

BOLETIN ECLESIASTICO DE FILIPINAS

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

Registrado como correspondencia de 2ª clase el 21 de Junio de 1946.

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Direc. Postal: Boletín Eclesiástico, Univ. de Sto. Tomás, Manila, Filipinas

Vol. XXXV, No. 401 Diciembre, 1961 Año XXXIX

"Mother and Teacher"

ENCYCLICAL LETTER

(Continued)

PART IV

RECONSTRUCTION OF SOCIAL RELATIONSHIPS

IN TRUTH, JUSTICE, AND LOVE

Incomplete and Erroneous Ideologies

After all this scientific and technical progress, and even because of it, there remains the problem that the social relationships be reconstructed in a more human balance both in regard to individual political communities and on a world scale.

In the modern era, different ideologies have been devised and spread abroad with this in mind: some have been dissolved as clouds by the sun; others have undergone or are undergoing substantial changes; others have waned much and are losing still more their attraction on the minds of men. The reason is that they are ideologies which consider only certain and less profound aspects of man. And this because they do not take

into consideration certain inevitable human imperfections, such as sickness, and suffering, imperfections which even the most advanced economico-social systems cannot eliminate. Then there is the profound and imperishable religious exigence which constantly expresses itself everywhere, even though trampled down by violence or skillfully smothered.

In fact, the most fundamental modern error is that of considering the religious demands of the human soul as an expression of feeling or of fantasy, or a product of some contingent event and should be thus eliminated as an anachronism and as an obstacle to human progress; whereas by this exigency human beings reveal themselves for what they really are: beings created by God, and for God, as St. Augustine cries out: "You made us for Thee, O Lord, and our heart is restless until it rests in Thee."⁴⁶ Moreover, whatever the technical and economic progress, there will be neither justice nor peace in this world until men return to a sense of the dignity of creatures and sons of God, the just and final reason of the being of all reality created by Him. Man separated from God becomes inhuman to himself and to those of his kind, because the orderly relation of society presupposes the orderly relation of one's conscience with God, font of truth, of justice and of love.

It is true that the persecution of so many of Our dearly beloved brothers and sons, which has been raging for decades in many countries, even those of an ancient Christian civilization, makes ever clearer to us the dignified superiority of the persecuted and the refined barbarity of the prosecutors; so that, if it does not give visible signs of repentence, it induces many to think.

But it is always true that the most perniciously typical aspect of the modern era consists in the absurd attempt to reconstruct a solid and fruitful temporal order prescindig from God, the only foundation on which it can endure, and to want to celebrate the greatness of man by drying up the font from which that greatness springs, and from which it is nourished and hence restraining, and if possible, extinguishing man's sighing for God. Everyday experience continues to witness

to the fact, amidst most bitter delusions and not rarely in terms of blood, that, as stated in the inspired Book: "Unless the Lord build the house, they labor in vain that build it."⁴⁷

Perennial Actuality of the Social Doctrine of the Church

The Church is the standard-bearer and herald of a way of life which is ever up to date.

The fundamental principle in such a conception is, as is seen from what has thus far been said, that individual human beings are and should be the foundation, the end and the subjects of all the institutions in which social life is carried on: individual human souls considered in so far as they are and should be by their nature, intrinsically social, and in so far as they are in the plan of Providence by their elevation to the supernatural order.

From this fundamental principle which guarantees the sacred dignity of the individual, the teaching office of the Church has made clear, with the cooperation of enlightened priests and laymen, especially during this century, a social doctrine which points out with clarity the sure way to reconstruct the social relationship according to universal criteria based on human nature and the various dimensions of the temporal order and the characteristics of contemporary society and hence acceptable to all.

But it is indispensable, today more than ever, that this doctrine be known, assimilated, and translated into social reality in the form and manner that the different situations allow and demand; a most difficult task but a most noble one to the carrying out of which We most warmly invite not only Our brothers and sons scattered throughout the world but also all men of good will.

Instruction

We reaffirm strongly that the Christian social doctrine is an integral part of the Christian conception of life.

While we note with satisfaction that in several Institutes this doctrine has been taught for some time, We feel urged to exhort that such teaching be extended by regular systematic courses in Catholic schools of every kind, especially in Seminaries. It is to be inserted into the religious instruction, programs of parishes and of Associations of the Lay Apostolate. It should be spread by every modern means of expression, daily newspapers and periodicals, publications of both a scientific and a popular nature, radio and television.

To this diffusion Our beloved sons, the Laity, can greatly contribute by knowing this doctrine and making their actions conform to it, by zealously striving to make others understand it.

They should be convinced that the truth and efficacy of this teaching is most easily demonstrated when they can show that it offers a safe path for the solution of present day difficulties. In this way, they bring it to the attention of those who are opposed to it because they are ignorant of it; they may even cause a ray of its light to enter into their minds.

Education

A social doctrine has to be translated into reality and not just merely formulated. This is particularly true of the Christian social doctrine whose light is Truth, its objective Justice and its driving force Love.

Hence We stress the fact that it is of the greatest importance that Our beloved sons not only know this social doctrine but that they be educated according to it.

Christian education should be complete in extending itself to every kind of obligation, hence it should strive to implant and foster among the faithful an awareness of the obligation to carry on in a Christian manner their economic and social activities.

The transition from theory to practice is of its very nature difficult; and is especially so when one tries to reduce to concrete terms a social doctrine such as that of the Church, on

account of the deep rooted selfishness of human beings, the materialism with which modern society is steeped, and the difficulty of singling out precisely the demands of justice in particular cases.

Consequently, it is not enough for the education that men be taught their social obligations; they must also be given by practical action the methods that will enable them to fulfill these duties.

A Task for Associations of the Apostolate of the Laity

Education to act in a Christian manner in economic and social matters will hardly succeed unless those being educated play an active role in their own formation, and unless the education is also carried on through action.

Just as one cannot acquire the right use of liberty except by using liberty correctly, so one learns Christian behavior in social and economic matters by actual Christian action in those fields.

Hence, in social education the Associations and Organizations of the Lay Apostolate play an important role, especially those that have as their specific objective the Christianization of the economic and social sectors of the temporal orders. Indeed, many members of these Associations can draw profit from their daily experiences to form themselves more completely and also to contribute to the social education of youth.

At this point, it seems opportune to recall to all, the great and the lowly, the Christian concept of the life which requires a spirit of moderation and of sacrifice. Unfortunately, there is everywhere prevalent a hedonistic conception and tendency which would reduce life to the search after pleasure and the full satisfaction of all the passions, with a consequent great loss to both body and soul.

On the natural level, simplicity of life and temperance in the lower appetites is a wisdom productive of good; on the supernatural level, the Gospels and the whole ascetic tradition

of the Church require a sense of mortification and of penance which assure the rule of the spirit over the flesh and offers an efficacious means of expiating the punishment due to sin from which no one, except Jesus Christ and His Immaculate Mother, is exempt.

Practical Suggestions

In reducing social principle and directives to practice, one usually goes through three stages: reviewing the situation, judging it in the light of these principles and directives, deciding what can and what should be done according to the mode and degree permitted by the situation itself.

These are the three stages that are usually expressed in the three terms: look, judge, act.

It is particularly important that youth be made to dwell often on these three stages and as far as possible reduce them to action. The knowledge acquired in this way does not remain merely abstract ideas but is something to be translated into deed.

In the applications of doctrine, there can arise even among upright and sincere Catholics differences of opinion. When this happens, they should be watchful to keep alive mutual esteem and respect and should strive to find points of agreement for efficacious and suitable action. They should not exhaust themselves in interminable discussions and, under pretext of the better or the best, omit to do the good that is possible and is thus obligatory.

Catholics in their economic social activities often find themselves in close contact with others who do not share their view of life. In these circumstances, Our sons should be very careful that they are consistent and never make compromises on religion and morals. At the same time, let them show themselves animated by a spirit of understanding and disinterestedness, ready to cooperate loyally in achieving objects that of their nature are good or at least reducible to good. It is also clear, however, that when the Hierarchy has made a decision on the point at issue, Catholics are bound to obey their directives

because the Church has the right and obligation not merely to guard ethical and religious principles but also to intervene authoritatively in the temporal sphere when it is a matter of judging the application of these principles to concrete cases.

Manifold Action and Responsibility

From instruction and education, one must pass to action. This is a task that belongs particularly to Our sons, the Laity, since, in virtue of their condition of life, they are constantly engaged in activities and in the formation of institutions that in their finality are temporal.

In performing such a noble task, it is essential that Our sons be professionally qualified and carry on their occupation in conformity with its own proper laws in order to secure effectively the desired ends. It is equally necessary, however, that they act within the framework of the principles and directives of Christian social teaching and in an attitude of loyal trust and filial obedience to ecclesiastical authority. Let them remember that, when in the execution of temporal affairs, they do not follow the principles and directives of Christian social teaching, not only do they fail in their obligations and often violate the rights of their brethren, but they can even cast into discredit that very doctrine which, in spite of its intrinsic value, seems to be lacking in a truly directive power.

A Grave Danger

As We have already noted, modern man has greatly deepened and extended his knowledge of the laws of nature and has made instruments that make him lord of their forces; he has ever produced gigantic and spectacular works. Nevertheless, in his striving to master and transform the external world, he is in danger of forgetting and of destroying himself. As Pope Pius XI, Our Predecessor, observes with deep sadness in the Encyclical "*Quadragesimo Anno*": "And so bodily labor, which was decreed by Providence for the good of man's body and soul even after original sin, has everywhere been changed into an instru-

ment of strange perversion; for dead matter leaves the factory ennobled and transformed, where men are corrupted and degraded."⁴⁸

In a similar manner, Pope Pius XII, Our Predecessor, rightly asserted that our age is marked by a clear contrast between the immense scientific and technical progress and the fearful human decline shown by "its monstrous masterpiece" of "transforming man into a giant of the physical world at the expense of his spirit, which is reduced to that of a pygmy in the supernatural and eternal world."⁴⁹

Once again is verified today, in a most striking manner, that which was asserted of the pagans by the Psalmist, men forget their own being in their works and admire their productions to the point of idolatry: "The idols of the Gentiles are silver and gold, the works of the hands of men."⁵⁰

Recognition and Respect for the Hierarchy of Values

In Our paternal care as universal Pastor of souls, We urgently invite Our Sons to take care that they keep alive and active an awareness of a hierarchy of values as they carry on their temporal affairs and seek their immediate ends.

