

# BOLETIN ECLESIASTICO DE FILIPINAS

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## EDITORIAL

### MORAL REGENERATION

Today is the campaign for "Moral Regeneration" started by President Macapagal with the best intentions of bringing honesty, self denial, and sincere love for the Fatherland into public life. Yesterday it was the campaign for the reading of the Noli and Fili in their unexpurgated editions with the half hidden intention of vulgarizing the masonic moral principles contained therein. Tomorrow it will be... any campaign for anything leading towards any new morality founded on human motivation and unmindful of God and of the supernatural values of man.

It is the everlasting quest: Man needs to be sure of his life and success by knowing, and by accepting, and by following the principles of good order. But History tells us that those man made systems of morality had been everlasting failures. And we all know the reason: God created man for Himself; man is going towards an everlasting life of communion with God. This is the reality. Any other conception is a dream, and dreams fade away. The instinctive good common sense of humanity does not care for dreams in real life. The only effective, sound systheme of public morality is: God for man and man for God in the most real manner possible.

We, priests, we are the "salt of the earth". We hold the divine and human solution of the problems that exact the human heart. We have entrusted to us the ministry of salvation for the world around us. We must not leave the moral leadership in the hands of who ever might want to mislead humanity.

The wonder of wonders is that we, the priests of God, become now-adays modern enough to accept, and even to preach, principles of public life founded on "democracy", "anticommunism", "freedom", "the spirit of the United Nations" and... But where is Our Lord Jesus Christ? That, there are many who do not care for Him? Perfect, let them come to know and serve God, by whatever name they call Him, learning from us who is Christ and what He did and said for men!

Yes, we must act. But let us remember that we, and we alone, have the divine mission to lead humanity in the name of our Lord Jesus Christ. We have our confessional, our pulpit, our altar, the classroom, the newspaper, every place and opportunity from the baptismal font till the cross overshadowing the tomb.

And let us beware, there is only one "Moral Regeneration": to become Christ-like.

Oh! And He reminded us: **"He who is not with me is against me; and he who does not gather with Me scatters"** (Luk. XI 23).

**Fr. J. M. Merino, O.P.**

Constitutio Apostolica  
DE LATINITATIS STUDIO PROVEHENDO

IOANNES EPISCOPUS  
SERVUS SERVORUM DEI  
AD PERPETUAM REI MEMORIAM

Veterum sapientia, in Graecorum Romanorumque inclusa litteris, itemque clarissima antiquorum populorum monumenta doctrinae, quasi quaedam praenuntia aurora sunt habenda evangelicae veritatis, quam Filius Dei, *gratiae disciplinaeque arbiter et magister, illuminator ac deductor generis humani*,<sup>1</sup> his nuntiavit in terris. Ecclesiae enim Patres et Doctores, in praestantissimis vetustorum illorum temporum memoriis quandam agnoverunt animorum praeparationem ad supernas suscipiendas divitias, quas Christus Iesus *in dispensatione plenitudinis temporum*<sup>2</sup> cum mortalibus communicavit; ex quo illud factum esse patet, ut in ordine rerum christianarum instaurato nihil sane perierit, quod verum, et iustum et nobile, denique pulchrum ante acta saecula peperissent.

Quam ob rem Ecclesia sancta eius nodi sapientiae documenta, et in primis Graecam Latinamque linguas, sapientiae ipsius auream quasi vestem, summo quidem honore coluit: atque eitam venerandos sermones alios, qui in orientis plagis floruerunt, quippe cum ad humani generis profectum et ad mores conformandos haud parum valerent, in usum recepit; iidemque

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<sup>1</sup> Tertull., *Apol.*; Migne, *PL* 1, 394.

<sup>2</sup> *Eph.* 1, 10.

sive in religiosis caeremoniis sive in Sacrarum Scripturarum interpretatione adhibiti, usque ad praesens tempus in quibusdam regionibus, perinde ac vivacis antiquitatis numquam intermissae voces, viguerunt.

Quarum in varietate linguarum ea profecto eminet, quae primum in Latii finibus exorta, deinde postea mirum quantum ad christianum nomen in occidentis regiones disseminandum profecit. Siquidem non sine divino consilio illud evenit, ut qui sermo amplissimam gentium consortionem sub Romani Imperii auctoritate saecula plurima sociavisset, is et proprius Apostolicae Sedis evaderet<sup>3</sup> et, posteritati servatus, christianos Europea populos alios cum aliis arto unitatis vinculo coniungeret.

Suae enim sponte naturae lingua Latina ad provehendum apud populos quoslibet omnem humanitatis cultum est peraccommodata: cum invidiam non commoveat, singulis gentibus se aequabilem praestet, nullius partibus faveat, omnibus postremo sit grata et amica. Neque hoc neglegatur oportet, in sermone Latino nobilem inesse conformationem et proprietatem; siquidem *loquendi genus pressum, locuples, numerosum, maiestatis plenum et dignitatis*<sup>4</sup> habet, quod unice et perspicuitati conducit et gravitati.

His de causis Apostolica Sedes nullo non tempore linguam Latinam studiose asservandam curavit eamque dignam existimavit, *qua tamquam magnifica caelestis doctrinae sanctissimarumque legum veste*<sup>5</sup> uteretur ipsa in sui exercitatione magisterii. eademque uterentur sacrorum administri. Hi namque ecclesiastici viri, ubicumque sunt gentium, Romanorum sermone adhibito, quae sunt Sanctae Sedis promptius comperire possunt, atque cum ipsa et inter se expeditius habere commercium.

Eam igitur, cum vita Ecclesiae conexam, *scientia et usu habere perceptam, non tam humanitatis et litterarum, quam*

<sup>3</sup> Epist. S. Congr. Stud. *Vehementer sane*, ad Ep. universos, 1 iul. 1908: *Ench. Cler.*, N. 820. Cf. etiam Epist. Ap. Pii XI, *Unigenitus Dei Filius*, 19 mar. 1924: A.A.S. 16 (1924), 141.

<sup>4</sup> Pius XI, Epist. Ap. *Officiorum omnium*, 1 aug. 1922: A.A.S. 14 (1922), 452-453.

<sup>5</sup> Pius XI, Motu Proprio *Litterarum latinarum*, 20 oct. 1924: A.A.S. 16 (1924), 417.



*religionis interest,*<sup>6</sup> quemadmodum Decessor Noster imm.mem. Pius XI monuit, qui, rem ratione et via persecutus, tres demonstravit huius linguae dotes, cum Ecclesiae natura mire congruentes: *Etenim Ecclesia, ut quae et nationes omnes complexu suo contineat, et usque ad consummationem saeculorum sit permansura...*, sermonem suapte natura requirit universalem, immutabilem, non vulgarem.<sup>7</sup>

Nam cum ad Ecclesiam Romanam necesse sit *omnem convenire ecclesiam,*<sup>8</sup> cumque Summi Pontifices potestatem habeant *vere episcopalem, ordinariam et immediatam tum in omnes et singulas Ecclesias, tum in omnes et singulos pastores et fideles*<sup>9</sup> cuiusvis gentis, cuiusvis linguae, consentaneum omnino videtur ut mutui commercii instrumentum *universale* sit et aequabile, maxime inter Apostolicam Sedem et Ecclesias, quae eodem ritu Latino utuntur. Itaque tum Romani Pontifices, si quid catholicas gentes docere volunt, tum Romanae Curiae Consilia, si qua negotia expediunt, si qua decreta conficiunt, ad universitatem fidelium spectantia, semper linguam haud secus usurpant, ac si materna vox ab innumeris gentibus accepta ea sit.

Neque solum universalis, sed etiam *immutabilis* lingua ab Ecclesia adhibita sit oportet. Si enim catholicae Ecclesiae veritates traderentur vel nonnullis vel multis ex mutabilibus linguis recentioribus, quarum nulla ceteris auctoritate praestaret, sane ex eo consequeretur, ut hinc earum vis neque satis significanter satis dilucide, qua varietate eae sunt, omnibus pateret; ut illinc communis stabilisque norma haberetur, ad quam ceterarum sensus esset expendendus. Re quidem ipsa, lingua Latina, iamdiu adversus varietates tuta, quas cotidiana populi consuetudo in vocabulorum notionem inducere solet, fixa quidem consenda est et immobilis; cum novae quorundam verborum Latinorum significationes, quas christianarum doctrinarum progressio, explanatio, defensio postulaverunt, iamdudum firmatae sint rataeque.

<sup>6</sup> Pius XI, Epist. Ap. *Officiorum omnium*, 1<sup>o</sup> aug. 1922: A.A.S. 14 (1922), 452.

<sup>7</sup> *Ibidem*.

<sup>8</sup> S. Iren., *Adv. Haer.* 3, 3, 2; Migne, PG 7, 848.

<sup>9</sup> Cfr. C.I.C., can. 218 & 2.

Cum denique catholica Ecclesia, utpote a Christo Domino condita, inter omnes humanas societates longe dignitate praestet, profecto decet eam lingua uti *non vulgari*, sed nobilitatis et maiestatis plena.

Praetereaque lingua Latina, quam *dicere catholicam vere possumus*,<sup>10</sup> utpote quae sit Apostolicae Sedis, omnium Ecclesiarum matris et magistrae, perpetuo usu consecrata, putanda est et *thesaurus... incomparandae praestantiae*,<sup>11</sup> et quaedam quasi ianua, qua aditus omnibus patet ad ipsas christianas veritates antiquitus acceptas et ecclesiasticae doctrinae monumenta interpretanda;<sup>12</sup> et vinculum denique peridoneum, quo praesens Ecclesiae aetas cum superioribus cumque futuris mirifice continetur.

Neque vero cuique in dubio esse potest, quin sive Romanorum sermoni sive honestatis litteris ea vis insit, quae ad tenera adolescentium ingenia erudienda et conformanda perquam apposita ducatur, quippe qua tum praecipuae mentis animique potestas; tum puerilis intelligentia aptius constituatur ad omnia recte complectenda et aestimanda; tum postremo summa ratione sive cogitare sive loqui discatur.

Quibus ex reputatis sane intelligitur cur saepe et multum Romani Pontifices non solum linguae Latinae momentum praestantiamque in tanta laude posuerint, sed etiam studium et usum sacris utriusque cleri administris praeceperint, periculis denuntiatis ex eius negligentia manantibus.

Iisdem igitur adducti causis gravissimis, quibus Decessores Nostri et Synodi Provinciales,<sup>13</sup> nos quoque firma voluntate enitimur, ut huius linguae, in suam dignitatem restitutae, studium cultusque etiam atque etiam provehatur. Cum enim

<sup>10</sup> Cfr. Pius XI, Epist. Ap. *Officiorum omnium*, 1 aug. 1922: A.A.S. 14 (1922), 453.

<sup>11</sup> Pius XII, Alloc. *Magis quam*, 23 nov. 1951: A.A.S. 43 (1951), 137.

<sup>12</sup> Leo XIII, Epist. Encycl. *Depuis le jour*, 8 sept. 1899: *Acta Leonis XIII* 19 (1899), 166.

<sup>13</sup> Cfr. *Collectio Lacensis*, praesertim: vol. III, 1018 s. (Conc. Prov. Westmonasteriense, a. 1859); vol. IV, 29 (Conc. Prov. Parisiense, a. 1849); vol. IV, 149, 153 (Conc. Prov. Rhemense, a. 1849); vol. IV, 394, 396 (Conc. Prov. Burdigalense, a. 1850); vol. V, 61 (Conc. Strigoniense, a. 1858); vol. V, 664 (Conc. Prov. Colocense, a. 1863); vol. VI, 619 (Synod. Vicariatus Suchnensis, a. 1803).

nostris temporibus sermonis Romani usus multis locis incontroversiam coeptus sit vocari, atque adeo plurimi quid Apostolica Sedes hac de re sentiat exquirant, in animum propterea induximus, opportunis normis gravi hoc documento editis, cavere ut vetus et numquam intermissa linguae Latinae retineatur consuetudo, et, sibi prope exoleverit, plane redintegretur.

Ceterum qui sit Nobismetipsis hac de sensus, satis aperte, ut Nobis videtur, declaravimus, cum haec verba ad claros Latinitatis studiosos fecimus: *Pro dolor, sunt sat multi, qui mira progressionem artium abnormiter capti, Latinitatis studia et alias id genus disciplinas repellere vel coercere sibi sumant. . . . Hac ipsa impellente necessitate, contrarium prosequendum iter esse putamus. Cum prorsus in animo id insideat, quod magis natura et dignitate hominis dignum sit, ardentius acquirendum est id, quod animum colat et ornet, ne miseri mortales similiter ac eae, quas, fabricantur, machinae, algidi, duri et amoris expertes existant.*<sup>14</sup>

Quibus perspectis atque cogitate perpensis rebus, certa Nostri muneris conscientia et auctoritate haec, quae sequuntur, statuimus atque praecipimus.

1. Sacrorum Antistites et Ordinum Religiosorum Summi Magistri parem dent operam, ut vel in suis Seminariis vel in suis Scholis, in quibus adulescentes ad sacerdotium instituantur hac in re, Apostolica Sedis voluntati studiose obsequantur omnes, et hisce Nostris praescriptionibus diligentissime pareant.

2. Paterna iidem sollicitudine caveant, ne qui e sua ditione, novarum rerum studiosi, contra linguam Latinam sive in altioribus sacris disciplinis tradendis sive in sacris habendis ritibus usurpandam scribant, neve praeiudicata opinione Apostolicae Sedis voluntatem hac in re extenuent vel perperam interpretentur.

<sup>14</sup> Ad Conventum internat. (Ciceronianis Studiis provehendis), 7 sept. 1959; in *Discorsi Messaggi Colloqui* del Santo Padre Giovanni XXIII, I, pp. 234-235; cf. etiam Alloc. ad cives dioecesis Placentinae peregrinantes habita, 15 apr. 1959; *L'Osservatore Romano*, 16 apr. 1959; Epist. *Pater misericordiam*, 22 aug. 1961: A.A.S. 53 (1961), 677; Alloc. in sollemni auspicatione Collegii Insularum Philippinarum de Urbe habita, 7 oct. 1961: *L'Osservatore Romano*, 9-10 oct. 1961; Epist. *Iucunda laudatio*, 8 dec. 1961: A.A.S. 53 (1961), 812.

3. Quemadmodum sive Codicis Iuris Canonici (can. 1364) sive Decessorum Nostrorum praeceptis statuitur, sacrorum alumni, antequam studia proprie ecclesiastica inchoent, a peritissimis magistris apta via ac ratione congruoque temporis spatio lingua Latina accuratissimo imbuantur, *hanc etiam ob causam, ne deinde, cum ad maiores disciplinas accesserint . . . fiat ut prae sermonis inscitia plenam doctrinarum intelligentiam assequi non possint, nedum se exercere scholasticis illis disputationibus, quibus egregie iuvenum acuuntur ingenia ad defensionem, veritatis.*<sup>15</sup> Quod ad eos quoque pertinere volumus, qui natu maiores ad sacra capessenda munia divinitus vocati, humanitatis studiis vel nullam vel nimis tenuem tradiderunt operam. Nemi- ni enim faciendus est aditus ad philosophicas vel theologicas disciplinas tractandas, nisi plane perfecteque hac lingua eruditus sit, eiusque sit usu praeditus.

4. Sicubi autem, ob assimilatae studiorum rationem in publicis civitatis scholis obtinentem, de linguae Latinae cultu aliquatenus detractum sit, cum germanae firmaeque doctrinae detrimento, ubi traslaticium huius linguae tradendae ordinem redintegrari omnino censemus; cum persuasum cuique esse debeat, hac etiam in re, sacrum alumnorum institutionis rationem religiose esse tuendam, non tantum ad disciplinarum numerum et genera, sed etiam ad earum docendarum temporis spatia quod attinet. Quodsi, vel temporum vel locorum postulante cursu, ex necessitate aliae sint ad communes adiciendae disciplina, tunc ea de causa aut studiorum porrigatur curriculum, aut disciplinae eadem in breve cogantur, aut denique earum studium ad aliud reiciatur tempus.

5. Maiores sacraeque disciplinae, quemadmodum est saepius praescriptum, tradendae sunt lingua Latina; quae ut plurimum saeculorum usu cognitum habemus, *aptissima existimatur ad difficillimas subtilissimasque rerum formas et notiones valde commode et perspicue explicandas;*<sup>16</sup> cum superquam quod propriis ea certisque vocabulis iam pridem aucta sit, ad integritatem

<sup>15</sup> Pius XI, Epist. Ap. *Officiorum omnium*, 1 aug. 1922: A.A.S. 14 (1922), 453.

<sup>16</sup> Epist. S.C. Studiorum, *Vehementer sane*, 1 iul. 1908: *Ench. Cler.*, 821.

catholicae fidei tuendam accommodatis, etiam ad inanem loquacitatem recidendam sit non mediocriter habilis. Quocirca qui sive in maximis Athenaeis, sive in Seminariis has profitentur disciplinas, et Latine loqui tenentur, et libros, scholarum usui destinatos, lingua Latina scriptos adhibere. Qui si ad hisce Sanctae Sedis praescriptionibus parendum, prae linguae Latinae ignoratione, expediti ipsi non sint, in eorum locum doctores ad hoc idonei gradatim sufficiantur. Difficultates vero, si quae vel ab alumniis vel a professoribus afferantur, hinc Antistitum et Moderatorum constantia, hinc bono doctorum animo eae vincantur necesse est.

6. Quoniam lingua Latina est lingua Ecclesiae viva, ad cotidie succrescentes sermonis necessitates comparanda, atque adeo novis iisque aptis et congruis ditanda vocabulis, ratione quidem aequabili, universali et cum veteris linguae Latinae ingenio consentanea — quam scilicet rationem et Sancti Patres et optimi scriptores, quos *scholasticos* vocant, secuti sunt — mandamus propterea S. Consilio Seminariis Studiorumque Universitatibus praeposito, ut Academicum Latinitatis Institutum condendum curet. Huic Instituto, in quo corpus Doctorum conflatur oportet, linguis Latina et Graeca peritorum, ex variisque terrarum orbis partibus arcessitorum, illud praecipue erit propositum, ut — haud secus atque singularum civitatum Academiae, suae cuiusque nationis linguae provehendae constitutae — simul prospiciat congruenti linguae Latinae progressioni. lexico latino, si opus sit, additis verbis cum eius indole et colore proprio convenientibus; simul scholas habeat de universa cuiusvis aetatis Latinitate, cum primis de christiana. In quibus scholis ad pleniorum linguae Latinae scientiam, ad eius usum, ad genus scribendi proprium et elegans ii informabuntur, qui vel ad linguam Latinam in Seminariis et Collegiis ecclesiastici docendam, vel ad decreta et iudicia scribenda, vel ad epistolarum commercium exercendum in Consiliis Sanctae Sedis, in Curiis dioecesium, in Officiis Religiosorum Ordinum destinantur.

7. Cum autem lingua Latina sit cum Graeca quam maxime coniuncta et suae conformatione naturae et scriptorum pondere antiquitus traditorum, ad eam idcirco, ut saepe numero Decesso-

res Nostri praeceperunt, necesse est qui futuri sunt sacrorum administri iam ab inferioris et medii ordinis scholis instituantur; ut nempe, cum altioribus disciplinis operam dabunt, ac praesertim si aut de Sacris Scripturis aut de sacra theologia academicos gradus appetent, sit ipsis facultas, non modo fontes Graecos philosophiae scholasticae, quam appellant, sed ipsos Scrarum Scripturarum, Liturgiae, Ss. Patrum Graecorum primiformes codices adeundi probeque intellegendi.<sup>17</sup>

8. Eidem praeterea Sacro Consilio mandamus, ut linguae Latinae docendae rationem, ab omnibus diligentissime servandam, paret, quam qui sequantur eiusdem sermonis iustam cognitionem et usum capiant. Huiusmodi rationem, si res postula-verit, poterunt quidem Ordinariorum coetus aliter digerere, sed eius numquam immutare vel minuere naturam. Verumtamen iidem Ordinarii consilia sua, nisi fuerint a Sacra Congregatione cognita et probata, ne sibi sumant efficere.

Extremum quae hac Nostra Constitutione statuimus, decrevimus, ediximus, mandavimus, rata ea omnia et firma consistere et permanere auctoritate Nostra Apostolica volumus et iubemus. contrariis quibuslibet non obstantibus, etiam peculiari mentione dignis.

Datum Romae, apud Sanctum Petrum, die XXII mensis Februarii, Cathedrae S. Petri Ap. sacro, anno MDCCCCLXII, Pontificatus Nostri quarto.

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<sup>17</sup> Leo XIII, Litt. Encycl. *Providentissimus Deus*, 18 nov. 1893: *Acta Leonis XIII*, 13 (1893), 342; Epist. *Plane quidem intelligis*, 20 maii 1885, *Acta*, 5, 63-64; Pius XII, Alloc. *Magis quam*, 23 sept. 1951: A.A.S. 43 (1951), 737.

## THE POPE URGES ALL CLERICS TO OFFER BREVIARY FOR COUNCIL

*(English translation of the Apostolic Letter of His Holiness Pope John XXIII asking the priests of the world to join him in offering the daily recitation of the breviary for the success of the coming Ecumenical Council.)*

Venerable Brothers and beloved sons:

It is only natural that the chorus of praise and of thanksgiving, addressed to God in every part of the Catholic world for the convocation of the Second Vatican Ecumenical Council, should not only continue, but give rise to pulsations of a constantly more intense fervor of Christian life.

The echo of general satisfaction, which reaches even here close to the Tomb of St. Peter, invites Us, therefore, to seek timely means to unite more closely all souls in preparation for the great event. This will correspond all the more perfectly to its ends and to its universal expectation the more it will foster a collective, decisive and harmonious effort for general sanctification, in addition to the strengthening of the Catholic Faith and the revising of Church legislation in conformity with present day conditions.

### An Invitation To The Students For The Priesthood

The first form of cooperation for the success that we expect is prayer. Above all priestly prayer which immediately gives tone and fervor to the spiritual elevation of all Christian people.

This is why, as early as Monday, September 12, 1960, the liturgical day dedicated to the Most Blessed Name of Mary, at the time of Our happy and exceptional country visit at Roccantica (summer home) of the students of the Roman Sem-

inary — so dear among the memories of Our priestly beginnings — We welcomed the inspiration of giving to those beloved young men a task of universal prayer.

