: "We must often deplore the fact that our clerics and priests, through scant attention to Latin studies, are neglecting rich volumes of the Fathers and Doctors of the Church, in which dogmas are set forth with clarity and defended with power. Instead, they look for true doctrine in the writings of modern authors, who often lack clarity and accuracy of thought, and even fail in the faithful interpretation of dogmas." (Epist. Apost. *Officiorum omnium*. Aug. 1, 1922)

In the light of these words, who will dare say that there is exaggeration in the judgement of His Holiness, Pope Pius XII: "The priest who does not know Latin must be considered as afflicted with deplorable intellectual wretchedness, and labouring under a lamentable slovenliness of mind." (Serm. *Magis quam*. September 23, 1951).

Source of Spirituality

A second benefit which the priest has from the possession of Latin—a benefit of great spiritual value—is the capacity to

appreciate the full significance of liturgical texts. The Missal and the Breviary—over which the priest daily passes a notable part of his time of prayer—are written in Latin. Other things being equal, it depends upon the priest's more or less living grasp of Latin whether he will find these texts hazy and obscure, or whether he will find them a source of light from which he will make daily provision for himself and others.

For this purpose, it is not enough to have studied Latin indifferently during youth: one must have it so living in his spirit that every word conveys a clear and distinct meaning. This cannot be obtained—at least by the average level of human ability—if, from his first studies, one confines his use of Latin to reading those liturgical texts. In that case, the laws of habit and mechanical repetition would gradually make these texts colourless and lifeless.

By means of proper instruction, the clergy and Christian people could be led to taste the unspeakable riches of the sacred texts, which the centuries have accumulated as a rich spiritual pasture and an incomparable treasure of piety and art. But the love and veneration of many for this treasure have been cooled by the current campaign against liturgical Latin—a campaign that is often enough disguised through specious misrepresentations, and unfairly conducted with a boldness that is marked by iconoclastic fanaticism.

The discussion could be prolonged: but, if the spirit of reverent acceptance of the supreme teaching authority has still any meaning, the indiscretion of the audacious should be sufficiently checked by the quotation of the statement solemnly made by Pius XII at the conclusion of a Congress where the question of the language of the liturgy was expressly brought up: "It would be altogether *superfluous* to declare once again that the Church has *serious* reasons for *firmly* maintaining, in the Latin rite, the *unqualified* obligation for the celebrating priest to use the Latin language." (Sept. 22, 1956)

These are words of admonition which every priest should accept with that spirit which is expected in one who has made obedience and respect his special livery.

Means of Formation

There are outstanding formative values bound up with the structure of the Latin language and the shaping of a classical mentality. The acquiring of these values is another benefit

which Latin confers both on the individual and on the community.

In this regard, it should be of very great interest to mention the results of recent research on the formative value of the study of Latin.

The Church, which has its own long and vast experience in education, has always supported the formative value of good Latin studies. Pius XII, speaking to teachers of the Carmelite Order, remarked: "How pleased We are by the fact that you have decided to give your young students a broader classical training. These studies, in fact, are the most suitable for the formation of budding intellects, so that, in thinking and speaking, they accustom themselves to lucid order, avoid empty profusion of words, and, at the same time, acquire the other qualities which a well-matured intellect should have". (Sermon, *Magis quam*, Sept. 23, 1951)

To young French seminarians, the same Pontiff addressed the words: "Above all, you should rejoice in your classical studies. They have an unparalleled power to exercise and develop the finest qualities of the spirit, namely: keenness of judgement, broadness of vision, exactness of analysis and aptness of expression. There is no greater help to understanding the man of today than a thorough study of his history; nothing teaches one to weigh the value of human words and to grasp the shades of meaning of a concept better than the work of translating and writing in the classical languages." (Address, *C'est une grande joie*, Sept. 5, 1957)

This would be the opportune moment to touch, lightly at least, upon a delicate question. This question is, whether the study of Latin could constitute a danger of "Europeanizing" those candidates for the priesthood who belong to different culture, such, for example, the cultures of India, China or Japan.

The Church's position in this regard is clear. It is sufficiently defined in the words spoken by Pius XII before a well-qualified audience: "The Church is conscious that she has received her mission and her charge for all future time and for all mankind, and that, consequently, she is not bound to any particular culture."... "The Catholic Church is not identified with any particular culture." (Pius XII, in an address to those taking part in the International Historical Congress, Rome, Sept. 7, 1955).

Furthermore, reflecting upon the threefold reasoning put forth by Pius XI for the Church's use of Latin—"a language

that is universal, unchanging and not in common use"—one discovers that it harmonizes completely with the words of his venerated successor, which have just been quoted.

The Church uses Latin, not as being identified with any passing culture, but because Latin has passed through the historical phase of being affected by, and affecting, a particular political, economic and cultural world, and hence is specially suited to be an instrument of communication that is universal, both in space and time. It is, therefore, a superculture which leaves individual cultures intact, and mastery of it brings the gift of Christian and human values that enrich those who master it.

The only alternative to Latin is the fragmentation of society into numerous communities, each of which, through geographical separation and difference of language, is out of contact with the others, and, through living in a series of "historical presents", is losing touch even with its own past.

At this present juncture, when a gigantic effort is being made towards supranational unification, does it not seem that the study and the use of Latin respond admirably to the historical trend, and to the "unum sint" of the charity of Christ?

Finally, it is worth drawing attention to the fact that the letter and the spirit of the Pontifical documents have a logical consequence, namely that, in the Church, Latin is essentially a language to be used. In the sphere of doctrine, of liturgy and of legislation, Latin expresses the "today" of the Church no less than its "yesterday". Therefore the use of Latin cannot be restricted to a philological interest in sources. It must necessarily be used also in practice for the existing needs of the Church as a society of believers spread out in space and continuing in time.

The clergy, then, because of their leading position in the Church, must adapt themselves to this vital need. The clergy must master this language satisfactorily, so that "there may be no priest who cannot read and speak Latin easily and readily." (Pius XII, Address. *Magis quam.*)

Knowledge and Practice

These words echo the equally explicit words of Pius XI, who used to say it was his wish that "the clergy, both secular and religious, would be learned in the knowledge and use of Latin". (Motu Proprio, *Latinarum Litterarum*. Oct. 30, 1924).

In an opinion asked of the Sacred Congregation of Seminaries, Father W. Ledochowski, Superior General of the Society of Jesus, made this comment in reference to the knowledge and use of Latin: "The one is strictly bound up with the other. The less Latin is used, the less it is studied: and even in minor seminaries there will be no effective incentive to study Latin well, because they will not see the need for it, as formerly to study Philosophy and Theology well". (cfr. *Latin, living language of the Church*. Rome, 1957, p. 35)

Moreover, the efforts and the time needed to be able to use Latin with sufficient mastery, are compensated with results that are greatly rewarding. To have assured entry, through this linguistic means, into the realm of universality, unchangingness and loftiness which, according to Pius XI, characterizes Latin and the Church; to possess what Pius XII called "a treasure of incomparable excellence"; to be able to read the liturgical texts, the pages of the Fathers, with appreciation; to be able to fulfill that indispensable condition for all scientific study, namely, direct contact with the sources; to feel, growing within oneself, the qualities which belong to the language of the great classical texts, namely, clarity, substance and the power of expression—surely results such as these are abundant reward for any effort.