Certainly, the Church has taught and always teaches that scientifico-technical progress and the resultant material well-being are truly good and, as such, mark an important phase in human civilization. Nevertheless, these things should be valued according to their true worth, namely, as instruments or means used to achieve more effectively a higher end, that of facilitating and promoting the spiritual perfection of mankind, both in the natural and the supernatural order.

We desire that the warning of the Divine Master should ever sound in the ears of men: "For what doth it profit a man, if he gain the whole world and suffer the loss of his own soul? Or what exchange shall a man give for his soul?"⁵¹

Sanctification of Holydays

To safeguard the dignity of man as a creature endowed with a soul formed to the image and likeness of God, the Church has always demanded an exact observance of the third precept of the Decalogue: "Remember that thou keep holy the sabbath day."⁵² God has a right to demand of man that he dedicate a day of the week to worship, in which the spirit, free from material preoccupations, can lift itself up and open itself by thought and by love to heavenly things, examining in the secret of its conscience its obligatory and necessary relations towards its Creator.

In addition, man has the right and even the need to rest in order to renew the bodily strength used up by hard daily work, to give suitable recreation to the senses and to promote domestic unity, which requires frequent contact and a peaceful living together of all the members of the family.

Consequently, religion, morality and hygiene, all unite in the law of periodic repose which the Church has for centuries translated into the sanctification of Sunday through participation of the Holy Sacrifice of the Mass, a memorial and application of the redemptive work of Christ for souls.

It is with great grief that We must acknowledge and deplore the negligence of, if not the downright disrespect for, this sacred law and the consequent harmful results for the health of both body and soul of our beloved workers.

In the name of God and for the material and spiritual interests of men, We call upon all, public authorities, employers and workers, to observe the precepts of God and His Church, and We remind each one of his grave responsibilities before God and society.

Renewed Obligation

In what We have briefly exposed above, it would be an error if Our sons, especially the Laity, should consider it more prudent to lessen their personal Christian commitment in the world; rather should they renew and increase it.

Our Lord, in the sublime prayer for the unity of the Church, did not ask the Father to take His own from the world but to preserve them from evil: "I pray not that thou shouldst keep them from evil."⁵³ We should not create an artificial opposition between the perfection of one's own being and one's personal active presence in the world; as if a man could not perfect himself except by putting aside all temporal activity, and that whenever such action is done, a man is inevitably led to compromise his personal dignity as a human being and as a believer.

Instead of this being so, it is perfectly in keeping with the plan of Divine Providence that each one develop and perfect himself through his daily work, which for almost all human beings is of a temporal nature. Today, the Church is confronted with the immense task of giving a human and Christian note to modern civilization; a note that is required and almost asked by that civilization itself for its further development and even for its continued existence. As We have already emphasized, the Church fulfills this mission through her lay sons who should thus feel pledged to carry on their professional activities as the fulfillment of a duty, as the performance of a service in the internal union with God and with Christ and for His glory, as St. Paul points out: "Whether you eat or drink, or whatsoever else you do, do all for the glory of God,"⁵⁴ "All whatsoever you do in word or in work, do all in the name of the Lord Jesus Christ, giving thanks to God and the Father by Him."⁵⁵

Greater Efficiency in Temporal Affairs

In temporal affairs and institutions, whenever an awareness of values and supernatural ends is secured, there is at the same time a strengthening of their power to achieve their immediate specific ends. The words of our Divine Master are still true: "Seek ye, therefore, first the kingdom of God and His justice: and all these things shall be added unto you."⁵⁶ When it is "now light in the Lord"⁵⁷ and one walks as "children of the light",⁵⁸ the fundamental demands of justice are more securely grasped in the most difficult and complex regions of temporal

affairs, namely those in which selfishness, individual, group or racial, often causes thick clouds of darkness. When one is animated by the charity of Christ one feels united to others, and the needs, suffering and joys of others are felt as one's own.

Consequently, the action of each one, no matter what the object or circumstances in which it may be realized, cannot help being more disinterested, more energetic, more human, because charity "is patient, is kind...seeketh not her own...rejoiceth not in iniquity, but rejoiceth with the truth...hopeth all things, endureth all things."⁵⁹

Living Members in the Mystical Body of Christ

We cannot conclude Our Encyclical without recalling another sublime truth and reality, namely that we are living members of the Mystical Body of Christ, which is His Church: "For as the body is one and hath many members; and all the members of the body, whereas they are many, yet are one body: so also is Christ."⁶⁰

We invite with paternal urgency all Our sons belonging to either the Clergy or the Laity to be deeply conscious of this dignity and nobility due to the fact that they are grafted onto Christ as shoots on a vine: "I am the vine and you are the branches";⁶¹ and they are thus called to live by His very life. Hence, when one carries on one's proper activity, even if it be of temporal nature, in union with Jesus the Divine Redeemer, every work becomes a continuation of His work and penetrated with redemptive power: "He that abideth in me, and I in him, the same beareth much fruit."⁶² It thus becomes a work which contributes to one's personal supernatural perfection and helps to extend to others the fruits of the Redemption and leavens with the ferment of the Gospel the civilization in which one lives and works.

Our era is penetrated and shot through by radical errors; it is torn and upset by deep disorders. Nevertheless, it is also an era in which immense possibilities for good are opened to the Church.

Beloved brethren and sons, the review which in union with you We have been able to make of the various problems of modern social life from the dawn of the teaching of Pope Leo XIII, has been as it were, an unfolding of a series of statements and resolves on which We invite you to dwell, meditate deeply and to take courage in the cooperation of all for the realization on earth of the Kingdom of Christ: "a kingdom of truth and of life; a kingdom of holiness and grace; a kingdom of justice, of love, and of peace"⁶³ that assures the enjoyment of the heavenly goods for which we were created and for which we long.

Here one is concerned with the doctrine of the Catholic and Apostolic Church, Mother and Teacher of all the nations, whose light illumines, enkindles and inflames, whose warning voice filled with heavenly wisdom pertains to all times, whose power ever offers efficacious and suitable remedies for the increasing needs of men, for the deprivations and anxieties of the present life. That voice is in union with that of the Psalmist of old which unceasingly fortifies and lifts up our minds: "I will hear what the Lord will speak in me: for He will speak peace unto His people: and unto His saints: and unto them that are converted to the heart. Surely His salvation is near to them that fear Him: that glory may dwell in our land. Mercy and truth have met each other: justice and peace have kissed. Truth is sprung out of the earth: and justice hath looked down from heaven. For the Lord will give goodness: and our earth shall yield her fruit. Justice shall walk before Him: and shall set His steps in the way."⁶⁴

Such is the desire that We make in ending this Letter, to which We have for a considerable time given Our solicitude for the Universal Church. We desire that the Divine Redeemer of men, "who of God is made unto us wisdom and justice and sanctification and redemption,"⁶⁵ may reign and triumph gloriously throughout the ages, in all and over all; We desire

that human society being restored to order, all nations may firmly enjoy prosperity, happiness and peace.

As a portent of these wishes and as a pledge of Our paternal good-will may the Apostolic Blessing, which We give from Our heart in the Lord, descend on You, Venerable Brethren and on all the faithful entrusted to your care and especially on those who will reply with generosity to Our appeals.

Given at Rome, at Saint Peter's, the 15th May, in the year 1961, the third of Our Pontificate.

FOOTNOTES TO ENCYCLICAL

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| 46 Conf. I, 1. | 55 Col. III, 17. |
| 47 Ps. CXXVI, 1. | 56 MATTH. VI, 33. |
| 48 A.A.S., XXIII, 1931, p. 221 s. | 57 Eph. V, 8. |
| 49 Nuntius radiophonicus datus in pervigilio Nativitatis D.N.I.C., anno MCMIII; | 58 Cfr. Ibid. |
| cfr., A.A.S., XXXXVI, p. 10 | 59 I Cor., XIII, 4-7. |
| 50 Ps. CXIII, 4. | 60 I Cor., XII, 12. |
| 51 MATTH. XVI, 26. | 61 IOANN. XV, 5. |
| 52 Exod. XX, 8. | 62 Ibid. |
| 53 IOANN. XVII, 15. | 63 In Praefatione de Iesu Christo Rege. |
| 54 I Cor., X, 31. | 64 Ps. LXXXIV, 9 ss. |
| | 65 Cor. I, 30. |

EPISTULA

Ad Rev. mum P. Michaellem Browne,
Ordinis Fratrum Praedicatorum Moderatorem Generalem,
quinto exeunte saeculo, ex quo Sanctorum Caelitum honores
Pius Pp. II S. Catharinae Senensi decrevit.

IOANNES PP. XXIII

Dilecte Fili, salutem et Apostolicam Benedictionem.

HOC ANNO QUINQUE explentur saecula, postquam Catharina Senensis a Pio II Sanctorum Caelitum fastis ascripta est. Insueta magnificentia hoc Vaticana Basilica contigit, rite peracto, ut translaticius mos poscit, iudicio, quod Venetiis—id meminisse Nobis perquam suave—feliciter incohatum fuerat. Quae omnia devoto cum obsequio recolere Ordinis Fratrum Praedicatorum et munus et gaudium erit, siquidem, S. Dominici afflātu spirituque mire incensa motaque, haec sacra virgo religiosae familiae, cui praees, decori est eximio et ornamento nunquam deciduo. Nec dubitamus, quin, hortatu et instituto tuo, dilecte Fili, congruentia commemorando eventui consilia sapienter et fructuose perficiantur.

Sanctae Catharinae Senensi apte accommodari possunt S. Pauli Apostoli verba: "*Infirma mundi elegit Deus, ut confundat fortia,*" (1 Cor. 1, 27). Quamvis enim non claritatem generis, non adeptam ab hominibus humanarum divinarumque rerum cognitionem nec favorem procerum iactare sibi posset, humilis ex humilibus nata, caelestis gratiae florens vigore, cui semper obsequi ipsi lex fuit, in celsum adeo evecta est, ut ea quae fecit narrarentur in scripturis populorum et principum (cfr. Ps. 86, 6), et quae indocta docuit raperent admirationem sapientium. Turbulentissimis temporibus ipsa Apostolicae Sedis potestatem fortiter asseruit, atque ut Romanus Summus Pontifex, Avenione relicta, Romam peteret, strenue annisa est; fuit inter civilia bella

pacis nuntia et sequestra; epistolae autem et opusculum, cui inscriptio *Dialogus super Divina Providentia*, quibus, adhuc ea vivens, viros ac mulieres suis mysticis praeceptis uti cupientes gregatum ad se deduxit, etiam post futuris sunt eruntque velut amoenissimus Dei hortus, in quo secreta caelestia, praecelsae virtutes, amabiles hortationes opobalsama stillant. Ex iis operibus liquido eruitur, quanto religionis studio ipsa SS. Eucharistiam coluerit, quantopere et Jesu Christi, cuius impressa tulit stigmata, cruciatus et dolores meditata sit, et Sacratissimum Cor Iesu Sanguinemque pretiosum in honore habuerit, indeque quot divitias piarum cogitationum sibi hauserit.

