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EDITORIAL

COME HOLY GHOST

One month more and the solemnities of the Second Ecumenical Council of the Vatican will begin. So a last reflexion upon that future event foreseen as one of the greatest in the History of the Church is timely.

The preparations had been going on for three years. They were of two kinds official and popular. The official Commissions had worked well and hard, and we may hope that the long delays between session and session that have plagued the past Ecumenical Councils will be reduced to a minimum this time. On the other hand it is astonishing that books, some of them quite voluminous, by the thousands, that papers by the myriads had been written and published about the future Council a historical event that has not happened yet. The speeches and talks, even college lectures or university courses it could easily claim the category on the innumerable. Evidently we are in the presence of a fad, more or less like the "secret of Fatima".

This popular preparation is not a completely sound and healthy one. It could lead, and in some quarters it has actually led, towards phantastic expectations, sharp overexcitement, wrong ideals of ecclesiastical leadership that will render the serious and sacred work of the Fathers harder and liable to frequent misunderstandings on the part of a world too much given to "democratic procedures" and to shocking press releases. The social maladjustment of our world, the doctrinal imprecision of the modern mind, the fierce individualism of nations and parties and institutions can not, and will not be solved in the few hours of a conciliar session. The divine directives for the right Christian life in the modern world alone will be established. So the phantom of disillusionment will be surging before the propaganda-heated observers of the future Council.

The Holy Father has sounded the right sober note. In His last request for preparation He calls the Pastors and the Faithful to PENANCE. He sees the future Council as some moments of a "closer life of Christ and the Church together" in order to find in the depth of the divine revelation the truth, the love, the strength that will restore our generation and the generations to come to the unity, to the inspiration and to the joy of a real togetherness with God amidst the glories of modern civilization.

The Shepherd for Christ knows very well that when God, the Thrice Holy, comes near the good human heart has only one instinctive cry: "Have mercy on me!"

The moment is come for us, priests of God, to follow on the steps of the "Christ on Earth". The future Council is no longer a problem of propaganda, of enthusiasm, of organization. The future Council needs the divinely enlightened minds, the divinely enlivened hearts, the divinely honest wisdom of the Fathers. The future Council needs the grace of God. We must require our faithful to pray in penance, in confidence, in faith.

It is true that the comings of God had been accompanied by some imposing manifestations of power and majesty, like the thunders and lightnings of Sinai and the tempestuous wind of Pentecost; but they were just the exterior cover of the theophany. The voice of God said to the Prophet: **"Go forth and stand upon the mount before the Lord. And the Lord passeth, and a great and strong wind before the Lord overthrowing the mountains, and breaking the rocks in pieces; the Lord not in the wind, and after the wind an earthquake; the Lord not in the earthquake. And after the earthquake a fire; the Lord is not in the fire, and after the fire a whistling of a gentle air. And when Elias heard it, he covered his face with his mantle, and coming forth stood at the entering in of the cave, and behold a voice into him saying: What does thou here, Elias?"** (III Kings, XIX, 11-13).

God of wisdom, God of love, God of peace . . .

Come Holy Ghost . . . !

Fr. Jesús Ma. Merino Antolinez, O.P.

PRAYERS AND PENANCE FOR THE ECUMENICAL COUNCIL

ENCYCLICAL LETTER "*PAENITENTIAM AGERE*"*

POPE JOHN XXIII

VENERABLE BRETHREN

HEALTH AND APOSTOLIC BLESSING

To do penance for one's own sins, according to the explicit teaching of Our Lord Jesus Christ, constitutes for the sinner not only the means of obtaining forgiveness but also the means of achieving eternal salvation.

It appears obvious therefore, how justified is the constant attitude of the Catholic Church, the dispenser of Divine Redemption, which has always considered penance an indispensable condition for perfecting the life of its own sons and for its better future.

It is for this reason that in the Apostolic Constitution by which We convoked the Second Vatican Ecumenical Council, We deemed it natural to address an invitation to the faithful to prepare themselves worthily for the great event, not only through prayer, the ordinary practice of the Christian virtues, but also through voluntary mortification.¹

* *English translation of the original latin text dated July 1 and published by "L'Osservatore Romano" on July 6, 1962.*

¹ Cf. Apostolic Constitution *Humanae salutis*; A.A.S., LIV, (1962), p. 12.

With the approach of the council, it seems natural to Us to renew the same exhortation with greater insistence, since the Lord, although He is present in His Church "all days even until the consummation of the world"², will become still closer to the minds and hearts of men, according to His own words, through those who represent Him: "He who hears you, hears Me."³

Since the ecumenical council is in reality a gathering of the successors of the Apostles, to whom the Divine Saviour entrusted the mission of instructing the peoples of the earth, teaching them to observe all that which He had commanded⁴, the council seeks to signify a greater affirmation of the divine laws in relation to humanity redeemed by the Blood of Christ, and of the duties which bring men close to their God and Saviour.

Well, if we consult the books of the Old and New Testament, we notice that every event of a more solemn encounter between God and humanity—to express Ourselves in human words—has always been preceded by a more persuasive reminder to pray and to do penance. Moses did not, in fact, hand the tables of the Divine Law to the Hebrews until they had done penance for their sins of idolatry and ingratitude⁵.

The prophets constantly exhorted the people of Israel to pray to God with a contrite heart in order to cooperate in the fulfillment of the designs of Providence which accompanied the whole history of the chosen people.

Most moving among all is the voice of the prophet Joel, which is heard in the holy liturgy of Lent: "Now, therefore, saith the Lord: Be converted to me with all your heart, in fasting, and in weeping and in mourning. And rend your hearts and not your garments... Between the porch and the altar the priests, the Lord's ministers, shall weep and shall say: Spare,

² *Matthew* 28, 20.

³ *Luke* 10, 16.

⁴ Cf. *Matthew* 28, 19-20.

⁵ Cf. *Exodus* 32, 6-35; and *1 Corinthians* 10, 7.

Oh Lord, spare Thy people; and give not thy inheritance to reproach, that the heathen should rule over them. Why should they say among the nations, where is their God?"⁶.

These invitations to do penance, rather than lessening, become constantly more solemn with the coming of the Son of God on earth. Behold, in fact, John the Baptist, the precursor of the Lord, who begins his preaching with the cry: "do penance, for the Kingdom of God is at hand"⁷.

And Jesus Himself began His ministry with the immediate revelation of the sublime truths of faith, but also together with an invitation to purify the mind and heart of every residue of sin, which could prevent the fruitful welcome of the good news. "From that time Jesus began to preach and to say, 'Repent, for the kingdom of heaven is at hand'"⁸.

Still more than the prophets, the Saviour demanded from His hearers the complete law of God. "Behold the Kingdom of God is among you"⁹; Penance is strength against the forces of evil. We are taught by Jesus Christ Himself, "the Kingdom of heaven has been enduring violent assault, and the violent have been seizing it by force."¹⁰

A similar reminder is sounded in the preaching of the Apostles. St. Peter, in fact, said, speaking to the crowds after Pentecost that they might be prepared to receive the sacrament of regeneration in Christ and the gifts of the Holy Spirit: Repent and be baptized in the name of Jesus Christ every one of you for the forgiveness of your sins; and you will receive the gift of the Holy Spirit."¹¹

And the Apostle of the Gentiles admonished the Romans that the Kingdom of God does not consist of arrogance nor of the unchecked enjoyment of the senses, but of the triumph of

⁶ *Joel* 2, 12-13, 17.

⁷ *Matthew* 3, 1.

⁸ *Ibid.* 4, 17.

⁹ *Luke* 17, 21.

¹⁰ *Matthew* 11, 12.

¹¹ *The Acts* 2, 38.

justice and interior peace: "For the Kingdom of God does not consist in food and drink, but in justice and peace and joy in the Holy Spirit."¹²

It must not be believed that the invitation to do penance is addressed only to those who are to become, for the first time, part of the Kingdom of God. In reality it is the need and duty of all Christians to do violence to themselves, either to drive away their own spiritual enemies or to preserve their baptismal innocence or to renew the life of grace which has been lost by transgressing the divine precepts.

Although it is true, in fact, that all those who have become members of the Church through Holy Baptism share the beauty conferred on it by Christ, according to the words of St. Paul: "Christ also loved the Church, and delivered Himself up for her, that he might sanctify her, cleansing her in the bath of water by means of the word; in order that he might present to Himself the Church in all her glory, not having spot or wrinkle or any such thing but that she might be holy and without blemish."¹³

It is also true that all those who have stained the white baptismal robe by serious faults must fear greatly the punishment of God if they do not try to make it white and shining again through the Blood of the Lamb¹⁴, through the sacrament of Penance and the practice of Christian virtues.

Therefore, there is also addressed to them the severe admonishment of the Apostle Paul: "A man making void the Law of Moses dies without mercy on the word of two or three witnesses; how much worse punishments do you think he deserves who has trodden under foot the Son of God, and has regarded as unclean the Blood of the Covenant through which he was sanctified, and has insulted the spirit of grace?... It is terrible to fall into the hands of the living God."¹⁵

¹² *Romans* 14, 17-18.

¹³ *Ephesians* 5, 26-27.

¹⁴ Cf. *Apocalypse* 7, 14.

¹⁵ *Hebrews* 10, 28-30.

Venerable brothers, the Church, the beloved spouse of the Divine Saviour, has always remained in itself holy and immaculate by means of the faith which enlightens it, by means of the sacrifices which sanctify it, by means of the laws which govern it and by means of the many members who adorn it with the beauty of heroic virtues. But there are also deaf children who, forgetful of their vocation and of their chosen status, mar within themselves this heavenly beauty and who do not reflect in themselves the divine likeness of Jesus Christ.

Well, We address to all of them words—rather than reproofs or threats—words of paternal exhortation to keep in mind this comforting teaching of the Council of Trent, the very faithful echo of Catholic teaching: “Clothed with Christ in Baptism (Galatians 3, 27), through it, in fact, we become a completely new being receiving the full and complete remission of all sins; but we cannot achieve this newness and fullness, however, by means of penance without great sorrow and effort, since this is required by Divine Justice, and this way, penance has been justly called by the Holy Fathers a ‘certain, laborious Baptism’ ”¹⁶.

The reminder to do penance as an instrument of purification and of spiritual renewal must not, therefore, resound as a novel voice in the Christian ear, but rather as an invitation of Jesus Himself which has been repeated often by the Church, through the voice of the holy liturgy, of the Holy Fathers and of the councils.

It is thus that for centuries the Church has prayed God during the period of Lent: “ut apud te mens nostra tuo desiderio fulgeat, quae se carnis maceratione castigat” (that our soul, purified by the discipline of our body, may be filled with an ardent desire for Thee)¹⁷, and also “ut terrenis affectibus mitigatis, facilius caelestia capiamus” (that in restraining our earth-

¹⁶ Council of Trent, Session XIV, *Doctrine on the Sacrament of Penance*, Chapter II; cf. St. Gregory Nazianzen, *Oration*, 39, 17: PG 36, 356; St. John Damascene, *De fide Orthodoxa*, 4, 9: PG 94, 11, 24.

¹⁷ *Oration*, for Tuesday after the first Sunday of Lent.

ly appetites we may the more easily receive Thy heavenly delights)¹⁸.

There is, therefore, no reason for surprise if Our predecessors, in preparing for the celebration of ecumenical councils, have concerned themselves with exhorting the faithful to practice salutary penance. It is enough to recall a few examples.

As the Fourth Lateran Council approached, Pope Innocent III exhorted the sons of the Church with these words: "May fasting and alms-giving be joined to prayer, that our prayers may fly more easily and quickly upon these two wings to the ear of the most merciful God and that He may hear us benevolently at the opportune time"¹⁹.

Gregory X, in a letter addressed to all his prelates and chaplains, established that the solemn opening of the Second Ecumenical Council of Lyons be preceded by three days of fasting. Pius IX exhorted all the faithful to prepare worthily and in perfect joy for the celebration of the Vatican Ecumenical Council, purifying their minds of every stain of fault or punishable guilt: "Since it is a known fact that the prayers of men are heard more by God when man turns toward Him with a clean heart, that is, with a mind purified of all sin"²¹.

Following the examples of Our predecessors, We also, venerable brothers, ardently wish to invite the whole Catholic world, clergy and laity—to prepare for the great council's celebration through prayer, good works and penance.

Since public prayer is the most efficacious means of obtaining divine graces, according to the promises of Christ Himself: "Where two or three are gathered together in my name, I am with them",²² all the faithful must be, therefore "one single

¹⁸ *Oration*, for Tuesday after the first Sunday of Lent.

¹⁹ *Letter to the participants in the Fourth Lateran Council*, Epistle 28 to the faithful for Moguntinas provincias constitutos, in MANSI, *Amplissimi*, Coll. Concil. 22, Paris and Leipzig, 1903, col. 959.

²⁰ Cf. MANSI, op. mem., 24, col. 62.

²¹ Cf. *Acts and Decrees of the Sac. Concil. Recent.* Coll. Lac., Tom. VII, Friburg and Brissgovia, 1890, col. 10.

²² *Matthew* 28, 20.

heart and one single soul,"²³ as in the first ages of the Church, and obtain from God through prayer and penance that this extraordinary event may produce those salutary fruits which are expected by all.

That is, such a great revival of the Catholic faith, such a great reblossoming of charity and such a development of Christian morals, that there may be awakened even among separated brethren a strong and efficacious desire for sincere and operative unity in one single flock under one single shepherd.

For this purpose, We exhort you, venerable brothers, to institute in every parish of the dioceses entrusted to each of you, just before the opening of the council, a solemn novena in honor of the Holy Spirit to invoke upon the fathers of the council the advantages of heavenly light and of divine graces.

In this respect, We wish to place at the disposal of the faithful part of the spiritual treasure of the Church. That is, to all those who will take part in the aforementioned novena, there will be granted a plenary indulgence which will be gained under the usual conditions.

It will also be opportune to institute in the individual dioceses a propitiating penitential service. This service must be a fervent invitation, accompanied by a special series of sermons, to perform works of mercy and penance, by means of which all the faithful may seek to propitiate Almighty God and implore of Him that real renewal of the Christian spirit which is one of the principal objectives of the council.

As Our predecessor, Pius XI, of venerable memory, justly stated: "Prayer and penance are the two powerful means given to us by God to lead back to Him wretched humanity which is erring here and there without guidance; prayer and penance remove and repair the first and principal cause of every upheaval, that is, the rebellion of man against God"²⁵.

²³ Acts 4, 32.

²⁴ Cf. John 10, 16.

²⁵ Encyclical Letter *Caritate Christi compulsi*, A.A.S., 24 (1932), p. 191.

Interior penance is necessary above all. That is, remorse and purification from one's own sins which is obtained especially by means of a good confession and communion with the aid of the Eucharistic sacrifice.

All the faithful must be invited to perform this kind of penance during the novena to the Holy Spirit. Exterior forms of penance would be useless in fact if they were not accompanied by interior cleansing of the soul and by sincere remorse for one's sins.

It is in this sense that one must understand the severe admonishment of Jesus: "If you do not repent, you will all perish in the same way"²⁶. May God remove this danger from all those who have been entrusted to Us!