At any rate, the effort has to be made; an effort, above all, to understand the Church's higher motives in this matter—motives which transcend individual interests; the effort of diligent and loving study required for sure mastery of this language which the holy Pontiff Pius X, addressing all the Bishops of the world, emphasized "by right and by acquired merits is, and ought to be, called the Church's own language". (Letter, S. C. Studiorum, *Vehementer sane*. July 1, 1908)

Love for the Church, and unbiased consideration of the question in its universal aspect, rising above local and individual limited interests, will help the children and ministers of the Church to conclude also that Latin "in a special way, is the language of the priest". (Sacred Congregation of Seminaries and Universities, Letter, *De lingua latina rite excolenda*. Oct. 27, 1957)

On Liturgical Revival: An Afterthought

On Liturgical Revival, the latest joint pastoral letter of the Philippine Hierarchy undoubtedly constitutes a major stride in the history of the Catholic Church in the Philippines. Taking the cue from other countries in the world which have achieved tremendous successes in cultivating a deeper knowledge of the liturgy among their people and in getting them to participate more fully in the liturgical services, the Philippine Bishops have come out as one voice to sound an urgent appeal to both clergy and laity that these bring about and express a fuller participation in the liturgy of the Church.

It is clear that with the joint pastoral letter, the Liturgical movement has been officially introduced on a national scale into the Philippines. Such a move offers the hope that, with a vigorous and enthusiastic implementation of the Bishops' directive, there grow a more vivid and profound Catholic life among our people that will consequently enable us to play "our important role of being the beacon light of Christianity in the Orient."¹

For if we complain of the apathy and indifference of our lay people in giving a living and dynamic witness to the Catholic faith, one reason could very well be that they have not yet become aware of the meaning of that faith. And one of the most effective ways of bringing about such a consciousness is by opening the majestic rites of the Church, especially the Holy Mass, to the eyes of the faithful. Let them participate as much as possible in the public worship of the Church, so that they may develop the consciousness of a Christian community that offers worship to God as God's holy people and Christ's Mystical Body, gathered by the Holy Spirit under Christ their Head. Will not such a consciousness effectively contribute towards turning our people into dynamic apostles of Christianity?

The Church in the Philippines has indeed made enormous strides in the growth of dioceses and also in the magnificent achievements of Catholic Action organizations. And it is heartening to note that another major stride is in the making with the initiation of a movement that will "draw men more closely

¹ "On Liturgical Revival", pastoral letter, Philippine Hierarchy, in *Boletín Eclesiástico*, sept. 1961, p. 531.

to the mysteries of the faith and the treasures of grace which are derived from the active participation of the faithful in the liturgical life."²

The Hierarchy's pastoral letter surely recalls to mind two previous momentous documents which have come from the Holy See, namely the *Mediator Dei* of the late Pope Pius XII and the *Instruction on Sacred Music and Sacred Liturgy* issued by the Sacred Congregation of Rites on September 3, 1958. It will be safe to assume that with the publication of joint pastoral letter "On Liturgical Revival", a directive of the two mentioned documents will soon be executed in the dioceses in the Philippines, namely the formation of a Commission for the Liturgical Apostolate.

This Commission for the Liturgical Apostolate has first been expressed as a desire by the late Pius XII in his encyclical on the Sacred Liturgy, *Mediator Dei*, where he says: "It is also Our wish that in each diocese an advisory committee to promote the liturgical apostolate should be established, similar to that which cares for sacred music and art..."³

This desire has been subsequently turned into a formal mandate by the Holy See's Instruction of September 3, 1958.⁴

There is no doubt that a liturgical commission formed in a diocese could very well set the fire that will sweep the whole diocese into an organized movement to advance the Church's liturgical apostolate, namely that of making the faithful understand the liturgy and take an active part in it so that thus they may live the very life of the Church as expressed in her prayers and sacred rites. Members of such a commission could devote themselves to a study of the ways and means of making the people be "at home" with the liturgy, and help out in executing the plans made for such an end.

The following is a suggested sphere of activities around which the commission could work:

1) Active participation of the people in the Holy Mass: This has been pointed out by the Bishops' pastoral letter as the heart of the liturgical movement, and it can be considered the primary task of the commission; as the Mass is the culmination

² Pope Pius XII, address to the Liturgical Congress at Assisi; cfr. *Boletín Eclesiástico*, nov. 1956, p. 544.

³ *Encycl. Mediator Dei*, AAS XXXIX (1947) pp. 521-95. Here and elsewhere we refer to the English translation printed by America Press, 1954, § 109, p. 51.

⁴ *Sacred Music and Liturgy*, transl. and commentary by J.B. O'Connell, Burns and Oates, London, 1959, n. 118, p. 97 s.

and center, as it were, of the Christian religion; called the "crowning act of the sacred liturgy" by the late Pope Pius XII. It is not the purpose of this paper to point out the theological basis for the active participation of the faithful in the Sacrifice of the Mass. But it is worth noting that in most parishes in the country, the congregations at Mass have become merely aggregations of mute spectators who present the sight of souls left to private exercises of piety which have little or no connection at all with the great Sacrifice that is going on. They have all but lost the consciousness of a community that is joined in mind and heart in offering the Supreme Sacrifice.

The Instruction of the Sacred Congregation of Rites of Sept. 3, 1958 indicates various ways and degrees in which active participation in the Mass can be done. And it will be the commission's task to implement the "specific rules and regulations" which the Bishops will issue, evidently for the sake of uniformity in the participation of the laity in the Mass all over the country. Admittedly, getting the faithful to participate in a community mass according to the mind of the Instruction will not be an easy task. But the people can be disposed to accept their active role in the Mass by a series of sermons on the sacramental nature of the Mass, the participation of the baptized in the priesthood of Christ, the meaning of the worship offered by the Mystical Body, etc. plus perhaps by having for some time a running commentary on the different parts of the Mass. And it is always possible to train a nucleus for the community mass by employing the members of the various religious organizations existing in the parish, especially the students of our Catholic schools which are ever growing in number. A thing which is already being done in many parts of the country.

Particular mention may be made here of the so-called *Betsingmesse*, a community mass which is a combination of the dialogue Mass and hymn-singing during the mass, which was developed by the late Pius Parsch, and is widely used in Germany.

With an eye to bringing the Mass closer to the people and letting it be seen by them, the particular commissions could study the opportuneness and the wisdom of having their respective Ordinaries request for the privilege of saying the Mass "versus populum" (i.e. in which the priest faces the people while celebrating the Mass), at least for Sundays and holidays of obligations. We have seen this thing done in many parts of Europe and have noted the enthusiasm which the faithful expressed for it.