Si apud Deum Sancta Catharina tantum deprecando valuit, si tot beneficia suae aetatis hominibus contulit, si animus eius virili quadam firmitate tot calamitatibus et malis frangi non potuit, ex eo contigit, quod, vere mulier fortis, muneribus divinae gratiae abunde praedita fuit et caritate flagravat, cui nil erat impervium, nil intentatum relictum, ut aeterni Conditoris gloria ex animorum salute et pulchritudine enitesceret.

Ex Apostolicis Litteris sub plumbo datis Canonizationis causa hoc manifesto deducitur: "Arguebat peccatores, et blandissimis verbis ad paenitentiam revocabat. Praecepta salutis omnibus laeta dabat. Quid sectandum, quid fugiendum esset, alacri vultu ostendebat. Dissidentes summo studio componebat. Multa extinxit odia et mortales sedavit inimicitias... Duobus Pontificibus Gregorio XI et Urbano VI acceptissima fuit, adeo ut legationibus fungeretur, multisque spiritualibus gratiis ab eis donaretur" (*Bullarium Romanum*, Tom. V, 1860, p. 164).

Iure igitur meritoque a Romanis Pontificibus in Ecclesiae candelabro apertius usque imposita, ut luceret omnibus qui in domo sunt (cfr. *Matth.* 5, 15), sibi creditam tutelam accepit eorum, quae ipsis magnopere cordi erant: a Pio IX ea declarata est caelestis Patrona Urbis Romae, a S. Pio X mulierum ab Actione Catholica in Italia, a Pio XII Italiae, ab eodem eodem Pio XII Italicarum infirmorum ministrarum.

Expedit quidam ut anniversaria huiusmodi celebrentur saecularia sollemnia, praesertim studio et cura dominicianae religiosae familiae. Huius beatae caelitit revolvantur fasti, replicentur anuales. Iuvenes et virgines, senes cum iunioribus, omnis coetus et aetas, primores et populares cives, cum primis Senenses qui merito gloriantur eam sibi civem esse, quam maxime per Italas oras, sidus amicum suspiciant, eius demirentur decora et ornamenta sanctitudinis inclitae, benignam deprecentur operi, ut, vitiis et erroribus repulsis, mitis aevi felicia tempora illustrescant.

Caeleste invocantes auxilium, ut haec omnia in catholicae fidei incrementum et profectum sapienter cogitetis et valide perficiatis, tibi, dilecte Fili, sodalibusque tuis, et universis, qui gesta S. Catharinae Senensis, quinque abhinc saecula sanctorum fastis insertae, piaae mentis obsequio recolent, Apostolicam Benedictionem peramentem impertimus.

Datum Romae, apud Sanctum Petrum, die XX mensis Iulii, anno MCMLXI, Pontificatus Nostri tertio.

IOANNES XXIII PP.

LITTERA APOSTOLICA

De Pontificio Collegio pro sacrorum alumniis Philippinis in Urbe condendo sub titulo «de Nuestra Señora de la Paz y Buen Viaje», cuius Statuta approbantur.

IOANNES PP. XXIII

Ad perpetuam rei memoriam.—Sancta Mater Ecclesia, quae, divino impulsa mandato, sacri ordinis alumnorum nullam non curam semper habuit, sacra Seminaria excitare et ubique terra-

rum condere satigit. Attamen, ad eosdem sacrorum alumnos romano spiritu recte imbuendos, exterarum Nationum Collegia in hac quoque Alma Urbe instituere, data occasione, numquam destitit. Quapropter, Decessorum Nostrorum Romanorum Pontificum vestigiis inhaerentes, opportunam duximus supplicationem Nobisque periucundam, qua Dilectus Filius Noster Rufinus I. Sanctae Romanae Ecclesiae Presbyter Cardinalis Santos, Archiepiscopus Manilensis, nomine quoque omnium Insularum Philippinarum Episcoporum, Nos rogavit, ut, ope ac sumptibus omnium eiusdem Nationis dioecesium, novum pro sacrorum alumniis Philippinis instituendis Ephebeum in hac Alma Urbe aperire posset. Nos autem, haud immemores Epistolae qua Decessor Noster, fel. rec., Pius Pp. XI, die XVIII mensis Ianuarii anno MCMXXXIX, doctrinae ac vitae praecepta, inter quae de alumniis in spem Ecclesiae instituendis tractantia, earundem Insularum Ordinariis sapienter prudenterque dedit, congruens tantae Episcoporum et sacerdotum nec non fidelium liberalitati tantaeque in Petri Cathedram observantiae praemium conferre volentes atque ad divinas fovendas in Sacerdotium vocationes, huiusmodi votis obsecundare libenti statuimus animo. Itaque, collatis consiliis cum Venerabili Fratre Nostro Iosepho Sanctae Romanae Ecclesiae Cardinali Pizzardo, Episcopo Albanensi atque Sacrae Congregationis de Seminariis et Studiorum Universitatibus Praefecto, ad maiorem Dei gloriam, ad honorem Beatae Mariae Virginis ab origine Immaculatae, praecipuae Insularum Philippinarum Patronae, ad catholicae religionis incrementum, ad decus utilitatemque memoratae Nationis, hisce Litteris Nostrae auctoritate, certa scientia ac matura deliberatione Nostra deque Apostolicae potestatis plenitudine, *Collegium Clericorum Philippinorum in Urbe condimus et constituimus*, eiusdemque iuris esse volumus quo clericorum Collegia urbana utuntur, fruuntur. «In hoc enimvero quasi perfugio (ut amplissimis Leonis Pp. XIII, Decessoris Nostri, imm. mem., verbis utamur), prope veneranda sepulcra Apostolorum Principum augustamque Petri Cathedram, multo licet plenius saluberrimam haurire doctrinam, quae Dei ministros deceat; hic ad probatissimae disciplinae solidaeque pietatis consuetudinem sanctius adduci; hic mul-

tiplici rerum ope ea arma expeditius instruere, quibus muniti, boni Christi milites perutile religioni neque minus civitati exhibeant ministerium». Quo insuper Nostra in gentem Philippinam benevolentia apertius pateat, statuimus ut memoratum Urbanum Collegium Philippinum, cui nomen vulgare «Colegio-Seminario de Nuestra Señora de la Paz y Buen Viaje» inditum est, titulo et honoribus ac privilegiis «Pontificii» Apostolica auctoritate Nostra augeatur, cuius *Statuta*, hispanico conscripta sermone, auctoritate item Nostra *approbamus* et observare mandamus. Postremo legem, qua sacrorum alumni Philippini, in Urbe studiorum causa degentes, in Pontificio Collegio Pio Latino-Americano commorare olim tenebantur, in Pontificiis ad novas Dioeceses vel Praelaturas nullius ibidem condendas spectantibus Decretis praetermitti iubemus. Contrariis quibusvis minime obstantibus. Haec edicimus, statuimus, decernentes praesentes Litteras firmas, validas atque efficaces iugiter exstare ac permanere; suosque plenos atque integros effectus sortiri et obtinere; illisque ad quos spectant seu spectare poterunt, nunc et in posterum, plenissime suffragari; sicque rite iudicandum esse ac definiendum; irritumque ex nunc et inane fieri, si quidquam secus, super his, a quovis, auctoritate qualibet, scienter sive ignoranter contigerit attentari.

Datum Romae, apud Sanctum Petrum, sub anulo Piscatoris, die XXIX mensis Iunii, in festo SS. Apostolorum Petri et Pauli, anno MCMLXI, Pontificatus Nostri tertio.

a publicis Ecclesiae negotiis

D. Card. TARDINI

SUPREMA SACRA CONGREGATIO SANCTI OFFICII

DE SACRA COMMUNIONE INFIRMIS ADMINISTRANDA HORIS POSTMERIDIANIS

DUBIUM

De Sacra Communione Infirmis Administranda Horis Postmeridianis.

Quaesitum est ab hac Suprema S. Congregatione utrum infirmis, etsi non in periculo mortis constitutis, nec decumbentibus, sed domo egredi non valentibus, Sacram Communionem ministrare liceat horis postmeridianis, quoties ipsi mane Sacram Eucharistiam recipere nequiverint, sive prae Sacerdotis absentia, sive prae alio rationabili impedimento.

Feria Va. loco IVae. die 19 Octobris 1961,

E.mi ac Rev.mi DD.Cardinales rebus fidei ac morum tutandis praepositi, huic Dubio respondendum decreverunt: *Affirmative*, dummodo:

1) agatur de infirmis qui iam per hebdomadam domo egredi non valeant;

2) tempus ac frequentia Sacrae Communionis a Parocho vel alio Sacerdote, cui spiritualis cura infirmi decumbit, determinentur;

3) regulae servantur quoad ieiunium eucharisticum iam statutae.

Quam decisionem Feria VI sequenti die 20 Octobris 1961, in Audientia E.mo ac Rev.mo D.no Cardinali Secretario S.Officii impertita, Ss.mus D. N. D. Ioannes divina Providentia Papa XXIII confirmavit ac publici iuris fieri iussit.

Datum Romae ex aedibus S.Officii die 21 Octobris 1961.

SEBASTIANUS MASALA,
Notarius

(L'OSSERVATORE ROMANO, 22 Octobris, 1961, pag. 1).

CURIAS DIOCESANAS

DIOCESE OF BORONGAN
SAMARDECRETO DE ERECCION DE LA PARROQUIA
DE SAN BUENAVENTURA EN
BALANGKAYAN, SAMAR

Nos, DR. DON VICENTE P. REYES, por la gracia de Dios y de la Santa Sede Apostólica, Obispo de Borongan, Samar, I.F.:

Considerando las dificultades de comunicación entre el nuevo Municipio de Balangkayan y sus parroquias matrices, Maydolong y Llorente, y teniendo en cuenta que dicho municipio tiene el número suficiente de habitantes; habiendo oído el parecer de los Párrocos de Maydolong y Llorente, de cuyas parroquias es parte el territorio de Balangkayan que se trata de erigir en parroquia; oídos asimismo los Muy Rdos. Consultores Diocesanos, quienes, con los Párrocos de Maydolong y Llorente reconocen como razones justas y canónicas las mencionadas según el Can. 1427, par. 2, y han dado su conformidad para la separación del pueblo de Balangkayan, y su consiguiente erección en Parroquia;

DECRETAMOS:

1º Que venimos en desmembrar, y por las presentes desmembramos la Parroquia de Maydolong, segregando de ella el Municipio de Balangkayan (anteriormente llamado barrio de San Buenaventura) para formar parte de la proyectada parroquia en el municipio mencionado.

