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Año XXXIX

IOANNES EPISCOPUS, SERVUS SERVORUM DEI

dilecto filio PETRO N. BANTIGUE, Antistiti Urbano, Curioni ad templum S. Joannis Baptistae in archidioecesi Manilensi, electo Episcopo titulo Catulensi, eidemque Auxiliari renunciato Archiepiscopi Manilensis, salutem et apostolicam benedictionem. Clara auxiliatorum corona quibus sancti Apostoli cingebantur, virorum nempe qui eorum ductu christifidelium bono adlaborabant, suaviter Nos impellit ut iis Praesulibus quibus magna negotia explicanda frequentissimaeque Ecclesiae regendae sunt, socios viros mittamus. Qua condicione cum sit dilectus filius Noster S.R.E. Cardinalis Rufinus J. Santos, Archiepiscopus Manilensis, post auditum S.R.E. Cardinalem Sacrae Congregationis Consistorialis a Secretis, de summa Nostra potestate Te, dilecte fili, eiusdem Archiepiscopi Auxiliarem nominamus et renuntiamus, omnia Tibi iura dantes et privilegia, obligationes imponentes et onera quae viris pari dignitate praeditis iure et consuetudine debentur. Quoniam vero huiusmodi Auxiliares curat Romana Sedes ut pontificali exornentur dignitate, quo dignius cunctas sui officii partes, sinente Praesule cui auxilio sint missi, impleant, Te Ecclesiae titulo CATULENSIS, in provincia Mauritania Caesariensi, Episcopum nominamus, vacantis postquam venerabilis frater Paulus Leo Seitz ad cathedralem Sedem Kontumensem translatus est. Cuius pariter dignitatis Tibi iura et onera damus. Maioris autem tui commodi gratia, Tibi concedimus ut extra urbem Roman Epis-

copus consecreris a quem malueris sacrorum Antistite, assistentibus ei duobus episcopalis ordinis viris, qui omnes fide et caritate cum Romana Sede sint coniuncti; cui venerabili fratri, quem ad hoc elegeris, Te consecrandi mandatum per has Nostras litteras damus. Volumus tamen ut antequam hoc fiat, teste aliquo Praesule Nobiscum caritatis vinculis coniuncto, praemissa catholicae fidei professione, tum fidelitatis erga Nos et Successores Nostros, tum contra modernistarum errores, iuxta praescriptas formulas, iura iuranda des, quorum exempla his litteris adiecta, Tui ipsiusque Praesulis nomine subscripto ac sigillo impresso, ad Sacram Congregationem Consistorialem cito mittes. Ad beneficium vero quod attinet, quo Curio ad A. Joannis Baptistae templum in Archidioecesi Manilensi adhuc fruitus es, eodem censemus Te frui pergere, contrariis nihil obstantibus. Ceterum, dilecte fili, Tibi a Christo Domino caelestem gratiam precamus, qua fretus et sacrum Manilesem Praesulem assidua ope adiuves et populum, pro tua parte, ad sancta ac salubria indefatigato labore informes.

Datum Roma, apud S. Petrum, die undetricesimo mensis maii, anno Domini millesimo nongentesimo sexagesimo primo, Pontificatus Nostri tertio. = F.T. =

JACOBUS ALOISIUS Card. COPELLO

S.R.E. Cancellarius

Franciscus Tinello, *Regens*

De Felicis, *Prot. Ap.*

Feretti, *Prot. Ap.*

Expedita die 1 iulii, anno Pontif. III

Rodmons Galligani pro Plumbatore

In Canc. Ap. tab. Vol. CVI N. 52



EXCMO. Y REYMO. PEDRO N. BANTIGUE, D.D.

IOANNES EPISCOPUS, SERVUS SERVORUM DEI

NOVAE SEGOBIAE archidioecesis territorium, in Insulis Philippinis latissime patens, cum ad animorum bono aptius consulendum dividi oporteat, atque novam ex ea, tamquam germen ex germine, dioecesim constitui: quod quidem ut fieret venerabilis frater Salvator Siino, Archiepiscopus titulo Pergensis et in Insulis Philippinis Apostolicus Nuntius, post auditum venerabilem fratrem Jacobum C. Sancho, Archiepiscopum Novae Segobiae, ab Apostolica hac Sede enixa prece petierit; cumque hac super re sententiam rogaverimus venerabiles fratres Nostros S.R.E. Cardinales, qui Sacris Consistorialibus Negotiis sunt praepositi, de apostolica Nostra auctoritate ea quae sequuntur decernimus ac iubemus. Eorum omnium suppleto consensu, qui in hoc negotio ius aliquod vel habeant vel se praesumant habere, civilem provinciam vulgo Ilocos Norte, intra fines exstantem septemtrionalis regionis insulae Luzon cognominatae, ab archidioecesi Novae Segoviae separamus atque ex ea novam dioecesim fundamus, LAOAGENSEM appellandam iisdemque terminandam finibus, quibus in praesens civilis dicio, quam memoravimus. Sedem suam in urbe vulgo Laoag Episcopus ponet, cathedram vero in curiali templo ibidem exstante, Sancto Villoelmo Eremitae sacro, quod ad gradum et dignitatem sacrae aedis cathedralis attollimus, cum privilegiis propriis. Episcopo etiam omnia iura facimus, iustas imponimus obligationes quae episcopale munus comitantur. Conditam Laoagensem Ecclesiam suffraganeam constituimus metropolitanae Sedi Novae Segobiae, eiusque Episcopum metropolitano iuri Archiepiscopi Novae Segobiae obnoxium. Mensam episcopalem, quam appellant, liberae fidelium collationes efficient, cathedraticum, Curiae emolumenta atque congrua bonorum pars, quae ex praescripto canonis 1500 C.J.C. ei contingit. Episcopi Laoagensis maxima cura sit minus saltem seminarium quam primum struendi, ad normas iuris communis peculiariumque legum Sacrae Congregationis de Seminariis et Studiorum Universitatibus. Cum autem eiusdem Seminarium alumni adoleverint, qui eorum acris ingenii eximiaque sint pietatis Romam mittantur, philosophicis theologicisque disciplinis imbuendi. Quamdiu vero

Laoagensis Ecclesia suo Seminario carebit, sinimus ut qui ad sacerdotium vocentur in Novae Segobiae archidioecesis Seminarium mittantur. Ad Canonicorum Collegium quod attinet, iuxta normas per alias sub plumbio litteras adendas constituendum, permittimus ut, quoadusque id condantur, Consultores dioecesani deligantur, qui consilio et ope Episcopo assint, a munere sane cessaturi Canonicis constitutis. Ad regimen autem et administrationem dioecesis, ad Vicarii Capitularis, sede vacante, electionem, ad idque genus alia, quae Codex Iuris Canonici praescribit religiose servanda iubemus.

Item praescribimus ut, his litteris ad effectum deductis, Ecclesiae illi sacerdotes censeantur addicti in cuius territorio beneficium aut officium habeant; ceteri clerici autem seminariiue tirones, ei, in qua legitimo domicilio degant. Documenta praeterea et acta, quae quovis modo ad conditam dioecesim respiciant, volumus ut ad eius Curiam ex archidioecesis Novae Segobiae Curia mittantur, in tabulario custodienda. Haec denique mandata Nostra exsequenda curabit venerabilis frater Salvator Siino, cuius mentionem fecimus, facta potestate et alium virum delegandi, dummodo ecclesiastica dignitate praeditum. Qui autem rem perfecit, onus habebit actae divisionis sincera exempla exarandi eaque, nomine subscripto sigilloque impresso, ad Sacram Congregationem Consistorialem quam primum mittendi. Has vero litteras nunc et in posterum efficaces esse et fore volumus; ita quidem ut quae per eas decreta sunt ab iis quorum res est religiose serventur, atque igitur vim suam obtineant. Quarum litterarum efficacitati nulla, cuiusvis generis, contraria praescripta officere poterunt, cum per has litteras iisdem derogemus omnibus. Quapropter si quis, quavis praeditus auctoritate, sive sciens sive insciens, contra egerit ac Nos ediximus, id prorsus irritum inane haberi iubemus. Nemini praeterea haec voluntatis Nostrae documenta vel scindere vel corrumpere liceat; quin immo harum litterarum exemplis et locis, sive typis impressis sive manu exaratis, quae sigillum viri praeferant in ecclesiastica dignitate constituti simulque ab aliquo publico tabellione sint subscripta, eadem omnino habenda erit fides, quae hisce haberetur, si ostenderentur. Quae Nostra decreta in universum si quis vel

spreverit vel quoquo modo detrectaverit, sciat se poenas esse subituras iis iure statutas, qui Summorum Pontificum iussa non fecerint.

Datum Roma, apud S. Petrum, die quinto mensis iunii, anno Domini millesimo nongentesimo sexagesimo primo, Pontificatus Nostri tertio. = =

JACOBUS ALOISIUS Card. COPELLO

S.R.E. Cancellarius

CAROLUS Card. CONFALONIERI

S. Cong. Consist. a Secr.

Franciscus Tinello

Apost. Canc. Regens

Albertus Serafini, *Prot. Ap.*

Caesar Federici, *Prot. Ap.*

Expedita die VII iulii, anno Pontif. III

In Canc. Ap. tab. Vol. CVI, N. 59

N. 3629/61

LAOAGENSIS

Dioeceseos Erectionis

DECRETUM EXECUTORIUM

Litteris Apostolicis sub plumbo datis die quinto mensis iunii, anno millesimo nongentesimo sexagesimo primo, quaeque NOVAE SEGOBIAE inscribuntur, Sanctissimus Dominus Noster Joannes Divina Providentia Papa XXIII, precibus benigne annuens quas Exc.mus D.nus Salvator Siino, Apostolicus in Insulis Philippinis Nuntius, post auditum Exc.mum D.num Jacobum Sancho, Novae Segobiae Archiepiscopum, enixe adhibuit, civilem provinciam

“Ilocos Norte” ab archidioecesi Novae Segobiae separavit atque ex ea novam dioecesim, LAOAGENSEM cognominandam, fundavit.

Ut autem omnia rite perficiantur quae ad erectionem novae huius dioecesis spectant et in memoratis Litteris Apostolicis discernuntur, idem Sanctissimus Dominus Noster infrascripto Nuntio in Insulis Philippinis Apostolico facultates necessarias tribuere dignatus est. Quibus igitur usi facultatibus, ea quae infra ponuntur, praesenti Decreto executioni mandamus:

1) Dioecesis erigitur Laoagensis quae iisdem terminatur finibus ac civilis memorata provincia, “Ilocos Norte”: eadem Ecclesia Laoagensis Sedi metropolitanae Novae Segobiae constituitur suffraganea, eiusque Episcopus iuri metropolitano Novae Segobiae Archiepiscopi obnoxius;

2) Episcopus Laoagensis sedem suam in urbe Laoag ponat, cathedram vero in curiali ibidem exstante templo, Sancto Villoelmo Eremitae sacro, quod ad gradum et dignitatem sacrae aedis cathedralis, cum privilegiis propriis, attollitur: Episcopo similiter Laoagensi omnia iura iustaeque obligationes quae munus comitantur episcopale cedant;

3) Mensa episcopalis conditae dioecesis constituetur tum liberis fidelium collationibus, tum cathedratico, tum Curiae emolumentis, tum denique congrua bonorum parte quae ex praescripto canonis 1500 C.J.C. ei contingit;

4) Episcopo Laoagensi maximae curae sit ut minus saltem seminarium in suo territorio quam primum exstruatur, e quo lectissimi quique iuvenes suo tempore Roman mittentur philosophicis theologicisque disciplinis imbuendi;

5) Quoadusque Capitulum cathedrale canonicorum constituatur iuxta normas per alias sub plumbo Litteras edendas Apostolicas, Consultores dioecesani deligantur qui consilio et ope Episcopo adsint, a munere sane cessaturi Canonicis constitutis;

6) Ad regimen Ecclesiae Laoagensis et administrationem

quod attinet, ad Vicarii Capitularis, sede vacante, electionem, ad idque genus alia, Codicis Iuris Canonici praescripta religiose serventur;

7) Praesenti Decreto promulgato, Ecclesiae illi sacerdotes censeantur addicti in cuius territorio beneficium aut officium habeant; ceteri autem clerici seminariiue tirones, ei in qua legitimo domicilio degant.

Quae omnia hucusque disposita vim suam iugiter retinere volumus, et ab universis quorum res est fideliter servari: contrariis quibuslibet minime obstantibus.

Praecipimus denique ut, cum primum fas erit, acta et documenta novam dioecesim quovis modo respicientia ex archidioecesis Novae Segobiae Curia ad Curiam Laoagensem mittantur, ibidem in tabulario custodienda.

Datum Manilae, ex aedibus Nuntiaturae Apostolicae, die 25 mensis iulii, anno 1961.

✠ SALVATOR SIINO

*Archiepiscopus Pergensis
Nuntius Apostolicus*

JOANNES EPISCOPUS, SERVUS SERVORUM DEI,

dilecto Filio ANTONIO MABUTAS ET LLOREN, hactenus Antistiti Urbano et Curiae metropolitanae Novae Segobiae Cancellario, electo Episcopo novae Sedis Laoagensis, salutem et apostolicam benedictionem. Ex quo Philippinae Insulae, inter Asiae terras pulcherrimae, repertae sunt, coeperuntque eas Europaei populi petere, iam numquam ii defuerunt qui, verborum Christi memores: "Praedicate Evangelium omni creaturae" (Mc. 16, 15), illuc se contulerint ut ei populo iucundum christianae salutis nuntium afferrent; Deique munere singulari id factum est ut insulae hae fere totae in christianae lucis oras transierint. Ex eo tempore, in hoc intendere omnes Ecclesiae curae ut catholica fides servaretur, cresceret, fructus laetissimos ederet. Cuius rei gratia

cum hac ipsa die per apostolicas litteras novam dioecesim Laoagensem condiderimus, eamque metropolitanae Sedi Novae Segobiae allegerimus ut suffraganeam, Te censuimus, dilecte Fili, eidem Episcopum assignare, eiusque veluti sortes Tibi credere, ut qua es virtute, quaque pietate nites, non solum solidissima iacias fundamenta, verum etiam et exemplo et labore fidelibus tuae dicionis praeceas. Quae cum ita sint, consilio petito a venerabilibus Fratribus Nostris S.R.E. Cardinalibus Sacrae Congregationis Consistorialis Negotiis praepositis, de Nostra summa auctoritate Te Episcopum LAOAGENSEM nominamus et renuntiamus, dato eius Sedis regimine et administratione, una cum iuribus et oneribus hanc dignitatem consequentibus. Tuo praeterea commodo studentes, facultatem facimus ut extra urbem Roman episcopalem consecrationem recipias a quolibet catholico Praesule, cui duo assistant viri eiusdem dignitatis, qui omnes sint cum hac Romana Sede fidei atque caritatis vinculis coniuncti. Erunt etiam Tibi, dilecte Fili, antequam Episcopus consecreris, sive fidei professio facienda, sive utrumque ius iurandum dandum: fidelitatis nempe erga Nos et contra modernistarum errores. Quibus rite peractis, formulas iuxta quas iuraveris, tuo subscripto nomine et sigillo impresso, simulque eius Antistitis qui Tibi affuit iuranti, ad Sacram Congregationem Consistorialem cito mittes. Ceterum, dilecte Fili, vota facimus ut qui hodie tantum onus suscipis, parisi gratiae robora sumas. In quod sanctissimae Virginis Mariae patrocinium petimus, Christi Matris, floris omnium fragrantissimi.

Datum Roma, apud S. Petrum, die quinta mensis Junii, anno Domini millesimo nongentesimo sexagesimo primo, Pontificatus Nostri tertio. = F.T. =

JACOBUS ALOISIUS Card. COPELLO

S.R.E. Cancellarius

Franciscus Tinello, *Regens*

Albertus Serafini, *Prot. Ap.*

Caesar Federici, *Prot. Ap.*

Expedita die VII iulii, anno Pontif. III

In Canc. Ap. tab. vol. CVI N. 60



EXCMO. Y REVMO. ANTONIO LL. MABUTAS, D.D.

JOANNES EPISCOPUS, SERVUS SERVORUM DEI,

venerabili Fratri Archiepiscopo Metropolitanae NOVAE SEGOBIAE, salutem et apostolicam benedictionem. Qui hodie utilitatibus gregis inservientes dioecesim Laoagensem per apostolicas litteras condidimus et metropolitanae Sedi Novae Segobiae suffraganeam subdidimus, eidem etiam providemus, electo primo Episcopo qui nascenti Ecclesiae sapienter moderetur. Est autem is quem Episcopum Laoagensem nominavimus, ante scilicet venerabilibus Fratribus Nostris auditis, qui Sacrae Congregationi praesunt Consistoriali, S.R.E. Cardinalibus, dilectus Filius ANTONIUS MABUTAS ET LLOREN, Antistes Urbanus idemque Cancellarius episcopalis Curiae Novae Segobiae, vir sane magni rerum usus et egregie pietatis. Quae cum ita sint, Te, venerabilis Frater, paterne hortamus ut non solum velis suffraganeum tuum hunc aequo animo excipere, cuius et ingenium et indolem optiman novisti, verum etiam eum adjuvare, si in regendo grege, quem commisimus illi, auxilio vel consilio egeat. Tantis enim periculis Ecclesiae imminentibus, oportet sane concordia summa, amabili caritate Episcopos una laborare atque certare. Ceterum, venerabilis Frater, a Dei misericordia id expetimus ut sive Tibi, sive populo tuo perillustri optata dona concedat.