This would gather together every day in perfect communion the students for the priesthood, that they might prepare through a life of intense and fervent piety for the great event of the council, that it may correspond to the expectations of the whole of Catholicism and of the entire world.

This task (*cfr. Discourses, Messages, Talks of the Holy Father John XXIII, II, pp. 466-72*) was welcomed with general satisfaction. From the solitude of the Sabine Hills it spanned all distances, it reached the young seminarians of all languages and of all nations, like the igniting of a sacred fire of preparation for the dear and holy joys of that new priesthood, to which will be reserved the first application of the wise decisions of the future council.

Oh! blessed and perennial youth who, under the auspices of the holy name of Mary, and as though guided by her, prepare the shining legions for the beneficial apostolate of the Church of the future!

### The Council A New Epiphany

The recent feast of Christmas brought us close during those holy days not only to the Mother but also to be spouse, dear St. Joseph, both moving together of the "Word was made flesh and dwelt amongst us" (John 1, 14). Who, more than the priest, is worthy of familiarizing himself with St. Joseph, to whom was granted the joy not only of seeing and hearing God, but of carrying, kissing, dressing and guarding Him? (*cfr. Roman Missal, Preparation for Mass.*)

On the occasion of his feast, therefore, on March 19, of last year, it was also to him that We wished to entrust the ineffable task of Patron of the Council (*Apostolic Letter "Le voci," March 19, 1961, A.A.S. LIII (1961) pp. 20-213*), as he has already been declared Patron of the Universal Church on the occasion of the First Vatican Council of December 8, 1869.

Behold, around Jesus at Bethlehem, the scene of the Magi. Oh, what a spectacle! They hastened from the East, preceded and guided to their great joy by a wonderful star.



The Evangelist St. Matthew describes them to us with delightful simplicity of words and color. As soon as they arrived, they knelt in adoration before the Child Jesus as a sign of their feelings and offered Him gifts of gold, frankincense and myrrh (Matthew 2, 1, 12).

Picture these unexpected visitors of high social rank, as are the Magi, chosen flowers for their personal dignity, for their open and alert intelligence, performing sacred and distinct representative functions. It is spontaneous and beautiful for Our spirit to contemplate the enchanting spectacle of all the components of the Catholic priesthood—bishops, prelates, priests of the diocesan and religious clergy—all moved by the same star to surround the same religious clergy—all moved by the same star to surround the same Jesus with homage, Who is alive through the centuries at the center of His glorious and immortal Church.

Does it not seem that prior to being a new and great Pentecost the ecumenical council intends to be a real and new Epiphany, one of many, but one of the most solemn manifestations that have been repeated and are repeated throughout history?

The act of these three strange and fortunate figures, worshipping in mystical prayer and offering the precious gifts of their lands to the newborn Saviour in the name of the whole world is very significant.

### **Paternal Appeal To The Entire Catholic Clergy**

Venerable Brothers and beloved sons!

Allow Us to tell you that it is from this (picture) that We derive the inspiration of suggesting to all of you who are priests of the Catholic Church to repeat the two-fold act of adoration and of offering every day of this year, which begins now, of more intense spiritual preparation for the council.

We have thought, therefore, of calling the attention of the Catholic clergy, which amounts to saying all those people who belong to the priestly order of every country, of every language, to their most eminent duty of praying frequently for the council.

The Holy Sacrifice of the daily Mass is above every form of liturgical supplication. But nothing is more precious for a

priest than the recitation of the Divine Praises, or of the Breviary.

We consider it timely to point out to all who are anointed by the Lord that they are obliged to recite these prayers as a special form of devotion in preparation for the council. Most intense care (is required) in the recitation of the daily Divine Office, whether in private or gathered in choir — which is the most perfect form of supplication — or each one in his private recollection, but always in *sacrificium laudis* in the name of the universal Church.

Oh why, venerable Brothers and beloved sons, should we not all wish to be committed in this new year of grace for the sincere and efficacious prayer for the good success of the great event, toward which Christian souls look with thrilling expectation?

All of us, We say, from the young subdeacon who has had only a few days to taste the fervor and tenderness of the recitation of the Divine Office and who finds in it reason for incomparable and encouraging joy, to the venerable old gentlemen who dwell sweetly on that prayer as a foretaste of the heavenly conversation that waits them in the Church of the saints (wish to be committed).

Every priest is, in fact, not only “steward of the mysteries of God” as he is in the Holy Mass (*1 Corinthians* 4, 1), but he is also mediator between God and men. He is like Christ himself, and in His likeness “taken from among men, he is appointed for men in the things pertaining to God” (*Hebrews* 5, 1: *cfr.* 8, 6; 9, 15; 12, 24; *1 Timothy* 2, 5).

As St. John Chrysostom explains excellently: “The priest is in the center between God and men: he brings to us the goods that come from there and to there he takes our prayers” (*Homily, 5 in Isaiam, PG, LVI, col. 131*).

### **The Divine Office, A Most Lofty Priestly Prayer**

This reminder of Ours of the Divine Office as a characteristic form of great and most lofty priestly prayer (is) to obtain graces and the gifts which the whole world expects from the forthcoming ecumenical council. It leads Us again, like an admirable reminder, to the characteristics with which the Lord Jesus wished to mark His Church, through which it is and

remains after 20 centuries of foundation, one, holy, Catholic and apostolic. (It is) always vibrant and vigorous, and intensely anxious that the different Christian confessions, which through the centuries of history have lived and still live separated from her, should be reunited with her to enjoy the same benefits.

The daily Breviary of the priest, then, recited according to the variety of rites, of languages, of dioceses, or of religious families remains always the great divine poem offered for the song of humanity, redeemed by Jesus Christ, the Word of the Father, Incarnate "of Virgin Mary," and made the Holy Spirit, of the true Man, crucified and risen.

The devout turning of the pages of this poem is joy for the mind; a daily teaching for life; relief and comfort among the difficulties and weariness of human vicissitudes and temptations and a reconfirmed certainty of future joys.

It is a great joy for every priest to feel himself, when reciting the Divine Office, as though raised up tenderly in that atmosphere of catholicity, that is, of universality which breathes from its pages, where everything shines and sings.

With the psalms — which are true joy, a wise admonition and gentle repose of the spirit — there are intertwined, in fact, passages of the other books of the Old Testament, and, together with these, the very rich teaching of the four evangelical texts, the incomparable sublimity of the Pauline epistles and the other New Testament writers.

All this is contained in the daily Breviary, an inexhausted and inexhaustible sources of light and grace. It is indeed from this that our Second Vatican Ecumenical Council through the valuable and drawing substantial elements of very pure doctrine and of wise provisions of ecclesiastic teaching, in studied and enlightened correspondence with the modern and understandable demands of our times and places.

It can well be said, therefore, that we all feel ourselves at the beginning of a new epoch, which is based on loyalty to the ancient heritage, which opens itself to the marvels of real spiritual progress. And this (new epoch) can expect dignity, prosperity and blessing only from Christ, glorious and immortal King of centuries and peoples.

## Sanctified Recitation Of The Breviary For The Historical Event Of The Church

Venerable Brothers and beloved sons!. Drawing toward the end of this confident invitation for the religious fervor of each priestly soul, in whatever part of the world he may live, and in order that the contribution of each day may be beneficial to the good success of the Second Vatican Ecumenical Council, with loving eyes We contemplate once again the episode of the adoration of the Holy Magi.

We like to consider today's mystery of the Epiphany not only in the gesture of faith and of love of those worthy representatives of all the nations of the world but particularly in the offering of their gifts.

They are precious gifts in themselves, but still more precious because of their significance: gold, charity; incense, prayer: myrrh, mortification.

The sanctified recitation of the priestly Breviary for the propitiation of graces for the council could not be expressed better than by this three-fold homage. Reflect well on this.

In the Divine Office everything is a reminder, a contemplation, a practice of charity, a perfume of mystical incense, a constant fragrance of prayer. Good works, then, (arise) of the priestly ministry, sometimes difficult, mortifying, painful. Oh! What a chosen goal! But this is also in the odor of tenderness.

We trust that the priests of the whole world will welcome willingly Our paternal invitation regarding this form of their cooperation for the success of the great council, which is awaited with such great expectation by so many souls and by the whole world.

We also wish to say for your mutual encouragement that, in this pious manifestation of priestly fervor, the humble Pastor of the universal Church intends to feel himself united with all his priests, who are found in every land and on all the seas.

The Pope always dedicates the very first hours of the morning to the quiet recitation of his Breviary which, considered as a guide to prayer in the variety of its expressions, can well be called the Breviary of the universal Church.

We wish to end Our exhortation with a passage from the Apocalypse, that marvelous book of comforts, which can offer substantial food for meditation, especially for priests. In it is described something which is like a divine liturgy in Heaven:

“And another angel came and stood before the altar, having a golden censer; and there was given to him much incense, that he might offer it with the prayers of all the saints upon the golden altar which is before the throne. And with the prayers of the saints there went up before God from the angels’ hand the smoke of the incense. And the angel took the censer and filled it with the fire of the altar and threw it down upon the earth...” (*Apoc.* 8, 3-5; cfr. 5, 8).

This is a moving image of the influence which the prayers of the saints, which are those of the Church, have (had) through the goodness and mercy of God on the course of events and of human history.

Confidence in this supernatural efficaciousness of the prayer of the Church, and in a special way of the Divine Office, has urged Us to request by means of this exhortation, of all those people who recite it through the official mission received from the Church, to offer it particularly for the happy success of the council, that, seeking out the signs of the most ardent youth of the Church, it may return due splendor to its face.

“In this way there will be given to the world an admirable spectacle of truth, of unity and of charity; and those people who are separated from this Apostolic See will derive from this spectacle a tender invitation to seek and achieve that unity which Christ implored with ardent prayer”. (Enc. “*Ad Petri Cathedram*,” A.A.S., (1959), p. 511).

### **In Perfect Union With The Supreme Pontiff**

We have spoken to you with a heart that is pleased to seek you every day wherever you may be, spread throughout the world. Let Us feel now the joy of feeling Ourselves close to you, in a mutual heartbeat of faith, of universal charity, while We cherish the very sweet hope that you, together with Us, will keep the ecumenical council in your prayer, now, during the months of preparation and likewise still more during the days of its solemn celebration.

And in order that this union of hearts may find its permanent expression also in a common formula of prayer, We suggest this prayer to you for recitation before (reading) the Breviary.

*"Acceptum tibi sit, Domine Deus, sacrificium laudis, quod divinae maiestati tuae offero pro felici exitu Concilii Oecumenici Vaticani secundi, et praesta, ut quod simul cum Pontifice nostro Ioanne suppliciter a te petimus, per misericordiam tuam efficaciter consequamur. Amen."*

May We be allowed to add, together with this prayer, a thought that We believe can be a subject of useful meditation for priests?

It is a common and very dear teaching in the Church that the custody of every baptized human is entrusted to a guardian angel. Let us entrust to this heavenly guardian angel the special task of a more gracious vigilance over us in the recitation of the daily Divine Office, that this duty performed worthily, attentively and devoutly, may be pleasing to God, that it may be meritorious for ourselves and edifying for souls.

Finally, trusting that you, venerable Brothers and beloved sons, may willingly welcome this exhortation of Ours, We implore for you from Almighty God the abundance of divine graces, in pledge of which and as a token of Our Benevolence, We impart to you with a paternal spirit the apostolic benediction.

Dated Rome, at St. Peter's, January 6, 1962, feast of the Epiphany, the fourth year of Our pontificate.

## Sacra Congregatio Consistorialis

### BULLAE ERECTIONIS DIOECESIVM MALOLOSINAE ET IMUSENSIS

JOANNES EPISCOPUS, SERVUS SERVORUM DEI

AD PERPETUAM REI MEMORIAM. Christi fidelium consulere utilitati atque bono cum grave sit Nostrum, quod divinitus accepimus, officium, precibus censuimus esse annuendum, quas venerabilis Frater Salvator Siino, Archiepiscopus titulo Pergensis et in Insulis Philippinis Apostolicus Nuntius, post quidem auditos quorum interesset locorum Ordinarios, Apostolicae Sedi adhibuit, ut duae scilicet ibi locorum aliae fundarentur dioeceses; indubium est enim magis ibi catholicas res florere, ubi, ad christianorum fidelium gregem regendum, Episcopi multiplicentur. Sententiam ideo rogatis hac de re venerabilibus Fratribus Nostris S.R.E. Cardinalibus, qui sacris praesunt Consistorialibus Negotiis, auditisque venerabilibus Fratribus Rufino S.R.E. Cardinali Santos, Archiepiscopo Manilensi, atque Alexandro Olalia, Episcopo Lipensi, de summa et apostolica Nostra auctoritate haec, quae sequuntur, decernimus ac iubemus.

Ab archidioecesi Manilensi totum territorium disiungimus, quod civilem provinciam vulgo Bulacan constituit, una cum urbibus et pagis intra idem territorium exstantibus, ex eoque novam dioecesim condimus, ab urbe principe Malolos MALOLOSINAM nuncupandam, iisdemque circumscribendam finibus ac territorium eiusdem provinciae civilis. Episcopi Sedes in urbe Malolos sit; episcopalis vero cathedra, in curiali templo, quod in eadem urbe Deo dicatum est in honorem Beatae Mariae Virginis absque labe originali conceptae, quodque ad gradum et dignitatem cathedralis aedis attollimus.

Item ab archidioecesi Manilensi territorium separamus, quod intra fines civilis provinciae vulgo Cavite exstat; a Dioecesi autem Lipensi, territorium civitatis vulgo Tagaytay City, eiusdem provinciae Cavite partem; ex iisque novam dioecesim condimus, IMUSENSEM ab urbe principe appellandam iisdemque finibus

circumscribendam ac provincia civilis Cavite. Episcopi Sedes in urbe vulgo Imus collocabitur, cathedra autem episcopalis magisterii in curiali templo, ibidem exstante, Deo dicato in honorem B.M.V. a columna, quod ad gradum et dignitatem cathedralis aedis attollimus. Ita conditis Ecclesiis omnia iura et privilegia damus, quae ex iure iisdem competunt; item earum Episcopis praeterquamquod iura facimus congrua onera simul atque obligationes imponimus, quibus ceteri per terrarum orbem Episcopi astringuntur. Censemus praeterea ut novae dioeceses sint Sedi Manilensi suffraganeae, sicut earum sacri Praesules erunt Manilensi Metropolitae obnoxii. Canonicorum Collegium curet cuiusque dioecesis Episcopus ut ad normam iuris Canonici condant, iuxta nempe regulas per alias sub plumbo Litteras edendas; quoadusque tamen id fiat, concedimus ut Consultores dioecesani deligantur, qui sacrorum Antistitem consilio et ope iuvent. Ad clerum quod attinet praecipimus ut simul ac hae Nostrae Litterae ad effectum deductae fuerint, Ecclesiae illi clerici censeantur addicti, in qua legitimum domicilium habeant. Quod vero ad acta et documenta pertinet novas dioeceses respicientia, ad cuiusque Curiam transferantur, in tabulario religiose custodienda. Mensa Episcopalis, quae dicitur, Curiae proventibus efficietur, fidelium collationibus atque bonorum parte, quae Sedibus Malolosinae et Imusensi ad normam canonis 1500 C.J.C. contingent. Episcopo Malolosino et Imusensi curae sit Seminarium saltem minus in sua cuiusque dioecesi struendi, ut eo pueri recipiantur qui ad sacerdotale munus suscipiendum a Deo sint vocati. Cum autem adoleverint, qui eorum pietate et ingenio optimi sunt, Roman mittantur ut, in Pontificio Collegio-Seminarium Philippino excepti, philosophicis theologicisque disciplinis imbuantur. Ceterum volumus ut hae Nostrae sub plumbo Litterae, eius cura qui ad praesens Apostolicae Nuntiaturae in Insulis Philippinis praeest, vel eius quem ipse delegaverit, ad effectum deducantur, factis ad rem necessariis facultatibus. Cum vero actum negotium fuerit, idem documenta exarari iubeat atque ad Sacram Congregationem Consistorialem quam primum potuerit mittat. Quod si alius eo tempore quo res perfici debeat, eidem Nuntiaturae praesit, hic mandata Nostra exsequenda curet. Has vero Litteras nunc et in posterum efficaces esse et fore volumus; ita quidem ut quae decreta sunt ab iis quorum res est religiose serventur, atque igitur vim suam obtineant. Quarum Litterarum efficacitati nulla, cuiusvis generis, contraria praescripta officere poterunt, cum per has Litteras iisdem derogemus omnibus. Quapropter si quis, quavis praeditus auctoritate, sive sciens sive insciens contra egerit ac Nos ediximus, id prorsus irritum atque inane haberi iubemus. Nemini



praeterea haec voluntatis Nostrae documenta vel scindere vel corrumpere liceat; quin immo harum Litterarum exemplis et locis, sive typis impressis sive manu exaratis, quae sigillum viri praeferant in ecclesiastica dignitate constituti simulque ab aliquo publico tabellione sint subscripta, eadem omnino habenda erit fides, quae hisce haberetur, si ostenderentur. Quae Nostra decreta in universum si quis vel spreverit vel quoquo modo detrectaverit, sciat se poenas esse subiturum iis iure statutas, qui Summorum Pontificum iussa non fecerint.

Datum Romae, apud S. Petrum, die vicesimo quinto mensis Novembris, anno Domini millesimo nongentesimo sexagesimo primo, Pontificatus Nostri quarto.

JACOBUS ALOISIUS CARD. COPELLO  
*S.R.E. Concellarius*

CAROLUS CARD. CONFALONIERI  
*S. Cong. Consist. a Secr.*

FRANCISCUS TINELLO  
*Apostolicae Cancellariae Regens*

FRANCISCUS HANNIBAL FERRETI, *Prot. Ap.*  
CAESAR FEDERICI, *Prot. Ap.*

Expedita die II Febr. anno Pontif. IV  
In Canc. Ap. tab. vol. CVIII, N. 23  
Rodemons Galligani pro Plumbatore

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NUNTIIUM PONTIFICIUM AD ARCHIEPISCOPUM  
MANILENSEM

JOANNES EPISCOPUS SERVUS SERVORUM DEI

Venerabili Fratri Archiepiscopo MANILENSI Metropolitae, salutem et apostolica benedictionem. Quam dioecesim Malolosinam die quinto et vicesimo mensis novembris per apostolicas litteras "Christi fidelium" condidimus metropolitanaeque Sedi Manilensi subiecimus, hanc hodie pastore atque rectore providimus a quo sapienter gubernaretur. De Nostra enim apostolica auctoritate ad munus eiusdem regendae venerabilem Fra-

trem EMMANUELEM P. DEL ROSARIO destinavimus, hactenus Episcopum dioecesis Calbayoganae, quem a sua Sede liberavimus; virum sane egregiae industriae et magni rerum usus. Quibus communicatis, Te paterne hortamur, venerabilis Frater, ut bonum tuae provinciae unice intendens, non solum velis hunc suffraganeum tuum sueta bonitate excipere, verum etiam iuvare si in administranda dioecesi ope et auxilio egeat: scis enim haud parvis difficultatibus affici eum qui novam Ecclesiam suscipit gubernandam, maxime si recens conditam. Ceterum Te valere iubemus, in quem Dei benevolentiam sincera prece efflagitamus.

Datum Romae, apud S. Petrum, die undecimo mensis Decembris, anno Domini millesimo nongentesimo sexagesimo primo, Pontificatus Nostri quarto. = F.T. =

JACOBUS ALOISIUS CARD. COPELLO  
*S.R.E. Cancellarius*

FRANCISCUS TINELLO, *Regens*

ALBERTUS SERAFINI, *Prot. Apost.*  
JOSEPHUS ROSSI, *Prot. Apost.*

Expedita die XXVI Jan. anno Pontif. IV  
Rodomons Galligani pro Plumbatore  
In Canc. Ap. tab. vol. CVIII N. 25

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## NUNTIIUM PONTIFICIUM AD CLERUM ET POPULUM MALOLOSINUM

JOANNES EPISCOPUS SERVUS SERVORUM DEI

Dilectis Filiis e clero populoque dioecesis MALOLOSINAE, salutem et apostolicam benedictionem. Vos docendos censem, dilecti Filii, Ecclesiae vestrae Malolosinae, quam die quinto et vicesimo mensis novembris, hoc anno, per Litteras Nostras "Christi fidelium" condidimus et suffraganeam Sedi Manilensi fecimus, hodie patrem et pastorem providisse, qui episcopali auctoritate regeret atque gubernaret. Est autem quem delegimus venerabilis Frater EMMANUEL P. DEL ROSARIO, hactenus Episcopus Calbayoganus, vir sane acris ingenii, sinceræ pietatis, magnique rerum usus. Quod profecto post consilium petitum a

dilecto Filio Nostro S.R.E. Cardinali Sacrae Congregationis Consistorialis a Secretis egimus. His dictis, hortamur, dilecti Filii, ut quem mittimus non solum velitis magno honore suscipere, ut filios decet erga patrem se gerere, verum etiam eius cura, qui ad praesens Sedi Malolosinae moderatur, hae litterae Nostrae sive clero perlegantur, sive populo, diem festum de praecepto in cathedrali templo celebrantibus.

