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## EDITORIAL

### THE EUCHARIST AND REVERENCE FOR MAN

The recently concluded archdiocesan solemnities commemorating the 25th anniversary of the International Eucharistic Congress held in Manila in 1937, had for a theme The Social Aspects of the Eucharist.

There are many social lessons to be learned from the Holy Eucharist. To name some offhand: reverence for man, love, sacrifice.

It will be worthwhile to tarry on the subject of reverence for man. Reverence for man is the first ingredient of any healthy social order. It provides the groundwork for all sane social relationships. Even love without reverence is spurious. Upon the foundations of reverence alone can a genuine love arise to build the social structure and bind its parts together. And love, when it is lively, naturally blossoms into sacrifice to crown the whole social achievement.

The fundamental sin against the social structure today is the sin of contempt for the dignity of man. This sin is committed whenever man is valued not for what he is, but for what he does, or possesses, or achieves. Whenever he is valued not for his essential humanhood, but for the accidentals.

There is an easy test by which we may find out whether we are wanting in this reverence for man. What is our first reaction on meeting a stranger? If our first reaction is: this is a man, then well and good. But if the first thing we say to ourselves is: this is a street-sweeper, a taxicab driver, a physician, a butcher, a Frenchman — then we are seeing the accidentals big-

ger than the essentials. In a restaurant do we notice the waiter only when we want to summon him? Then we are seeing him only as a piece of furniture capable of taking orders. Very likely he sees you, too, only as a mouth to feed and a source of tips.

What are man's claims to reverence? That he is naturally made in the image of God. That, further, he is a child of God. That his destiny is the immediate, intuitive, intimate union with God in the beatific vision.

This is the greatness of man. These, his titles of nobility. All other claims to greatness — power, knowledge, wealth, culture, rank and station, all the differences invented by men to exalt themselves — all dwindle to nothingness in comparison of the former. What matters if one is poor and the other wealthy, if both are truly children of God? What matters if one is ignorant and the other a Nobel prize winner, if both have one price — the blood of Christ? What matters the colour of the skin, if Negro and White and Brown finally find themselves huddled closely together in the arms of God?

And if an object lesson is needed to forcefully bring home these truths, the Holy Eucharist is there — the Sacrament of the Body and Blood of Christ, human nature hypostatically united to the Divine Person of the Word of God. The man in Christ is the natural Son of God. Human nature in Christ is substantially and personally united to God. Human nature can climb no higher.

This dignity is ours, too, in virtue of our mystical real oneness with Christ. "As the living Father has sent Me, and as I live because of the Father, so he who eats Me, he also shall live because of Me." "I am the vine, you are the branches." (John, vi, 58; xv, 5). We eat His body and drink His blood to be transformed into Him. And in becoming Christ-bearers, we become God-bearers.

Thus the great lesson of human dignity is expounded unceasingly upon Catholic altars. And the lesson of reverence for man — for human nature elevated, suffused, permeated with the essence of the divine. Only this vision of man can inspire true and abiding love for even the dregs of mankind. Only this vision of man can spur the most unselfish and heroic sacrifice. No price is too stiff to restore this faded, ruined masterpiece to its pristine splendour and glory.

God gave Himself. Without bargaining. No better judge can be found.

—Fr. A. Piñon, O.P.

## THE UNITY OF THE CHURCH

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### Encyclical Letter

TO OUR VENERABLE BRETHREN,  
THE PATRIARCHS, PRIMATES, ARCHBISHOPS, BISHOPS,  
AND OTHER ORDINARIES  
IN PEACE AND COMMUNION WITH THE APOSTOLIC SEE:  
ON POPE ST. LEO I THE GREAT,  
SUPREME PONTIFF AND DOCTOR OF THE CHURCH,  
AT THE 15th CENTENARY OF HIS DEATH.

**POPE JOHN XXIII**

VENERABLE BRETHREN  
HEALTH AND APOSTOLIC BENEDICTION.

The eternal wisdom of God which “reaches from end to end mightily, and orders all things sweetly”<sup>1</sup> seems to have impressed His image with singular splendor upon the spirit of the Supreme Pontiff, St. Leo I.

This “greatest among the great,”<sup>2</sup> as Our predecessor Pius XII of venerable memory rightly called him, appeared to be gifted in extraordinary measure with intrepid strength and paternal goodness. We, called by Divine Providence to occupy the Chair of Peter, which St. Leo the Great made so illustrious with wisdom of government, richness of doctrine, with magnanimity and with his inexhaustible charity, fell it Our duty, Venerable Brothers, on the occasion of the fifteenth centenary of his blessed passing, to recall his virtues and immortal merits, cer-

tain as We are that it will contribute notably to the common advantage of souls and the exaltation of the Catholic religion.

The true greatness of this Pontiff is not chiefly bound to the fearless act of courage with which he, unarmed and vested solely with the majesty of Supreme Priest, faced the fierce Attila, king of the Huns, in the year 542, on the banks of the Mincio River and persuaded him to retreat beyond the Danube. It was undoubtedly a most noble gesture, especially worthy of the peaceful mission of the Roman pontificate. But in reality it represents only one episode and is only one indication of a life that was spent entirely for the religious and social welfare, not only of Rome and Italy, but of the universal Church.

#### ST. LEO THE GREAT, PONTIFF, PASTOR AND DOCTOR OF THE UNIVERSAL CHURCH

The words of Holy Scripture can well be applied to the life and activity of St. Leo: "The path of the just, as a shining light, goes forward and increases even to perfect day."<sup>3</sup> They apply in considering the three distinct and characteristic aspects of his personality: as faithful servant of the Apostolic See, as Vicar of Christ on earth, and as Doctor of the universal Church.

#### FAITHFUL SERVANT OF THE APOSTOLIC SEE

"Leo, Tuscan by birth, son of Quintianus," as the *Liber Pontificalis* informs us,<sup>4</sup> was born toward the end of the fourth century. But, since he lived in Rome from his early youth, he could rightly call Rome his homeland<sup>5</sup>. There, while still a young man, he was inscribed among the Roman clergy and attained the diaconate. In the years 430 to 439 he exercised a considerable influence in ecclesiastical affairs, in the service of Pope Sixtus III. He had friend relations with St. Prosperus of Aquitania and with Cassianus, founder of the celebrated Abbey of St. Victor in Marseilles. From the latter, who urged him to write "*De incarnatione Domini*"<sup>6</sup> against the



Nestorians, Leo received the truly exceptional praise for a simple deacon: "Honor of the Church and of the sacred ministry"<sup>7</sup>.

While he was in Gaul, where he was sent by the Pope on the suggestion of the court of Ravenna to settle the conflict between the patrician Ezio and the prefect Albino, Sixtus III died. It was then that the Church of Rome thought that it could not do better than entrust the power of the Vicar of Christ to the deacon Leo, who had shown himself to be as sound a theologian as he was a fine diplomat.

He then received episcopal consecration on September 29, 440, and his pontificate was one of the longest of the ancient Christian Church and undoubtedly one of the most glorious. He died in November of 461 and was buried in the porch of the Basilica of St. Peter. In 688 Pope St. Hergius I had the remains of the holy pontiff transferred "to the rock of Peter" after the new basilica had been built, and they now rest beneath the altar dedicated to him.

Now, wishing simply to indicate the outstanding characteristic of his life, we can do no less than proclaim that the triumph of the Church of Christ over its spiritual enemies has rarely been so glorious as it was during the pontificate of St. Leo the Great. Truly, in the course of the fifth century he shone in the firmament of Christendom as a shining star. This cannot be denied, particularly if one takes into consideration the doctrinal field of the Catholic faith. His name, in fact is certainly linked with those of St. Augustine of Hippo and St. Cyril of Alexandria in this field. If St. Augustine, as all know, stood against the heresy of Pelagius and indicated anew the absolute necessity of grace to live honestly and achieve eternal salvation, and if St. Cyril of Alexandria defended against the erroneous affirmations of Nestorius the divinity of Jesus Christ and the divine maternity of the Virgin Mary, then for all effects St. Leo is, on his part, heir of the doctrine of the two distinguished luminaries of the Church of the east and the west, towers over all his contemporaries in the clear affirmation of these fundamental truths of the Catholic faith. And, as St. Augustine is

acclaimed in the Church as doctor of grace, and as St. Cyril is acclaimed as doctor of the Incarnation, so St. Leo is celebrated above all as the doctor of the unity of the Church.

### PASTOR OF THE UNIVERSAL CHURCH

It is enough, therefore, to pass rapidly over the prodigious pastoral and writing activities of St. Leo in the long period of his pontificate to arrive at the conviction that he was the proclaimer and defender of the unity of the Church both in the fields of doctrine and discipline.

If one passes into the field of liturgy, it is easy to see that this most pious Pontiff promoted the unity of worship, composing or at least inspiring some of the most elevated prayers, which are contained in the so-called *Sacramentario Leoniano*.<sup>8</sup>

He furthermore intervened with promptness and authority in the controversy over the oneness or duplicity of nature in Jesus Christ, achieving the triumph of the true doctrine concerning the Incarnation of the Divine Word of God. By doing this, he immortalized his name for posterity.

In this respect one must recall the famous Letter to Flavianus, Bishop of Constantinople, in which St. Leo outlined with admirable clarity and propriety the doctrine on the mystery of the incarnation of the Son of God in conformity with the teaching of the prophets, of the Gospel, of apostolic writings and of the formula of the Faith.<sup>9</sup>

From this letter it seems timely to note the following truly graphic expressions: "The propriety of both natures remaining therefore integral coming together in the single person, human nothingness was assumed by divine majesty, weakness by power, mortality by eternity; and in order to satisfy the debt of our condition, the inviolable nature was united to a susceptible nature, in such a manner that, as was indeed needed for our salvation, the one and irreplaceable mediator between God and man, the man Jesus Christ, could indeed die according to one nature, but not according to the other. Therefore, the Word, though

assuming the complete and perfect nature of true man, was born true God, complete in His divine properties, complete also in ours."<sup>10</sup>

Nor did he stop at this, Following his letter to Flavianus, in which he had broadly outlined "all that the Catholic Church believed and taught universally on the mystery of the Incarnation of the Lord,"<sup>11</sup> St. Leo condemned the Council of Ephesus of 449. In this council, in which recourse was had to unlawfulness and violence, there was an effort to make triumph the erroneous teaching of Eutychius who, being "very rash and too ignorant,"<sup>12</sup> was obstinate in not wishing to recognize any other than the one single nature, the divine in Jesus Christ.

With good reason the Pope called this council "a theft,"<sup>13</sup> because it opposed the clear provisions of the Apostolic See and dared with every means to "damage the Catholic Faith"<sup>14</sup> and to strengthen "the heresy which was completely opposed to the Christian religion."<sup>15</sup>

The name of St. Leo is above all linked with the celebrated Council of Chalcedon of 451, the convocation of which, though requested by the Emperor Marcian, was accepted by the Pope only on condition that it be presided over by his legates.<sup>16</sup> This council, venerable brothers, constitutes one of the most glorious pages in the history of the Catholic Church. But We do not consider it necessary to recall it here in detail, since Our predecessor Pius XII dedicated one of his most famous encyclicals, on the 15th centenary of the event, to this great assembly, in the course of which there triumphed with equal splendor the true faith in the two natures of the Incarnate Word and the primacy of the magisterium of the Roman Pontiff.<sup>17</sup>

The solicitude of St. Leo for the unity and peace of the Church is evident from the fact that he hesitated to give his approval to the acts of the council. In reality, this hesitation is not to be ascribed either to negligence or to any motives of a doctrinal character, but—as he himself declared—to his intention of opposing canon 28 of the acts of the council. In this canon the Fathers of the council, in spite of the protest of the papal

legates and with the obvious wish to gain the favor of the emperor of Byzantium, gave recognition to the primacy of the See of Constantinople over all the churches of the East.

This decision appeared to St. Leo to be an affront to the privileges of other more ancient and illustrious churches, which were also recognized by the Fathers of the Council of Nicea. Furthermore, it prejudiced the prestige of the Apostolic See itself. St. Leo clearly perceived that this danger lay more in the spirit which dictated it than in the words of canon 28 itself, as results clearly from two letters, one of which was addressed to him by the bishops of the council,<sup>18</sup> and the other sent by him to the emperor.

In the latter, refuting the arguments of the council, he admonished the emperor: "The order of the things of the world is one thing, and another those things of God; there can be no stable structure outside of that rock which the Lord set as a foundation (cf. Mat, 16, 18). One who desires "what is not his due impairs his own rights."<sup>19</sup>

The sad history of the schism, which subsequently separated so many illustrious churches of the Christian East from the Apostolic See—as one may gather from the cited passage—goes to clearly demonstrate the well-founded fears of St. Leo regarding the future division in the heart of Christianity.

Our exposition of the pastoral zeal of St. Leo for the unity of the Catholic Church would be incomplete if we did not also recall, even though rapidly, his intervention in the question relating to the feast of Easter, as well as his vigilant concern that the relations between the Apostolic See and Christian princes be marked by mutual esteem, trust and cordiality. With the peace of the Church always in view, he frequently exhorted these princes to cooperate with the episcopate "for full Catholic unity,"<sup>20</sup> to merit from God "in addition to the royal crown, also the palm of the priesthood."<sup>21</sup>

## DOCTOR OF THE CHURCH

Besides being a most vigilant pastor of the flock of Christ and a courageous defender of the orthodox faith, St. Leo is celebrated through the centuries as a Doctor of the Church, that is, as an exponent and most excellent champion of those divine truths of which every Roman Pontiff is custodian and interpreter.

This is confirmed by the words of Our immortal predecessor Benedict XIV who, in the bull "*Militantis Ecclesiae*", with which he proclaimed St. Leo as a Doctor of the Church, formulated this splendid eulogy: "Through his eminent virtue, through his wisdom, through his tireless zeal, he merited from the ancients the name of Leo the Great. The superiority of his doctrine, both in illustrating the highest mysteries of our Faith and in defending them against the rise of errors, as well as in formulating disciplinary and moral directives, to which may be added a singular majesty and richness of priestly eloquence, stands out to such a degree and is distinguished, due to the praise of so many men and to the enthusiastic exaltation of the councils, the Fathers and ecclesiastical writers, that a pontiff of such great wisdom is absolutely not to be placed second in fame and esteem to any of the holy doctors who flourished in the Church."<sup>22</sup>

His fame as doctor emerges from the homilies and letters which posterity has preserved for us in considerable numbers. The collection of homilies embraces different questions, almost all connected with the cycle of the sacred liturgy. In these writings he reveals himself not so much as an exegete, dedicated to the exposition of a particular inspired book, nor as a theologian, a lover of deep speculations on divine truths, but rather as a faithful, acute and prolific exponent of Christian mysteries, conforming to the interpretations handed down by the councils, the Fathers and, above all, by the Pontiffs who preceded him.

His style is simple and grave, lofty and persuasive, certainly worthy of being considered a perfect model of classic eloquence. However, he never sacrificed the accuracy of the truth he wished to express for elegance of speech. He did not speak or write

to be admired, but to enlighten minds and inflame hearts to perfect conformity of the practices of life with the truths professed.

In the letters, addressed in his capacity as Supreme Pastor to the bishops, princes, priests, deacons and monks of the universal Church, St. Leo shows exceptional gifts as a man of government, that is, an enlightened and supremely practical spirit, a will ready for action, firm in well matured decisions, a heart open to paternal understanding and full of that charity that St. Paul indicated to all Christians as "the better way."<sup>23</sup>

How can one not recognize that these sentiments of justice and of mercy, of strength joined with elemency, were born in his heart precisely out of that same charity that the Lord required of Peter before entrusting him the custody of His lambs and His sheep?<sup>24</sup>

He always strove to make of himself a faithful copy of the Good Shepherd, Jesus Christ, as can be deduced from the following passage: "We have on the one hand meekness and elemency, and on the other strictness and justice. And since all the ways of the Lord are the result of mercy and truth (—fidelity) (cf. Ps. 24, 10), we are compelled by the goodness which is proper to the Holy See to having pondered the nature of the crimes, the measure of which varies — we consider that some may be absolved and others must be rooted out."<sup>25</sup>

Both the homilies and the letters constitute, therefore, a most eloquent documentation of the thoughts and of the sentiments, of the words and of the actions of St. Leo, who was always anxious to insure the good of the Church, in truth, harmony and peace.

#### THE FIFTEENTH LEONINE CENTENARY AND THE II VATICAN ECUMENICAL COUNCIL

Venerable brothers, in the imminence of the Second Vatican Ecumenical Council, in which the Bishops, gathered about the Roman Pontiff and in intimate communion with him, will give to the whole world a more shining spectacle of Catholic unity,

it is all the more instructive and comforting to recall to mind, even though rapidly, the high idea which St. Leo had of the unity of the Church. This reminder will be at the same time an act of homage to the memory of the most wise Pontiff and, in the coming of the great event, a spiritual food for the souls of the faithful.