Datum Roma, apud S. Petrum, die quinta mensis Junii, anno Domini millesimo nongentesimo sexagesimo primo, Pontificatus Nostri tertio. = F.T. =

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IOANNES EPISCOPUS, SERVUS SERVORUM DEI,

dilectis Filiis e clero populoque civitatis atque novae dioecesis LAOAGENSIS, salutem et apostolicam benedictionem. Conditae per apostolicas litteras hac ipsa die datas dioecesi Laoagensi, eidemque Sedi metropolitanae Novae Segobiae suffraganeae constitutae cum oporteret primum Praesulem assignare, qui loco patris esset, id hodie peregrimus, electo rectore atque pastore gregis. Consilio enim petito a venerabilibus fratribus Nostris S.R.E. Cardinalibus Sacrae Congregationi Consistoriali praepositis, de Nostra summa auctoritate dilectum Filium ANTONIUM MABUTAS ET LLOREN Episcopum dioecesis vestrae nominavimus, haecenus Antistitem Urbanum atque Cancellarium Curiae metropolitanae Novae Segobiae; quem virum egregie animi dotes atque ingenii laudes ornant atque honestant. Quibus communicatis, vos vehementer hortamus, dilecti Filii, ut quem mittimus Apostolorum dignitate indutum non solum velitis summa prosequi dilectione pro suaque auctoritate vereri, verum etiam ut eius mandatis parere velitis, quae res est Ecclesiarum prosperitatis fundamentum. Ceterum, volumus ut hae litterae Nostrae eius cura qui ad praesens Sedi vestrae moderatur, tum clero tum populo perlegantur, diem festum de praecepto in cathedrali aede celebrantibus.

Datum Roma, apud S. Petrum, die quinta mensis Junii, anno Domini millesimo nongentesimo sexagesimo primo, Pontificatus Nostri tertio. = F.T. =

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SUPREMA S. CONGREGATIO S. OFFICII

MONITUM

Biblicarum disciplinarum studio laudabiliter fervente, in variis regionibus sententiae et opiniones circumferuntur, quae in discrimen adducunt germanam veritatem historicam et obiectivam Scripturae Sacrae non modo Veteris Testamenti (sicut Summus Pontifex Pius XII in Litteris Encyclicis «*Humani Genensis*» iam deploraverat (cfr. A.A.S., XLII, 576), verum et Novi, etiam quoad dicta et facta Christi Iesu.

Cum autem huiusmodi sententiae et opiniones anxios faciant et Pastores et christifideles, Em.mi Patres, fidei morumque doctrinae tutandae praepositi, omnes, qui de Sacris Libris sive scripto sive verbo agunt, monendos censuerunt ut semper debita cum prudentia ac reverentia tantum argumentum pertractent, et prae oculis semper habeant SS. Patrum doctrinam atque Ecclesiae sensum ac Magisterium, ne fidelium conscientiae perturbentur neve fidei veritates laedantur.

N. B. — Hoc Monitum editur consentientibus etiam Em.mis Patribus Pontificiae Commissionis Biblicae.

Datum Romae, ex Aedibus S.Officii, die 20 iunii 1961.

Sebastianus MASALA, *Notarius*

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

MONITUM

Cum compertum habeat passim esse vulgatas et adhuc spargi multas et periculosas opiniones circa peccata contra VI Decalogi praeceptum et circa imputabilitatem humanorum actuum, haec Suprema Sacra Congregatio sequentes normas publici iuris fieri censuit:

- 1) Episcopi, Praesides Facultatum Theologicarum, necnon

Seminariorum et scholarum Religiosorum Moderatores, ab iis quibus munus incumbit docendae theologiae moralis vel congeneris disciplinae, omnino exigant ut traditae ab Ecclesia doctrinae ad amussim se conforment (cfr. can. 129).

2) Censores ecclesiastici magnam adhibeant cautelam in recensendis ac iudicandis libris et ephemeridibus, in quibus agitur de sexto Decalogi praecepto.

3) Clericis et Religiosis interdicitur ne munere psychoanalystarum fungantur, ad mentem can. 139, par. 2.

4) Improbanda est opinio eorum qui autumant praevidiam institutionem psychoanalyticam omnino necessariam esse ad recipiendos Ordines Sacros, vel proprie dicta psychoanalytica examina et investigationes subeunda esse candidatis Sacerdotii et Professionis Religiosae. Quod valet etiam si agitur de exploranda aptitudine requisita ad sacerdotium vel religiosam professionem. Similiter Sacerdotes et utriusque sexus Religiosi psychoanalystas ne adeant nisi Ordinario suo gravi de causa permittente.

Datum Romae, ex aedibus S. Officii, die 15 Iulii 1961.

Sebastianus MASALA, *Notarius*

(L'OSSERVATORE ROMANO, 15 Iulii, 1961, pag. 3)

SACRA CONGREGATIO RITUUM

DECLARATIO

De Commemoratione Ferae IV Classis

Cum huic S.Rituum Congregationi nonnulla dubia oblata sint circa commemorationem feriae IV classis tum in Missis festivis sensu latiore tum in Missis votivis, haec S.Congregatio, ad

maiores simplicitatem obtinendam in universa materia de commemorationibus, declarandum esse censuit: feriam IV classis numquam esse commemorandam in Missis cum festis tum votivis, ne conventualibus quidem.

Statuit proinde ut in Codice rubricarum sequentia mutentur:

a) n. 26 scribatur: "Omnes feriae, nn. 23-25 non nominatae, sunt feriae IV classis; quae numquam commemorantur".

b) n. 289 in initio scribatur "In omnibus feriis IV classis ... dici potest, sine commemoratione feriae:".

c) Altera pars n. 299 ita scribatur: "In reliquis feriis dicitur Missa dominicae praecedentis, nisi a rubricis aliter provisor sit".

Romae, ex Aedibus S. Rituum Congregationis, die 27 Maii 1961.

✠ C. Card. CICOGNANI, Ep. Tusculan, *Praefectus*

L. ✠ S.

Henricus Dante, *a Secretis*

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CURIAS DIOCESANAS

ON LITURGICAL REVIVAL

To Our Clergy and Our People
The Peace of Christ Be With You:

The great Saint Pius X prepared the ground for a liturgical revival. He issued directives for the restoration of Gregorian chants and a decree on frequent and early Holy Communion.

Thus the Liturgical Revival was born: leading liturgists popularized the beauty of the liturgy, its tremendous value in Christian living, and the role of the faithful in it. They soon exerted a great influence on the masses of the faithful, many of whom responded enthusiastically.

There was nothing really new, however, in what the leaders of the Liturgical Revival proposed. They had merely rediscovered what the Church had taught and lived very intensely from the times of the catacombs to the first centuries of the Middle Ages. In these times the Liturgy gave the Christians a sense of community: they prayed as one and actively participated in a single common sacrifice.

The Mass was then much more simple in structure, with its essential parts easily recognizable and so the faithful also saw, believed, and lived what was essential. To them the Mass was also the great means to give thanks through Christ to the heavenly Father and to seek unity with Christ and with one another. So much did they live their life of grace in intimate

relation with Christ in the Holy Eucharist that they called themselves "the living." The Readings from Holy Scripture, which the priests explained, were their basic catechetical nourishment, and through the Mass they were familiar with the whole Bible, the History of Salvation. Finally, the Eucharistic Sacrifice was their fundamental school of prayer; it taught them to converse with God in the same way as the whole Church did and thus the great prayer of the Church became the inspiration of their personal prayers.

The Liturgical Revival, then, is for a return to the primitive forms of Christian piety. We in the Philippines may not remain strangers to it, particularly in the wake of the more recent documents emanating from the Holy See. On the contrary, we should join it with the vivacity and enthusiasm of a young and dynamic Church, the more so that Divine Providence seems to have called us to the important role of being the beacon light of Christianity in the Orient.

Pius X, Pius XI, and Pius XII emphasized the need for the faithful to take an active part in liturgical functions. They must not conduct themselves as mute spectators, say the Roman Pontiffs, but as active participants in the Liturgy.

The faithful have their own part in the Liturgy, not a passive part like that of mere spectators of a drama, but an active part. A Christian has to live the life of the Liturgy and he participates in the Priesthood of Christ Himself. The Liturgy is an integral worship of Christ and His Members. So the intelligent participation of the faithful in the Liturgy is a need which springs from the very nature of Christian Liturgy which is an expression of the collective worship of the Christian community. No one is left without a function or part to play.

The function of the laity in the Liturgy is not of the same nature and does not belong to the same level as that of the Priest. The Priest acts in the name of the people and goes to the altar as a minister of Christ, inferior to Christ, but superior to the people. The people do not in any way represent the person

of the Divine Redeemer, neither is it a mediator between God and itself, nor can it enjoy any Sacerdotal prerogative.

The Instruction on Sacred Music and the Sacred Liturgy given by the Sacred Congregation of Rites on September 3, 1958, defines and regulates the active participation of the laity in the Holy Sacrifice of the Mass.

We, your Pastors and the Shepherds of your souls, aware of the great spiritual benefits that will result from the proper implementation of the Instruction in general and of its reference to the participation of the laity in the Mass in particular, have jointly adopted some specific rules and regulations to be implemented in all our churches during the Mass on Sundays and Holidays of Obligation. These directives will be issued in the form of a booklet and will be distributed to all parishes and schools.

If these directives and measures are carefully and zealously followed, they will undoubtedly promote a greater and more intense spiritual life among you. They will enable you to "live the life of the Liturgy" which is the life of worship, and "to take part in the Eucharistic Sacrifice so profoundly and so actively as to be most intimately united to the great High Priest" as Pius XII expresses it.

The Mass is the center and source of Christian piety. For any individual Christian it can only be so if he understands and makes it his *own action*, otherwise the salutary action of Eucharistic Sacrifice, will only pass before his eyes as a drama alien to his innermost feelings, a series of rites and ceremonies which he physically attends because it is his obligation to do so, but as something which may not intimately affect his spiritual life. A novena would for practical purposes do more to promote and increase his piety than this very center and source of Christian piety!

The Christian life is a bond, an exchange of love between the Father and His people. The Father gives Christ to His people as a manifestation of His love, and the people give Christ back

to the Father in reciprocity, in gratitude and true love. The holy sacrifice of the Mass recapitulates this plan of the Christian life and the goal and purpose of active participation are to make it a living reality for man and society. The Mass will be a living reality to you, beloved faithful, only if you *act* the Mass and offer it together with the Priest. In that way, union with the Father, for which Christ prayed on the eve of His Passion, will also become a living reality in your souls.

Aside from an increase in supernatural life, this intelligent and active participation in the Liturgy on the part of the laity will also result in a wider and more profound understanding of Catholic Doctrine. The Liturgy is not only the public and official worship of the Church, it is also a school of Christian life. Pius X called the Liturgy *Didascalía*. Pius XI said: "The Liturgy is the most important instrument used by the Church in her teaching office." Pius XII, in His closing address to the Liturgical Congress of Assisi in 1956, also affirmed: "However, it will be difficult to point out any truth of the Christian faith which in some way is not expressed in the Liturgy . . . This way the Church in her Liturgy distributes abundantly the treasures of the 'deposit of faith', the truth of Christ . . . and if the Hierarchy communicates to the faithful by means of the Liturgy the truth and grace of Christ, it corresponds to the faithful on their part to accept them fullheartedly and convert them into living realities."

Liturgical prayer has always been a catechism of Christian Doctrine: not a catechism of many and very detailed questions or of subtle distinctions and long enumerations; but a catechism in which are proposed the fundamental truths of faith and in particular, those that have the character of "good tidings." For this reason we can understand how there existed in the course of centuries a marvelous Pastoral Action which did not have a systematic catechesis, in which there was not much preaching and in which it was not yet possible to give instruction by means of the printed word. However, Christianity flourished full of

life, precisely because its great truths were known and were made a living experience by means of the Liturgy.

There is no instruction that teaches so much, and is so authentic and perfectly adopted to the ordinary Christian as what is found in the liturgical prayers, readings, and rites. In those centuries of more faith, even if the majority of the faithful did not receive formal instruction, generally speaking they were much more instructed in the mysteries of our faith than most of the men and women of our day and generation.

In the Philippines the greatest problem of our Church is religious instruction. And it is a problem for which no satisfactory solution has yet been found. If in the past centuries the Liturgy has been found an effective means of religious instruction, there is no reason why it cannot be as effective today in our country if we only work to make our faithful *understand* and *act* and *pray* the Liturgy especially the Holy Mass.

We, therefore, appeal to all of you, our dearly beloved clergy and faithful, to implement effectively our desire in this respect. Meanwhile, receive Our paternal blessing which from our hearts We impart to you, in the Name of the Father and of the Son and of the Holy Spirit. Amen.

Manila, August 6, 1961, Feast of the Transfiguration of Our Lord.

FOR THE HIERARCHY OF THE PHILIPPINES:

✠ JULIO R. ROSALES, D.D.

Archbishop of Cebu

President

Catholic Welfare Organization

ARCHDIOCESE OF ZAMBOANGA

CIRCULAR LETTER

TO THE VENERABLE MEMBERS OF OUR CLERGY BOTH
DIOCESAN AND RELIGIOUS, RECTORS, DIRECTORS
AND SUPERVISORS OF CATHOLIC SCHOOLS,
OFFICERS AND MEMBERS OF CATHOLIC
ACTION AND TO ALL THE FAITHFUL
OF THIS OUR ARCHDIOCESE:

The fostering, guarding and assisting ecclesiastical vocations

Dearly Beloved in Christ:

One of the greatest problems of Our beloved Archdiocese is the problem of ecclesiastical vocations. It is a problem which deals with the future of Our Archdiocese and with the salvation of so many souls. You are all aware of the great scarcity of our priests. Vocations to the priesthood and to the religious life are very few. Many of our seminarians, for one reason or another, are not able to continue their studies. They discontinue after some years of training in the seminary; some had left or were told to leave the seminary even when all they needed was a couple or so of years to complete their priestly career.

On the other hand, it is also well-known to all that in these same years Our Archdiocese has undergone a remarkable increase in population. Many new municipalities are being created; sitios are fastly growing into barrios. Yet there is not a priest for them. In many of our present parishes the number of priests is insufficient. We can almost hear the pleading cry of the great number of faithful calling for an ever greater number of

new, learned and holy priests. Verily, we can say with Our Lord: "The harvest indeed is great, the laborers are few".

Conscious of Our Pastoral duties and ever-mindful of the good of Our Archdiocese we therefore will and decree that from henceforth the following practices be religiously followed in this Our Archdiocese with the ends of this letter always in mind.

1. The Crusade of Prayer

Our Lord Himself told us to pray the Lord of the harvest so that He may send laborers to the harvest. This Crusade of Prayer may be based on the following experiences and practices:

a) An annual Day for Priests: This is usually kept on Holy Thursday. Special prayers should be offered throughout this Archdiocese for priests, seminarians and new vocations.

b) Monthly day of prayer for priests, seminarians and new vocations must be observed in parishes or communities such as Catholic schools, colleges, religious houses, cloistered monasteries, etc. We will that this be practiced on every First Friday of the Month where special prayers are offered for priests and vocations before the exposed Blessed Sacrament.

c) Catechetical Children, students of Catholic schools and colleges, young boys, parents, newly-married couples, teachers, officers and members of religious organizations, and the sick should be asked to offer up prayers and sacrifices to obtain vocations.

d) Each priest of this Archdiocese should apply a Mass yearly for these intentions on the day he prefers.

2. Sermons and Instructions on the Priesthood and on Vocation

Admittedly the more the Faithful are aware of the greatness, the nobility, and the need of the Catholic Priesthood, the more they cooperate in work for vocations.

We exhort then the priests of our Archdiocese to give clear, methodical and constant instruction on the Catholic truths con-

nected with the Priesthood wherever and whenever suitable occasions arise.

3. Eventual Erection of Parochial Centers of the Society for Vocation

We also will that in every parish a Parochial Center of the Society for Vocations be eventually organized. We exhort the Faithful in general and especially the officers and members of parochial religious associations to give their utmost collaboration to their respective pastors.

We have appointed the Rev. Fr. Primitivo S. Vidallo, parish priest of Katipunan, Zamboanga del Norte, Diocesan Director of Society for Priestly Vocations. His assistance may be sought in this regard. We also ask all those concerned to give him the needed cooperation and collaboration.

Hoping for your full cooperation in this regard and imparting to all my pastoral blessings, I remain

Very devotedly yours in the Sacred Heart,

✠ LUIS DEL ROSARIO, S.J.
Archbishop of Zamboanga

Given in the City of Zamboanga this twenty-ninth day of June, feast of Sts. Peter and Paul, nineteen hundred and sixty one, twenty-eighth of Our Episcopate.

By order of the Most Rev. Ordinary of this diocese
(Sgd.) Rev. Jesus J. Sison
Secretary & Chancellor

DIOCESE OF LINGAYEN-DAGUPAN

Muy Rev. P. Director

BOLETIN ECLESIASTICO DE FILIPINAS

Universidad de Santo Tomas

Manila

Muy Rev. Padre Director

Sírvase publicar en el Boletín los siguientes nombramientos en la Diócesis de Lingayén-Dagupan:

1. Bugallon—Rev. Pedro V. Sison
2. Salasa—Rev. Lazaro de Guzman
3. Asingan—Rev. Jose V. Ferrer
4. Alcala—Rev. Amado Lopez
5. Villasis—Rev. Jose Estrada
6. Mapandan—Rev. Alfredo Salcedo, STL
7. Moncada—Rev. Jaime Israel
8. Bautista—Rev. Elias Tanopo
9. San Jacinto—Rev. Antonio Palma
10. Sta. Barbara—Rev. Bernardo Imuan
11. Bolinao—Rev. Benjamin Mangonon
12. Bani—Rev. Hidulfo Gabriel
13. Natividad—Rev. Daniel Benito
14. Mabini—Rev. Asterio Villamil
15. San Manuel, Tarlac—Rev. Casimiro Castillo
16. Santa Ignacia, Tarlac—Rev. Benjamin Mones
17. Nampicuan, N. Ecija—Rev. Eulogio Posadas
18. Paniqui—Rev. Eleuterio S. Itliong, STL
19. Alaminos—Rev. Ciriaco Billote
20. Umingan—Rev. Isidro Estrada
21. Sison—Rev. Conrado Mendoza
22. Dasol—Rev. Benigno Muñoz
23. Agno—Rev. Severino Lopez
24. S. Nicolas—Rev. Ambrosio Alvear
25. Rosales—Rev. Ulpiano Catungal
26. Burgos—Rev. Emilio Abalos
27. Binalonan—Rev. Calixto Armas, STB., MA.
28. Mañaldan—Rev. Leon V. Bitanga, BSE
29. Estimona—Rev. Lucio Ortiz—Chaplain
30. Malasiqui—Rev. Hermogenes de Vera—Assistant
31. Alaminos—Rev. Bienvenido Castillo—Assistant
32. Mangaldan—Rev. Segundo Gotoc—Assistant
33. Dagupan—Rev. Carlos Frias

All the priests concerned must be in their respective parishes not later than August 6th for the first Sunday mass.