Asimismo desmembramos la Parroquia de Llorente, separando de ella y asignando para la nueva parroquia los barrios de Julag, Maramag, Cabay, Guinpoliran, y Balogo de la jurisdicción civil de Balangkayan; igualmente los barrios de Baba-

nikhon y Bangon del territorio civil de Llorente, a petición del mismo párroco de este pueblo por razón de su proximidad a Balangkayan;

2º Que por estas letras queda erigida canónicamente la Parroquia de Balangkayan, Samar, que comprendera todo el territorio civil de este Municipio que pertenecía a la Parroquia de Maydolong; incluíra también los susodichos barrios de JULAG, MARAMAG, GABAY, GUINPOLIRAN, y BALOGO, juntamente con los barrios de BABANIKHON Y BANGON de la jurisdicción civil del municipio de Llorente;

3º Esta Parroquia de Balangkayan estará libre y separada enteramente de su matrices, Maydolong y Llorente, cuyas Párrocos por consiguiente, quedarán también exentos de aquella;

4º Tendrá su Párroco propio, su sello parroquial, libros canónicos, y utensilios para el culto;

5º Tendrá por patrón a San Buenaventura, y por Iglesia Parroquial la Capilla actual dentro de la población hasta que se construya una nueva Iglesia;

6º Que no teniendo dote para sostener los gastos de culto y al Párroco, y demás dependientes necesarios, amonestamos y mandamos a los fieles de esta nueva Parroquia de San Buenaventura en Balangkayan que ayuden a mantener el decoro y culto de la Iglesia y sostener al Párroco, además de satisfacer los derechos arancelarios en cuanto puedan y permitan sus recursos.

Así lo decretamos y mandamos a todos que se observe este Nuestro Decreto, se transcriba al Libro de Ordenes y Providencias de las Parroquias de Maydolong, Llorente, y Balangkayan, y se lea en un Domingo en las Iglesias de las mismas, y se archive el original en Nuestra Secretaria de Cámara y Gobierno.

Dado en Nuestra Residencia Episcopal de Borongan, firmado por nuestra mano, sellado y refrendado por el infrascrito Secretario de Cámara y Gobierno, a 8 de Septiembre de 1961.

✠ VICENTE P. REYES, D.D.

Obispo de Borongan

(SELLO)

Por Mandato de Su Excia. Rdma.:

RDO. P. PEDRO L. YRIGAN

Canciller

DIOCESE OF BORONGAN
SAMAR

DECRETO DE ERECCION DE LA PARROQUIA DE
SANTO NIÑO EN LAWAN, SAMAR

Nos, DR. DON VICENTE P. REYES, por la gracia de Dios y de la Santa Sede Apostólica, Obispo de Borongan, Samar, I.F.:

Considerando las dificultades de comunicación entre el nuevo Municipio de Lawa-an y su parroquia matriz, Balangiga, y teniendo en cuenta que dicho municipio tiene el número suficiente de habitantes; habiendo oído el parecer del Párroco de Balangiga, de cuya parroquia es parte el territorio de Lawa-an que se trata de erigir en parroquia; oídos asimismo los Muy Rdos. Consultores Diocesanos, quienes, con el Párroco de Balangiga reconocen como razones justas y canónicas las mencionadas según el Cánón 1427, par. 2, y han dado su conformidad para la separación del pueblo de Lawa-an, y su consiguiente erección en Parroquia:

DECRETAMOS:

1. Que venimos en desmembrar, y por las presentes desmembramos la Parroquia de Balangiga, segregando de ella el municipio de Lawa-an, con sus barrios y sitios, excepto el barrio de Maslog, por razón de su accesibilidad a Balangiga, para formar parte de la proyectada parroquia en el municipio mencionado de Lawa-an;

2. Que por estas letras queda erigida canonicamente la Parroquia de Lawa-an, Samar, que comprendera todo el territorio civil de este Municipio que pertenecía a la Parroquia de Balangiga, con excepción del Barrio de Maslog arriba mencionado;

3. Esta Parroquia de Lawa-an estará libre y separada enteramente de su matriz, Balangiga, cuyo Párroco, por consiguiente, quedará también exento de aquella;

4. Tendrá su Párroco propio, su sello parroquial, libros canónicos, y utensilios para el culto;

5. Tendrá por Patrón al Santo Niño, y por Iglesia Parroquial la Capilla existente dentro de la población, que ya es bastante grande y fuerte;

6. Que no teniendo dote para sostener los gastos del culto y al Párroco, y demás dependientes necesarios, amonestamos y mandamos a los fieles de esta nueva Parroquia de Santo Niño en Lawa-an que ayuden a mantener el decoro y culto de la Iglesia y sostener al Párroco, además de satisfacer los derechos arancelarios en cuanto puedan y permitan sus recursos.

Así lo decretamos y mandamos a todos que se observe este Nuestro Decreto, se transcriba al Libro de Ordenes y Providencias de las Parroquias de Balangiga y Lawa-an; y se lea en un Domingo en las Iglesias de las mismas, y se archive el original en Nuestra Secretaría de Cámara y Gobierno.

Dado en Nuestra Residencia Episcopal de Borongan, firmado por nuestra mano, sellado y refrendado por el infrascrito Secretario de Cámara y Gobierno, a 8 de Septiembre de 1961.

✠ VICENTE P. REYES, D.D.

Obispo de Borongan

(SELLO)

Por mandato de Su Excia. Rdma.

RDO. P. PEDRO L. YRIGAN

Canciller

SECCIÓN DOCTRINAL

NUEVA FORMA BAPTISMAL AGLIPAYANA

Hace pocos meses fué publicado "*The Filipino Ritual*",¹ donde se contiene el rito bautismal y, por lo tanto, la nueva forma bautismal, que es como sigue:

"N..... I BAPTIZE THEE IN THE NAME OF THE ✠ FATHER, AND OF THE ✠ SON, AND OF THE HOLY ✠ GHOST. Amen."²

Este hecho es de mucha importancia para la vida litúrgica del aglipayanismo y, también, para los sacerdotes católicos, en orden a dar un juicio sobre la validez de los bautismos administrados por los ministros aglipayanos con dicha forma. Por lo mismo creemos oportuno hacer algunas observaciones sobre el origen y otras circunstancias de dicha forma, antes de indicar su posible validez.

Precedentes histórico-doctrinales.

Ante todo queremos observar que el citado "*The Filipino Ritual*" no será usado por todos los aglipayanos, aunque sí por la mayor parte, si continúan las circunstancias presentes.

Es ya conocido que el aglipayanismo original se dividió pocos años después de la muerte del supuesto fundador G. Aglipay. Pongamos como fecha 1946, aunque antes ya hubo signos de escisión.

Una de las dos facciones encabezada por S. FONACIER eligió como su primer Obispo Máximo a J. Jamias; la otra a ISABELO

¹ *THE FILIPINO RITUAL—The Administration of the Sacraments and other Rites and Ceremonies of the Church—According to the Use of the IGLESIA FILIPINA INDEPENDIENTE—Together with the Morning and Evening Prayer and the PSALTER—The Supreme Council of Bishops—Manila—1961.*

² *L.c.* p. 63.

DE LOS REYES, JR. Las dos lucharon ante los tribunales civiles por los derechos del aglipayanismo original y, principalmente, por el título de "*Iglesia Filipina Independiente*". La corte suprema falló en favor de la segunda facción. Por lo tanto, en la actualidad, la rama de I. de los Reyes, Jr., posee el título de "*Iglesia Filipina Independiente*" (I.F.I.) con todas sus consecuencias; mientras que la otra adoptó el de "Independent Church of Filipino Christians" (I.Ch.F.Ch.).³

En el presente, la *actual Iglesia Filipina Independiente* es la más extendida y la más activa; mientras que la otra está ahora casi extinguida.

En el aspecto doctrinal la rama de Fonacier permanece orientada como la I.F.I. original, es decir, antes de la escisión. Conservan los mismos libros y prácticas del aglipayanismo primitivo, como el *Oficio Divino*, *Catequesis*, etc. En la práctica bautismal siguen el *Oficio Divino* o el "*Initial Rites of the Philippine Independent Church*", que es la traducción al inglés del primero. Pensamos que esta rama no aceptará, aunque pase mucho tiempo, "*The Filipino Ritual*" con su forma bautismal.

La rama isabelina o actual I.F.I. o "*Philippine Independent Church*" entabló relaciones con la secta protestante episcopaliana. Aceptó la doctrina de esta, por lo menos, en los puntos más importantes y la *revisión* de sus libros.⁴ Entre los libros "revisados" es necesario mencionar "*Declaration of the Faith and Articles of Religion of the Philippine Independent Church*", donde se propone una doctrina trinitaria y sacramentaria idénticas en lo fundamental con la episcopaliana; y, también, muy parecidas, por no decir *materialmente* idénticas con la doctrina de la Iglesia Católica.

Además, la I.F.I. obtuvo el permiso para usar el "*Book of Common Prayer*"⁵ y han usado "*A Manual for Priests of the American Church*",⁶ que es un complemento al primero, como

³ Cfr. *Official Gazette*: Republic of the Philippines, vol. 51, No. 3, March 1955. págs. 1334 y 1335. No obstante frecuentemente la I.Ch.F.Ch. se llama aglipayana e I.F.I., por lo menos en documentos no oficiales.

⁴ *Supplement to The Diocesan Chronicle*, Sept. 1947—*Correspondence and other Papers relating to the PETITION of the Philippine Independent Church to the Protestant Episcopal Church in the U.S.A. for the Episcopal Consecration of its Bishops*, pag. 11, 13, 17, 18, etc.

⁵ *I.c.* p. 5, 12, 19, 25.