Moreover, the faithful must be invited also to practice exterior penance, either through the body which must be governed by honest reasoning and by faith, or through the expiation of our sins and of those of others. St. Paul himself, who ascended into the third heaven and who had reached the summit of sanctity, did not, in fact, hesitate to say of himself: "I chastise my body and bring it into subjection"²⁷. Elsewhere he admonished: "and they who belong to Christ crucified their flesh with its passions and desires."²⁸

St. Augustine insisted on the same admonition in this manner: "It is not enough to improve one's own conduct and cease to do evil, if one does not also give satisfaction to God for the sins committed, unless one does penance, without practicing humility, without the sacrifice of a contrite heart accompanied by alms-giving".²⁹

The first exterior penance that all of us must practice is that of accepting from God, with a resigned and trusting spirit, all the sorrows and sufferings that we encounter in life and that

²⁶ *Luke* 13, 5.

²⁷ *I Corinthians* 9, 27.

²⁸ *Galatians* 5, 24.

²⁹ *Sermons*, 351, 5, 12; PL 39, 1549.

which involves effort and inconvenience in fulfilling the obligations of our condition in our daily life and in the practice of Christian virtues.

This necessary practice serves the purpose not only of purifying us, of appeasing the Lord and of invoking His help for the happy and fruitful success of the forthcoming ecumenical council. It also makes our punishment lighter and almost sweeter, inasmuch as it holds out to us the hope of eternal reward: "the sufferings of the present time are not worthy to be compared with the glory to come that will be revealed in us"³⁰.

In addition to the penance which we must necessarily face because of the inevitable sorrows of this mortal life, Christians must be generous enough to offer also to God voluntary mortifications in the imitation of our Divine Redeemer Who, according to the Prince of the Apostles, "died also once for sins, the Just for the unjust, that he might bring us to God. Put to death indeed in the flesh, he was brought to life in the spirit."³¹

"Since Christ therefore has suffered in the flesh," let us also arm ourselves "with the same intent"³². May the saints of the Church also be an example and encouragement in this respect. The saints whose mortifications, inflicted on their often innocent bodies, fill us with wonder and almost with dismay.

Before these champions of Christian charity, how can one fail to offer to the Lord a few sacrifices or voluntary punishments on the part also of the faithful, who probably have so many sins to expiate?

These are all the more pleasing to God, inasmuch as they do not originate from the natural infirmity of our flesh and of our spirit, but are offered spontaneously and generously to the Lord as a sweet sacrifice. It is well known that the ecumenical council seeks to increase for our part the work of the redemption which Our Lord Jesus Christ "the offering—because

³⁰ *Romans* 8, 18.

³¹ *1 Peter* 3, 18.

³² Cf. *Ibid.*, 4, 1.

it was his will"³³, came to bring among men, not only through the revelation of His heavenly teaching but also through the voluntary shedding of His precious blood.

Well, since each one of us can state together with St. Paul the Apostle: "I rejoice in the sufferings I bear... and what is lacking of the sufferings of Christ I fill up in my flesh for his body, which is the Church"³⁴, we too must be glad that we can offer our sufferings to God "for the building up of the body of Christ"³⁵ which is the Church.

We must feel ourselves indeed all the more happy and honored that we are called upon to participate in this redeeming of poor humanity which is too often drawn away from the honest road of truth and virtue.

Instead of mortifications and self-denial, imposed by Jesus Christ on all His followers with the words: "If anyone wishes to come after Me, let him deny himself, and take up his cross daily and follow Me"³⁶, many unfortunately seek rather frantically earthly pleasures and disfigure and weaken the noblest energies of the spirit.

Against this irregular way of living, which unchains often the lowest passions and brings eternal salvation into grave danger, it is necessary that Christians react with the strength of the martyrs and saints, who have always given testimony for the Catholic Church.

In such a way all can contribute, according to their particular status, to the better outcome of the Second Vatican Ecumenical Council, which must bring about a reblossoming of Christian life.

After these paternal exhortations, We trust, venerable brothers, that you will not only receive them with enthusiasm but also that you will encourage Our sons, the clergy and the

³³ *Is.* 53, 7.

³⁴ *Colossians*, 1, 24.

³⁵ *Ephesians* 4, 12.

³⁶ *Luke* 9, 23.

laity, to receive them also wherever they are scattered throughout the world.

If in fact, as is anticipated by all, the ecumenical council is to bring about a truly great increase in the Catholic religion; if it is to make the "word of the kingdom" resound more solemnly, the word which is mentioned in the parable of the sower³⁷; if we seek the consolation and the ever wider diffusion of the Kingdom of God throughout the world by means of the council, the happy success of all this will depend in great part on the dispositions of those to whom will be addressed its teachings of truth, of virtue, of public and private worship of God, of discipline and of the missionary apostolate.

Therefore, venerable brothers, act without delay and with every means which is within your power, so that the Christians entrusted to your care may purify their spirit with penance and may be fired to a great fervor of piety, so that the good seed, which in these days will have been more widely and abundantly sown, may neither be dispersed nor suffocated by them, but that it may be received by all with a well disposed and persevering mind, and that they may derive from the great event abundant and lasting fruits for their eternal salvation.

As a final thought, We believe that there can be justly applied to the forthcoming council the words of the Apostle: "Behold, now is the acceptable time, behold, now is the day of salvation"³⁸. But the designs of the Divine Providence of God requires that His gifts be distributed according to the disposition of mind of each individual.

Therefore, may those people who wish to be filially docile to Us, who have striven for a long time to prepare the hearts of Christians for this great event, give their diligent attention also to this Our final invitation.

Following, therefore, Our and your example, venerable brothers, may the faithful—and in the first place all priests,

³⁷ *Matthew* 13, 19.

³⁸ *2 Corinthians* 6, 2.

male and female Religious, children, the sick and those who suffer—raise prayers and practise penance to obtain from God for His Church that abundance of light and supernatural assistance which it will need especially at that time (of the council).

How could we believe that God would refuse the abundance of heavenly graces, when He receives from His sons such great profusion of gifts which breathe with the fervor of piety and the fragrance of myrrh?

Moreover, all Christian people, answering Our exhortation by dedicating themselves more intensely to prayer and to the practice of mortification, will offer an admirable and moving spectacle of that spirit of faith, which animated every son of the Church without distinction.

This will not fail to move in a salutary manner also the minds of those who, excessively preoccupied with and distracted by earthly matters, have allowed themselves to become neglectful of their religious duties.

If all this comes about, as is Our desire, and if you can leave your dioceses to come to Rome for the celebration of the council, bringing with you such a precious treasure of spiritual assets, one will have legitimate grounds to hope that there may dawn a new and more propitious hour for the Catholic Church.

Sustained by this hope, We impart whole-heartedly to you, venerable brothers, to the clergy and to the people entrusted to your care, the apostolic benediction, as a token of the heavenly favors and the testimony of Our paternal good will.

Given in Rome, at St. Peter's, on July 1, 1962, the feast of the Most Precious Blood of Our Lord Jesus Christ, the fourth year of Our pontificate.

POPE JOHN XXIII

SACRA CONGREGATIO RITUUM

ADDITIONES ET VARIATIONES IN RITUALI ROMANO CIRCA ORDINEM BAPTISMI ADULTORUM

(Continuatio)

SECUNDUS GRADUS

13. *Sacerdos indutus superpelliceo et stola, vel etiam plu-
viali, violacei coloris, cum suis clericis accedit ad gradus altaris,
et genibus flexis, pias mente ad Deum preces effundit, ad im-
plorandum divinum auxilium. Deinde surgens, se signat, di-
cens:*

V. Deus, in adiutórium meum inténde.

Omnes respondent: Dómine, ad adiuvándum me festína.

V. Glória Patri.

Omnes: Sicut erat.

14. *Sacerdos benedicit sal:*

Exorcízo te, creatúra salis, in nómine Dei ✠ Patris omni-
pótentis, et in caritáte Dómini nostri Iesu ✠ Christi, et in vir-
túte Spíritus ✠ Sancti. Exorcízo te per Deum vivum, per
Deum verum, per Deum sanctum, per Deum, qui te ad tutelam
humáni géneris procreávit, et pópulo veniénti ad credulitátem
per servos suos consecrári præcépit, ut in nómine sanctæ Tri-
nitátis efficiáris sacraméntum ad effugándum inimícum.
Proínde rogámus te, Dómine, Deus noster, ut hanc creatúram
salis sanctificándo sancti ✠ fices, et benedicéndo bene ✠ dicas,

ut fiat ómnibus accipiéntibus perfécta medicína, pérmanens in viscéribus eórum, in nómine eiúsdem Dómini nostri Iesu Christi, qui ventúrus est iudicáre vivos et mórtuos, et sæculum per ignem.

R. Amen.

Benedicto sale, ante quam catechumeni eius medicinam gustent, sacerdos addat sequentem orationem:

Orémus.

(In singulari pro singulo)

Oratio

Dómine, sancte Pater, omnípotens ætérne Deus, qui es, qui eras, et qui pérmanes usque in finem, cuius orígo nescítur, nec finis comprehénderi potest: te súpplīces invocámus super hos fámulos tuos, quos (has fámulas tuas, quas) de erróre liberásti: dignáre exaudíre eos, qui (eas, quæ) tibi cervíces suas humiliant ad lavácri fontem, ut, renáti(-æ) ex aqua et Spírītu Sancto, expoliáti(-æ) véterem hóminem, índuant novum, qui secúndum te creátus est: accípiant vestem incorrúptam, et immaculátam, tibíque Deo nostro servíre mereántur. Per Christum Dóminum nostrum.

R. Amen.

15. *Tunc pollice et indice accipit de ipso sale et immittit in os uniuscuiusque catechumeni, dicens (singulariter singulis):*

N., áccipe sal sapiéntiæ: propitiátio sit tibi in vitam æternam.

R. Amen.

Sacerdos:

Pax tibi.

R. Et cum spírītu tuo.

Orémus.

(In singulari pro singulo)

Oratio

Deus patrum nostrórum, Deus univérstæ cónditor veritátis, te súpplīces exorámus, ut hos fámulos tuos (has fámulas tuas)

respicere dignéris propítius, et hoc primum pábulum salis gustántes, non diútius esuríre permíttas, quo minus cibo expleántur cælésti, quátenus sint semper spíritu fervéntes, spe gaudéntes, tuo semper nómini serviéntes. Perduc eos (eas), Dómine, quæsumus, ad novæ regenerationis lavácrum, ut cum fidélibus tuis promissionum tuárum ætérna præmia cónsequi mereántur. Per Christum Dóminum nostrum.

R. Amen.

15a. *Ubi vero, iuxta prudens indicium Conventus episcopalis, impositio salis ad os catechumenorum per ipsum sacerdotem convenienter fieri nequeat, idem Conventus iuxta normas pro usu huius Ordinis, n. 3b, datas, disponat, ut catechumeni sibi ipsis sal imponant, digitis sumptum e maiore vase a sacerdote ipsis oblato.*

16. *Postea sacerdos dicit (in singulari pro singulo):*

Ite in pace, et Dóminus sit vobíscum.

Omnes: Amen.

TERTIUS GRADUS

17. *Committitur prudenti iudicio Ordinariorum locorum, utrum, perpensis necessitatibus vel opportunitatibus catechumenorum, tres gradus sèquentes, scilicet tres series exorcismorum, distincte atque separatim, diversis temporibus, peragi sinantur, an omnes tres una actione contractas, vel etiam unam ex tribus tantum, duabus aliis omissis.*

18. *Caeremoniae huius gradus semper distinctim, pro catechumenis viris, et pro feminis, et iuxta opportunitatem, etiam loco et tempore diversis.*

19. *Sacerdos indutus superpelliceo et stola, vel etiam pluviâli, violacei coloris, cum suis clericis accedit ad gradus altaris.*

et genibus flexis, pias mente ad Deum preces effundit, ad implorandum divinum auxilium. Deinde surgens, se signat, dicens:

V. Deus, in adiutórium meum inténde.

Omnes respondent: Dómine, ad adiuvándum me festína.

V. Glória Patri.

Omnes: Sicut erat.

Pro viris

20. Sacerdos dicit super electos stantes (in singulari pro singulo):

Oráte, elécti, fléctite génua, et dícite: Pater noster.

Et electi, genibus flexis, orant et dicunt: Pater noster, usque ad Sed libera nos a malo, inclusive.

Sacerdos subiungit:

Leváte, compléte oratiónem vestram, et dícite: Amen.

Et illi surgentes, respondent:

Amen.

Sacerdos dicit patrinis:

Signáte eos mecum.

Et facit signum Crucis versus electos, dicens:

In nómine Patris et Filii, ✚ et Spíritus Sancti, dum patrini pollice signant eos in fronte, eadem verba proferentes.

21. Deinde sacerdos extendit manum super eos (eum), dicens:

Orémus.

(In singulari pro singulo)

Oratio

Deus Abraham, Deus Isaac, Deus Iacob, qui Móysi fámulo tuo in monte Sínai apparuísti, et filios Israél de terra Ægypti

eduxísti, députans eis Angeium pietátis tuæ, qui custodíret eos die ac nocte: te quæsumus, Dómine; ut mittere dignéris sanctum Angelum tuum de cælis, qui simíliter custódiat et hos fámulos tuos et perdúcat eos ad grátiam Baptísmi tui. Per Christum Dominum nostrum.

Omnes: Amen.

Exorcismus

(In singulari pro singulo)

Ergo, maledícite diábole, recognósce senténtiam tuam, et da honórem Deo vivo et vero, da honórem Iesu Christo Fílio eius, Deus et Dóminus noster Iesus Christus ad suam sanctam grátiam, fontémque Baptísmatis vocáre dignátus est: et hoc signum sanctæ Cru ✚ cis (*producit signum crucis, dum singuli pollice se signant in fronte*), quod nos fronti eius damus, tu, maledícite diábole, numquam áudeas violáre. Per eúmdem Christum! Dóminum nostrum, qui ventúrus est iudicáre vivos et mórtuos, et sæculum per ignem.

Omnes: Amen.

Et concluditur, ut infra n. 24.

Pro feminis

22. *Sacerdos dicit super electas stantes (in singulari pro singula):*

Oráte, eléctæ, fléctite génua, et dícite: Pater noster.

Et electæ, genibus flexis, orant et dicunt: Pater noster, usque ad Sed libera nos a malo, inclusive.

Sacerdos subiungit:

Leváte, compléte oratiónem vestram, et dícite: Amen.

Et illiæ surgentes, respondent:

Amen.

Sacerdos dicit matrinis:

Signáte eas mecum.

Et facit signum Crucis versus electas, dicens:

In nómine Patris et Fílii, ✚ et Spíritus Sancti,
dum matrinae pollice signant eas in fronte, eadem verba
proferentes.

23. *Deinde Sacerdos extendit manum super eas dicens:*

Orémus.

(*In singulari pro singula*)

Oratio

Deus cæli, Deus terræ, Deus Angelórum, Deus Archangelórum, Deus Patriarchárum, Deus Prophetárum, Deus Apostolórum, Deus Mártyrum, Deus Confessórum, Deus Vírginum, Deus ómnium bene vivéntium, Deus, cui omnis lingua confitétur, et omne genu fléctitur, cæléstium, terréstrium, et infernórum: te ínvo-co, Dómine, super has fámulas tuas, et eas custodire, et perdúcere dignéris ad grátiam Baptísmi tui. Per Christum Dóminum nostrum.

Omnes: Amen.