By order of the Most Rev. Ordinary of this diocese

(Sgd.) REV. JESUS J. SISON
Secretary & Chancellor

RIGHTS AND PRIVILEGES OF PROTONOTARIES APOSTOLIC

There is a number of protonotaries in the Philippines, and this number, we hope, is bound to increase. It might then be doing a good service to those concerned if we publish in the *Boletín Eclesiástico* a brief commentary on the existing laws regarding the rights and privileges of these illustrious prelates of Mother Church. Special attention will be paid to the use of pontifical insignia that might lead the common folk into the error of mistaking a simple protonotary for a fullfledged bishop. Our plan is this: after a brief perusal of the existing laws and a few rules for their interpretation, we shall attempt to give an account of the historical background of the protonotariate, then we will deal more in detail with the appointment, juridical figure, rights and privileges of the protonotaries apostolic, with particular reference to those *Ad instar* and Titulars, with whom we are more directly concerned. We will close this commentary with a few words on Privy Chamberlains.

I. THE EXISTING LAWS

1.—On Febr. 21, 1905, Pope St. Pius X issued the motu proprio *Inter multiplices*, on "Protonotaries apostolic, urban prelates and others who enjoy certain privileges proper of prelates,"¹ where the Holy Father revokes any custom, privilege, prerogative, exemption, indult, concession or rescript contrary to what He stipulates in that document. We have therefore a new law abrogating all previous laws on the matter. Yet not all doubts were dissipated, especially where Chapters of Canons, enjoying pontifical rights and insignia, were concerned. For this reason, the same Holy Father, on Dec. 22, 1913, published a new motu proprio, *In litteris Nostris*,² which however has little to do with conditions obtaining in the Philippines where no Chapters of Canon with pontifical rights exist.

¹ Codicis Iuris Canonici Fontes, Vol. III, n. 665.

² Codicis Iuris Canonici Fontes, Vol. III, n. 699.

2.—With the promulgation of the Code of Canon Law, in 1917, there arose the need of some sort of declaration on the existing law in regards to the matter, because Canon 328 stipulates:

"With regards to those belonging to the Family of the Roman Pontiff, whether they enjoy the title of prelate or not, the privileges, norms and traditions of the Papal Household must be observed."³

But it was not until 1934 when Pope Pius XI — who was a witness to the splendor of the liturgical services during the Holy Year 1933, contributed by the participation in their full regalia of so many prelates of the Roman Court — promulgated the *Ad incrementum*: "An apostolic constitution regarding certain prelates of the Roman Court and their different categories."⁴ In this constitution, the Pope places in the first category the Assessors and Secretaries of the Sacred Congregations — of which the *Inter multiplices* did not speak — and then enumerates, by order of their precedence, the four *Collegia* or Corporations of the Papal Court, namely:

- Protonotaries Apostolic *de numero participantium*,
- Prelates Auditor of the Sacred Roman Rota,
- Clerics of the Reverend Apostolic Chamber,
- Voting Prelates of the Apostolic Signature.

None of these prelates are given permanent commissions outside the Roman Court;⁵ but speaking of the protonotaries

³ It might not be amiss to recall the three organizations that help the Holy Father in the government of the Church. The first and most important is the *Apostolic See* or the *Holy See*, which assists the Pope in the legislative, judicial, disciplinary and executive affairs of the universal Church, and is composed of the Sacred Congregations, Tribunals and *Officia* (can. 7). The second organization is the *Pontifical Chapel*, composed of such members of the clergy as assist the Holy Father in the celebration of liturgical services in the Sistine Chapel or in St. Peter's Basilica. Protonotaries Apostolic play an important role in these celebrations (cfr. *Annuario Pontificio*, 1961, pp. 1019 ss.). Lastly we have the *Papal Household* or the *Family of the Pope*, that tends on the personal needs of the Holy Father and helps him in the government and administration of the Vatican Palace and Vatican City. Domestic Prelates and Chamberlains compose the majority of this contingent (cfr. *Annuario Pontificio*, 1961, pp. 1037 ss.) Protonotaries Apostolic *ad instar* are also Domestic Prelates and therefore belong to the Papal Household.

⁴ Aug. 15, 1934; AAS, XXVI, 497 ss.

⁵ Vicars and Prefects Apostolic, as well as temporary Administrators Apostolic of dioceses—all *durante munere et in proprio territorio*—enjoy the privileges and may wear the insignia of protonotaries apostolic *de numero participantium* (const. *Ad incrementum*, XXX).

de numero the Pope adds seven paragraphs (LIII-LIX) on protonotaries supranumerary, *ad instar* and titulars, none of whom form a *collegium* but all enjoy many of the privileges of the protonotaries *de numero*.

3.—The constitution *Ad incrementum* is meant as the only law on the subject; hence it abrogates any previous law, as is evident from the expressed mention of Canon 22:

"...it is Our intention to determine in a clear and final way...the constitution and privileges of each (*collegium*) that shall in the future be understood along the lines of this provision and not otherwise, abolishing and revoking, according to canon 22, whatever other privileges are not mentioned in this law."⁶

For all practical purposes, however, the *motu proprio Inter multiplices* is still in vigor, because when dealing with the privileges of the protonotaries, the constitution of Pius XI refers directly to the various numbers of the *motu proprio*.

For this reason, no doubt, the *Typografia Vaticana* has edited in a little pamphlet the entire *motu proprio* of Pius X, adding only the corresponding numbers of the constitution *Ad incrementum*.⁷

4.—On Nov. 30, 1952, Pius XII, by his *motu proprio Valde solliciti*,⁸ introduced a few minor changes in the garment of the Cardinals, namely: a) their cassock must be without train (*cauda*), b) the train of their *cappa magna* will be reduced to half its present size and never displayed in pontifical chapels and consistories. These dispositions were extended to the cassock of the protonotaries and other prelates by the Congregation of Rites on Dec. 4, 1952.⁹

II. INTERPRETATION

5.—*The mind of the Popes* in granting to members of the clergy below bishops pontifical insignia and privileges, is well

⁶ AAS, XXVI, 500.

⁷ The pamphlet carries the title: "ACTA SUMMORUM PONTIFICUM PII PP. X et PII PP. XI, De Protonotariis Apostolicis, Praelatis Urbanis et aliis qui nonnullis fruuntur privilegiis Praelatorum propriis"; *Typis Polyglottis Vaticanis*, 1950.

⁸ AAS, XLIV, 849.

⁹ AAS, XLIV, 888.

portrayed in the first paragraphs of the constitution *Ad incrementum*. It boils down to two reasons: a) to enhance the dignity of the office held by those clerics having a direct and important role in the government of the Church, helping the Roman Pontiff and the Sacred Congregations, and b) to add to the pomp and solemnity of the sacred functions celebrated by the Pope himself or in his august presence. The same reasons may be advanced for granting similar privileges to priests helping their bishops in the government and liturgical functions of the dioceses. Therefore, in interpreting the laws under consideration, we must keep in mind this double purpose of the legislator, lest it be defeated.¹⁰

6.—Laws granting special privileges and establishing peculiar norms for a particular group of people, must also be interpreted in the light of Canon 19, which reads:

"Laws that...restrict the free exercise of one's rights or establish an exception from the law are to be interpreted in a strict sense."

And in regards to privileges we have also Canon 67:

"A privilege must be interpreted from its own tenor, nor is it permitted to extend or to restrict its contents."

Again, Canon 68:

"In cases of doubt, privileges should be interpreted according to canon 50...", namely:

"...those rescripts having reference to...matters which hurt the acquired right of others...must be interpreted in a strict sense."

Such is the case of the pontifical rights and insignia granted to protonotaries, as is forcibly stressed by St. Pius X in his *motu proprio* (n. 80):

"Since these privileges are bound to bring a certain diminution of the episcopal dignity, they must be *de iure* very strictly interpreted."

The Pope frankly wishes to protect the pontifical prerogatives of the bishops. He recalls the fact that many of his predecessors were bound to restrict the "inmoderate" use of such

¹⁰ Cfr. cc. 18 and 67.

privileges; but the situation, it seems, was none the better at the beginning of the XX century, for he adds:

"...in this our age it is common to see prelates who, through an immoderate use of their insignia and privileges—especially as regards the use of *pontificalia*—disparage the dignity and honor due to those who are real pontiffs."

III. HISTORICAL NOTES

7.—In the time of the persecutions, Pope St. Clement (88-97) appointed *seven notaries* from the ranks of the lower clergy, one for each of the seven districts of Romae, charging them with the duty of gathering and writing down all the data about the martyrs of the faith. They were called *exceptores* because they received the information; their *acta* were kept in the archives under the care of *scrinarii*, one of whom received the name of *protoscrinarius*. After the persecutions, these notaries were given the office of keeping the records of the social life of the Church, and increased in number as the activities of the Church expanded; some were made chiefs of certain departments and were called *protonotarii* already in the year 905.

These notaries and protonotaries formed a sort of corporation and exercised great power and influence in the Roman Court and were granted many privileges. Pope Martin V (1417-1431) organized them into a *collegium* and approved their statutes. During the first stages of the Italian revolution the collegium stopped functioning, but in 1838 Pope Gregory XVI restored it and fixed the number of its members at seven prelates protonotaries. Later on the dignity — not the office — was conferred on other prelates and clerics, outside the Roman Court, *ad personam*, that is, as a recognition of their worth and for the time of their lives; the same dignity was also accorded to some Chapters of Canons *collective*, hence for the duration of their term of office. Logically this dignity carried with itself a participation in the privileges of the seven protonotaries of the Papal Household. It is worth noting that Pope Pius IX had to curb the abuses of protonotaries in France because they usurped the rights of the bishops. Popes Pius X and Pius XI gave the collegium of protonotaries apostolic its present organization.¹¹

¹¹ Espasa-Calpena, *Enciclopedia Universal Ilustrada*, vol. 47, p. 80.

IV. PROTONOTARIES AD INSTAR

8.—Besides the college of protonotaries *de numero*, we find in the constitution *Ad incrementum* (and in the *motu proprio Inter multiplices*) three more categories: the *supranumerarii*, the *ad instar* and the *titulares seu honorarii*. Protonotaries supranumerary are always members of certain Chapters of Canons, and with these we are not concerned here, because, to our knowledge, the only Cathedral Chapter in the Philippines — that of Manila — is not graced with that title. (LIV).¹²

9.—There are two kinds of protonotaries *ad instar*, namely those *ad vitam* and those *durante munere*. To the first kind belong, in the first place, the Assessors and Secretaries of the Sacred Congregations who relinquish the office and are not elected to a higher rank; then the protonotaries *de numero* who also retire from the collegium (XX, XXVIII); lastly such members of the clergy on whom the Holy See has conferred that honor (LVI). Protonotaries *ad instar* for the duration of their office are the Canons of certain Chapters designated by the Roman Pontiff (LVI). We are mainly interested with protonotaries *ad instar* appointed by the Holy See.

10.—Their *appointment* is made through a papal brief, in which, after a short account of the life and merits of the candidate, the Holy Father grants him the privileges and honor of the protonotariate according to the *Inter multiplices*, at the same time requiring the candidate to enter his name in the registry book of the Collegium as a condition for the exercise of the privileges. The *investiture* of a protonotary *ad instar* is reserved by law to the Ordinary of the place, who receives the candidate at the door of the church, celebrates the Mass, receives his profession of faith and administers the oath of fidelity, and finally imposes on him the proper insignia: the rochet, the mantelletta, the birretta and the hat — the candidate is already dressed with the other insignia when he comes to the church.¹³

It is interesting to note the *contents of the oath* taken by protonotaries *ad instar*. The new prelate binds himself before God: a) to observe fidelity and obedience to the Holy Father, b) to keep the secrets entrusted to him, especially secrets of the Apostolic Chancery, c) to uncover the plots against the

¹² Throughout this dissertation, *roman numbers* refer to the constitution *Ad incrementum*, *greek numbers* to the *motu proprio Inter multiplices*.

¹³ Espasa-Calpena, o. c., p. 82.

Pope and to defend his rights and regalia, d) to avoid and denounce fraud and trickery, e) to accomplish such missions as he may be charged with, f) to act as notary in processes of beatification and canonization.¹⁴

V. RIGHTS AND PRIVILEGES

11.—Protonotaries *ad instar* enjoy a number of prerogatives, in keeping with their high rank among the clergy. We surmise that each protonotary, together with the brief of appointment, has been furnished with written instructions as to the use of his rights and privileges; herewith we attempt to draw a list of them as contained in the *motu proprio Inter multiplices* and in the constitution *Ad incrementum*.

- a) Protonotaries *ad instar* are *ipso iure* Domestic Prelates, hence they belong in the papal household and are members of the Family of the Pope; but all without exception are subject to the full jurisdiction of the Ordinary of the place (n. 43).
- b) The benefice left vacant by an *Ad instar* is reserved to the Holy See (n. 44).
- c) On their insignia and coat of arms they may portray a red hat with red cord and twelve red tassels, six on each side, but without mitre and cross (nn. 18, 45; LVII).
- d) During liturgical functions, when wearing the *habitus praelatitius*, they have the right of precedence over all other priests, canons, dignitaries and prelates of regular orders who do not enjoy the right of *pontificalia*, but they come after Vicars General, Vicars Capitular and Cathedral Canons; also during liturgical functions, they do not genuflect to the Cross or to the Bishop — they simply bow their head — and are censured with a double thrust of the thuribule (nn. 21 and 46).
- e) Protonotaries *ad instar* may be appointed *conservatores*¹⁵ of regular orders and other pious institutions, syno-

¹⁴ Espasa-Calpena, o. c., p. 82.

¹⁵ *Conservatores* are a sort of *deputy judges*, appointed by the Holy Father to defend certain privileged persons—like Religious Institutions, Universities, Chapters of Canons etc.—from manifest and notorious injury or violence, pending or already inferred, without having to recur to detailed judicial investigation, and provided those persons are the defendants, not the plaintiffs in the case (cfr. A. Trombetta, *De Iuribus et Privilegiis*

dal judges, commissaries and apostolic judges in beneficial and ecclesiastical causes; they may also receive the profession of faith of those who by law are bound to take it (n. 24).

- f) If a protonotary *ad instar* goes to Rome and happens to be present at a pontifical chapel, he may be allowed to join the protonotaries *de numero* in keeping with the traditions of the papal household (n. 57).
- g) In funeral rites for a dead protonotary *ad instar* no mitre can be laid on the coffin nor can he be buried with it (n. 54).

12.—Protonotaries *ad instar* have the important right of *private oratory*, at home and abroad, where they can celebrate Mass every day of the year except on the feasts of Easter, Pentecost, Assumption of the B. Virgin, SS. Peter and Paul and Principal Patron of the place. If they wish they may permit another priest to celebrate in their oratory on their behalf or in behalf of their relatives, in-laws, house employes and permanent boarders, all of whom fulfill the Church's precept by hearing that Mass. Not being exempted, the private oratory of an *Ad instar* is subject to the approval and visitation of the Ordinary of the place (nn. 22 and 46).

13.—Another important privilege of protonotaries *ad instar* is that of the *habitus praelatitius* and *habitus pianus*, proper of domestic prelates.

The *habitus praelatitius* — also called *di formalit * and *choralis* — may be worn only during *sacred functions*. By this expression we understand what Canon 2256, l.o., says of the *officia divina*, namely:

“functions of the power of orders, which by the institution of Christ or of the Church are ordained for Divine worship and may be performed only by the clergy.”

Besides the celebration of holy Mass and the administration of certain sacraments, we would include under *sacred func-*

Praelatorum Romanae Curiae, Tractatus Canonico-Liturgicus, Surrenti, 1906). According to the *Ad incrementum* (LVII) and to the *Inter multiplices* (nn. 46, 24), protonotaries must be Doctors in Theology or in Canon Law before they can be appointed *conservatores*. Father Wenz (Jus Decretalium, T. 2, n. 562; Prati, 1915) says that, due to modern facilities in communicating with Rome, the office of *conservatores* is practically abolished today.

tions liturgical processions, some of the *functions paroeciales* performed with solemnity, special blessings (candles, ashes, palms), eucharistic devotions, the liturgical reception of the bishop, choir services and preaching from the pulpit. We base this rather free interpretation of the privilege of the *habitus praelatitius* in the fact that it is granted precisely for the purpose of enhancing the external pomp and splendor of public worship. Of course, liturgical laws about the use of the sacred vestments must be reckoned with when a protonotary celebrates, or assists at the various rites, for not every piece of the *habitus praelatitius* is to be worn during those celebrations.¹⁶

The *habitus praelatitius*, then, consists of:

- a) woolen or silk *cassock* of purple-blue color, without train (cauda), with half-sleeves (paramano), piping, button-holes and buttons of red silk;
- b) *sash* (zona) of purple-blue silk, with lappet and tassels hanging on the left side;
- c) *collar* and *stockings* of purple-blue material;
- d) *rochet*, ornamented with lace or crochet, which may carry also half-sleeves of red silk;
- e) *mantelletta* of purple-blue silk, trimmed with red piping and lining;
- f) *biretta*, black, ending in a fluff of red threads;
- g) *hat*, also black, with cord and tassels of red fabric;
- h) *black shoes* with buckle.

During the vacancy of the Holy See the garment will be of woolen black material, the rochet without lacing (VII).

The *habitus pianus* is worn only on *civil occasions*, according to the *Ad incrementum* (IX); but this expression may be interpreted to mean any solemn and official gathering, even if composed only of ecclesiastics, for non-liturgical purposes, as implied by the *Inter multiplices* (n. 17); for instance, in provincial and synodal gatherings, reception on the Pope's Day, bishop's birthday, commencement exercises, invocations, patriotic celebrations, etc.

The *habitus pianus* is as follows:

- a) *black cassock*, without cape (pellegrina), but with piping, button-holes and buttons of red material;

¹⁶ For more details, cfr. A. Trombetta, o. c., nn. 119-126.

- b) *sash*, lappet and tassels of purple-blue silk;
- c) *collar* and *stockings* of purple-blue color;
- d) *black shoes* with buckle;
- e) *black hat* with red cord and tassels;
- f) *ferraiolo* of purple-blue silk with red lining.