⁶ *A Manual for Priests of the American Church—Complementary to the Occasional Offices of the Book of Common Prayer*—second, Revised Edition—Cambridge—Massachusetts—1952.

se indica en la misma portada interior. En este se contiene la forma bautismal siguiente:

"N., I baptize thee In the Name of the Father, and of the Son, and of the Holy Ghost. Amen."⁷

Se supone que el uso de los libros episcopalianos era temporal; hasta que la I.F.I. tuviera sus propios libros litúrgicos, conformes por cierto con los episcopalianos. Al presente ya les tiene. Además del "*The Filipino Ritual*" ha publicado en este mismo año "*The Filipino Missal*". La dependencia doctrinal-litúrgica de estos dos libros de los episcopalianos es manifiesta. Basta comparar la forma bautismal episcopaliana últimamente copiada con la del "*Filipino Ritual*" y se verá una identidad completa. Es la misma forma bautismal.

El mismo I. de los Reyes, Jr., indica que la dependencia doctrinal de sus libros litúrgicos será la base para la consumación de la unión con la secta episcopaliana.⁸

¿Es una nueva forma bautismal?

En la portada interior del "*The Filipino Ritual*" se dice "According to the Use of the Iglesia Filipina Independiente". ¿Es esto cierto?

Si por "*Iglesia Filipina Independiente*" se entiende la primitiva o existente antes de la división, hay que responder que no es exacto, pues esta iglesia por regla general, aunque existían muchas excepciones por razones personales de los ministros, usaba la forma bautismal del "*Oficio Divino*" y de la "*Catequesis*", que son fórmulas unitarias, es decir, que no hacen mención expresa de las tres Personas de la Trinidad, ni de la unidad de esencia.⁹

La rama de Fonacier continúa con la misma orientación y, además de los libros últimamente mencionados usa el "*Initial Rites...*" que también tiene una fórmula unitaria. Por lo tanto

⁷ L.c. p. 3.

⁸ "A newly adopted Filipino Missale and Filipino Rituale, dice, are in process of printing and shall serve as basis for negotiating a Concordat with the historic Churches of America, England and Greece"; *The Christian Register*, Sept. 1959, p. 3.

⁹ En las obras más antiguas como el *Catecismo de la I.F.I.*, Manila, 1905 en la p. 8 y ss. y en *Doctrina y Reglas Constitucionales de la I.F.I.*, p. 6 se habla de una Trinidad de meros atributos en sentido sabelianístico, de una Trinidad de nombres tan solo, pero se niega la Trinidad como la entiende la Iglesia católica. En el *Oficio Divino* y en la *Catequesis* se niega ya toda Trinidad.

la expresión "According to the Use of the Iglesia Filipina independiente" tiene que referirse al uso de la actual I.F.I.

Como se probó ya¹⁰ la actual I.F.I., desde la división del aglipayanismo hasta 1957, usó muchas formas bautismales, entre las cuales se encuentra la del "*A Manual for Priests of the American Church*". Tal vez la expresión "according to the use" se refiera a esta práctica. De todos modos es de pocos años.

Con la publicación y divulgación del "*The Filipino Ritual*" se extenderá más y se hará más uniforme el uso de la forma bautismal protestante.

Por lo tanto, podemos decir que la forma bautismal introducida en el "*The Filipino Ritual*" es una forma nueva, comparándola con los libros litúrgicos y el uso del rito bautismal aglipyanos.

¿Es una forma bautismal válida?

La forma del "*The Filipino Ritual*", literalmente considerada difiere de la del "*Rituale Romanum*" actual tan sólo en el "amen", que añade al fin. Expresa, como la del rito romano, la distinción explícita de las tres Personas de la Trinidad y la unidad de esencia divina; la acción propia del ministro y el sujeto que recibe el sacramento.

Esta forma aglipayana está conforme con la doctrina trinitaria de la I.F.I. actual, propuesta en la ya citada "*Declaration of the Faith*".

¿Qué sentido tiene la partícula "amen"? ¿Puede afectar al sentido del resto de la forma?

La palabra hebrea "amen" significa: *así sea* y también *ciertamente, en verdad*.¹¹ Por lo tanto puede usarse para significar un deseo; y también para significar una aprobación, la aprobación de un hecho consumado.

En el primer sentido indica que es una *fórmula invocativa* o *deprecativa*; mientras que en el segundo que es *indicativa*, *efectiva*.

¿En qué sentido se debe tomar? Si consideramos la orientación protestante de la I.F.I. actual, en general, debiéramos de-

¹⁰ Cfr. *Exposición y Crítica del Bautismo Aglipayano*, Manila, 1958, p. 101 y ss.

¹¹ Tanto el diccionario inglés de WEBSTER como el latino-español de RAIMUNDO DE MIGUEL ponen las mismas acepciones.

cir que en el primero; porque el protestantismo no admite las fórmulas indicativas; mas teniendo presente los libros doctrinales de la misma I.F.I. nos inclinamos a decir, que se toma en el segundo sentido. Por lo menos en sus "*Articles of Religion*", n. 4, se indica esto:

"Baptism is necessary for salvation. It signifies and confers grace, cleaning from original sin as well as actual sin previously committed; makes us children of God and heirs of everlasting life."

Conviene observar que a continuación de estas palabras se pone, como forma del bautismo, una fórmula trinitaria con mención expresa de las tres Personas sin la palabra "*amen*".

Esta diferencia de la doctrina protestante, en general, se explica por la tendencia de la secta episcopaliana de acercarse más y más a la doctrina católica; y de la tendencia de la I.F.I. de imitar el rito católico, permaneciendo dentro del marco episcopaliano.

Ahora bien, considerada la forma propuesta de la I.F.I., *en sí misma*, es decir, prescindiendo de la intención del ministro que administra el bautismo y de otras circunstancias, pensamos que es *una forma válida*; porque tiene lo requerido por la Iglesia Católica para una forma válida, a saber: la mención distinta de las tres Personas de la Trinidad y la unidad de esencia divina.

La adición del "*amen*" no afecta al sentido que da la Iglesia Católica; porque, tomando esa partícula en el segundo sentido indicado, es una forma *indicativa*; y, aunque se tome en el primero, sería una forma *materialmente* invocativa o deprecativa, más *formalmente* indicativa.

Se confirma la doctrina indicada confrontándola con las formas del "*Rituale Romanum*". En la forma de la absolución del sacramento de la Penitencia se añade "*amen*"; y todos los teólogos conceden, que es una forma, en cuanto al sentido o formalmente, *indicativa*; aunque materialmente o literalmente pudiera decirse que es *deprecativa*.

En la misma forma bautismal no ha habido siempre uniformidad. Han existido rituales romanos, y no hace muchos siglos, que proponían como forma bautismal a seguir, la del actual, añadiendo "*amén*". Y es manifiesto que era una *forma indicativa*, formalmente hablando, por razón del sentido que la daba la Iglesia. BILLUART dice a este propósito:

"Finalmente consta que la partícula *Amen* no es de la sustancia de la forma, sino sólo aclamación y aprobación del sacramento ya consumado. Por lo tanto se omite en muchos rituales".¹²

Por último, las normas prácticas de la Santa Sede confirman la doctrina propuesta. En *Collectanea S. Congregationis de Propaganda Fide*¹³ se encuentra la consulta y la respuesta sobre bautismos administrados por infieles, herejes y cismáticos. Hecho el examen de los decretos e instrucciones llegamos a las conclusiones siguientes, que más afectan a nuestro punto.

1ª La Iglesia Católica reconoce la validez del bautismo administrado por los herejes, infieles y cismáticos con tal que haya sido administrado con materia y forma válidas y la intención de hacer lo que hace la Iglesia.

2ª Para juzgar de la validez hay que atender a los Rituales de cada secta; y a los ministros de cada una de ellas para ver si se acomodan a las prescripciones de sus libros. Lo primero es relativamente fácil hacerlo; lo segundo es más difícil, pues es necesario investigar cada caso, para poder emitir un juicio de cada uno.

3ª La razón de esta investigación en cada caso en particular es porque puede haber abusos en la administración del bautismo, bien porque corrompan sustancialmente la materia o la forma, o, porque no tienen la intención debida. Mas estos abusos deben ser probados, no presupuestos.

4ª No hemos encontrado ningún documento de las Congregaciones que prescriba el examen de la forma bautismal, para determinar si es *invocativa* o *indicativa*, ni tampoco el significado del "*amen*"; y pensamos que ha habido oportunidad, porque la mayor parte de los casos propuestos a las Congregaciones fueron motivados por los bautizados por los protestantes, quienes no admiten la forma indicativa o efectiva. Este silencio parece indicar que lo esencial para la forma bautismal es expresar la unidad de esencia divina y distinción de las tres Personas, además de indicar la acción bautismal propia del ministro y el sujeto del sacramento.

Por lo tanto, la forma del "*The Filipino Ritual*", considerada aisladamente o *en sí misma*, es una forma válida. Con esto no

¹² De *Bautismo*, diss. I, a. 4; *Theologia Moral*, tom. V, Paris, 1857, p. 406.

¹³ Vol. I y II, Romae, 1907. Cfr. *Exposición y Crítica del Bautismo Aglipayano*, p. 161 y ss.

queremos decir que los bautismos administrados con dicha forma serán válidos. Para la validez del bautismo, además de la materia y la forma válidas, es necesaria *la intención del ministro de hacer lo que hace la Iglesia*, por razón de la cual puede ser el bautismo inválido o nulo. Por lo cual insisten las Congregaciones en que hay que examinar cada caso, para dar un juicio sobre la validez o nulidad del bautismo. No cae dentro de nuestro cometido el estudio sobre la intención, ni sobre la materia, por lo cual repetimos que la forma del "*The Filipino Ritual*", *en sí misma*, es válida, sin meternos en los otros requisitos necesarios para la validez del bautismo.¹⁴

FR. FELIX VACAS, O.P., D.S.T.

U.S.T. Professor

NATURE OF MARRIAGE

as reflected in

CANON AND CIVIL LAWS

by

Fr. Excelso Garcia, O.P.

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¹⁴ Cfr. *Exposición y Crítica del Bautismo Aglipayano*, parte segunda y tercera, donde se trata de la intención de la secta de la I.F.I. y de la de los ministros.

SECCIÓN PASTORAL

HOMILETICA

THE OCTAVE OF THE NATIVITY (January 1)

"At that time, after eight days were accomplished that the child should be circumcised, his name was called Jesus..." (Lk. II, 21.)

Introduction

The clock strikes twelve; and thundering explosions of fire crackers big and small rend the air to the shout of Happy New Year; sirens shrill and dragged tin cans strung behind cars make clattering sounds.