#### THE UNITY OF THE CHURCH IN THE THOUGHT OF ST. LEO

St. Leo teaches us above all that the Church is one, because its Spouse, Jesus Christ, is one: "The Church is the bride, united to Christ, her only Spouse, who admits of no error; so that in all the world we enjoy a single union, chaste and integral."<sup>26</sup>

The saint believes also that this admirable unity of the Church began with the birth of the Incarnate Word, as emerges from these words: "It is the birth of Christ that determines the origin of the Christian people: the birth of the Head is also the birth of the body. Even if each one of those called (to the Faith) enters in his own turn if all the children of the Church are distributed in the succession of time, yet the totality of the faithful, born at the baptismal font, are begotten with Him in His birth in the same way as they are crucified with Christ in His Passion, raised up with Him in His Resurrection and placed at the right hand of the Father in His Ascension."<sup>27</sup>

Mary participated intimately in the mysterious birth of the "body of the Church,"<sup>28</sup> through her virginity which was made fruitful by the work of the Holy Spirit. St. Leo exalted Mary as "Virgin, handmaid and mother of the Lord,"<sup>29</sup> as "Genetrix of God,"<sup>30</sup> and as perpetual Virgin.<sup>31</sup>

The sacrament of Baptism, St. Leo furthermore observes, not only renders each Christian a member of Christ, but renders him also a participant in His regality and His spiritual priesthood: "All those who were regenerated in Christ, are also made king with the sign of the cross and consecrated priest with the anointing of the Holy Spirit."<sup>32</sup> The sacrament of Confirma-

tion, which he calls "sanctification by chrism,"<sup>33</sup> strengthens this assimilation to Christ the Head, while in the Eucharist it finds its completion: "The participation in the Body and Blood of Christ does nothing less than transform us into that which we consume, and we bear with us, in flesh and in spirit, Him Himself in whom we died, were buried and were raised again."<sup>34</sup>

But one must note well that for St. Leo there can be no perfect union of the faithful with Christ the Head, nor union among themselves, as members of the same living and visible organism, if to the spiritual links of virtue, worship and sacraments there is not added the external profession of the same Faith: "The integral and true Faith is a great bulwark to which nothing can be added or taken from by anyone: if the Faith is not single, it does not exist at all."<sup>35</sup>

It is indispensable, however, to the unity of the Faith that there be union among the teachers of the divine truths, that is, the harmony of bishops among themselves in communion and submission to the Roman Pontiff: "The compactness of the whole body is that which gives origin to its sanctity and beauty. and, though this compactness requires unanimity, it requires above all the harmony of its priests. These have priestly dignity in common, but they do not have the same degree of power: because also among the apostles there was equality of honor. but difference of power, inasmuch as the grace of election was common to them all, but the right of preeminence over the others was granted only to one."<sup>36</sup>

#### THE BISHOP OF ROME, CENTER OF VISIBLE UNITY

The center and fulcrum of all visible unity of the Catholic Church, then, is the Bishop of Rome as successor of St. Peter and Vicar of Jesus Christ. The statements of St. Leo are only the faithful echo of the Gospel texts and constant Catholic tradition, as the following passage reveals: "In all the world only Peter is placed over the evangelization of all people, over all apostles and over all the Fathers of the Church, so that, al-



though there are many pastors and priests in the midst of God's people, all are governed properly by Peter, as all are governed principally by Christ. In a great and marvelous way, oh beloved, the Lord deigned to make this man partaker of His power; and if He wishes that others also should have something in common with Him, He grants all to the others always by means of Him."<sup>37</sup>

St. Leo believes it is fitting to insist on this truth which is fundamental to Catholic unity, that is, the divine and indissoluble bond between the power of Peter and that of the other apostles: "This power (to bind and to loose: cf. Matt. 14,19) was certainly extended also to the other apostles, and it was transmitted to all the heads of the Church, but it was not without purpose that that which was to be communicated to all the others was recommended to one person alone. In fact, this power was entrusted to Peter particularly, exactly because the figure of Peter stands above all those who govern the Church."<sup>38</sup>

#### THE PREROGATIVE OF MAGISTERIUM OF ST. PETER AND HIS SUCCESSORS

But the Holy Pontiff does not forget the other essential bond of the visible unity of the Church, that is, the supreme and infallible magisterium reserved by the Lord to Peter personally and to his successors: "The Lord took care of Peter in a special way; He prayed for the faith of Peter in particular, almost as though the Perseverance of the others would have been better guaranteed if the soul of their chief would not be overcome. In Peter, therefore, the strength of all is protected, and the assistance of divine grace follows this order: the strength which was given to Peter through Christ, is conferred on the other apostles through Peter."<sup>39</sup>

Whatever St. Leo says with such clarity and insistence about St. Peter, he says also about himself. He does not do so through the stimulus of human ambition, but through the deep persuasion that he is, no less than the Prince of the Apostles,

the Vicar of Jesus Christ Himself, as can be understood from this excerpt of one of his sermons:

"While being filled with gratitude to God for His gift, we find no reason for pride in solemnly celebrating the anniversary of our priesthood, for we confess with all sincerity that all the good which we may have accomplished in our ministry is the work of Christ and not ours. We can do nothing without Him, and therefore we glory in Him, from whom derives all the efficacy of work."<sup>40</sup>

In saying this, it is far from St. Leo's mind that St. Peter ever be a stranger to the government of the Church. On the contrary, he wants to associate his trust in the constant assistance of its Divine Founder with his trust in the protection of St. Peter, whose heir and successor he professes to be, and "in whose stead all is done."<sup>44</sup> He attributes to the merits of the Apostle Peter more than to his own the fruits of his universal ministry. This is clearly indicated, among other things, in the following expression: "If, therefore, we accomplish or see any good, if we obtain anything from the mercy of God with our daily prayers, it is due to his (Peter's) works and merits, whose authority commands it."<sup>42</sup>

In reality, St. Leo teaches nothing new. Like his predecessors, St. Innocent I<sup>43</sup> and St. Boniface I,<sup>44</sup> and in perfect harmony with the wellknown Gospel text upon which he comments (Matt.: 16.17; Luke 22,31-32; John 21,15-17), he is convinced of having received from Christ Himself the mandate of the supreme pastoral ministry. He declares: "The care that we must have for all the Churches has its origin principally in the divine mandate."<sup>45</sup>

#### THE SPIRITUAL GREATNESS OF ROME

No one should marvel, therefore, if St. Leo associates the City of Rome with the exaltation of the Prince of the Apostles. This is how he expresses this association in his sermon in honor of SS. Peter and Paul:

"These, truly, are the heroes, through whose labors, O Rome. the Gospel of Christ shines for you... It is these who raised you to this glory of being a holy city, a chosen people, a priestly and a royal city. This is done in such manner that, having become truly the head of the world in virtue of the Holy See of Blessed Peter, you might extend your empire more with the divine religion than it was extended with human domination. Although, become powerful through many victories, you did indeed affirm your right of empire over land and sea, yet that which the labors of war subjected to you is less than that which Christian peace gave you."<sup>46</sup>

Reminding his listeners, then, of the splendid testimony rendered by St. Paul to the faith of the first Christians of Rome, the great Pontiff urged them with this exhortation to preserve their Catholic Faith free from any stain of error:

"You, beloved of God and made worthy of the apostolic approval, to whom the blessed Apostle Paul and doctor of the gentiles said: "Your faith is proclaimed all over the world (Rom. 1,8), preserve, therefore, in yourselves that which you know he, who exalted you so authoritatively, thought of you. May none of you make yourselves unworthy of this praise, so that not even the impiety of Eutychius may contaminate those who, under the guidance of the Holy Spirit, have never known any heresy for so many centuries."<sup>47</sup>

#### VAST INFLUENCE OF THE WORK OF ST. LEO

The truly outstanding work performed by St. Leo for the safeguarding of the authority of the Church of Rome was not in vain. Due to the prestige of his person, in fact, the "citadel of the Apostle Peter" was praised and venerated not only by the Bishops of the West present at the councils in Rome, but also by more than 500 members of the Oriental Episcopate gathered at Chalcedon<sup>48</sup> and by the emperors of Constantinople.<sup>49</sup>

Even before the famous council. Theodoret, Bishop of Cy-

rus, attributed in 449 to the Bishop of Rome and his privileged flock these high praises:

"Because of the prerogatives which honor your See, yours is the first place of all. Other cities glory in the fact that they are either large or have a great number of inhabitants... The Giver of every good has poured out His bounty on your city in superabundance, for it is the greatest and most illustrious of all cities, because it rules the world and is rich in population.... Furthermore, you possess the tombs of Peter and Paul, common fathers and masters of truth, who illumine the souls of the faithful. The two most holy luminaries, indeed, had their origin in the Orient and cast their rays everywhere, but by their own choice they suffered death in the West and from there now illuminate the world. These ennobled your See greatly; in this is the culmination of your goods. But their God even now makes their See illustrious, while from your sanctity He brings forth in the rays of the true Faith."<sup>50</sup>

The illustrious praises which the representatives of the Church of the Orient attributed to Leo did not diminish with his death. The Byzantine liturgy, on the feast of February 18 which is dedicated to him, exalts him as leader of orthodoxy, doctor enhanced with piety and majesty, star of the universe, adornment of the orthodox harp of the Holy Spirit."<sup>51</sup>

Equally significant are the praises attributed to the great Pontiff by Menologius Gelasianus: "Our father Leo, admirable for his many virtues, continence and purity, consecrated Bishop of the great Rome, did many other things worthy of his virtues: but his work shone above all in that which concerns the honest Faith."<sup>52</sup>

#### WISHES FOR THE RETURN OF THE SEPARATED BROTHERS

We wish to repeat, Venerable Brothers, that the chorus of praises singing the sanctity of the Supreme Pontiff St. Leo the Great was in ancient times agreed upon both in the East and the West. Oh, may he once more receive the plaudits of all the

representatives of the ecclesiastical learning of the Churches who are not in communion with Rome.

With the painful differences of opinion about the doctrine and pastoral action of the immortal Pontiff thus overcome, the doctrine which they also profess to believe will shine with greater brilliance: "There is one God and one Mediator between God and men, Himself man, Christ Jesus."<sup>53</sup>

We, have succeeded St. Leo in the episcopal See of St. Peter, as We profess with him faith in the divine origin of the mandate of universal evangelization and salvation entrusted by Jesus Christ to the Apostles and to their successors, so We likewise cherish the great desire to see all peoples enter on the way of truth, charity and peace.

And it is precisely for the purpose of rendering the Church more capable of accomplishing in our times this great mission that We decided to convene the Second Vatican Ecumenical Council. We did so, confident that the impressive gathering of the Catholic hierarchy would not only strengthen the bonds of unity in faith, worship and government, which are the prerogatives of the true Church,<sup>54</sup> but would also attract the attention of numberless believers in Christ and would invite them to gather about "the great pastor of the sheep,"<sup>55</sup> who entrusted their perennial custody to Peter and his successors.<sup>56</sup>

Our warm appeal for unity is intended to be, therefore, the echo of that which was made many times by St. Leo in the fifth century, and which was reminiscent of that addressed to the faithful of all the Churches by St. Ireneus, whom Divine Providence called from Asia to govern the See of Lyons and to confirm it with his martyrdom. After having recognized the uninterrupted succession of the Bishops of Rome, heirs of the very power of the two Princes of the Apostles,<sup>57</sup> he (Ireneus) concluded, exhorting: "Because of its pre-eminent superiority, it is with this Church that every Church, that is, all the faithful in the universe, must agree; and it is through communion with it that all these faithful (or, all the heads of the Churches) have preserved apostolic tradition."<sup>58</sup>

But Our appeal for unity is intended to be, above all, an echo of the prayer which Our Saviour addressed to His Divine Father at the Last Supper: "That all may be one, even as Thou, Father, in Me and I in Thee; that they also may be one in Us."<sup>59</sup> There is no doubt about the fulfillment of this prayer, just as the cruel Sacrifice of Golgotha was fulfilled. Did the Lord not say that His Father always hears Him?<sup>60</sup> We then believe that the Church for which He prayed and for which He sacrificed Himself on the cross, and to which He promised His abiding presence, has always been and remains one, holy, catholic and apostolic, just as it was instituted.

Unfortunately, as in the past, We must record with sorrow that also in these times the unity of the Church does not really correspond to the communion of all believers in one single profession of faith and in the same practice of worship and of obedience. However, it is a cause of comfort and of gentle hope to Us to see those generous and growing efforts done in various parts of the world for the purpose of reconstructing even the visible unity of all Christians, which responds worthily to the intentions, commands and wishes of the Divine Saviour.

Realizing that unity, which is the wish of the Holy Spirit in so many souls of good will, cannot be fully and soundly realized unless it is in conformity with the prophecy of Jesus Christ that "there shall be one fold and one shepherd,"<sup>61</sup> We pray Our Mediator and Advocate with the Father<sup>62</sup> that He may give to all Christians the grace to recognize the marks of His true Church that may become its devout children.

Oh, may the Lord grant that the blessed day of universal reconciliation may soon dawn, when an immense chorus of jubilant love will rise from the one and only family of the redeemed and when they, praising the divine mercy, will sing with the Psalmist: 'Behold how good and how pleasant it is for brethren to dwell together in unity.'<sup>63</sup>

The peaceful embrace of the children of the same heavenly Father, equally coheirs of the same reign of glory, will mark the celebration of the triumph of the Mystical Body of Christ.

Venerable Brothers, the 15th centenary of the death of St. Leo the great finds the Catholic Church in sorrowful conditions which are similar in part to those which it knew in the fifth century. How many sufferings truly afflict the Church in these times and resound in Our paternal heart, as the Divine Redeemer clearly predicted!

We see that in many regions the "faith of the Gospel"<sup>64</sup> is in danger, and that there are not wanting attempts—which, thank God, for the most part are doomed to failure—to separate bishops, priests and faithful from the center of Catholic unity, that is, the Roman See.

Therefore, to check these grave dangers, We confidently invoke upon the Church militant the patronage of the holy Pontiff who wrote, suffered and did so much for the cause of Catholic unity. And to those who patiently cry after truth and justice, We address the comforting words which St. Leo spoke to the clergy, to the authorities and to the people of Constantinople: "Persevere, therefore, in the spirit of Catholic truth, and through Us receive the apostolic exhortation: For you have been given the favor on Christ's behalf—not only to believe in Him but also to suffer for Him" (Phil. 1, 29).<sup>65</sup>

For all those, finally, who live in the Catholic Faith, We who, though unworthily, hold the place of the Divine Saviour on earth, make Ours the prayer which He made for His beloved disciples and for all those who would have believed in Him: "Holy Father...I pray that they may be perfected in unity."<sup>66</sup>

We, therefore, ask for all the sons of the Church the perfection of unity, that perfection which only charity, "the bond of perfection,"<sup>67</sup> can give. It is from a burning love for God and the ever ready, cheerful and generous practice of all the works of mercy toward one's neighbor that the Church, "temple of the living God,"<sup>68</sup> is clothed in each and all of its children with supernatural beauty.

Therefore, with St. Leo We exhort you: "Since, therefore,

all the faithful together and separately constitute the one and the same temple of God, it is necessary that it be perfect in each one as it must be perfect in the whole; because, even if the beauty is not equal in all the members, nor the merits equal in such a great diversity of parts, the bond of charity produces the communion in the same gifts of grace, enjoy their benefits mutually, however, and that which they love together cannot be foreign to them, for to find joy in the progress of others increases their own riches."<sup>69</sup>

At the end of this Apostolic Letter of Ours, may We be permitted to renew and ardent wish that came forth from the mind of St. Leo, that is, to see all those redeemed by the Most Precious Blood of Jesus Christ, reunited in the same Church militant, to see them resist, united and fearless, the powers of evil which continue to threaten the Christian faith from so many parts.

Because "the people of God become very powerful when, in the union of holy obedience, the hearts of all the faithful are in agreement, when in the camps of the Christian legions the preparation is the same in all parts and the defenses are the same everywhere."<sup>70</sup>

The prince of darkness shall not prevail as long as love reigns in the Church of Christ: "For the works of the demon will be destroyed with greater power when the hearts of men are burning with love for God and for neighbor."<sup>71</sup>

May the Apostolic Benediction which We heartily impart to to all of you, Venerable Brothers, and to the flock entrusted to each of you, be the comfort of Our hopes and token of divine graces.

Given at Rome, at St. Peter's, November 11, 1961, the fourth year of Our pontificate.