2) **Understanding the workings of the liturgical rites:** A proper knowledge of the workings of the liturgical rites could be very instrumental in getting the people to show a deep respect and give a high value to the sacraments and other liturgical rites. Christ took care to make use of symbols in instituting the sacraments, and surely the richness of these symbols should be exploited to present a Catholic practice that constantly attracts and invigorates the people. And more than that, an attempt should be made to refer the ceremonies to the life of the faithful. For as the Bishops put it, "the liturgy is not only the public and official worship of the Church, it is also a school of Christian life."⁵ And it is worth bearing in mind that in the Week of Liturgical Studies held in Nijmegen, Holland in September, 1959, no less than Bishop Lino Gonzaga spoke about the importance of the reform of the Ritual for pastoral reasons.⁶

Among the many liturgical rites that could be taken up, we mention:

a) **BAPTISM:** It is a sad commentary that this highly important sacrament by which the Christian community grows has come to be an individual ceremony which many of the faithful associate more with the first taste of salt than with the communication of divine life to the soul. Here, the commission for the Liturgical Apostolate could undertake the publication of leaflets in which the rites of the ceremony of baptism are explained, or the text in the vernacular is printed for each of the sponsors and witnesses to read during the ceremony. And it is not yet too late to ask that the Holy See allow the questions and answers to be given directly in the vernacular in order to impress the sponsors with the sacredness of their role in the ceremony of baptism.⁷ Likewise, the suggestion that the baby to be baptized should have his own baptismal robe in order to add more significance to that part of the baptismal ceremony is worthy of consideration.⁸

b) **NUPTIAL MASS:** Thanks to the Toledo Rite which we have in the Philippines, we have a very symbolic ceremony, which, if performed carefully, will communicate the dignity of

⁵ "On Liturgical Revival", pastoral letter, loc. cit.

⁶ cfr. *Boletín Eclesiástico*, mayo-junio 1960, p. 305 ss.

⁷ Among the countries which enjoy the privilege of having the questions and answers done in the vernacular are England and the United States.

⁸ Trese, *The Faith Explained*, Fides Publishers, Notre Dame, Indiana, 1959, p. 319.

the sacrament to the contracting couples and their witnesses. We do not, of course, disregard the suggestion that the significance of matrimony could be stressed more by having the couples promise their troth, as is being done in the United States.⁹ But the Nuptial Mass that follows could also be used to give emphasis to the participation of the people in it. A parish in France has the beautiful practice of having the bride and groom bring up the host and wine used in the Holy Mass, and each of the other participants bring a small host for his or her communion.

c) **FUNERALS:** These afford a splendid opportunity of contacting people who might never come to the church but for these particular occasions. The liturgy itself can give the sermon to the people. The officiating priest can give a brief outline of the ceremony, of its lesson on eternity, then go on to invite those present to pray for the dead person, using leaflets provided for the occasion. Incidentally, these leaflets, like those given out at baptism need not be carried away by the people. They can be printed on thick cards and collected after their use.

3) Development of more meaningful exercises of piety: These, according to the Instruction of the SCR, are "other sacred actions which are performed either inside or outside a church, even with a priest present or directing them."¹⁰ Obviously, they do not belong to liturgy in the strict sense of the word (viz. of services officially performed by the Church as the public worship of the Mystical Body). Yet, even the late Pius XII pointed out to these "devotional trends and practices" and "other manifestations" of piety for their contribution to the liturgical development.¹¹ After decades of year-in and year-out repetition, many of our devotional practices or exercises of piety have lost much of their appeal and need to be refurbished or provided for with an aspect that can have meaning for our people. And it will not be rash to say that it is high time something was done about some of our so-called religious festivities which have degenerated into sheer occasions for worldly celebrations. One only need to witness the Santa Cruz de Mayo festivals for a proof of this. Among some people, even religious articles, medals, rosaries, etc. are considered amulets or charms. Surely, measures could be taken to restore the religious meaning of these usages. Keeping in mind that their purpose is "to attract and direct souls to God, purifying them from their sins,

⁹ *Rituale Romanum*, Benziger Brothers, 1953, Supplementum, p. (23).

¹⁰ *Sacred Music and Liturgy*, cfr. J.B. O'Connell, op. cit. p. 18.

¹¹ *Mediator Dei*, §§ 54, 55, p. 57.

encouraging them to practice virtue, and finally, stimulating them to advance along the path of sincere piety by accustoming them to meditate on the eternal truths and disposing them to better contemplate the mysteries of the divine and human natures of Christ,"¹² no effort should be spared to prevent them from becoming empty rituals.

In this connection, the need must be pointed out for a manner in which to strike home more deeply in the minds of the faithful the liturgical seasons of the year. Advent, Christmas-tide, Epiphany, Lenten time, etc.—all this should be started in a manner that vividly portrays to the people the mysteries of Christ which they convey in order that they may produce the dispositions of soul which they intend. For there is no questioning the fact that enriched and meaningful rites are highly suitable ways of raising the mind and heart to God and of providing instruction to the people.

4) **Vigilance and guidance in the observance of the rubrics:**

Though the principal purpose of the liturgical commission, is, according to the mind of Mediator Dei and the Instruction of the SCR, to promote the active and intelligent participation of the people in the liturgy of the Church, it should also be assigned to safeguard and direct the observance of the rubrics. Thus, Pope Pius XII said in his encyclical: "Wherefore we exhort you, Venerable Brethren, that each in his diocese or ecclesiastical jurisdiction supervise and regulate the manner and method in which people take part in the liturgy according to the rubrics of the missal and in keeping with the injunctions which the Sacred Congregation of Rites and the Code of Canon Law have published."¹³ And the same commission could be very helpful in aiding the parish clergy develop a liturgical atmosphere in their respective parishes by giving periodic talks or conferences, publishing leaflets or giving pointers to study clubs on matters liturgical. Likewise, the commission can apply itself towards elucidating the more obscure points of the New Rubrics which took effect this year. It will be a splendid and a far-reaching accomplishment if the liturgical commission can create a solid liturgical-mindedness among both clergy and laity, in the sense that the former show a religious observance of the rubrics in the various liturgical functions they perform, and the latter develop

¹² *id.*, § 175, p. 71.

¹³ *Mediator Dei*, § 109, p. 51.

the proper sense of values concerning the various liturgical rites.¹⁴

The above given range of activities may seem general. It was intended to be so. The various areas of action here sketched are given more as examples of the vast scope in which the liturgical commissions can work in their task of cultivating a deeper and more meaningful spiritual life among the faithful. It is hoped that with the creation of liturgical commissions in the various dioceses and ecclesiastical jurisdictions of the country, there can later be held a liturgical congress where those concerned can get together to share counsel with each other and discuss and solve their common problems.

But it stands that if Sacred Liturgy is the public worship rendered by the Mystical Body of Christ; if as Pope Pius XII had stated, the Church in her liturgy "grows, matures, develops, adapts and accommodates itself to the temporal needs and circumstances", then the Liturgical Revival which our Bishops have officially initiated must be met with enthusiastic response.