Instead of the *ferraiolo* they may wear the *peramplo pallio talari* (mantello o tabarro), which is wider than the *ferraiolo*, of purple-blue silk, without lining of the same material and color. According to the *Inter multiplices*, this cloak should not be *ondulata*, that is, of damask silk with wavy lines (n. 17).

V. PONTIFICAL RIGHTS AND INSIGNIA

14.—Under certain conditions, protonotaries *ad instar* may officiate at the following sacred functions in *pontifical rite*: solemn high Mass, Vespers of the day in which a pontifical Mass is celebrated, Benediction of the blessed Sacrament, certain Processions and in one of the five Absolutions of the funeral rites spoken of in the *Pontificale Romanum*.

The general conditions are: a) no protonotary *ad instar* can celebrate in pontifical rite while in Rome; b) he is never permitted to be the celebrant of a *Missa de requie*; c) he always needs the express permission — some times the mandate — of the Ordinary of the place, who can grant it or refuse it as he chooses; d) if the ceremony is to be performed in an exempt church, the protonotary needs also the permission of the rector (prelatus) of that church (n. 25).

On approaching the church to celebrate *in pontificalibus*, he dons the *habitus praelatitius*, with the pectoral cross over the mantelletta. If he enters the church through the main door, he is never received *more Ordinariorum*, but only by the Master of ceremonies and two minor clerics; he blesses himself only and not the people standing by, and as he proceeds through the church to the altar he does not bless the crowd. The same ritual is observed when he leaves the church unless he goes out through a side door (n. 26).

15.—The following accessories, proper only of bishops, are always forbidden to protonotaries *ad instar*:

- a) Throne, crossier and cappa magna;
- b) seventh candlestick during Mass;

- c) more than one assistant deacon; however, when celebrating outside a cathedral church, he may have an assistant priest with cope, unless the bishop or a higher prelate is present;
- d) during Mass, he washes hands only at the *Lavabo* and never says *Pax vobis* instead of the *Dominus vobiscum*;
- e) a protonotary *ad instar* is not permitted to impart the triple benediction at the end of the Mass; hence he does not sing the verses: *Sit nomen Domini* and *Adiutorium nostrum*; instead, with mitre on, he sings the *Benedicat vos etc.* while blessing the crowd; but if a bishop is present he is the one to impart the final blessing, and not the protonotary (n. 29).

When a protonotary assists at a pontifical Mass or service officiated by a bishop, he uses only the simple mitre, and while the bishop puts on the sacred vestments, or approaches and leaves the throne, the protonotary stands up without mitre (n. 29).

16.—To celebrate Mass *ritu pontificali*, a protonotary *ad instar* puts on the sacred vestments in the sacristy, and performs all the rites of the Mass at the altar, not at the faldistorium (n. 27).

The vestments and insignia for a pontifical Mass are as follows:

- a) white silk stockings and sandals, without any ornamentation but a trimming of yellow piping;
- b) plain white silk gloves, without ornaments;
- c) pectoral cross, without stone, hanging from a purple-blue cord with no interweaving of gold;
- d) tunicella and dalmatica;
- e) gold ring with one stone;
- f) mitre of white silk, without any ornamentation but a yellow galloon (band) at the edges and yellow lappets (This mitre may be exchanged for the linen one spoken of in the *Caeremoniale Episcoporum*, I, XXVII, nn. 2-3; on penitential days and funerals the linen mitre is the only one to be used);
- g) canon book and *palmatoria*; if however the bishop or a higher prelate is present, no *palmatoria* is allowed;

h) pitcher and basin, with the *manutergium* and silver plate (no gremial is permitted).¹⁷

17.—Protonotaries *ad instar* are also permitted the use of mitre, pectoral cross and ring (as described above) in the celebration of solemn Vespers and other sacred functions under certain circumstances and conditions, namely:

- a) never while in Rome;
- b) for Vespers of the day they are to celebrate Mass *ritu pontificali*, they need the express permission of the Ordinary of the place; they perform the whole rite at the *scammum*, *more presbyterorum*, and do not impart the blessing at the end;
- c) for Vespers of the feast in which another prelate is to say the pontifical Mass, a protonotary *ad instar* needs an *order* from the Ordinary;
- d) the same *order* of the Ordinary is required for an *Ad instar* to officiate *ritu pontificali* in the Benediction of the blessed Sacrament (only one sign of the cross), in Processions and in one of the five Absolutions in funeral rites (nn. 28 and 48).¹⁸

18.—Protonotaries *ad instar* may also celebrate a *Missa lecta cum aliqua solemnitate* in special occasions: first holy communion, wedding anniversary, commencement, conventions etc. On this occasion:

- a) they perform the preparation for the Mass and the thanksgiving kneeling in a pew strewn only with a cushion without drapery;
- b) they receive the vestments from the altar (no pectoral cross and ring are permitted here);
- c) they may have a cleric *in sacris* as an assistant and two inferior servers;
- d) they may also use the canon book and *palmatoria*, the pitcher and basin with the *manutergium* on a silver plate; but do not wash hands before the *Communio*.

¹⁷ For a detailed description of the things to be prepared for the pontifical Mass and Vespers of an *Ad instar*, cfr. Doct. Benjamin Favrin: *Praxis Sollemniū Functionum Episcoporum ac Praelatorum Episcopis Inferiorum*; Ratisbonae, 1926, pp. 201-227.

¹⁸ According to A. Trombetta (o. c., nn. 190-191), when a procession or sacred function precedes or follows immediately a pontifical Mass, the protonotary may wear the pontifical insignia of the Mass, except the gloves, dalmatica and tunicella.

They may celebrate this kind of Mass even while in Rome; but outside of Rome they need a *special commission* (order) from the Ordinary of the place. The *habitus praelatitius* is also required for this Mass.

In other low Masses (*Missa lecta*), protonotaries *ad instar* do not differ from the ordinary priest, except for the use of the *palmentaria*, granted to all domestic prelates.

In the *Missa cantata*, non-pontifical, the use of the canon book, pitcher and basin with manutergium and silver plate is also permitted, unless the statutes of the church prohibit that (nn. 31, 49 and 78).

19.—As a *conclusion* we wish to stress the following points:

- a) The *habitus praelatitius* is only permitted to protonotaries *ad instar* during sacred services;
- c) the *habitus quotidianus* (for the street) of an *Ad instar* consists only of black cassock with purple-blue sash and lappet with tassels, and red trimmings of piping in the extremities of the cassock, button-holes and buttons; shoes with buckle, purple-blue stockings and black hat with red cord and tassels (n. 17).
- d) the pontifical insignia: pectoral cross and ring, are never permitted to protonotaries *ad instar* outside the celebration of a pontifical service (cfr. n. 26: *a qua alias abstinebunt*, and n. 31: *non tamen crucem pectoralem et annulum*).
- e) protonotaries *ad instar* should avoid two extremes: (i) to be reluctant in participating at sacred ceremonies, where they can be of service and add to the splendor of divine worship, in their full regalia; (ii) to fall prey of a very human frailty, that of ostentation and worldly pomp, when this is not called for.

VII. TITULAR PROTONOTARIES

20.—Titular or honorary protonotaries are such clergymen whom the Holy Father has honored with that title; the *Collegium* of protonotaries *de numero* may also grant that title to one person every year; all Vicars General, Vicars Capitular and Administrators Apostolic enjoy the honor *durante munere*; lastly the Canons of certain Chapters are given also the title.

Titular protonotaries are *Praelati extra Urbem*, and for that reason they do not belong to the papal household (n. 70; LVIII).

The *habitus praelatitius* of a titular protonotary is entirely black in color: cassock, sash with lappet and tassels, mantelletta and birretta; the rochet is white, of course (n. 65).

The *habitus quotidianus* is the same as that of the ordinary priest, except for the sash and black hat with black cord and tassels (n. 67). On their insignia and coat of arms they portray a black hat with the twelve tassels and cord (n. 68).

When wearing the *habitus praelatitius* they precede all other priests and clerics; they do not genuflect to the Cross nor to the bishop, but only bow; are censed with a double thrust of the thurible (n. 66). In solemn Masses, Vespers and other sacred functions no other distinction is accorded to them except the *palmatoria* (n. 70). They may be appointed *conservatores* and synodal judges etc. (n. 71). The benefice left vacant by a titular protonotary appointed by the Holy See is reserved, but not the benefice of the Vicars General, Vicars Capitular and Canons (n. 72), all of whom lose their privileges together with the office (n. 76).

VIII. PRIVY CHAMBERLAINS¹⁹

21.—*Papal chamberlains* are those persons who tend on the person of the Roman Pontiff. They are appointed by the Pope, through the Office of his *Maggiordomo*, from the ranks of the clergy and of the laity, and lose their office at the death of the Pope.

There are four categories of papal chamberlains:

- Privy Chamberlains *Participantes*,
- Privy Chamberlains *Supranumerarii*;
- Chamberlains *ad honorem in habitu violaceo*;
- Chamberlains *ad honorem extra Urbem*.

The Office of the papal *Maggiordomo* gives to the new

¹⁹ There is nothing said about the papal chamberlains in the constitution of Pius XI nor in the *motu proprio* of St. Pius X. What we say here is taken from A. Trombetta, o. c., pp. 117-124.

chamberlain a written instruction, together with the diploma of appointment, containing the rights and duties attached to his job and the exercise of the same.

To our knowledge, in the Philippines there are only *Supranumerarii* Privy Chamberlains.²⁰

Privy chamberlains may wear the *habitus formalis* during sacred functions and on very solemn occasions. This garb consists of:

- a) purple-blue *cassock*, without train, but with half-sleeves, piping, button-holes and buttons of the same color;
- b) *sash* of purple-blue silk, with tassels of the same material and color;
- c) *mantellone*, purple-blue, with lining of the same color.²¹
- d) silk, purple-blue *collar*;
- e) black *stockings*;
- f) *hat* with black cord and tassels.

They may also wear the *habitus pianus* in private and in civil gatherings, consisting of:

- a) black *cassock*, with purple-blue piping, button-holes and buttons;
- b) *sash*, of purple-blue silk, not with tassels but with a silk fringe;
- c) *ferraiolo* of black silk;
- d) purple-blue *collar*;
- e) black *stockings*;
- f) *hat* with black cord and tassels.

Privy chamberlains supranumerary are not exempt from the jurisdiction of the Ordinary of the place; in order to be able to enjoy their privileges, they must present to the Bishop both their diploma of appointment and the printed instructions from *Maggiordomo's* Office. Therefore, it is the duty of the Ordinary to call the attention of his Privy Chamberlains if they abuse their privileges.

FR. JOSÉ ORTEA, O.P., J.C.D., S.T.M.
U.S.T. Professor

²⁰ Annuario Pontificio, 1961, p. 1251 ss.

²¹ The *mantellone* is the same as the *mantelletta* extended down to the heels, with two bands, one on each side, pending from the shoulders down to the extremity of the suit (A. Trombetta, o. c., p. 118, nota 1).

SECCIÓN PASTORAL

HOMILETICA

DOMINGO XIX DE PENTECOSTES (1 de Octubre)

Introducción. La presente parábola fué pronunciada el martes o miércoles santo, en los días que Jesús decide desafiar a sus enemigos exponiéndoles las palabras de repudio de Israel: comienza con el simbolismo de la higuera seca y termina con el terrible "ay de vosotros!"...y la predicción de la ruina de Jerusalén y del fin del mundo. Cotejada la relación de San Lucas con la de San Mateo, éste da nuevos elementos: el asesinato de los mensajeros, la visita del señor a la cena, el vestido blanco requerido en ella y la condenación del que no lo quiso llevar. Hoy tan solo hablaremos del vestido nupcial necesario para tomar parte en el reino mesiánico, para ser miembro vivo, real de la Iglesia y para entrar en el reino de la gloria.

Tema. *El vestido requerido para asistir al banquete.* I. La veste nupcial del evangelio, según S. Agustín y S. Gregorio Magno, simboliza la caridad: mas no una caridad cualquiera, sino la caridad de un corazón puro, de una conciencia buena y de una fe sincera: *Si teniendo el don de profecía y conociendo todos los misterios y toda la ciencia y tanta fe que trasladase los montes, si no tengo caridad, no soy nada* (I Cor., 13, 2). Según S. Tomás, el traje para el convite simboliza a Jesucristo. Armonizando ambas interpretaciones, diremos que el vestido de bodas consiste en la gracia santificante. ¿Por qué?

Porque nadie podrá sentarse en el banquete del reino de los cielos que no venga adornado y provisto de la gracia santificante. Porque esta gracia blanquea y embellece el alma con la más nítida y resplandeciente hermosura, como explica Santa Teresa de Jesús. Santa Catalina de Siena que vió el alma recién convertida de la pecadora Palmerina, exclamaba: ¡Oh padre!, si pudierais ver la hermosura de un alma en estado de gracia, daríais cien veces vuestra vida, si preciso fuera, por asegurar su salvación".

Porque ella es una participación de la vida, o naturaleza divina. La gracia santificante "es un bien divino, una imitación inefable de la divi-

nidad y bondad más excelente en virtud de la cual por un nacimiento divino ocupamos un rango también divino" (San Dionisio). "Por la gracia somos como divinizados" (S. Tomás de Aquino).

Porque ella nos constituye en hijos de Dios: *Ved qué amor nos ha mostrado el Padre, que seamos llamados hijos de Dios y lo seamos* (I Io. 3, 1). *Ahora somos hijos de Dios, aunque aún no se ha manifestado lo que hemos de ser. Sabemos que cuando aparezca seremos semejantes a EL* (I Io., 3, 2).

II. *Excelencias de la gracia.* En sí misma contiene un valor inapreciable. Escribe el Doctor Angélico: "El mundo entero con todo lo que tiene vale menos a los ojos de Dios que un hombre en gracia (I II, q. 113, a. 9, 2m). Es mayor que cualquier bien creado, y mayor que todos ellos juntos: "Si atendemos al efecto conseguido (la justificación del impío) es por completo superior a cualquier otra cosa, porque fuera de ella todo lo demás queda cerrado en el ámbito del bien natural y mudable, en tanto que Dios, al dar la gracia, concede el bien eterno de la participación divina. Por lo tanto, el trasladar a un hombre al estado de gracia es obra mucho más excelente que la creación de los mundos, porque los cielos y la tierra pasarán y la gloria no" (I II, q. 113, a. 9). "El cielo y todos los coros angélicos no pueden compararse a un hombre en gracia" (S. Agustín).

La gracia comunica su grandeza al hombre que la posee. "Somos como revestidos de púrpura por la gracia santificante, y elevados a una dignidad que sobrepasa todo conocimiento" (S. Cirilo de Alejandría).

Con frecuencia llamamos al hombre "El rey de la creación"; se dice en un sentido natural. Pero es más exacto en el sobrenatural. El hombre en estado de gracia supera infinitamente a todos los seres creados; sería incluso superior a los mismos ángeles si estos carecieran de la gracia.

Conclusión. No es posible que el hombre se esfuerce y sacrifique por adquirir y conservar la gracia si no tiene idea de su grandeza. Puede mucho la vida de los sentidos; y arrastra con frecuencia la voluntad. Mucho más se precisa adquirir una persuasión intelectual de la excelencia de la gracia, a fin de que la voluntad siga al entendimiento sacrificando la vida de los sentidos en aras de la vida sobrenatural.

"Si estamos persuadidos de esto se impone en consecuencia establecer una jerarquía de valores para saber renunciar a los inferiores, a fin de conservar los superiores. Nada ni nadie debe arrebatarnos la gracia de nuestras almas. Debemos sacrificarlo todo, incluso la vida, con tal de conservarla, como los mártires auténticos". La característica de un hombre generoso es la de entusiasmarse por las cosas honestas. La caracte-

rística del cristiano será: entusiasmarse por el objeto más noble: la gracia. Y la empresa de importancia que ha de preocuparle será: defender y guardar la gracia a toda costa.

FR. V. VICENTE, O.P.

DOMINGO XX DESPUES DE PENTECOSTES (8 de Octubre)

La vida de Cristo sobre la tierra fué, toda ella, un continuo milagro y el más sólido motivo de credibilidad, capaz de arrancar la fe de los entendimientos más indiferentes; y sin embargo, aquel cortesano de Herodes todavía daba señales de no tener plena fe en Jesús, al rogarle insistentemente bajase de Caná a Cafarnaún para curar a su hijo que estaba muriéndose; mereciendo por ello la mansa reprensión que le dirigió el Señor: "*Si no veis prodigios, no creéis.*" Con estas palabras nos advierte a nosotros también que hay, además del milagro estrictamente tal, otros incontrovertibles motivos de credibilidad, que pueden y deben ser caminos de la verdadera fe. Uno de estos motivos para los hombres de hoy es indudablemente la maravillosa doctrina de la Iglesia católica que, esparciendo sus luminosos rayos desde el Tabor del Vaticano cura toda clase de enfermedades mentales y realiza el prodigio de infinitas conversiones.

Tema: Contemplemos hoy solamente la maravillosa doctrina de su moral individual y de su moral social.

Maravillosa doctrina de su moral individual. — Esta puede ser considerada: A) en general o para todo individuo, y B) en particular o para el profesional.

A) En cuanto a la *moral individual general*, aunque la norma próxima de nuestra conducta ha de ser siempre la propia conciencia rectamente formada, sin embargo la norma suprema, a la cual incluso nuestra conciencia debe acomodarse, es el juicio infalible de la Iglesia: a) *en los mandamientos de Dios*, en los cuales Ella no puede añadir ni quitar nada, siendo solamente la intérprete auténtica, a la cual le corresponde por consiguiente explicar el sentido, exponer el alcance y señalar los límites de cada precepto; ya que solamente a Ella entregó Jesucristo el tesoro divino de su doctrina para guardarlo, explicarlo y defenderlo, cuando dijo a los Apóstoles, y en ellos a sus sucesores: "Id y enseñad a todos los pueblos cuanto Yo os he enseñado." b) *En los mandamientos de la misma Iglesia*, en los cuales Ella es naturalmente la legisladora y, por tanto, la intérprete infalible, según lo testimonió Jesucristo cuando dijo: "Todo cuanto atareis en la tierra, atado será en el cielo; y cuanto desatareis en la tierra, desatado

será también en el cielo." Por eso los mandamientos de la Iglesia pueden ser más o menos en número y en gravedad, al arbitrio de la misma Iglesia; no así los mandamientos de la Ley de Dios.