POPE JOHN XXIII



## FOOTNOTES

- <sup>1</sup> *Sap.* 8, 1.
- <sup>2</sup> Cfr. *Sermo habitus* die 12 Oct. anno 1952: A. A. S. v. XXXXIV (1952), p. 831.
- <sup>3</sup> *Prov.* 4, 18.
- <sup>4</sup> Cfr. Ed. DUCHESNE, I, 238.
- <sup>5</sup> *Sfr. Ep.* 31, 4, MIGNE, *PL* 54, 794.
- <sup>6</sup> MIGNE, *PL* 59, 9-272.
- <sup>7</sup> *De Incarn. Domini, contra Nestorium libr. VII*, prol., *PL* 50, 9.
- <sup>8</sup> MIGNE, *PL* 55, 21-156.
- <sup>9</sup> Cfr. *Ibid.* 54, 757.
- <sup>10</sup> *Ibid.*, col. 759.
- <sup>11</sup> Cfr. *Ep.* 29, *ad Theodosium august.*, *PL* 54, 783.
- <sup>12</sup> Cfr. *Ep.* 28, *PL* 54, 756.
- <sup>13</sup> Cfr. *Ep.* 95, 2, *ad Pulcheriam august.*, *PL* 54, 943.
- <sup>14</sup> Cfr. *Ibid.*
- <sup>15</sup> Cfr. *Ibid.*
- <sup>16</sup> Cfr. *Ep.* 89, 2, *ad Marcianum imper.*, *PL* 54, 931; *Ep.* 103, *ad Episcopos Galliarum*, *PL* 54, 988-991
- <sup>17</sup> Litt. *Encycl. Sempiternus Rex.* 8 Sept. 1951, A. A. S., v. XXXXIII, 1951. n. 625-644.
- <sup>18</sup> Cfr. C. KIRCH, *Enchir. fontium hist. eccl. antiquae*, Friburgi in Br., 4 ed. 1923, n. 943.
- <sup>19</sup> *Ep.* 104, 3, *ad Marcianum imper.*, *PL* 54, 995; Cfr. *Ep.* 106, *ad Anatolium, episc. Constant.*, *PL* 54, 995.
- <sup>20</sup> *Ep.* 114, 3, *ad Marcianum imper.*, *PL* 54, 1022.
- <sup>21</sup> *Ibid.*
- <sup>22</sup> BENEDICTI XIV Pont. Max., *Opera omnia*, vol. 18. *Bullarium*, tom. III, pars II, Prati 1947, pag. 205.
- <sup>23</sup> *I Cor.* 12, 31.
- <sup>24</sup> Cfr. IOAN. 21, 15-17.
- <sup>25</sup> *Ep.* 12, 5, *ad Episcopos africanos*, *PL* 54, 652.
- <sup>26</sup> *Ep.* 80, 1, *ad Anatolium, episc. Constant.*, *PL* 54, 913.
- <sup>27</sup> *Serm.* 26, 2, *in nativ. Domini*, *PL* 54, 213.
- <sup>28</sup> *Col.* 1, 18.
- <sup>29</sup> Cfr. *Ep.* 165, 2, *ad Leonem imper.*, *PL* 54, 1157.
- <sup>30</sup> Cf. *Ibid.*
- <sup>31</sup> Cf. *Serm.* 22, 2, *in nativ. Domini*, *PL* 54, 195.
- <sup>32</sup> *Serm.* 4, 1, *in nativ. Domini*, *PL* 54, 149; cfr. *Serm.* 64, 6, *de Passione Domini*, *PL* 54, 357; *Ep.* 69, 4, *PL* 54, 870.
- <sup>33</sup> *Serm.* 66, 2, *de Passione Domini*, *PL* 54, 365-366.
- <sup>34</sup> *Serm.* 64, 7, *de Passione Domini*, *PL* 54, 357.
- <sup>35</sup> *Serm.* 24, 6, *in nativ. Domini*, *PL* 54, 207.
- <sup>36</sup> *Ep.* 14, 11, *ad Anastasium, episc. Thessal.*, *PL* 54, 676.
- <sup>37</sup> *Serm.* 4, 2, *de natali ipsius*, *PL* 54, 149-150.
- <sup>38</sup> *Ibid.*, col. 151; cfr. *Serm.* 83, 2, *in natali s. Petri Apost.*, *PL* 54, 430.
- <sup>39</sup> *Serm.* 4, 3, *PL* 54, 151-152; cfr. *Serm.* 83, 2, *PL* 54, 451.
- <sup>40</sup> *Serm.* 5, 4, *de natali ipsius*, *PL* 54, 154.
- <sup>41</sup> Cfr. *Serm.* 3, 4, *de nat. ipsius*, *PL* 54, 147.
- <sup>42</sup> *Serm.* 3, 3, *de nat. ipsius*, *PL* 54, 146; cfr. *Serm.* 83, 3, *in nat. S. Petri Apost.*, *PL* 54, 432.
- <sup>43</sup> *Ep.* 30, *ad Council. Milev.*, *PL* 20, 590.
- <sup>44</sup> *Ep.* 13, *ad Rufum episc. Thessalae*, 11 mart. 422. in C. SILVA-TAROUCA S. I., *Epistolarum Romanorum Pontificum collect. Thessal.*, Romae 1937, p. 27.

- <sup>45</sup> Ep. 14, 1, *ad Anastasium, episc. Thessal.*, PL 54, 668.  
<sup>46</sup> Serm. 82, 1, *in nat. Apost. Petri et Pauli*, PL 54, 422-423.  
<sup>47</sup> Serm. 86, 3, *tract. contra haer. Eutychis*, PL 54, 468.  
<sup>48</sup> MANSI, *Concil. ampliss. collect.*, VI, p. 913.  
<sup>49</sup> Ep. 100, 3, *Marciani imper. ad Leonem, episc. Romae*, PL 54, 972;  
 Ep. 77, 1, *Pulcheriae aug. ad Leonem, episc. Romae*, PL 54, 907.  
<sup>50</sup> Ep. 52, 1, *Theodoreti episc. ad Leonem, episc. Romae*, PL 54, 847.  
<sup>51</sup> Μηρία του όλου εναντιού III, Roma 1896, p. 612.  
<sup>52</sup> MIGNE, PG 117, 319.  
<sup>53</sup> I Tim. 2, 5.  
<sup>54</sup> Cfr. Conc. Vat. I, Sess. III, cap. 3 *de fide*.  
<sup>55</sup> Hebr. 13, 20.  
<sup>56</sup> Cf. IOANN. 21, 15-17.  
<sup>57</sup> Cf. *Advers. haeres.*, 1. III, c. 2, n. 2, PG 7, 848.  
<sup>58</sup> *Ibid.*  
<sup>59</sup> IOANN. 17, 21.  
<sup>60</sup> Cf. IOANN. 11, 42.  
<sup>61</sup> *Ibid.* 10, 16.  
<sup>62</sup> Cfr. I Tim. 2, 5; I Ioann. 2, 1.  
<sup>63</sup> Ps. 132, 1.  
<sup>64</sup> Cfr. Phil. 1, 27.  
<sup>65</sup> Ep. 50, 2, *ad Constantinopolitanos*, PL 54, 843.  
<sup>66</sup> Cfr. IOANN. 17, 11.20.23.  
<sup>67</sup> Col. 3, 14.  
<sup>68</sup> Cfr. II Cor. 6, 16.  
<sup>69</sup> Serm. 48, 1, *de Quadrag.*, PL 54, 298-299.  
<sup>70</sup> Ep. 88, 2, PL 54, 441-442.  
<sup>71</sup> Ep. 95, 2, *ad Pulcheriam august.*, PL 54, 943.

## MANUALE PAROCHORUM

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## SACRA CONGREGATIO CONSISTORIALIS

Romae, 6 decembris, 1961

Prot. N. 178/61

*(In responsiones hic numerus referatur)*

EXC.ME AC REV.ME DOMINE.

Pastoralis Tuae sollicitudinis argumentum et praestantis voluntatis Tua significatio insunt in accuratis litteris quas pro exacto quinquennio, de Tua ista metropolitana ecclesia referens. Sacrae huic Congregationi remisisti.

Labores enim a Te exantlatos significant, conspirantesque testantur sedulasque adiutorum, potissimum Auxiliaris Episcopi, mentes, haud exiguos asserunt collectos exinde fructus.

Porro, si summam recolo catholicarum scholarum quibus e solo erigendis manus sellers admovisti ne pueri in laicorum placitis instituerentur, si Institutum pro academiae alumnis, additis lusoriis aulis ut iidem a venenatis pascuis abducerentur, si condita censeo opera adsistentiae ne inopes morali et materiali subsidio carerent, iam plura habeo unde Tibi gratulationes promam, quarum participes excupio sive Episcopum Auxiliarem sive sacerdotes ac religiosos, sive fidelem populum; illos quidem validum ferentes auxilium, istum vero liberalem stipem corrogantem.

Non probari non possunt piae sodalitates multifariam instauratae, quarum aliae rectam puerorum institutionem foveant, aliae christianam vitae praxim promovent, aliae tandem egenis sublevandis consulunt.

Quae omnia non tantum in frequentioribus locis haberi videntur, sed etiam in dissitis regionibus ubi rurales homines commorantur, quorum in commodum peculiarem apostolatus geri curas et congruas suscipis ac suscipiendas mandas agendi rationes.

“Institutum catecheticum et sociologicum” in quo aptis scientiis aptisque institutionis rationibus efficaces conformantur Sacrae Hierarchiae in divino verbo seminando adiutores, gestarum sapientem sollertiam confirmat, plane dixerim, celebrat. Inde est quid istic catholicae religionis professio invalescat, evangelicis verbis cedant falsae opiniones quae mentes obtinent, et errantes fratres ad Ecclesiae unitatem revertantur, eodem dogmatico hierarchico et liturgico vinculo coniuncti.

Doles verumtamen, Exc.me Praesul, imparem adhuc sacerdotum numerum et minorem quam oportet sacrarum tironum copiam. Ad remedia apponenda, christifideles omnes Dominum messis rogent, ut mittat operarios in messem suam; universi autem e clero pueros bonae indolis, in paroecialibus scholis crebro exstantes, peculiari prosequantur cura et a saeculi contagio, ubi licet, removeant; sermones quoque ad populum habeant de celso sacerdotali ministerio, de praeclaro sacri praecones officio.

Interim sacri quibus uteris administri studium exacuant ad primum sacerdotum officium hoc est officium suae ipsius procurandae sanctitatis. “Advertat sacerdos, Pium PP. XII edicentem audiamus, gravissimum sibi creditum ministerium eo fructuosius fore, quo arctius ipse cum Christo coniunctus eiusque spiritu ductus operetur.” Qui enim plenus est Christi, haud difficile praesidia viasque invenit quibus ceteros Christo adiungat.

Te profecto non fugit quantopere magnificentia sacrarum functionum, eaeque rite intellectae ac degustatae ad pietatis incrementum valeant. Id luculenter exposuit memoratus Pius PP. XII Encyclicis Litteris “*Mediator Dei*”, qui, ad apostolatum liturgicum promovendum, dioecesanum consilium institui mandavit.

Silentio minime praetereundus est opificum ac tenuioris fortunae civium ordo, quos Apostolica Sedes nullo umquam non tempore materna cura prosecuta est. Operarum datorum ordo probrosam opificum pauperiem pressius considerent; ordo alter propius accedat ad alterum, ut conspirantibus omnium viribus iustitia et caritas tandem amplectantur et novus exinde ordo exoriatur. “Elaborandum igitur est, Summus Pontifex gloriose

regnans urgebat, idque studiose actuoseque, privatis non tantum civibus... ut christiana de re sociali doctrina... quam primum etsi gradatim, ad effectum reapse et penitus deducatur."

Sedulus adhuc persta in Tuis susceptis, Exc.me Praesul: Christi et animarum urgente caritate, universi simul, conferto animo, concordibusque studiis et fraterno complexu coniuncti, ad meliora incrementa capessenda procedant, ut Ecclesiae causa triumphet.

Benignissimus Deus Te diu sospitem servet, Vobisque omnibus Dei benignitas cumulate faveat.

His pro munere significatis omni quo par est obsequio me profiteor.

Excellentiae Vestrae Rev.mae  
addictum uti fratrem

(Fdo.) ✠ I. C. Card. CONFALONIERI, *Secr.*

Excmo. ac Rev.mo Domino  
D.no IOSEPHO MARIAE CUENCO  
Archiepiscopo Iarensi

---

(*English Translation*)

Your Excellency,

The well-prepared report concerning the affairs of your archdiocese over the past five years, which you have sent to this Sacred Congregation, is a proof of your pastoral solicitude and an indication of your excellent disposition. It gives evidence of the labours you have undergone and testifies to the zealous co-operation of your helpers, especially of the Auxiliary Bishop, as well as showing the much fruit obtained.

Now, if I reflect upon the number of Catholic schools built

under your skillful direction lest the youth receive a purely lay education; the Catholic Center, with its many recreational facilities for students to keep them away from places of corruption; the methods of assistance devised lest the poor be lacking in moral and material aid, I have many reasons for congratulating you. And I desire that the Auxiliary Bishop, the priests and religious, as well as the faithful should share in these congratulations, the former for their efficacious help and the latter for their generous contributions.

Approval cannot be denied to the pious associations restored in many places, some of which are dedicated to the proper education of youth, others to the promotion of a christian way of life, while others still bring relief to the needy. The sphere of activity of these associations seems not to be confined to the more thickly populated places, but penetrates to the isolated areas among the country folk, on whose behalf you are exercising a singular form of apostolate and are taking appropriate steps to implement it.

A confirmation, let me it openly — a triumph of your judicious inventiveness is the Institute of Catechetics and Sociology, in which are formed, by suitable sciences and appropriate methods of teaching, efficient assistants of the Sacred Hierarchy in the spreading of the Gospel message. Thence it arises that there the profession of the Catholic religion against vigour, erroneous opinions give way to the evangelical truth and erring brethren return to the unity of the Church, bound together by the same dogmatic, hierarchical and liturgical bond.

Your Excellency is grieved by the still inadequate number of priests and the fewness of sacred aspirants. To procure a remedy, let all the faithful pray to the Lord of the harvest that He will send workers into His fields; let the entire clergy take a special care that boys of good disposition, very often to be found in parochial schools, be shielded, as far as possible, from the contagion of the world; let there be sermons to the people about the loftiness of the priestly ministry and the sublime office of the sacred preacher. Meanwhile, the sacred ministers

who are co-operating with you should devote themselves wholeheartedly to the primary duty of the priest namely, the work of personal sanctification. Let us listen to the voice of Pius XII: The priest must bear in mind that the onerous ministry committed to him will be fruitful to the extent that he himself is closely united to Christ, and works under the direction of the spirit of Christ." He who is imbued with the spirit of Christ will readily find ways and means of bringing others to Christ.

Indeed, you are not unaware how much the magnificence contributes to the increase of piety. The aforementioned Pius XII. who ordered the institution of Diocesan Councils for the promotion of the liturgical apostolate, excellently explains this in his Encyclical Letter "Mediator Dei".

By no means can we pass over in silence the working class and those of a meager income, whom the Apostolic See has always followed with maternal solicitude. Employers should consider more attentively the shameful poverty of the working class; both classes should advance towards one another, so that by a fusion of energies justice and charity may finally be embraced, and thence will emerge a new class. "Diligent and active effort must be made," urged the Supreme Pontiff, gloriously reigning, "that the Christian teaching on social matters be put into effect as soon as possible, gradually yes, but thoroughly and completely.

Persevere, then, Excellency, in your endeavours. Animated by love of Christ and of souls and working together in union of friendship and of thought, let all strive after greater achievements so that the cause of the Church may triumph.

May the Most Benign God long keep you safe and may the divine liberality favour all abundantly.

Having communicated these matters, as was my duty, I now, with all deference, proclaim myself,

Your Excellency's devoted brother,

✠ C. Card. CONFALONIERI, *Sec.*

## **BISHOPS PASTORAL LETTER ON THE ECUMENICAL COUNCIL**

To the Clergy and Faithful of the Philippines, Peace in Our Lord!

At this time we are all well aware of the coming Ecumenical Council which will be convened by Our Holy Father John XXIII next October 11, 1962 and will be known as the Second Vatican Ecumenical Council.

In an Ecumenical Council, the successor of St. Peter and the successors of the Apostles, together with certain other prelates of the Church, meet to discuss and decide matters of faith, morals and discipline of grave importance. Ecumenical Councils are the highest and most solemn activity of the teaching office of the Church. They have been of rather rare occurrence in her history; the future Council will be the twenty-first.

The Holy Father has declared the purpose and theme of the Council to be the strengthening of faith, the renewal of morals, the adaptation of Church law to the changed conditions of the times, and the return of our separated brethren to unity. Among these objectives the last has received great emphasis; Church unity, the fulfillment of Christ's prayer that there may be one flock and one shepherd.

The mere convening of the Council, the gathering of so many prelates from all races, lands and nations of the world working harmoniously for the one cause of Christ, will in itself be a great grace and an example of unity for those who, though they love Christ, for one reason or another strive to serve Him outside the Catholic Church and apart from the obedience to the successor of St. Peter.