REV. BENITO P. SISON, JCD, STL

St. William's Parish

San Fernando, La Union

¹⁴ We are here reminded of the deplorable sense of values shown by some of our faithful who seem to attach more importance to novenas than to the Holy Mass.

Why I Am A Teaching Brother

(A translation from the French of an article authored by a Brother Flavian, FSC., which appeared in "L'Union", a monthly pastoral review, Paris.)

How do I account for my vocation? I might answer this question by going back over the history of the events which led me to enter a Congregation of teaching brothers, and to stay and make my profession in it; by explaining also how God continues to call me each day to serve Him there. But that would be too long.

What I should say and what appears to me to be the essential thing is that this is the life I wanted and not another; the religious life and not the life of a Christian in the world; the lay religious life and not the priesthood, the apostolic religious life and the contemplative life; the apostolate of Christian instruction and not another. It is indeed the life that I am leading that I wanted; and I continue to want it such as I am leading it.

THE CERTITUDE OF THE CALL . . . If I am asked why I wanted and continue to want this life, there is only one answer I can give; because I believe that it is to this life that God called me and still calls me. This quite simply is the ultimate reason for my presence in a Congregation of teaching brothers: I wanted and continue to want it, but in response to a call from Another. Because I believe that this Author is the sovereign Master and that it is for Him to decide and for me to obey; because I believe that He gave me life so that I might consecrate it to His service and that it is not my role but His role to choose the place in which I shall acquit myself of this service; because I believe that this Other knows me infinitely better than I know myself, that He loves me infinitely more than I can love myself, and that what He wills of me is the best for me.

The certitude of this divine call never really left me; it resounded in the depths of my being very early. If it was sweet to hear it in the beginning, never did the difficulties later met

in answering it nor the total absence in certain prolonged periods, of sensible attraction for this life, nor the inevitable deceptions, nor especially the experience of my own misery make me doubt the reality of this call. More than once I found myself in deep struggle against this call; if I had thought I had the right to choose myself, I would at times have chosen another way. But I seem to have understood better afterwards that the will of God is not only imperative; it is also good and sweet. As I move along in life, I understand better every day that it is important not only to love the God who calls me, but also to love the life to which he calls me. I see my vocation not so much an obligation as a grace.

... TO THIS LIFE. The certitude of being called to it and not to another. By accepting me at the habit taking, by accepting my temporary and perpetual vows, the Superiors of the Institute to which I belong signified to me that they recognize in me the existence of aptitudes to this life; these Superiors were the instruments of the Church, and thus of Christ and God, for my reception into a life I believed I was being called to by God. They were the ministers of the Church empowered to receive in the name of God my total consecration to the service of God. All that is a very objective guarantee that the interior call of which I was conscious is not illusory and that I am not deceived in believing that I can really answer God, give myself completely to Him in the state in which I am; I have only to take up each day of this life seriously, such as events, obedience, the duty of state, the rule and vows concretely constitute it. I am assured that through all this God continues to call me; I am assured by the same token of being able to answer and serve Him.

On the other hand, some ministers of the Lord helped me discern the reality of the interior call of God to this life. I do not think that I shall ever be able to thank the Lord enough for putting on my path at the decisive hours priests who did not wish to be anything else for me but priests of Jesus Christ. At the starting point it was a priest who encouraged this child to follow the imperious attraction he felt for the life of the teaching brother, this child who was not a pupil of the brothers and whose games were very ecclesiastical. Later, at the time of the definite commitment, when all attraction seemed to have disappeared, another priest had the wisdom and the faith to ask only one question and to keep coming back to it: "What was the will of God for this man who came to him, a priest, to find light?"

I HAVE NO PRIESTLY VOCATION. Like the majority of my confreres, I have at times been asked this question: "But why then are you not a priest?" I must admit that I do not understand why the question is even asked. But the answer is quite simply that God did not call me to the priesthood; or more simply, I have no priestly vocation. I never perceived this interior call to the priesthood which pushes a man to go offer himself to the call of a bishop; and the Church does not call to the priesthood those who consecrate themselves to the Lord in the institutes of teaching brothers. All this seems to me very simple: I am indeed conscious of the redoubtable grandeur of the priesthood; I know all that the Lord gives us by his priests. But it would not be better for me to be a priest (as the saying goes): the best thing for each one is to try to answer the call of God.

TESTIMONY OF RELIGIOUS. Why am I a teaching brother? What is the meaning of this life? What is the mission of teaching brothers? What are we all looking for?

God first of all and even God alone. Like all the religious in the world, I entered "religion" to consecrate myself to Him; to continually hear His word; to pray to Him more often, to try to imitate Christ, and thus to "return" to the Father. Like every religious life, the life of a teaching brother offers me means of pursuing each day the realization of this ideal which is never reached; the word of God comes to me through Scripture, the reading of which is amply provided for, through the rule and Superiors. The life of prayer is favored not only by the existence of exercises of piety which sustain and nourish it, not only by a more intense liturgical life which aims at greater authenticity, but more importantly by an entire religious atmosphere which helps to make one's whole existence a prayer, a "religious" life. The imitation of Christ, of His filial life, takes on the particular form of a daily renewed effort to enter into the spirit of the vows of religion. And this effort takes place in "the Church"; Christ came to bring together the children of God who were dispersed; the return to the Father is realized in a community which, like all religious communities, seeks to rediscover the flame of the first community at Jerusalem, the ideal of the whole Church and the first realization of the "religious life".

This search for the living God done in concert with my Brothers in religion already constitutes an apostolate by itself. In the Church and in the world, the life of a teaching brother offers, like every form of the religious life, a "public" sign

which bears witness to the face of the earth that God is the sovereign Master, the unique richness, the only love; that he calls all men to live in Christ in whom baptism incorporates them the life of a child of God, and to live in the Church, that is to say, fraternally. Thus, this religious life announces here below, by anticipating it as far as possible, what will constitute for the elect the beatific life; accordingly, it tends to reanimate constantly the faith and hope of the Christian people in eternal realities while at the same time arousing wonder and perhaps inquietude in those who have not adhered to Christ.

MISSION OF CATECHIST. As a teaching brother, I am a catechist first of all through my religious life: with my brothers, that is first of all through our consecrated and fraternal life whereby I humbly try in a small way to be that visible and radiating presence of the Church, a presence which constitutes by itself alone a call to the faith. But the Church gives us in addition the mission of "telling the word of God" to children and adolescents so that their faith may be awakened, nourished and developed. The religious life that we lead is especially ordered to this essential function in the life of the Church; apostolic solicitude is an integral part of our spirituality; and the institute is preoccupied with offering to its members the doctrinal and pedagogical competence indispensable for the exercise of their mission.

This apostolate is carried out in the school. Our "ministry" is also a "profession": the profession of a teacher who tries to open up minds and give them a love of truth, to cultivate the faculty of admiration in them; the profession of an educator who little by little tries to teach children and adolescents to become truly free. These professional activities deserve to be taken seriously for themselves; this does not prevent their being orientated towards the construction of the Kingdom of God: for faith is the reception of the word of Another, the adherence to a personal Truth, the admiration of the marvels of God which all catechesis must tirelessly repeat. Faith is the response of a true liberty to a prevenient love.