Exorcismus

(*In singulari pro singula*)

Ergo, maledícite diábole, recognósce senténtiam tuam, et da honorém Deo vivo et vero, da honórem Iesu Christo Fílio eius, et Spíritui Sancto, et recéde ab his famulábus Dei quia istas sibi Deus et Dóminus noster Iesus Christus ad suam sanctam grátiam, fontémque Baptísmatis vocáre dignátus est: et hoc signum sanctæ Cru ✚ cis (*producit signum crucis, dum singulæ pollice se signant in fronte*), quod nos fronti eárum damus, tu, maledícite diábole, numquam áudeas violáre. Per eúmdem Christum Dóminum nostrum, qui ventúrus est iudicáre vivos et mórtuos, et sæculum per ignem.

Omnes: Amen.

Et concluditur, ut infra n. 24.

24. *Postea sacerdos dicit (in singulari pro singulo) :*

Ite in pace, et Dóminus sit vobíscum.

Omnes: Amen.

QUARTUS GRADUS

25. *Caeremoniae huius gradus fiunt distinctim, pro catechumenis viris, et pro feminis, et, iuxta opportunitatem, etiam loco et tempore diversis.*

26. *Sacerdos indutus superpelliceo et stola, vel etiam pluviali, violacei coloris, cum suis clericis accedit ad gradus altaris, et genibus flexis, pias mente ad Deum preces effundit, ad implorandum divinum auxilium. Deinde surgens, se signat, dicens:*

V. Deus, in adiutórium meum inténde.

Omnes respondent: Dómine, ad adiuvándum me festína.

V. Glória Patri.

Omnes: Sicut erat.

Pro viris

27. *Sacerdos dicit super electos stantes (in singulari pro singulo) :*

Oráte, elécti, fléctite génua, et dícite: Pater noster.

Et electi, genibus flexis, orant et dicunt: Pater noster, usque ad Sed libera nos a malo, inclusive.

Sacerdos subiungit:

Leváte, compléte oratiónem vestram et dícite: Amen.

Et illi surgentes, respondent:

Amen.

Sacerdos dicit patrinis:

Signáte eos mecum.

Et facit signum Crucis versus electos, dicens:

In nómine Patris et Filii, ✚ et Spíritus Sancti,
dum patrini pollice signant eos in fronte, eadem verba pro-
ferentes.

28. *Deinde sacerdos extendit manum super eos, dicens:*

Orémus.

(*In singulari pro singulo*)

Oratio

Deus, immortalé præsidium ómnium postulántium, libera-
tio súpplicum, pax rogántium, vita credéntium, resurréctio
mortuórum: te ínvocho super hos fámulos tuos, qui, Baptísmi tui
donum peténtes, ætérnam cónsequi grátiam spirituáli regene-
ratione désiderant: áccipe eos, Dómine, et quia dignátus es dí-
cere: Pétite, et accipiétis, quærite, et inveniétis; pulsáte, et ap-
criétur vobis: peténtibus præmium pórrige, et iánuam pande pul-
sántibus, ut, ætérnam cæléstis lavácri benedictionem consecúti,
promíssa tui múnery regna percípiant: Qui cum Patre, et Spí-
ritu Sancto vivis et regnas, Deus, in sæcula sæculórum.

Omnes: Amen.

Exorcismus

(*In singulari pro singulo*)

Audi, maledícite sátana, adiurátus per nomen ætérni Dei, et
Salvatóris nostri Iesu Christi Fílii eius, cum tua victus invídia,
tremens, geménsque discéde: nihil tibi sit commúne cum his
servis Dei, iam cæléstia cogitántibus, renuntiatúris tibi et sæcu-
lo tuo, et beátæ immortalitáti victúris. Da igitur honórem ad-
veniénti Spíritui Sancto, qui, ex summa cæli arce descéndens,
proturbátis fráudibus tuis, divíno fonte purgáta péctora, sancti-
ficáta Deo templa et habitácula perfíciat: ut, ab ómnibus pé-
nitus nóxiis præteritórum críminum liberáti, servi Dei grátias
perénni Dei réferant semper, et benedicant nomen sanctum eius
in sæcula sæculórum.

Omnes: Amen.

Et concluditur, ut infra n. 31.

Pro feminis

29. *Sacerdos dicit super electas stantes (in singulari pro singula):*

Oráte, eléctæ, fléctite génua, et dícite: Pater noster.

Et electæ, genibus flexis, orant et dicunt: Pater noster, usque ad Sed libera nos a malo, inclusive.

Sacerdos subiungit:

Leváte, compléte oratiónem vestram, et dícite: Amen.

Et illæ surgentes, respondent:

Amen.

Sacerdos dicit matrinis:

Signáte eas mecum.

Et facit signum Crucis versus electas, dicens:

In nómine Patris et Filii, ✠ et Spíritus Sancti, cum matrinæ pollice signant eos in fronte, eadem verba proferentes.

30. *Deinde sacerdos extendit manum super eas, dicens:*

Orémus. (In singulari pro singula) Oratio

Deus Abraham, Deus Isaac, Deus Iacob, Deus, qui Móysi fámulo tuo in monte Sínai apparuísti, et filios Israël de terra Ægypti eduxísti, députans eis Angelum pietátis tuæ, qui custodiret eos die ac nocte: te quæsumus, Dómine; ut mittere digneris sanctum Angelum tuum de cælis, qui similiter custódiat et has fámulas tuas, et perdúcat eas ad grátiam Baptismi tui. Per Christum Dóminum nostrum.

Omnes: Amen.

*Exorcismus**(In singulari pro singula)*

Ergo, maledicte diábole, recognósce senténtiam tuam, et da honórem Deo vivo et vero, da honórem Iesu Christo Fílio eius, et Spirítui Sancto, et recéde ab his famulábus Dei, quia istas sibi Deus et Dóminus noster Iesus Christus ad suam sanctam grátiam, fontémque Baptísmatis vocáre dignátus est: et hoc signum sanctæ Cru ✝ cis (*producit signum crucis, dum singulæ pollice se signant in fronte*), quod nos fronti eárum dāmus, tu, maledicte diábole, numquam áudeas violáre. Per eúndem Christum Dóminum nostrum, qui ventúrus est iudicáre vivos eet mórtuos, et sáeculum per ignem.

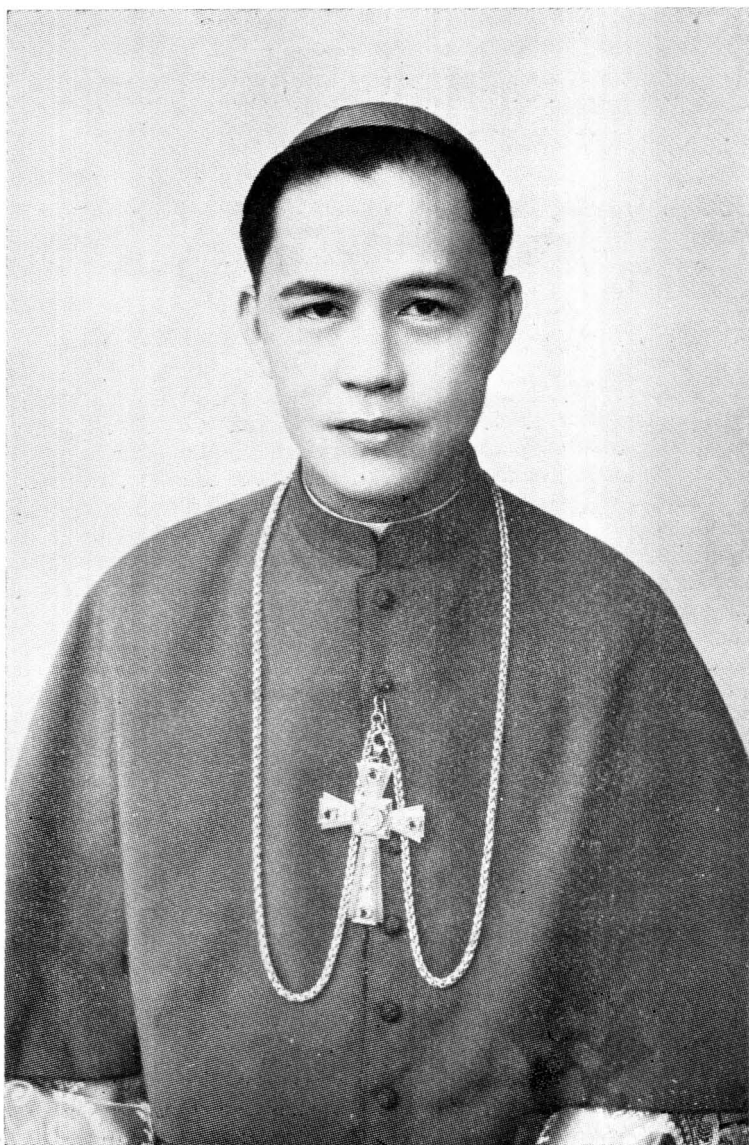
*Omnes: Amen.**Et concluditur, ut infra n. 31.**31. Postea sacerdos dicit (in singulari pro singulo):**Ite in pace, et Dóminus sit vobíscum.**Omnes: Amen.**(Continuabitur)*

SACRA CONGREGATIO CONSISTORIALIS

BULLAE ELECTIONIS MONS. CYPRIANO V. URGEL AD DIGNITATEM EPISCOPALEM

JOANNES EPISCOPUS, SERVUS SERVORUM DEI,

dilecto Filio CYPRIANO V. URGEL VILLAHERMOSA, Protonotario Apostolico ad instar participantium, adhuc Curioni Ecclesiae cathedralis atque Vicario Generali dioecesis Palensis, electo Episcopo Calbayogano, salutem et apostolicam benedictionem. Arcano Dei consilio divini Redemptoris regnum in terris tutantur, adaugent, provehunt Episcopi, qui in christiano populo "Christi figuram ferunt" (Hesvch. in Lev. 9, 22), cuius sunt administri necessariiue adiutores. Quam ob rem, cum cathedralis Ecclesia Calbayogana, translato venerabili Fratre Emmanuele P. Del Rosario ad dioecesim Malolosinam, nullum in praesens habeat sui iuris pastorem, censuimus Te ad eam regendam vocare, qui pastoralis peritiae egregia ad hunc diem dedisti documenta. Summa igitur Nostra potestate, consilio ante exquisito a venerabilibus Patribus Nostris S.R.E. Cardinalibus qui sacro Consistorio hodie in Vaticanis aedibus habito interfuerunt, Te, dilecte Fili, Episcopum CALBAYOGANUM nominamus et renuntiamus, datis regimine et administratione cum religiosarum rerum tum temporalium ad eam Sedem spectantium, cum iuribus, honoribus, officiis et obligationibus quae eiusmodi munus consequuntur. Maioris vero tui commodi gratia Tibi per-mittimus ut extra urbem Romam Episcopus consecreris a quem malueris sacrorum Antistite, cui duo assistunt aequalis ordinis viri, qui omnes sint caritatis vinculis Nobiscum coniuncti; venerabili autem Fratri, quem caeremoniae peragendae gratia delegeris, omnes facultates rei necessarias facimus. Volumus tamen ut antequam hoc fiat in tuaeque dioecesis proficiscaris possessionem, teste aliquo Episcopo et ipso Nobiscum sinceris vinculis coniuncto, et professionem fidei catholicae facias et utrumque ius iurandum des, lege canonica praescriptum, fidelitatis videlicet erga Nos et Successores Nostros et contra modernistarum errores, iuxta statutas formulas, quarum exempla, hisce litteris adiuncta, cum Tuo, tum eius Episcopi qui iuranti affuit, nomine signata sigilloque impressa, ad Sacram Congregationem Consistorialem cito mittes. Ad beneficium autem quod attinet, quo Curio ad ecclesiam cathedralem dioecesis Palen. adhuc fruitus es, volumus ut ad iuris normam vacet, a Nobis et ab apostolica Sede assignandum. Pro Te deni-



MOST REV. CYPRIANO V. URGEL

Bishop of Calbayog

que, dilecte Fili, Christum Dominum precamur ut asperis episcopalis ministerii gressibus favens, Te omni gratia praesidioque roboret atque confirmet. Datum Romae, apud S. Petrum, die vicesimo secundo mensis martii, anno Domini millesimo nongentesimo sexagesimo secundo, Pontificatus Nostri quarto.—F.T.

Jacobus A. Card. COPELLO
S.R.E. Cancellarius

NUNTIIUM PONTIFICIUM AD ARCHIEPISCOPUM CAEBUANUM

JOANNES EPISCOPUS, SERVUS SERVORUM DEI,

venerabili Fratri Archiepiscopo metropolitae CAEBUANO salutem et apostolicam benedictionem. Laeto animo Te certiore facimus hodie Nos renuntiavisse cathedralis Calbayoganae Sedis Episcopum, ex die vacantis quo venerabilem Fratrem Emmanuelem P. Del Rosario ad novam Sedem Malolosinam transtulimus. Est autem sacrorum Antistes, quem de consilio venerabilium Fratrum Nostorum S.R.E. Cardinalium, que sacro Consistorio in Vaticanis aedibus habito hodie interfuerunt, atque summa Nostra potestate elegimus, dilectus Filius CYPRIANUS V. URGEL VILLAHERMOSA, Protonotarius Apostolicus ad instar participantium, adhuc ecclesiae cathedralis Curio atque Vicarius Generalis dioecesis Palensis, quem omnibus sui gradus honoribus honestavimus, obligationibus adstrinximus. Quod dum Tibi nuntiamus, venerabilis Frater, cuius metropolitanae iurisdictioni Calbayogana Ecclesia eiusque Praesul subduntur, Te vehementer hortamur ut, qua praestas dilectione ac fidelitate erga Nos Romanamque Cathedram, hunc Episcopum et cum benivinitate excipere velis el paterna cura iuves, cum tua egeat ope. Quod cum pro certo habeamus, gratum Tibi rependimus animum, Tibique tuoque populo praestantissimam Dei imploramus bonitatem. Datum Romae, apud S. Petrum, die vicesimo secundo mensis martii, anno Domini millesimo nongentesimo sexagesimo secundo, Pontificatus Nostri quarto.—F.T.

Jacobus A. Card. COPELLO
S.R.E. Cancellarius

NUNTIIUM AD CLERUM ET POPULUM CALBAYOGANUM

JOANNES EPISCOPUS, SERVUS SERVORUM DEI,

dilectis Filiis e clero populoque urbis ac dioecesis CALBAYOGANAE salutem et apostolicam benedictionem. Haec Nostra verba communis vobis

laetitiae fore arbitramur, quibus nuntiamus rursus Ecclesiae vestrae, vacanti ex quo venerabilem Fratrem Emmanuel P. Del Rosario ad cathedralem Sedam Malolosinam transtulimus, Nos dedisse Pastorem a quo regeretur. Consilio enim expetito venerabilibus Fratribus Nostriis S.R.E. Cardinalibus qui sacro Consistorio in Vaticanis aedibus habito hodie interfuerunt, atque summa Nostra potestate Episcopum Calbayoganum renuntiavimus dilectum Filium CYPRIANUM V. URGEL VILLAHERMOSA, Protonotarium Apostolicum ad instar participantium, qui fuit adhuc Curio ad ecclesiam cathedralem atque Vicarius generalis dioecesis Palensis, virum sinceræ pietatis egregiaque pastoralis peritia praeditum. Agitedum, dilecti Filii, laeti Episcopum vestrum excipite, eique, quod pluris est, sincera oboedite observantia ac fidelitate, cum ad vos regendos Christi nomine et auctoritate veniat. Cum episcopo denique state, ut et Deus vobiscum sit (Ignatius, ad Pol. 6, 1). Jubemus autem ut hae litterae Nostrae, eius cura qui modo Ecclesiae vestrae moderatur, coram clero ac populo legantur, cum primum post eas acceptas in cathedralem ecclesiam, convenerint, diem festum de praeecepto celebraturi. Datum Romae, apud S. Petrum, die vicesimo secundo mensis martii, anno Domini millesimo nongentesimo sexagesimo secundo, Pontificatus Nostri IV.—F.T.