Datum Romae, apud S. Petrum, die undecimo mensis Decembris, anno Domini millesimo nongentesimo sexagesimo primo, Pontificatus Nostri quarto. = F.T. =

JACOBUS ALOISIUS CARD. COPELLO  
*S.R.E. Cancellarius*

FRANCISCUS TINELLO, *Regens*

ALBERTUS SERAFINI, *Prot. Apost.*  
JOSEPHUS ROSSI, *Prot. Apost.*

Expedita dieXXVI Jan. anno Pontif. IV

Rodomons Galligani pro Plumbatore

In Canc. Ap. tab. vol. CVIII N. 25

BULLAE TRANSLATIONIS MSGR. DEL ROSARIO AD  
SEDEM MALOLOSINAM

JOANNES EPISCOPUS SERVUS SERVORUM DEI

Venerabili Fratri EMMANUEL P. DEL ROSARIO, hactenus Episcopo Calbayogano, electo sacro Praesuli recens conditae dioecesis Malolosinae, salutem et apostolicam benedictionem. Magna semper sollicitudine ac quasi suspenso animo sunt simul et rectores dioecesium, qui fortiter, constanter et sapienter gubernacula tractare debent ducendae navis ad portum tranquillitatis, et patres, qui caelestis doctrinae alimento christianorum familiam summo opere alant, et magistri, quorum labore in hominum mentibus divinarum veritatum splendor affulgeat ita ut itinere clariore lumine collustrato, possint homines facilius ad immortalia tendere regna; cum autem de novissimis Ecclesiis providendis agitur, tunc sane gliscit sollicitudo Nostra et cura. Quam ob rem, cum per apostolicas

Litteras "Christi fidelium", die quinto et vicesimo mensis novembris datas, dioecesim Malolosinam condiderimus eamque Sedi metropolitanae Manilensi sufraganeam fecerimus, volentes eidem sacrum dare Antistitem, censuimus Te, venerabilis Frater illuc transferre, certa spe ut qui Calbayoganam Ecclesiam sapienter rexisti, hanc etiam prudenter fortiterque gubernes. Quae cum ita sint, de consilio dilecti Filii Nostri S.R.E. Cardinalis Sacrae Congregationis Consistorialis a Secretis, Nostra apostolica auctoritate Te per has Litteras a prioris dioecesis vinculo solutum ad Sedem MALOLOSINAM transferimus, dato regimine et administratione bonorum quae possidet, una cum iuribus et obligationibus congruentibus. Te praeterea a fidei professione iteranda et a iure iurando dando fidelitatis erga Nos et hanc Romanam Sedem eximimus, contrariis nihil obstantibus. Ceterum, venerabilis Frater, vota Deo optimo maximo facimus ut quem voluit novae Ecclesiae praefici Episcopum, ita det eam curare, fovere, tueri, ut pater domum, messem flavescens agricolam.

Datum Romae, apud S. Petrum, die undecimo mensis decembris, anno Domini millesimo nongentesimo sexagesimo primo, Pontificatus Nostri quarto. = F.T. =

JACOBUS ALOISIUS CARD. COPELLO  
*S.R.E. Cancellarius*

FRANCISCUS TINELLO, *Regens*

ALBERTUS SERAFINI, *Prot. Apost.*  
JOSEPHUS ROSSI, *Prot. Apost.*

Expedita die XXVI Jan. anno Pontif. IV  
Rodomons Galligani pro Plumbatore  
In Canc. Ap. tab. vol. CVIII N. 25

## Sacra Congregatio Rituum

### I

### DECRETUM

Cum anno 1962 festum Ssmi Cordis Iesu occurrat die 29 Iunii simul cum festo Ss. Petri et Pauli, Apostolorum, quod iuxta Codicem Rubricarum n. 91, 3, praecedentia gaudet, nonnulli locorum Ordinarii petierunt ut festum Ssmi Cordis Iesu ad alium transferatur diem.

Quare haec Sacra Rituum Congregatio, de mandato Ssmi. D. N. Ioannis Papae XXIII, statuit ut in illis regionibus ubi festum Ss. Petri et Pauli Apostolorum est de praecepto, festum Ssmi Cordis Iesu celebretur die 22 Iunii, feria VI post festum Ssmi Corporis Christi.

Ideoque pro his regionibus calendarium ita mutetur:

Die 22 Iunii, Feria VI, Ssmi Cordis Iesu, I classis.

Die 28 Iunii, Feria VI, Vigilia SS. Petri et Pauli App., II classis.

Die 29 Iunii, Feria VI, SS. Petri et Pauli App., I classis.

Die 30 Iunii, Sabb., Commemoratio S. Pauli App., III classis.

Ex Secretaria S. Rituum Congregationis, die 13 Decembris 1961.

✠ C. CARD. CICOGNANI, EP. TUSCULAN., *Praefectus*

L. ✠ S.

Enricus Dante, *a Secretis*

## II

## DECLARATIONES

## I

CIRCA QUAEDAM DUBIA QVAE IN RUBRICARUM  
CODICE INTERPRETANDO ORTA SUNT

Ut nonnullis petitionibus circa externam festorum solemnitatem satisfiat, haec Sacra Congregatio, audito Commissionis Liturgicae suffragio, numeros Codicis Rubricarum, qui sequuntur, ita definiendos esse statuit:

N. 358. — Solemnitas externa ipso iure dumtaxat:

- a) festo Ssmi Cordis Iesu;
- b) festo B.M.V. a Rosario, in dominica 1<sup>a</sup> mensis octobris;
- c) festo Purificationis B.M.V., si actio liturgica huic diei propria, approbante Sancta Sede, in dominicam transferatur, pro ea tantum Missa, quae candelarum benedictionem et processionem sequitur;
- d) festo Patroni principalis, rite constituti, nationis regionis seu provinciae sive ecclesiasticae sive civilis, diocesis, loci seu oppidi vel civitatis;
- e) festo Patroni principalis, rite constituti, Ordinis seu Congregationis, et religiosae provinciae;
- f) festo Patroni, rite constituti, coetum vel institutum, in ecclesiis vel oratoriis, quo fideles ad Patronum celebrandum conveniunt;
- g) festis anniversarii Dedicationis necnon Tituli propriae ecclesiae;
- h) festis Tituli necnon Fundatoris canonizati Ordinis seu Congregationis;
- i) festis aut commemorationibus, in calendario Ecclesiae universae vel in calendario proprio inscriptis, quae cum peculiari populi concursu celebrantur: cuius rei index est loci Ordinarius.

N. 359. — Solemnitas externa, si ipso iure competat, nec supra, n. 358, pro quibusdam solemnitatibus externis aliter statuatur, fieri potest aut ipso die quo festum impeditur, aut in dominica immediate praecedenti vel immediate sequenti Officium festi impediti, aut alio die ab Ordinario loci determinando, iuxta rubricas.

Si vero peculiari indulto conceditur, solemnitas externa diei definito assignatur.

## II

### CIRCA EDITIONEM TYPICAM PARTIS SECUNDAE PONTIFICALIS ROMANI

Recenter prodiit editio vaticana partis secundae Pontificalis romani, quae vi decreti huius Sacrae Congregationis, sub 13 Aprilis 1961, ut «typica» declarata est.

Ad dubia praecavenda, bene visum est quae sequuntur declarare:

Cum agatur de editione «typica» simul ac «emendata», id est de editione, in qua ritus et rubricae, necnon cantus gregorianus, in parte vel ex integro, ad simpliciores simul ac meliorem formam redacta sunt, ritus, rubricae ac cantus gregorianus, in praecedentibus editionibus exhibita, vim obligationis amiserunt.

Contrariis quibuslibet minime obstantibus.

Romae, ex Aedibus Sacrae Rituum Congregationis, die 2 Ianuarii 1962.

✠ C. CARD. CICOGNANI, EP. TUSCULAN, L. ✠ S. *Praefectus*.  
L. † S.

Henricus Dante, *a Secretis*

## DIOCESAN CURIAE

### MANILA

#### The Realization of the Aims of "Mater et Magistra"

*(Address delivered in the closing session of the Archdiocesan Eucharistic Congress of Manila on Feb. 10, 1962)*

We have just heard of the Resolutions approved by this assembly, as a practical result of our various conferences on the theme of our Archdiocesan Eucharistic Congress "The Social Aspect of the Holy Eucharist".

Quoting His Holiness' autograph letter, "The Most Holy Eucharist, which is the Sacrament of Love, the sign of unity, the bond of charity, produces wonderful effects like unto itself, and it is gloriously esteemed when the charity which flows from it as from an abundant fountain, runs towards God in burning love, and expresses itself in active concern for the children of God on earth."

"It is no wonder, then, that the Church in imitation of Christ and in fulfillment of His command, has for two thousand years, from the institution of the early Deacons to the present time, held aloft the torch of charity by her teaching and her generous example, that charity which, by harmoniously blending together the precepts and the practice of mutual love, puts into effect in a wonderful way the commandment of the twofold giving by word and by deed in which is summarized the social teaching and activity of the Church." (Mater et Magistra)

The intention of our Eucharistic Congress celebrations and conferences is "the realization of the aims of "Mater et Magistra." It is our duty to have a clear understanding and view



of this long awaited and much acclaimed encyclical. The encyclical is divided into four parts. The first part reviews teachings of *Rerum Novarum* and of subsequent documents on similar subjects issued by Popes Pius XI and XII. Part two is an explanation and development of the teachings of *Rerum Novarum*. Part Three spells out the four major new aspects of social life and the Church's teaching. The final part discusses the reconstruction of social relationships on the basis of truth, justice and love.

Firstly, underlining the teachings of his predecessors, Pope John reaffirms the right of private property. He speaks of the evils of excessive governmental interference in social and economic life, but at the same time warns that public authorities may not remain inactive in promoting the public good.

The encyclical discusses at length the phenomenon of "Socialization." Pope John labels socialization, the result of man's "natural tendency... to join together to attain objectives which are beyond the capacity and means at the disposal of single individuals." He holds that socialization brings many advantages: "It makes possible, in fact, the satisfaction of many personal rights, especially those called economic-social, such as, for example, the right to the indispensable means of human maintenance, to health services, to instruction at a higher level, to a more thorough formation, to housing, to work, to suitable leisure, to recreation." He says that while socialization "restricts the range of the individual as regards his liberty of action," it does not necessarily reduce men to automatons. He explains: "Socialization is not to be considered as a product of natural forces working in a deterministic way; it is, on the contrary, as we have observed, a creation of men; beings conscious, free and intended by nature to work in a responsible way even if in their so acting they are obliged to recognize and respect the laws of economic development and social progress and cannot escape from all the pressures of their environment."

The Holy Father asserts that "remuneration for work, just as it cannot be left entirely to the law of the market, ... neither can it be fixed arbitrarily; it must rather be determined according to justice and equity." He says, some believe "that the Church, face to face with the social question, should confine herself to preaching resignation to the poor and to exhorting the rich to generosity." But Leo XIII did not hesitate to proclaim and defend the rights of the worker." Again in 1941, Pius XII amplified the Church's social teaching, affirming that

"work is at one and the same time a duty and right of every human being." This double emphasis is obvious. It is naive to suggest that we can have rights without corresponding duties. It is merely provocative to insist on rights without educating employers and employees to a just and charitable appreciation of the nature of these rights and the concomitant and reciprocal duties.

Pope John says Pius XI "emphasizes that the opposition between communism and Christianity is fundamental and makes it clear that Catholics are in no way permitted to be supporters of moderate socialism because its supreme objective is the welfare of society, and because it either proposes a form of social structure that aims solely at production, thus causing grave loss to human liberty, or because it lacks every principle of true social authority."

We must neither be so naive as to give undue importance to the much exploited communist myth of a classless society. Suffice it to say that no rational creature would restrict or confine his Divine and Almighty Creator to the creation of but one type of man with similar habits, characteristics and aptitudes and with equal ability, talents and determination. The resulting variety of characters and types, while easily reconciled with the spiritual equality of man, as coheirs of the Redeemer, must naturally produce various levels in society. This is so obvious that one can but deplore the unnecessary and aggravating emphasis placed on distinctions — distinctions in class, in capital and even in labor, mostly created or at least promoted and perpetuated by those whose philosophy can see harmony only through discord; distinctions which tend to pit one class against another, sometimes to the detriment of capital, sometimes to labor and always at a great cost to both justice and charity.

Considering the new social problems facing the world today, the Holy Father dwells at length on the problem of depressed agriculture. He says that the migration of farming populations to the cities has assumed "massive proportions" in many countries and that it is necessary "that tillers of the soil may not be possessed of an inferiority complex but rather be persuaded that even in agriculture they can develop their personality through their toil and look forward to the future with confidence. . . . It is above all indispensable that great care be taken, especially by public authorities, to insure that the essential services in country areas be suitably developed."

The Holy Father stresses the great need for "maintaining a harmonious balance between all sectors of production." Farmers, he says, should be able to enjoy the benefits and services available to workers in city industries. He notes that this could be facilitated by sensible taxation, making capital available for investment in agricultural projects, and through social insurance, social security and price protection. He states further that rural workers should feel a sense of solidarity with one another: "They need to organize to save a voice in political circles as well as in organs of public administration, for today almost nobody hears, much less pays attention to, isolated voices." But on the other hand, Pope John insists that farmers "must try to reconcile their rights and interests with those of other classes of workers, and even subordinate one to the other if the common good demands it."

Speaking of relations between economically advanced countries and those still in the process of development, the Holy Father says that this is probably "the most difficult problem of the modern world and that the solidarity which binds all men and makes them members of the same family imposes on political communities enjoying abundance of material good (the obligation) not to remain indifferent to those political communities whose citizens suffer from poverty, misery and hunger, and who lack even the elementary rights of the human person." He notes that there are countries which produce consumer goods, especially farm products in excess, while in other countries large segments of the population suffer from misery and hunger: "Justice and humanity demand that the former come to the aid of the latter. To destroy or to squander goods that other people need in order to live is to offend against justice and humanity." Calling for sincere political disinterestedness, Pope John urges the economically advanced countries to respect a hierarchy of values in the nations they assist. Lack of such respect "constitutes an insidious poison, and one of the most dangerous, in the work which the economically developed peoples can give to those on the way to development."

The Holy Father next turns his attention to the so-called population explosion. Nothing that with modern progress the excessive births over deaths is steadily increasing and that it is claimed that the standard of living may possibly be reduced in the underdeveloped nations, he says "There are those who would have recourse to the drastic measures of birth control or prevention." But he asserts, "The real solution to the problem is not to be found in expedients that offend the moral order es-

established by God and which injure the very origin of human life, but in a renewed scientific and technical effort on the part of man to deepen and extend his dominion over nature. The progress of science and technology, already realized, opens up in this direction limitless horizons." But unfortunately, as the Holy Father deplores, "We point out with sadness one of the most disturbing contradictions by which our epoch is tormented and by which it is being consumed, namely that, (while on the one hand) . . . scientific discoveries, technical inventions and economic resources are being used, often extensively, to provide terrible instruments of ruin and death. It seems that men, especially those entrusted with greater responsibility, show themselves unable to understand one another. The root of such inability is not to be sought in scientific, technical or economic reasons, but in the absence of mutual trust." The Holy Father traces of this lack of trust to the fact that not all men recognized the moral order — "an order which is transcendent, universal, absolute, equal and binding on all." He says that they, therefore "fail to meet, and understand each other fully and openly in the light of one and the same law of justice admitted and adhered to by all." Then Pope John emphatically declares: "Mutual trust among men and nations cannot begin nor increase except by the recognition and respect of the moral order." This can only be established, he says, in the recognition of the existence of God.

In the final section of the encyclical, Pope John labels as "the most fundamental modern error" that of considering the religious demands of the human soul "an expression of feeling or of fantasy" which should be "eliminated as an anachronism and an obstacle to human progress." To remedy this situation, the Holy Father calls on the Catholics of the world to teach and preach the Church's social doctrine. "We feel urged to exhort that such teaching be extended by regular systematic courses in Catholic schools of every kind, especially in seminaries." He stresses that in social education, associations and organizations of the lay apostolate "play an important role, especially those that have as their specific objective the Christianization of the economic and social sectors of the temporal order." Urging all to "look, judge, act" the Pope declares that the task of action "belongs particularly to Our sons, the laity." And in this regard he establishes the bases for effective and efficacious social action. He stresses firstly that, "it is essential that Our sons be professionally qualified and carry on their occupation in conformity with its own proper and in order to secure effectively the desired ends. He emphasizes further

that, "It is equally necessary that they act within the framework of the principles and directives of Christian social teaching and in an attitude of loyal trust and filial obedience to ecclesiastical authority," with this serious warning, "Let them remember that, when in the execution of temporal affairs, they do not follow the principles and directives of Christian social teaching, not only do they fail in their obligations and often violate the rights of their brethren, but they can even cast into discredit that very doctrine which, in spite of its intrinsic value, seems to be lacking in a truly directive power."

The Holy Father warns that Catholics must be on their guard to preserve an active awareness "of a hierarchy of values as they carry on their temporal affairs and seek their immediate ends." He stresses that Catholics must work and live in the world. "We should not create an artificial opposition between the perfection of one's own being and one's personal, active presence in the world." He relates this to the doctrine of the Mystical Body of Christ. Nothing that all are called to life by Christ, the Pope says, "when one carries on one's proper activity, even if it be of temporal nature, in union with Jesus the Divine Redeemer, every work becomes a continuation of His work and redemptive power."

The encyclical closes with a note of hope which expresses also our own paternal wish at the conclusion of these conferences:

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

"We desire that the Divine Redeemer of men, 'who has become for us God-given wisdom and justice and sanctification and redemption' (I Cor. 1, 30), may reign in triumph, glorious throughout the ages, in all and over all; We desire that human enjoy prosperity, happiness and peace."

✠ RUFINO J. CARDINAL SANTOS  
*Archbishop of Manila*

## CATHOLIC HIERARCHY OF THE PHILIPPINES

## RE: Percentage of Beeswax for Altar Candles

By virtue of the Decree of the Sacred Congregation of Rites, issued on December 13, 1957: A.A.S. 50 (1958) 50-51, the Most Reverend Members of the Philippine Hierarchy, assembled at their Annual Conference on January 26 to January 31, 1959, have resolved to reduce to a minimum of 25 per centum the required beeswax for altar candles.

REV. MARIANO G. GAVIOLA  
*Secretary General*

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## MALOLOS

To whom it may concern:

This is to certify that, of the several books and pamphlets written by the Rev. Froilan Monsanto, of the Diocese of Calbayog, Samar, only one booklet, namely, **MEDITACIONES SACERDOTALES Y LECTURAS SELECTAS PARA EL CLERO DIOCESANO**, bears our Imprimatur and the Nihil Obstat of our Censor Deputatus. No other book or pamphlet by Father Monsanto has been passed by our Board of Censors nor has been approved by us for printing and publication.

Therefore, if other books or pamphlets by the same author appear with our Imprimatur and the Nihil Obstat of our "Censores Librorum", please be informed that, in this case, our signature has been forged as well as that of any of our Censors.

Bishop's Residence  
Malolos, Bulacan  
April 4, 1962

✠ MANUEL P. DEL ROSARIO, D.D.  
*Bishop of Malolos*

## DOCTRINAL SECTION

# THE ORGANIZATION OF THE PONTIFICAL SOCIETY FOR PRIESTLY VOCATIONS.

*Speech delivered at the opening of the First National Congress of the Society for Priestly vocations, held in Manila on December 3-7, 1961*

At the outset, I wish to extend everyone my warmest welcome. I know that you have made many personal sacrifices just to attend this Congress. Some had to set aside pressing problems in the parishes; others had to cancel previous engagements, and still others can surely tell many more personal sacrifices. But, I believe, the problem we are here going to deal with is of paramount necessity and importance to the Church in our country, which makes all sacrifices worth undergoing.

Let me first tell you how we come to hold this First National Congress of our Society. Sometime on the last week of October I received a letter from His Excellency, the Apostolic Nuncio, when he was then in Rome, instructing me to see His Excellency Msgr. Pedro Bantigue, D.D., Auxiliary Bishop of Manila, Very Rev. Msgr. Cacciavillan, Charge d'affaires of the Apostolic Nunciature, and Very Rev. Felix Perez, Secretary General of the Society for Priestly Vocations, and to discuss with them the feasibility of holding a National Congress sometime on the first week of December. I came here at once at Manila and we had a conference at the Apostolic Nunciature.

Since the Apostolic Nuncio's letter envisioned a National Congress with participation of the laity, we decided to hold another meeting, inviting some laymen to it. In this second conference, it was decided that the first part of the Congress should be exclusively for the Diocesan Directors, and then the second part would be participated by both the clergy and the laity. We then planned the Agenda for this National Congress. Father Perez was instructed to invite all the Diocesan Directors and to furnish them with the Agenda of the Congress, whilst I wrote to all their Excellencies, the Local Ordinaries, inviting them also to this Congress and at the same time to ask them to permit their Diocesan Directors to attend it.

My dear Diocesan Directors, I am extremely happy that you have generously responded to our invitation to this Congress. As I have just said, we are here to discuss a problem of paramount necessity and importance to the welfare of our country. The problem before us deserves serious consideration and study, because it is about priestly vocation. We are all aware that our country is in dire need of priests and religious today, and in the near future, due to increase of population, this need will surely become more urgent.

The primary aim of this conference is to acquaint you with the nature, aims and activities of the Society for Priestly Vocations. At times, I received letters from some of you, asking me what to do and how to organize this Society in the diocesan and parish level. I suppose many of you have brought some problems that you have met in your respective areas. All your problems will be discussed in this Congress with the view of providing the right and happy solutions. Moreover, we are here to know each other personally and to develop camaraderie among ourselves, because, I believe, in this way we can foster mutual understanding, which will surely generate mutual cooperation to attain our noble objective. To attain the aims we desire to achieve from this Congress, I would like to ask everyone of you to participate actively in the discussion and to offer wise suggestions.

The Society for Priestly Vocations in the national level is under the National Director, who is under the direct supervision of the Sacred Congregation of Seminaries and Universities. The task of the National Director is to receive directives from the Sacred Congregation to be transmitted to the various ecclesiastical jurisdictions of the nation. His too is to urge the implementation of these directives. His other duty is to send reports to Rome on the National Society for Priestly Vocations. Under the National Director, there is the Secretary General, who is in charge of the national office, and who works under the direct supervision of the National Director.

The Diocesan Director is the immediate head of the Diocesan Center of the Society for Priestly Vocations. His is to receive instructions from the National Office of the Society for their implementation in his particular ecclesiastical jurisdiction. Let me, however, call the attention of all Diocesan Directors that the implementation of the directives received from the National Office should always be with the approval of the Local Ordinary. Another work of the Diocesan Director is to send periodic reports on the activities of the Diocesan Center to the National Office of the Society.

The Society for Priestly Vocations, to reach every nook and corner of the country, should have a Parish Center in every parish. The head of the Parish Center is the parish priest. His is to put into execution the



directives issued by the Diocesan Center. This is the organizational level of the Society that very often has direct contact with the people, in whom the Society is primarily interested — the youth, the parents, the teachers and the members of religious organizations.

This Society is directly under the Sacred Congregation of the Seminaries and Universities, yet the Local Ordinaries should never be overlooked. As I have just said, no directive from the National Office should be implemented in the diocese without the approval of the Local Ordinary. His approval is a "*conditio sine qua non*" for every activity of the Society in his territory; his support and cooperation is the life of all the activities of the Society. Without his support and cooperation the Society can never achieve its goal in his territory.