The number of Bishops and prelates in attendance will be large, larger far than at any previous Council in the history of



the Church. Nevertheless, it would be a great mistake to think that the Council is only their concern. It is the concern of the whole Church founded by Christ, and also of the humblest member of His flock.

Therefore the faithful should be intensely interested in the proceedings, problems and outcome of the Council. They should imitate in spirit the people of Ephesus, who, in the year 431, when a Council was being held in the city, waited outside the meeting place and, at the conclusion of the Council, escorted the Fathers to their homes in solemn and triumphal procession. The faithful of our day, who love Christ and His Church, and who know how important for the welfare of the Church will be the decisions of this Council, will not be outdone by those early Christians in their interest and loyal spiritual cooperation.

It is this last which is most important of all. The work of the Council will be under the guidance of the Holy Spirit. Nevertheless its conclusions will be arrived at by ordinary supernatural and natural means. The fruits of the Council will in general be in proportion to the efforts of the Fathers and of the whole Catholic Church, clergy and laity.

At Rome many committees have been set up and have been working for many months on a great mass of materials. From all parts of the world have come suggestions regarding questions to be discussed at the Council. Men of special ability have been preparing these materials for the expeditious consideration and decision of the Fathers of the Council. It is clear therefore that human means are not being neglected to assure the success of the deliberations.

But these, though important, are less important than supernatural means. The light of the Holy Spirit must illumine the work of the committees before the Council, and of the Fathers in their deliberations and decisions within the Council. It is God's ordinary way of dealing with men, even in such highly spiritual activities as an Ecumenical Council, to extend the assistance of His grace in answer to prayer. Here is the part that each Catholic must play in the Council. Through his prayers he can sit with the Fathers and influence the decisions to greater fruitfulness, for the glory of God, for the good of souls, and especially for the union of all men under the Kingship of Christ, with His Vicar on earth, and within the fold of the Catholic Church.

In this connection we feel we cannot do better than recall

the following words of His Holiness Pope John XXIII in "Humanae Salutis":

"Finally We make this request to each of the Faithful and to the whole Christian people that, focusing all their attention on the Council, they pour forth abundant prayers to Almighty God that He would deign benignly to watch over this great undertaking so soon to take place and, confirming it with His power, that He grant that it take place in a worthy manner. Let these universal prayers steadily pour forth from faith, as from a living fountain. Let them be accompanied by voluntary mortification that they may be more acceptable to God and the more efficacious. Likewise let them be enriched with a generous striving for the Christian life, from which it may be concluded that all are eager to carry out the precepts and the decrees which will be established by the Council itself.

"With these Our exhortations We plead with Our most beloved sons in the clergy everywhere and with all the faithful of every condition. In a special manner, however, We make an appeal to children, whose innocence and the value of whose prayers are known to all, and also to the sick and afflicted, since We are convinced that their sufferings and their life — so like a victim because of the cross of Christ — are converted into a strong plea for salvation and into a source of a more holy life for the universal Church. Finally, We earnestly request all those who are separated from the Catholic Church to make supplication to God; for the Council will redound too to their benefit."

The spectacle of so many prelates in session in the Council will turn our eyes towards the Church itself, which God guides by such powerful instruments, and has guided through almost twenty centuries in purity of faith and morals. It will remind us how, in stormy times and peaceful, the teaching office of the Church has always pointed out to her children the true way of Christ. We shall in consequence be moved to great gratitude for the gift of faith, which brings us within the guidance of this constant beacon, and shall be fired with zeal to carry its light to others, who are still separated from the true way.

Thus one fruit of the Council will be an intensifying of the spiritual lives of Catholics, while they thus realize their own

personal share in the Council and are invited to more fervent prayer, livelier faith and a warmer zeal.

We turn to our parish priests, and to other priests, (especially to those in charge of Catholic institutions and organizations), urging them to show themselves leaders in this campaign of prayer and study. Let them all frequently lead those under their charge in supplication for the success of the Council. Let sermons and lectures be given which will make the work of the Council more intelligible to the faithful. Let study clubs be organized, symposia be conducted and discussions be promoted for the same purpose.

And we direct this exhortation not only to priests but to all who in one way or another are in a position to promote the participation of Catholics in the proceedings of the Council. Religious and others in charge of schools will be especially placed for this apostolate. Catholic writers can explain the work of the Council in the religious and secular press. And in general everything proper should be done to prepare the souls of men to derive the greatest possible benefit from this sacred event both during its sessions and afterward in the fitting reception and implementation of the results of the Council's deliberations.

May the Holy Spirit who has moved Our Holy Father to summon the Council, give us in the Philippines the grace to profit by it and realize in our lives its holy directives.

Given in Manila this 9th day of February in the year of Our Lord 1962.

## FOR THE CATHOLIC HIERARCHY OF THE PHILIPPINES:

✠ JULIO R. ROSALES, D.D.  
*Archbishop of Cebu*  
*President*

## DIOCESE OF BORONGAN

## SEMINARIO DE JESUS NAZARENO

*(Address of His Excellency Most Rev. Vicente P. Reyes, D.D., Bishop of Borongan, on the occasion of the Blessing and Laying of the Cornerstone of the "Seminario de Jesus Nazareno," on January 9, 1962).*

Nine months ago, on the occasion of my installation as the First Bishop of Borongan, the Papal Decree of the creation of this new Diocese was read at the Cathedral. In that decree, the most Holy Father, Pope John XXIII stated that "the Bishop of Borongan must take the greatest care that at least a Minor Seminary be erected in his Diocese to receive and train young boys for the Priesthood according to the norms of Canon Law and of the Sacred Congregation of Seminaries and Universities".

Since that time, I have been praying everyday to be able to accomplish the order of our common Father, the Vicar of Christ on earth. Our efforts have been directed and concentrated toward that objective. We have written hundreds of letters to our friends, benefactors, donors, and especially to our Sponsors requesting them and appealing to each and every one of them to sympathize with us, cooperate with us, and help us build a Seminary in this site which has been generously donated for the said purpose, and for which I reiterate on behalf of our Holy Mother Church, and of my own, our most sincere thanks and deepest gratitude.

And now, I am filled with joy that we are able to gather here, and lay the cornerstone of our future Seminary. The brief ceremony that you have witnessed is another milestone towards

the realization of our most cherished project. We only hope and pray that very soon other stones will follow, until we see on this scenic site a big and beautiful building in honor of Our Lord "Jesus Nazareno", Whose feast we are celebrating today.

My friends, I trust in God and in your good will. I am confident that with your whole-hearted cooperation it will not take long for us to assemble here again and enjoy the fruit of our labors and sacrifices by blessing no longer a cornerstone of a building, but the building itself of the "Seminario de Jesus Nazareno".

Our Good Lord Who wants a Seminary to be built here will not be found wanting in mercy and providence; but we have to do our part. When Jesus said, "Sine Me, nihil potestis facere" — "Without Me, you can do nothing", He did not mean that He will do everything. He surely meant that we have to do something, and this something is no other than your help, your prayers, and your generous contribution.

I am, therefore, appealing to you all, my dearly beloved faithful. To the rich and well-to-do, I wish to say — you are blessed and fortunate, give thanks to Almighty God, Who has given you all what you have. You are blessed, because you are in a position to give; and as the saying goes, "it is more blessed to give than to receive". You are fortunate, because as the mountains, the hills, and the trees that are around us are the first to receive most of the shower from heaven, the rain from above, you also have received more share from the abundance of the Good Lord than the majority of our people. But just as the mountains, the hills, and trees let the water go and flow to other creatures below, you also should make others, particularly the poor, participants of your blessedness and fortune. But who is more poor than our future Seminary, whose existence depends entirely upon your alms and generosity?

Our Diocese, as you all know, is not like other Dioceses that have funds, revenues, industrial or agricultural properties, and other sources of income. Ours is among the poorest, if not the poorest, of all the Dioceses in the Philippines. It may be rich in spirituality, but we can say that it is financially indigent. If the poor who have nothing to eat have a right to beg, our Diocese is certainly entitled to ask your financial help to build a Seminary.

To those who are not well-to-do, I wish to repeat the words of the Pope St. Pius X, who said — "After God, it is from you

that I look for much, Oh you who have little of this world's goods. Do not be alarmed: I do not ask the impossible of you; I ask only for what you have to give — your hearts and your love. I know that your resources are small, but I also know that there are many of you; and many grains make an impressive heap; many drops a helpful rain; many notes a pleasant symphony" . . . . Surely there is no one who can not offer the Seminary a few pennies. To the rich, he said: "In times past wealthy families, as well as others, glorified in giving a son to the Sanctuary. Although in our days, just as Christ once called His Apostles from their boats and nets, He usually makes His voice heard in humble homes; should you not use some of the wealth that God has given you to preserve the Faith of Christ?"

On behalf, therefore, of our Mother Church, I am pleading to each and every of our faithful in general, and to all of you here present in particular, to contribute generously for the building of our Seminary.

Lastly, but not the least, I wish to thank you all from the bottom of my heart for attending this Laying of the Cornerstone, and for your kind offering to start with the construction of the "Seminario de Jesus Nazareno", Whose blessings and love I implore for each and every one of you.

I thank you.

## DOCTRINAL SECTION

### THE VOCATION SHORTAGE PROBLEM\*

*(Speech of His Excellency Mons. Salvatore Siino,  
Apostolic Nuncio to the Philippines).*

Your Eminence,  
Your Excellencies,  
Reverend Fathers,

Two years ago, in the first Encyclical Letter of His Pontificate, His Holiness Pope John XXIII addressed Himself to the Bishops of the world in these words: "We are also aware of your difficulties and the sorrows which you suffer from many of your children falling away, misled by error, from the lack of means which hinders the increase of the Church under your care, and, above all, from the fact that in many places the number of priests is not sufficient to meet the growing demand" (*Ad Petri Cathedram*, June 29, 1959).

The shortage of priests referred to by Our Holy Father in the year 1959 has not yet been remedied. The situation, in fact, has grown more acute, because the number of priests in the world has not increased in proportion to the growth of the world population.

With this thought in mind, I wish to express my satisfaction at the initiative displayed in holding this National Congress on Vocations in the Philippines. I offer my sincere congratulations to those who have cooperated in its preparation, and I extend my greetings to all those who have come, at no small inconvenience to themselves, to take part in its activities.

This First National Congress on Vocations is an event of great importance. It is a faithful response to the concern manifested by the Holy Father and the Holy See about the shortage of priests and the need for many more vocations.

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\* Address delivered at the opening of the First National Convention on Vocation on December 4, 1961.

I have already alluded to the Holy Father's solicitude in this regard — a solicitude which He has voiced again and again during the three years of His Pontificate.

The Sacred Congregation of Seminaries, for its part, tirelessly exerts every effort to encourage world-wide interest and zeal for priestly vocations, and, as you may know, is already making preparations for an International Congress on Priestly Vocations to be held next year in Rome.

For that reason, the progress of this First National Congress on Vocations in the Philippines will be followed with close interest and attention.

The problem of vocation shortage is not a new one. Our Divine Lord Himself drew attention to it when He was sending the seventy-two disciples before Him, and He told them: "The harvest indeed is great, but the labourers are few." (Luke 10, 2)

Looking out upon the world today, with Catholic eyes, we see that more than two-thirds of the world's people do not yet profess belief in Jesus Christ, their Saviour. Almost two thousand years after the birth of Christ, they still sit in darkness and the shadow of death.

The harvest indeed is immense. And the labourers? In many cases, they are too few to take care of their Catholic flock, let alone devote themselves to approaching those who are still outside the fold.

But, if we have considered Our Lord's words about the shortage of labourers for the harvest, we cannot fail to be impressed by the solution which He offers: "Pray ye therefore the Lord of the Harvest that he send labourers into his harvest." (Luke 10, 2)

Prayer, then, is the first step towards meeting the problem of the priest-shortage; humble prayer, trusting in God.

Our Holy Father, Pope John XXIII, in an audience granted to the public on Ember Wednesday of September 1959, recommended that the faithful pray for that intention especially during the days of Quarter Tense.

The Holy Father reminded His audience that while the Church has kindly relaxed the laws of fasting, the faithful should not allow themselves to forget that on those specially chosen days the intention put forward by the Church is that prayers be offered to ask Our Lord for many holy priests, parti-



cularly for those places where priests are too few, and an abundant harvest awaist the workers of the Lord.

In this regard, the Pontifical Society for Priestly Vocations has laid down specific recommendations for a continuous Crusade of Prayer for vocations.

If these recommendations of the Holy Father and the Pontifical Society are earnestly carried out, one important result will be that the faithful will become vocation-conscious. While appreciating that a vocation comes from God, they will also realize that the souls of those called by God must be prepared for the impulse of the Holy Spirit and the invisible action of grace. This, in turn, leads to a personal interest and zeal in recognizing and developing prospective vocations to the priesthood.

No one can fail to see the incalculable benefits which would result if such admirable zeal could be developed in our Catholic people, and especially in Catholic parents. For, as Pope Pius XI observed in His Encyclical Letter, *Ad Catholici Sacerdotii*, "the truly deeply Christian family always remains the first and most natural place where the flowers of the sanctuary almost spontaneously grow and bloom."

Developing this thought, and adding to it, Our beloved Holy Father, Pope John XXIII, declared, in an audience granted to a group of more than two thousand Catholic parents: "Precious, and sometimes indispensable, is the delicate vigilance with which a father and a mother cooperate in every way with God and with the Church, to foster in the soul of their child the unfolding and growth of the fragile flower of a vocation." (May 3, 1959)

In the development and encouragement of priestly vocations, other institutions and associations can give assistance and support that is invaluable, but, as the Pontifical Society for Priestly Vocations acknowledges, the cooperation of the family is indispensable.

Regarding the attitude which parents should have to vocations among their children, Pope Pius XII, of happy memory, in His Apostolic Exhortation, *Menti Nostrae*, emphatically declared: "Every Christian mother and father, whatever their social status, must pray to God to make them worthy to have at least one of their children called to His service."

It is a happy home where such an intention is included in the daily family prayer, and blessed are those parents who

consider it a special honour from God when one of their sons is called to the ministry of His service.

It is not my intention, however, to propose methods of developing this attitude of vocation-consciousness among the faithful, or, at this point, to examine the difficulties that may be encountered. It is the purpose of the Congress to enter into such matters, and to outline specific proposals.

But one thing must be kept in mind. The outcome of this Congress is not to be judged merely from the attendance, or from the activities of these few days, but rather from the results which follow. The First National Congress of Vocations in the Philippines will be a success if the decisions and resolutions painstakingly worked out in these meetings are put into effect patiently, perseveringly and with quiet determination, in the days, weeks, months and years that lie before us.

In this matter, we can be full of confidence, trusting that God will bless our efforts with success, as He has done before. Even now we can look back with considerable satisfaction on what has already been achieved. Only this year we have had the happiness of seeing the solemn inauguration of the Colegio-Seminario in Rome, and we have gladly received memorable words of commendation and encouragement from our beloved Holy Father, Pope John XXIII on that occasion.

The Seminario Filipino in Rome is an enduring monument to the Faith and the generosity of the clergy and the people of the Philippines: it is an abiding testimony to their profound appreciation of the grandeur of the Catholic priesthood. But it is even more than that. It is an incentive to greater effort: an incentive to excel the achievements of the past with even greater progress in the future.

Hence, an important effect of this Congress will be to give a new impetus to the efforts already being made to increase the number of vocations to the priesthood. Our desire is not merely to have many priests, but to have many good priests, whose hearts are in heaven, whose only interest in this world is that God may be glorified through the sanctification and salvation of souls.

Give yourselves wholeheartedly to the task before you. May the Holy Spirit guide you in your deliberations and resolutions, so that this First National Congress on Vocations may inaugurate a new, vigorous and apostolic era in the history of the Church in the Philippines.

## THE ECUMENICAL COUNCIL

(A conference of Msgr. Felici, Secretary of the Central Commission, on August 8, 1961).

"A terrific storm as had not been witnessed for a long time, Msgr. Felici began saying, fell over the City of Rome on the morning of December 8, 1869, when the First Vatican Council was inaugurated in the majestic Basilica of St. Peter. The storm increased unabatedly, without a moment of rest, while the first session of the Council, which was prolonged to seven hours, lasted.

"Msgr. Gibbons, the youngest of the Council Fathers, thirty five years of age, then Vicar Apostolic of North Carolina, and later, Cardinal, Archbishop of Boston, had to wait until five o'clock in the afternoon under the portico of St. Peter, before finding a seat in a small coach which was tightly packed with five Bishops. It seemed to him, he tells, as if he stayed in the inundated Plaza of St. Peter like a poor lost wanderer in the immensity of the Australian deserts.