Jacobus A. Card. COPELLO
S.R.E. Cancellarius

Franciscus TINELLO, *Regens*

Caesar FEDECICI, *Prot. Ap.*

Josephus Rossi, *Prot. Ap.*

Expedita die VII Apr. anno Pontif. IV

Rodomons Galligani pro Plumbatotre

In Canc. Ap. tab. Vol. CIX n. 5

CATHOLIC WELFARE ORGANIZATION

Circular

July 18, 1962

TO: Catholic Trade School and All Other Catholic Printers

Dear Reverend Father:

In view of the preparation you might be undertaking in the printing of Calendars, Almanacs, etc. for the year 1963, kindly be informed and guided by the following:

1. Rescript of the Sacred Congregation of the Council, issued March 22, 1961, extending for *five (5) years* the Indult regarding the compliance of the Precept of Paschal Communion *from the Septuagesima Sunday till the feast of All Saints, November 1st, inclusive.*
2. The obligation of Fasting and Abstinence in the Vigil of the feast of the Immaculate Conception (December 7) was transferred, for five (5) years, to August 14, vigil of the feast of the Assumption of Our Lady. (Rescript of the Sacred Congregation of the Council, issued April 25, 1962)
3. Petition was not made for the renewal of the Indult of November 7, 1957 (which expired this year), granting to the Ordinaries of the Philippines the faculty to anticipate the obligation of fasting and abstinence of Christmas Vigil (Dec. 24) on December 23.

For the present, therefore, in the Philippines the said obligation of fasting and abstinence may be fulfilled *either* on December 24, as fixed by law, *or* (by virtue of the faculty granted to all the faithful of the Universal Church by Pope John XXIII through the Decree of December 3, 1959) by *anticipating* it on December 23.

Also, if the Christmas Vigil falls on a Sunday or on a Holy-day, the same obligation ceases.

Very truly yours,

REV. MARIANO G. GAVIOLA
Secretary General

DIOCESAN CURIAE

CEBU

Circular No. 5/62

MISSION GENERAL DE LA CIUDAD DE CEBU

Toda nuestra amada Archidiócesis, Clero y fieles, han seguido con admiración e interés la árdua, pero consoladora labor que durante los pasados 14 meses han realizado nuestros mas jóvenes sacerdotes en las misiones parroquiales, cuyo eco ha resonado no solo por toda la nación sino también por el mundo entero. Al mismo tiempo que damos nuestra enhorabuena a los misioneros y a todos los que les han ayudado, Clero y fieles, rendimos nuestro homenaje de gratitud a Dios nuestro Señor, autor de todo bien.

La Misión General de toda la Archidiócesis va a culminar en la Misión mas grandiosa y mas difícil, la MISION GENERAL DE LA CIUDAD DE CEBU para la cual necesitamos del celo e interés de todos.

1.—Tendrá lugar la Misión de la Ciudad desde el 15 de Julio, Domingo, hasta el 15 de Agosto, Fiesta de la Asunción de la Stma. Virgen María a los cielos.

2.—Es Misión general de toda la Ciudad cuyos centros de Misión seran: La Catedral, Sto. Rosario, San Nicolas y Mabolo y tomarán parte en dichas misiones las siguientes parroquias: Talisay, Pardo, Labangon, Punta Princesa, Guadalupe, Sacred Heart Chinese Parish y Mandawe.

3.—A fin de no distraer a los fieles de la predicación misionera con ocasión de otros cultos religiosos en las diversas iglesias, disponemos que desde el 16 de Julio hasta el 15 de Agosto y fuera de los centros de Misión, no haya ningun acto de culto en las iglesias de la Ciudad de 5 a 6 de la mañana, si bien permanecerán aun durante

dicha hora las iglesias abiertas para atender las confesiones. Los Domingos sin embargo se podrán seguir los horarios de costumbre en cada iglesia.

4.—Disponemos que en todas las iglesias haya por lo menos dos confesores constantemente desde las 4 a. m. hasta las 7 a. m. y desde las 4 p. m. hasta las 8 p. m., o hasta mas tarde donde sea necesario, y siempre que lo requieran los fieles, sin que sirva de pretexto para rehuir este utilísimo ministerio, el hecho de que no hay abundancia de penitentes. Los fieles acudirán en masa a los confesionarios cuando se den cuenta de la asiduidad de los confesores al importante ministerio de las confesiones y la falta de penitentes en cualquiera de las iglesias delatará la negligencia habitual de los Rectores de dicha Iglesia en el ejercicio de tan penoso ministerio. Entiendan además todos los confesores que se trata de confesiones de Misión que no deben precipitarse, sino que se ha de tomar con calma dando al penitente facilidades para hacer confesión general de toda su vida. Concedemos durante todo el periodo de Misión en la ciudad las más amplias facultades de que ya gozan los misioneros referente al Sacramento de la Penitencia, a todos los sacerdotes que presupuestas las licencias ordinarias para confesar oigan confesiones en cualquiera de las iglesias de la Ciudad, extendiendo para el efecto este tiempo de penitencia y perdón desde el 15 de Julio hasta el 1 de Septiembre inclusive. Toda la Sta. Misión está dirigida hacia una buena confesión general que sea el comienzo de una vida de más santidad y frecuencia de sacramentos.

5.—Siendo los días de Misión días de penitencia, procuren los Señores Párrocos y todos los Rectores de Iglesias que desde el 15 de Julio hasta el 15 de Agosto no se celebre dentro de los términos de su jurisdicción ninguna clase de fiestas ni religiosa ni profana, adelantándose o posponiéndose todas ellas a dicho Santo tiempo de Misión.

6.—Toda la predicación en las Iglesias de la Ciudad desde el primer Domingo de Julio hasta el 15 de Agosto inclusive, será siempre acerca de la Santa Misión general de Cebú terminando cada sermón con una exhortación para que todos tomen parte activa en los diversos actos de la Misión y hagan una buena confesión general en la que queden resueltos de una vez para siempre todos los problemas de conciencia de la vida presente y pasada.

7.—Procuren los Señores Párrocos de las once mencionadas parroquias de la Ciudad, traer el mayor número posible de sus feligreses—el cien por cien a ser posible—a la APERTURA DE LA MISIÓN que NOS MISMO tendremos el honor de hacer el día 15

de Julio a las 4 p. m. en la Plaza de la Independencia, concurriendo allí procesionalmente los fieles de todas las parroquias de la Ciudad, dirigidos por sus respectivos Párrocos y demás clero parroquial hasta agregarse al grupo de Nuestra Iglesia Catedral, dirigido por Nos mismo.

8.—La Misa Votiva a la Virgen Milagrosa, por los enfermos, en Parroquias y Hospitales el día 11 de Agosto cae bajo la responsabilidad de los diversos párrocos donde están situados los hospitales, a no ser que algún hospital tenga su propio capellán. Pueden ellos, por si o por otros, ofrecer la intención de la Misa—la intención—por los enfermos de la ciudad o pedir la limosna correspondiente para este fin, cuidando en este último caso evitar todo peligro de codicia y simonia en cosa tan sagrada, celebrando por cada ₱5.00 recogidos una misa por los enfermos.

9.—Muy justamente tenemos derecho a esperar que de las once Parroquias de la Ciudad acudan nutridas representaciones de hombres al VIACRUCIS DE PENITENCIA PARA HOMBRES SOLAMENTE el día 12 de Agosto. Puesta la confianza en Dios y en el celo de todo el clero de la ciudad estamos ciertos de que asistirán a dicho VIACRUCIS más de 50.000 hombres.

10.—Recomendamos se soliciten de los fieles limosnas en todas las Iglesias de la Ciudad para la Misa solemne de Requien por todos los difuntos de la Ciudad, y con dichas limosnas se celebrará en cada Iglesia el día 13 de Agosto una misa solemne de Requiem para la que se destinarán como maximum ₱75.00 de las limosnas recogidas, destinando lo sobrante a misas rezadas a razón de ₱5.00 para estipendio de cada misa.

11.—Procúrese que durante el día Eucarístico misional estén las respectivas iglesias constantemente llenas de adoradores.

12.—Finalmente, estamos convencidos que con la bendición de Dios y el celo de los Misioneros y el clero de la Ciudad el día 15 de Agosto, Fiesta de la Asunción de la Stma. Virgen María a los cielos y último día de la Misión, tanto durante el Rosario de Aurora de la mañana como durante el acto de clausura de la tarde, la Ciudad de Cebú dará la mayor manifestación pública de fe católica conocida en la Historia de Filipinas. Y para que la tradicional novena de los miércoles no desvie a los fieles de este acto tan solemne disponemos que desde las 4—6 p. m. estén cerradas todas las Iglesias de la Ciudad y en especial que no se celebren más durante ese tiempo que las que se tendrán en la Catedral a las 4 p.m. y en la plaza de la Independencia al final de la clausura de la Misión.

Nuestra paternal bendición a los Misioneros y a todo el Clero y fieles de la Ciudad y de toda la Archidiócesis.

Dada en la Curia Arzobispal, Ciudad de Cebú, 4 de Julio de 1962.

Su afmo. Prelado,

JULIO R. ROSALES, D.D.
Arzobispo de Cebú

Por mandato de Su Excelencia Revma.,
el Arzobispo, mi señor,

MANUEL S. SALVADOR, P.D.
Canciller

MISION GENERAL DE CEBU

Actos generales en los que deberán tomar parte todas las parroquias ~~de~~ la Ciudad desde TALISAY hasta MANDAWÉ.

Julio 15 Domingo 4 p. m.—Apertura de la Misión por el Exmo. Sr. Arzobispo MSGR. JULIO R. ROSALES, D. D.—MISA—Lugar: PLAZA DE LA INDEPENDENCIA.

Julio 28 Sabado 4 p. m.—Fiesta Infantil. Bajo la Presidencia de MSGR. JULIO R. ROSALES, D.D., Arzobispo de Cebú que dará la bendición a los niños.
Lugar: PATRIA DE CEBU

Julio 29 Domingo 9 a. m.—Procesión del Santísimo desde la Catedral y alrededor de la Plaza de la Independencia y Concentración eucarística infantil en la PLAZA DE LA INDEPENDENCIA.

Llevará el Santísimo el Exmo. Sr. Arzobispo de Cebú Msgr. Julio R. Rosales y presidirá la Concentración dando al final la bendición del Santísimo y a continuación la BENDICION PAPAL.

Julio 29 Domingo 4 p. m.—Certamen catequético-misionero infantil.
Lugar: PATRIA DE CEBU.

- Agosto 11 Sabado 7 a. m.—Misa a la Virgen Milagrosa por todos los enfermos en todos los HOSPITALES y TODAS LAS PARROQUIAS y COMUNION DE ENFERMOS.
- Agosto 12 Domingo 5 p. m.—VIA — CRUCIS DE PENITENCIA PARA HOMBRES SOLAMENTE predicado por los Misioneros y Presidido por el EXMO. SR. ARZOBISPO MSGR. JULIO R. ROSALES.
Procession: San Nicolás — Tupas — Magallanes — Carmelo — Colón — Mabini — Catedral.
- Agosto 13 Lunes 5 a. m.—En los centros de Misión
6 a. m.—En todas las demás parroquias de la Ciudad. MISA SOLEMNE DE REQUIEM por todos los difuntos de la Ciudad a fin de que el fruto espiritual de la Santa Misión en la Ciudad llegue tambien a las Benditas almas del Purgatorio.
- Agosto 14 Martes 6 a. m.—DIA EUCARISTICO MISIONAL: Exposición del Santísimo y turnos de adoración en TODAS LAS PARROQUIAS DE LA CIUDAD para pedir al Señor por el fruto espiritual de la Santa Misión.
6 p. m.
- Agosto 15 MiercolesPartiendo de todas las Parroquias de la Ciudad a la hora conveniente para cada Parroquia...
ROSARIO DE AURORA hacia la Plaza de la Independencia.
5 a. m.—Misa al aire libre en la PLAZA DE LA INDEPENDENCIA.
- Agosto 15 Miercoles 4 p. m.—MISA SOLEMNE EN LA CATEDRAL — Procesión del Santísimo desde la Catedral y alrededor de la PLAZA DE LA INDEPENDENCIA. Bendición del Santísimo. CLAUSURA DE LA MISION Y BENDICION PAPAL dada por el EXMO. SR. ARZOBISPO MSGR. JULIO R. ROSALES a todos los allí presentes.

N.B. Hagan el favor de traer a todos estos actos el librito de misión: Ang Akong Basahon sa Misyon.

JARO

CIRCULAR LETTER NO. 128

To the Very Reverend Vicars Forane, Parish Priests, Chaplains and Directors of Schools

HEALTH IN THE LORD:

On the occasion of the forthcoming Second Vatican Council which will be inaugurated in Rome on October 11, being duty-bound, we will go to attend its opening and sessions, leaving Manila on the 20th of this coming month of August by way of the United States of America where we will stay for one month. We will leave America for Rome at the beginning of October in order to assist at the solemn opening of the Council.

This will be the first time the members of the Philippine Hierarchy will witness the inauguration and sessions of the Ecumenical Council. The presence of the Filipino Cardinal and of the Bishops of the country will indeed establish by itself a memorable and historical event which will be recorded in the annals of the history of the Church.

Purposes of the Council

Its first primary purpose is to legislate on matters of doctrine, morals, and discipline of the Church. Having the progressive spirit, the Church desires to adapt to the changes and transitions which have developed in the world since the celebration of the First Vatican Council until the present time; and for that reason the Pontiff, John XXIII, gloriously reigning, has deigned it opportune and even necessary to continue the Vatican Council.

Undoubtedly, the forthcoming Council will resolve, under the inspiration of the Holy Ghost, many of the great problems which for sometime to the present have been agitating humanity and it will diffuse more and more the Kingdom of Christ, "the Way, the Truth and the Life." But, for the success of this Vatican Council, we have to multiply our prayers, invoking above all the help of the Paraclete.

To this effect, We command, even if in many other occasions we have already indicated:

1. That the prayer to the Holy Ghost composed by the Holy Father Himself be recited every day after the Mass;

2. That all the Catholic organizations in the parishes be instructed in order that in their meetings and other activities, they would pray for its success;

3. That the people be exhorted to attend more frequently and with more devotion the Holy Masses and to approach with more frequency the Sacraments, especially Confession and Communion;

4. That the Via Crucis be made at least once a week and that the Holy Rosary be prayed in the family for the same purpose of the success of the Council;

5. That mortifications and penances be practiced and that ejaculatory prayers and other prayers be recited;

6. That the children be encouraged and be made interested in the Council in order that they may also participate in the activities made and offered for its success, particularly, with their prayers, attendance at Holy Masses, Confessions, Communion and other good works;

7. That the sick and the infirm be encouraged to take part likewise in the present world movement for prayers for the success of the Council, offering to God their prayers, sufferings, sicknesses and other sacrifices toward the same purpose; and

8. That sermons be given during Masses about the Council in order to inform the people about the Council, its importance and influence in the human life and in the society, its necessity for the vitality and growth of the Faith and of the Holy Mother the Church.