I would like also to underscore the role of the parish priest for the success of this Society. Though it cannot be said of him what has been said of the Local Ordinary, yet I am of the firm conviction that without his active cooperation the Parish Center will never attain its objectives. The parish priest is supposed to know more than anybody else the Catholics of his parish. He knows well the boys, who can be good candidates for the Seminary. Hence, it is of paramount importance that Diocesan Directors should maintain the most cordial relations with every parish priest of the diocese.

Next to the parish priest, the Catholic teachers are of great help to our Society. Whether they be in public or private non-sectarian schools, they influence much our youth of today. The fact that many of our parents have abdicated their right to give even the most rudimentary education to their children, teachers wield more influence over young boys and girls, than their own parents. Hence, Catholic teachers can do a great deal in helping the Diocesan Director and the parish priest look for priestly and religious vocations among the students. Their cooperation therefore is absolutely necessary to make our campaign for priestly and religious vocations in schools successful. For this purpose, may I earnestly recommend to all of you, Diocesan Directors, to seek the cooperation of the Catholic teachers in public and private non-sectarian schools, so that a talk or conference on vocations may be given, at least, to the graduating class sometime before the end of the school year.

It may surprise you that I have made no mention of Catholic teachers in Catholic schools. Undoubtedly, they too should be asked to cooperate with our campaign for priestly vocations. If I have emphasized more the role of Catholic teachers in public and private non-sectarian schools, it is because I take it for granted that our Catholic schools present no special problem to the Diocesan Director, since they are always at our reach.

Finally, we should bear in mind that the education of those who aspire to serve our Lord in the altar cannot be brought about without material support. Likewise, we should bear in mind that most of our vocations come from poor families. We therefore need generous hearts to help them pursue their ambition. To solve this financial problem we need the assistance of religious organizations, especially the mandated organizations of Catholic Action.

The fact that the objective of most of our religious organizations of Catholic Action is "to restore all things in Christ", will make them gladly extend our Society the necessary cooperation, because one of the most effective ways of achieving their objective is to have more priests, who can bring the Gospel even to the remotest barrios and sitios of our parishes. With the approval of the Local Ordinary these religious organizations' material support for poor seminarians should be earnestly solicited. For this purpose, the Diocesan Director of the Society for Priestly Vocations should give lectures to these religious organizations on their giving financial assistance to support vocations in the seminary.

Let us candidly admit that there has never been a concerted and sustained effort to solve the problem of priestly and religious vocations in our country. The increase in priestly and religious vocations is insufficient to meet the need of our growing population. As of today, to minister to the spiritual needs of the more than 27 million Filipinos, we have only 1,667 diocesan priests, 1,661 religious priests, 275 brothers and 3,148 sisters.

But, let us not simply lament the past. Let us now undertake this gigantic task of providing enough religious and priestly vocations to meet our fast increasing population. With the grace of God, through our Blessed Mother, the Mother of priests and religious, our determined, unselfish and untiring effort in the discharge of our duties will surely bear abundant fruits. Would our Lord grant us to see in our lifetime a Catholic Philippines, not only ministered by a sufficient number of native priests, but also a Catholic Philippines sending many of her sons and daughters as Catholic missionaries to the lands around us, still groping in the darkness of Paganism.

Let me end by thanking you with all my heart for your generous response to our invitation to attend this National Congress. Let me also request you to convey to all your Local Ordinaries my gratitude for graciously acceding to our request to permit you to be here during these days.

I thank you.

MOST REV. ANTONIO FRONDOSA, D.D.  
*Bishop of Capiz*  
*National Director "Opus Vocationum"*

## **NO HAY PAZ DURADERA CON ENORMES DESNIVELES ECONOMICOS ENTRE LOS PUEBLOS**

### **CARTA DE LOS OBISPOS DE AUSTRIA SOBRE LA ENCICLICA "MATER ET MAGISTRA"**

*(Texto francés en la "Documentation Catholique" del 4 febrero  
de 1962. Traducción española de "Ecclesia,"  
17 de febrero de 1962.)*

Queridos católicos austriacos: En el LXX aniversario de la primera gran encíclica social, el Papa Juan XXIII ha publicado una nueva encíclica social que comienza por las palabras "Mater et Magistra" (Madre y Maestra). La Iglesia, dice el Papa, es Madre y Maestra de todos los pueblos. Esta nueva encíclica extiende su mensaje al mundo entero. Por ello el Papa continúa, crece y profundiza la acción de sus predecesores. Adapta la enseñanza de los Papas anteriores a nuestra época en la que la cuestión social ha adquirido una nueva fisonomía. Antes, la cuestión social se relacionaba principalmente con el problema obrero; hoy, se trata sobre todo de la mejor organización de la sociedad, en la que la agricultura tiene una gran importancia. Antes, la cuestión social se planteaba sobre el problema de las clases y de la condición social. Hoy, se plantea en el plano internacional. Sobrepassando el marco de lo nacional se extiende al mundo entero.

Nosotros queremos ahora adaptar la enseñanza de la nueva encíclica a nuestro país y hablar especialmente de tres cuestiones: la creciente socialización, el problema rural y, finalmente la estructura del mundo industrial del trabajo.

### **El sentido humano y cristiano de la sociedad.**

El Papa habla de una socialización creciente. ¿Qué es la socialización? Hoy, los complejos humanos, como la familia, el vecindazgo, se hacen cada vez más restringidos. Por el contrario las entidades técnicas, las grandes empresas, los grandes complejos industriales ganan terreno. Las organizaciones obligatorias y la administración se extienden, los impuestos aumentan. Esto lo experimentamos, por ejemplo, cuando queremos construir por

bloques o lotes. Es preciso ponerse en contacto con el organismo adjudicatario; es preciso una autorización de construcción; se necesitan gran cantidad de solicitudes para obtener las subvenciones del Estado, etc.

Esta socialización es, a la vez, ayuda y restricción, como lo podemos ver en el ejemplo arriba citado, y en otros miles que podríamos citar. Es preciso preguntarse con cierta ansiedad si el individuo queda limitado cada vez más en su libertad de acción; si su ambiente profesional no le hace cada vez menos independiente; más aún, si aún le quedan posibilidades de iniciativa y responsabilidad; y, finalmente, si el hombre no quedará reducido más que a un ser autómatas.

El Papa dice estas graves palabras: "La Iglesia afronta hoy una tarea inmensa, dar sentido humano y cristiano a la civilización moderna, sentido que esta civilización reclama, casi implora, para el bien de su desarrollo y de su existencia misma." Este sentido humano ha de darse también a la socialización para que los hombres no se conviertan en autómatas.

¿Qué es preciso hacer? Ante todo, los dirigentes deben tener en cuenta el principio de subsidiariedad. Según este principio, las agrupaciones de orden superior no pueden intervenir más que donde las agrupaciones de orden inferior no pueden llegar. Es preciso, pues, alentar las comunidades naturales de vida y de pensamiento, como la familia, el pueblo, la escuela, precisamente en aquello por lo que son originales en cuanto comunidades de pensamiento. Es preciso que los grupos intermedios de orden económico como las empresas, los centros de producción, etcétera, consideren a los miembros de su personal como hombres con actividad y responsabilidad propias.

Debemos tener en cuenta, pues, con respecto a nuestro país, los aspectos siguientes: la familia está en peligro de perder su carácter de comunidad de pensamiento. Por esta razón recomendamos a los novios que participen en los cursillos preparatorios al matrimonio que van adquiriendo un auge cada vez mayor. La familia corre también el peligro de perder su carácter de comunidad de vida. Cada vez con más frecuencia la mujer y la madre trabajan todo el día fuera. Sucede con frecuencia que el padre y la madre, para mejorar su nivel de vida, trabajan los dos. El Estado debería, pues, ayudar financieramente a las madres que no trabajan fuera de casa y cuidan ellas mismas de sus hijos. Sobre este punto, tenemos ya motivos para expresar nuestro agradecimiento. El año pasado, nuestro Parlamento votó ya un principio de ayuda a las madres. Pero esto no es más que un comienzo, y esperamos que esta ayuda se extenderá hasta donde lo permitan los medios del Estado. Pero en la familia hay otra preocupación: los seguros para el caso de enfermedad y otros son cada vez más insuficientes.

Las jóvenes se dedican menos a *profesiones de asistencia*, y nosotros pedimos a la juventud femenina que se interese, de nuevo, en número cada vez mayor, en estas profesiones específicamente femeninas.

La escuela debe ser en gran escala una comunidad donde se formen las almas. No hablamos únicamente de las escuelas secundarias, profesionales o de especialización. Es precisamente en esta edad cuando se necesita más una formación profunda, religiosa y moral. Es preciso desprenderse para esto de todos los prejuicios, sean de la naturaleza que sean. Los tiempos han cambiado. Nuestra época de socialización creciente, con sus organizaciones obligatorias, se encuentra en un empobrecimiento creciente en el plano de la formación de las conciencias y de la solidaridad humana.

Por esto todo lo que contribuye a la formación de las conciencias — la enseñanza religiosa, pues —, es provechoso.

Queremos invitar particularmente a los institutos religiosos a crear también, entre nosotros, escuelas profesionales formadoras de almas. Solamente en estas escuelas, numerosas en otros países, será posible “mantener clara y viva la conciencia de la jerarquía de valores” en las jóvenes generaciones, como pide el Papa. De lo contrario, dice él, se advertirá siempre “el contraste existente entre el gran progreso científico y técnico y el retroceso alarmante en lo humano” ... De lo contrario, se realizará la palabra del salmista: *Simulacra gentium argentum et aurum, ópera manuum hominum*, que se podría traducir hoy así: “Los ídolos de los paganos son la técnica y el progreso, la obra de sus manos”.

Si se quiere que los jóvenes se desarrollen sin dificultad, es preciso dar una solución al problema de la vivienda, para que puedan fundar un hogar en el tiempo oportuno.

Sin duda alguna se ha hecho ya mucho en este sentido, pero no es suficiente. No se ha tocado el problema de la reforma de la propiedad de las casas antiguas. De donde surgen graves inconvenientes. No se cesa de repetir que en Austria hay 40.000 viviendas desocupadas. Este estado de cosas se debe tanto a los propietarios que dejan desocupadas sus viviendas sin motivos suficientes como a la falta de una reforma legislativa. No es raro encontrar propietarios de casas antiguas que tengan la impresión de que van a ser castigados por haber alquilado su vivienda.

A este propósito, digamos una palabra del ahorro de los jóvenes con vistas a adquirir una vivienda. Tiene exención de impuestos, y por esto invitamos a los jóvenes a practicarlo. Con ello construyen su futuro. Invitamos a todas las instituciones financieras a procurar y proporcionar libertad de ahorro para las viviendas de los jóvenes.

Estas iniciativas podrían fomentarse mediante los salarios y los sueldos-base de acuerdo con la justicia social que hasta ahora eran claramente

insuficientes, sobre todo los sueldos-base. Estas iniciativas deben completarse haciendo posible una constitución y un reparto verdaderos de los bienes de fortuna. Después de la enseñanza del Papa, la acumulación creciente de capital no debe quedar en las manos de unos cuantos, sino que todos deben tener la parte que les corresponde. En esta materia tenemos ya felices ensayos, como por ejemplo la institución de acciones populares (Volksaktien).

Estos comienzos deben ampliarse de forma que se vaya atenuando cada vez más los contrastes entre propietarios y no propietarios. Según la enseñanza del Papa, las asociaciones profesionales y los movimientos sindicales, con la condición de que respeten la libertad de conciencia, tienen un papel importante que jugar en el allanamiento de esta diferencia. Deben preocuparse especialmente por lo que advierten estas palabras del Papa: "Cuando la ganancia aumenta, la justicia y la equidad exigen que aumente también la remuneración del trabajo, dentro de los límites permitidos por el bien común".

No hay duda de que el conjunto de estos medios dará a la sociedad moderna una organización sana y un ambiente cristiano, frenarán las fuerzas del mal y asegurarán el desarrollo de la libre personalidad.

### **El problema agrícola.**

El problema agrícola en Austria no es el del adeudamiento desmesurado que existía hace algunos decenios, sino el de la altura del nivel de vida de la población rural, sobre todo en la montaña, que es muy inferior a la de otras zonas de la sociedad; es el precio, en parte insuficiente, de los productos; son las viviendas muchas veces inapropiadas de los obreros agrícolas y aun a veces también las de los patronos mismos. Hay un éxodo de la población rural en dos direcciones: hacia los centros industriales, o hacia las otras profesiones, especialmente la del turismo. Este doble éxodo comienza a ser tan grande que en muchos sitios el trabajo agrícola no puede realizarse; por ejemplo, en los prados mal situados, no se siega la hierba, etc. Respecto a estas influencias, se pueden designar tres tipos de pueblos: el pueblo que sigue agrícola como antes; el pueblo mixto, donde hay a la vez agricultores, obreros, empleados, etc., y finalmente, el pueblo turístico, donde una gran parte de la población vive del turismo.

¿Qué es preciso hacer según las enseñanzas de la encíclica? En el caso especial de nuestro país, podemos establecer lo siguiente:

1º El Estado debe actuar donde sea preciso para armonizar el desarrollo de todos los ramos de la producción. La industria no debe sobrepasar demasiado los demás ramos de la producción. Por su acción, el Estado debe estimular y ayudar a la agricultura con reformas sobre las técnicas de producción, para armonizar su situación con la de la industria.

29 La naturaleza del trabajo agrícola necesita cierta protección en los precios. Aquí el Estado debe actuar también con medidas fiscales. La encíclica del Papa dice que es justo que el precio de los productos de primera necesidad esté al alcance del conjunto de consumidores, añadiendo: "...Pero es evidente que no puede apoyarse en este motivo para reducir a toda una clase de ciudadanos a un estado permanente de inferioridad económica y social y privarles del dinero indispensable para un nivel de vida decente: esto está en oposición evidente con el bien común". Esto deja entender que la industria es solidaria de la agricultura, no solamente porque el agricultor produce los alimentos que todo el mundo precisa, sino que un agricultor próspero puede ser y es el mejor cliente de los productos de la industria.

39 Los representantes del mundo agricultor deberían poner atención especialmente en los siguientes puntos: una buena política de crédito agrícola que permita el mejoramiento de las técnicas de producción: la organización de cooperativas para la elaboración y transformación de los productos primarios. De esta manera en las regiones de bosques, industrias y cooperativas de producción locales para la transformación de la madera podrían muchas veces aumentar de una manera estupenda las posibilidades de trabajo de la población. Los municipios deberían procurar, especialmente, que en los pueblos mixtos estuvieran representadas por igual todas las categorías profesionales en el consejo municipal, y que los pueblos turísticos respondan bien a su razón de ser, que es acoger bien.

49 Todos los agricultores deben aspirar a estar a la altura actual del mundo agrícola adquiriendo una buena formación profesional en las escuelas de agricultura y en los cursos complementarios, de modo que todo el mundo agrícola pueda responder a su nueva tarea, que es la de producir no solamente para la nación sino para el mundo entero.

## **La estructura del mundo industrial del trabajo.**

Antes de hablar del mundo del trabajo, queremos decir unas palabras en favor del artesanado. Pertenece a la clase media y es, pues, un elemento de estabilidad en el Estado. Si el artesanado llegara a desaparecer, quedaría amenazado el bien común. Es, pues, una verdadera necesidad. Es igualmente importante para el Estado no restringir más las profesiones libres que aún subsisten. Las justas diversidades individuales forman la armonía del conjunto.

Respecto al mundo industrial del trabajo, numerosos observadores notan, a propósito de los patronos austriacos, que si, en general, ellos reciben con espíritu abierto y benévolo las reivindicaciones sociales, son remisos, por el contrario, cuando se trata de reformas de estructura. Recordamos a este propósito nuestra carta pastoral de 1956 sobre la cuestión social en la que hablábamos de la asociación (Partnerschaft) en la industria, añadién-

do que en la asociación se trata prácticamente de corresponsabilidad común, del diálogo y de la cogestión (Mitbeteiligung). De esta manera de la oposición entre patronos y obreros se pasa a la auténtica asociación, lo que se llama el “nosotros” de la empresa.

Hoy, el Papa habla en su encíclica de la asociación, y también de la común responsabilidad, del diálogo y de la cogestión. Pide que en las empresas “los hombres tengan la posibilidad de adquirir su responsabilidad y perfeccionarse ellos mismos allí donde ejercen su actividad productora”. A propósito de la responsabilidad común, se ha hablado igualmente del desarrollo del trabajador. El Papa pide también que el trabajo sea concebido por todos los miembros de la empresa, no solamente como una fuente de ganancias, sino como el cumplimiento de un deber y la prestación de un servicio. “Esto lleva consigo, dice él, que los obreros puedan hacer oír su voz, presentar su contribución al funcionamiento eficaz de la empresa y a su desarrollo”.

El Papa cita a Pío XI que pide que en las grandes empresas el contrato de trabajo sea completado por elementos de un contrato de sociedad. El contrato de sociedad que supone a los socios iguales, viene a ser en substancia una cogestión. Juan XXIII recomienda esto especialmente en el caso del autofinanciamiento. En tal caso, el trabajo no debe ser remunerado únicamente por un salario, pues el producto del trabajo contribuye a financiar el perfeccionamiento de la empresa.

El Papa mismo ha enumerado y aprobado todos los elementos de una asociación en la empresa. Desgraciadamente, en Austria existen pocas empresas como éstas, siendo muchas ya en Alemania.

Sea lo que sea, hay algunas novedades desde nuestra última carta sobre la cuestión social. Hemos podido desarrollar el movimiento católico obrero fundado para recristianizar los ambientes trabajadores. Hemos podido crear también en Viena un Instituto Social. Desde sus dos semestres de existencia, está siempre muy frecuentado. Su trabajo es de gran importancia para el porvenir.

Además, podemos decir que en algunas diócesis se han creado *comunidades de trabajo de patronos cristianos*, y en una diócesis hay ya una asociación de patronos cristianos. Patronos con espíritu abierto discuten los problemas de la conducta de una empresa en el momento actual y se esfuerzan en dar la solución. Entre estas soluciones, hay una digna de resaltar: el diálogo en la empresa.

Han tenido lugar ya reuniones, con éxito, entre el movimiento obrero católico y la asociación de patronos cristianos. Es algo nuevo, pues, ver a patronos y obreros sentarse en torno a una misma mesa, no frente a frente unos de otros, sino unos al lado de los otros, para hablar de sus necesidades e intereses profesionales. Alentamos a nuestros hermanos en el sacerdocio para que favorezcan con todas su fuerzas este importante apostolado.



De las reuniones entre movimientos obreros y patronales cristianos puede nacer el movimiento social cristiano que tanto necesitamos y que nos permitirá alcanzar el objetivo social exigido por nuestros tiempos: el bienestar general dentro del orden y de la libertad. Todos, obreros y patronos están llamados a trabajar para conseguir este objetivo.

Para que el orden social encuentre una aplicación universal, el Papa habla también de las obligaciones que tenemos con respecto a los países en vías de desarrollo. Hace notar que una paz duradera no es posible si hay distancias demasiado grandes entre las condiciones económicas y sociales de los diversos pueblos. El Papa nos dice que cada uno de nosotros, pero especialmente los que tienen más recursos, tienen responsabilidad moral respecto a los países en vías de desarrollo. Todos debemos cooperar al bien común universal.

No olvidemos que todos debemos participar gustosos y generosamente en la operación "nuestros hermanos necesitados" que actualmente se lleva a cabo en Austria. Lo que demos se transformará en bendiciones múltiples para nuestro país.

### **Conclusion.**

Queridos católicos: queremos, para terminar, recordaros que el cristiano, desde el comienzo, tiene siempre que trabajar para transformar la sociedad. El pueblo judío, en tiempos de Cristo, estaba dividido; había fariseos y saduceos; unos, amigos de los romanos, y los otros, sus enemigos; había como siempre, pobres y ricos; gente culta e ignorante; judíos del interior y judíos helenizados; en síntesis, una sociedad completamente dividida. Entonces llegó el cristianismo joven del que se había escrito: La multitud de los creyentes no tenía más que un sólo corazón y una sola alma . . . Esto indica como una sociedad dividida pudo convertirse en una verdadera comunidad.

Pedimos a Dios nuestro Padre, por medio de nuestro Señor Jesucristo, que también nosotros los cristianos de hoy seamos una fuerza que forme a la sociedad, por el honor de Dios y el bien de nuestro país.

Dado en Viena, el 6 de noviembre de 1961.

*Los arzobispos y obispos de Austria.*

## CATHOLIC FAMILY EDUCATION

(A Grave Pastoral Problem)

Almost all educational institutions in our country register an increase in their student population every new school year. New buildings are constructed, new classes and courses offered. Teachers and professors are required to present new evidence of intellectual accomplishments in support of their request for a teaching position. This is indeed encouraging and strengthening to every one who has at heart the well-being of our youth. Yet, there is one deep, dark spot in this otherwise bright picture of our educational world—this deep, dark spot is *the family*; the family as *an educational institution* is closing down, is definitely on decline. Rather, there *was* before, but today there is no longer family education.

The decline of family education, or should we rather say, the extinction of family education, is a world-wide phenomenon, and Pope Pius XI in his Enc. "*Divini illius magistri*"<sup>1</sup> December 21, 1929, accounts for this lamentable fact in the following words: "The offices and professions of a transitory earthly life, which are certainly of far less importance, are prepared for by long and careful study; whereas for the fundamental duty and obligation of educating their children many parents have little or no preparation, immersed as they are in temporal cares.—The decline in influence of domestic environment is further weakened by another tendency prevalent almost everywhere today which, *under one pretext or another*, for economic reasons or for reasons of industry, trade or politics, causes children to be more and more frequently sent away from home in their tenderest years."

No serious doubt can reasonably be entertained concerning the gravity of this problem of declining Catholic family education in our midst; should any such doubt arise in the mind of our readers it can easily be dispelled by the simple procedure of calling on the nearest non-sectarian grade school, private or public, and checking up with the local catechist, if any, on the level of religious and moral instruction of the average little boy and girl in school. Children, as they enter public school at the age

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<sup>1</sup> AAS (21) 1929, pp. 723-762.

of seven, or a private non-sectarian school at about the age of six, show no appreciable knowledge of Catholic family education commensurate with their age—nay, sad to say, a very high percentage of these children have received no religious or moral education whatsoever in their homes.