Is the octave of the Nativity just a new year? Is it just the day to make resolutions? Resolutions made only to be broken?

A. *The New Way of Life:*

Is the octave of the Nativity just a new year? No, not just a New Year's Day; it is a day of new life; a day indeed to make resolution; resolution to live this new life; a new life in Christ.

It is the day when we should renew our baptismal vows; to renounce Satan, his works, and his pomps.

B. *Symbolism:*

On the eighth day was shown the first sign of the New Life for us; the sign was red, rosy red of blood; the sign of sacrifice. It was the first of seven bloodsheddings in His life.

This blood shedding, the Circumcision, was a ritual by which one is accepted into the chosen people of God, Israel. It is a symbol of Baptism by which one is admitted into the chosen people of God, the Church.

It is through baptism that we receive the indelible mark of christian; adopted children of God through Christ. It is baptism that opens the gate of heaven for us; and gives everlasting life through sanctifying grace.

C. *Reality in P.I. Scene:*

Yet, how often Filipinos tarry unto everlasting perdition of their children.

The child has to wait for the fattening of the cow, the coming of padrinos; not just one pair, but two, three or four pairs. Ordinarily, the child is almost a year old when brought to receive the saving water of baptism. Is this what God desires of us? Is this the sensible way to live?

It was on the eighth day when Christ was brought to the temple for bloodshedding and given the name Jesus. It is within eight days after birth, that the Church commands us to have children baptised. The Hierarchy strongly voices disapproval of abuses in many parts of our country to defer the baptism of infants for more than eight days.

There should be at most a pair of sponsors who should know their spiritual obligations toward the child in case of negligence or death of parents.

It is a fact that there are children who die without baptism due to the negligence of parents. Or they call a priest when the child is already dead. "Aanhin pa ang damo, kung patay na ang kabayo." Of what use is the stack of hay, if the horse is dead? Says a Tagalog proverb.

Unless a man be born again in water and spirit, he cannot enter into the kingdom of heaven.

Why deprive infants of eternal happiness? No tears of parents, even if it were a torrential rain of tears could substitute for the saving water of baptism, if the child is dead.

Parents, do you love God? Then keep His commandments and precepts.

FR. JEPHTE M. LUCENA, O.P.

THE EPIPHANY (January 6)

"Behold the star which they had seen in the East, went before them; until it came and stood over where the Child was." (Mt. II, 1.)

Introduction

The magi saw a star in the east; it was not just a star. It was the star of the One born, King of the Jews. The star which they followed and brought them to God.

Today there is only one star that beckons all men to God; the star established by Christ.

A. *The Magi of Yesterday:*

The promise of a Saviour was made to the children of Israel. Christ had emphasized this, especially with the parable of the morsel of food for dogs. But salvation is for all people, and from the outset of christianity, this was never overlooked.

But the first sign of the calling of the gentiles to the true fold, was the sign of the Star of the Magi. Later, St. Peter and St. Paul and the other apostles travelled and preached the gospel to the gentiles.

There were angels for the children of Israel; there was only the star for the gentiles.

B. *The Star:*

Today there is a star that glitters brightly in our darkened world; the star that guides us to a right moral life and true faith. This Star is the Catholic Church.

This Church was established by Christ Himself to guide all men to God, just like the star guided the magi to Christ. One only church founded on St. Peter. "Upon this rock, I will build my Church," and not many churches.

Yes, only one true church founded on St. Peter; hence, one church by authority and head; one church by doctrines and the Sacrifice; one church that had gone through fire and blood and will endure forever.

If one were to read the history of the Church without prejudice, beginning from the Acts of the Apostles down to our present era, one would find that all roads lead to Rome, to the Seat of St. Peter.

And if one were to find out the role played by St. Peter, one can glean from the Bible that St. Peter was the acknowledged head of the Apostles.

C. *The Magi of Today:*

Who really aims for the Star? Who really aims to know the only Church founded by Christ without malice or prejudice in order to arrive at God?

We have Magi today. Wise men who know plenty about the stars; nay, not only about stars, but also about the Sun and the moon. They are even aiming for the moon. But who really aims for the star?

The Catholic Church has sounded a clarion call for Christian unity; unity of all who believe in Christ the Son of God.

It is call of the Church for the separated brethren to study and understand the Church, with open mind, so that all may be one in the true fold, in one Baptism and under one Lord.

Indeed, there was only one star that guided the Magi to Christ; and there is only one star to guide us to God, and enjoy eternal bliss forever.

FR. JEPHTE M. LUCENA, O.P.

FIRST SUNDAY AFTER EPIPHANY (January 7)

THE HOLY FAMILY

"When Jesus was twelve years old, they going up into Jerusalem according to the custom of the feast, and having fulfilled the days, when they returned, the Child Jesus remained in Jerusalem, and his parents knew it not." (Lk. II, 42.)

Introduction

One day, a man came to a priest and said: "Father, I cannot stand it any longer at home. It is a life of endless bickerings, fault findings and raised voices. It gets so that it makes one jumpy. How can I concentrate in my studies? How can I find peace and happiness in such a home?"

Priests helping young people frequently hear this story; a sad story often times dramatized in many homes.

A. The Family:

What is the family? A unit of society? Yes. And more; it is the foundation of a nation. Good and wholesome families make a good and wholesome nation; but immoral and broken families constitute an immoral, undisciplined and unhappy nation.

Ordinarily a holy and religious family is a good, wholesome and happy family. Religious life therefore, plays a necessary role in family happiness.

There are many instances of poor, uneducated families that live upright moral life and exude in happiness; primarily because they are God-fearing, and God-loving; in short a religious family.

B. The Holy Family:

The Holy Family of Nazareth gives examples of family religiosity. On the octave of Our Lord's birth, he was brought to the temple. There was the Presentation after forty days. There was the observance of the Pasch at Jerusalem.

Is there this family worship of God in our families? Are members of our families taught to love God intensely at home?

C. *The Catholic Family:*

Like an individual, the Catholic family has a twofold worship of God, private and public.

Public worship of God on Sundays and Holy Days of obligation gives God Himself to the family; if not sacramentally, and spiritually, at least, by the words of His minister, the Priest. The sanctification of Sundays means a lot to the sanctification of the family.

Private worship on the other hand, should be a continuation of the public worship; to bring Christ in the home; to let Christ reign in every heart of the family; thus restoring the family to Christ, the source of happiness.

Knowing the importance of family prayer for the happiness and peace of the family itself, the Bishops of the Philippines (P.C.P. 478) enjoin couples to love their home and family life; ordinarily to stay home at night and pray the Rosary together with the children. "The Family that prays together, stays together."

Religious life in a Catholic family gives a guarantee to a good education of children and to real happiness. It makes the family a miniature temple of God, where Christ is praised, imitated and glorified; an image of an everlasting temple in heaven.

FR. JEPHTE M. LUCENA, O.P.

SECOND SUNDAY AFTER EPIPHANY (January 14)

"There was a marriage in Cana of Galilee." (Jn. II, 1.)

Introduction

The gospel of today tells us of Christ's presence at a marriage in Cana of Galilee. His presence openly affirms the institution of marriage by God; it denotes happiness and holiness of a christian marriage. And it is His presence also during courtship, the preparation for marriage, that assures future bliss.

A. *Marriage:*

Marriage is a natural contract and a sacrament at the same time, between a man and a woman for the procreation of children until death of either party. It was Christ who elevated this contract to a Sacrament. Hence, christian marriages are governed by the laws of the Church found-

ed by Christ. Hence, only the Catholic Church has authority over marriages of Catholics.

Consequently, civil marriages between Catholics are null and void and are deprived of all canonical effects. And Catholics who contract civil marriages, commit a grievous sin; they are not really married, and are living in sin.

Marriage is between one man and one woman; hence, Polygamy is forbidden, as Christ Himself taught. For polygamy destroys the purpose of marriage; it destroys the dignity of a woman who in this situation, becomes a slave to the passion of man.

Marriage is for the procreation of children; hence, any act directed against the procreation of children, such as Abortion or Birth Control, is grievously sinful.

Marriage is until death of either party; hence, there is no room for divorce. Divorce is injurious to the nation, to society in general and to family in particular. For it destroys authority of parents, peace and happiness of homes; and causes great injustice to the wife and children. (cfr. P.C.P. nos. 425-434; 475-477.)

Look around you. See what happens to children of broken homes, and neglected families. What unhappiness.

B. *Catholic:*

But where marriage is founded in Christ; where marriage is lived in and with Christ, from morn to night, do we not see peace and happiness?

For where there is Christ, there is real love; and where real love is, there is mutual understanding, harmony, peace and happiness.

What joy to see married couples start the day with Mass and Communion; and at dusk, find them kneeling before the Blessed Sacrament of the Altar.

C. *Holy:*

Consequently, where the atmosphere savours of Christian dignity, respect and love, there is naught to hinder the couple to soar the heights of holiness.

We see examples of saintly families, like the parents of St. Therese, who live the Christian precepts in this atmosphere of Christian dignity, mutual respect and love.

And we believe that this life is possible and enjoyable for all Christian couples who live and love in Christ.

Christian couples therefore, should let Christ reign in their homes and dominate their lives; only then would married life be worth living and worth loving.

FR. JEPHTE M. LUCENA, O.P.

THIRD SUNDAY AFTER EPIPHANY (January 21)

"But only say the word, and my servant shall be healed. For I also am a man subject to authority, having under me soldiers; and I say to this man: Go, and he goeth; and to another: Come, and he cometh; and to my servant: Do this, and he doeth it." (Mt. VIII, 8-9).

Introduction

Greater faith than this, our Lord had never seen among gentiles; faith in the Messiah, one having authority from God; nay faith in God Himself. A faith so great as to solicit the answer: "Go, and as thou hast believed, so be it done to thee."

A. Faith in Christ:

How often we hear; how often we see from actions and attitudes of others this proclamation: "I am a Catholic, but..." And this but, is frequently followed by uncatholic principles, such as: I don't believe in Confession, monogamy etc.

Our Catholic Faith is supernatural, based on the authority of God revealing, and covers all doctrines as proposed by the Catholic Church. We must accept all these doctrines; and not only those that are convenient for worldly living; we must accept them, regardless of whether we fathom their depth or not. But the fact that a doctrine is beyond human reason, does not necessarily mean or prove that our Faith is unreasonable. Because, it is a fact that there are rational grounds on which we base and can base the preambles of Faith.