9. As we are going to the Council and will meet His Holiness, the Pope, it would be convenient to have a record in all the parishes, colleges, chaplaincies, dormitories, etc... of the Masses heard and attended, Communion received, Via Crucis made, penances practiced and of other good works, which, having been gathered together in a "Spiritual Bouquet", we could present personally to the Holy Father, who we are sure will be strongly grateful for it.

10. The "records" of all these spiritual acts must be sent to the Archdiocesan Curia before or on July 20, this year.

Let this circular letter be copied in the Book of Diocesan Orders, and let the same be transmitted to the people in the local dialect.

With our blessings,

✠ JOSE MA. CUENCO, D.D.
Archbishop of Jaro

Archbishop's Palace
Jaro, Iloilo City
June 24, 1962

IMUS

CIRCULAR LETTER TO ALL REV. PARISH PRIESTS, COADJUTORS AND
CHAPLAINS, RELIGIOUS SISTERS, OFFICERS AND MEMBERS OF
MANDATED UNITS OF CATHOLIC ACTION AND TO
OUR BELOVED FAITHFUL IN GENERAL

Re: Papal Encyclical on the practice of penance.

Dearly beloved in Christ:

Making an echo of the paternal words of His Holiness, Pope John XXIII, in his latest Encyclical "Paenitentiam Agere" (FILIPINAS" issue of July 21, 1962; page 4), in which the Holy Father exhorts all of us—clergy and laity—"to prepare for the great council's celebration through prayer, good works and penance", we now voice out our vehement appeal for the proper study, acceptance and implementation of said important document.

After enumerating the importance and salutary effects of prayer and penance, both in the life of the individual as in that of the whole Catholic Church and of nations, His Holiness himself shows us the way to implement his directives. Says the Holy Father:

"For this purpose, We exhort you, venerable brothers, to institute in every parish of the dioceses entrusted to each of you, just before the opening of the council, a solemn novena in honor of the Holy Spirit to invoke upon the fathers of the council the advantages of heavenly light and of divine graces." Attached to this practice is the granting of a Plenary indulgence to all those who will take part in the novena, under the usual conditions.

Convinced that our clergy and faithful need no further reminder about the great importance of the Ecumenical Council in the life of Holy Mother Church, and convinced, too, about the salutary effects and power of PRAYER and PENANCE (interior and exterior), we exhort our beloved Cooperators in this vineyard of the Lord, our beloved Clergy, together with the members of Religious Congregations, the Officers and Members of Catholic Action, and our Faithful in general, to observe and put into effect the aforementioned directives, with brief appropriate sermons, sometime between this month and October 11th, giving due importance to prayer and voluntary mortification for the success of the forthcoming Ecumenical Council.

With fond blessings in the Name of the Father, and of the Son, and of the Holy Ghost, it is with deep joy that we greet you, one and all, and wish upon you continued joy, peace and holiness.

Imus, July 23, 1962

✠ ARTEMIO G. CASAS, D.D.
Bishop of Imus

THE EVOLUTION OF THE DIVINE REVELATION AND THE BIBLE*

The evolution of the divine revelation is no new concept in the understanding of Christian doctrine. The expression might sound today unfamiliar to some theologians, due to the "modern" ringing of the word "evolution"; yet the idea is as old as christianity itself.

The command of Our Lord Jesus Christ: *Scrutamini Scripturas, quia vos putatis in ipsis vitam aeternam habere; et illae sunt, quae testimonium perhibent de me.* (Joan. V. 39); His complaint: *Si enim crederetis Moysi, crederetis forsitan et mihi: de me enim ille scripsit* (Joan. V. 46); the contrast He established so strongly between the imperfect commandments given to the ancients and the new commandments that He was proclaiming, together with the blending of them all into the perfection of a unique Law whose very "jots" or "titles" must be fulfilled, are the most pressing presentation of a doctrine being evolved from the imperfect to the perfect of a divine communication. St. Paul starts his epistle to the Hebrews with this vigorous statement: *Multifariam, multisque modis Deus loquens patribus in prophetis, novissime diebus istis locutus est nobis in Filio, quem constituit heredem universorum, per quem fecit et saecula:...* (Heb. I, 1). St. Peter describes wonderfully the process of such a divine development of the divine revelation, when he states: *De qua salute exquisierunt atque scrutati sunt prophetae, qui de futura in vobis gratia prophetaverunt; scrutantes in quod vel quale tempus significaret in eis Spiritus Christi, praenuntians eas quae in Christo sunt passionis, et posteriores glorias; quibus revelatum est quia non sibimetipsis, vobis autem ministrabant ea quae nunc nuntiata sunt vobis per eos qui evangelizaverunt vobis, Spiritu Sancto misso de caelo, in quem desiderant angeli prospicere. Propter quod succinti lumbos mentis vestrae, sobrii, perfecte sperate in eam quae offertur vobis gratiam, in revelationem Jesu Christi,* (I Pet. 1 10-13).

* Paper read at the Second Annual Meeting of the Catholic Biblical and Theological Association of the Philippines held at the University of Santo Tomás—Manila—on May 26, 1962.

The perpetual practice of the Church of God of explaining in her liturgy the mysteries and the sacraments of the New Covenant by combining together the narratives and the prescriptions of the Old Testaments with the evangelical or Apostolic pronouncements, shows her tenet of an organic development of the divine teaching concerning the truths of our salvation. Even more, the Fourth Lateran Council, the XII Ecumenical, in the profession of faith, which starts: "*Firmiter credimus et simpliciter confitemur*", declares:

"Haec Sancta Trinitas, secundum communem essentiam individua, et secundum personales proprietates discreta, primo per Moysen et sanctos Prophetas aliosque famulos suos, *juxta ordinatissimam dispositionem temporum, doctrinam humano generi tribuit salutarem*. Et tandem unigenitus Dei Filius Jesus Christus, a tota Trinitate communiter incarnatus, ex Maria semper Virgine Spiritus Sancti co-operatione conceptus, verus homo factus, ex anima rationale et humana carne compositus, una in duabus naturis persona, *viam veritatis manifestius demonstrabit*." (*Cap. I De Fide Catholica, Ench. Symb.* (1932) n. 428).

Such a profession amounts to a real definition of faith on the evolution of the divine revelation

The Fathers and the Doctors of the Church are unanimously insistent on presenting the organic correlation of the Old and the New Testament forming one divine body of a divine revelation. St. Basil the Great is somewhat strong-worded when he writes:

"Profecto animi omnino infantilis est, puerique, qui revera lacte est opus, ignorare magnum illud mysterium nostrae salutis: quod quemadmodum ad disciplinas discendas introduci solemus, ita et in exercitatione pietatis, dum ad perfectionem inducitur, primum rebus quae facilius percipiuntur, et quarum cognitio nobis congruit, ceu primis quibusdam elementis, instituti sumus; Deo qui nostra gubernat, quasi oculos in tenebris enutritos, ad magnum veritatis lumen, paulatim assuefaciendo, subvehente. Dum enim infirmitati nostrae parcat, in profunda sapientiae suae opulentia, inque imperscrutabilibus intelligentiae suae judiciis, *placidam hanc nobisque accommodam adhibuit institutionem*, prius corporum umbras intueri, et in aquis solem cernere consuefaciens, ne protinus spectaculo purae lucis offensi calligerimus. Ad consimilem enim rationem tum Lex *umbram* habens futurorum (Heb. X, 11), tum per prophetas olim facta *delineatio*, quae est veritatis aenigma, exercitamenta oculorum cordis excogitata sunt: quod videlicet ab his futurus nobis erat *transitus facilis ad reconditam in mysterio sapientiam*". (*Lib. de Spiritu Sancto. Cap. XIV, n. 33.— PG. XXXII, 126-127*).

—St. Augustin to the question proposed to him by Marcellinus: “Cur his Deus, qui et Veteris et Novi Testamenti Deus esse firmatur, spretis veteribus sacrificiis, delectatus sit novis?”, gives the following remarkable answer:

“Age nunc ea quae diximus refer ad illud unde agitur. Aptum fuit primis temporibus sacrificium quod praeceperat Deus, nunc vero non ita est. Aliud enim praecepit quod huic tempori aptum esset, qui multo magis quam homo novit quid cuique tempori accommodatum adhibeatur; quid quando impertiat, addat, auferat, detrahat, augeat, minuatve, immutabilis mutabilium, sicut creator, ita et moderator, donec universi saeculi pulchritudo, cujus particulae sunt quae suis quibusque temporibus apta sunt, velut magnum carmen cujusdam ineffabilis modulatori excurrat, atque inde transeat in aeternam contemplationem speciei qui rite Deum colunt, etiam cum tempus est Fidei.” (*Epistola CXXXVIII — Marcellino — PL. XXXIII 526-527*)

St. Thomas Aquinas in the Prologue to the Fourth Book of the *Summa Contra Gentiles* explaining the function of the divine revelation offers this bold and clear cut pronouncement:

“Quia igitur debilis erat Dei cognitio ad quam homo per vias praedictas (those of reason) intellectuali quodam quasi intuitu pertingere poterat, ex super-abundante bonitate, ut firmior esset hominis de Deo cognitio, quaedam de seipso hominibus revelavit, quae intellectum humanum excedunt; *in qua quidem revelatione secundum congruentiam hominis quidam ordo servatur, ut paulatim de imperfecto veniat ad perfectum, sicut in coeteris rebus mobilibus accidit*”. (*Summa Contra Gentiles, Lib. IV, Prol.*)

In our own days catholic theologians and biblical scholars shy away from the question of the evolution of the divine revelation.¹ They seem to

¹ A typical sample of that shyness is the misrepresentation of the very documents of the Church by the author of the *Index Systematicus Rerum Dogmaticarum et Moralium* attached to the ENCHIRIDION SYMBOLORUM (Friburgi Brisgoviae MCMXXXIII). In the page (8) of that Index we read: “Revelatio non est imperfecta 1705, neque ut talis per progressum perficienda 1636, 1639, 1656, 1705, 1800;...” —Now, when we verify the quotations, we find in n° 1636: *Nec minore certe fallacia... isti divinae revelationis inimici humanum progressum... in catholicam religionem... inducere vellent, perinde ac si ipsa religio non Dei, sed hominum opus esset...*”; then in n° 1705, which carries a proposition condemned, it is said: “Divina revelatio est imperfecta et idcirco subjecta continuo et indefinito progressui, qui humanae rationis progressui respondeat”; lastly the assertion of n° 1800 is: “Neque enim fidei doctrina, quam Deus revelavit, velut philosophicum inventum proposita est humanis ingeniis perficienda, sed tanquam divinum depositum...” The exact and fair abstract of the ecclesiastical pronouncements must be therefore: “...neque ut talis per humanum progressum perficienda.” Many a theologian

have a good practical reason for ignoring our problem. The liberal protestant, as well as the independent commentators of the Holy Scriptures, or historians of Religion, have propounded an evolution of the "divine revelation" which, in their opinion, is the gradual betterment and development of the human consciousness on the idea of God and of the divine; an idea that, according to them, is born in the recesses of human sub-consciousness, and that grows spontaneously together with, and in the same way as the life of man, be he an element of a unique total pantheistic reality, or a creature self perfecting issued from a God who does not bother about His own creation.² The Catholic Church has condemned such a fake of a "divine revelation". She also bounds her priests to profess:

"Rejicio haereticum commentum evolutionis dogmatum, ab uno in alium sensum transeuntium diversum ab eo, quem prius habuit Ecclesia; pariter damno errorem omnem, quo, divino deposito Christi Sponsae tradito ab eaque fideliter custodiendo, sufficitur philosophicum inventum, vel creatio humanae conscientiae, hominum consensu sensim efformatae et in posterum indefinito progressu perficiendae." (*Profession of Faith against Modernism., Ench. Symb., n. 2146*).

It is true that the Church does not speak directly on the evolution of the divine revelation; but on the evolution of dogmas; yet this is very close, and somewhat related to the former; therefore, the safe and easy way is to avoid trouble by avoiding dealing, or even speaking about the problem of the evolution of the divine revelation.³

would have been spared a pitiful misapprehension against the evolution of the divine revelation if the wording of the authors of the Index had been more true to the letter of the ecclesiastical documents.

² "What then is the Bible? Not an allegory, a poem, a parable, a drama, or a discourse, but a picture of God as it has evolved itself through the eyes and out of the hearts and minds of millions, from the day, perhaps, of a primitive man who trembled at the thunder, thinking it the voice of an angry and vengeful Deity, to the time of the loving and beloved human Being between whom and God Himself one third of the inhabitants of the globe can now no longer distinguish." HALL CAINE, *Life of Christ*. (London, 1938) Chap. I, p. 10 — The editors present this book as "one of the most important religious work of the century". It is so indeed in as much as it is the most complete, suave and boisterous presentation of the rationalistic positions of our time. Yet we wonder if it will not become, should it survive, the shame of our generation before more sound minded and scholarly ages to come.

³ It is gratifying to find good exceptions, and these amongst the best catholic biblical scholars. "The inference should not be drawn—writes Fr. De Vaux—that the revelation of the Old Testament has the same importance as that of the New, or that it is as complete, or that all religious teaching contained in the Old Law is to be placed in the same level. In fact, when considered in itself, revelation in the Old Testament is progressive, and when considered in relation to the New, it is imperfect... But in order that these divine commandments be assimilated by the people who were to transmit them,

Well, when Our Lord Jesus Christ, the Apostles, the Doctors of the Church, and the Church herself, in her liturgy and in her councils have taught, as we have seen already, a true evolution in the process of the divine revelation, we doctors in the Church of God, would be far from faithful to our doctrinal mission, if we skip the problem.

Furthermore, today, when a false line of historical and ideological evolution of the divine revelation, established once as a scientific postulate by unbelieving or non catholic scholars, is invading the catholic exegesis and theology till perverting the real picture and message of the divine doctrine, silence is no longer prudence. It is not even cowardice. It becomes a real treason against our Faith.

We must know where we stand in the matter of the true evolution of the divine revelation

I am not going to discuss the whole problem; I have done it somewhere else.⁴ I intend only to put before your eyes the functioning of this true evolution in the written depot of the true divine revelation that is the Holy Scripture. For making this clear we should study: What do we mean by evolution of the divine revelation; the Holy Scripture as a record of the divine revelation; and the divine revelation as recorded in the Bible.

they have to be adapted to that people's way of thinking and living. In this respect, Israel was essentially one with the neighboring peoples about her or with those related to her in race. Divine Truth, in becoming incarnate, so to speak, in order to make itself accessible to men, adapted Itself and its manifestation to the conditions of time and place. Similarly, just as the profane legislation of Israel, although it is approved by God, is analogous to that of its neighbours, so some of its religious institutions resemble materially those of other people. This necessary condition, included in the mode chosen by Providence for the dispensation of its light, exercises its influence even in the formulation of religious ideas. — All that is normal: the divine pedagogy takes men at the point that they have reached in their development, deposits at this stage the germ of revelation, and then protects and nourishes it. It may happen also that this germ, to facilitate its growth, makes use of the human elements of the environment in which it has been sown—tenets of profane philosophies, and even current religious ideas, which it assumes and transforms, all entering into harmony with the plan of the divine Providence and consequently willed by God. — These considerations explain the progressive character of revelation. . . ." (R. DE VAUX, O.P., *The Religion of the Old Testament — General Characteristics*, in A. ROBERT and A. TRICOT, *Guide to the Bible*, English translation E.P. ARBEZ, S.S. and M.R.P. McGUIRE, Paris-Tournai-Rome-New York, 1955,—Vol. II Chap. XXVI, pp. 394-395).