The evil consequences stemming from the absence of Catholic family education are tragic both to the temporal and the spiritual interests of the child, aside from the fact that such an absence of Catholic family education represents for the child a loss which is *irreparable*. Thomas E. Moore picks out the following all-important evil consequence:

“How does it happen that one descends from baptismal innocence . . . to various depths of sinfulness? So far as it is given by our material, is the lack of proper instruction in childhood and inadequate home, and either no living parents to care for the child or parents who have no appreciation of spiritual life, or who are themselves in various way morally inadequate.”<sup>2</sup>

The Holy Father Pius XI gives priests the following earnest exhortation: “. . . We implore pastors of souls by every means in their power, by instructions and catechisms, by word of mouth and written articles widely distributed, to warn Christian parents of their grave obligations. And this should be done not in a mere theoretical and general way but with practical and specific application to the various responsibilities of parents, touching the religious, moral and civic training of their children, and with indication of the methods best adapted to make their training effective, supposing always the influence of their exemplary life.”<sup>3</sup>

The preceding words of the Holy Father need no comment. More than an exhortation, they contain a true commandment. It ought to touch the heart of every priest to whom the spiritual well-being of children is dear. Priests must exert every effort to find means and ways of implementing the desire of the Vicar of Christ. It is my fervent hope that the following brief exposition will be of help in the pursuit of this worthy objective of preserving and improving Catholic family education in our midst.

In the first place, parents need realize that the value of the days of childhood is very great and every moment should be utilized in favor of the child by giving him the best they can *physically, psychically, morally and religiously*. There is no reason why little children should be allowed

<sup>2</sup> *The Life of Man with God*, New York, 1955, p. 113.

<sup>3</sup> AAS (21), 1929, pp. 723-762.

to grow like plants or little animals, limiting our attention and care of them to their physical apparent needs.

"The *very early years preceding school age*", writes R. Allers. "*are the most decisive of a man's development*. On persons concerned with the upbringing of children during their first years devolves the greatest responsibility for their spiritual and moral development. The school, later lives and the efforts of doctors and clergy can do much by way of improvement, but that which has to be improved comes from the hands of those who had the fashioning of it up to the school age."<sup>4</sup>

"*The fundamental pattern of our relation to God is also formed in this early years*", writes W. Demal. "It belongs to the most important realizations of educational psychology that the recent decline in religious lives is as good as irreparable. *The absence of religious need, the shapelessness of religious life*, has its root in these formative years. This involves the motive of religious education during the pre-school years. It also reveals the error in the view that parents can leave religious instruction entirely to the school or catechists. *At the age of entrance into a primary school the fundamental structure of the relation to God should have been formed*. Otherwise, even the best of educational intentions will be too late."<sup>5</sup>

Fr. J. Donceel gives us his evaluation of pre-school family education in these words:—"Before the emergence of the rational life, about the fifth year, the child has undergone a welter of influences which will leave indelible imprints on the affective and instinctive foundation of his personality or what we call his temperament and his primary character. But it is not necessary to admit with the psycho-analysts that these infantile experiences will determine the whole future development of his personality. But there is no reason for denying that they will greatly influence it."<sup>6</sup>

The sphere of Catholic family education is tersely and precisely stated by Holy Mother the Church in Canon 1113 which reads:

"Parents are bound by the gravest of obligations to provide to the best of their power for the *religious and moral as well as for the physical and civic* education of their children, and also to provide for their temporal welfare."

Catholic education in the family takes care of the whole little child and sees to it that the various parts thereof grow harmoniously and in

<sup>4</sup> R. Allers, *The Psychology of Character*, Sheed and Ward, N.Y., 1940, p. 136.

<sup>5</sup> *Pastoral Psychology in Practice*, The Mercier Press, Limited, 1954, p. 91.

<sup>6</sup> *Philosophical Psychology*, Sheed and Ward, N.Y., 1955, pp. 294 ff.

*Educabilidad difícil de niños y jóvenes*, Erich Stern, Barcelona, 1933, pp. 97 ss.

due proportion in view of a definite goal to be attained and in a manner wholly in keeping with the growth and capacity of the child. This kind of Catholic education to be *initiated in the bosom of the family* from birth up to school age, around the sixth year, will be continued and carried over in and thru the Catholic school cooperation. This cooperation means that the work done by the family must be held as something sacred by the teachers in the school, only to be further advanced and carried to full development with the means at the disposal of the school.

Parents should impart to the little children in the *pre-school years* the *physical, psychical, moral* and *religious* training and education suitable to their age. The moral and religious training are the *direct* object of our consideration and study.

The common sense of Christian mothers has always felt that babies needed to be loved and fondled. Science spurned this intuition for a while in favor of more hygiene, but it has now been discovered that Christian mothers were right, although the pediatricians' claim be given due consideration. Today once more emphasis is placed on the babies' need for love and affection. "Babies who are not loved die", it is said. When husband and wife exchange their marriage vows before the altar of God, the priest says to the husband: "I give you a companion, not a servant. *Love her as Christ loved the Church.*" This is the true pattern of love between husband and wife—Christ's love for His Church for whom He laid down His very life. It is this kind of love that Christian parents must bring to the family, to their children. If they do so they shall be building upon a rock a true Christian family. Before the child reaches the age of *five years*, there is no place for moral training. We can speak only of *pre-moral* training during this stage of the child's life.

## PRE-MORAL TRAINING IN THE HOME

The budding *psychic* life of the infant calls for the over-flow of love of mother upon child, for the utmost attention from the mother and persons surrounding him. Psychologists' message to young mothers rearing their own children, may be summed up thus:

- i. The way in which the mother feeds and treats her baby is very important not only for his physical but also for his psychic development. If the mother performs this duty patiently, willingly, cheerfully, her happy disposition will in a sense be imbibed with her milk by the infant. Tension, nervousness, impatience, dislike for this task of love are felt by the baby and effect his psychic development in an unfavorable manner. Even some of the physical features of the nursing process may have important psychic repercussion. Likewise gradual, patient and cheerful wean-

ing will have no harmful repercussions. Abrupt, impatient weaning may leave the child with far-reaching psychic scars.

ii. The mother gives her child his first social training, namely, training for cleanliness. Great stress is now laid on the way in which the mother performs this humble duty. Here again impatience, abruptness and nervousness may evoke in the child an *incipient rebellion* and foster traits of *stubbornness or stinginess* which will be woven into the very fabric of his body personality.

iii. The mother gives her child another social training when she teaches him to make his first personal sacrifices in behalf of those with whom he lives. Because this represents the first step of the child in the field of social relationships, it has a great impact upon his sensitive mind. If the mother with patience and kindness succeeds in causing the child to do what he is supposed to do, out of love for her, a great step has been taken in the right direction and the basis has been laid for the development of a generous and charitable character.<sup>7</sup>

iv. Little "conflicts" make their appearance early in the life of the child, writes Fr. T. E. Moore:

"The whole energy of the infant is directed towards the satisfaction of sensory curiosity. If his enjoyment of the pleasures of sense is thwarted or cut short, he reacts by crying. The usual result of the infant's cry is that someone listens. The mother or the nurse finds out what is wanted and, if possible, supplies it. Very soon the infant learns that he gets what he wants by crying and commences all unconsciously to strive to dominate the world by appealing to the sympathy of others. He appeals first to their sympathy to supply his unsatisfied desire. Who would not take pity on a crying infant and give it what it wants if he only could? If this desire cannot be satisfied the mother pets and rocks and kisses and hugs to her breast the crying infant, thus sympathizing with him in his sorrow and teaching him his first lesson in compensation, the compensation of sympathy which makes good the want that cannot be filled. The compensation often more than makes up for the broken toy or whatever the trivial mishap that may cause the infant's sorrow.

But there comes a time when no one is near to heed the cry or when those who are near do not heed and the child is left to mourn his little sorrow without any comfort or coddling. He has experienced for the first time the full bitterness of a

<sup>7</sup> Cfr. J. Donceel, S.J., *Philosophical Psychology*, 1955, pp. 295 f.

'conflict' that he must henceforth wage as long as he lives. The puny strength of his desires is in battle with the inexorable laws of nature or the scarcely less uncompromising wills of uninterested men. The child then puts forth all his energy in the type of reaction that has hitherto met with success. He cries and screams louder and then louder again; he kicks and squirms violently until, wearied with his exertions, he ceases and falls asleep, having lost his first battle in the conflict with reality.

*It is good, it is wholesome, it is necessary* that many such battles should be lost. We cannot all of us have all that we want *all the time.*"<sup>8</sup>

A word of caution is needed here for the benefit of discipline-minded young parents. The zeal of discipline should lead no one to the extreme attitude of making the child feel in one form or another an *attitude of systematic opposition and oppression* to his wishes. Fatal results will be inevitable should the child sense this kind of opposition and oppressive attitude in his milieu.

v. *Play* is the outstanding activity of the child from the first to the fifth year. At first his play is spontaneous. Later on it becomes determined by those with whom he associates. First he plays alone, then with his mother and father, later on he enjoys play with his elders at home, and finally he comes to choose as playmates children of his own age. *Play*, if closely supervised, will contribute most effectively towards the normal growth of the life of the child, *physical* as well as *psychic*.<sup>9</sup>

vi. It is worth noting that harm may be done to the child not only when his needs are not satisfied, but also when his needs are too well satisfied. Too much affection and security, allowing the child to feel too strong or too important, may interfere with right development as seriously as neglecting his psychological. Such treatment may pamper and spoil the child and make him overdependent, overconfident, conceited and anti-social.

## MORAL AND RELIGIOUS EDUCATION OF THE CHILD IN THE FAMILY

The most important aspect of CATHOLIC FAMILY EDUCATION is the moral and religious education of the child. *Around the age of five* the rational faculties of the child enter into action. During the first 3 or 4 years the child is predominantly a creature of instincts led by his senses,

<sup>8</sup> *The Driving Forces of Human Nature*, New York, 1948, p. 253.

<sup>9</sup> Gemelli, A., *Psycologia de la edad evolutiva*, Madrid, 1952, pp. 113 ss.

egoistically looking for pleasures and avoiding pain, etc. With the emergence of the rational faculties real moral and religious training can start in the family.

A normal family involves the father, the mother and a number of children, each bound to the others by bonds of affection. The Filipino family oftentimes involves some of the grandparents and one or two maids. The normal healthy minded child loves both his father and his mother. If a deep and abiding antagonism develops in the child's mind towards either parent, it is due to some kind of mishandling which arises from parental faults of character and conduct.<sup>10</sup>

Catholic tradition views the family as the *school for the training of the child in the service of God*. The traditional Filipino family conforms in most cases to this Catholic idea of the family, but this concept of the family is fading away, just as the traditional Filipino family is fast disappearing, giving way to the modern and up-to-date family. Some criticize the traditional Filipino family for its leaning towards *over-protectionism*; today this same family is swinging towards subtle forms of *rejectionism*. We shall not go into a controversy here—just one simple suggestion. Couldn't we keep and strengthen what constitutes the kernel and quintessence of our traditional Filipino family, stripping it of some of its flaws and accidental defects, without breaking with our spiritual past? That would be real progress.

Indeed, we are living in a changing world. Traditional values are given up while new ones are heartily welcomed. *Catholic family education* is one of these traditional values in the process of being rejected, and the pre-grade school in its various forms is the new substitute value welcomed in our midst by many well-to-do families. Why should parents be disturbed with the responsibilities of giving their children basic moral and religious training adapted to their age during the so-called pre-school years when pre-grade schools can give these *little children a better social, cultural and even moral and religious training than a home can give*?

We are told that pre-grade schools today are staffed with well trained "technical" personnel and possess educational facilities not readily available in the home. Furthermore, little children have the opportunity of being trained in these pre-grade schools in *socialization* and *habits of co-operation* with other children of their age, an opportunity often denied to them if they stay in their homes, particularly when the child is the only child, or when the first child is followed by another child several years later.

<sup>10</sup> Th. V. Moore, *Nature and Treatment of Mental Disorders*, N.Y., 1951. p. 177.



The pre-grade school under responsible and technically well trained teachers "saves" little children from "yayas" and untrained maids. In most cases of well-to-do families where the mother is a professional woman, the sending of little children becomes a necessity. The professional woman, for instance, the college instructor or the social worker, believes that the knowledge thus far acquired thru many years of work and sacrifices will get "lost" if she does not keep on teaching. Her sense of dignity and economic independence will suffer if her monthly salary from the school is no longer forthcoming; and her dreams of higher standards of living will have to be abandoned. In conclusion, the child can be placed in a pre-grade school and much if not all the professional work at the college or elsewhere can be carried on.<sup>11</sup>

The argument is a *complex one*. It contains "fragments" of truth, but not the whole truth. In the first place, we are dealing with pre-grade schools *taking over the educational work of the family at the time the child is only 3 or 4 years of age*.<sup>12</sup> Secondly, we accept the school in so far as and to the extent it perfects, prolongs and enlarges the family educational work, but we cannot accept, WHERE NORMAL FAMILY CONDITION EXIST, any form of school aiming at *substituting, taking over or doing away with educational work which by nature is the right and duty of the family to dispense to its children*.

No one questions the all-beneficent influence a good school exerts on the development of the various phases of the child's life, but it is our contention that the child should enter this school after the *fundamental pattern* of his relation to God *has been initiated and, if possible, formed*.

Parents, if they wish, can educate their children in the Catholic way in a manner no one else can duplicate. For this task father and mother are equipped with the special graces of matrimony, and in this task of educating their children they find the perfection of parenthood. It is worthwhile observing here that during the so-called pre-school years a child lives and grows best in *relative isolation*, in the restricted social group called the *family*, where he receives *undivided individual attention*, the

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<sup>11</sup> Cfr. Manila Bulletin, Nov. 3, 1961—Human Interest Page. "*Transition from home to school*."

<sup>12</sup> The required age for admission of children to public schools in the Philippines is 7 years. Private schools are not bound by this regulation and may accept to first grade child below 7 years of age. The required age for admission of children to private pre-grade schools varies with the particular institution. Some of these pre-grade schools in our midst accept little children three years old, while others require as minimum age for admission that the child be four years old. The pre-grade school, and particularly the kindergarten school, is becoming popular with our middle class and well-to-do families.

various manifestations of his unfolding life *can be observed timely*, and be guided by the mother, while from his elders, specially from his parents, the child learns much, for it is in this specific environment on persons like the father, mother and elders that the child SPONTANEOUSLY moulds his life.<sup>13</sup> In brief, a child learns and profits more *in one hour* from a mother who truly loves him, than from the best paid teacher *in a year*.

Where normal family conditions exist, parents, in sending their children to the pre-grade school at the early age of four or before, know well and deep in their hearts that it is their personal selfish interest that is being served and taken care of, and not the best interest of the child. Oftentimes the lack of moral stamina necessary to resist the strong social and economic demands modern life makes upon them leads parents to entrust the best interest of their children to these so-called pre-grade schools. And they claim they are right. This claim is understandable, for once a person is set on taking a course of action, soon he persuades himself such a path must be right; ours is a great power of self-deception. The so-called reasons—better *pretexts*—in favor of the pre-grade school are in many cases mere attempts at rationalization.<sup>14</sup>

Christian mothers with professional education need not feel they are placed in a sort of cloister when told that the *personal* education of their children is their *personal* duty and a full-time job. It ought to become clear to the *intelligent* married woman that she cannot discharge well both the duties of motherhood and the duties inherent in a college professor or social worker. Their students will be, in the future, their own children.

The *bearing* and *rearing* of children are the two essential functions we associate with the idea of mother. They are inseparable. The concept of motherhood in our modern society is becoming more and more restricted, and, to many of us, a mother has only one duty to perform, the *bearing* of children, and to others marriage means simply happy companionship, with no reference to the *bearing* and *rearing* of children. The concept of mother and of marriage suffers from over-simplification, rather, it has been destroyed.

One hears now and then about the *inferior* kind of Catholic college graduates being surpassed in zeal for the apostolate by fellow Catholic graduates who did not enjoy the advantage of higher Catholic education. Many plausible answers have been given to explain this disturbing fact.

<sup>13</sup> A. Correl, *Man the Unknown*, New York, 1939, p. 269 ff.

<sup>14</sup> The majority of the arguments in favor of the pre-grade school are advanced also in support of the so-called *progressive schools*. Cfr. A.L.O. of the P.S. by Sr. Mary Ruth Sandifer, R.S.M.—The Catholic University of America, Washington, U.S.A., 1943.

The words of R. Allers quoted above, are worth remembering: "The school, later lives and the efforts of doctors and clergy can do much by way of improvement, but that which has to be improved comes from the hands of those who had the fashioning of it up to the school age". It is regrettable that some of our Catholic college graduates did not receive the benefit of this "fashioning", whereas many of the graduates of non-sectarian colleges did. This fact may explain in many cases the above mentioned disturbing fact.

Pope Pius XII in his address to the National Institution for the Protection of Maternity and Infancy<sup>15</sup> writes the following pertinent lines on the normal role of the family:

"The child who comes to the world must have a 'foyer' welcoming him, capable of procuring for him all those things he will be in need of in order to preserve his health, and for the purpose of developing and acquiring those powers of spirit and of heart which will make it possible for him in due time to assume his place in society. Modern psychology and pedagogy set in strong relief the importance of education received during infancy. It is not oral teaching, more or less systematic, that "forms" the child. It is, above all things, the atmosphere, the climate, the foyer, presence and attitude of the parents, of the brothers, of the sisters and those close to him. The course of events in daily life, with all those things the child sees, understands and resents. Each one of these elements, insignificant perhaps in itself and apparently inconspicuous, leaves always a trace, a sort of sediment that little by little determines the fundamental attitude the child will assume in life: confidence in the persons who surround him, frankness, sincerity, loyalty, an enterprising spirit of discipline, respect for authority, etc., or, on the contrary, individual egotism, insubordination, rebellion. The sweet yet constant action of a healthy family, united and well organized, rules the natural instincts, directs them in a precise manner and coordinates them, thus forming men whose lives are harmonious, men fully developed individually and socially."

In the above quoted text of Pius XI we read: "For the fundamental duty and obligation of educating their children many parents have little or preparation, immersed as they are in temporal cares." It is not within the scope of this paper to offer a course of instruction for the benefit of these "busy" parents. What follows is an attempt to stress some funda-

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<sup>15</sup> Rome, Jan. 6, 1956, AAS (49) 1957, p. 72 (Trans. from "*Pie XII parle de Santé Mentale et de Psychologie*, Bruxelles, 1960, p. 95)

mental truths oftentimes ignored or forgotten. But these truths may well serve as a sound basis for such a course of instruction.

"It is a principle of good teaching"—writes Fr. V. While<sup>16</sup>—"that it must begin not necessarily with what is most important but from what the learner already knows or falls within his own experience. It is axiomatic that all knowledge begins not with more abstract predicates but with common images or 'phantasms'. It is also known that the first images formed by children have a strong persistence in a later life."

In the first place, it is indispensable that parents realize the fact that a child learns mostly thru his eyes, little thru hearing; furthermore, the child has a strong tendency to *imitate* things perceived thru his eyes. Hence, for the purpose both of moral and religious education the religious setting of the main "sala", the way the family as a whole expresses its attitude towards God and towards one another, orderliness and cleanliness in the house—all these factors play a unique role in the moral and religious formation of the child during infancy and early childhood. Patterns of behavior at this stage of the life of the child may not be very consistent; yet it is reasonably expected that they will be strengthened in years to come by willful efforts under the influence of grace. A sound foundation has been laid down.

The infant's soul has a deep and very sensitive heart; hence all teaching, all warning should be an appeal to the heart, to his feelings. It is in the child's heart that evil takes root and bears fruit. The educator will get but meager results if he addresses himself exclusively or mainly to the still weakly developed intellect of the child. It is a personal experience with many of us that an adult often feeds all his life on his first childhood impressions when his heart was tender and easily moulded. The teaching, therefore, of truths and precepts should be presented to him in such a manner that he may visualize them while appealing to his heart.

The span of life of the child from the fourth year of age to the seventh is characterized by a high degree of *susceptibility to suggestions*. Just as in previous years *imitation* was the main feature in the child's life, the father and mother are the ones chosen by the child in preference to others as the main factors influencing him both ways, that is, by example, imitating what parents do, and thru suggestion, by readily accepting whatever parents teach them. The little child sees that something is beautiful or ugly, good or bad, just or unjust, depending on the parents' presentation and appreciation of the case. What the mother says is unquestioned truth for the child. Next to the mother and the father influencing the child by example and suggestion are those persons near to him whom he judges as stronger than he. Many concepts, apparent convictions and attitude

<sup>16</sup> Cfr. *Soul and Psyche*, App. 11, p. 223, London 1960.

of the child one may realize upon close observation that they are nothing else but the effect of a "*suggestive*" action registered by the child during his many years of association with his elders. These "suggestions" can act upon the child in a positive or negative way. Consequently, from the viewpoint of the MORAL education of the child it is of the greatest importance that parents *build up around the child a moral environment such as will stimulate and facilitate the growth of good qualities.*

Parents teach better by means of their exemplary life. To PRACTICAL Catholic parents the moral religious education of their children offers no problem. The value of good example in the field of moral and religious education is of all factors the most potent. There is no substitute for it. While education of the intelligence is relatively easy, the formation of the moral and religious life of the child is very difficult. Morality and religion are not taught like grammar, mathematics or history by means of lectures, at least not very effectively. The child will come to learn these two things and live them effectively when he has seen them present in his surroundings and have become part of his daily life in the home. Good example, specially that of parents, touches depth of soul no one else can reach. The effect of good example upon the child is abiding and becomes part of his inner structure. In the light of this fact one can readily understand the word of Our Lord: "For whosoever causes one of these little ones who believe in Me to sin, it were better for him to have a great millstone hung around his neck and be drowned in the depth of the sea." (Mtt. XVIII, 5-6)

Furthermore, Christian parents must possess a clear vision of the sublime reality hidden in their child. Their son or daughter is indeed their child, but reason tells them that this child has God as his Creator, God is the FATHER of every human being by *eminent title*. (II-II 101.2.) Again, thru the Sacrament of Baptism, by means of the sanctifying grace, the parents' child has become "like God in nature", "adopted son of God", and "legitimate heir to His heavenly kingdom." Our human parents have every reason to exult with St. John when he writes: "Behold what manner of love the Father has bestowed upon us that we should be called children of God; and such we are." (I Jn. III, 1)

The child is totally unaware of what he is, of what has taken place within him at Baptism, and of his spiritual needs. It was thru his sponsors that he took the baptismal vows and it was then also that he was addressed the following significant words: "Receive this white garment which mayest thou bear without stain before the judgement seat of Our Lord Jesus Christ, that thou mayest have life everlasting. . . ." Receive this burning light and safeguard thy baptism by a blameless life. Keep the commandments of God that when Our Lord shall come to claim His own thou mayest be worthy to greet Him with all the saints in the heavenly court

and live for ever and ever. Amen. Who shall make the child aware of this his dignity and of the great responsibility such dignity places upon him? . . . . Parents alone can do it well; others can help.