B. Faith in the Church:

Our faith in the Catholic Church is founded on the truth and fact that Christ established this, His One and Only Church, endowed with power over all His flock. "Thou art Peter, and upon this rock, I will build MY CHURCH." "All power is given to me in heaven and in earth, ...going therefore, teach ye all nations, ...teach them to observe all things whatsoever I have commanded you. And behold, I am with you all days even to the consummation of the world." (Mt. XXVIII, 19-20.)

Here we see the authority of the Church given by Christ; and if the Church has this right over individual Catholics and Christians, we all have an obligation to follow her teachings on Faith and Morals.

C. *Filial Obedience:*

Yet, how faithful are we to the teachings and biddings of the Catholic Church? How often we see the authority of the Church trampled on the dust of defiance! We see Catholics conscientiously getting married before civil magistrates; participating actively in and supporting organizations condemned by the Church, such as, the YMCA, MASONRY (the Order of DE MOLAY is masonic), and others. We also see Catholics conscientiously sending their children to Protestant schools and dormitories, which often results to the loss of the children's faith, or at least to indifference. (P.C.P., p. 86.)

Obedience is a token of love. There is nothing more hurting to a mother than disobedience. And the Church is our Mother. Nay, she is Mother and Teacher, Mater et Magistra. Therefore, we should do our utmost to show our love for her by following her teachings and biddings.

FR. JEPHTE M. LUCENA, O.P.

FOURTH SUNDAY AFTER EPIPHANY (January 28)

"Behold, a great tempest arose in the sea, so that the boat was covered with waves; "...his disciples awakened Him,...He commanded the winds and the sea, and there came a great calm." (Mt. VIII, 23-27.)

Introduction

The picture of a boat tossed about by turbulent waves and hurled by gales, though often represents the Church in this world, also depicts the struggle of our soul in this life. It pictures the soul amidst the sea of temptation.

A. *The Tempest of Life.*

Whence come temptations? Is God the author of temptations?

If by temptation, we mean subjection of one to trials and difficulties in order to give him a chance to practice virtues, show good examples, thus giving glory to God, then it is from God.

But if we mean by temptation, provocation of one to moral evil with intentions of leading him to commit sin, then it cannot come from God. It comes from Concupiscence of the flesh, the world and the devil.

Concupiscence of the flesh is the moral corruption of human nature resulting from original sin and inclining men to sin. While the world signifies corrupt rules and bad examples of wicked men. And lastly, the devil means the assaults of evil spirits ever striving to ensnare men.

How often we hear the anguish cries and plea of young people to priests; "Father, how can I avoid temptations? Please help me overcome temptations."

We float amidst the sea of temptations; movies, bill-board signs, magazines, comics, all emphasizing sex; then bad examples of people around us.

B. *Wake up Christ in Our Soul.*

As in the boat, the apostles awakened Christ, saying: "Lord, save us, we perish", so also we must wake up Christ in our soul and ask for strength to overcome evil.

To overcome evil and temptations, we must go down deep into the faculties of our soul; the intellect and will; but most of all, the Will.

The will through the guidance of the intellect must be educated, practiced, and strengthened to do what is good; morally good. But it is the firm conviction and constant awareness of the intellect as regards the morality of an act that enables the will to perform its function well.

Experience tells us, that the Will can be trained to the extent of influencing the sub-conscious mind of man; and that the stronger the will of man against evil, the less affected he is by temptations. It takes years to reach this stage of will formation, but constant practice will bear fruits.

We know that grace is more effective in a nature that is cooperative. And a will trained to do good and avoid evil is the most apt to receive grace.

C. *Peace and Happiness.*

Just as happiness in heaven consists in the confirmation of the soul in grace, so here on earth, a man firmly constant in grace, is a happy man. He is not tossed about by the hurling waves. In Him Christ has awakened; "and there came a great calm."

Temptations are around him; but he is strong. He overcomes temptations and in him dwells a great calm.

FR. JEPHTE M. LUCENA, O.P.

CASOS Y CONSULTAS

DE SIGNIFICACIONE VERBI "QUAMPRIMUM"
IN LEGIBUS

Durante explicatione meae disciplinae, auditores mihi proposuerunt aliquas difficultates relate ad significationem verbi "quamprimum", quod habetur, ex. gr., in canonibus 807, quoad obligationem instituendi confessionem, et 770 quoad tempus baptizandi infantes. Cum res sit magni momenti pro Parochis, Praedicatoribus et Sacerdotibus in genere, vellem aliquam claram explicationem illius verbi in praedictis canonibus: quae enim in Auctoribus inveni non satisfaciunt plene.

PROFESSOR THEOL. PAST.

Non est mirandum de parva satisfactione Professoris ex dictis ab Auctoribus in hac materia; nam quae solent dici, vel sunt falsa, vel absque fundamento iuridico dicuntur. En textus praedictorum canonum:

Can. 807.—Sacerdos sibi conscius peccati mortalis, quantumvis se contritum existimet, sine praemissa sacramentali confessione Missam celebrare ne audeat; quod si, deficiente copia confessarii et urgente necessitate, elicitio tamen perfectae contritionis actu, celebraverit, *quamprimum* confiteatur.

Can. 770.—Infantes *quamprimum* baptizentur; et parochi et concionatores frequenter fideles de hac gravi eorum obligatione commoneant.

Circa priorem canonem, solent Auctores affirmare obligationem *intra triduum*. Ita VERMEERSCH (II, pag. 48), LARRAGA-SANCHEZ (*Prontuario*, pag. 704), ARREGUI (*Summa Theol. Mor.*, ed. 3, pag. 344). AERTNYS-DAMEN (*Theol. Mor.*, ed. 12, II, pag.

108, n. 146), idem affirmans, dicit hoc *communiter* affirmari a Doctoribus, quod FERRERES dicit esse *probabilius* (II, pag. 259, n. 431), immo CAPPELLO (*De Sacramentis*, I, pag. 587) ait hoc *pro certo tenendum esse*, afferens LUGO, ESCOBAR, LACROIX et VIVA. Aliqui affirmant verbum “*quamprimum*” significare in iure *triduum*; ita PRÜMMER (III, pag. 142, n. 194), AERTNYS-DAMEN (loco citato) MERKELBACH (*Summa Theol. Mor.*, III, pag. 223). Alii recurrunt ad interpretationem antiquorum Auctorum, iuxta quas debet interpretari ius vetus si in Codice ex integro refertur (can. 6, 2^o), ut occurrit in casu, in quo afferuntur verba *Concilii Tridentini* (Sess. XIII, cap. VII); ita BLAT (ed. 2, pag. 116) et AERTNYS-DAMEN. Tandem illa determinatio tridui ab aliquibus ita modificatur in diversis circumstantiis ut aliqui anticipent, uti BLAT, CAPPELLO, AERTNYS-DAMEN, LARRAGA-SANCHEZ; aliqui vel anticipent, ut praecedentes, vel etiam permittant postponere in circumstantiis contrariis, uti PRÜMMER et ARREGUI.

In intelligentia istius can. 807 habetur quaedam uniformitas inter Auctores, quod non occurrit relate ad alium can. 770.

S. ALPHONSUS affert opiniones antiquorum: PALAUS et SUAREZ ponunt dilationem *ultra mensem* sine causa esse grave peccatum, cum causa *ultra duos menses* (et haec est sententia VERMEERSCH); SALMANTICENSES dicunt non esse grave differre sine causa *ultra 15 vel 20 dies*; JUEININ dicit baptismum non debere differri *ultra unum vel alterum diem*; TOURNELY non *ultra 5 vel 6 dies*; S. ALPHONSUS dicit quod *communius et probabilius* SOTO, LEANDER et LEDESMA apud CONCINA et RONCAGLIA, tenent non esse gravem dilationem nisi *10 vel 11 dies* excedantur. PRÜMMER vult ne differatur *ultra unam alteramve hebdomadam* (III, pag. 96). MERKELBACH ponit *3 dies* et esse grave differre *ultra mensem* et forsitam *per 10 vel 15 dies*.

PRÜMMER, afferens illud S. ALPHONSI (*Theol. Mor.*, lib. VI, n. 118) addit: “In tanta sententiarum multitudine, quae clare demonstrat *nihil certi* ad hanc quaestionem responderi posse...” (loco citato). Hoc nobis videtur nimius pessimismus, si ita licet loqui.

* * *

Adsunt in toto *Codice Iuris Canonici* et alia verba quae huic nostro sunt synonyma, nec admittenda est aliqua improprietas verborum ita continuo ut subditi anxietatibus obruantur ex non intelligentia ipsarum. Verbum “*quamprimum*” est omnino clarum, nec potest esse aliqua difficultas quoad eius intelligentiam, cum unicum tantum sensum habeat: *Quanto prima; Lo más*

pronto posible; ita *Vocabularia*. Est adverbium temporis, scilicet indicat tempus modo *indeterminato*, et error Auctorum consistit in eo quod considerant uti indicans tempus *determinatum*; quasi Legislator non potuisset dicere: *intra triduum*, vel *intra mensem*, ut facit in aliis locis Codicis. Praecisse ad vitandas anxietates in casibus particularibus Legislator noluit determinare, sed relinquere determinationem pro singulis casibus.

SUAREZ, O.P., dicit ad can. 2179: "Dicitur *quamprimum*, quia agitur de rebus in quibus mora non admittitur communiter sine scandalo. Et licet effatum habeat quod 'quamprimum fit quod intra biduum fit', tamen, non mathematicae, sed moraliter accipiendum est, iuxta *diversas circumstantias*; dummodo tamen cito fiat" (*De remotione Parochorum*, pag. 166); et ad can. 2155 dicit: "Verba haec, "quamprimum", in *diversis materiis* diversum tempus amplectuntur; et etiam intra eandem, attentis *diversis circumstantiis* (Ibidem, pag. 98); et etiam NOVAL ad eundem canonem: "nequit certis regulis determinari" (*De Iudiciis*, II, pag. 519). Optime haec sunt dicta.

Verbum "quamprimum" significatne in iure triduum? PRÜMMER ait: "terminus 'quamprimum' in legibus solet moraliter sumi pro *spatio trium dierum*". AERTNYS-DAMEN etiam aliquid simile volunt indicare istis verbis: "illud 'quamprimum' moraliter debet intelligi, prout intelligitur in aliis legibus humanis, ubi illud verbum, aut aliud simile, ex communi interpretatione ad *spatium trium dierum* extenditur". Similiter MERKELBACH affert rationem dicens: "quod enim *intra triduum* fit, in iure dicitur fieri statim". Haec locutio affertur etiam a SUAREZ, tanquam *effatum* aliquod iuristarum, et quidem modo affirmativo, quod praeterea non admittit uti regula in nostro casu: etenim modus negativus, 'quod intra triduum non fit, non fit quamprimum', qui modus requireretur in nostris canonibus, esset reiiciendus.