⁴ In *De Evolutione Divinae Revelationis*, doctoral thesis in Theology presented at the University of Santo Tomas, Manila, which is being partially published for the time being.

1. *What do we mean by evolution of the divine revelation.*

We are dealing with a divine revelation that is a true divine revelation. It is the manifestation of truth by the one personal, infinite, transcendent, most wise, and most loving God to man, the rational creature of God, different from Him, and endowed with a mind capable of learning from Him, and with a heart able to love Him and to serve Him in freedom.

The divine revelation is teaching. It is a teaching that includes both a doctrine, that remains as a series of truths transmitted, and an act of intellectual communication that is reiterated every time God deigns to speak to man. In this manner a treasure of truths divinely known is formed, and a greater field of understanding is created.

Were this multiplication of objects through a divine communication disconnected, and this enlargement of understanding broken into isolated patches, we would attain just a summe or a heap of mysteries. What we have instead is the enlargement of a single truth: *Credere enim oportet accedentem ad Deum quia est, et inquirentibus se remunerator est* (Heb. XI 6); that is to say, a rational instruction of man, an organically articulated information of the creature raised up to share with God the supernatural friendship of an everlasting life. Therefore we arrive at an organic development of a truth brought about by divine subsequent and orderly communications from the elementary presentation of some essentials till the complete understanding of their implications. We have here a true increase of the divine revelation by evolution.

Evolution means the growth of something in virtue of its internal power. We must never lose sight of the fact that, the divine revelation being a teaching action of God Almighty, the divine activity and the divine revealing power is the inner force bringing the divine revelation into being in the man who receives it. Therefore, when the divine revelation involves, this involving is due, not to any external influence, not to man's increased knowledge of it, but to God's intensified teaching received, and believed, and preserved by man.

Any teacher has experienced that the more he progresses in the exposition of his subject matter, and the more numerous become the truths assimilated by his disciples, the easier is for him to go deeper and deeper into the very foundations of the truth he intends to impart. Such is the way of the complete doctrinal evolution both in the objective truth and in the subjective accuracy and profundity of the knowledge attained.

Consequently, by evolution of the divine revelation we understand the gradual development that God, the teacher of humanity, gave to the knowledge of the divine truths He wanted to reveal, by making them more

and more numerous, as well as more and more manifest, till His doctrinal plan became perfect and closed up by the revelation of Our Lord Jesus Christ received by, and transmitted and explained to the Church through the ministry of the Apostles.

The many causes wanted by God in the formation of His divine revelation were stated clearly by Our Lord Jesus Christ when He said to the Apostles: "*Adhuc multa habeo vobis dicere; sed non potestis portare modo. Cum autem venerit ille Spiritus veritatis, docebit vos omnem veritatem*, (Joan. XVI, 12). St. Paul insists upon the same idea when he writes to the Corinthians: *Et ego, fratres, non potui vobis loqui quasi spiritualibus, sed quasi carnalibus; tanquam parvulis in Christo, lac vobis potum dedi, non escam, nondum enim poteratis; sed nec nunc quidem potestis, adhuc enim carnales estis*. (I Cor. III, 1). The Master and the Apostle indicate that the growth of the divine revelation has as a principal cause the will of God and the action that is consequent to this will, be it a direct action, or an action exercised through His ministers, which apportions the truth to be imparted according to the possibilities of the second main cause, an occasional cause, the disposition the human mind has for receiving the divine truth. St. Thomas gives us the following well rounded explanation:

"In manifestatione autem fidei Deus est sicut agens, qui habet perfectam scientiam ab aeterno; homo autem est tanquam materia recipiens influxum Dei agentis; et ideo oportuit quod *ab imperfectis ad perfectum procederet cognitio fidei in hominibus*; et licet in hominibus quidam se habuerint per modum causae agentis, quia fuerunt fidei doctores; tamen manifestatio Spiritus datur talibus ad utilitatem communem, ut dicitur (I Cor. XII); et ideo tantum dabatur *patribus*, qui erant institutores fidei, *de cognitione fidei, quantum oportebat, pro tempore illo, populo tradi, vel nude vel in figura*," (II-II, q. I, art. VII, ad 3um.)

We perceive in the last words of St. Thomas the echo of the formula used by the Fourth Lateran Council in its profession of Faith:

"...per Moysen et sanctos Prophetas, aliosque famulos suos, *juxta ordinatissimam dispositionem temporum, doctrinam humano generi tribuit salutarem*"... (Ench. Symb., n^o. 428)⁵

and through both expressions we might guess the life of the supernatural providence of God and the life of human understanding and faith, with all their modalities of authority, leadership, study, practical life, education,

⁵ HEFELE, Charles-Joseph. *Histoire des Conciles*. Nouvelle traduction française... par Dom. H. LECLERQ. — Paris 1913. — Tom. V, Deuxième Partie. Liv. XXXV, 647 Douzième Concile Oecuménique. Decrets. can. 1. — pp. 323-325.

cultural development, and so on, bringing about the further evolution of the revelation given by God.

It is again the divine Master the one who tells us that in the evolution of the divine revelation there are some laws of procedure, when He tells to His Apostles: *Haec in proverbii locutus sum vobis. Venit hora, cum non jam in proverbii loquar vobis, sed palam de Patre annuntiabo vobis*, (Joan. XVI 25). It is not the time, nor the opportunity of elaborating on those laws: The absolutely necessary provenance of truths from God through His ministers; the direction of every revelation towards Christ, the adaptation to the needs of God's faithful; the fitting of the new revelations to the mental and faithful background of the recipients; the constant preservation of the elements of instruction; the rejection of useless institutions when they become a hindrance; the perfect adherence to truth and sanctity; the most strict supernaturality; the completeness of everyone of the particular revelations, or of the revelation as a whole, when God wants it closed.⁶ We beg to remark only that God, who made "*all things in measure, and number and weight*" (*Sap. XII, 21*), has proceeded freely and wisely according to some rules, that are not requirements imposed on His infinite power, but which are needed by the human nature that He elevates to the acceptance of divine truths. A fact altogether similar to the perfectly graded progress of grace in mystical life.

The distinction between the Old and New Testament; the different levels of perfection in the primitive revelation, in the patriarchal religion, the Law and the Church are familiar to us all; but none has stressed the distance between the particular grades in the development of the divine revelation more strongly than Our Lord Jesus Christ did before the Samaritan woman: *Mulier, crede mihi, quia venit hora quando neque in monte hoc, neque in Jerosolymis adorabitis Patrem. Vos adoratis quod nescitis; nos adoramus quod scimus, quia salus ex Judaeis est. Sed venit hora, et nunc est, quando veri adoratores adorabunt Patrem in spiritu et veritate. Nam et Pater tales quaerit, qui adorent eum. Spiritus est Deus; et eos, qui adorant eum, in spiritu et veritate oportet adorare*, (Joan. IV 21-24). St. Paul falls very short of such a sharpness of contrast between the once divinely prescribed Law and the New Covenant of Grace even when he writes: *Priusquam veniret fides, sub lege custodiebamur conclusi, in eam fidem quae revelanda erat. Itaque Lex paedagogus noster fuit in Christo, ut ex fide justificemur. At ubi venit fides, jam non sumus sub paedagogo: omnes enim filii Dei estis per fidem quae est in Christo Jesu. . . omnes enim vos unum estis in Christo Jesu. Si autem vos Christi, ergo semen Abraham estis, secundum promissionem heredes*, (Gal. III 23-26, 29). And yet in this very text of the Apostle we see three steps, or grades, of the divine

⁶ We have done it in our thesis *DE EVOLUTIONE DIVINAE REVELATIONIS* not yet published for this particular section.

revelation very clearly stated: the promises to Abraham, the Law of Moses, and the grace of Jesus Christ.

It is no mystery, and consequently we do not need to prove it, that the evolution of the divine revelation was planned and executed by God as limited. It was issued to the chosen people of both Testaments; through chosen and appointed ministers; in ways and occasions well specified; about subject matters properly defined; and during a time well limited. St. Paul is categorical when he admonishes the Galatians about the closing of the divine revelation: *Miror quod sic tam cito transferimini ab eo qui vos vocavit in gratiam Christi, in aliud evangelium: quod non est aliud, nisi sunt aliqui qui vos conturbant, et volunt convertere evangelium Christi. Sed, licet nos, aut angelus de caelo evangelizet vobis praeterquam quod evangelizavimus vobis, anathema sit. Sicut praediximus, et nunc iterum dico: Si quis vobis evangelizaverit praeter id quod accepistis, anathema sit, (Gal. I 6-9).*

The evolution of the divine revelation is therefore the progressive disposition God gave to his instruction of humanity in the supernatural saving truths along the ages, and through the work of many doctors inspired by Him, until His Only Begotten Son Made Flesh came and taught us the whole truth, and explained, and fixed and entrusted it through His Apostles to the everlasting care of His Church.

(To be continued)

FR. JESUS M. MERINO ANIOLINEZ, O.P.
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REASONS AUTHORIZING OR JUSTIFYING CIVIL LEGAL SEPARATION

ATTEMPT ON LIFE

The second ground for legal separation is "an attempt against the life of the other"¹.

What constitutes an attempt by one spouse against the life of the other? There is an attempt when the offender commences the commission of a felony directly by overt acts of execution which should produce the felony by reason of some cause or accident other than his own spontaneous desistance².

A person is guilty of an attempt when (1) he had begun the commission of the felony directly by overt acts; but (2) failed to consummate its commission by reason of some cause or accident other than his own spontaneous desistance³.

Criminologists have distinguished in a felony, (a) the internal acts or the mere intention to commit the crime, (b) the external acts preparatory to commit and (c) the execution itself of the crime, which is either attempted, frustrated or consummated.

Intention to Commit a Crime. — From the moral viewpoint, culpability commences from the moment an idea to commit a wrong is engendered in the mind of a person and his responsibility gradually aggravates with the development of the idea towards its consummation. The penal law does not, however, prescribe a sanction against mere thoughts, ideas, and intent for various important reasons.

A resolution to commit a wrong is a fact incapable of ascertainment. It is a purely internal fact which, being evolved in the mind, is hidden from every view, and over which observation may be fallacious or vain.

¹ Art. 97—N.C.C.

² Art. 7—R.P.C.

³ GREGORIO AND FERIA, *op. cit.*, 1, p. 82.

To prove the existence of that criminal intent, a venture into hazardous conjectures and hasty inductions must be made.

Even though the criminal volition appears, the moment at which it is formed and the time when it is realized is separated by a long interval of time, and the law should not penalize a resolution which may still be withdrawn. Furthermore, if mere thoughts or ideas were to be penalized, an exploration of guilty tendencies must have to be made and that proceeding would inevitably be productive of horrible mischief⁴.

Mere intent, no matter how criminal finds no penal sanction in the law. To be punishable that intent must be transformed into some positive action, it must pass from the realm of thought to that of actual fact. In carrying out that criminal intent, the offender must perform a series of acts which may or may not lead to the consummation of the desired end.

The law recognizes a distinction between an "intention" to commit a crime and an "attempt" to commit such a crime. Intent is a quality of the mind, and implies a purpose only while an attempt implies an effort to carry that purpose into execution⁵. There can be no attempt unless there is an intent⁶. But no degree of intent will itself suffice to constitute an indictable attempt to commit a crime, no matter how evil it may be.

Preparatory Acts.— A man conceives and resolves to poison his wife: that is an internal act; he buys the poisonous substance: that is an external act. But this isolated act of buying does not suffice to constitute an attempt to commit a felony, because the poison, if it would be considered as a single and independent fact, might have been bought for the purpose of killing a rat; in other words, the act of buying the poison has no necessary and rational relation to the contemplated crime.

Between preparation for the attempt and the attempt itself there is a wide difference. The preparation consists in devising or arranging the means or measures necessary for the commission of the offense; the attempt is the direct movement toward the commission after the preparation had been made. For a man to make up his mind to commit a crime, and to make preparations to commit the crime, is not guilty of an attempt. He must go further than mere preparation and do some act directly tending to carrying out his unlawful intent. Thus procuring the

⁴ KAPUNAN, op. cit., 1, p. 1017.

⁵ *Corpus Juris Secundum*, A Complete Restatement of American Law (101 vols., Brooklyn, New York: American Law Book Co., 1936—), XVI, 112 (hereafter cited as *Corpus Juris Secundum*).

⁶ PRINCE v. STATE, 35 ALA 367; STATE v. CLARK, 32 NEV 145.

poison, with intent to kill his wife, is not enough to make the man guilty of an "attempt" against the life of his wife.

... He has procured the means of making the attempt, but the attempt itself was still in abeyance. Its inauguration depended upon the choice of an occasion and a further resolve. That stage was never reached... To constitute an attempt a preparatory act of this nature must be connected with the accomplishment of the intended crime by something more than a general design⁷.

ATTEMPTED FELONY

A man may be guilty of an attempted crime if the following requisites concur: (1) that he has commenced the commission of the felony directly by overt acts; and (2) he did not perform all acts of execution which should produce the felony by reason of some cause or accident other than his own spontaneous desistance.

An overt act, in criminal law, is an outward act done in pursuance and in the manifestation of a criminal intent or design⁸. The overt act has also been defined as an act which manifests a criminal intention and tends toward the accomplishment of the criminal object⁹. Acts which are remote as not even to suggest intent to commit crime would not be considered as overt acts, as for instance, buying a gun or poison.

But it is not sufficient, for the purpose of imposing penal sanction, that an act objectively performed constitute a mere beginning of execution; it is necessary to establish its unavoidable connection, like the logical and natural relation of the cause and its effects, with the deed which upon its consummation, will develop into one of the offenses defined and punished by the Code¹⁰.

It is necessary to prove that said beginning of execution, if carried to its complete termination following its natural course, without being frustrated by external obstacles nor by the voluntary desistance of the perpetrator, will logically and necessarily, ripen into a concrete offense. Thus a man who buys poison commits merely an act preparatory to the crime of murder, if he has the intent to poison; but if he secretly introduces the poison into the food which he offers his wife, then he already performs an act of execution of said crime. In this lies the distinction between the acts of execution and those which are merely preparatory.

⁷ STATE v. HURLEY, 6 L.R.A. 804.

⁸ U. S. v. HAPT. N. D. ILL 1942; 47 F. Supp. 836, 839.

⁹ 63 *Corpus Juris Secundum* 815.

¹⁰ PEOPLE vs. LAMAHANG, 61 Phil. 703.

Voluntary Desistance.—After the defendant has commenced to act, the performance of all the acts of execution which should produce the felony may be interrupted or there is a failure to carry out either (1) by repentance on the part of the defendant and voluntary desistance; or (2) by interruption resulting from natural causes outside of defendant's control, such as wind, rain, or acts of God; or (3) by interruption resulting from the intervention of third persons unexpected by the defendant¹¹.

A crime cannot be held to be attempted unless the offender, after beginning the commission of the crime by overt acts, is prevented, against his will, by some outside cause from performing all of the acts which should produce the crime.