Originally the *initiation* and instruction given to catechumens before infant baptism became general were spread over months and years—the *catechumenate period*. The catechumen was being made aware little by little of the life of Christianity and Church membership. He was introduced into this life and community gradually as he became more deeply aware of this sublime life, dignity and responsibility and showed readiness to accept it in his daily life. This practice no longer exists and preliminary baptismal rites are being squeezed into a baptismal liturgy which to most of us is unknown; at least its deep meaning and implications are lost to many of us. From the time of Baptism onward the “Abba, Father!” on the lips of the child must not be a mere empty formula; it must become the sincere expression of a corresponding inner attitude of the soul. It will not be enough to address God as Father. They must become towards Him as loving little children. “Amen, amen, I say to you, unless you turn and become like little children you will not enter into the kingdom of heaven.” (Mtt. XVIII, 4-5)

The moral education of the child has a twofold aspect: the first is negative, *self-suppression*. (Without this the growth of human personality, growth in Christian life and peaceful community life is impossible). This aspect of the child's moral education should take place slowly, gradually and steadily. Schooling and moral education in one form or another starts the moment the child is born.<sup>17</sup>

The second aspect of moral education is *positive*. The activity of man is like flowing water. It is said that if one outlet is dammed up, another must be opened, for there will be another flow somewhere. We cannot restrain human activity by damming it indefinitely. We must provide an outlet. If we are not satisfied with what the child does, we must look for something else for him to do. It is the task of father and mother to exert vigilance over the child's activity and see that it flows along the right path, providing him with the right of environment and stimulants, as stated elsewhere in this paper.

Christian *moral* life has its roots in Christian *dogma*. Consequently, the moral education of the child should begin logically with elementary religious instruction about the truths of our Faith. The relation of the child to God is proportionate to the knowledge the child has about Him. Now, the idea of God as it first appears in the child's mind has to be necessarily man-like, for the idea the child has of God originates, is supported and built up step by step on the idea he has of his parents, specially

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<sup>17</sup> See remarks made above concerning “Pre-moral training”.

of his father, whose power and authority, as far as the child can see, know no limit. This respect of God the child has is considerably strengthened and improved in his mind when he sees that his parents bow down before God, for instance, in prayer, for this fact tells him quite clearly two things: (1) that God is something more and above his parents; (2) that to God you can speak without seeing Him and yet He hears you. If the father shows an attitude of dignity blended with true paternal love and understanding, the child will transpose these ideas to his mental picture of God; on the contrary, an attitude of excessive authority, aloofness and coolness can inspire the child with much fear and distrust, and this too he will likewise transpose on God. Parents must keep constantly in mind this basic truth, mainly, that the manner in which they picture God, the plastic way, to the child during infancy and early childhood is of the greatest import for the moral and religious growth of the child.

We said before that God is our Father by the very fact that He is our Creator and of our *re-creation* thru sanctifying grace. Our relation therefore to God, our way of dealing with Him, our personal attitude towards Him should be quite similar to the relationship, attitude and manner of dealing of a child with his parents. *Piety* is the concrete virtue which expresses this manifold relation, attitude and manner of dealing of a child with his parents out of gratitude for the benefit of life. This complex sentiment implies on the part of the children—*love, reverence, submission*. (II-II, 101).

“Unless you turn and become like little children you will not enter the kingdom of heaven” (Mtt. XVIII, 3). *Docility, trust and submissive love* in the form of obedience to commandments are three outstanding features in the attitude of little children to parents. These praiseworthy features pave the way and help Catholic parents develop in their children the right attitude towards God, our heavenly Father, an attitude of FAITH and of HOPE and of CHARITY,—the three theological virtues constituting the core and kernel of a true Christian life. If they are consistently stressed and developed will create and eventually firmly establish the *right* pattern of relation between the child and his heavenly Father, God.<sup>18</sup>

PRAYER should be woven into the moral and religious life of the child as early in life as possible. It is a great privilege of the parents to accomplish this noble task of teaching their little children what to pray and how to pray. It is generally agreed that the following five prayers should be taught to and learned by pre-school children: (1) the sign of the cross, (2) meal prayers, (3) Our Father, (4) Hail Mary, and (5) prayer to the guardian angel:

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<sup>18</sup> LIGUORIAN, May, 1961, (pp. 20-22)

Fr. Thomas E. Tobin comments on the manner in which parents can teach effectively these simple Christian prayers to their children.<sup>18</sup> The family that prays together teaches the lesson on prayer most effectively.

Husband and wife in imparting to their children this Catholic family education are safely walking along the path of the saints. Their reward will be exceedingly great both here and in the hereafter. They deserve the protection of the State and the best blessings of Holy Mother the Church.

In closing, true moral and religious education does not consist in the mere embellishment of the exterior or in good manners. To use the words Newman, "the world is content with setting right the surface of things; the Church aims at regenerating the very depths of the heart. She ever begins with the beginning; and as regards the multitude of her children, is never able to go beyond the beginning but is continually employing in laying the foundation. She is engaged with what is essential as previous and as introductory to the ornamental and the attractive."<sup>19</sup> The "social" and "cultural" training of a little child in a given pre-grade school may enjoy a "slight edge" over the same kind of training possible in the home of the average well-to-do family; yet the real value of this "slight edge" of one over the other is of little or of no significance at all, in life. But the *moral and religious* training of the child must take place in the house. The temporal over above all, the spiritual and eternal interests of the little child makes this imperative, whenever morally possible, at any cost.

The embellishment of the exterior is a simple task, whereas the moulding of the heart is a difficult one. The child responds favorably to love, specially to maternal love. To the mother's love the little child's heart is widely open. The mother can mould it as no one else can. This is her privilege and her great responsibility before men and God.

FR. F. DEL RIO, O.P.

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<sup>19</sup> *Idea of a University*, London, 1939, p. 203.



## LATEST LITURGICAL CHANGES

In his *Motu Proprio* "Rubricarum instructum", promulgating the new code of rubrics, the Pope had declared that the publishers of liturgical books might prepare new editions of the Roman Breviary and Missal arranged in conformity with the new rubrics. They should get special instructions from the S. Congregation of Rites to secure the necessary uniformity. These directives for the new Missal were issued successively, in parts, and sent to the publishers, beginning in November 1960. The last part was transmitted in December 1961. The new Missal will be available this month (April 1962).

These notes intend to point out some new rubrics, resp. changes in the rubrics, which are important for the celebration of Holy Mass.<sup>1</sup> Most of these changes are contained in the "Ritus servandus in celebratione Missae", found at the beginning of the Missal.<sup>2</sup>

1. *The use of the biretta.* — In the rubrics "De praeparatione sacerdotis celebraturi",<sup>1,3</sup> adds the following text to the old rubrics: "Postremo sacerdos accipit planetam, et convenienter caput tegit." In the following paragraph entitled "De ingressu sacerdotis ad altare" (II, 1) the old rubrics contained the words: "... et facta reverentia cruci, vel imagini illi, quae in sacristia erit, capite cooperto, accedit ad altare." In this sentence, the two words "capite cooperto" have been eliminated from the text. Consequently, the use of the biretta is no longer obligatory when the priest goes to the altar or returns to the sacristy. This does not mean that its use is forbidden, but it is not strictly prescribed. The Church leaves it to the priest's own choice whether to use the biretta or not.

2. *The bows of the head at Mass.* — Until now, the name of Jesus,

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<sup>1</sup> The text of these new rubrics was published in a somewhat shortened form by C. Braga, C.M., *Ordinationes ad librorum liturgicorum editores circa novas Missalis Romani editiones*, Rome, Edizioni liturgiche (also in: Eph.Lit. 75 (1962) 401-448)

<sup>2</sup> In the following pages only abbreviated in numbers, e.g., III, 8.

the Oremus before the orations and the Gloria Patri called for a bow of the head toward the cross. If the main image of the altar represented the Blessed Virgin or the Saint named, the bow of the head had to be made to this image (V,2). Henceforth all bows of the head are to be made in the direction one is facing at the time. This must be deduced from the new rubrics which changed the former phrase "caput cruci inclinatum" which occurred often, into a short "caput inclinatum".

Until now different bows of the head were prescribed for Mass: at the Oremus and the name of Jesus a deep bow was prescribed.<sup>3</sup> At the name of Mary a medium bow had to be made, and at the name of the Saint of the day and of the reigning Pontiff a slight bow. The new rubrics state (V,2): "Cum in oratione, vel alibi in Missa, pronuntiatur nomen Iesu, vel Mariae, itemque cum exprimitur nomen Sancti vel Beati de quo dicitur Missa aut fit commemoratio, vel Summi Pontificis, sacerdos caput inclinatum." Henceforth, therefore, the bows of the head during the Mass are always of the same type (at the option of the priest). The old distinction has been abolished.

3. The position of the arms and hands during orations. — There have always been strict rules for the position of the hands and the arms during the orations, the preface and the Pater noster. The palms should face each other; the hands were not to extend beyond the breast, as high and as wide as the shoulders. The new rubrics grant more freedom as can be seen by comparing the old rubrics with the new ones (V,1):

Old text:

Tum extendit manus ante pectus ita ut palma unius manus respiciat alteram, et digitis simul iunctis, quorum summitas humerorum altitudinem distantiamque non excedat, quod in omni extensione manuum ante pectus servatur. Stans autem, ut supra, extensis manibus, dicit orationem.

New text:

Tum manus ante pectus extendit, digitis simul iunctis, et orationem dicit.

4. *The use of incense in the sung Mass.* — The use of incense in the Missa cantata was introduced for the universal Church only in the new code of rubrics, while many dioceses had this privilege "ab immemorabili". If incense is used, therefore, during the Missa cantata the priest himself is incensed after the regular Introit and Offertory incensations. The incensation of the priest is omitted, however, after the Gospel. According

<sup>3</sup> *Caer. Ep. II, c. 8, no. 46.*

to the new directives the server is encouraged to incense also the other servers in the sanctuary (resp. the clergy present) and the faithful after the Offertory incensation. The server should also not omit in these Masses the incensation of the Blessed Sacrament during Consecration.

5. *The singing of the Epistle in the Missa cantata.* — From now on a server is allowed to sing the Epistle in a sung Mass. The condition that the singer must be at least a lector has been abolished:

Old text.

Si quandoque celebrans cantat  
Missam sine diacono et subdiacono,  
Epistolam cantet in loco consueto  
aliquis lector superpelliceo indu-  
tus . . .

New text:

In Missis cantatis Epistola a mi-  
nistrante cani potest; secus sufficit  
ut legatur a celebrante, qui tamen  
potest Epistolam more solito ca-  
nere.

6. *The rules for sitting at High Mass.* — The new code of rubrics states that the celebrant, at a Solemn High Mass, but also in a sung Mass, may sit while the Kyrie, Gloria, Sequence and Credo are being sung (no. 523). The new rubrics of the Missal extend this permission to the Epistle (VI,4). According to these new directives, however, the celebrant should return to the book at the Epistle side of the altar and there bless the subdeacon, read the Gradual, etc. Hence the regulations proposed in the Pastoral Directives for the celebration of Holy Mass and for the participation of the faithful in the Philippines (p. 49 f) should be changed accordingly, since the author himself states explicitly they may be followed only as long as the S. Congregation of Rites does not provide otherwise.

7. *The phrasing of the preface.* — The phrasing in the introduction of the preface now reads: " . . . Domine, sancte Pater, omnipotens aeternae Deus, . . ." This phrasing appeared for the first time in the new Ordo for Holy Week some years ago and has now been made obligatory and extended to all prefaces where this text is found.

8. *The Sanctus-Candle.* — In the "Acta et Decreta" of the first plenary council of the Philippines, no. 354 states: "Ut ecclesiarum uniformitati consulatur etiam in iis quae ad sacra utensilia pertinent: . . . 2° servetur, aut si in desuetudinem abierit, restituatur antiqua consuetudo apud nos vigens, alium cereum accensum prope corporale habendi in Missis sive cantatis sive lectis, a tempore primae consecrationis usque ad Communionem inclusive." This practice of lighting a candle near the altar, from Consecration to the Communion, is to be maintained where it exists, as the new code of rubrics prescribes (no. 530). But the new rubrics of the Missal show that the Church does not intend to enforce this prescription. Because the corresponding passage (VIII, 6) which reads: "... accenso prius intorticio (quod

non exstinguitur, nisi postquam sacerdos sanguinem sumpserit, vel alios communicaverit, si qui erunt communicandi)", has been eliminated in the rubrics. Thus a former universal prescription has become a mere local custom.

9. *Communion rites*.—When the time of distribution of Holy Communion approaches the server should give a sign with the altar bell.—The number of genuflections before and after distributing Holy Communion has been reduced. Henceforth there will be only one genuflection before distribution of Holy Communion and only one after having Holy Communion.

After the precious Blood has been consumed the priest opens the tabernacle, *genuflects*, takes out the ciborium, closes the tabernacle, uncovers the ciborium, and, without any further genuflection, takes a host, turns to the faithful and says the "Ecce Agnus Dei".

If a ciborium has been consecrated during Mass, the priest, after the communion of the Precious Blood uncovers the ciborium, *genuflects* and proceeds in the same way as described above without another genuflection.

After returning to the altar, the priest places the ciborium on the corporal; omitting here the genuflection formerly prescribed, covers the ciborium, places it in the tabernacle, *genuflects* and then closes the tabernacle (X, 6.7).

The new rubrics also inserted the prescription that, when Holy Communion is distributed to the faithful, a paten should be used and held under the chin of the communicants. The old rubric, however, requesting a linen communion cloth to be spread before the communicants, has been abolished. The Communion rails, consequently, may remain bare during the distribution of Holy Communion (*ibid*).

The "Defectus in ministerio ipso occurrentes, no. 15" provide for the case of a Sacred Host falling on a woman's clothes when distributing Holy Communion. In this case the woman should take the host with her own fingers and consume it.

10. *Thanksgiving after Mass*.—According to some authors the "Benedicite" with the subsequent prayers were until now obligatory, their main reason being that they were prescribed in the rubrics of the "Canon Missae" (now called "Ordo Missae" from the Pater Noster on). Another reason was that the "Benedicite" was found after Mass under the heading "Gratiarum actio post Missam". The new rubrics make it obvious the "Benedicite" is no longer obligatory. The above mentioned rubrics has been

eliminated and the heading for these prayers has been changed to "Gratiarum actio post Missam pro opportunitate sacerdotis facienda."

To these changes concerning the celebration of the Mass as it occurs every day, some modifications of rites and prayers may be mentioned occurring only at special occasions during the Church year.

A new principle was introduced concerning the conclusion of the orations in the Missal. Only the prayers of the Mass (Collect, Secret, Postcommunion, oratio super populum) retain the long conclusion. The orations for the blessings of candles, ashes, palms, holy water, etc., should always use the short conclusions: "Per Christum Dominum nostrum. R. Amen."—"Qui vivis et regnas in saecula saeculorum. R. Amen."—"Qui tecum vivit et regnat in saecula saeculorum. R. Amen."

While distributing candles on Candlemass Day and Palms on Palm Sunday neither the hand of the celebrant nor the candle or palm is kissed.

Five new Votive Masses have been added to the list: For the day of Religious Profession, one for men and another for women as Votive Masses of second class; a Votive Mass to obtain priestly vocations; a Votive Mass for the preservation of priestly vocations, and a Votive Mass to obtain and foster religious vocations. For all five Masses white vestments are to be used.

The Holy See published in January of this year the second part of the Roman Pontifical as "Editio typica emendata". This emendation will be felt particularly in the rite of the Consecration of Churches which has been shortened considerably so that it will hardly take more than two hours to consecrate a Church. Some blessings connected with the Consecration of a Church may be performed beforehand either by the bishop or a priest whom he may delegate (e.g. for the blessing of Gregorian Water, of simple Holy Water, of the incense used during the Consecration of the Altar).

Of particular interest is also the fact that Pope John changed can. 1166, § 2 and 3, i.e., the fasting before the Consecration of a Church is no longer obligatory and the consecrating bishop may grant after the ceremonies a plenary indulgence and on the anniversary of the consecration another indulgence of 500 days.

This second part of the Roman Pontifical is already available, but the new Missals will not be out for sale before April of this year.

FR. HERMAN J. GRAF, S.V.D.

## PASTORAL SECTION

### HOMILETICS

SIXTH SUNDAY AFTER EASTER (June 3)

#### THE SOLDIER OF CHRIST

"When the Paraclete cometh, whom I will send you from the Father, the Spirit of Truth, who proceedeth from the Father he shall give testimony of me." (John XV, 26)

##### *Introduction:*

These are the times that try Catholics in our country where the Catholic spirit is assaulted and tried especially at home.

We have indeed a freedom of religion, but it actually consists in that we Catholics respect the belief and practices of others; while they, especially the Jehovah's Witnesses forcibly assault the sanctuary of Catholic homes in their effort to discredit the Catholic Church.

Is it against charity to refuse them admittance in our homes? Should we jeopardize our faith for the sake of hospitality or charity?

##### A. SOLDIERS OF CHRIST:

We have a problem not only in cities, but also in towns and barrios. And in this, we need the Spirit of Truth; we need His fortitude; we must brace up ourselves and act like soldiers of Christ.

Did we not receive this indelible character of soldier of Christ from Confirmation? And where is our spiritual growth and maturity? Where is the strengthening of the soul conferred by this Sacrament?

We should manifest spiritual growth, maturity and spiritual strength in defense of our Faith at home.

We should show as much zeal in protecting our happiness and faith as that shown by the Jehovah's Witnesses who spend sixty hours

a month knocking at doors to sell their magazines, the Watchtower and Awake.

### *B. OUR FAITH OR CHARITY TO THEM?*

We know, we believe and we are convinced that ours is the only true Faith founded by Christ.

But the Witnesses deny the divinity of Christ; they are opposed, to mention a few, not only to flag ceremony, government, business, but also to all forms of Christianity, especially the butt of their attack is the Catholic Church, the Pope and the Clergy.

Now remember these things regarding Faith and Charity; that in the realm of theology, Faith is higher than Charity, for charity presupposes faith. We cannot love anyone unless we know him.

Hence, to expose oneself to the proximate danger of losing the faith is sinful. Charity begins at home; meaning that our obligation first is to our selves. If helping others externally, would lead to our spiritual ruin, we can omit this act of charity.

### *C. RIGHT TO WORSHIP.*

Now, how should we solve this problem confronting us in cities, towns, and barrios? Are Catholics prepared to defend their Faith? Ask yourselves, Now think of our town and barrio folks in general. Can these simple folks answer scriptural and dogmatic questions or objections?

Hence, as regards those who knock at your door to sell their magazines, send them away kindly without offenses; and if they persist, evoke your freedom of religion and their duty to respect your right to worship the Catholic way.

In towns and barrios, where the Jehovah's Witnesses hold their "Kingdom Come" conventions, they should be referred to municipal authorities for permission to lodge in municipal buildings. But where there is none, Catholics may allow them to sleep in their homes on condition that they respect the faith of Catholics at home.

Hate sin and errors, but love the sinners and errants without compromising your Faith.

## PENTECOST SUNDAY (June 10)

## THE HOLY GHOST

"But the Paraclete, the Holy Ghost, whom the Father will send in my name, he will teach you all things and bring all things to your mind whatever I shall have said to you." (John, XIV, 25)

*Introduction:*

The apostles were gathered together in the place when suddenly there came a sound of mighty wind approaching in a crescendo of a hurricane and culminated in a burst of parted tongues of fire upon each of them and they were filled with the Holy Ghost.

And they were taught all truths and they recalled all the teachings of Christ. Here was the fulfillment of the promise in today's gospel.

## A. THE HOLY GHOST:

The tongue of fire on Pentecost, the Dove at Jesus' baptism in Jordan, was the Holy Ghost Whom we profess as God, the Third Person of the Most Holy Trinity in the Apostles' Creed.

But why is He called the Holy Ghost? To express the spiritual manner by which He eternally proceeds from the Father and the Son. as the love that proceeds from the lover and the beloved.

If the Father is God; if the Son is God, following the enumeration of the words of Baptism; "Baptising them in the name of the Father, and of the Son and of the Holy Ghost," so also the Holy Ghost is God.

Yes, one God with the Father and the Son; but distinct Person from each of them. And we believe this truth because it is taught by Christ in the Scriptures.

## B. MISSION OF THE HOLY GHOST:

But why was the Holy Ghost sent down on Pentecost day? To enlighten and strengthen the apostles for their work of teaching and ruling the flock of Christ.

Only the Apostles? No, but also their successors, who are bound to teach the doctrine of Christ and govern His Church till the end of time.

Hence, with the guidance of the Holy Ghost, the power of Hell shall not prevail against the Church of Christ. Moreover, the Holy



Ghost came to sanctify us individually through the Sacraments, His graces, gifts and fruits.

When on Pentecost day, the Holy Ghost came down on the Apostles, there came an extra-ordinary transformation in their being. The timid Peter who thrice denied Christ became a valiant warrior preaching about Christ's divinity, converting three thousand people. They lived, they worked, they preached, they ruled, not they, but Christ in them unto martyrdom.

### C. CHRISTIAN UNITY:

Today, indeed we should implore the Holy Ghost for light, real love, fortitude and prudence; all for Christian unity.

We need the light of the Holy Ghost, because there is only one God, one Supreme Truth, and there is no room for contradiction in Him.

To bring about Christian unity, all must be brought to admit one interpretation of the Supreme Truth in the light of the Holy Ghost.

Again, we must descend into the catacombs down to Jerusalem on Pentecost day. And we need real love of God to accept the light of Truth in historical facts, and fortitude and prudence to discard personal sentiments, pride and prejudice.