B) En cuanto a la *moral individual profesional*, convendría advertir, ante todo, que no está divorciada de la moral individual general, según parecen sostener algunos modernos, como si en cada hombre hubiera dos conciencias distintas o pudiera salvarse el individuo y condenarse el profesional, o al revés. Las obligaciones serán más o menos, pero la norma de conducta es siempre la misma, o sea, la doctrina de Jesucristo interpretada por la Iglesia. Según esta doctrina: a) *el abogado* no puede darse por satisfecho con tener en su vida privada un gran sentido de la justicia y con dar a su mecanógrafa el sueldo correspondiente a su trabajo, si en el desempeño de su profesión sigue la norma caprichosa de la mayor simpatía o la norma rastrea de la mayor ganancia. b) *El médico* no cumple con su deber moral por oír Misa a diario o ser espléndido en pagar a sus practicantes y enfermeras y en visitar a algunos pobres gratis, llevándoles incluso medicinas de anuncios. Todo eso está muy bien; pero si luego se brinda a provocar abortos o a limitar la natalidad; si endosa, sin razón alguna, docenas de enfermos al especialista amigo que le da participación en las ganancias, si presenta facturas inverosímiles por operaciones normalmente cotizables..., traspasa los linderos de la moral que custodia la Iglesia y desgarrar su conciencia profesional con peligro grave de condenarse. c) *El comerciante*, el empresario de cine, etc., que es honrado, buen marido, buen padre de familia, buen amigo, no piense que ha cumplido con esto todas sus obligaciones, aunque además esté inscrito en alguna cofradía eclesiástica y envíe de vez en cuando una buena limosna a las Hermanitas de los pobres. La voz de la conciencia profesional, intimada por Dios y regulada por la Iglesia, le señalará los límites de la moral y le dirá al comerciante que no es justo cualquier precio aunque sea convenido por ambas partes; que puede ser contra derecho ocultar en ciertas circunstancias los artículos de primera necesidad; que es tan cómoda como falsa la teoría de que las leyes del Estado pueden burlarse siempre que se quiera. Y al empresario le pondrá delante las leyes del escándalo y de la cooperación que pesan sobre su conciencia con el mismo vigor que cualquier otro mandamiento, y que no siempre excusan por decir que si no lo ven en este cine lo ven en otro peor. En todo esto manda la Iglesia y hay que obedecerla.

Maravillosa doctrina de su moral social. — También a esta se extiende la autoridad de la Iglesia y también aquí debemos escuchar sus enseñanzas: a) *sobre la política*; pero la Iglesia, direis, ¿puede meterse en política? — Si por política se entiende el *zancadilleo* malévolo de hombres contra hombres y de partidos contra partidos para hacer del contrario un escalón más, que les suba a la altura del poder, la Iglesia, aunque puede condenar esos métodos por inmorales, no quiere actuar en política de esa

manera. Si por política se entiende el determinar qué partido político, entre los que se dicen decididamente católicos, *debe gobernar*, la Iglesia no se mete en política; antes deja en plena libertad a sus hijos para que, como buenos ciudadanos, obren en ese sentido como mejor les parezca. Pero si por política se entiende el *arte de bien gobernar a los pueblos*, entonces la Iglesia no sólo *puede*, sino que además *debe* meterse en política y señalar también aquí las normas infalibles del bien obrar. Por otra parte, si un Gobierno legisla contra los derechos de Dios o de la Iglesia o de la familia misma; o, sin legislar, los atropella o impide su libre ejercicio, la Iglesia, defensora de esos derechos por su propia constitución divina, faltaría a su deber si no se metiera en política.

b) *Sobre la enseñanza*: puesto que la Iglesia tiene derecho a enseñar no sólo la religión, sino también todas las otras ciencias, aun las profanas; y eso en todos los grados, o sea, en la escuela primaria, en la secundaria y en la universitaria. Tiene además el derecho, que a la vez es deber sagrado, de vigilar sobre la instrucción y educación que se les da a sus hijos, los fieles, así en la enseñanza pública como en la privada; y eso no sólo en lo que respecta únicamente a la enseñanza de la religión, sino en todas las demás disciplinas que, bien sea por la materia bien sea por el modo de tratarlas, se relacionan necesariamente con la religión o con la moral. Esta es la doctrina católica, clara y terminantemente propuesta por los Papas; y quien no la quiere seguir ha de saber que no siente con la Iglesia y cierra los oídos a la voz de Cristo que nos dice: "*escuchadla*."

c) *Sobre la cuestión social*: Si fuera cuestión puramente económica, si se tratase sólo de distribución de jornales, la Iglesia se inhibiría en ella. Pero como en esos problemas va embebida la salvación o condenación de muchas almas, como tienen aspecto religioso y moral, de caridad y de justicia, la Iglesia ni quiere ni puede vivir de espaldas a ellos y toma cartas en el asunto, para señalar a obreros y patronos el límite justo de sus derechos y deberes, para sancionar el derecho a la vida y el derecho a la propiedad, para salvaguardar la dignidad humana de los trabajadores y encauzar el uso de los bienes materiales según las normas eternas del Evangelio y según las normas justas de la sociedad.

Conclusión: Si mirásemos a la Iglesia como a maestra divina de la verdad, desaparecerían de nuestra vista el elemento humano de que está compuesta y las irremediables flaquezas de sus ministros; y al palpar la felicidad que a individuos y naciones se seguiría de guardar su sapientísima doctrina, exclamaríamos como el Señor de Cafarnaún, al ver el prodigio obrado por el Salvador, "creo"; creo que esta es la verdadera Iglesia de Cristo, fuera de la cual no hay salvación. ¡Qué bien estamos aquí!

FR. A. ROBEZO, O.P.

DOMINGO XXI DESPUES DE PENTECOSTES (15 de Octubre)

Los ojos del lector atento descubren en cada rasgo de las parábolas del Señor una lección de eficacia imponderable. En el Evangelio de hoy resalta a primera vista la *amabilidad* misericordiosa del Mayordomo, en contraposición a la ira y mezquindad del siervo ingrato y protervo. La amabilidad misericordiosa, comprensiva y sincera es la flor más preciosa de la caridad cristiana y la cualidad más apreciable en una persona. El amable nos gana el corazón y nos hace pasar la vida feliz.

Tema: Deshojemos rápidamente esta hermosa flor de la amabilidad, para embriagarnos con el perfume contenido en la antera de su bienhechora eficacia.

La flor de la amabilidad.—La amabilidad es la cualidad de carácter cortés, dulce, delicado y fino en el trato con los demás. Causa una impresión de simpatía y de agrado que no podemos menos de sentir y agradecer. Imaginémonos a un señor que siempre tiene la sonrisa en los labios, nunca responde alterado, para todos tiene una palabra atenta, se preocupa de la salud y satisfacción de los demás..., “es un modelo de amabilidad”, decimos. Hay personas que poseen esta cualidad por su carácter natural; otras, en cambio, han de hacerse violencia para conseguirla, y todos hemos de vencernos y contrariarnos muchas veces para alcanzarla y practicarla en su total perfección. Nunca faltarán contradicciones e indisposiciones que nos agrien interiormente, pero hemos de saber vencerlas y disimularlas, teniendo siempre una dulce palabra en los labios, para ganar el corazón de nuestros semejantes o, por lo menos, para no ofenderles y para no lastimar la caridad. Es, pues, la amabilidad algo *interno*, o sea, dominio del genio, del mal humor, del disgusto que nos causan las contradicciones...; pero tiene también mucho de *externo* que aparece en la sonrisa del rostro, en los modales finos, en la palabra cortés... Se nos impone la amabilidad, ante todo, por la educación social, que tacha de grosero y mal educado a quien no guarda las reglas de perfecta cortesía; pero mucho más nos la impone la misma religión, que tiene por lema sublime la caridad y la delicadeza en el trato con los hombres.

Ahora bien, para que nuestra amabilidad siga en todo el dictamen de la caridad, debe estar revestida de las siguientes cualidades que altamente la dignifican, a saber, nuestra amabilidad debe ser: *a) sincera* o nacida del aprecio interior que nos merece el prójimo, sea quien sea. Dios no le trata con menos amabilidad, y Cristo al derramar su sangre no excluyó ni al pobre ni al asesino, deseando salvar a todos los hombres. *b) Universal*, que se extienda a todos; porque hay algunos que son amables con sus jefes o superiores, y a sus súbditos les tratan como esclavos; otros son amables con los de fuera, pero a los parientes y domésticos los maltratan no sólo de palabra, sino también con las obras... ¿Qué amabilidad podrá

ser esta? c) *Abnegada*, sabiendo pisotear prejuicios, pasioncillas, caprichos y odios. Quien no es amable es sencillamente porque no es sufrido y no sabe combatir sus internos sentimientos y sus pasiones. d) *Constante*, mostrándola todos los días, a todas horas, hoy que estamos contentos y mañana cuando estemos disgustados, hoy que la gente nos aplaude y mañana cuando nos calumnien y persigan. e) *Sobrenatural*, para que así sea meritoria y nos alcance la Gloria. Debemos ser amables porque nos lo pide Dios; porque Dios es ejemplo de la más perfecta amabilidad con los beneficios que nos hace y los perdones que nos otorga; porque es ley cristiana dictada por Cristo que, lleno de amabilidad, bajó a nuestro suelo buscando el bien de todos.

Perfume de su bienhechora eficacia.—Los efectos o beneficios que la amabilidad nos reporta son innumerables, y así: a) el primer beneficio lo consigue el mismo amable que, sabiendo llevar las penas con abnegación, sufre mucho menos, y tratando con amabilidad a los otros, se hace acreedor al mismo trato y se cautiva el aprecio de los demás, aún cuando sean sus mismos enemigos. b) La amabilidad siembra la felicidad en los hogares, estableciendo la unión más íntima entre padres, hijos y hermanos. ¡Qué efectos tan destructores realizan las riñas impertinentes de la esposa, el carácter agrio del esposo y el continuo malhumor de los hijos! En cambio, ¡Qué encantadora se nos presenta una familia, donde reina la más sincera amabilidad, que sabe sofocar inmediatamente la contrariedad más oprimiente! Eso es sencillamente saber ser *ecuanímes*, como lo fué siempre Jesucristo y como lo fueron también todos los santos. c) La amabilidad fomenta, entre amigos, la unión y la confianza mutua; y entre patronos y obreros, lo mismo que entre jefes y súbditos, despierta el amor, el respeto, la defensa de intereses y la abnegación más resignada para sufrir contratiempos y dificultades. Ella es la que nos enseña a saber sacrificarnos, llegado el momento, por nuestros semejantes; siendo este precisamente uno de los más importantes deberes que la amabilidad nos impone; generalmente es en cosas pequeñas, y debemos hacerlo sin dárlo importancia. Muy posiblemente a nadie se nos pedirá que hagamos lo que el filósofo Fintias por su amigo Damón: este fué condenado a la horca por estar acusado de conspirar contra el tirano Dionisio de Siracusa. Se le concedió permiso para ir a despedirse de su familia a condición de que dejase en rehenes a alguien que sería ejecutado caso de no estar de vuelta él a la hora señalada. Fintias se ofreció. Llegó el día en que debía ser cumplida la sentencia y Damón no había regresado. Fintias, sin una protesta, se dejó conducir al patíbulo y desde allí declaró que su amigo era leal y que alguna fuerza superior a su voluntad le habría retenido. Terminaba de hablar cuando se oyeron fuertes gritos y un hombre entró en la plaza montado sobre un caballo que chorreaba sudor. Era Damón. Subió al cadalso y abrazó a su amigo. Después explicó que por habersele reventado una montura se había retrasado y que estaba dispuesto a que se cumpliera la sentencia. La emoción embargó a cuantos habían presen-

ciado la escena, entre ellos al mismo Dionisio quien, como consecuencia, perdonó a Damón y pidió a los dos hombres que le permitiesen participar de su amistad. d) La amabilidad es señal de buena crianza, el mejor prestigio de la persona, la simpatía que tanto embellece, el atractivo conquistador de la amistad y el éxito en todos los negocios. Es porque la amabilidad sabe ser desprendida y sabe amar a todos con igual y sincera benevolencia. Quien camina por la vida, considerando que las personas que se mueven a su alrededor son insectos molestos o todo lo más escalones para que él pueda alcanzar el puesto que desea, se encontrará siempre amargado y nunca será feliz. En cambio, el que sabe sonreír a los demás con cortesía, sin chabacanería, y con amabilidad, sin hipocresía, ese tal sabe ganar la partida en las situaciones difíciles de la vida, sabe ser feliz y sabe además llenar de felicidad a todos sus semejantes.

Conclusión: Tanto para gozar de mayor felicidad en nuestra vida, como para sembrarla en los demás, hemos de trabajar por ser amables. La vida y la educación moderna lo exigen necesariamente, y mucho más aun lo exigen la Religión de Cristo y la voz de la Iglesia, que augura tiempos mejores de más contento y bienestar social e individual, cuando todos sepamos tratarnos con perfecta amabilidad.

FR. A. ROBEZO, O.P.

DOMINGO XXII DESPUES DE PENTECOSTES (22 de Octubre)

Hoy nos da Jesucristo una lección de derecho público, señalando la verdadera jerarquización de la Iglesia y del Estado, y preceptuando las obligaciones correspondientes para con estas dos sociedades.

Tema: Expondremos, pues, muy brevemente, las relaciones entre la Iglesia y el Estado, y las obligaciones para con estas dos sociedades.

Relaciones entre la Iglesia y el Estado.—La Iglesia y el Estado son dos sociedades completas e independientes de suyo la una de la otra. El fin de la Iglesia es la salvación de las almas y tiene, independientemente del Estado, los medios necesarios para conseguir su fin, como son la predicación, la administración de los sacramentos, la jerarquía eclesiástica, etc. El Estado tiene como fin el procurar la felicidad temporal de los ciudadanos, por medio de leyes justas, ordenadas al bien común. Según esto, la jerarquización ideal entre la Iglesia y el Estado consiste en que las dos sociedades estén completamente unidas y sin vivir en pugna, ayudándose mutuamente, de la misma manera que el alma y el cuerpo se conjugan maravillosamente para dar unidad individual a la persona humana, y del mismo modo que el sol y la luna se armonizan en sus movimientos

astronómicos, para cumplir perfectamente con el fin de proyectar su luz sobre toda la faz de la tierra, según el orden establecido por la divina Providencia. Pero hemos de convencernos de una vez para siempre de que, así como esta divina Providencia dispuso que el sol presidiera los días y la luna las noches, así también dispuso que la Iglesia presidiera sobre los días de las almas y el Estado sobre las noches de los cuerpos; y así como Dios dispuso que la luna recibiera su luz del sol, siendo precisamente por esta razón menor que el sol tanto en cantidad como en calidad, así también dispuso que el Estado recibiera de la Iglesia la luz que debe proyectar sobre la noche de los cuerpos, la cual será tanto más esplendorosa cuanto más cerca se halle de la Iglesia.

Obligaciones para con la Iglesia.—Podrían reducirse fácilmente a las siguientes:

a) *Conocerla*: Debemos, ante todo, conocer su institución divina y su constitución monárquico-jerárquica; sus notas características, principalmente la unidad, la santidad, catolicidad, apostolicidad, infalibilidad, juridicidad y necesidad; su potestad de Orden, con la que nos administra los sacramentos, y su potestad de Jurisdicción, con la que nos enseña y gobierna, promulgando leyes justas y velando por su cumplimiento, a fin de conducirnos por el recto camino de la salvación. Este conocimiento nos hará estimar nuestro título glorioso de ser *hijos de la Iglesia*, y defenderle de todo peligro, sobre todo cuando tratemos con personas de distintas religiones.

b) *Amarla*: al conocimiento sigue siempre el amor, con que debemos quererla como a una madre cariñosa, que tanto se sacrifica por nosotros y tanto bien nos proporciona. Y como el amor es "diffusivum sui", hemos de sentirnos proselitistas y verdaderos apóstoles, conquistando para la Iglesia otros adictos, prendiendo en cuantos nos rodean la llama de nuestro celo y convenciéndoles de que sólo en ella se encuentra la defensa de mil peligros y la salvación eterna.

c) *Obedecerla*: al conocimiento y al amor sigue naturalmente la sumisión más rendida y una total obediencia a sus decisiones, bien emanen del Vicario de Cristo, el Santo Padre, bien procedan de nuestros Prelados inmediatos, los Obispos y los Párrocos, que ponen todo su empeño en ayudar eficazmente la causa de nuestra eterna felicidad.