In other words, to be an attempted crime the purpose of the offender must be thwarted by a *foreign force or agency which intervenes and compels him to stop prior* to the moment when he has performed all the acts which should produce the crime as a consequence, which acts it is his intention to perform. If he has not performed all of the acts which should result in the consummation of the crime and spontaneously desists from proceeding further, it cannot be an attempt¹².

Thus when the execution of a felony commences, and the offender, being affected by fear or remorse, desists from its consummation, there is no attempt. For example, the moment the wife was taking the poisoned food, the man stopped her, repenting and confessing his horrible plan, there is no attempt. In this case, the circumstance which prevented the consummation of the crime emanated purely from the volition of the man, and for that reason cannot be held liable for an attempt.

Luego, cuando la acción del delito empieza, y el culpable, presa del temor del remordimiento, desiste de su continuación, no hay tentativa. Si el autor de la tentativa, después de haber comenzado á ejecutar el delito por actos exteriores, se detiene, por un sentimiento libre y espontáneo, en el borde del abismo, salva ésta. Es un llamamiento al remordimiento, á la conciencia, una gracia, un perdón que concede la Ley al arrepentimiento voluntario¹³.

It is a sort of reward granted by law to those who, having one foot on the verge of crime, heed the call of their conscience. As long as the desistance arises from his free will, the law will not inquire into the motives

¹¹ FRANCISCO, VICENTE, J., *The Revised Penal Code, Annotated and Commented* (2 vols., Manila: East Publishing Co., 1954), II, p. 761.

¹² U. S. vs. EDUAVE, 36 Phil. 209, 212.

¹³ PEOPLE vs. TIMBOL, ET ALS., G. R. No. 47474-47475 (August 4, 1944)

behind the same, and consequently, whether the motive is altruistic, like remorse, repentance; or egoistic, such as fear of being caught, of imprisonment and death¹⁴.

Interruption Due to a Natural Cause or Third Person. — It is generally agreed that where the defendant's acts, unless interrupted by natural causes outside his control, would necessarily result in the crime intended, then the defendant is guilty of an attempt. It is also held that an interruption of the acts of execution caused by a third person is immaterial, if the defendant has commenced the commission of the crime directly by overt acts. Thus when a man was prevented by a third person from continuing the attack against his wife who was already wounded, the intent to kill is present and the crime committed is not physical injuries but attempted homicide¹⁵. Similarly, the act of throwing into the sea a woman who does not know how to swim is an attempted homicide, inasmuch as the husband commenced the commission of the crime directly by overt acts, and if he did not consummate it by drowning the intended victim, it was due to the opportune intervention of two witnesses who responded to the cries for help and prevented the assailant from loosening the victim's hold upon the gun-wale of the boat¹⁶. In these two cases cited above, there is no spontaneous desistance as required by law in order that the attempt might not be punishable.

FRUSTRATED FELONY

In order that the offender may be guilty of frustrated crime, the following requisites must concur: (1) that the offender has performed all the acts of execution which would produce the felony as a consequence thereof; and (2) that the felony was not produced as a consequence of the acts of execution by reason of causes independent of the will of the offender¹⁷.

All Acts Performed. — The first element for a frustrated felony is that the offender has performed "all acts of executor". If something still remains for him to do in order to consummate the crime, there cannot exist a frustrated but only an attempted felony. As far as the offender is concerned, there is nothing left to be done by him in order to produce or accomplish the desired end. For example, Mario stabs Maria, his wife, on the chest with a pointed weapon, causing a wound that, without med-

¹⁴ GREGORIO AND FERIA, *op. cit.*, 1, p. 82; U.S. vs. SIMEON, 3 Phil. 688; U. S. vs. BEIN, 20 Phil. 354.

¹⁵ REG v. BAIN, 9 COX C. C. 98.

¹⁶ U. S. vs. ISAIAS, 4 Phil. 276.

¹⁷ KAPUNAN, R., *op. cit.*, 1. p. 10.

ical intervention, would cause Maria's death. If Maria did not die it was not because of the will of the offender, but because of the prompt medical attention. Here Mario has already performed all the acts of execution which would have produced, as a consequence, the death of Maria, who did not die because of medical aid. The crime is that of frustrated homicide. The essential condition of a frustrated crime, that the author performed all the acts of execution, attended the attack. Nothing remained to be done to accomplish the work of the assailant completely. The cause resulting in the failure of the attack arose by reason of forces independent of the will of the perpetrator¹⁸.

Intervention of Extraneous Cause. — For the frustrated crime, the second element is that the crime has not resulted as a consequence of the acts due to some cause beyond the control of the offender or as the law says, "by reason of causes independent of the will of the perpetrator¹⁹." Thus Isaias for instance put a quantity of poison in the water which his wife was going to drink. Shortly afterwards she fell sick and did not die because of prompt medical aid rendered her. Her husband is guilty of frustrated parricide. The defendant did not succeed in his purpose because of the timely aid rendered to his wife by the attending physician, and not because of the defendant's voluntary desistance²⁰.

Attempted and Frustrated Felonies Distinguished. — The distinction is primarily placed in the different stage of execution reached. In an attempted crime, all the acts of execution necessary for the accomplishment of the intended purpose are not performed. In the frustrated felony, all the necessary acts have reached the stage of full execution. The point of distinction and departure is that particular phase where intervention occurs. In the attempted felony, the intervention of an extraneous cause or agency occurs at a point which compels the performer to stop prior to the moment when he shall have posited all the acts which should produce the crime. In the frustrated felony, between the act which begins the commission of the crime and the last act performed that should result in crime, no foreign force or agency intervenes.

The Supreme Court distinguishes a subjective phase and an objective phase. The subjective phase is the progressive movement between the initial act which begins the commission of the crime and the last act which culminates the whole forward movement. If between these two points, the offender is stopped by reason of any cause outside of his own voluntary desistance, the subjective phase has not been passed and it is

¹⁸ U. S. vs. ISAIAS. 4 Phil. 280.

¹⁹ U. S. vs. ISAIAS. 4 Phil. 281.

²⁰ U. S. vs. ISAIAS. 4 Phil. 280.

an attempt²¹. If however the last act is performed without intervention, then the objective phase begins, over which the offender has no control, all necessary acts having been posited. In the objective phase, all operations of the subject have ceased. An extraneous and objective element, such as medical aid coming from a third party begins to operate, independently of and beyond the control of the offender. In this latter phase, a frustrated crime is committed²².

CONSUMMATED FELONY

An offense is consummated when the offender has performed all the acts of execution which should produce the intended felony and such felony has actually resulted therefrom. A felony is consummated when all the elements necessary for its execution and accomplishment are present. For example, when the defendant discharges a revolver at his wife at a distance of three yards from her back, striking her in an ordinary vital part, the defendant is guilty of parricide, if she dies²³. It is needless to point out that attempted or frustrated felony would suffice to constitute a ground for legal separation; while mere intent does not.

The exhaustive analysis to which the grounds for legal separation have been subjected will serve a very practical purpose. In the next chapter, the admission or rejection of separation cases, will be seen to depend on a minute and careful consideration of all the elements that make up the offenses justifying Legal separation.

REV. EMILIO STA. RITA, JR.

²¹ KAPUNAN, *op. cit.* 1, p. 17; PADILLA, A., *Criminal Law Annotated*, I, p. 316.

²² U. S. vs. EDUAVE, 36 Phil. 209, 212, 213.

²³ FRANCISCO V., *Revised Penal Code, Annotated and Commented*, II, p. 84.

PASTORAL SECTION

HOMILETICS

SEVENTEENTH SUNDAY AFTER PENTECOST (Oct. 7)

OUR LADY OF THE ROSARY

"And the virgin's name was Mary." (Luke I, 27)

Introduction:

A bomb fell; a booming explosion, shattering of glass window panes, crashing of walls, then a flame rose to a high hell over the low heaven that was Sto. Domingo Church at Intramuros.

When the fury died down to shimmering cinders and ashes, the vault was opened and lo: after the hissing smoke was wafted up, the Image of our Lady of the Rosary emerged, unsmeared and unaffected by the burning heat. Is this not a picture of the triumph of Faith through the Rosary?

A. THE ROSARY:

What is the Rosary? Is it just a chain of beads? No. Is it a rigmarole of prayers? No. Does it consist of the meditation only of the mysteries of God? No.

The Rosary is the combination of the prayers and meditation of the mysteries. As man is composed of body and soul, so the Rosary is like a living organism, the body of which is the vocal prayer and the soul, the meditation of mysteries.

Even without a chain of beads, you can pray the Rosary. Some use their fingers, some use sticks, bread crumbs or pebbles. It is a chain of love that binds God and man.

B. THE ROSARY AND CATHOLIC FAITH:

A Catholic who truly loves his Rosary will never lose his Faith. Why? Because the soul of the Rosary is a reflection of our Catholic Faith.

Our Catholic Faith is based on the words of God, written in the Holy Bible as well as handed down to us by Tradition. The mysteries of the Rosary are both from the Bible and Tradition. Nay we can say that the Rosary is a compendium of the Catholic Faith.

Adult and adolescent Catholics should know by heart each mystery of the Rosary. Likewise, parents should explain these mysteries to their children in such a way that the children would be able to picture each mystery in mind while they pray the Rosary.

Alas, many indeed recite the Rosary, but do they pray it?

C. THE ROSARY AND CHRISTIAN UNITY:

"Pray the Rosary," This was the message of our Lady. Not only as reparation for sins, not only for preservation of our Faith but also for Christian unity.

Was not the triumph of Lepanto through the Rosary, the triumph of Catholicism? And was not the Battle of La Naval a victory of Catholicism against the Dutch.

Pray the Rosary then so that by means of the Ecumenical Council, mutual understanding may reign among all Christians, and eventually all may be gathered beneath the cloak of love of our Mother Church.

EIGHTEENTH SUNDAY AFTER PENTECOST (Oct. 14)

"Arise, take up thy bed and go into thy house" (Mtt. IX, 6)

Introduction:

The Gospel of today tells of a miracle of faith which moved our Lord not only to forgive sin but also to restore health, to a man sick of palsy. He took up his bed and went home; but does it follow that because he could walk home, the length of years he laid on the bed did not weaken him?

A. *THY SINS ARE FORGIVEN:*

Christ Who knew more the needs of man, who knew the interior of man, gave the sick one the remedy of the soul; forgiveness of sins. He is God. He has power in heaven and on earth. Why cannot He forgive sins?

To prove that He was the Son of God; for only God can restore life as He did to Lazarus or instantly cure people of maladies, and only God can forgive sins, He told the sick man: Arise, take up thy bed and go into thy house."

Christ resorted to miracles when he wanted to prove He was the Son of God and has the power of God.

B. *TAKE THY BED:*

And what practical lesson can we derive from this? Let me illustrate this by an incident with a young man.

"Father, why is it very hard to be good? He was anxious about his spiritual welfare.

"Not really, but beginnings are always hard; much more so if the roots of sin were deep." Indeed, after long years in the habit of sin, a man is always drawn to it. In short, although he rose up from the bed of sins, yet he has to carry the burden of strong temptations.

C. *FORM GOOD HABITS:*

To overcome this difficulty, we must form a strong counter resistance of good habits. Strong and constant determination to do good habits. Once a man reacts strongly and almost spontaneously, then it shows that he is becoming strong inside.

And what happens then? Temptations are not burdensome anymore. Just as the water carrier or the Aguador does not feel the burden of two cans of water after many years of delivering to people's houses.

Rather it's now a source of merit for him. For every temptation conquered is a spiritual merit in heaven.

NINETEENTH SUNDAY AFTER PENTECOST (Oct. 21)

HEAVEN, HELL, AND PURGATORY

"Bind his hands and feet, and cast him into the exterior darkness, there shall be weeping and gnashing of teeth."

(Mtt. XXII, 13)

Introduction:

"There is no heaven," cry the atheists. "There is no hell, God is good;" shout the confirmed sinners who do not wish to mend their ways.

"Purgatory? There is no such thing. It is not in the Bible;" argue the literal interpreters of the Bible.

A. HEAVEN:

Why the life hereafter? It could not be due to our body which is corporeal and corruptible. Indeed, no. Life hereafter is derived from the nature of our soul. Why? Because the soul is spiritual and simple; hence indivisible, and therefore immortal.

It follows also that there must be a place where the soul is destined. Now the destination of the soul and of the whole man eventually after final resurrection, depends on the merit or demerit of one's life on earth.

For just as human justice, even among non-Christians, demands that criminals be punished severely, petty offenses punished mildly, and good deeds rewarded; so also the holiness and justice of God demands that the clean of soul see God, and those stained with slight offenses be purged unto the image of God, but those who lived and died against God be punished forever; "And these shall go into everlasting punishment; but the just unto life everlasting."

B. HELL:

If Heaven is a life of bliss everlasting, Hell then is an everlasting punishment. Why everlasting punishment? Because God against Whom mortal sin is committed is an infinite Being; hence the guilt is infinite or eternal.

And what is the punishment of hell? Primarily, it consists in the loss of God; separation from the presence of God; exclusion from all happiness. The damned are "cast out into the exterior darkness" forever.

Secondarily, the punishment consists in the pain of the Sense, for the Fire of Hell scourges and stings the body and soul continuously. Hence, the "weeping and gnashing of teeth". And added to this is the remorse of conscience that torments the mind with the guilt of grievous sins and negligence of graces.

C. PURGATORY:

"Alright, I believe in Hell; I believe in Heaven. The Bible speaks about these. But Purgatory? Don't dish out that nonsense," say some non-Catholics.

The word Purgatory may not be found literally in the Bible; but it is there according to the sense of the text. Why did Tobias command his son to give alms to the poor for the soul of a just man? See Tobias IV, 18. And why did the inhabitants of Jabes Galaad fast for seven days for Saul and Jonathan after their death? See I Kings XXXI, 13. In Matthew XII, 32, Christ told the Pharisees that certain sins would not be forgiven either in this world or in the world to come; therefore it follows that certain sins will be forgiven in the world to come.

Therefore there must be a world to come, a place or state of expiation for all those who died in the friendship of God but without having satisfied fully for their sins. And this is what we Catholics call Purgatory.

TWENTIETH SUNDAY AFTER PENTECOST (Oct. 28)

FEAST OF CHRIST THE KING

"I am a king." (John XVIII, 37)

Introduction:

His name was Antonio Molle. On the 10th of August 1936 at the Villa de Peñaflor, he was caught in the dragnet of a communist wave.

When the Communists cut off his ears slowly with sadistic relish, he shouted: "Viva Cristo Rey." They pierced his eyes with two big nails, and he shouted: "Viva Cristo Rey." They hustled and flattened his nose, and he shouted: "Viva Cristo Rey." They butted and beat him; he shouted: "Viva Cristo Rey," until his voice failed him. Twenty one year old Antonio died for his country and his Faith acknowledging the Kingship of Christ.

A. CHRIST THE KING:

Not only in Spain, but also in Hungary, Poland, China, Korea and Vietnam, how many Antonios died for Christ the King! They died to live in His eternal kingdom. They suffered in order to enjoy life everlasting.

Christ is king indeed; "My kingdom is not of this world." "All power is given to me in heaven and on earth." He has power. He promulgated the Laws of His kingdom in the Sermon of the Mount, and in the Commandment of Love.

And He admitted having a supreme judicial power: "For neither doth the Father judge any man but hath given all judgment to the Son." But above all, Christ is God. He sits at the right hand of God the Father almighty; and He shall come to judge the living and the dead.