Where egoism is supreme, the light of the Holy Ghost has no place to reign.

## FEAST OF THE MOST HOLY TRINITY (June 17)

### THE MOST HOLY TRINITY

"Going therefore, teach ye all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost." (Mtt. XXVIII, 19)

#### *Introduction:*

Why does the earth revolve twenty four hours a day, or why does a heavy object fall on the ground, or why is it the woman, and not the man who is physically constituted to bear an offspring?

There are mysteries in nature which we cannot comprehend but we accept them as facts. Likewise, there are mysteries of faith which we cannot understand but which we accept as revealed to us by God; and one of these is the mystery of the Most Holy Trinity.

### A. TRINITY IN UNITY:

This mystery means that in one and the same God, there are three distinct divine Persons, the Father, the Son, and the Holy Ghost. The mandate of Baptism clearly shows this mystery.

The distinction of persons arises from the relative opposition of the Father and the Son; and from the complete coordination of the Holy Ghost to the Two Persons from Whom He proceeds from all eternity as a breath of aspiration between the Lover and the Beloved.

St. Peter in his first Epistle, uses a trinitarian formula of blessing in his salutation: To the chosen strangers... according to the foreknowledge of God THE FATHER, unto the sanctification of THE SPIRIT, unto obedience and sprinkling of the Blood of JESUS CHRIST."

### B. UNITY IN TRINITY:

But no doubt that each of the Three Divine Persons possesses the One Divine Essence; they possess the same eternity, the same glory, the same power, and the same divine nature. Hence, there are not three Gods, but only one God.

"If God is not one, there is no God" at all. Why? Because, God is a supreme being, infinite and perfect. Therefore he must be unique and must have no equal. The Cause of all things, but He uncaused.

And St. Paul preaching against the heathens, wrote: "We know that an idol is nothing in the world, and that there is no God but one."

Christ Himself proved that He was God; but one with the Father. "I and the Father are one." And the Holy Ghost proceeds from the Father and Him, the Son.

### C. THROUGH CHRIST:

To dig deeper into this mystery is just like pouring the ocean in a small hole in the sea shore, as God showed St. Augustine.

Since, it can be known only on the basis of divine revelation; "for none knoweth the Father but the Son, and he to whom it shall please the Son to reveal Him," it follows then that the strength of our faith in this mystery rests on the strength of our faith in Christ.

Christ in His life, doctrines and miracles had proven that He is God. And it is in Christ and through Christ that we may see and contemplate this adorable mystery in heaven.

## FEAST OF CORPUS CHRISTI (June 21)

## REAL PRESENCE OF CHRIST

"He that eateth my flesh and drinketh my blood, abideth in me and I in him." (John VI, 57)

*Introduction:*

A man of about thirty years old bravely approached a priest in the parish office and said; "Father, I would like to be baptized a Catholic."

"Why?", replied the priest trying to fathom his motive.

You see, Father, I have often been assigned in the provinces by my Company. And on Sundays I often enter the local Catholic Church to pray. And in the attitude of the people, I feel the presence of Something Divine in the way the service is done."

Do you feel this real presence of Christ in our Church as does this non-Catholic? When you genuflect upon entering or going out of the Church, do you show a real conviction of Christ's real presence in the Altar?

## A. REAL PRESENCE OF CHRIST:

After the miracle of the multiplication of the loaves of bread, Christ promised, saying: "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 world. Except you eat the flesh of the Son of man, and drink his blood, you shall not have life in you." "My flesh is meat indeed; and my blood is drink indeed. He that eateth my flesh and drinketh my blood, abideth in me; and I in him."

At the last Supper, Christ took the bread and blessing it, said: "This is my body." Likewise with the chalice of wine, He blessed it, saying: "This is my blood."

Now, if Christ changed water into wine once at Cana, what difficulty was there in changing wine into His Blood; consequently, what difficulty was there in changing the substance of the bread into His Body?

St. Paul, the best interpreter of the Gospel wrote: "The chalice of benediction which we bless, is it not the communion of the blood of Christ? And the bread which we break, is it not the partaking of the

Body of our Lord? Therefore whosoever shall eat this bread and drink this chalice of the Lord unworthily, shall be guilty of the body and of the blood of the Lord."

#### *B. TRANSUBSTANTIATION:*

But how was the real presence of Christ effected? By Transubstantiation; meaning to say, that Christ becomes present in the Holy Eucharist by the transformation of the whole substance of the bread into His Body, and the whole substance of the wine into His Blood together with His Soul and His Divinity.

Only the whole substances of the bread and wine are changed into the Body and Blood of Christ. The appearance of the bread and wine remains the same. The color, the taste, the smell, shape and weight of the bread and wine remain the same.

We see indeed, the bread and wine in the chalice after consecration; but our faith says that the bread is the Body of Christ indeed; and the wine, His Most Precious Blood indeed.

#### *C. ADORATION:*

Convinced that Christ is present in the Holy Eucharist, how dare people stand during Consecration or Benediction just for the simple reason of not soiling their pants or knees?

Catholics must kneel during consecration, unless physically impeded. Genuflection with the right knee upon entering or going out of the Church or chapel is required. But if the Blessed Sacrament is exposed, or if a priest is distributing Holy Communion, then Catholics must genuflect with both knees, and slightly bow their heads.

It is this sincere outward manifestation of our Faith in Christ's Real Presence that bring Protestants of good faith into the fold.

And it is through the worthy reception of the Holy Eucharist that brings about the intrinsic union of our soul with Christ; "He that eateth my flesh and drinketh my blood abideth in me and I in him."

### SECOND SUNDAY AFTER PENTECOST (June 24)

#### *ST. JOHN THE BAPTIST*

"What a one, think ye shall this child be? For the hand of the Lord was with him." (Luke, I, 66)

### *Introduction:*

Must we splash or pour water on passers-by on St. John the Baptist's Day? That is what some people do. For fun? Is it fun to pay two pesos for dry cleaning? Is it fun to be splashed with stinking or muddy water? Is this according to the spirit of St. John?

Along the Visayan sea coast, today's feast means boating-excursions with bamboo rafts and bancas colorfully decorated and loaded with lechon, suman, ibos, and mangoes.

But why do we honor St. John the Baptist? Who is he, anyway?

#### *A. ST. JOHN THE BAPTIST:*

There are two human persons who were born without original sin. One was conceived without it; while the other was conceived with it. They are Mary, our Blessed Mother, and St. John the Baptist.

How was St. John cleansed from original sin in his mother's womb? Elizabeth indeed conceived him in old age in answer to the prayer of Zachary his father.

Remember the visitation of our Lady to St. Elizabeth? What did Elizabeth feel upon hearing the voice of our Lady? She felt the child leap with joy within her womb. For he was filled with the Holy Ghost. She too was filled with the Holy Ghost.

At that instant, St. John was freed from original sin; He was sanctified by the Holy Ghost.

At his conception, Zachary, his father was made mute by the Angel because of his incredulity; at his birth, his Father's tongue was loosened to glorify God.

#### *B. ST. JOHN THE BAPTIST'S MISSION:*

What a one shall this child be, for the hand of the Lord was with him?" Asked the neighbors who rejoiced at his birth and were amazed at the extraordinary things that surrounded his birth.

"Did not the Angel Gabriel foretell what he would be? "For he shall be great before the Lord; and shall drink no wine nor strong drink and he shall be filled with Holy Ghost even from his mother's womb. And he shall convert many of the children of Israel to the Lord their God. And he shall go before Him in the spirit and power of Elias . . . to prepare unto the Lord a perfect people.

He was indeed the Precursor of the Lord. He prepared the way for our Lord Jesus Christ.

And our Lord assuring St. John that he was indeed the Messiah; thus putting a finis to his mission, said of him: "What went you out into the desert to see? a reed shaken with the wind? But what went you out to see? a man clothed in soft garments? behold they that are in costly apparel and live delicately, are in the houses of kings. But what went you out to see? a prophet? Yea, I say to you, and more than a prophet. This is he of whom it is written: Behold I send my angel before thy face, who shall prepare thy way before thee. For I say to you; Amongst those that are born of women, there is not a greater prophet than John the Baptist.

### C. *HIS SPIRIT:*

His birth was announced by the same angel Gabriel, as our Lord's. He lived a hidden life like our Lord.

When he emerged from a secluded life of mortification, he preached a life of penance for the coming of the Messiah. He was a voice crying in the wilderness; preparing the way of the Lord.

He knew Christ, the Lamb of God, when he saw Him. And now was the time for the torch to give way to the light of the Sun. It was necessary for Christ to increase and for John to fade away. The Baptism of John must give way to the Baptism of Christ.

Before he was beheaded, he sent his disciples to Christ, not that he doubted about Christ; but that his disciples would know whom to follow, when he will have been gone.

This is the spirit of St. John the Baptist, the spirit of mortification and humility, a sure way to union with God.

It is a spirit on which lean the way of the Cross, the way to everlasting glory.

## FEAST OF THE MOST SACRED HEART (June 29)

### *THE SACRED HEART OF JESUS*

"But one of the soldiers with a spear opened his side, and immediately there came out blood and water." (John, XIX, 34)

#### *Introduction:*

Why does the Sacred Heart appeal to us? Is it because each of us is by nature a lover? Or rather is it because we know that each of us has a lover in Christ? And had there been a greater lover than Christ who loves us unto death, even unto death of the Cross?

But in the feast of the Most Sacred Heart, what is it really that we honor; His Heart or His Love?

#### A. *CHRIST'S HUMAN HEART:*

There has never been another Heart so human and so divine; so human, because it bleeds; it cries in sorrows of others. So divine, because it pulses along His divine Love.

This is the Heart of Christ; though corporeal and human, yet it is the Heart of one Divine Person of the Word made flesh.

Just as we adore the whole Human Nature of the Word, so we also adore every part of His Nature. Hence, in the feast of the Most Sacred Heart, it is really the Human Heart of Christ which we honor. A Human Corporeal Heart but palpitating with eternal love of the God-Head.

#### B. *SYMBOL OF DIVINE LOVE:*

But why a special feast in honor of the Sacred Heart? Why not special veneration of His Hands and Feet pierced by the nails; or why not the Head crowned with thorns?

The answer is obvious. For in our common idioms, the heart is the seat of love. What does one mean when he sings or say to one young thing: You belong to my heart. Or what does God mean when He said: "My son, give me thy heart." Love, indeed.

And was it not divine Love that promised and brought about our redemption? "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."

And was it not divine Love that moved Christ to suffer and die on the Cross; and His Heart was pierced with a lance? As St. Paul said; He loved me and offered Himself for me."

Yes, we have a special feast in honor of the Sacred Heart. It is the symbol of His Redeeming Love.

#### C. *REPAID BY LOVE ALONE:*

But why did our Holy Mother Church institute this feast? Not just for veneration of our Lord's Sacred Heart as a symbol of His Redeeming Love, but more precisely to stir up our heart to throb divinely.

During the showing of Father Peyton's Mysteries of the Rosary, how many sobbings were heard; how many tears silently flowed

during the Passion scenes? If sorrow begets sorrow, so love also begets love; and stirs up soul to cling to God by doing good.

The redeeming love of Christ as manifested in all phases of His life offers us lessons of affective and effective love in fulfilling God's commandments. Nay, it teaches us that spirit of sacrifice that moves us to give without thoughts of return; and that spirit of atonement in unity with Christ Himself suffering.

In His Sacred Heart is found that charity which draws people to love Him in return. For "Who will not love in return the One Who loves him? Who being redeemed, will not love his Redeemer?"

For "Love is repaid by love alone."

## FEAST OF THE MOST PRECIOUS BLOOD (July 1)

### THE BLOOD OF CHRIST

"But one of the soldiers with a spear opened his side, and immediately there came out blood and water." (John XIX, 34)

#### *Introduction:*

"Of what use is my blood?" asked the Lord God. Did Christ shed His Blood in vain?

My dear friends, we honor the true Body of Christ on Corpus Christi, and His Heart in the feast of the Sacred Heart, so today, we also honor and venerate His Most Precious Blood, Which He shed for our sanctification.

#### A. THE BLOOD OF CHRIST:

Upon seeing Christ, St. John the Baptist exclaimed: "Behold the Lamb of God!" But was it not indeed the blood of the paschal lamb that was shed to sanctify men of the Mosaic Law?

If so, much more could be done by the Blood of the Lamb of God, our Lord Christ Who offered Himself an immaculate holocaust to God the Father.

If the blood of the paschal lamb sanctified men of the old law, it was by virtue of the Blood of the Lamb of God prefigured by it. Yes, the Blood of Christ that trickled down His Face in Gethsemani; the Blood that sprinkled the floor at the pillar where he was scourged; yes, the Blood of Christ, a price of redemption. He paid a debt, not made by Him.



## B. *SHED:*

Christ is a divine Person. He could have redeemed us by a single drop of His Precious Blood. But why did He shed His Blood to the last drop for us?

And why the excruciating and bitter agony of the garden? Why the scourging at the pillar? Why the crowning with thorns and carrying of the Cross? And to top it all, why the crucifixion, death and opening of His side, magnifying the Blood-letting of the God-Man?

Redemption was not for one or two nations only. It was offered at the altar of Calvary for all people and for each one who will accept to drink of this Precious Blood.

And the excruciating pain that accompanied slowly the shedding of this Blood only showed how dear we are to God.

## C. *FOR OUR SANCTIFICATION:*

Indeed, Christ shed His precious Blood for us; He died to vanquish death; He died that we may live forever in God; He died for our sanctification.

Our triumphant entry in the kingdom of heaven will be the final triumph of the Precious Blood of Christ. Its shedding then would not have been in vain.

But how keep this grace that Christ merited for us on the Cross? In a word, how should we attain our sanctification which would be the glory of the Precious Blood of Christ?

"I am the Way," said our Lord. Sanctifying grace comes to us through Christ. Our real sanctification is attained only through Christ Himself.

"Be holy as your Father in heaven is holy." But "no one comes to the Father, except through me." He is indeed the foundation of our perfection. "Without me, you can do nothing." Let us imitate Christ then, in every phase of His life which offers us abundant lessons for our sanctification.

But knowing that to trod along the Way, we need sustenance. Christ gives Himself. "I am the Bread of Life. He that eateth me, the same shall live by me." He will abide in us, and we in Him.

## FOURTH SUNDAY AFTER PENTECOST (July 8)

## PRIMACY OF ST. PETER

"Going up into one of the ships that was Simon's . . . he taught the multitudes." (Luke V, 3).

*Introduction:*

Why did Christ choose the ship of Simon Peter? And why did Christ ask Peter to draw back the ship a little from the land?

In the bark of St. Peter, we see the foreshadowing of the supreme power and primacy of Peter in the Church of Jesus Christ.

*A. THE PRIMACY OF ST. PETER:*

Why was St. Peter named first in all lists of the Apostles in the Gospels? His brother Andrew was called first earlier than He was.

With James and John, he was a witness to the resurrection of Jairus' daughter, the Transfiguration of Christ, and His agony in the garden of Gethsemani. From here we can easily conclude that John the Evangelist has as much prominence.

Yet, why did St. John give way to St. Peter upon entering the empty tomb of Jesus? And why did Christ appear alone to Peter first, before appearing to the other apostles?

But the Primacy of St. Peter was really conferred after the Resurrection of Christ. After being assured of Peter's love, Christ said: Feed my lambs." "Feed my lambs." "Feed my sheeps." Meaning to say; govern or rule my whole flock.

In exercising this Primacy, did not St. Peter conduct the election of Matthias? Was he not the first to proclaim the crucified and risen Christ on that Pentecost day? And was he not first to speak in the Council of the Apostles in Jerusalem?

*B. PRIMACY OF THE POPE:*

But this primacy of St. Peter, this supreme authority over the Catholic Church was not conferred on him alone. The nature of the Church founded by Christ demands this supreme authority or primacy on Peter's successors also.

When Christ declared: "Thou art Peter, upon this rock I will build my church." He added that the gates of hell shall not prevail against her. Furthermore, He said: I shall be with you all days even to the consummation of the world."

Hence, the Pope, the Bishop of Rome, the successor of St. Peter, has this supreme authority, a true governing power given by Christ, over all His flocks, not merely in matters of Faith and Morals, but also in Church discipline.

### C. INFALLIBILITY:

From the Primacy of Peter, flows essentially the Infallibility of the Pope, the lawful successor of St. Peter. This infallibility of the Pope is by the supernatural assistance of the Holy Ghost who protects the supreme teacher of the Church from error as promised by our Lord.

Hence, the Pope is infallible or free from error, only when he speaks *ex cathedra*, as pastor and teacher of all the faithful, with his supreme apostolic authority, intending to decide finally a teaching of Faith or Morals.

This infallibility is necessary, because the unity, solidity and continuity of the Church is not possible without the right Faith. Peter through his successors, is the true supreme teacher of the Faith.

But how could there be always one true Faith in the Whole Church; and how could doctrines of Faith be held unshakably by all the faithful without this infallibility?

Christ still teaches in the bark of St. Peter; a Bark drawn back from the errors of the world.

## FIFTH SUNDAY AFTER PENTECOST (July 15)

### *THOU SHALT NOT KILL*

"You have heard that it was said to them of old: Thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment. But I say to you that whosoever is angry with his brother, shall be in danger of the judgment." (Mtt. V, 21)

#### *Introduction:*

One twilight, a man went to confession. He had a bottle of poison in his pocket. After confession, he planned to drink it, believing that it was not wrong. He was a well to do man who lost all in business; and could not bear to go home to his hungry children. It took the priest one hour to put sense into his head and finally persuaded him to abandon his plan.

What is the extent of the prohibition of the Fifth Commandment? From the words of our Lord, it forbids not only exterior sins but interior sins also.

#### A. *THOU SHALT NOT KILL:*

God is the author of life. Taking away a human life, unjustly killing another or killing one's self, suicide, is sinful. Not only killing but also accelerating the death of another (Mercy killing) and frustrating the life process of nature by contra-ceptive drugs as proposed by the Family Planning group and other immoral methods of birth control are sinful.

Not only those who commit these crimes, but also those who contribute or are accomplices to the perpetration of these crimes are guilty. Not only deeds, but also willful planned attempts though not carried out, are sinful.

And what do you think of the men, women, doctors or quack doctors who have consented, carried out, counseled a criminal abortion? Murderers? Yes. Nay, much more, for they deprive a child not only of human life, but of supernatural life, of everlasting happiness also.

Killing indeed is a grievous crime, because it usurps that power which belongs to God alone. It is against society which is deprived unjustly of its members; It is against man himself who is deprived of his greatest possession on earth.

There are exceptions of course, killing in self defense, in defense of a nation during the war, capital punishment for the good of the nation.

#### B. *PHYSICAL INJURY:*

The fifth commandment forbids likewise, fighting and all unjust encounters which results to blows, wounds and other injuries. It forbids quarreling too.

And what do we say about duelling which is not only common in Tondo, but also in Batangas, Visayan islands and Mindanao? Duelling is a grievous sin incurs excommunication. The duellists as well as the seconds and all those who cooperate in the duel are guilty. Those who die of wounds from a duel are denied ecclesiastical burial, unless they show signs of repentance.

Quarrelings too, and hostile disputes, exchange of injurious words may be grievous sins.

**C. ANGER:**

Killings, brawls and quarrelings often are effects of unrepressed and hardened anger.

Anger which forms into an abiding resentment, thus wishing evil to another and rejoicing over his misfortunes, is flatly a hatred and that person is not hated. Therefore it is not sinful.

Now about plain antipathy, just a dislike of another because of his ways or character or unpleasant qualities without ill feeling to that person is not hatred. Therefore it is not sinful.

Sometimes you confess that you hate somebody, but you do not hate that person, you hate his actions or attitude and it is not a mortal sin.

An unlawful anger is a capital sin, and so a mortal sin. It is directed against the person rather than his offense, desiring injury or ruin, getting beyond the control of reason.

But a lawful anger is never sinful, because it is directed against the offense and seeks for justice only; as shown by our Lord when He drove the vendors and money-changers out of the temple.

To overcome unlawful anger and all its consequences, we should imitate the meekness, gentleness and humility of our Lord. Study His ways of dealing with people, and think most of His passion and death.

## SIXTH SUNDAY AFTER PENTECOST (July 22)

### ALMS GIVING AND FRATERNAL CORRECTION

"I have compassion on the multitude for behold they have now been with me three days and have nothing to eat."

(Mark VIII,)

#### *Introduction:*

We Filipinos are not only hospitable but also compassionate. And it is precisely because we are compassionate that our streets and church doors are littered with beggars.

What Quiapo side walks were years ago are clearly pictured at Baclaran Church now every Wednesday. They use all means to elicit

compassion of the people; exposing infants to extreme heat and rain; children which often are not their own.

What is our real obligation towards our needy neighbors?

#### A. ALMS-GIVING:

Alms giving is an external act of charity by which we give something to the needy for the sake of God. The idea is to give without hope of return.

Why should we give alms? Because of God's precept: Love thy neighbor as thyself. Only? No. For there are many who do not believe in Christ. But they give to Catholic orphanages and hospitals. This is from natural law which demands alms giving for the preservation of peace in a society.

How are we obliged to give alms to the poor? Strictly according to one's means, and the needs of the poor. In extreme and grave necessity, we must give alms if we can do so without grave inconvenience.

But in ordinary cases, are we obliged to give every time an individual poor fellow comes to our door? No. There is no grave obligation, except on some occasions only.

#### B. THE FRAUDULENT POOR:

There are indeed fraudulent poor and professional beggars. And they are becoming the pests of cities. These deceivers commit a great injustice to those who are forced to give. Moreover, they deprive those really poor persons who deserve to receive alms.

The authorities should curtail the activities of these people in order to protect the common good of our nation. They should be made to realize the gravity of their offense and find an honest job to support themselves.

#### C. FRATERNAL CORRECTION:

Another means to practice compassion is by fraternal correction. Fraternal correction is a charitable admonition of another to withdraw him from sin or from the danger of sin.

Are we obliged to correct others? Yes, indeed. "Confront thy friend with his fault, it may be that he knows nothing of the matter and can clear himself, if not, there is hope he will amend."

But when should we confront our friends? When there is certainty of the gravity of the sin, or the danger of a grievous sin, from

which your friend cannot escape unless through this fraternal admonition.

But you must desist, if it involves a great inconvenience on your part.