At a Christian school, an attempt is made to teach the young to live by their faith, to think all reality in the light of faith; to act under the movement of faith. If we must be always on our guard against a certain lack of realism before the existence which can threaten us, our religious life which aims at being a consecration to God of all our activities, even the most "profane", can help us to succeed in this task of Christian educators.

We are not the whole Church. We have an "organic" need for the priesthood and Christian laity for the equilibrium of our existence as religious. Our specific apostolate is inserted in the action of the whole Church: only the total Body assumes all the vital functions. The important thing for us is to be faithful to the whole mission that the Church assigns us; the important thing for each of us is to answer the precise and unique call of the Lord faithfully.

edited by:

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SECCIÓN PASTORAL

HOMILÉTICA

DOMINGO PRIMERO DE ADVIENTO (3 de Diciembre)

La palabra *Adviento* significa *venida*. Cuatro semanas señala la Iglesia como preparación para Navidad, que fué la primera venida de Jesucristo, nuestro Redentor. Hoy es, igualmente el primer Domingo del Año Eclesiástico, ofreciéndonos la Iglesia de nuevo el Evangelio que trata sobre la segunda venida de N.S. Jesucristo, para que desde el principio del año hasta su fin tengamos presente el juicio que caracterizará esta segunda venida.

Tema: La segunda venida de Jesucristo.

“Desde allí ha de venir a juzgar...” Las dos venidas de Jesucristo a la tierra se caracterizan: la primera por su mansedumbre y dulzura para redimir al mundo, la segunda por el poder de que vendrá investido a juzgarle.

Habrà dos juicios: el *particular* al fin de la vida de cada hombre y el *general* al fin de los tiempos.

Juicio universal. Solamente en el último día se podrán saber los resultados obtenidos en los campos del bien y del mal.

Un juicio de esta clase será el medio de rectificar las injusticias de la vida y de vindicar la providencia de Dios.

En virtud de este juicio que seguirá a la resurrección de los muertos, el cuerpo participará de los premios o castigos del alma.

La sentencia pronunciada en este juicio será la solemne y pública ratificación de la sentencia dada a cada uno en el juicio particular.

Juicio particular. Tiene lugar al punto de morir. “Está establecido para todos los hombres el morir, y después de la muerte el juicio” (Hebr. IX, 27).

Existe cierta semejanza entre la muerte de un individuo y el fin del mundo: las dos son ciertas: “Mis palabras no dejarán de cumplirse”

(*Luc. XXI, 33*). El tiempo de ambas es incierto: "nadie sabe ni el día, ni la hora" (*Matth. XXIV, 36*). A las dos acompaña un buen número de tentaciones y tribulaciones: "se levantarán falsos profetas, etc....; el sol se oscurecerá, etc...." (*Matth. XXIX, 24*).

Otras semejanzas existentes entre ambos juicios son: es la misma persona a quien se juzga sobre toda su vida; en ambos casos la sentencia es irrevocable.

Conclusión: Dos cosas debemos sacar de lo expuesto, la frecuente meditación sobre la muerte y la vigilancia sobre nuestras acciones, pidiendo a Dios el don de la perseverancia.

DOMINGO SEGUNDO DE ADVIENTO (10 de Diciembre)

Juan Bautista fué el "ángel", el mensajero enviado por Dios para preparar el camino del Mesías. Ya había previamente hecho público testimonio de la Divinidad de Jesucristo, señalándole como al Mesías, y Jesucristo lo confirma ahora apelando a sus propios milagros.

Tema: El Redentor esperado y el Mesías.

Espectación del Redentor y Mesías. Puede considerarse en: la caída de Adán y la promesa de un Salvador, las promesas repetidas a Abraham y a otros Patriarcas, el nacimiento y sus circunstancias descritos desde antes en figuras y profecías, cumplidas en N.S. Jesucristo, como testimonio la Epístola de hoy.

El nombre de *Jesús*. Este nombre significa *Salvador*, y le fué dado a nuestro Señor por mandato divino (*Luc. I, 31; Matth. I, 20, 21*).

El nombre de Cristo. *Cristo* significa el *ungido*, y fué dado en el Antiguo Testamento este nombre a los Reyes, Sacerdotes y Profetas siendo significativo de todos estos oficios. Nuestro Señor Jesucristo estaba ungido por su Divinidad y por la plenitud de la gracia.

Cristo fué el gran Profeta, como supremo Revelador y Maestro que era de la voluntad de Dios.

El es el supremo Sacerdote que nos reconcilia con Dios, ofreciéndose a Sí mismo en el Calvario y en la Santa Misa (*Hebr. VI, 20*).

El es nuestro Rey espiritual, gobernando y protegiendo a su Iglesia, nuestra Madre (*Luc. I, 32; Apoc. XIX, 16*).

Conclusión: Demostremos nuestra gratitud a Jesucristo nuestro Señor, nuestro Rey y nuestro Profeta, imitando la penitencia y austeridad de San Juan Bautista y su lealtad a Jesucristo como la mejor preparación para las fiestas de Navidad.

DOMINGO TERCERO DE ADVIENTO (17 de Diciembre)

Como la mayoría de los Judíos no pudo llegar a reconocer la Divinidad de Jesucristo, de quien S. Juan dió debido testimonio, así muchos hoy no llegan a conocer al Divino Salvador del que predica y testimonia la Iglesia.

Tema: Jesucristo el Hijo de Dios.

Verdadero Dios. Prueban la Divinidad de Jesucristo la profecías, en las que hallamos que El había de llamarse *Emmanuel*, esto es, *Dios con nosotros* (Is. VII, 14), que El sería el Dios poderoso, Padre del Siglo venidero (Is. IX, 6), que El sería nuestro "Señor el Justo" (Jer. XXIII, 6), etc.

Por otra parte tenemos las pruebas dadas por el mismo Jesucristo, cuando delante del Sumo Sacerdote (*Matth.* XXVI, 64) y en otras muchas ocasiones, dijo que El y el Padre eran uno (*Joann.* X, 38).

Añádanse los milagros y las profecías del mismo Jesucristo, que son la mayor garantía de la verdad de sus títulos.

Nació del Padre desde la eternidad. Esta generación eterna del Hijo de Dios es al mismo tiempo admirable e incomprensible; es muy distinta de la generación humana; y la mejor ilustración que de ella podemos tener es la manera de formarse una idea en nuestro entendimiento.

Nuestro Señor no tiene principio, ya que fué engendrado antes del tiempo.

Una Persona con dos naturalezas: la naturaleza de Dios y la de hombre. Como Dios nació eternamente del Eterno Padre y como hombre fué concebido y nacido de la Virgen María en el tiempo. Sirva de ilustración el hombre que, siendo una sola persona, posee alma y cuerpo; de manera parecida Cristo es una persona con dos naturalezas. La Persona en Jesucristo es la Persona de Dios Hijo.