"When on July 18, 1870, the Council Fathers held the solemn session, practically the last session of the Council, in which the dogma of the Pontifical Infallibility was defined, a strong tempest broke loose again in Rome. The reporter of the *Times*, who attended the session, described the unforgettable scene in the following terms: 'The *placet* of the Fathers struggled with the storm in the midst of the roar of the thunders and the flash of the lightnings that shook the windows, illumining the entire Temple and the Dome of St. Peter. *Placet*, exclaimed His Eminence or His Excellency, and as an answer the thunder raised its terrible voice and the lightning overflowed the Baldoquin and filled the walls of the Council hall'. The chroniclers of the epoch added that the darkness of the Basilica was so great that it was necessary to bring candles to the Pope so that he would be able to see the results of the votes expressed in such special circumstances.

"Later, with the Franco-Russian war breaking out, the breach of the 'Porta Pia', the Council had to be suspended. It developed therefore between two furious tempests. It seemed that the devil had wanted to break loose, with the fury of the tempest, his hatred against that marvelous work of the wisdom and power of God. But 'the gates of hell shall not prevail'."

**The Devil Does not Take Vacation.**—"It was the morning of June 29 of the present year, in the Basilica of St. Peter. The Holy Father had celebrated the Holy Mass and had talked of the grandeur of Rome sprinkled with the glorious blood of the Princes of the Apostles. I was about to leave the Basilica, when a distinguished Prelate introduced to me an Orthodox Bishop who had attended the Mass of the Pope, just as the previous afternoon he attended the Vespers celebrated by the same Pontiff. There he wanted to congratulate me for the very delicate work that the Holy Father had entrusted me. He was very much interested in the problem of the union, he told me, and with his venerable person adopting an attitude which was almost prophetic, he added: 'Monsignor, the devil will give you much war, but the victory over the devil is certain'. Some days later, I told this incident to the Holy Father, who pointed out immediately: 'Monsignor, how do you expect that before such an important event in the life of the Church, the devil to go on vacation? On the other hand, if the Council is, as we are sure of it, a divine work, tribulations will not be lacking. But, our confidence in the Divine Providence is very firm, which through our humble work will give to the Church a more prosperous life and a new splendor'.

"These are words that encourage and give great confidence; besides they eliminate dangerous illusions. They are the words pronounced by the great Pontiff who, following the inspirations of his most noble heart and apparently challenging the difficulties that would have made even a strong soul vacillate, announced to the world on Jan. 25, 1959, his plan to convoke an Ecumenical Council and in brief interval of almost two years, with no extraordinary means, humanly speaking, but, above all, with the force of the spirit, has managed to bring the preparations up to the point that it can be expected that within a short time, perhaps at the end of next year (1962), the Vatican Basilica should rejoice with the splendors of the inauguration of the Second Vatican Ecumenical Council."

**Five Questions.**—Msgr. Felici has made five questions that the attentive audience would likely propose:

- 1) What is an Ecumenical Council?
- 2) How many Ecumenical Councils had there been in history?
- 3) What is the end of this coming Council?
- 4) How has the preparation of the Second Vatican Council been organized?
- 5) In what state is the work of preparation actually found?

In order to answer the first question, Msgr. Felici exposed some principles on the constitution of the Church: "A spiritual society, visible, composed of men for the salvation of souls, the Church received from her Founder Jesus a configuration typically hierarchical, in which the Teaching Church, formed by the Bishops with the Bishop of Rome, the Pope, as Head, and the Learning Church, formed by the other faithful including the priests, should be distinguished. To the Teaching Church belongs the power to teach and to govern, succeeding in this most noble office the College of the Apostles. The Learning Church, as the adjective itself suggests, should to be taught in matters of faith and morals, and to be governed by the legitimate Pastors. Let us not think, however, that the Learning Church, the priests and the laity, have to remain strangers to the two-fold duty proper of the Teacher Church of teaching and governing.

"The Learning Church also lives in the light and heat of the Spirit of God. The priests, by virtue of their ordination, have to teach and to sanctify, and the *consecratio mundi*, as Pope Pius XII affirmed, is the work par excellence of the laity. But, it has always to be a humble, obedient and wise collaboration with those that the Holy Ghost has placed to govern the Church of God.

Well then, the Bishops, with the Pope as Head, and under his guidance, exercise the '*munus docendi et gubernandi Ecclesiam*', more solemnly in this sacred, universal and worldwide Assembly, that we call Ecumenical Council, which is not, therefore, neither an Academy nor a parliamentary assembly, even though some wanted to call the Councils that took place in the history of the Church 'Parliaments of God'. It is not a question then of personalities chosen from the people to fulfill, definitely, a sole office, to legislate, but that they are the persons who have the authority of God and in the name of God exercise over the faithful the power to teach and to govern, in the full sense of the word, that embraces the quadruple power: legislative, executive, judicial and coercive.

The Council decisions are for the whole Church and when the Council defines something in matters of faith and morals it enjoys the singular privilege of infallibility."

The illustrious conferee proceeded later to make a brief resume of the Ecumenical Councils. After having referred to the Council celebrated by the Apostles in Jerusalem in the year 50, that, in rigour, cannot be properly called an Ecumenical Council, he talked of the properly called Ecumenical Councils, from

the Council of Nice, in 325, to the first Vatican Council. In the first, the Divinity of Christ was defined against Arrius; in the last, besides condemning Rationalism and reaffirming the Catholic Faith, the solemn definition of the Primate and the personal Infallibility of the Supreme Pontiff took place. They are the twenty constellations that shine resplendently in the extensive and serene firmament of the Church."

**An Internal Event of the Church.**—"Regarding the ends of the present Council, which, since it will be celebrated in the Vatican, will carry the name of Vatican Council II, we should bear in mind what the Supreme Pontiff has proclaimed repeatedly. The Council tends principally to a reaffirmation of the doctrine of the Church, to a reflourishing of the sacerdotal and Christian life, to an adaptation of the ecclesiastical discipline and of the forms of apostolate to our times with the end of preparing the way to the third great enterprise announced by the reigning Pontiff: the putting to date of the Code of Canon Law. Consequently, there is a strong desire that those who, even though they are proud of calling themselves Christians, are, however, outside the Church, return to the only Church of Christ which is the Catholic Church. It is a desire and a hope that, with the grace of God and the good will of men, will not fail."

Speaking of the preparation of the Vatican Council II, Msgr. Felici has observed that "no Council was prepared with such meticulous and leisure care. The antepreparatory phase has lasted since the Pentecost of 1959 to the Pentecost of 1960, and a consultation, unparalleled in History, of 2,594 Patriarchs. Archbishops, and Bishops, of 156 Religious Superiors, of 62 Institutions of Higher Studies of the whole world, besides the Sacred Dicasteries of the Roman Curia, then took place. From this, has resulted an immense material of suggestions, desires, proposals, studies that have been included in fifteen large volumes. He, who by virtue of his office, could read and consult them would discover in them the physiognomy of the Church in this present century with her anxieties, preoccupations, desires and hopes".

The illustrious Prelate presented a precious volume of the statistic data about the realized consultation.

"The phase that is most properly preparatory began with the *Motu Proprio Superno Dei Nutu* of June 5 of last year, and has been characterized by the diligent study of the problems coming from the consultations, that is carried on by ten Commissions and three Secretariats established by the Supreme Pon-

tiff, and of which illustrious Prelates and scholars from all over the world, around 800 persons, take part. All the continents, all the races, and all the rites are represented. A marvelous prelude to the ecumenism of the Council sessions”.

In this respect, Msgr. Felici evoked, with touching words and vivid gratitude, the great figure of the Most Eminent Cardinal Tardini, recently deceased, who, from the preparation of the Council up to the first beginnings, was its inspiring soul and ardent promoter, following faithfully the wise directives of the Roman Pontiff.

**Most Vivid Hopes.**—“The work of the Commissions is now far advanced; some have almost finished it. To the Central Commission belongs now the task of examining the fruit of the work of each Commission in order to facilitate to the Pope very valuable indications about the topics that will constitute the matter of the Council discussions and which will be selected by the same Supreme Pontiff. It will be a labor of penetration and prudence in which will shine the gifts of wisdom of the Cardinals, Patriarchs, Archbishops, Bishops, and of the Religious Superiors, who constitute the Central Commission under the presidency of the Holy Father.

“The themes that will constitute the matter of the Council discussions will be from important doctrinal questions about the constitution of the Church, the faith, the fountains of revelations, moral and social order, up to disciplinary questions referring to priests, religious and the laity, the sacred Liturgy, the sacred ministry and the apostolate, the pastoral, the sacramental life and the missional problem, never as important as in our days.”

The most Excellent Prelate concluded as follows: “The themes that are taking shape after the study of the Commissions are of vivid and palpitating actuality and of great interest for the Church; it is a hidden yeast that will ferment with the powerful energies of the spirit the great dough, stirring up that spectacle of unity, truth and charity that will be the most beautiful ornament of the Church and will endure as an imperishable jewel of our century in the midst of the ardour of human passions and egoisms. Once again, the powers of hell shall not prevail against the Church that will triumph, as Mother and Teacher, divine peacemaker of men with the splendor of holy things”.

(Translated from *L'Osservatore Romano*, August 12, 1961.)

## DE RENOVATIONE ORDINIS DIACONATUS

Inde ab anno 1953, quando Wilhelmus Schmamani scripsit de promovendo patresfamilias ad ordinem Diaconatus (*Married Men as ordained Deacons*, Burns and Oates, London, 1955), multa scripta publicata fuerunt pro et contra statum "Diaconatus ad vitam" necnon pro et contra coelibatum eorumdem Diaconorum qui non ad presbyteratum sese destinarent, attenta praesertim condicione sociali Ecclesiae in America Meridionali, Africa et Asia.

Excellentissimus Dominus Van Bekkum Vic apost Ruteng, (Ins. Flores), in sua relatione ad congressum pastorem Assisiensem mense Septembris, 1956, momentum urgebat pro missionibus Renovationis ordinum Minorum et Diaconatus. Postea anno 1959, in Congressu Internationali Neomagensi, Excellentissimus Dominus D'Souza, Archiepiscopus de Nagpur in India, positive favit institutioni "Diaconorum ad vitam" pro missionibus.

Pius autem PP XII, in suo discursu inaugurali ad Congressum laicorum, Romae mense Octobris 1957, declaravit ideam Renovationis ordinis Diaconatus plenam suam maturitatem nondum attigisse (AAS., 1957).

In praesenti articulo, quibusdam diversis opinionibus breviter perpensis, nonnullas conclusiones practicas subicere intendimus.

1. Diaconatum, non unice tamquam praeparationem et transitum ad sacerdotium, sed uti munus a presbyteratu distinctum fere instituendum, auctores in dies magis unanimiter assentiunt, neque ulla ratio proprie theologia huic Renovationi Diaconatus obstare videtur.

Etenim uti Pontificale Romanum nos docet, Diaconus natura sua constituitur uti "communister et cooperator Corporis et Sanguinis Christi". Diaconus potest accipere officium Verbum Dei praedicandi et Baptisma administrandi. In Actibus Apostolorum narratur quomodo duodecim Apostoli decernebant non esse aequum ut ipsi derelinquerent Verbum Dei ad ministrandum mensis, ac propterea elegerunt septem Diaconos, quibus munus imposuerunt ut operibus charitatis praeessent. Stephanus et Philip-



pus Diaconi praedicabant atque Philippus in Samaria Baptisma administrabat.<sup>1</sup>

Nonne haec munera etiam hodierno tempore, persaepe utiliter committerentur Diaconis sicut in initio Ecclesiae, ad vitam constitutis, ut sacerdotes in ministerio suo nimis laborioso, a Diaconis semper adjuvantur?<sup>2</sup>

2. Maxima necessitas hodierna Ecclesiae atque summa penuria sacerdotum in multis regionibus videntur urgere hanc Renovationem, neque valet obiectio Diaconos in hoc casu suppleturos esse Actionis Catholicae. Diaconi enim qua ministri ab Ecclesia ordinati et ad hierarchiam ordinis pertinentes, persaepe quidem assumerent locum sacerdotis dirigentis sodales Actionis Catholicae, etsi sacerdos nunquam est membrum ipsius Societatis essentialiter laicae. Uti ergo liquet Diaconi nunquam locum tenerent Actionis Catholicae cuius membra non essent, sed saepissime, uti nunc sacerdotes, meram directionem ejusdem assumerent.

3. Res controversiis magis implicata, utrum nempe necne coelibatus sit imponendus "Diaconis ad vitam", pro multis videtur cardo difficultatum.

Laici tamen in Religionibus assumpti et voto castitatis iam astricti, nulli seriae controversiae dant locum si forte ad Diaconatum promoventur. Quod spectat ad ceteros Diaconos non religiosos, L. Denis S. J. affirmat Institutionem "Diaconorum ad vitam" non fore utilem nisi facultas matrimonium ineundi ipsis ab Ecclesia concedatur.<sup>3</sup> Atque Excellentissimus D'Souza, in congressu Liturgico Neomagensi negabat firmitatem Renovationis Diaconatus et Diaconorum perseverantiam nisi ipsis libertas nuptias ineundi concedatur.

Hujusmodi enim Diaconi in locis a residentia sacerdotis remotissimis vitam degere saepe compellentur. Age porro nonne et catechistae hodierni, matrimonio conjuncti, missionariis majorem securitatem praebent? Ipsi etiam Diaconi longe a residentia sacerdotis commorantes, majorem securitatem dabunt si in matrimonio vivunt. Idem a fortiori dicendum est de istis Diaconis, piis quidem et zelosis, qui uti patresfamilias jam ab annis cum uxore et filiis suis convivebant antequam ad Diaconatum fuerunt assumpti.

In nostra aestimatione moderna coelibatus nimis saepe identificatur cum apostolatu. Virginitas quidem habetur ut status vitae perfectior quam matrimonium, sed non essentialiter identificatur cum apostolatu etiam

<sup>1</sup> Cf. Act. Apostolorum VII, 2-7; VI, 8ss; 4-8, 26-40

<sup>2</sup> Cr. Nouvelle Revue Theologique, April, 1961, "Le Renouveau du Diaconat" p. 339-340: Paul Winniger et Joseph Horneff— Idem in "Le Bulletin des Missions, 1961, Tome IX, N. 1

<sup>3</sup> Cf. Revue du Clerge Africain, Maidi, Congo, 1960, p. 480

hierarchico, uti liquet ex primis temporibus Ecclesiae atque etiam ex consuetudine hodierna Ecclesiae Orientalis.

Coelibatus quidem sacerdotalis, uti affirmabat Pius PP. XII in sua encyclica "*Sacra Virginitas*", Martii 25, 1956, est dispositio quae maxime decet sacerdotem Missam offerentem. Insuper in Ecclesia latina negari non potest perfectam castitatem sacerdotum esse elementum praecipuum ad captandam confidentiam christifidelium confessionem sacramentalem instituentium. Sed ab his duobus officiis "*Diaconus ad vitam*" necessario excluditur.

Aliquando obicitur matrimonium Diaconorum ex natura sua ducere ad spernendum et negligendum coelibatum sacerdotum. Sed uti liquet ex praxi Summorum Pontificum disciplina castitatis perfectae semper urgetur et urgebitur in Ecclesia Latina. Si vero praesens disciplina unum alterumve candidatum avertit a munere sacerdotali, non propterea haec videtur vera perditio aut detrimentum, sed potius emolumentum in favorem sanctitatis status sacerdotalis in Ecclesia.

Ceteroquin Diaconi matrimonio conjuncti et vitam honestam in statu matrimoniali degentes, suapte natura exemplo forent coeteris familiis catholicis necnon ipsorum familia naturaliter fieret fons vocationem sacerdotalium, sicque abunde compensaretur perditio unius alteriusve candidati ad sacerdotium forte minus apti.

Quibus omnibus accurate consideratis sequentes conclusiones caute iniiciuntur:

(1) Nonne tempus videtur advenisse ut sub vigilantia Sanctae Sedis, Ordinarii cujuslibet nationis decernere valeant de opportunitate Diaconatus ad vitam a statu sacerdotali distincti in sua natione constituendi. Iidem quoque Ordinarii decernerent utrum necne pro sua natione expediat ut "*Diaconis ad vitam*" facultas daretur matrimonium ineundi. Expedit tamen ut in hac disciplina nimia diversitas inter varias nationes, praesertim vicinas, potius devitetur.

(2) Ad maiorem stabilitatem tuendam, ante promotionem ad subdiaconatum Diaconi iuramentum emitterent in perpetuum serviendi dioecesi vel missioni cui incardinati sunt, atque praestandi reverentiam et obedientiam Ordinario suo.

(3) Praesertim in initio non eligerentur in Diaconos nisi viri qui pietate, zelo et apostolatu laico antea iam praecellebant.

(4) Non prohiberentur artibus liberalibus aliisque laboribus incumbere, vel etiam, salva approbatione et vigilantia Ordinariorum, mercaturam exercere.

(5) Quod spectat ad Diaconorum sustentationem et disciplinam, haec omnia ab episcopis eiusdem regionis disponderentur, atque singulis bienniis

de vita et disciplina Diaconorum, Archiepiscopi pro sua provincia ad Sanctam Sedem referrent.