And how should we confront our friends? With charity of course, kindness and prudence, secretly between the two of you; mindful always of the golden rule: Do not do unto others what you would not like others to do unto you."

My dear friends, you have always heard it said: It is better to give than to receive. But experience tells us; the more you give, the more you receive.

## SEVENTH SUNDAY AFTER PENTECOST (July 29)

### THE WILL OF GOD

"Not every one that saith to me: Lord, Lord, shall enter into the kingdom of heaven; but he that doth the will of my Father who is in heaven, he shall enter into the kingdom of heaven." (Mtt. VII, 21)

#### *Introduction:*

"Father, please hand me my "balisong"; I will slash this stomach of mine," said a patient suffering of cancer to the Hospital Chaplain. While in another ward, a man suffering of this sickness lived his numbered days with patience and his rosary.

What makes the difference?

On the other hand, there are those who say that they are good Catholics, but they do not go to Mass; they just pray at home. While there are those who confess that they are great sinners, but in reality they commit only venial sins.

Despair and conformity to God's will. Hypocrisy and sanctity. But what is the will of the Father?

#### A. THE WILL OF GOD:

As our Lord said, only he who does the will of God shall enter into the kingdom of heaven. But as we have asked: what is the will of the Father? "The will of the Father is your sanctification."

Therefore, only he who sanctifies himself shall enter into the kingdom of heaven. But how shall we sanctify ourselves? Keep the commandments of God; observing all things that Christ had commanded us to do.

Hence, since the Catholic Church was instituted by Christ Himself for our sanctification precisely, we are bound to abide by the precepts of the Church. To follow the interpretation of the Church on doctrines based or derived from the Gospel of Christ and tradition.

#### **B. OUR WILL OR HIS WILL:**

But do we abide by the precepts of the Church? Do we follow the dogmatic or moral interpretations of the Church? In general, we Filipinos are really God-fearing people. And it is this trait in us that often moves most to go to confession. Not that they wish increase of grace, but that they fear punishment more. Not that they wish to have strength to avoid sin, but that their sins may be forgiven.

How few there are who wish for increase of grace and union with God; but how many, only for forgiveness of sins!

But pity the souls who do not even wish to go to confession, nor receive Holy communion. Yes, often times they say that they have not done anything bad or wrong to any body. But neither have they done the will of God. They have done their own will. They followed their whims but disobeyed the mandates of God.

#### **C. CONFORMITY TO GOD's WILL.**

The will of God is indeed our sanctification. And He has given us the means to sanctify ourselves; by means of the Sacraments and His good counsels.

Good confession and Holy Communion, faithfulness to duty and acts of charity are the four wheels that will roll us onward to our final destiny; our sanctification, our eternal happiness in heaven.

Here on earth, they will bring us close to God every day; and the more united we are to Christ, and His spirit of atonement being more engraved in our souls, then where find despair and hypocrisy? Despair and hypocrisy have no place in the soul of one who is captivated by God's true love.

FR. JEPHTE M. LUCENA, O.P.



## CASES AND QUERIES

### ONANISMUS CONIUGALIS

*Erasma virum habet qui perpetuo copulam interrumpit. Ipsa corde reprobatur hanc rationem agendi. Quapropter a confessario sciscitatur num possit copulam admittere, num etiam petere.*

*Quae responsio a confessario danda?*

Potest profecto Erasma copulam admittere et positive cooperari inceptae copulae sub metu gravis damni. Haec enim copula non est mala obiective, cum non sit prae interruptione copula illicita nisi ob coniugis intentionem pravam; neque dici potest mala cooperanti, quandiu uxor perversae viri menti non se accommodat, sed copulam vult naturali modo complendam — praevisio de futura mariti retractione naturam copulae non mutat—, et habet causam sufficientem — grave quod imminet damnum proprium — ne impediat viri peccatum. Uxor, aliis verbis, dum copulam admittit et vacat copulae quam praevidet interrumpendam, cuius tamen interruptioni non consentit, cooperatur copulae quae ab initio est coniugi ob hujus intentionem; in hac cum nullam habeat partem, non cooperatur coniugi formaliter; cooperatur quidem materialiter — negative, permittens abruptionem, et positive, copulam admittens atque fovens—, verum haec ipsa cooperatio positiva, cum non sit ad copulae interruptionem, sed ad copulam, nequit dici immediata — in actu pravo — sed mediata — actui pravo praevia.

Num liceat quoque uxori quae in periculo incontinentiae versatur petere debitum a viro quem experientia novit interrupturum esse copulam, S. Paenitentiaria non credidit satis exploratum anno 1816, ideoque a responsione abstinuit huic quaesito danda. At privatam dedit responsionem Card. Di Pietro, tunc temporis Maior Paenitentiaris: “Cum non paucis

gravibus probatisque theologis sentio in expositis circumstantiis posse uxorem debitum etiam a viro suo petere, si ipsa in periculo incontinentiae versetur. Etenim, ut theologii isti dixerunt, hoc etiam in casu minime censetur uxor viri sui peccato cooperari, cum ipsa tantum tunc debitum petens iure suo utatur atque utatur quidem ex ista causa, ne videlicet in peccatum incontinentiae labendo, grave malum animae suae consciscat”.<sup>1</sup> Quod diebus illis non pauci theologii propugnabant, nunc est receptum.<sup>2</sup>

A fortiori licet uxori ob rationem proportionatam, minus igitur gravem, se habere negative sive passive ad copulam huiusmodi, quam a marito nempe interrompendam praevidet.

P. LUMBRERAS, O.P.

## MAY A CIVIL MARRIAGE BE PERMITTED?

*A young Filipino wishes to go abroad with his fiancée who is a Chinese citizen. Both are Catholics. Immigration and travel laws would make matters easier and help them avoid difficulties if they were married in the Philippines before going abroad. Her citizenship papers will have been settled then and their trip abroad will not suffer unnecessary and costly delay. Would they be allowed to have a civil marriage in this country, with the understanding (which they can be trusted to observe) that they will not regard each other as truly husband and wife until they have been married at a church ceremony sometime in the immediate future?*

Catholics are bound to observe the canonical form of marriage. Only the canonical form of marriage is valid and licit for them. However, one cannot say that a civil marriage, preceding the church ceremony, is intrinsically wrong, since the Church tolerates it in countries where the civil law requires it. However, it is evident in such places that the only

<sup>1</sup> BATZILL, *Decisiones S. Sedis de usu et abusu matrimonii*, p. 12.

<sup>2</sup> Ita in recentioribus VERMEERSCH, *Th. Mor.*, IV, 69; AERTYNS-DAMEN, *Th. Mor.*, II, 896; FANFANI, *Th. Mor.*, IV, 701.

reason for such toleration is the fact that otherwise the marriages of Catholics would not be recognized as valid. There is no scandal, for all Catholics realize that the civil marriage is a mere formality. Though the whole civil ceremony may be licit as a matter of procedure, it is not necessarily valid in the canonical juridical form of the Church.

In this country, there is no such direct compulsion for the performance of civil marriage. Compliance with the formalities of civil law would make the canonical marriage valid with full civil effects operative in the civil juridical sphere. It seems impossible to find a justifying reason for the civil marriage, even when there is sufficient assurance that the couple will not regard each other as husband and wife until they have contracted a true marriage in the form prescribed by the Church.

Certainly the reason adduced by the young couple in the circumstances described would not justify the civil marriage. The mere act of celebration cannot be said to be entirely exempt from sin by consequence. Thus, for instance, the legal civil bond contracted would make nearly impossible a valid subsequent canonical marriage with a third party which is sometimes justified and demanded by Church laws. The previous public announcements, the marriage's registration in public records the presence of the judge and two witnesses may not make the marriage notoriously public. But one cannot discard the probability of scandal if they were allowed a civil marriage.

Compliance with the formalities required by civil law, would make the canonical marriage valid with full civil effects. So that the canonical marriage itself with its civil effects would expedite the whole legal transaction of citizenship papers and travel regulations. Hence they will have to put up with the inconveniences imposed by immigration and travel laws. Or they can have a simple marriage here and then go abroad as truly husband and wife. In any event, the scandal and danger of sin that would result in our country if a couple were permitted to have a civil marriage previous to their true marriage in the Catholic Church would seem to exclude the possibility of allowing such a procedure under any circumstances.

FR. EMILIO STA. RITA, JR., J.C.D.

## FOREIGN

**Method of Preparing Agenda for Council.** — The Central Preparatory Commission for the coming ecumenical council has so far discussed thirty schemas — outline reports of matters to be dealt with by the council.

Each schema is printed in booklet form by the Vatican Polyglot Press with wide margins so that commission members and consultants can make notes or additions. Some schemas comprise more than one booklet because of the length of the question under study.

The schemas are prepared by the preparatory commissions and secretariats dealing with specific topics. To date four schemas have been submitted by the Preparatory Theological Commission, nine by the Preparatory Commission for the Discipline of the Clergy and the Christian People, five by the Preparatory Commission for the Oriental Church, four by the Preparatory Commission for Bishops and the Government of Dioceses, three by the Preparatory Commission for the Discipline of the Sacraments, three by the Preparatory Commission for Studies and Sem-

inaries, and one by the Preparatory Commission for Religious. The central commission has also studied one general schema which dealt with problems concerning the invitation of non-Catholic observers to the council.

Four other preparatory commissions — those dealing with the liturgy, missions, lay apostolate and ceremonies — and the preparatory secretariats for communications and the promotion of Christian unity have not yet had schemas considered by the central commission.

The schemas represent a vast amount of work and cover an immense number of subjects. The schema of the theological commission on the deposit of Faith, for instance, is made up of eleven chapters in five booklets.

**Mistake to Think Council will be Magic Remedy for All Church Problems.** — The forthcoming Second Vatican Council "will not be a magic and immediate remedy" for all the problems facing the Church, Giovanni Cardinal Montini, Arch-

bishop of Milan, warned his people.

Cardinal Montini said in his lengthy pastoral letter that the Church "intends to come into contact with the world by means of the forthcoming council."

"We are all interested therefore in its success, but we must guard against two illusions which could become disappointments for the future," he warned.

The two illusions, he said, are the belief that the council will be radical or revolutionary in its decrees and that it will be an automatic remedy for all ills confronting the Church today.

The Cardinal said it is wrong to think that "the council will decree radical and bewildering reforms in the present rules of the Church, to the extent of changing its century-old features and turning it into a completely new institution." He added:

"This will not happen. It is true that certain changes are necessary in the present structure of the Church, but it cannot substantially be changed."

Cardinal Montini also warned against thinking that the council "will remedy all defects, imperfections and abuses which we find today in Catholic life." He stated:

"The council will give a unanimous, solemn and victorious expression to the faith. It will offer great ideas and great principles of Christian life, drawing them from a new and earnest study of the Gospel and from the wisdom of the Gospel.

"The council will not be a magic and immediate remedy. The responsible efforts of the faithful, given of their own free will, will be necessary to put into effect the shining teachings of the council."

**Lutheran Representative Arrives in Rome to Study Preparations for Council.** — Edmund Schilink, representative of the Evangelical (Lutheran) Church of Germany, has arrived in Rome to study preparations for the Second Vatican Council.

Schilink, a leader of the ecumenical movement in Germany, will be in contact with the officials of the preparatory Secretariat for Promoting Christian Unity during the preparatory phases of the council.

The Lutheran representative is considered to be a moderate in his views concerning the problems of unity. Several months ago he told a meeting of Protestant leaders that he agreed with the decision of His Holiness Pope John XXIII not to invite non-Catholics to a "Council of Union" at this time. He said such an action would have been "premature" at this stage of development in the ecumenical movement.

**China's "Patriotic" Catholics Back Red Regime.** — The "Patriotic Association of Chinese Catholics" at its recent second congress put itself squarely behind the communist regime's programme for the "new China" and resolved to be totally independent of Rome, it was learned here.

A total of 256 "bishops, priests, Religious and laity" were present at the meeting in the communist capital city of Peking.

The congress, held from 6 to 19 January, was followed on 21 January by the illicit consecration of seven bishops, bringing the total of such illegal consecrations to forty-two.

*Kuang Ming Jih Pao's* 19 January issue, said the goals of the congress include the following:

- Wholehearted acceptance of Communist Party directives.

- Militant support of the patriotic drive against "imperialism," promoting the cause of world peace, foiling the American imperialistic plot to use the Catholic Church to destroy the "new China," and total independence for the Catholic Church in China.

- Promoting the study of politics and active participation in manual labour.

- Helping the government make its plan for "freedom of religious belief" effective and adapting religious life to China production needs and political programmes.

- Assisting every diocese to provide for the training of priests and intellectuals who combine patriotism with their religious formation.

The Peking meeting was the first since 1957, when the Patriotic Association of Chinese Catholics had its beginnings. That congress gave impetus to the first illegal episcopal consecrations, which took place in April 1958. Bishops so consecrated, and bishops who confer the episcopal orders, automatically incur excommunication.

### **Criticism of U.N. Draft on Religious Freedom.**

— Several nations have demanded a clarification of the terms "religion" and "belief" in the draft text of the "Principles Relating to Discrimination in Respect of the Right to Freedom of Thought, Conscience and Religion," which has been circulated for comment to U.N. member nations and to U.N. specialized agencies.

Of the 51 nations acknowledging receipt of the text, eight made some comment about either the term "religion" or "belief." Nineteen nations made no comment on the text.

Argentina and France stressed the transcendent character of religion and its social nature.

The French comment pointed out that the word "principles," as used in the text, refers almost exclusively to "rites, services and external practices, as if religion were merely an opinion reflected in some outward forms." The social aspects of religion, such as organization of churches, religious communities, and welfare work, "as well as the organic and permanent links between their adherents are ignored."

The whole document, the French comment said, reflects an uncertainty about the meaning of the word "religion" and a misunderstanding as to its nature, "which for a believer is more than a mere conviction and constitutes active and collective participation in a transcendental experience which dominates all human experience."

The Argentine Government deprecated the placing of religious conviction on the same level as an attitude or as "opinion" towards temporal matters.

"For a religious man," the Argentine comment said, "religion is fundamental to his conception of the world and in a greater or lesser degree permeates every act of his life both as an individual and as a member of society.

"This transcendent and all-embracing character of religion as a concept of life . . . should be given special attention and should be expressly acknowledged in any declaratory instrument on the subject."

Argentina requested that the social nature of religion be explicitly acknowledged in the "principles." It cannot agree with the view that places religion on the same footing as agnosticism or even militant atheism. Freedom of religion is, by definition, the freedom to profess the positive beliefs that come under the heading of religion.

The right not to believe and the right to profess "lay beliefs" belongs, in the Argentine view, to the domain of freedom of conscience and should not be confused with freedom of religion.

Canada simply requested a "clarification" of the phrase "religion or belief" as used throughout the text.

The Spanish Government said that its main criticism of the text is its failure "to provide a precise definition of the concept of reli-

gious freedom." It also objects that the text "makes no acknowledgment of the transcendent importance and social role of religion."

Austria commented that "belief" is not to be interpreted as embracing every philosophy, "particularly purely political philosophies, but only such philosophies or beliefs as are transcendental in character."

The Austrian comment criticized the "very casuistical structure" of the draft text and expressed preference for a simple statement of the principle of religious freedom, with a few examples by way of illustration.

The Federal Republic of Germany said that use of the term "belief" was not in keeping with the concept of the text as a "charter for the freedom of religious practices and for the free choice of a religion."

Poland, on the other hand, wanted the text to state clearly that "belief" includes "rationalist convictions, including atheism."

Yugoslavia also insisted on the inclusion of full freedom for unbelief, and favoured the insertion into the text of a statement to the effect that "misuse of religious affairs, religious teaching, religious press, religious rites, and other forms of professing of religious belief for political purposes is prohibited."

Reservations to some of the articles in the draft text were also expressed by governments recognizing a state or "official" religion.

## LOCAL

**The New "Prelature" of San Jose de Antique.** — The Apostolic Nunciature announces that His Holiness Pope John XXIII has created the new Prelature "Nullius" of San Jose de Antique, comprising the civil province of Antique, formerly part of the Archdiocese of Jaro.

At the same time His Holiness has nominated the Reverend Father Cornelius de Wit of the Mill Hill Mission Society as Titular Bishop of Amiso and Prelate Ordinary of the new territory.

Msgr. De Wit was born in the Netherlands on July 21, 1922, and was ordained priest in the Mill Hill Society on July 14, 1946. Soon afterwards he came to the Philippines where he exercised the priestly ministry under the Most Rev. Jose Ma. Cuenco, Archbishop of Jaro.

At the time of his nomination to the Episcopacy, Msgr. De Wit was Superior of the Mill Hill Missionaries in the Philippines. He had been appointed to this office following the death of the previous Superior, the Reverend Father Simon van Baars, on January 14, 1962.

**Installation of Most Rev. A. Casas as First Bishop of Imus.** — Close to four thousand people of Cavite and suburbs attended the installation of Most Rev. Artemio G. Casas, DD, as first Bishop of Imus at impressive rites at the Imus Cathedral in Cavite.

The solemn event also marked the erection and inauguration of the newly created diocese of Imus which meant that Cavite and its 300,000 Catholics will be directly under the spiritual supervision and guidance of Bishop Casas as head of the diocese.

Rufino J. Cardinal Santos installed Bishop Casas on the throne during which the reading of the Papal bulls in Latin followed.

The hour-long rites included the greetings to the new Bishop led by Msgr. Pedro L. Abad, vicar forane, parish priest of Imus and Rector of the Cathedral. He was followed by all the priests of the new diocese which embraced twenty-three towns of Cavite.

Bishop Casas personally thanked the people of Imus for the impressive rites and committed himself to the townfolks by saying that in his humble capacity he would be of service to them spiritually or otherwise.

Cardinal Santos said before the thousands of clergy and laity that mutual understanding and cooperation of the bishop, the priests and the townspeople are necessary in order that the spiritual goal be achieved successfully.

Consequently, the new Imus diocese hopes to promote better church administration, closer relations between the head and the parish priests, and therefore a thorough understanding of the needs of the parishioners.



**Fr. J. Regan Consecrated First Bishop of Tagum.** — Rev. Joseph W. Regan, M.M. was consecrated bishop of the newly-created prelature of Tagum by Archbishop Salvatore Siino, apostolic nuncio to the Philippines, at the Christ the King Cathedral in Tagum, Davao.

The ancient ceremonies continuing the apostolic succession began at 9:00 o'clock a.m. His Excellency was assisted by Bishop Clovis Thibault, P.M.E. of Davao and Bishop Quentin Olwell, C.P. of Marbel, Cotabato, as co-consecrators.

Pope John XXIII, seeing the growth of population in northern Davao, named Rev. Regan as bishop of the Tagum prelature.

Father Regan was born in Fairhaven, Mass., U.S.A. on April 5, 1905. He attended the Fairhaven High School, and after graduation went on to Boston College. He graduated from Boston College in 1925 and entered St. Bernard's Seminary, Rochester, New York, to study for the priesthood.

In 1928, he joined the Catholic Foreign Mission Society of America (better known as the Maryknoll Fathers), and was ordained a priest on January 27, 1929.

Father Regan was first assigned to the mission of Yuchow, Kwangsi, China. While in China, he learned to speak two Chinese languages.

During the war years, he served as a chaplain to the armed forces of the United States, while also caring for many refugees.

He returned to Kwelin, China shortly after the war to take up his interrupted work once again. And once again, he was interrupted. The communists came in 1949.

Father Regan was subjected to many interrogations and other hindrances and finally imprisoned. In 1951, he was expelled from China and returned to the United States.

Fr. Regan came to the Philippines in 1952 as regional vicar of Laguna. He was transferred to Davao in 1953.

## BIBLIOGRAPHY

**FACULTATES APOSTOLICAE 1961-1970**, size 5-1/2 x 9, 132 pages, by Sac. Johannes Zampetti, S.D.B., J.U.D., *Sacrae Romanae Advocatus*, printed at the Catholic Orphan Press, 15 Portuguese Church Street, Calcuta, 1961.

El autor dirige principalmente su atención a ofrecer a los misioneros cuanto puede serles útil en relación a las facultades que pueden tener o sobre las que pueden recurrir al Ordinario durante el ejercicio de su ministerio.

En conformidad a este plan, que él mismo insinúa en el Prefacio, divide la obra en cuatro partes. En la primera, que titula **DE FACULTATIBUS IN GENERE**, da las nociones generales sobre las facultades apostólicas. En la segunda, titulada **DE FACULTATIBUS APOSTOLICIS IN SPECIE** ofrece un comentario breve, pero oportuno, sobre las facultades concedidas últimamente por la Sagrada Congregación de Propaganda Fide para los territorios de Misiones, que vienen bajo el título **FORMULA FACULTATUM DECENNALIUM**, comprendiendo 68 facultades: 38 sobre los sacramentos y ritos sagrados, 24 sobre absoluciones, bendiciones e indultos varios, y 6 pro ipso Ordinario.

A la exposición de las Facultades Apostólicas, propiamente para Misiones, sigue en la tercera parte bajo el epígrafe **FACULTATES PARTICULARES** un estudio sucinto sobre las facultades apostólicas concedidas a algunos países, como China, Japón, Indonesia, Filipinas y América Latina, de las cuales pueden naturalmente beneficiarse cuantos sacerdotes trabajen en dichas regiones. Así, por lo que a nosotros respecta, trata de las Facultades Decenales concedidas para América Latina y Filipinas por la Sagrada Congregación Consistorial en 8 de Agosto de 1959.

En la cuarta parte titulada **FORMULAE USITATIORES** ofrece algunas fórmulas de uso más frecuente en el ministerio sacerdotal y que pueden servir de guía a los párrocos y misioneros.

Finalmente, a modo de apéndice trae los **ALLEGATA**: *Formula Facultatum Decennalium*, *Mutanda et Addenda in Formula Facultatum Decennalium*, *Variationes in Missa Christmatis quando dicitur extra FERIA V in Coena Domini*, *Ritus Benedicendi Oleum Infirmorum* (a Sacerdote indulto apostólico fuente), *Indulgentiae Apostolicae*, *Ritus et Formula Brevior Consecrationis Altarium Portatiliū ex Indulto Apostolico*.

Sinceramente creemos que la obra puede ser muy útil a nuestros sacerdotes, especialmente a cuantos trabajan en territorios sujetos a la jurisdicción de la Sagrada Congregación de Propaganda Fide.

FR. E. G., O.P.

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