Obligaciones para con el Estado.—También estas se pueden reducir a las siguientes:

a) *Conocerle*: estudiando su natural institución y sus diversas formas de constitución, acomodadas más o menos perfectamente a las diversas circunstancias de la vida y a la idiosincrasia específica de cada pueblo. Esto nos lleva lógicamente al estudio profundo y serio de los personajes que deben representar dignamente las predichas formas de gobierno, a

fin de elegir y *votar* a los candidatos más dignos, cuando llegue el momento de las elecciones; pues hay obligación grave de votar siempre a los que nuestra conciencia juzgue más dignos. Y de esta obligación no excusa una leve incomodidad, como el tener que perder una excursión, o el temor a caer en las burlas de los contrarios; ni se debe abstener de ir a votar por ver ya perdida la elección, porque votando, siempre se fomenta la esperanza de triunfar al fin. La Jerarquía eclesiástica ha dado la siguiente consigna en las diversas naciones en que se han practicado elecciones libres, en estos últimos tiempos: "Votad bien, votad en conciencia".

b) *Amarle*: también hemos de amar al estado legítimo y quererle ordenadamente, tributándole el culto debido; pero sin pecar contra este culto ni por *defecto*, por medio de la denigración o de la calumnia; ni por *exceso*, por medio de un *nacionalismo exagerado* que nos haga colocar la patria por encima de la Iglesia, queriendo subordinarlo todo a la nación y esclavizar incluso nuestras propias conciencias para imponer sobre ellas al *Dios-Estado*. En esto, nadie ha de aventajarnos en ser los mejores patriotas; pero también nadie con más precisión que nosotros ha de poder decir que no somos ni ridículos ni fanáticos nacionalistas, pues nuestro amor es *internacional y universal*, ya que hemos de tenerlo a todos los hombres, con los que siempre nos hemos de sentir hermanos.

c) *Obedecerle*: puesto que, como nos advierte el Apóstol, "toda persona está sujeta a las potestades superiores, porque no hay autoridad que no venga de Dios. Por lo cual quien desobedece a las potestades, a la ordenación de Dios desobedece" (Rom. 13, 1). Tenemos, pues, obligación en conciencia de obedecer a las autoridades civiles en todo lo que sea justo. ¿Y no sería lícito resistir alguna vez?—Cuando lo que manda la autoridad está conforme a la ley natural y a la ley divina, no; pero si los mandatos estuvieren en contra de los dictados de la ley natural o de la ley divina, entonces podemos y debemos desobedecer; porque, como dice el axioma jurídico, en la colisión de dos derechos, debe prevalecer siempre el más noble, ya que entonces cabe de lleno la aplicación de que conviene obedecer antes a Dios que a los hombres (Act., 5, 29). ¿Y se podría resistir al tirano?—En este punto conviene distinguir entre la resistencia *pasiva* y la resistencia *activa*; y así, cuando el tirano manda cosas justas debe ser obedecido; pero cuando manda lo prohibido por la ley natural y por la ley divina, no podemos ni debemos obedecerle, y sus mismos delegados han de procurar no urgir el cumplimiento de leyes injustas. Esto es lo que llamamos resistencia *pasiva*. ¿Podremos también apelar a la resistencia *activa*, rebelándonos contra el tirano para depónérle por la fuerza?—En principio debe contestarse que no, porque ordinariamente los pueblos y las naciones tienen los gobiernos que se merecen; ya que, como dice Santo Tomás, "en castigo del pecado los impíos obtienen el poder por permisión divina" y, según el mismo Doctor Angélico, "para que el pueblo merezca obtener de Dios el remedio, debe dejar de pecar". No obstante podría

ser lícita la rebelión en casos extremos, cuando, por ejemplo, el abuso de la autoridad es excesivo y habitual, de tal forma que estén en peligro la existencia del orden público y los mismos derechos de los ciudadanos; a no ser que de la resistencia activa se siguieran aún mayores males comunes, en cuyo caso no sería lícita la rebelión.

Conclusión: Sepamos hermanar estos dos grandes amores: el amor a la Iglesia y el amor a la Patria, y así cumpliremos el precepto que nos da Jesucristo en el Evangelio de la Misa de hoy: "*Dad al César lo que es del César, y a Dios lo que es de Dios*".

FR. A. ROBEZO, O.P.

DOMINGO XXIII DE PENTECOSTES (29 de Octubre)

CRISTO REY

Introducción. La fiesta de Cristo Rey, como otras muchas festividades, contiene sus frutos *de orden doctrina*, porque nos presenta, siguiendo el dicho "*lex orandi est lex credendi*", la teología de la realeza de Cristo. Y así la liturgia recoge las dos etapas del reino de Cristo. En la tierra, su reino es interior, humilde y escondido; en el cielo, su reino es de gloria y majestad. Y también frutos *de orden espiritual*: porque propuesta la doctrina sobre el reino de Cristo en la mente, en la voluntad, en el corazón, en el cuerpo y en los miembros de los fieles, se inclinarán estos más fácilmente a la perfección (Pío XI); y porque el reino de Cristo "es opuesto únicamente al reino de Satanás y a la potestad de las tinieblas, y así exige de sus súbditos no solamente un mayor despegue de las riquezas y de las cosas terrenas, la dulzura de las costumbres y el hambre de la justicia, sino también que se niegue a sí mismo y tome su cruz" (Pío XI). Esta festividad persigue hacer al Señor dueño de nuestra inteligencia, de nuestra voluntad, de nuestro corazón y de todo nuestro ser. Para materia de nuestra plática hemos escogido este.

Tema: *Cristo, Rey de la familia.* "Cuando el hombre tiene la sangre mala, le salen eczemas en la cara. Terribles eczemas descubrimos también en el rostro de la sociedad actual. ¿Cuál es su raíz? La sangre impura... Sí; las familias enfermas dieron una sangre podrida al cuerpo de la sociedad" (T. Toht). Y cuanto más peligrosa es la llaga, tanto más urgente es su curación. Se dictan muchas leyes para reformarla. Bien está; pero todo esto no es más que una venda para la llaga sangrante. Aún más: curar la llaga... es algo, no lo niego; pero ¿no es más prove-

choso hacer todos los esfuerzos para prevenir la llaga? Precisamente porque la enfermedad atacó a la vida familiar, por esto abrumba y espanta sobremanera la situación actual. Es menester la curación de la vida familiar (Toht) convencidos de que *Cristo es el Rey de la familia*. ¿Por qué? Porque *la redimió*. Por "la institución por Cristo del Sacramento del Matrimonio, que confiere dignidad a la sociedad familiar, el contrato natural del matrimonio recibe una vitalidad del todo nueva: "Desde el momento que prestan los fieles sinceramente el consentimiento, abren para sí mismos el tesoro de la gracia sacramental, de donde han de sacar energías para cumplir sus deberes y obligaciones, fiel, santa y perseverantemente hasta la muerte" (Pío XI). Redención que es no solo de los cónyuges, sino también a todos los hombres de la familia cristiana: "Ordenada la familia en vida cristiana, poco a poco se irá acostumbrando cada uno de sus miembros a amar la religión y la piedad, a aborrecer las doctrinas falsas y perniciosas, a ser virtuosos, a respetar a los mayores y a refrenar ese estéril sentimiento de egoísmo, que tanto enerva y degrada a la humana naturaleza" (Leon XIII).

Cristo además *adoctrinó* a la familia *son su ejemplo y sus palabras*. Durante treinta años "vive en el seno de la familia; en ella obedece, trabaja, crece en sabiduría y gracia delante de Dios y de los hombres. Al fin de su vida cuida de confiar a su Madre al amparo providencial del discípulo amado. Santifica con sus presencia las bodas. Su primer milagro es en obsequio a su madre. En Betania santifica la amistad en familia. Mitiga los dolores de la familia... Sobre el matrimonio *enseña* las condiciones de unidad e indisolubilidad; y nos enseña que El debe ser amado sobre todos los amores y que los miembros de la familia vivan para cumplir la voluntad de Dios.

Cristo también *santifica* la familia. Porque el sacramento significa y causa eficazmente la gracia; y el reino de santidad y gracia que Cristo vino a implantar se realiza por la gracia santificante que nos eleva.

El matrimonio es signo de la unión de Cristo con su Iglesia: Lo que Cristo no ha dado al Estado lo da al matrimonio cristiano. El sacramento del matrimonio por su dignidad pide santidad para contraerlo. Es sacrilegio recibir el sacramento en pecado. Para que entre el Rey Jesús a reinar en los esposos, estos deben prepararle convenientemente la estancia. Exige además este sacramento santidad para vivirlo, o sea hacer uso del del mismo santamente, cumpliendo la voluntad de Dios. Será por tanto indigno recibir el sacramento, y al amparo de él, cometer graves pecados en el uso del matrimonio: es tomar la herencia del Padre y malgastarla, cubrir el pecado con la preciosa capa de un sacramento.

La Realeza de Cristo se prolonga a la sociedad paterno-filial. Cristo en efecto tiene derechos en la familia: *a que nazcan hijos*, porque lo pri-

mero que está santificado en el matrimonio por el sacramento es el fin primario del mismo: la procreación de los hijos. Y a que *esos hijos sean bautizados*: lo mismo que los padres los enjendran en el orden natural, deben con su actividad proporcionarles, mediante el bautismo, la gracia santificante, por la que nacen en el orden sobrenatural. El niño nace con derecho a ser incorporado al Cuerpo Místico de Cristo. Y a que *esos hijos sean cristianamente educados*: No basta que nazcan. Hay que alimentarlos, tanto en orden natural como en el sobrenatural. Se precisa pues la educación cristiana que les enseñe a vivir la vida divina recibida con la gracia, para que Cristo crezca en ellos. Y eso se obtiene: adoctri-nándolos, fortaleciéndoles la voluntad en el amor y cumplimiento de los deberes cristianos, y dándoles buen ejemplo y fomentando la vida de piedad, dentro y fuera del hogar.

Conclusión. Cristo salvará a la familia, si la familia le acepta por Rey. La familia encontrará la felicidad si guarda estas tres cosas: *fe, armonía y fidelidad* que Jesús Rey hizo resaltar en Caná, en Nazaret y en Betania, respectivamente según se desprende del relato evangélico.

FR. V. VICENTE, O.P.

MISANG SAGUTAN

(Misa Dialogada en Tagalog)

- * Folleto 3-1/2 x 5-3/4, de cuarenta y cuatro páginas, que contiene la Misa completa del Sagrado Corazón de Jesús, Ordinario y Propio, adecuadamente preparado para que todo el pueblo participe, en unión con el Sacerdote, en el Santo Sacrificio de la Misa, según se practica ya en muchas iglesias, conforme a los deseos de la Santa Sede.
- * Las partes en que toma parte activa el pueblo van en Latín y Tagalog, en letra más gruesa, que hace sumamente sencilla la participación de todos los fieles.
- * Indicase la postura que debe adoptar el pueblo a cada parte de la Misa, lográndose así la uniformidad, que tanto ayuda al recogimiento interior del alma.
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THE ARANCEL OF THE ECCLESIASTICAL PROVINCE OF CEBU

The Ecclesiastical Province of Cebu has a new Arancel or Schedule of Fees. This Arancel, among other things, lists the following:

Misa Cantada de vivos	P25.00
Misa Cantada de Requiem con responso cantado	P30.00
Misa Rezada	P 5.00

DISTRIBUCION de los distintos porcentajes del Arancel:

6.—Bautismos, casamientos, entierros, misas cantadas y otras solemnidades:

Cura Párroco y sus dependientes	60%
Fondos generales diocesanos	15%
Mesa Episcopal	5%

I would like to know whether the solution given by the Boletín Eclesiástico in its issue of July 1961, pp. 439-443 under the following heading "Taxes to Meet Diocesan Needs", can and should be applied to the new ARANCEL of the Ecclesiastical Province of Cebu.

A PRIEST

Let it be clear at the outset that the solution given by the *Boletín Eclesiástico* in the issue and pages referred to by our consultant was based only and exclusively on the principles of common law with no relation whatsoever to any indults or privileges which might have been granted to any particular place or person under special circumstances. The solution was motivated by an anonymous local query drafted in general terms and another more specific coming from a diocese of a Latin-American country.

In the issue of July 1960 of the *Boletín Diocesano* of that diocese a "Decreto" was made public in whose virtue the new Arancel was supposed to get binding force within the territory of the diocese. It is stated in the "Decreto":

"De acuerdo con los cánones 831 y 1234, y oído el parecer del Venerable Capítulo Catedral; y de conformidad también con los cc. 1507 y 1509, decretamos, etc...."

In order to be able to furnish the correct solution to our consultant we examined the Arancel only to find out:

Firstly, that the Arancel does not carry the approval of the Holy See as required by law. Since in legal procedure "facta non praesumuntur sed probantur", we assumed that in fact the Arancel lacked such approval.

Secondly, that, among other things, taxes are imposed on the stipends of sung Masses.

Commenting on the principles of common law which requires that the Arancel be approved by the Holy See *ad validitatem* (c. 1507), forbidding at the same time any imposition of taxes on the stipends of sung Masses (c. 1506), we found logical to conclude that:

"...the diocesan Schedule of taxes (Arancel) in which a tribute is imposed on the stipends of sung Masses lacks the approval of the Holy See required by law *ad validitatem* (c. 1507), and, therefore, does not enjoy any binding force on its subjects." (*Boletín Eclesiástico*, July 1961, pp. 442-443).

From what has been previously stated, it becomes obvious that an Arancel must be classified either within the type of those fully and entirely adjusted to the principles of the common law, which renders unlawful the imposition of taxes on the stipends of Masses, or it rather comes under a second category which, being an exception to the general law, allows the imposition of such taxes by special privilege of the Holy See.

The answer to the query proposed by our consultant becomes evident once the pattern the Arancel has been drawn after is definitively established.

Now, through the information we have received it appears clear that the Arancel of the Ecclesiastical Province of Cebu has been approved in its entirety by the S. Congregation of the Council; therefore, it constitutes an exception to the general law of the Church, since the imposition of taxes on the stipends on sung Masses has been ratified by the competent authority, not-

withstanding the prohibition of the canon 1506. Hence, it is a privilege and as such it must be evaluated.

For the information of our readers we herewith insert the data so kindly furnished to us by one of the dioceses of the Ecclesiastical Province of Cebu:

"When the Arancel was discussed item by item by the Bishops of this Province, a representative of the Apostolic Nuntiature of Manila was present in all the deliberations and his comments were constantly sought out.

"When the item of Sung Masses and its inclusion in the distribution of percentages was discussed, a short study of the implications of c. 1506, written by the late Julian Aniban, was read and studied.

"The Arancel was sent to the Sacred Congregation of the Council, which a few days later issued a "*Rescript*" bearing Protocol No. 46815/D. This "*Rescript*" says that the Sacred Congregation of the Council "*benigne concedit approbationem novi taxarum elenchi iuxta preces...*"

"By a startling coincidence, the seal of the Sacred Congregation on page two of the original copy of the Arancel which was approved, was impressed precisely on the spot where it is written that the Misas Cantadas are included in the *Distribución de porcentajes*."

Bearing in mind the foregoing information and explanations it becomes evident that the solution offered by the *Boletín Eclesiástico* in its issue of July, 1961, has no application whatsoever to the Arancel of the Ecclesiastical Province of Cebu. The brief commentary introduced by the *Boletín* deals exclusively with the common law of the Church, while the Arancel of the Archdiocese of Cebu is an exception to said law, approved by the Sacred Congregation of the Council. One thing is the general rule and another its exception; and what is said of the rule cannot be applied to the exception.

By way of summing up: The solution given by the *Boletín Eclesiástico* of July under the heading "*Taxes to Meet Diocesan Needs*" cannot and should not be applied to the Arancel of the Ecclesiastical Province of Cebu which, having been duly approved in its entirety by the Sacred Congregation of the Council, constitutes an exception to the rule and therefore it enjoys binding force on all the subjects of the Province. And, consequently, all the priests of the Archdiocese are morally bound to

pay the taxes stated in the Arancel to their respective Curia, including the percentage of the *Misas Cantadas*.

FR. F. TESTERA, O.P., J.C.D.
U.S.T. Professor

CASUS CONSCIENTIAE

A Penitent confesses that in a store where he works as a salesman, the owner obliges all workers to attend to a worship service conducted by a protestant minister once a month. Not to accede would expose himself into displeasure of the owner and cause the loss of job. With a family to support and scarcity of employment, he could not do otherwise but to accede. Now his conscience troubles him. He confesses in order to receive Holy Communion.

How should the Priest—Confessor advise the penitent exposed to a necessary occasion of sin against his will?

A PARISH PRIEST

The proposed case raises the question of the cooperation of Catholics in heretical religious services. Cooperation may be either active or passive. Active cooperation means the concurrence of a member of the Catholic Church with the principal agent in the actual performance of a heretical religious ceremony. Passive cooperation suggests the physical presence of a Catholic at a religious service, without actually taking any active part in the execution of the rituals and ceremonies. It is just a case of witnessing the religious services without lending any help to the ministers offering them.

Active participation in heretical religious services is intrinsically and "per se" wrong and therefore unlawful. It is never justifiable under any conditions. Can. 1258, § 1 is quite explicit on this:

"It is unlawful for Catholics to assist actively in any way at, or to take part in, the religious services of non-Catholics". (Vid. Rev. Chas. Augustine, O.S.B., D.D., *A Commentary on the*

New Code of Canon Law, B. Herder Book Co., St. Louis, Mo. 1931, Vol. VI, pag. 192)

Passive participation is unlawful, generally speaking. It is unlawful as contrary to natural and ecclesiastical laws because of the inherent dangers for the Catholic in such participations. Those dangers are mainly the falling away from the true faith, indifference to Catholic religious practices, active participation in heretical religious functions, scandal given to others, and the apparent endorsement of the sect as if it were the real Church.

Occasionally, under extraordinary circumstances, passive co-operation may be tolerated with certain limitations as set down in Canon 1258, § 2, viz:

"A passive or merely material presence may be tolerated for reasons of civil duty or honor, at funerals, weddings, and similar celebrations, provided no danger of perversion or scandal arises from this assistance. In doubtful cases the reason for assisting must be grave, and recognized as such by the bishop". (Ibid.)

The question asked by the proponent of the case under study clearly insinuates that the point at issue refers to a form of passive cooperation. He describes the situation as a "necessary occasion of sin", which would be too mild an expression to signify active cooperation. This remark would be, moreover, irrelevant if the penitent had accused himself of active participation in protestant religious services. The priest, therefore, is to advise him to abandon such an occasion by securing another job. Assuming that this would not be possible in the immediate future, the confessor must urge his penitent to make use of all the spiritual means available to him to render remote what is presently a necessary occasion of sin. The frequent and worthy reception of the sacraments, assiduous and devout attendance at Catholic religious services, frequent prayer, will undoubtedly give him enough protection against the dangers arising from such a deplorable situation. The penitent is bound moreover to take necessary precautions to avoid scandal, and he must continue searching for another position that will not interfere with his duties as Catholic.

FR. JESUS DIAZ, O.P., S.T.D.

U.S.T. Professor

RITUS CONSTITUTIONE "ALTITUDO" PRO BAPTISMO DESIGNATI

In Indice facultatum pro America Latina et pro Insulis Philippinis approbato a Sede Apostolica ad alium decennium, commemoratur privilegium administrandi Baptismum adultis solis ritibus a Paulo Papa Tertio in sua Constitutione "Altitudo" descriptis. Usque nunc nullibi invenire potui Constitutionem "Altitudo". Sed valde utile erit prae oculis habere concessionem Pauli Papae Tertii in exercendo sacro ministerio. Ideo deprecor bonitatem tuam ut in tua ephemeride concessionem illas transcribere faveas.