Conclusión: La fe en la Divinidad de Jesucristo es el fundamento de la Religión Cristiana y de nuestra salvación. Tengamos siempre presentes aquellas palabras de nuestro Maestro: "Al que Me confesare delante de los hombres, Yo también le reconoceré ante Mi Padre que está en los cielos" (*Matth.* X, 32).

DOMINGO CUARTO DE ADVIENTO (24 de Diciembre)

El Evangelio de este día empieza con la enumeración de una multitud de reyes temporales que gobernaron la tierra en tiempo de N.S. Jesucristo y termina con la inauguración del reinado del Mesías, "Rey de Reyes y Señor de Señores", cuyo imperio no ha de tener fin (*Luc.* I, 33). San

Juan nos recuerda este día cómo nosotros debemos prepararnos para la venida del Salvador en las Navidades.

Tema: Jesucristo nuestro Señor.

En cuanto Dios es nuestro Señor. Dios es el Señor de todos nosotros y de las cosas todas, porque El es el Creador y el que las preserva todas. Cristo en cuanto Dios es igual al Padre.

La Sagrada Escritura dice que todas las cosas fueron hechas por la Segunda Persona de la Santísima Trinidad (*Joann. I, 3*). "Todas las criaturas, las grandes y las pequeñas, las que habitan arriba y las que habitan en la tierra, los cuerpos lo mismo que los espíritus, todo viene igualmente del Verbo Creador" (*San Agustín*).

Nuestro Señor en cuanto Hombre. Jesucristo compró con su sangre todo el género humano: "Vosotros no fuisteis redimidos con cosas corruptibles, como el oro y la plata, sino con la sangre preciosa de Jesucristo" (*I Petr. I, 18, 19*); "habeis sido comprados a un gran precio" (*I Cor. VI, 20*). De ahí que somos propiedad de Jesucristo y El es nuestro Señor.

En el bautismo hemos sido alistados bajo su bandera y hemos prometido ser sus fieles seguidores. El nombre que llevamos de *cristianos*, discípulos de Cristo, nos recuerda su soberanía y las obligaciones que hemos contraído en consecuencia.

Conclusión: No hay mejor manera de preparar el camino para nuestro Señor que evitando todo aquello que pueda impedir su venida. No olvidemos las exhortaciones de la Escritura: "Todo valle ha de ser rellenado", evitando los pecados de omisión y haciendo nuevas resoluciones y esfuerzos para practicar la virtud. "Todos los montículos han de ser desmontados", o sea que los pecados de comisión han de ser confesados y corregidos.

DOMINGO INFRAOCTAVO DE NAVIDAD (31 de Diciembre)

Recibiendo Simeón al Niño en sus brazos y, lleno del Espíritu Santo, después de bendecir a Dios por haberle concedido el alcanzar al Salvador, profetizó que por este Niño muchos corresponderían a la gracia y serían salvos; en cambio otros por culpa propia serían condenados.

Tema: Jesucristo señal de contradicción.

"Este Niño..." no es sino misterio en el que se manifiesta cómo Dios condescendió con el hombre. Aquel a quien los ángeles del cielo adoran y reverencian, descendió del cielo para servir al hombre: "el Hijo del Hombre vino, no para ser servido, sino para servir" a los demás (*Matth. X, 45*). Aquel a cuyo menor movimiento los ángeles tiemblan (*Job XXVI, 11*) nació en la tierra hecho un débil niño. Aquel que posee todas las riquezas del reino celestial vino pobre por causa nuestra, "el cual teniendo

la naturaleza de Dios, no fué por usurpación el ser igual a Dios, y no obstante se anonadó a sí mismo tomando la forma de siervo" (*Phil.* II, 6).

"*Para la resurrección*" de los hombres descendió a tomar la bajeza de nuestra carne librándonos del pecado y levantándonos al más alto grado de dignidad. Tomó la naturaleza del hombre, "porque no tomó jamás la naturaleza de los ángeles, sino que tomó la sangre de Abraham" (*Hebr.* II, 16). Es una gloria de nuestra raza el que el Hijo de Dios sea ahora hueso de nuestros huesos y carne de nuestra carne.

El nacimiento de N.S. Jesucristo dignifica las más humildes circunstancias y estados de la vida—la pobreza, la debilidad, el sufrimiento. Con su pobreza, sus privaciones y la obscuridad de su nacimiento, nos enseña el peligro de las riquezas, de los placeres y de los honores, "todo lo que hay en el mundo es concupiscencia de la carne" (*I Joann.* II, 16). Finalmente, Cristo al nacer para nosotros lo hizo para comunicarnos los dones de su gracia y de su gloria.

"*Para la caída...*" y condenación de aquellos que por su culpa despreciaron la venida y los trabajos de Jesucristo que eran para beneficio de todos: "Aunque El murió por todos, no todos reciben los beneficios de su muerte" (*Conc. de Trent. Sess. VI, Cap. 3*). "La sangre del Señor se derramó por tí, si tú la quieres; si tú no la quieres, no te será dada" (*San Agustín*). Contrastando la acogida de los Pastores, de Simeón y de Ana con la inhospitalidad del pueblo de Belén que le negó una pequeña morada, podemos dividir el género humano en dos clases: aquellos que están por Cristo y los que se declaran en contra de su voluntad.

Conclusión: Hijos por adopción es el título que nos brinda la Natividad de N.S. Jesucristo, si nosotros procuramos hacer que Su venida sea para nuestra resurrección y no para nuestra caída. Adherámonos fielmente a las enseñanzas derivadas del humilde nacimiento de nuestro Salvador y procuremos alejar nuestras almas del pecado mortal.

CASOS Y CONSULTAS

BIBLIOTECAS EN LOS SOTANOS DE LAS IGLESIAS

Por cuanto que las bibliotecas de Colegios de seglares de propiedad de Religiosos, por sus fines y por la intervención jurídica de la autoridad civil, caen (a mi ver) bajo la razón formal de uso profano, ¿pueden colocarse las susodichas bibliotecas en los sótanos de las Iglesias de propiedad de los religiosos, a su vez propietarios de los susodichos Colegios, cuando en las tales bibliotecas no han de tener entrada otros que los chicos y chicas estudiantes que bién podrán entretenerse en lecturas puramente profanas aun periodistas?

Como se ve las tales bibliotecas de mero uso profano, nada tienen que ver con las bibliotecas de las casas religiosas. Según se defina y concrete el alcance de la virtualidad de las palabras de 'usos meramente profanos' de que habla el canon 1164, así deberá ser la solución del caso que en consulta elevo a V.R.

De V.R. respetuosamente agradecido.

UN SACERDOTE

Como se ve, el consultante ha tenido en cuenta la doctrina de los autores al hacer la distinción entre bibliotecas que pertenecen a una comunidad religiosa y para uso de la misma, y bibliotecas que, perteneciendo a una entidad religiosa, tienen por fin principal poner al alcance de los estudiantes seglares que se educan en sus Colegios, toda clase de escritos que tengan relación con las ciencias, generalmente profanas, que cursan. Aquellas, como es natural, contienen libros, que tratan de ciencias llamadas sagradas, como Sda. Teología, Sdos. Cánones, Religión; las otras, por el contrario, suelen contener libros que tra-

tan de ciencias naturales, políticas, literatura etc., o sea ciencias profanas.