Haec pauca inicere pro tempore sufficiant. Cetera pertinentia ad seriam institutionem et educationem necnon ad pietatem "Diaconorum ad vitam", haec omnia ab ecclesiastica auctoritate forent adamussim ordinanda.

GEORGIUS VROMANT C.I.C.M.

*Seminarium Sancti Caroli*

## **MISAL NA PANLINGGO**

**(Sunday Missal in Tagalog)**

**Fourth Edition**

According to the latest rubrics issued by the Holy See  
on July 25, 1960.

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## REASONS AUTHORIZING OR JUSTIFYING TEMPORAY CANONICAL SEPARATION

In the matter of a just cause, it is noteworthy that although adultery is the only cause for a permanent separation,<sup>40</sup> the causes for a temporary separation as enumerated in Canon 1131, parag. 1, are not to be considered an exhaustive list. This is apparent from the phrase *haec aliaque genus*, which follows the demonstrative enumerations of causes in the canon. The law is here emphasizing types of causes rather than offering a particular description of every possible reason. It is considered helpful therefore, to consider causes for temporary separation under the general classification of: (a) spiritual unfaithfulness; (b) grave moral danger, and (c) grave physical harm.<sup>41</sup>

### AFFILIATION WITH A NON-CATHOLIC SECT

If a Catholic consort abandons the Catholic religion through heresy, schism, apostasy, or atheism and becomes affiliated with a non-Catholic sect either Christian or pagan, the Catholic and innocent consort has a right to temporary separation. It is to be noted that two elements are necessary: the abandonment of the Catholic faith and the affiliation with a non-Catholic sect. Hence, if a Catholic consort merely ceased to practice the faith or become an apostate (Can. 1325, parag. 2) or an atheist without affiliation with a non-Catholic sect, the right of separation could not be claimed under this heading, unless in an individual case there happened to be grave danger of spiritual perversion for both the other consort and the children.

If both consorts abandoned the Catholic faith and joined non-Catholic sects and later only one consort returned to the practice of the Catholic faith, this latter party would then have the right to temporary separation.<sup>42</sup>

<sup>40</sup> Canons 1129, 1130.

<sup>41</sup> S. R. R., *Separationis*, 30 iun. 1928, coram R.P.D. Iosepho Florczak, dec. XXIX, n. 2—*Decisiones*, XX (1928), 268; S. R. R., *Separationis*, 6 dec. 1928, coram R.P.D. Francisco Morano, dec. LXIII, n. 4—*Decisiones*, XXI (1929), 526; S. R. R. *Separationis*, 6 aug. 1930, coram R.P.D. Andma Jullien, dec. XLVII, n. 2—*Decisiones*, XXII (1930), CAPPELLO, F., *De Sacramentis*, V, n. 828; GASPARRI, P., *De Matrimonio*, II, n. 1177; WERNZ-VIDAL, *Ius Canonikum*, V, n. 645.

<sup>42</sup> ROSSET, M., *De Sacramento Matrimonio Tractatus*, VI, n. 3970.

The former defection of the repentant party would not deprive him or her of the right to separate.

In the case of a mixed or disparate marriage, if the non-Catholic consort changed religious affiliations from one non-Catholic sect to another, there would not be sufficient grounds for separation unless this new affiliation constituted a definite source of danger or perversion for the children or for the Catholic consort.

Affiliation with a society condemned by the Church is not mentioned in Canon 1131 *parag.* 1 as a reason authorizing temporary separation. Hence, such affiliation would ordinarily not constitute sufficient grounds for separation unless such membership became a source of real danger or perversion to the children or the Catholic consort.

If the danger of spiritual perversion of the wife and children should become proximate and if separation is the only adequate remedy available, then there is not only a right but there may be even an obligation of separation. The same is true in a case where cohabitation with an irreligious person would become an occasion of grave scandal to the faithful.

That those who belong to an atheistic sect are to be judged according to the same norms as those who belong to a non-Catholic sect is clear from a reply of the Pontifical Code Commission of July 30, 1934. The query proposed to the Commission:

Whether according to the Code of Canon law, persons who belong or who have belonged to an atheistic sect are to be considered, in so far as all legal effects are concerned, even those which pertain to sacred ordination and marriage, the same as persons who belong or have belonged to a non-Catholic sect.

*Reply:* In the Affirmative.<sup>43</sup>

## NON-CATHOLIC EDUCATION OF CHILDREN

The Church grants permission for mixed and disparate marriages only on condition that all the children will be baptized and educated in the Catholic religion.<sup>44</sup> Since this is embodied in the form of a promise, the non-Catholic consort is obliged to fulfill the promise. If the non-Catholic party flagrantly violates this solemn promise by insisting on the non-Catholic education of the children, the Catholic consort has the right to separation. It is to be noted that the guilt must be attributable to the non-Catholic party before separation may be justified on these particular grounds.

<sup>43</sup> *Acta Apostolicae Sedis, Commentarium Officiale* (Romae, 1909—) XXVI (1934), 494.

<sup>44</sup> Canon 1061, *parag.* 1,2<sup>o</sup>; 1071.

Separation from a Catholic consort is likewise authorized if this Catholic consort is the cause of the non-Catholic education of the children. This right is granted because non-Catholic education is aimed directly at the good of the child and indirectly at the gift of faith.

If separation would prove to be the sole and only efficacious means whereby a child or children could be protected against non-Catholic education, such separation is then not only licit but even obligatory. However in practical cases it is extremely rare that separation would prove to be the sole and only efficacious means of protecting the Catholic faith of the children.

### CRIMINAL AND DISGRACEFUL LIFE

The text of canon 1131 *parag.* 1 emphasized the fact that there must be an habitual tendency toward a criminal and disgraceful life before this particular provision of law may be invoked in favor of separation. A life of criminal habits would naturally cause mental torture to the innocent consort because of the constant anxiety and disgrace involved. This would be particularly true where there was no evidence or hope of amendment<sup>45</sup>.

If one of the consorts is discovered to be a convicted robber, a confirmed kleptomaniac, a spy, an habitual drunkard, an inveterate addict of narcotics, a dissolute gambler, and the like, who has brought ignominy and disgrace upon a family, separation may be resorted to as means to protect the children and the other consort. This is particularly true where both spiritual and temporal harm result from the criminal and disgraceful habit of life.

A single criminal or disgraceful act would not be considered sufficient to warrant separation, particularly if the family honor and good name are not permanently jeopardized. The principal reason is that the spiritual and temporal harm do not necessarily result therefrom.

### SERIOUS DANGER TO SOUL AND BODY

Serious danger to the soul of a consort could arise from dangerous occasions and repeated temptations leading to serious sins against conjugal chastity, caused directly by the other consort or by companions or relatives. Similarly, constant and studied ridicule of the true faith, with the purpose of causing spiritual perversion and the like, would be suffi-

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<sup>45</sup> AERTNLS-DAMEN, *op. cit.*, II, n. 933.

cient. When these and similar dangers continue despite pleadings and remonstrances, the innocent consort has the right of separation.

The law of nature grants each individual the right to employ efficacious means to avoid death and serious bodily injury<sup>46</sup>. Hence, if conjugal cohabitation becomes a serious threat to the life or the bodily health of one consort, that consort may invoke the right of temporary separation.

Separation would be warranted in a case where actual danger of death, of real injury, or of serious mutilation existed. Moreover, a serious and repulsive contagious disease, especially a social disease, would ordinarily constitute sufficient grounds for separation. Similarly, insanity, a dangerous predisposition to fits of mental derangement, and the like would be sufficient grounds to authorize separation.

If a serious threat to life and health is caused by the presence of an unwelcome relative in a home, the aggrieved party may resort to separation if the danger is really grave and if other means have proved ineffectual. In such a case, it would have to be certain that other adequate means had been honestly attempted in an effort to adjust to difficulties.

### UNBEARABLE CRUELTY

The wife is usually the victim of unbearable cruelty. Her right of separation is based on the principle of the divine-natural law, namely, that she is a helpmate and not a slave or servant of the husband. Hence, if she is treated cruelly she may invoke her right of separation as a just means of defense against the unjust force of the husband<sup>47</sup>.

The latin term *saevitia*, means excessive or unbearable cruelty, harshness, extreme severity, fierceness, and barbarity. What is called "cruelty," by way of travesty, in modern divorce courts, could not be viewed as *saevitia*, in the sense of Canon 1131, parg. 1. Hence, the so-called incompatibility of temperament, divergence of views, and the like would not be considered sufficient to invoke separation.

The unbearable nature of the cruelty is to be judged from the social position, the personal qualities, the temperament, the circumstances of life, and similar factors surrounding the life of the wife. A genteel and highly educated person of high social rank or noble birth could hardly be expected to endure the treatment tolerated by an uncouth woman.

Cruelty becomes unbearable because of constant quarrels, altercations, exchange of blows, and the like. The wife, it appears, has grounds for

<sup>46</sup> SCHMALZGRUEBER, F., *Ius Ecclesiasticum*, Lib. IV, tit. IV, n. 142.

<sup>47</sup> SCHMALZGRUEBER, *Op. cit.*, Lib. IV, tit. IV, n. 143.

separation even if the cruelty is mutual, and even if she has been the cause of arguments and quarrels. However, it is inferred that the cruelty must be frequent or customary, with the fearful anticipation that it will continue in the future, in order to warrant separation.

If the cruelty is inflicted by relatives of the husband, the wife has a right to temporary separation, provided all other means have been employed to avoid domestic quarrels. Separation is to be considered as the last resort in such cases<sup>48</sup>.

In granting the wife the right of separation in cases of unbearable cruelty, the Church is not oblivious of the harmful effect upon the children that altercations, quarrels, and the like tend to have on the young. An atmosphere of peace and charity is expected to pervade every Christian home.

### SIMILAR CAUSES

It is to be observed that the reasons authorizing separation are not *taxative propositae* in Canon 1131, parag. 1. Innumerable other reasons may be encountered in practical cases. For instance, desertion has been adjudged by the Sacred Roman Rota as a cause sufficiently grave to authorize separation for an indefinite period of time<sup>49</sup>. Separation could be invoked as a necessary precaution to save one's fortune, provided it was duly proved that such a separation was the sole means by which a family or personal fortune could be adequately safeguarded<sup>50</sup>. Other causes might warrant temporary separation, provided it was duly proved that separation was the only possible expedient. Such causes might be an extremely avaricious and niggardly character which made life unbearable; an excessively extravagant tendency to squander money to the detriment of the fortune of the other consort; a primitive mode of life in the jungle fastnesses of Jolo or Mindanao or in similar incompatible surroundings might well be viewed as unbearable by a lady of refinement, unaccustomed to hardships, and the like.

The enumeration of the multiple causes authorizing separation might create a mistaken impression that the Church allows separation for any arbitrary reason. But nothing could be further removed from the truth, when one considers her attitude, her stringent procedural norms and almost desperate attempt at reconciling estranged spouses.

REV. EMILIO STA. RITA, JR. J.C.L.

<sup>48</sup> ROSSET, *op. cit.*, VI, n. 3988.

<sup>49</sup> Decisiones, XXI (1929), 524-530.

<sup>50</sup> CAPPELLO, F., *De Sacramentis*, V, n. 829.



## PASTORAL SECTION

### HOMILÉTICS

FOURTH SUNDAY AFTER LENT (April 1)

#### *THE BREAD OF LIFE*

"Jesus took the loaves; and when he had given thanks, he distributed to them that were sat down." (Jn. VI, 11)

##### *Introduction:*

Five thousand men fed from five barley loaves; and the fragments of left-over filled twelve baskets. A miracle? Indeed.

But do you know that this was just a shadow of the greatest miracle of all times? The daily miracle at the Altar? For the same divine power which multiplied the loaves of bread, also changes bread and wine into the Body and Blood of Christ in the Holy Eucharist.

##### *A. THE BREAD OF LIFE:*

Do we not eat and drink every day? To sustain life, to grow or recover lost health of the body?

If we are anxious about the life of the body, should we not be more anxious about the life of the soul? "Man does not live by bread alone." We must live by the Word of God also; the Word made flesh, our Lord Jesus Christ present at our tabernacle craving for souls to receive Him.

"I am the bread of life; I am the living bread which came down from heaven; if any man eat of this bread, he shall live forever; and the bread that I will give, is my flesh for the life of the word."

## B. *THE LIFE OF THE SOUL:*

If the Holy Eucharist is the bread of life everlasting that sustains our soul, should we not receive Him frequently? Indeed, yes, so that sustained in grace, we may do good always and become more Christ-like.

Sustains us in grace? Nay, much more, it increases sanctifying grace and charity. And increase in charity is a confirmation and direct strengthening of the heart in goodness; hence, it weakens concupiscence; it preserves man from sin.

Preservation from sin? Nay, it destroys venial sins. As St. Thomas Aquinas says: "This daily Bread is received to remedy our daily weaknesses."

It also increases devotion, not that sentimental feeling, but that spiritual delight in divine things, and that desire to serve God wholeheartedly.

## C. *UNTO LIFE EVERLASTING:*

But do we eat this Bread unto life everlasting? Do we profit from our Holy Communion?

It is a fact, that just as there are those who eat plenty, but do not get stout; so also there are those who receive Communion, sometimes, even every day, but they do not manifest any increase in spirituality. Why? They are not spiritually disposed.

How, then, could we profit from Holy Communion? By receiving our Lord not only sacramentally, but also spiritually.

We must not only be free from mortal sin, but we must also have that desire to receive Him with love and reverence. We must have that interior disposition which befits His divine majesty.

For only then could Holy Communion be the Bread of Life, the Life of our soul, unto life everlasting.

## FIRST PASSION SUNDAY (April 8)

### *WHY DEATH ON THE CROSS?*

"They took up stones therefore to cast at Him. But Jesus hid himself, and went out of the temple. (Jn. VIII, 59)

#### *Introduction:*

When Jesus declared that He was greater than Abraham, that He was the Son of God, the Jews were furious. They took up stones; they

wanted to stone Him to death for blasphemy. But Jesus hid Himself and went out of the temple.

Why did Christ hide Himself? Why did He go out of the temple? Was He afraid to die? Why should He escape from being stoned to death, only to give Himself up to them later and suffer death on the cross? Why?

#### A. *WHY DEATH ON THE CROSS:*

Christ hid Himself, not that He was afraid to die, for He faced death bravely not long after; but that He should not suffer death by stoning but the death on the cross; not according to the whims of the Jews but according to the Will of the Father; not for blasphemy, but for the redemption of mankind.

But why death on the Cross? Why? Because, just "as Moses lifted up the serpent in the desert, so must the Son of man be lifted up (on the cross)."

Why? Because, as Adam sinned by partaking of a fruit of a tree, so it was fitting to atone for this sin, that Christ should suffer by being fastened to a tree, the tree of the Cross.

Why death on the Cross? Not because this kind of death is most tormenting, but because there is no death more detestable, and more fear-inspiring. Hence, living our christian life with this thought, we would not fear what should not be feared.

#### B. *MOURNING HIS DEATH:*

Christ died to redeem a debt. He paid the greatest and dearest price for us; He poured His Blood; He gave His Life.

His death closed the Book of the Old Law; His death was the fulfilment and perfection of the Old Law. "I come not to destroy, but to fulfill." He said.

Yes, He came to fulfil and perfect that which was imperfect. This explains His coming out of the temple, only to ascend and offer His sacrifice on the Altar of Calvary.

It is this meritorious and atoning death of Christ that the Catholic Church commemorates today. See the statues and crucifixes? They are veiled. The Mother Church is in mourning; and she invites us to mourn with her. She invites us to a spirit of penance and sacrifice, to put on the spirit of Christ.

### C. *HIS DEATH, OUR LIFE:*

We do imbibe the spirit of Christ, by following Him in His sufferings through the Rosary's sorrowful mysteries, the Way of the Cross, and the Sacrifice of the Mass.

But in our meditations of His passion, we must never forget that He is not only our Redeemer, Mediator and Model of all virtues, but He is also an omnipotent Maker, who can produce in our souls those virtues He revealed in His passion, as well as the grace to practice them in daily life.

We must love the death of Christ, for it was the greatest manifestation of God's love for us. We must love the Cross, for it was the key that opened the gates of heaven. It was His death, it is our life.

The Cross is planted on the ground and stands skyward; the Cross bridges the gap between earth and heaven, between time and eternity, between man and God. The Cross stands as our stairway to life everlasting.

## SECOND PASSION SUNDAY (April 15)

### *THE LOVE BEHIND THE CROSS*

"The multitude that went before and that followed, cried saying: Hosanna to the Son of David. Blessed is he that cometh in the name of the Lord." (Mt. XXI, 9)

#### *Introduction:*

Now the hour had come. Jesus did not hide Himself; He walked in the open, as He started the prelude march to death; in triumph of hosannas to the baton of waving palms and leaves; yes, hosannas by people who later on cried out: "Crucify him, crucify him."