SACERDOS

Concessio recentioribus facultatibus decennialibus facta, de qua casus praesens, sic se habet: "Parochi et Missionarii, si propter temporis defectum improbamque defatigationem, vel aliis gravibus de causis, omnes adhibere pro Baptismo adultorum praescriptas caeremonias haud facile valeant, solis ritibus qui in Constitutione memorati Pauli III "Altitudo", die 1 mensis Junii anno MDXXXVII data, designantur, uti licite poterunt, praevio tamen Ordinarii consensu" (Cf. *Boletín Eclesiástico*, 1960, pag. 138).

Consultans confitetur se invenisse nullibi Constitutionem "Altitudo" in concessione citata. In opere *Manual de Párrocos*, a P. Joanne Ylla, O.P., anno 1919 edita, et in praecedentibus editionibus dicti operis integra invenitur.

Privilegia in hac Constitutione concessa, nisi illa respicientia Baptismum et Matrimonium excipiantur, "*Litteris Apostolicis*" Pii Papae XI, 30 Aprilis, 1929 (Cf. *Boletín Eclesiástico*, 1929, pag. 618, et 1932, pag. 659) fuerunt revocata. Ideo in recentissima editione *Manualis Parochorum*, anno 1960 in lucem prodita, convenienter ab appendicibus fuit suppressa, et privilegia relate ad Baptismum quae in usu vi facultatum decennialium adhuc manent, in articulo 5, *De ritibus et caeremoniis Baptismi*, numero 89, nota 1, pag. 38, sunt recensita.

Miramur enim quomodo consultans, si *Manualem Parochorum* apud se habet, dictas concessionones cognoscere non valuit. In postrema editione huius operis, pagina 38, nota 1, dicitur:

“Ritus in ista Constitutione designati sunt sequentes:

Primum, aqua sacris actionibus sanctificetur.

Secundum, catechismus et exorcismus fiat singulis.

Tertium, sal, saliva, capillum, et candela ponatur duobus vel tribus pro omnibus utriusque sexus tunc baptizandis.

Quartum, Chrisma ponatur singulis in vertice capitis, et Oleum catechumenorum ponatur super cor viri adulti, puerorum et puellarum; adultis vero mulieribus ponatur in illa parte, quam ratio pudicitiae demonstravit.”

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

Univ. Sti. Thomae Professor

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FOREIGN

Death of 3 Cardinals Reduces Membership of the College to 81.—

Over a month ago the membership of the Sacred College of Cardinals has been cut down to 82 brought about by the untimely death of its three princess namely, Domenico Cardinal Tardini, Nicola Cardinal Canali and Joseph Cardinal Van Roey.

The world mourns the passing of, and Pope John had expressed shock over, the death of the three distinguished princes of the Church.

The late Cardinal Tardini, 73-year-old, who died (July 30) of a cardiac collapse, was Vatican Secretary of State. After Pope John XXIII assumed office as Pontiff, he designated the Cardinal as Secretary of State. Likewise, the Cardinal has built a record as theologian.

Cardinal Tardini had most of his life in his native Rome. For nine years after his ordination in 1912, he was professor of theology at the Roman Seminary. His first appointment to the Secretariat of State was in 1920 wherein he served for 40 years.

Pope John, upon informed of the approaching death of the Cardinal

rushed by car from his summer residence at Castelgandolfo to the Vatican, but Cardinal Tardini succumbed soon before his arrival. The Holy Father prayed at his death-bed.

Four days later, Cardinal Canali, 87 year-old, died (August 3) in Rome of bronchial pneumonia and complications due to his advanced age.

Cardinal Canali, back to the reign of Pius X, has a distinguished career as diplomat and administrator.

An Italian of noble birth, he entered the Vatican Secretariat of State as clerk under Card. Merry del Val and later named Substitute Secretary by Pius X.

During Benedict XV's he was chosen Secretary of the Sacred Congregation of Ceremonial. At this stage he introduced new developments in protocol of Pius X for visits of royalty.

Under Pius XI he was appointed assessor of the Holy Office and elevated to the status of cardinal deacon by the same Pontiff in 1935. A great admirer of Pius X, he was a staunch promoter of Pius X's canonization during this papacy.

Designated Head of the Pontifical Commission of Government of the Vatican City by the late Pius XII, he has held many influential posts, notably that of Grand Penitentiary.

And much later, subsequent to the earlier passing of the two Italian princes, was the death of the Archbishop of Malines, Belgium, Joseph Cardinal Van Roey, 87 year-old, who passed away (August 6) after a lingering illness.

The late Cardinal Van Roey was a staunch defender of the Church's rights against Fascism and Socialism. During World War II he came out openly against a rabid pro-Fascist Belgian party leader and Nazi-collaborator, Leon Degrelle. Post-war years again saw the Cardinal fighting the Socialist-sponsored education reform of Minister Leo Clclard, and in December last during the heat of anti-government strikes in his country, he sided against the Socialist Party-led mass movements.

Close to his deathbed were Msgr. Leon Suenens, his auxiliary bishop, who gave him the last Unction before the presence of his vicar generals, secretaries and leading associates of the Archbishop.

The Candle "Una Sancta", a New Devotion in Favor of Christian Unity.—From the German abbey of Neideraltheich to the American Benedictine monastery of St. Joseph, Minnesota, there has sprung a new devotion in favor of Christian Unity: the candle "Una Sancta." Based on the Paschal candle, symbol of our redemption, the candle of

Church's unity is placed at home, or in the school, in the church, and it is kindled every Thursday to commemorate the prayer of Christ during the Last Supper on Holy Thursday "...that all may be united".

Neideraltheich has been for many times the place of meetings among Catholics, orthodoxes and protestants. The abbot offered candle "Una Sancta" to the Pope John XXIII on his visit to Rome. His Holiness practices the devotion of Thursdays in his private chapel. Similar to the octave for the Unity of Churches the candle "Una Sancta" has been most welcomed by many of the separated brethren.

A Million and a Half Catholics in Tanganika.—The Bishops of Tanganika, in a joined pastoral letter, exhorted the 1,500,000 Catholics of this new autonomous country of Africa in order that they shake off their indifference and take active share in public life. Tanganika is a state constituted of nine million inhabitants, the majority of whom are pagans, though there are some two million moslems and 500,000 protestants. The autonomous government is now headed by the Catholic politician Julius Nyerere, and its complete independence will be proclaimed at the end of this year.

Christianity of Russians Is Indestructible.—"Russia still lies crushed and bleeding beneath Bolshevism, but the spirituality of the Russian people is not being destroyed", averred Gregorio Pietro Card. Agagianian, in an interview

held in Dublin, Ireland, while as papal legate to the 15th death centenary of St. Patrick.

The Armenian Rite Patriarch of Cilicia and Prefect of the Congregation of the Propagation of the Faith was born in Soviet Russia. He said further: "For centuries, the whole ordered life of the great mass of the Russian people rested on an ever-present fact — deep religious faith. This Christian faith permeated every phase of the life of the Russian people. It was essential reality in their daily life and work. The Russians clung to this fact of their existence.

"The Bolshevik Rulers during the past 44 years did their best to try to destroy Christianity in Russia — this momentous ideal on which the whole life of the people was built — but they have failed. Christianity is still a living force among the Russian people."

On the general situation of the Church in the Communist-dominated countries of Eastern Europe he commented: "All I can say is that there is good reason why the Church behind the Iron Curtain has been called the Silent Church. Precise information is lacking. The Church as such is struggling, has survived the worst possible persecution in modern times and is holding her own. A materialistic false doctrine such as Marxism can never become a substitute for religion. Christianity was the main foundation on which the civilization of Eastern Europe was built. One cannot destroy this foundation."

Amity but not Doctrinal Compromise.—Card. Godfrey, in a meeting of the Catholic Truth Society held in London, underscored that all Christians must "come together in friendly contact," and it is their duty "to emphasize things in which all followers of Christ may live together in peace and harmony."

He also agreed with the Archbishop of Canterbury, Most Rev. Geoffrey Fisher, that the old hostility between the Anglican and Roman Churches had vanished, but one point he stressed could not be adequately emphasized — **to look for doctrinal compromise is to look in vain.** "We shall no doubt hear in the coming months about the concessions that Rome may make in the interests of the unity of Christendom," he said. "We can forecast without any doubt that as far as doctrines already defined by the supreme authority of the Church are concerned, there will be no change or compromise. A truth once established remains a truth."

The Scottish Church and Rome.—The general assembly of the Scottish Presbyterian Church approved a motion pending the decision of its Committee on interconfessional relations, in order that the presiding moderator of such body, Rev. A. C. Craig, visit His Holiness Pope John XXIII. He will probably go on his planned-trip to Rome at the early part of 1961 with the motive of celebrating there the centenary of the Scottish Church.

Vatican Goodwill Visitors Call on Greek Orthodox Patriarch.—Arch-

bishop Giacomo Testa, President of the Ecclesiastical Academy, Archbishop Francesco Lardone, Apostolic Nuncio to Turkey, and Fr. Alfonso Raes, S.J., President of the Pontifical Oriental Institute, called on the Greek Orthodox Patriarch of Constantinople, Patriarch Athanagoras, in Istanbul on June of this year.

The Vatican Press Office revealed that this visit was motivated to demonstrate the Pope's appreciation of the courteous way in which the Patriarch welcomed the announcement of Vatican Council II. Archbishop Testa also presented to the Patriarch various documents pertinent to the Council in his visit.

At the same time Fr. Raes made public through the press that no formal invitation was tendered to Patriarch Athanagoras at the meeting. He simply said: "Our visit is a visit of courtesy like that of Dr. Fisher to the Patriarch." Likewise, whether the Patriarch would eventually visit Pope John XXIII was not taken at the meeting.

Brisbane Anglican Synod Lauds "Amity" Moves.—"We hope his successor will continue to promote such religious friendship in the cause of Christian unity," said a joined communique by the Brisbane Anglican Archdiocesan Synod, commending the now retired Archbishop Geoffrey Fisher's (of Canterbury) visit to Pope John XXIII in December 1960.

The Very Rev. William Baddeley, Anglican dean of Brisbane, re-

marked that other Churches should welcome the Catholic Church's desire for friendship.

Dr. Michael Ramsey May Visit Pope.—Following his predecessor, Dr. Geoffrey Fisher, the new Anglican primate Dr. Michael Ramsey hopes to pay a call on Pope John XXIII in Rome. In a national television interview, in London, England, the new spiritual head of Anglican Church of England said: "I have little doubt that one day I shall be going to see the Pope." His first aim as primate is to consolidate the work already done to promote Christian unity.

Archbishop Ramsey was installed (June 27) in a ceremony in Canterbury cathedral as the 100th successor (according to Anglican belief) of St. Augustine.

Among those who were present in the installment dinner given by the new Primate in Lambeth Palace, his headquarters, was Archbishop John Heenan, a Catholic Archbishop of Liverpool and a close friend of Dr. Michael Ramsey, though Archbishop Heenan did not attend the enthronement itself.

Dr. Ramsey Bats for Independent Appointment of Bishops.—To see whether the Church of England can see herself free from State intervention in the appointment of her bishops was one of the initial acts of Dr. Michael Ramsey as Archbishop of Canterbury.

Under the present procedure due consultation with the Archbishop of Canterbury, whose advice is

normally adopted by the Premier when he proposes a candidate to the Crown, is done by the Premier's patronage secretary. Then the dean and chapter of the cathedral in the diocese concerned are required to "elect" him. To alter such a system Dr. Ramsey is eager to grant each diocese the right to elect its own candidate, probably through an electoral board.

Eventually, it would deal a blow to the concept that the government can dominate the Church to the extent of tying her hands at the back in the appointment of its hierarchy. In fact, the Holy See has had a tragic experience in the post-war years, especially when the state is hostile or anti-religious. Besides, Holy Mother Church's history is one of a continuous struggle to ward off encroachments of the secular power.

Archbishop Michael Ramsey to Seek Obstacles to Christian Unity be Threshed out.—The new archbishop of Canterbury, Dr. Michael Ramsey in a plea for the cause of Christian unity in London, England said: "We must press on with the work of Christian Unity."

And he went further to say: "It can be done. I mean to do it both in general and in particular. But if we look on the Church of Rome as a complete system standing against ours, there is a very big gulf. Their system is an absolutely complete one allowing for the existence of no other Church in the world at all. While there is that gulf between the two complete systems, if you look within their Church and within

ours, there are a great many things which are similar and there can be common interest and discussion."

Against the Last Anticatholic Dispositions.—The Liberal Party of England will consider in its annual autumnal assembly a proposal seeking to invalidate in that country the laws which bar a Catholic to become sovereign of that country, as well as regent or chancellor of the House of Lords. If this move succeeds, the last anticatholic attitudes will vanish in England. The British Liberals count on six members of the House of Commons composed of 630 representatives.

Protestant Theologians Condemn the Action of POAU.—"Christianism and Crisis", a weekly edited by various protestant theologians has condemned the anticatholic stand of the organization called Protestants and Other Americans United (POAU) for the separation of Church and State. One editorial of the weekly cited says: "The leaders of the POAU must stop their vociferous anticatholicism and get out of the trench of 'holy war', wherefrom they impugn the patriotism of their adversaries."

The Panorthodox Conference of Rodas Set Between 20th-30th September.—The Catholic Press Agencies KIPA (Switzerland) and KATH-PRESS (Austria) revealed that the Panorthodox Conference of Rodas, will take place between the 20th-30th of September of this year.

Mons. Spyridon, orthodox bishop of Rodas, has underscored that the

orthodox autonomous churches have desired always to be united and "renew their community in Christ and in the communion of faith", but political obstacles and untoward circumstances have blocked it up to this day.

All the orthodox autonomous

churches have been invited and will be strongly represented. The Churches of Constantinople, Alexandria, Jerusalem, Antioch, Serbia, Moscow, Rumania, and those of Greece, Cyprus, Bulgaria, Albania, will be there. The Coptic, Armenian and Ethiopian churches will be equally invited as observers.

LOCAL.

New Auxiliary Bishop of Manila.

—A throng of 3,000 composed of Church dignitaries, high-ranking government officials and laymen flocked the Manila Metropolitan Cathedral to see the colorful consecration of Msgr. Pedro N. Bantigue, as auxiliary bishop of Manila and titular bishop of Catula, last July 25.

His Eminence Rufino J. Cardinal Santos figured as the principal consecrator, while Bishops Juan B. Velasco, Vicar General for Chinese and William Duschak of Mindoro assisted as co-consecrators. Msgr. Hernando Antiporda preached the sermon describing the new-elect the "Shepherd of Souls".

In the evening of the same day a testimonial banquet was tendered by 600 parishioners of Philamlife Homes of St. Rita parish in honor of the new Auxiliary Bishop. Similarly, he was feted out to a literary-musical program at the Holy Ghost Auditorium at 6:00 o'clock in the evening of 26th July.

Most Rev. Pedro N. Bantigue, a former parish priest of St. Rita Philamlife Homes in Quezon City replaces Bishop Vicente Reyes, who was recently assigned to the newly-erected Diocese of Borongan. Linked to his duties as auxiliary to Cardinal Santos, he is also the Vicar General of the Archdiocese of Manila.

Inauguration of the Laoag Diocese; Nuncio Installs its First Bishop.

—Amid the glowing pomp and festivity a triple event occurred at Laoag, Ilocos Norte, namely, the inauguration of the new Diocese of Laoag, the consecration and installation of its first residential bishop, Msgr. Antonio Ll. Mabutas, at St. William's Cathedral, last 26th-27th July respectively. The Papal Nuncio presided over these three events.

The principal consecrator during the liturgical ceremonies held on July 27th was the Apostolic Nuncio Archbishop Salvatore Sino; and Bishop Arnulfo Arcilla of Sorsogon and Auxiliary Bishop Juan N. Nil-

mar of Jaro acted as co-consecrators. Bishop Emilio Cinense of San Fernando delivered the sermon.

Other Prelates who graced the occasion were Coadjutor-Archbishop Juan C. Sison of Nueva Segovia, Bishop Mariano A. Madriaga of Lingayen, Bishop Teodulfo S. Domingo of Tuguegarao, Apostolic Vicar William Brasseur of Mountain Province, Prelate "Nullius" Peregrino de la Fuente of Batanes, Prelate "Nullius" Odilo Etspueler of Bangued, Prelate "Nullius" Quentin Olwell of Marbel, and Bishop Juan B. Velasco of Amoy. From the religious communities came delegates from the Dominican Order, the Society of the Divine Word, the Congregation of St. Vincent de Paul and the Society of Don Bosco. From the lay crowd as well were a host of social elites. Among them were Mr. Earl Caroll and Mr. Miguel Campos. Also in the group were top government officials like Sen. Ferdinand Marcos, Cong. Antonio Raquiza, Mrs. Maria Katigbak and likewise, Gov. Jose Evangelista heading the local civil officials.

Subsequent to the inauguration of the new Diocese on July 26th, was a literary-musical program given for the honoree and leading visitors. In making his response, Msgr. Mabutas disclosed his program of action foremost of which will be: the revival of the diocesan seminary, the establishment of more Catholic schools, and the revitalization of Catholic Action throughout his diocese.

In a testimonial dinner given to

the guests a group of speakers took turns to talk extemporaneously which include among them the Apostolic Nuncio, Archbishop Sison, Senator Ferdinand Marcos, Mrs. Maria Katigbak, Congressman Raquiza and the honoree.

With his assumption as the new bishop, Msgr. Mabutas' first official act was the creation of the diocesan curia. Those chosen are: Vicar General, Msgr. Ignacio Cordero, DP; Secretary and Chancellor, Rev. Fr. Victorino Ligot; Consultants, Msgr. Fidel Albano, Very Rev. Francisco Cruces and Very Rev. Mauro Resurreccion.

New Prelature Head of Infanta Chosen.—Fr. Julio Xavier Labayen, O.C.D., until recently a pastor of Polillo and director of the local school, was appointed as Apostolic Administrator of the Prelature "Nullius" of Infanta by Pope John XXIII. His jurisdiction covers the subprovince of Aurora, Polillo Island and some portions of Quezon and Isabela.

Highlights of his **curriculum vitae** are the following:

He was born in Talisay, Occidental Negros, on July 23, 1926, third of the nine children of Julio D. Labayen and Mercedes Lizares. His schooling was spent in Bacolod East Elementary School and Occidental Negros High School, after which he took up pre-medicine in San Carlos University at Cebu. Next following a three-semester course in Latin in San Jose Seminary, he entered the novitiate of the Discalced Carmelites in

Brooklyn, Mass., USA. He has had two years of philosophy in Wisconsin, five years of theology in the Order's international college and post-graduate studies in the Angelicum in Rome, where he earned two licentiate degrees in theology and canon law respectively.