Con respecto a las bibliotecas de las entidades religiosas todos los autores admiten poderse colocar en los sótanos de las Iglesias. Véase, entre otros, Berutti: *Institutiones Juris Canonici*, vol. IV, pg. 23, b), edic. 1940; Vermeersch-Creusen: *Epitome Juris Canonici*, vol. II, n. 480, pg. 334, ed. 7a.; Conte a Coronata: *Institutiones J.C.*, vol. II, n. 733, pg. 36, ed. 1931; Beste: *Introductio in Codicem*, pg. 613, ed. 4a.; Regatillo: *Institutiones J.C.*, vol. II, pg. 15, ed. 5a.; Bouscaren: *Canon Law*, pg. 621, 2nd. ed. (Milwaukee).

Casi todos los autores anotados mencionan las bibliotecas de los monasterios o casas religiosas, ninguno trata en particular de la referidas en la consulta y que por su contenido hemos llamado profanas. Es pues necesario, como dice el consultante, hagamos un pequeño análisis de la expresión habida en el canon 1164, §. 2: "*Locaque, si adsint, subter ecclesiae pavementum aut supra ecclesiam, ad usum mere profanum ne adhibeantur*".

Profano, dice la Enciclopedia Espasa es lo "que no es sagrado ni sirve a sus usos". Es evidente que una biblioteca para uso de seglares no es un lugar o cosa sagrada, como tampoco lo son los libros que contiene, puesto que, en su mayor parte, tratan de ciencias profanas. Luego, considerada su naturaleza, dichas bibliotecas no podrán colocarse en los sótanos de las iglesias.

Mas debemos tener presente que el canon referido pone: "Para usos *meramente* profanos". El adverbio *mere* en este texto no carece de significación. Bouscaren en el lugar anteriormente anotado dice entenderse por *usos meramente profanos* aquellos "que *de ningún modo* están conectados con el fin sagrado y religioso de la Iglesia: Merely profane uses are such as are *in no way* connected with the sacred and religious purpose of the Church". Ahora bien, las bibliotecas en cuestión están conectadas con el fin sagrado y religioso de la Iglesia. Luego, no pueden llamarse *meramente profanas*. Por consiguiente, pueden colocarse en los sótanos de las iglesias.

Están conectadas con el fin sagrado y religioso de la Iglesia. Toda escuela católica tiene por fin principal dar a los jóvenes una educación completa y perfecta con miras a la consecución del fin supremo que le ha asignado el Creador (Pio XI, Const. *Divini illius Magistri*, 31 de Dic. de 1929, AAS., XXII, pg. 51). Por esto para que una escuela pueda llamarse católica no basta, como dice el mismo Romano Pontífice en la Constitución indi-

cada, que en ella se enseñe la religión cristiana, es preciso que todo en ella: maestros, programas, libros de cualquier clase que sean, estén imbuidos del espíritu cristiano, bajo la maternal vigilancia de la Iglesia (AAS., XXII, pg. 77). Por consiguiente la biblioteca de una institución docente de propiedad eclesiástica y dirigida por personas religiosas debe tener este fin: Concurrir al fin sagrado de la Iglesia, la salvación de la juventud mediante su educación completa y perfecta. Luego podemos lógicamente concluir que las bibliotecas, a las que se refiere el consultante, no pueden ser consideradas como *meramente profanas*, atendido el fin de las mismas, y por lo tanto pueden colocarse en los sótanos de las iglesias.

Nada tenemos que decir sobre la intromisión de la autoridad civil en dichas bibliotecas, ni tampoco sobre la eventualidad de que puedan convertirse accidentalmente para algunos de los estudiantes en lugar de lecturas meramente profanas, pues ninguna de estas dos circunstancias puede cambiar el fin que debe tener una biblioteca perteneciente a una entidad religiosa o eclesiástica.

Tampoco queremos traer a cuenta las respuestas dadas por la Sda. Cong. de Ritos el 31 de Agosto de 1867 (Decr. Aut. 3157) y el 4 de Mayo de 1882 (Decr. Aut. 3546), pues en ninguna de ellas se mencionan las bibliotecas, y se trata más bien de iglesias consagradas, que se desea consagrar, por lo cual se prohíbe hacer de sus subterráneos bodegas, almacenes o teatros.

FR. INDALECIO ALEJO, O.P., J.C.D.
U.S.T. Professor.

OMISSION OF THE LAST PRAYERS IN DIALOGUE MASS

Only July 1960 the Boletín Eclesiástico, pages 403-404, reproduced a decree issued by the Sacred Congregation of Rites on March 9, 1960, regarding the omission of the prayers after the Mass. Number 4 of said decree runs as follows: "Cum fit Missa dialogata, diebus Dominis et Festis tantum". May I ask your Reverence if by the word "Festis" it is meant only the Feasts of obligation or rather some others are to be included as well, for instance the so-called suppressed Feasts.

A PARISH PRIEST

The above-mentioned word gave rise to a dispute last year among the authors. Some interpreted it as meaning Holydays of obligation only, some as Feasts of first class, others as Feasts of first and second class, and there were also who extended the privilege to the Feasts of third class. Today there can be no reason for a dispute, since a declaration regarding this matter has been issued by the Sacred Congregation of Rites on December 7, 1961. It was addressed to the Ordinary of the Diocese of Fargo, who had previously submitted a question on the problem. The full text of the declaration is as follows:

"Decreto diei 9 Martii 1960, sub. n. 4, Sacra Rituum Congregatio, approbante Ssmo. D. N. Ioanne Papa XXIII, edixit Preces sic dictas Leoninas post Missae celebrationem dicendas omitti posse '*cum fit Missa dialogata, diebus Dominicis et Festis tantum.*' Hinc Excmus. ac Revdmus. Ordinarius Fargen. ex eadem Sacra Rituum Congregatione humillime exquisivit utrum per verba *diebus... Festis* intelligenda sint omnia festa, primae videlicet, secundae et tertiae classis ad mentem novi Codicis Rubricarum n. 36. Et Sacra Rituum Congregatio, re diligenter perpensa, proposito dubio respondit: *Intelligi festa dumtaxat primae et secundae classis.*

Atque ita rescripsit et declaravit, die 7 mensis Decembris, 1960."

This declaration has been cited and offered by several authors and magazines, for instance THE HOMILETIC AND PASTORAL REVIEW, February, 1961, page 466-467, and THE AMERICAN ECCLESIASTICAL REVIEW, March, 1961, page 205.

FR. EXCELSO GARCIA, O.P., J.C.D.

U.S.T. Professor

PONTIFICAL COLLEGE-SEMINARY OF THE PHILIPPINES IN ROME

Along the Via Aurelia, adjoining the property of the De La Salle Brothers, in a quiet and beautiful suburb behind Vatican City, there stands one of the newest additions to the Roman skyline. It is an imposing white three-storey building, which shall be home for the Filipino seminarian or priest making his studies in the Eternal City. Its official name is *The Pontifical College-Seminary of the Philippines*. The 22nd of similar institutions established by different nations in the heart of Christendom, it is the first of its kind to be erected by an Asian country in Rome.