His triumphant entry was but an Aidaic grand march to a glorious tragedy; when man did his worst to God, God gave His best to man. But why did God give His best to man on the cross?

### A. *LOVE OF THE FATHER:*

Why? Because of Love. "For God so loved the world, as to give his only begotten Son; that whosoever believeth in him, may not perish but may have life everlasting."

Was it not the abundance of divine love that brought about the creation of the angels, the world, and man?

Was it not also the love of God that brought down the rays of sanctifying grace to our first parents?

Likewise, it was divine love that prompted the promise and fulfilment of redemption when our first parents failed the test.

## B. *LOVE OF CHRIST:*

It was divine Love that ordained the redemption; hence, it was divine Love that ordained the passion and death on the Cross.

And if real love is proven by the complete surrender of the lover's will to the beloved's to do what is good, then the Fiat of our Lord is Love's greatest triumph. "Yet not my will, but thine be done."

Christ drank of the chalice of sacrifice. It was the will of His Father. He placed the will of His Father above all things, because He loved the Father.

He yielded to every sorrow that was due to our sin, to appease God the Father. The sweat of Blood; the flogging at the pillar, the crowning of thorns, the slapping, the insults and vile ignominies heaped upon Him and finally the carrying of the Cross, the crucifixion and death.

And in all these, He also showed His love for us sinners. "For greater love than this no man hath, that a man lay down his life for his friends." He loved us unto death, even unto death of the cross.

## C. *OUR LOVE FOR GOD:*

If Christ loved us so much as to give His life for us, in our daily life we should strive to reciprocate this sacrifice by uniting our soul intimately to Him.

In yielding to a life of grace that He communicates to us, we become strengthened; and we can do all things in Him who strengthens us.

Yes, if Christ had loved us so, "who then shall separate us from the love of Christ? Shall tribulation or distress or famine or nakedness or danger or persecution, or the sword?"

"But in all these we overcome, because of him that hath loved us." Let us live a life of grace; let us love God truly, "for to them that love God all things work together unto good."

## EASTER SUNDAY (April 22)

## OUR FAITH IN CHRIST

"You seek Jesus of Nazareth who was crucified; he is risen, he is not here." (Mk. XVI, 6)

*Introduction:*

There is a group of Filipinos who call themselves christians, but they deny the Divinity of Christ. They argue, using the authority of the New Testament, but they deny the real argument of the New Testament, i.e. that Christ is the Son of God.

The event narrated in today's gospel is one great proof that Christ is true man and true God.

## A. "DESTROY THIS TEMPLE..."

Even before His passion and death, He had foretold His Resurrection by His own power: "Destroy this temple, and in three days, I will raise it up again."

"Six and forty years was this temple in building and wilt thou raise it up in three days?" replied the Jews.

But as St. John added: "He spoke of the temple of his body."

And the enemies destroyed the temple of His Body. They flogged Him; they crowned Him with thorns; they put Him to death on the Cross. And a soldier pierced His side with a spear.

He died by crucifixion according to the Law of the Synagogue; His death was confirmed by the spear according to the Law of nature.

## B. HE IS RISEN:

His enemies said that He was dead; they knew that He was dead; and Pilate sent his soldiers to see to it that He was dead.

They sealed the tomb with a great stone; they set soldiers to watch it, so that the dead would not walk, talk or live again.

They, who knew that He was dead, were more credulous that He would rise up again. And "behold there was a great earthquake"; the Lord has risen and by His own power.

The testimony of the soldiers, the piercing of His side, and the certainty of the Pharisees were a strong proof of His death, and placed His Resurrection beyond all doubt.

### C. *OUR FAITH IN CHRIST:*

If His death and burial proved Him humanity, His Resurrection on the third day proved His Divinity.

It is the basis of our Catholic Faith. "If Christ be not risen, then is our preaching vain, and your faith is also vain."

"This is the word of faith which we preach. For if thou confess with thy mouth the Lord Jesus and believe in thy heart that God hath raised him up from the dead, thou shalt be saved."

Moreover, it is a confirmation of our future resurrection, and is an image of our spiritual resurrection from sin unto life everlasting.

But spiritual resurrection presupposes death to sin; "Now if we be dead with Christ, we believe that we shall live also together with Christ."

## FIRST SUNDAY AFTER EASTER (April 29)

### *THE FATHER CONFESSOR*

"As the Father hath sent me, I also send you . . . Receive ye the Holy Spirit, whose sins you shall forgive, they are forgiven them; and whose sins you shall retain, they are retained." (Jn. XX, 21-23)

#### *Introduction:*

What is your attitude towards the Father confessor? Have you ever reflected on the sacrifices and inconveniences demanded of a priest, sitting in that confessional box for hours and hours? Continuously concentrating his mind, adapting himself to the mentality of a child, a teenager, a middleaged or an old one? To judge, to counsel, to teach and to encourage?

We would like him always to be understanding; but do we try to understand him?

He sacrifices himself for your spiritual welfare; do you pray for him?

#### A. *"EGO TE ABSOLVO":*

Once in a while, you hear this remark: "Why should I confess to another man? He is a sinner like me.

But in confession, do we confess to just another man? No. A priest

is not just another man. He is another Christ, a representative of Christ, an instrument of Christ.

As a man, he has no power to forgive sins. But as a rightly ordained priest and authorized by his bishop or ordinary, he receives this power from God. "Receive ye the Holy Spirit, whose sins you shall forgive, they are forgiven them; whose sins you shall retain, they are retained."

When we confess to a priest, we confess to God and to Christ, in the person of the priest; just as the priest absolves us in the person of Christ: "Ego Te Absolvo."

#### B. *JUDGE AND DOCTOR:*

"I don't like that Father; he asks so many questions." Don't you hear this remark sometimes? The Father has to ask questions, when he deems them necessary.

You must remember that confession should be entire. The priest must judge whether the thought, or word or act confessed is a mortal or venial sin; hence, he must know the circumstances surrounding the thought, word or act.

How then can he judge rightly, if he does not ask questions? Would you rather that the priest neglect his duty, just so you won't be asked embarrassing questions?

The confessor is not only a judge; he must be a doctor also, who should give a remedy to a spiritual illness. But how can he make a good diagnosis and prescribe the right medicine, unless he asks proper questions?

On the other hand, too much questions could be avoided, if the penitent makes a good examination of conscience and confess humbly in contrite spirit; sincerely and frankly without exaggeration or diminution; prudently and briefly without going through unnecessary details.

#### C. *FATHER, TEACHER AND FRIEND:*

Not all priests are fatherly; not all priests have the patience to instruct in the confessional; some are temperamental.

But when a priest shouts in the confessional, then he is a flop; he has failed spiritually. But this is a very rare case, one out of a hundred, perhaps. Most priests are more prudent by using kindly the alternative: "whose sins you shall retain, they are retained."

For your spiritual good, look for someone who understands you; someone to whom you can confide your troubles, doubts and secrets; and from whom you can receive guidance in your daily spiritual and moral life; someone who can be a father, teacher and friend to you.



Stick to him. You do not need to tell him your name. And a really good spiritual director does not care about names; he cares for souls.

As a friend, you can confide to him without fear or shame; for the seal of confession binds him to keep your secrets even at the cost of his life.

As a teacher, he will inculcate in your soul good moral and dogmatic principles, and a way of life in God.

As a father, he will bring you up to the image of Christ unto life everlasting.

On the other hand, you must be sincere and obedient to the spiritual counsels of the Father confessor.

FR. JEPHTE M. LUCENA, O.P.

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## CASES AND QUERIES

### DE IRRESIDENTIA CAUSA STUDIORUM

*Parochus X. a proprio Ordinario loci invitatur ut studia specialia in extera natione peragat, quae perdurabunt per duos vel tres annos. Cum Parochus teneatur ad residentiam, quaeritur an Ordinarius praedictus possit per illud temporis spatium ab obligatione residendi Parochum dispensare, constituto interea Vicario substituto, ad normam can. 474.*

PAROCHUS

Certum est iure antiquo, ante Concilium Tridentinum, potuisse Parochos, studiorum causa, abesse usque ad septennium, ex consensu et licentia Episcopi. Hoc ius seu privilegium aliqui Doctores sustinuerunt post praedictum Concilium, inter quos LAYMAN et PIRRHING (BOUIX, *De Parocho*, pag. 535).

In Decretalibus apparet quod Honorius III anno 1222 memorat facultatem datam cuidam Archidiacono ut possit studere in sacra pagina, et interea integre recipere proventus ecclesiasticos; non tamen distributiones quotidianas (Cap. 32, X, *De Praebendis*, III, 5). Item Innocentius IV anno 1245 permisit absentiam Clericorum pro studio Iuris Canonici et Civilis in Studio Generali ita ut studentes recipiant integre suos proventus (Cap. 2, *De Privilegiis*, V, 7, in VI). Similiter Bonifacius VIII anno 1299 clarius loquitur de Parochis cupientibus in scientia proficere "ut fructum in Dei Ecclesia suo tempore afferre valeant opportunum", et permittit ut Episcopi possint in futurum dispensare usque ad septennium in onere residentiae, ita ut "septennio praedicto durante, iidem Episcopi et Superiores solcite providere procurent ut per bonos et sufficientes vicarios . . . animarum cura diligenter exerceatur; quibus de ipsarum ecclesiarum proventibus necessaria congrue ministrentur" (Cap. 34, *De Electione*, I, 6, in VI).

Post Concilium autem Tridentinum, in quo sufficienter per Seminaria Clericorum provisum fuit circa scientiam requisitam ante obtentionem paroeciarum, praesertim cum istae deberent accipi per concursum, non amplius erat eadem ratio ignorantiae praeconciliaris. In praedicto Concilio constitutum fuit ius actuale, ubi dicitur: "Discedendi autem licentiam in scriptis gratisque concedendam ultra bimestre tempus, nisi ex gravi causa non obtineant" (Sess. XXIII, *De Reformatione*, cap. I). Idem habetur in can. 465 § 2.

Causae graves pro absentia in praedicto loco indicatae sunt: "christiana caritas, urgens necessitas, debita obedientia, ac evidens Ecclesiae vel reipublicae utilitas". Hinc constantes fuerunt declarationes S. C. Concilii studiorum causam non sufficere pro absentia ultra bimestre, ex. gr. 1 Octobris 1594 (BARBOSA, *De officio Parochi*, cap. 8, n. 27; BOUIX, loco citado). Unde facta fuit sententia generalis Auctorum studium non esse sufficientem causam irresidentiae.

Altera difficultas pro praedicta concessione est diuturnitas temporis. MUNIZ (*Derecho parroquial*, 1923, II, pag. 34) loquitur de praxi S. C. Concilii, quae sibi reservat facultatem concedendi tales licentias per annum, vel etiam per semestre; concedens tamen Episcopis facultatem pro quatuor mensibus. Item COCCHI (*Commentarium*, ad can. 465) concedit Episcopis facultatem ad trimestre aut etiam quadrimestre.

Haec doctrine modernorum videtur sustinenda, quia lex Codicis est conformis cum lege Concilii Tridentini: in utraque requiritur gravis causa ut permittatur absentiam ultra bimestre; ideoque habet locum can. 6, n. 2º qui dicit: "Canones qui ius vetus ex integro referunt, ex veteris iuris auctoritate, atque ideo ex receptis apud probatos auctores interpretationibus, sunt aestimandi".

Inter facultates quae Sancta Sedes solet delegare sive suis Legatis, sive Episcopis nullam vidimus relate ad istam dispensationem residentiae. Non tamen credimus praedictum tempus ita esse determinatum, ut Episcopus non possit ex graviore causa concedere licentiam ad ulterius tempus, dummodo causa sit inter indicatas a Concilio Tridentino.

*Studia specialia et gradus in eis acquirendi, possuntne aliquando considerari ut necessitas vel utilitas Dioecesis?* Scilicet, ut aiebat Bonifacius VIII, "ut fructum in Dei Ecclesia suo tempore afferre valeant opportunum." Nobis videtur quod in aliquo casu particulari ita potest esse, sed generaliter praedicta studia

et gradus sunt pro utilitate personali; semper tamen aderit difficultas ex diuturnitate temporis. Nobis tandem videtur quod generaliter nec Sancta Sedes concedet talem licentiam ratione studiorum pro absentia duorum annorum; praesertim modernis temporibus, in quibus Ecclesia magis curat de bono fidelium, etiam contra antiqua iura Parochorum inamovibilium.

Haec dicta sint sub correctione melius sentientis.

FR. ALBERTO SANTAMARIA, O.P.

## SACERDOTES DELEGADOS PARA CONFIRMAR

*Una de las Facultades Decenales concedidas por la Santa Sede a los Obispos de Filipinas es del tenor siguiente: "Item Ordinarii locorum, secluso Vicario Generali sine Episcopi speciali mandato, deputare possunt, ad Sacramentum Confirmationis administrandum Sacerdotes, quantum fieri potest in aliqua dignitate ecclesiastica constitutos, numquam vero simplices Sacerdotes commorantes illis in locis in quibus praedictum Sacramentum administrandum erit..." (cf. Boletín Ecclesiástico, 1960, pag. 138).*

*Como dice: "Sacerdotes, quantum fieri potest in aliqua dignitate ecclesiastica constitutos, numquam vero simplices Sacerdotes...", desearía ver algún comentario sobre dichas palabras.*

UN SACERDOTE

Complaciendo el deseo del Sacerdote consultante, juzgamos oportuno transcribir parte del comentario que de dicha facultad hizo el M.R.P. Juan Ylla, O.P., en su opúsculo titulado FACULTADES DECENALES, Manila, 1940, pags. 16-19. Es como sigue:

"La Iglesia exige que los sacerdotes encargados de administrar este Sacramento tengan alguna dignidad. De modo que su intención es que estos sacerdotes se acerquen lo más que puedan por razón de su oficio y dignidad a la episcopal.

"Las razones que la Iglesia tiene son: a) para evitar se disminuya en algo la reverencia debida a este Sacramento;

b) para quitar todo motivo de disgusto a la piedad cristiana que está acostumbrada a considerar la administración de este Sacramento como propia de los Sres. Obispos; c) para conseguir que la administración de este Sacramento se haga con el mayor esplendor posible.

“Pero como el bien de las almas es el criterio fundamental de la Iglesia, de ahí que la Santa Sede dispensa de estos requisitos cuando no se pueden cumplir sin menoscabo del bien de los fieles. Por eso en el privilegio se dice que los sacerdotes encargados deben estar constituidos en alguna dignidad en cuanto se pueda: *Quantum fieri potest*.

“El criterio por lo tanto debe seguirse es: escoger aquellos sacerdotes que como los Protonotarios apóstólicos gozan del privilegio de usar de pontificales, si no es posible esto deben preferirse los que tengan alguna dignidad y en último término, si no se encuentran sacerdotes constituidos en dignidad, se puede encargar la administración a simples sacerdotes con tal que éstos no moren en los lugares donde se administra el Sacramento, porque esto está expresamente prohibido. Conviene ahora que digamos quiénes son estos sacerdotes constituidos en dignidad. Para lo cual conviene tener presente el concepto general de dignidad eclesiástica. Se entiende por ésta todo oficio que da alguna categoría o prerrogativas especiales en la Iglesia. (Vide *ANDRES, Diccionario de Derecho Canónico* en la palabra *dignidad*).

“Segun esto nosotros creemos que están comprendidos en esta categoría de sacerdotes constituidos en dignidad los siguientes: 1.o Los Protonotarios apostólicos (Vide el Motu Proprio *Inter multiplices*, 21 de Febrero de 1905 de Pío X y la Constitución *Ad Incrementum*, 15 Agosto de 1934 de Pío XI); 2.o Los prelados propiamente dichos o sea de jurisdicción (can. 110), p. ej. los Vicarios Generales, los grandes Cancelarios en las Universidades Católicas, los cuales son prelados ordinarios según la Constitución “*Deus scientiarum Dominus*”, (Art. 14); 3.o Los prelados de honor o sea los Prelados Domésticos de Su Santidad, los Camareros Secretos y los Capellanes Pontificios; 4.o Las Dignidades de las Iglesias Catedrales; 5.o Los Canónigos de las mismas iglesias; 6.o Los Consultores Diocesanos que suplen las veces del Cabildo Catedral en cuanto éste es como el senado del Obispo en el régimen de la diócesis (can. 427); 7.o Los Prelados regulares aún los locales; o sea los Generales, Provinciales, Priors etc. sean cuales fueren los nombres que llevan; 8.o Los Rectores de las Universidades Católicas, los cuales tienen el título de Rector Magnificus (Vide Constitución

"*Deus scientiarum*", art. 13 y 15); 9.º Los Doctores en Teología o en Derecho Canónico los cuales están constituidos en dignidad, pues como dice con razón De Luca (*Institutiones Iuris Ecclesiastici*, Volumine II, dissertatione V, quaest. VIII num. 77): "Non solum doctoratus in dignitate sed etiam in nobilitate... constituit". Véase también el can. 1378.