B. HIS KINGDOM:

Christ is king, but His kingdom is not of this world. He is the king of life everlasting; the king of truth; He is One everlasting Truth.

And people there are, who acknowledge Christ the King; they seek Christ the King, the king of life indeed; but of an economic, political and social life.

They seek Christ for security in this world, not for security in the world to come. Is Christ the king of rice? Are we rice Christians?

And do we seek the kingdom of truth, the truth that pains or the truth of our own making?

C. THE KEYS OF THE KINGDOM:

There is only one Kingdom of God, as there is only one everlasting Life, and one supreme Truth.

Hence, there is only one real Way to the Kingdom of God; Christ the King Himself. "I am the Way." And we know that all power was given to Him in heaven and on earth.

But by His supreme power, to whom did He give the Keys of the Kingdom, the Supreme authority on earth over the Kingdom of God? To St. Peter. "I will give thee the keys of the kingdom of heaven." "But where is the Seat of St. Peter?"

DE CONGRUA REMUNERATIONE VICARII COOPERATORIS

In quibusdam paroeciis huius regionis habentur aliquis vel aliqui Vicarii Cooperatores (vulgo Coadjuutores), quibus parvum subsidium datur a Parocho, qui tamen plures obventiones recipit a fidelibus; aliquando tantum dantur ei aliquae eleemosynae Missarum, quibus debet subvenire suis necessitatibus personalibus.

Habeturne in Iure Canonico aliquid stabilitum circa hanc materiam? Quaenam debet esse proportio inter obventiones Parochi et eius Vicarii Cooperatoris?

* * *

In Codice Iuris Canonici agitur de Vicariis Cooperatoribus, qui in istis regionibus solent vocari *Coadjuutores*, in can. 476, ubi describuntur iura et obligationes in octo paragraphis, in quarum prima dicitur relate ad praesentem consultationem: "quibus congrua remuneratio assignetur."

In *Indice* tomo XXIV *Thesauri Resolutionum* S. C. Concilii ponitur haec iurisprudencia deducta ex diversis Decretis: "Parochi tot sibi tenentur Sacerdotes adiungere (*nunc hoc pertinet ad Episcopum*), quot sufficiant ad Sacramenta exhibenda. . . . Et cum hoc sit proprium eorum onus, ideo propriis, non autem alienis pecuniis id implere debent," (Apud BOUIX, *De Parocho*, pag. 635).

Circa hanc materiam, Auctores recurrunt ad Const. Innocentii XIII *Apostolici ministerii*, 23 maii 1723, in cuius § 13 dicitur: "Quoties itaque in aliis paroecialibus ecclesiis, quae, ut praefertur, unitae non sint, oportuerit ex aliqua iusta causa provideri per Coadiutores Parochorum, aut per Vicarios temporarios, curae erit Episcopis, pro data sibi a Tridentina Synodo potestate, partem fructuum praedictis Coadiutoribus aut Vica-

riis assignandam determinare," (*Fontes*, I, pag. 587). In Concilio Tridentino (Sess. XXI, cap. IV, *De ref.*) additur: "si necesse sit etiam compellendo populum ea subministrare quae sufficiant ad vitam dictorum Sacerdotum sustentandam."

Sic ergo ad Episcopum pertinet, sive in genere ex proportionem ad proventus et ad laborem Vicariis impositum, sive in casibus Paroeciarum singularum, determinare talem congruam remunerationem.

Quoad eleemosynas Missarum traditas a Parocho suis Vicariis Cooperatoribus, utique potest deservire ad adiuvandos ipsos pro congrua Sacerdotis sustentatione; tamen hoc non potest considerari tanquam retributio, cum sit personali et particulari opere obtentum, nec generaliter sufficit pro sustentatione.

Notavimus tamen in hac Consultatione aliquem defectum: non enim in ea dicitur an dictis Cooperatoribus provideatur a Parocho de habitatione et de victu quotidiano, quae sunt praecipuae expensae faciendae. Ad hoc etiam debet attendi in assignatione ab Episcopo congruae remunerationis.

Pro praxi notamus quod in pluribus locis Cooperatoribus, praeter habitationem et victum quotidianum, et praeter Missarum eleemosynas liberas, aliqua quantitas pecuniarum singulis mensibus a Parocho traditur, v. g. ab 80 ad 100 pesos.

Sed totum hoc negotium pendet ex omnibus circumstantiis locorum, ad quae attendat Episcopus in praedicta determinatione, etiam secundum consuetudines iam in praxi existentes.

FR. A. SANTAMARÍA, O.P.

RHYTHM LESSONS ON TELEVISION

It is unpleasant indeed to see how often and uncautiously priests and religious discuss the delicate topic of periodic continence not only in classrooms and weekly retreats but even publicly in sermons, writings, conferences and even regular radio and television programmes.

This attitude of priests and religious offers the laity a ground to believe that the Church approves and

recommends this method to all without further distinctions and qualifications.

Should not priests and religious refrain from propagating and recommending sterility to an heterogeneous audience and limit themselves to private counselling?

* * *

Objectively speaking the priest and confessor may suggest and even explain the doctrine and practice of periodic continence or "rhythm". However on account of the dangers and implications involved he must act cautiously as the Sacred Penitentiary warned back in 1880: "*caute tamen, insinuare*"... This caution on the part of the priest implies:

1. He should be very reluctant to counsel this practice to married couples, and following the wise directives of the Church, should insinuate the method only as a last resort to prevent the penitent from practicing onanism:..." *quos alia ratione a detestabili onanismi crimine abducere frustra tentaverit*", (Sacra Paenitentiarum, 16 jun., 1880).

2. If the priest is asked about the morality of this practice he must answer with proper distinctions and qualifications. To give unqualified approval of periodic continence may lead to scandal or to the error that it is something good in itself and under all circumstances, when in reality it can be the occasion of a grave sin, and frequently is venially sinful due to the lack of a just cause. (Pius XII, *Allocution to the Italian Catholic Union of Midwives*, Oct., 29, 1951).

Spouses likewise may conclude that onanism is also lawful since the result — the prevention of offspring — is the same in both cases.

3. Priests should avoid being advocates of sterility in their writings, sermons and conferences. Their office demands that they promote the end of the sacrament not the means to its frustration. Preachers and confessors ought rather to stress the lofty purpose of marriage in which sacrifices are not only to be expected but also to be welcomed. The faithful should be instructed about the extraordinary privilege of parents co-operating with God in the procreation and education of children.

4. Never should a priest attempt to solve the practical problems involved in the use of periodic continence. It is positively not fitting to the priestly state to indulge in accurate and detailed explanations of the system, but rather should refer the parties to a doctor or expert in the matter.

In conclusion, "rhythm" is an exception, not the rule. Priests and confessors must propagate, first of all, the nobleness and the realization of the primary purpose of marriage not its frustration. It is not wise for a priest, and altogether condemnable, to finish a retreat encouraging the practice and advantages of periodic continence, or to present a regular and methodic explanation of the system on radio or television to an heterogenous audience not fully equipped with the knowledge and maturity required to understand and carry out the practice of this method.

Competent authorities should put an end to this public and unnecessary propaganda, warning the priests and religious that there is no wisdom in opposing the wise directives of the Church with the selfish intention of seeking among the laity the reputation of being "broadminded", the brand of priests who "understand" married people's problems and their solution by advocating and recommending "rhythm" to couples who are faced only with the normal sacrifices entailed in raising a large family.

FR. F. TESTERA, O.P.

FOREIGN

Laymen Should Take Responsible Place in Pastoral Activity. — His Holiness the Pope told a recent audience of 4,000 Salesian "co-operators" that laymen are "sincerely invited to take their place of responsibility" in the field of pastoral activity.

"In the vast field of pastoral activity which will open up during the period of the council and after," His Holiness said, "laymen are sincerely invited to take their place of responsibility as individuals and members of a community under the friendly guidance of the bishops and at the side of the priests in brotherly understanding."

This invitation applies particularly, he went on, in the field of relief, charity and the press and other mass communications media. "Because of their competence and training and because of the power they have of imbuing these areas with the convictions of the Faith, the beloved sons of the laity are called on to be particularly active in these fields," the Pope concluded.

Italian Catholic Schools Seek Government Support. — The Italian

Catholic schools have appealed to the Premier, Amintore Fanfani, for government support. A formal resolution issued by the National Federation of Ecclesiastical Institutes of Italy in the name of the "directors of the Catholic schools in Italy, their teachers, students and interested families," was handed to the Premier and sent to all mayors and prefects in the country.

The resolution quoted the Italian Constitution guarantee of "the rights and duties of parents... to instruct and educate their children," and its promise "to assure students of non-state schools equal treatment with the students of the state schools."

It demanded therefore that "parents, students and teachers be guaranteed the right to choose their school freely," and stressed the "urgent need of applying these principles to the field of lower 'compulsory and free' education."

Catholic - Presbyterian Meetings in Scotland. — For the second successive year Scottish Catholics and and Presbyterians are to meet fraternally so as to pave the way for

talks that have as their ultimate goal Christian unity. By a large majority last week the Glasgow Presbytery of the Church of Scotland decided to send a delegation of thirty to a meeting with Catholic priests in Glasgow's Notre Dame Convent, to which they were invited by Dom Columban Mulcahy, Cistercian Abbot of Nunraw, on behalf of the Council of Major Religious Superiors in Scotland.

The meeting is, in fact, the annual meeting of the council, modified to meet the requirements of the situation. The visitors will hear a lecture on the coming Vatican Council by Fr. Gerard Corr, a London Servite who is a member of the Secretariat for Christian Unity.

Abbot Mulcahy said last week of the meeting: "The real objective at this stage is mostly to improve social relations and prepare the way for the action of the Holy Spirit on us all."

Said the Rev. Andrew Herron, clerk of the Glasgow Presbytery: "We have evidence of a change in a friendly, courteous and considerate letter. We could do no other than welcome the approach."

Last year a similar meeting was held in an Edinburgh convent, but it was surrounded by great secrecy. The silence was later broken in the Presbyterian press.

Catholic Population of England and Wales. — *Catholic Truth*, a quarterly issued by the English Catholic Truth Society, has published an estimate putting the Catholic population of England and Wales at 5,500,000 — nearly 12 per

cent of the total population and about 50 per cent higher than official figures.

Commenting on the speculation and comment roused each year by the conservative statistics issued officially by the **Catholic Directory**, it said:

"When you consider the membership of the Catholic Truth Society or the circulation of the Catholic press in relation to these population figures there is scant reason for congratulation. At a conservative estimate there must be 500,000 Mass-going families in England and Wales."

Notable Growth of Vocations in Latin America. — Despite difficulties caused by widespread illiteracy and poverty and increasing materialism in Latin America, the conference here of seminary rectors are cheered by recent successes in the struggle to overcome the priest shortage.

94 rectors from 13 countries met in the first convention held since their Organization of Seminaries of Latin America was organized in Rome in 1958.

The improvement is clearly shown by the number of students in Latin American major and minor seminaries, which has almost quadrupled within the last seven years. The congress also noted progress in training methods in the seminaries.

In 1955 there were 260 major and minor seminaries with about 6,215 students. About 650 priests were ordained yearly.

Now the number of seminaries, major and minor, has risen to about

325 with 24,000 students. The 100 major seminaries have 7,000 students. About 800 are ordained every year. There are believed to be about 3,000 novices in religious orders of priests.

Holy Office Warning Against Writings of Father Teilhard de Chardin. — The Holy Office has issued the following formal warning against "ambiguities and even grave errors" in writings of the late Father Pierre Teilhard de Chardin, S.J.:

"There have been published several works, even posthumous ones, of Father Pierre Teilhard de Chardin which have obtained not a little success.

"Prescinding from a judgment regarding positive science, it is clear enough that the above-mentioned works present ambiguities and even grave errors in philosophical and theological matters which offend Catholic doctrine.

"For this reason the most eminent and most reverend Fathers of the Supreme Sacred Congregation of the Holy Office exhort all Ordinaries and the superiors of religious institutes, rectors of seminaries and presidents of universities, to defend souls, above all the young people, from dangers inherent in the works of Father Teilhard de Chardin and of his followers."

New Study of Anglican Orders

— His Holiness Pope John XXIII received in audience members of the Society of the Holy Cross, England's oldest association of Anglican clergymen.

A new examination of Anglican orders is being carried out in Rome, according to the Rev. A. H. Simmons, Master of the Society, who headed the delegation to the Vatican.

During the audience with the Pope, said Dr. Simmons, the Anglican delegation submitted a statement outlining the position of certain Anglicans, as they saw it. They believed that, through no fault of their own, they were separated by schism from the Holy See. Their firm conviction was that the schism was imposed for political and worldly ends. Notwithstanding their abhorrence of breach of unity, the Anglicans felt bound in conscience to hold that they were true priests and, through baptism, members of the Mystical Body of Christ.

Anglican orders were pronounced invalid by Pope Leo XIII in September 1896 in the Bull **Apostolicae Curiae**, which he issued with reluctance because he was warmly sympathetic to those in the Church of England who were conscious of the need to be members of the Universal Church.

LOCAL

Catholic Education Week.—August 19-25, 1962 has been proclaimed Catholic Education Week in the

Philippines. The central theme of this celebration is: The Catholic School and the Ecumenical Spirit.

The Catholic Educational Association of the Philippines, which is in charge of the nationwide observance, noted that the theme is in keeping "with the desire of His Holiness, Pope John XXIII that the spirit of the Ecumenical Council pervade the entire Catholic world and that Catholic schools among others play their role in disseminating knowledge about it as well as in inspiring Catholics to pray and offer sacrifices for its success."

The week will be marked with special students' Mass, sermons, programs and convocations in Catholic schools throughout the Philippines.

"Our Lady's Book" Now Off Press. — "Our Lady's Book," a treasury of articles and outstanding accounts on the life of Mary, Mother of God, written by Archbishop Jose Ma. Cuenco is now available to the public.

Speaking of the book, Archbishop Cuenco said.

"While there are in the Philippines many devotional books on Our Lady, yet there is no summarized book on her glorious life.

Father Patrick Peyton, famed family rosary crusader, has written the preface. The book contains the discourses and sermons on Mary's life written and delivered by the author.

Three More Foundations For Work With Muslims. — The Associates of Notre Dame, a lay missionary group of young women in the Sulu Archipelago in the Philippines, have opened three new foundations among the Muslims of this province.

The Associates were organized in 1959 by the Most Reverend Francis J. McSorley, O.M.I., Vicar Apostolic of Jolo, as a means of contact with the Mohammedans who constitute 98% of the population of this province, which totals 35,000.

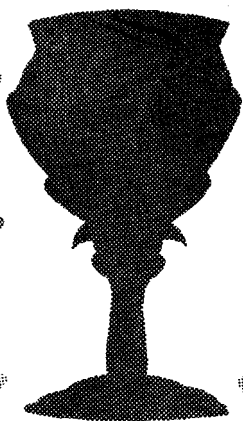
It is the Bishop's aim to have these lay missionaries serve the Muslim population by setting up small clinics, make home visitations for social service and to bring the children to the schools.

So successful have been these young and apostolic women that they have received requests to serve in various parts of the province, but due to lack of personnel cannot accept yet.

The Lay Associates are the first Catholics that the majority of Muslims have ever had any contact with: they are doing much to eradicate prejudice and are creating a favorable attitude towards the Church among a people who have for centuries cut themselves off from all contact with their Christian neighbours in the Philippines.

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