About 50 years ago, Pope Leo XIII, in his Apostolic Letter *Quae Mari Sinico*, (1902), extended an official invitation to the Philippines to send its most promising young men to be trained and formed in Rome. Nowhere else than beside the tombs of the Prince of the Apostles, close to the See of Peter, in the city hallowed by the blood of countless martyrs, can the young cleric imbibe the purest waters of doctrine and draw courage, inspiration and love to sustain him in his mission and work.

Mindful of the desires of the Holy See, the Philippine Hierarchy spared no pains to send seminarians and priests to study in Rome. In recent years, no less than 150 such clerics have been sent there by the Filipino Bishops. And, thus, the need for providing appropriate accommodations for them became obvious. In its annual meeting in 1959, the Philippine Hierarchy, on the initiative of the then Archbishop (now Cardinal) Rufino J. Santos, approved a resolution establishing a Filipino College-Seminary in Rome. The resolution was approved by the Sacred Congregation of Seminaries and Universities, and the lot for the future College was acquired by the purchase of a part of the property of the De La Salle Brothers.

The cornerstone of the building was blessed personally by H. H. Pope John XXIII in his private study at his summer residence of Castelgandolfo, on 8 August, 1961. The cornerstone was laid the next day, feast of St. John Ma. Vianney, at ceremonies officiated by H. Em. Cardinal Pizzardo, Prefect of the Sacred Congregation of Seminaries and Universities, in the presence of more than 70 dignitaries and personalities, among which were 3 Cardinals, 7 high ranking diplomats and an array of Superiors General of Religious Orders and Congregations, Rectors of Universities, and others.

The project was brought to a successful completion on 7 October, 1961, Feast of the Most Holy Rosary, with the blessing and inauguration of the building by H. Em. Rufino J. Cardinal Santos, Archbishop of Manila. The happy event was highlighted by the personal visit, in the afternoon, of H. H. Pope John XXIII.

Present on this memorable occasion were Cardinals Pizzardo, Aloisi Masella, Valeri, Giobbe, Cicognani Amleto Giovanni, Marella, Jullien, Larraona, Morano, and Bea. The Philippines was represented by a numerous delegation headed by H. Em. Card. Santos, H.E. Archbishop Salvatore Siino, Papal Nuncio to the Philippines; Their Excellencies Archbishops Julio Rosales, José Ma. Cuenco, and Juan Sison; Bishops Emilio Cinense, Manuel del Rosario, Epifanio Surban, Teodulfo Domingo, Flaviano Ariola, Arnulfo Arcilla, Charles van den Ouwelant, Lino Gonzaga, Pedro Bantigue, Juan Bautista Velasco; Apostolic Administrator Alfredo Obviar; Vicars Apostolic William Duschak, William Brasseur, Francis McSorley, Gregorio Espiga; Prelates Nullius Henry Byrne, Quentin Olwell, Odilon Etspueler, Clovis Thibault, Patrick Cronin. President Carlos P. Garcia was represented by his personal envoy, Ambassador to Spain Pedro Hernáez. Among the ecclesiastical dignitaries present were the Master General Fr. Michael Browne of the Dominican Order, H.E. Archbishop Casimiro Morcillo González of Zaragoza, H.E. Martin O'Connor, Titular Archbishop of Laodicee and Rector of the North American College, and various secretaries of the different Sacred Congregations, Msgrs. Staffa, Palazzini, Zerba, Cardinale, Capoferri, Cocchetti, Fattinanzi, Caretta, Gemmiti, Pecoraio and Fr. Philippe, O.P. Among the lay personalities were Ambassador Regala, Chargé d'Affaires Pedro Araque, Prince Mario del Drago, Count Enrico Galeazzi, Comm. Luigi Mennini, and Spanish Ambassador to the Holy See Francisco Gómez de Llano.

Representations coming from the Filipino clergy, both secular and religious, and from the laity as well, graced the occasion. Some Monsignori and several priests from different dioceses of the Philippines attended the blessing and inauguration of the College-Seminary. Most of all the Religious Orders and Congregations doing missionary work in the Philippines were also represented. Representing the Dominicans were the V.R. Fr. Provincial, Jesus Gayo, the V.R. Fr. Agapio Salvador, Prior of Sto. Domingo Convent, and the V.R.P. José Ortea, Rector of the U.S.T. Central Seminary. The General of the Recollect and Augustinian Fathers, representatives of the Jesuits, Redemptorists, Franciscans, Vincentians, Oblates, etc., and several of the Religious Congregations of women were also present.

Upon his arrival, H. H. Pope John XXIII was received by H. Em. Card. Santos and the Rector of the Filipino College-Seminary. The first visit was to the Chapel, where, after a brief prayer, H.H. seated himself on an armchair near the altar and beside the image of Our Lady of Antipolo to receive the greetings extended to him by H. Em. Card. Santos on behalf of the Filipino people. The Holy Father answered first with a prepared message in Latin (see page 661-662 in this issue), which was relayed to the Philippines by the Vatican Radio. The latin message, followed by translations in Tagalog, English, and Spanish, was broadcast in Manila by stations DZST and DZPI. After his prepared message, the

Holy Father went on extemporaneously in Italian. As it was raining heavily, the Pope seized the opportunity to enlarge on the theme suggested by this text of the Bible, "Many waters have not been able to extinguish charity."

The Pontifical College-Seminary of the Philippines is under the special patronage of Our Lady of Peace and Good Voyage, better known as Our Lady of Antipolo. A replica of this famous and venerated image, done by H. E. Mons. Mariano Madriaga, Bishop of Lingayén-Dagupan, is enshrined in the chapel of the College-Seminary. Its other patrons are St. Pius X, and St. John Ma. Vianney, the Curé d'Ars.

A unique feature of the Filipino College-Seminary is that it will provide supplementary instruction, unlike its sister colleges which provide only board and lodging.

The administration of the College-Seminary includes a governing board composed of three Filipino bishops elected yearly by the Philippine Hierarchy. The governing board, in turn, appoints the major officials—rector, vice-rector, spiritual director and majordomo—who are immediately in charge of running the college. However, the appointments of these officials do not take effect until after the approval of the same by the Sacred Congregation of Seminaries and Universities.

The institution is maintained through the pensions of the students, the contributions of all the dioceses of the Philippines, and the donations of the faithful. The students' pensions and the contributions of each diocese shall be fixed by common agreement between the Sacred Congregation of Seminaries and Universities, the governing board, and the major officials of the College-Seminary.

Presently in charge of the college-seminary are: the Very Rev. Fr. Reginald Arliss, Rector; the Rev. Fr. Alfredo Rodríguez, Vice-Rector; the Rev. Fr. Jesús Ma. Cavanna, Spiritual Director; and the Rev. Fr. Carmelo Morelos, Majordomo.

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