Sed nec in legibus ita solet sumi. Ita in can. 1620: "Iudices et tribunalia curent ut *quamprimum*, salva iustitia, causae omnes terminentur, utque in tribunali primae instantiae *ultra biennium* non protrahatur, in tribunali vero secundae instantiae *ultra annum*". Ita verbum simile "quantocius" in can. 2093 § 1, specificatur uti *non ultra trimestre*. De cetero, modificationes illius significationis verbi quamprimum in can. 807 positae ab Auctoribus qui in aliquibus casibus anticipant vel postponunt obligationem, destruunt ipsam determinationem.

Quid autem de interpretatione antiquorum?—Canon Codicis 6, sub n. 2º, utique ait: "Canones qui ius vetus ex integro

referunt, ex veteris iuris auctoritate, atque ideo ex receptis apud probatos auctores interpretationibus, sunt aestimandi", quod applicaretur nostro casui, quatenus can. 807 habetur ad litteram ex *Concilio Tridentino*. At, in can. 18, quoad leges in genere, dicitur: "Leges ecclesiasticae intelligendae sunt *secundum propriam verborum significationem* in textu et contextu consideratae; quae *si dubia et obscura* manserit, ad locos Codicis parallelos, si qui sint, ad legis finem et circumstantias et ad mentem legislatoris est recurrendum".

Iam Iurisperitus PAULUS, lib. I *ad Neratium*, aiebat: "Cum in verbis nulla ambiguitas est, non debet admitti voluntatis quaestio" (fr. 25 § 1, III, *De legatis*, lib. XXXII). Et S. THOMAS: "Interpretatio locum habet *in dubiis*, in quibus non licet absque determinatione Principis a verbis legis recedere" (II-II, q. 120, a. 1, ad 3). Item SUAREZ: "Haec est humana conditio, ut vix possit homo tam *perspicuis verbis* sensum suum explicare, quin *ambiguitates* et dubia nascantur; praesertim quia lex loquitur breviter et in generali, et in applicatione eius ad varios casus in particulari frequenter oriuntur *dubia*, propter quae iudicium prudentum, et *declaratio doctrinalis* necessaria est". Idem tradunt Auctores in ipsa definitione interpretationis. WERNZ: "Communiter interpretatio comprehensiva, quae est proprie dicta, definitur: 'explicatio quae a proprio et usitato sensu verborum non recedit, licet textus et contextus legis ita sit *dubius et obscurus*, ut lex nequaquam clara aut satis clara dici possit, et *plures patiatur explicationes* per se a verbis legis non alienas" (I, n. 128 et 144; apud VAN HOVE, *De Legibus*, n. 299). D'ANNIBALE: "Est manifestatio illius quod iam, licet *obscurus*, in lege continetur" (apud eundem). SEBASTIANELLI: "Declarativa interpretatio est simplex explanatio verborum legis, quae aliquam *obscuritatem vel ambiguitatem* continent (*Prael. Iur. Can.*, I, pag. 41; apud WERNZ-VIDAL, I, nota 166). WERNZ-VIDAL: "Sensu autem stricto interpretatio simpliciter dicitur explicatio sensus *dubii et obscuri* legis datae" (Ibidem, pag. 227, n. 170).

Ex quibus habemus quod, si verba sunt clara, nulla datur nec dari potest interpretatio. Verbum autem *quamprimum*, et alia similia, sunt ita clara apud Grammaticos, ut unam tantum significationem afferant, atque ideo nulla est possibilis ambiguitas vel dubium. Illae quae dicuntur interpretationes non sunt nisi determinationes illegitimae Auctorum privatorum: legislator noluit loqui magis determinate, cum potuisset; nullus ergo habet ius illas determinationes apponere modo generali, sed determinatio relinqui debet pro *singulis casibus particularibus*,

consideratis materia et omnibus circumstantiis. Optime in *Catecismo de Pio X* dicitur relate ad baptismum: *lo más pronto posible*, quae est simplex versio verbi *quamprimum*.

Tamen hoc non impedit quod legislator particularis, attentis aliquibus circumstantiis, magis determinet quod in Codice manet indeterminatum. Ita relate ad can. 770, citantur: Synodus Barcinonensis anni 1919 determinat 9 dies, dum in aliquibus pronuntur 3 dies; etiam Conc. Prov. Vallisoletanum et Sinodi Matritensis et Auriensis (Orense). In Concilio Plenario Americae Latinae, in Concilio Provinciali Manilano, et in Concilio Plenario Philippinarum, dicitur: "Infantes catholicorum quamprimum post nativitatem, ad fontem baptismalem ferendi sunt, ut aquis regenerationis abluantur. Quare: 1°. Improbamus incuriam parentum, qui, absque gravi causa, *ultra triduum*, et praesertim *ultra octiduum*, filiorum, quamvis minime infirmorum, baptismum differunt... 4°. Sacerdotes pro viribus conentur eradicare abusum, pluribus in locis vigentem, quo tepidiores catholici baptismum filiorum *ultra hebdomadam* differunt, sub praetextu patrinum ditiores aut cognatione propinquiorem inveniendi" (Decr. n. 285, pag. 99).*

Determinatio autem quoad can. 807 non videretur opportuna, eo quod satis accedit ad forum internum relate ad circumstantias; nullibi vidimus talem determinationem in legibus particularibus.

Sed quoad istos canones aliquas determinationes invenimus in documentis Pontificiis, quae ideo debent omnino attendi. Quoad can. 807, ALEXANDER VII, die 18 Martii 1666, damnavit hanc Propositionem: "Illa particula *quamprimum* intelligitur, cum Sacerdos suo tempore confitebitur" (DENZINGER, n. 1139).

Et quoad can. 770, de baptismo infantium, ait Concilium Florentinum, decreto pro Maronitis: "Circa pueros vero propter periculum mortis, quod potest saepe contingere... admonet non esse per *40 aut 80 dies*, seu aliud tempus, iuxta quorundam observantiam, sacrum baptismum differendum; sed *quamprimum commode fieri potest*, debere conferri" (DENZINGER, n. 712). Conc. Tridentinum: "Si quis dixerit, neminem esse baptizandum nisi *ea aetate*, qua Christus baptizatus est, vel in ipso mortis articulo, A. S." (DENZINGER, n. 868; Sess. VII, can. 12). In editione antiqua *Ritualis Romani* hoc dicitur: "Opportune parochus

* Synodus de Ke-sat et Primum Conc. Indosinense anni 1934 determinant intra 3 dies et non ultra 8 dies sine causa gravi. Synodus Sutchensis anni 1803 et Concilium Primum Sinense anni 1924 determinat intra 8 dies a nativitate.

hortetur eos, ad quos ea cura pertinet, ut natos... *quamprimum fieri poterit*... deferant ad ecclesiam, ne illis Sacramentum tantopere necessarium *nimum differatur* cum periculo salutis" (Tit. II, cap. I, n. 15); et fere iisdem verbis habetur in *Catechismo Concilii Tridentini* (Parte II, cap. II, n. 34). LEO XIII, die 22 Iulii 1899: "...inveteratum lamentaris abusum Sacramentum Baptismatis in *hebdomadas, in menses*, imo et in *annos* pueris differendi... non possumus quin tam detestabilem abusum. in Deum simul impium ac in homines ubicumque infeliciter invaluerit, ex animo improbemus et exsecremus" (*Collectanea*, N. 2060, vol. II, pag. 394).

In applicatione legis ad singulos cassus ubi habeamus talia verba, *quamprimum*, et similia, debemus attendere: 1º. ad ista extrema vitanda; 2º. ad determinationem maiorem, si quae adsit ex Iure particulari; et 3º. ad omnes et singulas circumstantias, attendendo ad spiritum et finem legis cuiuscumque.

FR. ALBERTUS SANTAMARIA, O.P., I.C.D.
U.S.T. Professor.

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NEWS

MONS. ARCAIRA NOMINATED BISHOP.

The Apostolic Nunciature in the Philippines announced that His Holiness, Pope John XXIII, has nominated the Right Rev. Monsignor Leopoldo A. Arcaira as Titular Bishop of Acrasso, and Auxiliary Bishop to the Most Reverend Luis del Rosario, S.J., Archbishop of Zamboanga.

Monsignor Arcaira was born in Tanza, Cavite, on November 15, 1902. After completing his secondary course and his philosophical studies in San Carlos Seminary, Manila, he continued his studies for the priesthood in Rome, where he obtained the degree of Doctor in Sacred Theology at the Pontifical Gregorian University.

After his ordination to the priesthood in October 1930, Monsignor Arcaira returned to the Philippines and exercised the pastoral ministry in various parishes, first as assistant-priest, and later as pastor. His most recent appointment was at the parish of Ermita, Manila, where he is now pastor and Vicar Forane.

Monsignor Arcaira is also a member of the Metropolitan Chapter of Canons, and he serves as judge on the Ecclesiastical Tribunal of the Archdiocese of Manila.

The **Boletín Eclesiástico** upon receiving the news of Mons. Arcaira's elevation to the episcopacy wishes to extend its heartfelt congratulations and earnest felicitations to His Excellency. **Ad Multos Annos!**

FR. BLAS SUCUMBES TO HEART ATTACK.

The final process of printing of this issue of the **Boletín** was almost due today, November 10, 1961, when we received news of the untimely death of Very Rev. Fr. Angel de Blas, O.P., former Rector Magnificus of the University of Santo Tomas, a victim of heart attack.

For further highlights about his life we will carry a necrology in our next issue. **R.I.P.**

Bust of the Pope made by Bishop Madriaga. — In our previous issue (November) we mentioned that the replica of the image of Our Lady of Antipolo enshrined in the chapel of the Pontifical Seminary-College of the Philippines in Rome had been done by H.E. Mons. Mariano Madriaga, Bishop of Lingayén-Dagupan. We stand corrected by a letter in which Mons. Madriaga informs us that the replica was not made by him, but his contri-





bution "is a bronze bust of His Holiness Pope John XXIII placed in the lobby of the institution, and unveiled by the Apostolic Nuncio on October 8th, on the occasion of a banquet in his natal day. Here are two photographs of the original in plaster of Paris after it was given a coat of snellac preparatory to the making of the negative for casting it in bronze."

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