"Como esta condición de ser constituidos en dignidad los sacerdotes para que puedan ser subdelegados para la administración del Sacramento de la Confirmación no se exige de un modo absoluto sino únicamente en cuanto se pueda, el Ordinario está facultado para seguir un criterio amplio tanto en la consideración de la dignidad eclesiástica como en la designación de simples sacerdotes que no ostenten dignidad alguna. Por último pueden ser subdelegados para esto los Vicarios Foráneos. No se exige ninguna otra condición personal sino el cargo de Vicario Foráneo. Están incluidos aún los Vicarios Foráneos de los lugares donde se debe administrar este Sacramento.

Prohíbese sin embargo expresamente que puedan ser facultados para esto los que: a) sean simples sacerdotes, es decir, que no tengan ninguna dignidad eclesiástica. De esto se deduce que no están comprendidos en esta prohibición los que hemos citado como constituidos en alguna dignidad eclesiástica. Estos, aunque habiten en los lugares a que se refiere la prohibición, podrán ser subdelegados porque no son simples sacerdotes sino sacerdotes constituidos en alguna dignidad eclesiástica; b) que moren o sea que residan habitualmente en los lugares donde se debe administrar el Sacramento. Creemos que el motivo de esta prohibición es el evitar que sufra algo la reverencia debida al Sacramento a los ojos del pueblo si ven que lo administran los simples sacerdotes que acostumbran a ver todos los días.

"La prohibición es absoluta y terminante. La S. Sede usa para denotar esto una expresión muy enérgica: *Ordinarii locorum nunquam deputare possunt simplices sacerdotes commorantes illis in locis in quibus praedictum Sacramentum administrandum erit*. Esta manera de hablar de la S. Sede da lugar para temer que sea dudosa la validez del Sacramento administrado por esos sacerdotes. Sin embargo nos inclinamos a creer que esa prohibición no es bajo pena de nulidad por no contener alguna frase que de un modo claro signifique la nulidad del acto realizado por esos sacerdotes (Vid. can. 11).

"La Iglesia cuando da una disposición de carácter irritante o inhabilitante lo dice de modo que no haya lugar a duda, como por ejemplo en el can. 782, párrafos 3, y 4. Si pues hubiera

querido lo mismo en el caso presente lo hubiera dicho de un modo claro y preciso. Por otra parte la prohibición absoluta no lleva siempre consigo la nulidad del acto o la inhabilidad de la persona. Así la prohibición tan absoluta y terminante del can. 782 párrafo 5 para que los presbíteros de rito oriental, que gocen de la facultad o privilegio de conferir la confirmación juntamente con el bautismo a los infantes de su rito, la confieran a los niños de rito latino, no es según varios canonistas, por ejemplo Vermeersch (Epitome, II, n. 62, y Per. XII,—11) bajo pena de nulidad. Por último el mismo Vermeersch en el Comentario a las Facultades de la Propaganda, n. 85 al ocuparse de las dos condiciones exigidas en la citada Facult. n. 2 de la Fórmula secunda minor, o sea, la distancia y la ausencia de un Obispo para la delegación de sacerdotes en la administración de la Confirmación dice: *nulla est ita expressa ut sit conditio valoris*. Creemos que podemos decir lo mismo de la citada prohibición a que nos referimos.

El texto del Breve no dice nada sobre la necesidad de que se cumplan otras condiciones. Sin embargo teniendo presente la citada Instrucción de la Sgda. Congregación de Sacramentos creemos que se necesitan estas dos condiciones pero no para la validez: a) que no haya un Obispo que pueda administrar el Sacramento, y b) que haya una causa grave y urgente para delegar a un sacerdote para este ministerio.

He aquí el texto de la Instrucción a que nos referimos: “Non semel accidit ut in aliquibus omnino extraordinariis locorum et temporum adjunctis quarundam regionum Americae Latinae, in quibus ordinarii seu nativi ministri, nempe Episcopi, copia forte non suppetit, gravi ideo et urgente extante causa, Sancta Sedes quodammodo compellatur etiam ad simplicem Sacerdotem deputandum, tamquam Sacramenti confirmationis extraordinarium ministerium, ut illud scilicet ex apostolico indulto christifidelibus conferat”.

Creemos que con lo transcrito quedará complacido nuestro consultante.

FR. EXCELSO GARCIA, O.P.

## LOCAL

**Fr. Regan Bishop-elect for a Newly Created Prelature "Nulius".** — The Apostolic Nunciature announced that His Holiness Pope John XXIII, has created the Prelature "Nullius" of Tagum, in the Province of Davao, and has nominated the Very Reverend Father Joseph Regan as Titular Bishop of Isinda, and Prelate Ordinary of the new territory.

Father Regan was born on April 5, 1905, in Fairhaven, Massachusetts, in the United States of America. He entered the Maryknoll Mission Seminary, New York, where he completed his studies with distinction, and was ordained priest on January 27, 1929. After more than twenty years as a missionary in China, Fr. Regan came to the Philippines in 1952, and for six years he was parish priest and local Superior of the Maryknoll Fathers in the Diocese of Lipa.

In 1958 Father Regan went with the Maryknoll Fathers to the Prelature of Davao, and has continued there as Regional Superior of the Maryknoll Fathers in the Philippines until the present.

**Boletín Eclesiástico** extends to the new Bishop-elect its heartfelt congratulations and best wishes. *Ad multos annos!*

**Consecration of Mons. Arcaira.** — The faithful witnessed last 25th of January the solemn consecration to the Episcopacy of His Excellency Most Rev. Leopoldo L. Arcaira, D.D., Titular Bishop of Acrasso and Auxiliary Bishop of Zamboanga. Various members of the Philippine Catholic Hierarchy, headed by the Papal Nuncio to the Philippines, His Excellency Mons. Salvatore Siino, D.D., domestic prelates and monsignors as well as different representatives of both the religious and secular clergy and top-ranking government officials were also present.

The event took place at 6:00 a.m. o'clock in the Metropolitan Cathedral of Manila officiated by His Eminence Rufino J. Cardinal Santos as the principal consecrator, assisted by Most Rev. Teofilo Camomot, D.D., Co-adjutor Archbishop of Cagayan and Most Rev. Hernando Antiporda, D.D., Auxiliary Bishop of Manila, as co-con-



secrators. His Excellency Most Rev. Francis McSorley, D.D., Prefect of Sulu preached the sermon.

After the ceremonial rites refreshments were served at the Archbishop's Guest House. The popularity, kindness and understanding of Mons. Leopoldo L. Arcaira was duly proved and acknowledged in the testimonial banquet given at the Manila Hotel after his consecration. The affair was well attended by provincial prelates, high government officials and guests coming mostly from Manila, Cavite and Zamboanga.

Mrs. Luisa R. Lorenzo gave a brief speech followed by the Governor of Cavite. Mons. Jovellanos made a presentation of Spiritual Bouquet. Then, the newly consecrated bishop expressed his gratitude and begged graces for all. His Eminence, Rufino Cardinal Santos praised the valuable work and apostolic zeal of Mons. Arcaira, wishing him success for the welfare of the Zamboanga diocese in particular and the whole Catholic Philippines in general.

**Catholic Hierarchy Meets at U.S.T. Seminary.** — The annual meeting of the Catholic Hierarchy opened February 5 at the Central Seminary of the University of Santo Tomas. It was opened with a Votive Mass of the Holy Spirit celebrated at the Seminary Chapel by His Excellency Mons. Leopoldo L. Arcaira, D.D., Auxiliary Bishop of Zamboanga. The Apostolic Nuncio to the Philippines, His Excellency Mons. Salvatore Siino,

D.D., delivered the Opening Address at the Central Seminary's auditorium where the deliberations of the conference took place behind closed doors. The Philippine Hierarchy at the conclusion of its annual meeting, February 9, issued a Pastoral Letter on the Second Vatican Council scheduled in Rome on October 11, 1962. The text of said Pastoral Letter appears on page 164 of this issue.

**Archdiocesan Eucharistic Congress of Manila.** — A jam-packed cathedral of faithful witnessed on February 8 the ceremonies that marked the opening of the 3-day Archdiocesan Eucharistic Congress of Manila. Most of the members of the Catholic Hierarchy were present to the act. Vice-President Emmanuel Pelaez and Executive Secretary Emelito Mutuc led members of the diplomatic corps and government officials in the attendance.

His Excellency Mons. Salvatore Siino, D.D., Apostolic Nuncio to the Philippines, read the Holy Father's Apostolic Letter in Latin, after which an English translation was read by the newly consecrated Bishop of Imus, His Excellency Mons. Artemio Casas, D.D. His Eminence Rufino J. Cardinal Santos delivered an address explaining the theme of the Congress "*The Social Aspect of the Holy Eucharist*", and declared the Congress formally open.

The topics discussed during the Congress were: "Catholic Theory of Business Expansion" by Atty. Ernesto O. Escaler, "The

Family Wage" by Atty. Marcos M. Herras, "Labor's Share in Management" by Mr. Antonio R. de Joya, "The Dignity of Labor" by Fr. Jesús Díaz, O.P., "The Rights of Labor" by Prof. Leonardo Abola, "The Responsibilities of Labor" by Hon. Ambrosio Padilla, "The Concept of Social Justice" by Prof. Waldo S. Perfecto, "The Call for Socialization" by Hon. José W. Diokno, "The Demands of the Common Good" by Dr. Aristón Estrada, "Social Work of the Church in the Philippines" by Fr. Francisco Senden, C.I.C.M., "Present Day Philippine Social Problems" by Mons. Francisco Avendaño, "The Answer of the Church" by Fr. Manuel Piñon, O.P., "Basic Christian Social Concept" by Fr. Francisco de Pamplona, O.F.M., Cap., "The Social Role of the Youth" by Dr. Josefa Estrada.

Two foreign guests were invited by Cardinal Santos to address the closing session of the conferences: Mr. B. A. Santamaria of Melbourne, Australia, and Mr. Vittorio Vaccari of Italy.

The religious services of the Congress culminated with a Solemn Pontifical High Mass and General Communion. The Celebrant and Preacher was His Eminence Rufino J. Cardinal Santos. The Mass was followed by a solemn Procession. Shortly before the Benediction, President Macapagal led the people in the consecration of the Filipino People to the Most Sacred Heart of Jesús.

**Seminario de Jesús Nazareno of Borongan.** — Barely nine months

after his installation as the first Bishop of the neo-diocese of Borongan, Samar, His Excellency, Most Rev. Vicente P. Reyes, D.D. blessed and laid the cornerstone of the proposed diocesan seminary to be known as "SEMINARIO DE JESUS NAZARENO".

The January 9th event coinciding with the Feast of Jesus the Nazarene, was attended by the clergy, sponsors, donors, benefactors and a goodsized crowd of parishioners.

Overjoyed at seeing an unusually big throng for such an occasion, Bishop Reyes warmed up a moving appeal for putting through his primer project — at least a minor Seminary to receive and train young boys for the holy priesthood.

As of date, the sprawling diocese of Borongan with about half a million Catholics has only 38 priests to minister unto the spiritual needs of the parishes. The remote areas are practically without religious guidance and ministration.

The projected seminary is estimated to cost about half a million pesos when fully completed and furnished. It will rise on a six-hectare plain at the western boundary of the town proper of Borongan, a ten-minute walk from the Cathedral.

The picturesque site is an aggregation of scores of small lots voluntarily donated by poor farmers who cannot give cash contributions to the seminary fund.

**The New "Positiv Organ of St. Jude's Church, Manila.** — Recently a small positive organ was installed in St. Jude's Catholic Church, Manila. As a **Church Organ** — this Positiv is not a success for the following reasons:

The Positive has four speaking stops:

Kedackt .....	8'-54 pipes
Rohrfloete ...	8'-54 pipes
Principal ...	2'-54 pipes
Quint .....	1-1'3'-54 pipes

There are in all 216 pipes. The chest is a slider chest with a mechanical tracker system. The compass of the manual is a C-f<sup>3</sup>, that of the "attached" pedal C-d<sup>1</sup>. The pedal has no speaking stop.

The most important stop is the Principal. For a Church or Chapel this should be at least a Principal 4', preferable a Principal 8'. A Principal 2' is too high pitched for a one manual church instrument. In addition, the scaling (the diameter of the pipes in relation to the length) is far too narrow in this case and thus the volume of sound produced is very small. Without changing the tonal characteristic of a stop, the scaling can be made narrow, normal or wide. The diameter, relative to the length of the pipes, is then either narrow, normal or wide. Thus increases the volume of sound with the increased diameter of the pipes. Because of its very narrow scaling, the organ of St. Jude's is not suitable for a Church or Chapel but only for a living room. The third characteristic of this instrument is that the disposition or stoplist is not rich

enough for the service of the church but convenient merely for practice at home.

Finally a pedal without a speaking stop is almost useless for church service. Furthermore the fundamental pedalstop is a "Subbass", and this should be in the proper pitch of 16'.

How would you improve such a small organ to make it appropriate to St. Jude's church or for any small chapel? These are my suggestions:

1) One more stop should be added and the scaling of all stops should be normal wide.

2) The "Minimum" stoplist for such a small type of organ should be as follows: Manual, compass C-g<sup>3</sup>, 56 keys.

Singend

Gedack ....	8'-56 pipes
Principal ....	4'-56 pipes
Rohrfloete ...	4'-56 pipes
Mixture ....	1-1'3'-224 pipes, 4 ranks

Pedal,

compass ...	C-f <sup>1</sup> , 30 keys
Subbass .....	16'-30 pipes
Coupler: Manual to Pedal uni-	sono (8')

3) In all therefore, there are 422 flue pipes. In addition, I would recommend a soft 8' reed pedal stop such as the Echo trumpet which gives a wonderful musical effect if played with a "full" manual without reeds against a pedal with reeds on.

4) The compass of manual and pedal should not be C-f<sup>3</sup> and C-d<sup>1</sup> but C-g<sup>3</sup> and C-f<sup>1</sup> respectively.

**P. H. SCHABLITZKI, S.V.D.**

## NECROLOGY

### El R.P. Felix Vacas, O.P. Pasa a Mejor Vida

El día 19 de Enero pasó a mejor vida el R.P. Felix Vacas O.P., Decano de la Facultad de Teología de la Universidad de Santo Tomás, Manila, a consecuencia de un tumor maligno.

El P. Vacas nació en Villafraa, Leon, España, el 21 de Febrero de 1913. Cursó los estudios de Humanidades en La Mejorada, Valladolid, en los años 1925-1929. En Agosto de este último año tomó el hábito dominicano en el Convento de Santo Tomás de Avila, donde hizo el noviciado. Allí cursó un año de Física y los dos primeros años de Filosofía. En 1933, debido a la inseguridad que corrían los religiosos durante la República española, el P. Vacas con un grupo de jóvenes estudiantes fué destinado a Filipinas, donde terminó los estudios de Filosofía y comenzó la Sagrada Teología. Después de dos años de estancia en las Islas, fué trasladado a Hongkong, donde terminó la carrera eclesiástica, ordenándose de sacerdote en 26 de Mayo de 1938. Dicho año volvió a Filipinas, enrolándose en la Facultad de Teología de la Universidad de Santo Tomás. En 1939 obtuvo la Licenciatura y en 1940 el Doctorado. Comenzó a enseñar en la Facultad de Teología el mismo año de 1940, continuando su enseñanza hasta su muerte, es decir 21 años. En Julio de 1947 fué nombrado Ecónomo del Seminario Central de Santo Tomás. En 1948 fué elegido Decano de la Facultad de Teología, cargo que ejerció hasta su muerte.

Fué un asiduo colaborador en las columnas del *Boletín Eclesiástico y Unidas*. Ha escrito además varios trabajos sobre la "Iglesia ni Cristo" y sobre el Aglipayanismo. Al tiempo de su muerte estaba en prensa, ya dispuesto para su publicación, un trabajo titulado "*Aglipayanism Unmasked*".

El P. Vacas contaba sólo con 48 años de edad, cuando le sorprendió la muerte. Llevó con una entereza y resignación ejemplares los trabajos y dolores de su enfermedad, consciente de que no saldría de ella. A cuantos le visitábamos en el Hospital pedía de continuo oraciones para disponer mejor su alma a bien morir. Expiró el día 19 de Enero, después de haber sido confortado con los Santos Sacramentos.

La Comunidad de Padres Profesores de la Universidad de Santo Tomás y el Seminario Central, a quienes se unieron las demás casas de Religiosos y Religiosas de la Orden, celebraron el mismo día 19 una Misa Solemne de Requie a las 8:30 a.m. por el eterno descanso de su alma. Túvose el oficio de sepultura a las cinco de la tarde trasladándose el cadáver al cementerio que la Orden tiene junto al Santuario de la Santa Cruz en San Juan del Monte, Rizal, donde recibió cristiana sepultura.

—R.I.P.