Upon his return to the Philippines in 1959 he was chosen director of Polillo High School and assistant pastor. The next year on June 1960 he became parish priest and was named vicar of the Carmelite House.

3 Priests Named to Head Colegio-Seminario Filipino in Rome.—Prior to the inauguration of the Pontifical Colegio-Seminario in Rome on 7th October, three priests namely, **Fr. Reginald Arliss, C.P., Fr. Alfredo Rodriguez** and **Fr. Jesus Cavanna, C.M.**, were chosen to key posts of the seminary-college as **rector, vice rector** and **spiritual director** respectively.

Fr. Reginald Arliss, 54, is a Passionist missionary and a native of Orange, New Jersey. Before his expulsion from Red China mainland, he served as rector of the regional seminary in Hunan. He was also a master of novices of Sons of Mary, Health of the Sick, a medical mission Institute founded by the late Fr. Edward Garesche in the United States.

He came to the Philippines with the first batch of Passionist missionaries headed by the then Fr. Quentin Olwell now Bishop of Maribela in 1956, after Red infiltration

of Chinese mainland. Likewise, he acted as Superior of the Passionists in the Philippines.

Before his appoint as first rector of the Colegio-Seminario Filipino, he was curate of Dadiangas in the new Prelature Nullius of Marbel, Cotabato.

Fr. Alfredo Rodriguez, 35, of the Archdiocese of Manila, hails from Orani, Bataan. He pursued his studies for the priesthood at San Jose Seminary and earned up his doctorate in canon law from the Gregorian University in Rome.

Two years ago after his return to the Philippines, Fr. Rodriguez was assistant parish priest of San Roque Parish, Manila, and then assistant Secretary General of the Catholic Welfare Organization.

Until his official appointment as vice rector to the Seminary-College in Rome, he was Secretary of the Episcopal Commission on Education and Religious Instruction of the CWO.

Fr. Jesus Cavanna was born in Intramuros, Manila. He pursued his priestly training at San Carlos Seminary and was ordained priest in 1935. He devoted many years of his life as seminary professor, notably as an extensive researcher and author of several publications on the life and works of Rizal.

Before his being named as spiritual director of the Pontifical Seminary-College for Filipinos, he was National Director of the Children of Mary in the Philippines.

El Primer Congreso Catequístico Metropolitano de Jaro, Iloilo

Bajo la iniciativa del Arzobispo Metropolitano de Jaro, Iloilo, Mons. José Ma. Cuenco, y con la co-operación de los Excelentísimos Señores Obispos Sufragáneos, Mons. Manuel Yap de Bacolod y Mons. Antonio Frondosa de Cápiz, a las once de la mañana del 4 del mes de julio se cerró solemnemente el Primer Congreso Catequístico Metropolitano de la Provincia Eclesiástica de Jaro.

No obstante la premura de tiempo, el primer congreso catequístico de Jaro fué coronado con el más clamoroso éxito. El Congreso, el primero, no sólo en esta Provincia Eclesiástica sino en todo Filipinas, fué presidido por su Excia. Rvdma., el Señor Arzobispo de Jaro, teniendo a su derecha y izquierda en la mesa presidencial a los Señores Obispos Sufragáneos y al Auxiliar de la Archidiócesis, el Excmo. Mons. Nilmar. También ocupaban asientos importantes en la mesa presidencial varios Monseñores y los oradores de la conferencia. Concurrieron más de mil delegados de toda la Provincia Eclesiástica, destacándose representantes de colegios católicos, miembros de Acción Católica, maestros del gobierno y otras representaciones.

Los actos del Congreso que duraron desde el primero hasta el cuatro de julio se llevaron a cabo en la Universidad de San Agustín de Iloilo a excepción de la Misa de Clausura que celebró el Señor Arzobispo Metropolitano en la iglesia catedral metropolitana de Jaro.

En su discurso de apertura, el Señor Arzobispo rindió homenaje fervido a los primeros misioneros españoles que hace más de tres siglos vinieron a las playas filipinas colocando los cimientos de la verdadera fé y cultura cristiana. Antes de la apertura, pronunció la invocación al Espíritu Santo el Excmo. y Revmo. Dr. Antonio Frondosa, Obispo de Cápiz, y durante los días del Congreso el Señor Obispo de Bacolod disertó magistralmente sobre la Santa Biblia e instrucción religiosa. El Muy Reverendo Rector de la Universidad de San Carlos de Cebú, P. Harold Rigney, de la Sociedad del Verbo Divino, habló de su prisión en manos de comunistas chinos durante cuatro años en China. Recalcó las torturas de que fué objeto y de los medios empleados por comunistas para atraer adeptos. El Muy Reverendo Rector de la Universidad de San Agustín, P. Isaac Insunza, O.S.A., habló del papel importante que las universidades y colegios católicos deben desempeñar en la difusión del Catecismo. El Muy Reverendo P. Camilo Marivoet, C.I.C.M., Rector del Seminario Menor de la Arquidiócesis de Manila y Secretario de la Comisión Episcopal sobre Catequesis, disertó sobre el espíritu del catecismo nacional para Filipinas. El Muy Reverendo Rector del Seminario Arquidiocesano, P. Alberto Román, C.M., habló de la participación de los fieles en la liturgia de la Iglesia. El abogado, Don Luís Hervas, profesor de derecho de la Universidad de San Agustín, trató hasta la saciedad de la ley sobre instrucción religiosa en Filipinas, proponiendo medios

cómo hacerla efectiva. Otros conferenciantes también trataron de temas de sumo interés sobre instrucción religiosa, la manera de llevarla y propagarla.

Como se dió oportunidad a los concurrentes a formular preguntas a los conferenciantes, las discusiones se llevaron con mucho interés y entusiasmo.

Las siguientes resoluciones se han aprobado unánimemente por el Congreso:

1a. Patriotismo de hechos

Expresar su júbilo por el XV Aniversario de la República de Filipinas y empeñarse a trabajar por la República no sólo enseñando en clases de catecismo sino también por otros medios, como mediante acción social o política.

2a. Agradecimiento a los organizadores

Agradecer a todos aquellos que de una u otra manera han contribuido al éxito del Congreso, en particular a los patrocinadores: al Excmo. y Rdmto. Sr. D. José Ma. Cuenco, Arzobispo Metropolitano de Jaro, al Excmo. y Rdmto. Sr. Dr. D. Manuel Yap, Obispo de Bacolod, al Excmo. y Rdmto. Sr. Dr. Antonio F. Frondosa, Obispo de Cápi; a los organizadores, incluyendo los comités; a los oradores; a la Universidad de San Agustín, donde tuvo lugar el Congreso; al Colegio de la Asunción, a las Hijas de Jesús y al Fatima Bookstore por sus exhibiciones catequísticas; a los delegados; a los patrocinadores, incluyendo a todas las escuelas católicas; a los Curas Párrocos y organizaciones religiosas.

3a. Trabajos catequísticos por seglares

Urgir a los seglares a co-operar enseñando catecismo en capacidad individual, tanto con palabras como con las obras, según les indiquen sus respectivos curas párrocos.

4a. Ayuda para el Instituto Pío XII

Dar ayuda moral y financiera al Instituto Pío XII para estudios catequísticos y sociales, y hacer campaña para que se alisten más estudiantes en dicha institución.

5a. Enseñanza efectiva de religion en las escuelas publicas

Urgir a que, en las escuelas públicas, la instrucción religiosa, a petición de los padres o tutores, se dé al niño o al alumno como una signatura requerida en el curriculum.

6a. Participacion activa de los fieles en la liturgia

Insistir en que todos los fieles tomen parte activa en la liturgia como encarga nuestra Santa Madre Iglesia.

7a. Responsabilidad de los padres sobre la instrucción religiosa de los hijos

Instruir a todos los padres a que cuiden de la educación, en particular de la educación religiosa, de sus hijos, en el hogar, mientras cuidan de que los mismos hijos reciban la debida educación con la instrucción religiosa en la escuela.

8a. Necesidad de la cofradía de la doctrina cristiana

Urgir la organización de la Cofradía de la Doctrina Cristiana en todas las parroquias y escuelas de la Provincia Eclesiástica de Jaro, en colaboración, en cada caso, con sus respectivos curas párrocos o directores de escuelas.

9a. Enseñar la refutación del comunismo en las escuelas

Pedir a todas las escuelas a que incluyan en sus cursos o en sus enseñanzas la refutación de la ideología del Comunismo y las advertencias contra la propaganda insidiosa comunista.

10a. Lenguaje para la enseñanza del catecismo

Sugerir a los catequistas a que usen en sus clases de catecismo el dialecto local en los cursos de la primaria y el inglés en los de la intermedia y en los cursos superiores.

11a. Congreso catequístico cada dos años

Convocar el Congreso Catequístico Metropolitano de la Provincia Eclesiástica de Jaro cada dos años de aquí en adelante; alternando las diócesis de la provincia eclesiástica en ser la sede de la celebración; y así, el segundo congreso tendrá lugar en 1963, en Bacolod; el tercero, en 1965, en Cápiz; el cuarto, en 1967, otra vez en Jaro; y así, sucesivamente.

12a. Estudio de la Biblia

Urgir a todas las escuelas católicas a que den especial interés y énfasis a la Biblia, especialmente al Nuevo Testamento, y a la Historia Sagrada en sus clases de religión.

13a. Mejoramiento de las areas rurales

Urgir a los catequistas y demás obreros sociales a que den especial atención a los barrios y demás sitios rurales con el objeto de ayudar su mejoramiento en su vida religiosa y también la económica.

14a. Lucha constante contra el comunismo

Urgir a nuestro gobierno y a nuestra gente a que sean siempre

muy vigilantes y nunca relajar jamás en su lucha contra la ideología comunista y las infiltraciones comunistas, especialmente en nuestras instituciones docentes, y más especialmente en la Universidad de Filipinas, que es sostenida con lo que pagan los ciudadanos por impuestos.

15a. Revista catequística

Sugerir al comité central del Congreso Catequístico Metropolitano y al Instituto Pío XII para estudios catequísticos y sociales a que busquen medios y manera para publicar una revista catequística trimestral, que sirva de portavoz y fuente de información para todos los catequistas, adaptados a las necesidades de la región.

16a. Uniformidad en las oraciones y revision del catecismo vernacular

Sugerir al comité central del Congreso Catequístico Metropolitano a que nombre una comisión de expertos en catecismo y en el dialecto visayo, que se encargue de editar y publicar un nuevo y graduado catecismo en el dialecto local traducido del Catecismo Nacional oficial de Filipinas; y para uniformidad en las oraciones públicas, la mencionada comisión se encarque también de traducir oficialmente nuevas oraciones, y, si fuera necesario, revisar las ya existentes.

Mensaje del Santo Padre —

Contestando al telegrama de adhesión filial de parte de los congresistas al Vicario de Jesucristo, el Papa se dignó enviar el siguiente expresivo mensaje al Señor Arzobispo Metropolitano:

Al Arzobispo Cuenco
Archbishop's House
Jaro, Iloilo, Filipinas

El Congreso Catequístico Metropolitano reunido ahí bajo Vuestra presidencia ha proporcionado grato consuelo al Sumo Pontífice quien alaba sobremanera el saludable esfuerzo e implora para vosotros los auxilios de lo alto para que entre vosotros obtenga siempre mayores incrementos semejante apostolado de grandísima importancia, y mientras da las gracias por el obsequio, confirma muy afectuosamente con la bendición apostólica los trabajos y la petición que habéis expuesto.

CARDENAL TARDINI

BOOK REVIEWS

CHRISTOPHER DAVENPORT FRIAR AND DIPLOMAT

by John Berchmans Dockery, O.F.M.

Burns & Oates, London, 1960

(Size $5\frac{1}{2} \times 8\frac{1}{2}$, 180 pp., Cloth Bound)

This interesting and well-documented monography is a valuable contribution to the history of the Protestant Reformation in England during the first half of the seventeenth century. Father Dockery has again brought to life the name of a man who, although for long dead and forgotten, was a prominent and controversial figure in the English Catholicism of that period. *Christopher Davenport Friar and Diplomat* is the story of a young Puritan who became a Catholic while at Oxford and who, later, as a Franciscan under the name of Franciscus a Sancta Clara, dedicated long years to the restoration of the English Province of his Order and the preservation of the dying Catholic Faith of his countrymen. A theologian, philosopher, historian and, above all, a zealous apostle, Davenport is given the place of honour he deserves in the illustrious gallery of missionary priests and members of Religious Orders who attempted the spiritual conquest of England in the heroic days of the Counter-Reformation.

Sancta Clara's suave manners, fine diplomacy and spirit of moderation when engaged in religious disputes soon gained for him the goodwill of King Charles I, Archbishop Laud and some influential members of the English Nobility and Protestant Episcopacy. This and the unstable conditions that characterized the Reformed Church of England of that period led him to believe in the possibility of a reunion with Rome. In his most famous work *Deus, Natura, Gratia*, Davenport went even to the extent of proposing a Catholic interpretation of the *Thirty Nine Articles*; a fact that earned for him the strong opposition of many of his fellow missionaries. It is true that in order to find a common ground between English Protestantism and Catholicism he sometimes resorts to subtle and superficial distinctions. However, it must also be said that neither in this work nor at any other time in his life was the Franciscan an advocate of the compromising middle ways attributed to him by his adversaries.

"Reunion was"—as Father Dockery points out—"the great aim and the great disappointment of Sancta Clara's life" (p. 84). A more detailed explanation by the author of the reasons that contributed to the failure of Davenport's plan to reconcile Canterbury with Rome would have been welcomed. More than to the hostility of those Catholics who misinter-

preted his intentions, the failure was due to the circumstances of the time in which Sancta Clara lived. Anybody else would have attained the same negative result. The permanent line of separation between England and Rome had long before been drawn. Humanly speaking, there was possibility of altering the course of events. In spite of some misleading appearances neither the King nor Laud nor any other English Protestant was inclined to recognize the authority of the Pope over the spiritual, and much less over the temporal, affairs of country. Davenport's evaluation of the problem did not fully grasp the reality of the situation. However, that was an excusable mistake; and his work for reunion is, in spite of its lack of success, a great title of glory for him.

FR. GUILLERMO TEJON, O.P.

THE RUBRICS OF THE ROMAN BREVIARY AND MISSAL

by J. B. O'Connell

Size $5\frac{1}{2} \times 8\frac{1}{2}$ — 206 pp. — paper bound.

The book deals with a careful and skillful presentation of the Apostolic Letters "*Rubricarum instructum*", given by His Holiness Pope John XXIII in July 25, 1960, and of the General Decree of the Sacred Congregation of Rites, given in July 26, 1960, by which was promulgated the *New Code of the Rubrics* of the Roman Breviary and Missal i.e. the 350 rules which integrate the new Liturgical Code. It contains the Latin original in one page and an English translation on the opposite leaf in such a way that at a mere glance of it both languages coincide with high facility. The printing is clear and distinct; translation, both accurate and exact. At the last portion there is an alphabetical index which enormously aids one in spotting the topic which he wants to consult. The English translation is done by J. B. O'Connell who apparently has had a hand in the preparation of the new liturgical code.

Obviously, this book will encounter a favorable comment on the clergy, both secular and religious, simply because the bilingual presentation in which the liturgical regulations appear is very accurate; hence, it would serve as a daily reference book which can be resorted to for consultations over the subject matter.

FR. EXCELSO GARCÍA, O.P.

RIZAL: THEME AND VARIATIONS

Edited by University of Santo Tomas

Size 6 x 9 — 24 pages — paper bound

(Price per copy: P1.00 postpaid)

The book attempts to view Rizal from the many aspects of his life, each view prepared by one familiar with the field. Appropriately titled

Theme and Variations, Rizal was the theme of the conferences, and each one was a variation on that theme.

The Summer Cultural Series, held for the 8th time last April in Santo Tomas University, consists of one week of conferences and open forums on various subjects of timely interest. This year, the 350th anniversary of the foundation of the University, the series was dedicated entirely to the memory of Jose Rizal, on the occasion of the 100th anniversary of his birth.

The seventeen articles which the book contains, contain many refreshing new points of view on old topics. Some of the authors have approached their subject with informality and newness, others prepared scholarly studies on the topics they discussed, replete with foot-notes and references. On the much belabored subject of Rizal, readers will find many of the articles gratifyingly different.

A conscious effort has been made to distinguish between the real Rizal, and the Rizal that is the product of imagination and flattery. Rizal, it is made clear, was a great man in his own right, and there was no need to attempt an exaggeration of his greatness with fables. On the contrary, such an effort would constitute a disservice to his good name and a detraction from his true greatness.

The complete list of articles included in "Rizal: Theme and Variations" follows: Rizal, the Family Man (by Josefa Gonzalez-Estrada), Rizal, the Student (by Alfredo Benipayo), Rizal, the Lover (by Santiago Ortiaga, Jr.), Rizal, the Believer (by Jesus Ma. Cavanna, C.M.), Rizal, Poeta (by Enrique Fernandez Lumba, in Spanish), Rizal, Humorista (by Federico Calero, in Spanish), Rizal, the Writer (by Jose Ma. Hernandez), Rizal, the Artist (by Antonio Garcia Llamas), Rizal, the Physician (by Vicente J. A. Rosales), Rizal, the Historian (by Eufronio M. Alip), Rizal, the Educator (by Ariston Estrada), Rizal, Tagalista (by José Villa Panganiban), Rizal, the Hispanist (by Antonio M. Molina), Rizal, the Internationalist (by Norberto de Ramos), Rizal, the Exile (by Mercedes Grau-Santamaria), Rizal, the Patriot (by Pedro Gabriel), and Rizal, the Man (by Emmanuel Vit. Samson).

The extension and variety of the studies on Rizal contained in the book, will make the book a useful reference or text in collegiate level Rizal courses, particularly since the studies have been based on factual records and reliable references on the life and works of Jose Rizal.

All the articles included in the book are in English, except two (as indicated above) and except for some Tagalog references in the article by National Language Director José Villa Panganiban.

Copies of the book may be obtained at the Office of the Secretary-General, University of Santo Tomas.