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EDITORIAL

AS THE ECUMENICAL COUNCIL APPROACHES

THE MODERN man in his search for material progress and new scientific discoveries reveals an unquenchable thirst for happiness; however the results of all these efforts are far from being soul satisfying. When man declines spiritually, it is natural that he should find his material needs to be most insistent and most important. After working so eagerly for happiness he finds himself unhappier. Man is no longer so sure of being able to reach it on earth, and even less sure of being able to achieve it through his own efforts.

For today, the world is filled with fear, hate, and revenge. Men look at material things as dangerous weapons of destruction. We treat our fellowmen as enemies of our well being. We consider other nations as spying on us. Mankind in this tormented century is moving at a very fast pace toward its ruin and destruction.

"Now that man, says his Holiness Pope John XXIII, frightened by the scientific progress already achieved, is finally conscious that no conquest can give him happiness, it is very natural that the church lifts its solemn and soothing voice to show us the way". Now that the rulers of the nations are confronted with a host of difficult problems, such as naturalism and communism, it is a fitting occasion for the Catholic Church, our mother and teacher, to remind the world, that "if the rulers and the ruled alike listened to her voice, the authentic voice of Christianity, what a change would come to the world. It would not cease to be a vale of tears, but would cease to be a vale of

savage strife. It would not become an earthly paradise, but would cease to be a vale of savage strife. It would become an earthly paradise, but would become an earth where man's dreams of satisfying order of things could be realised."

The Catholic Church, the prolongation of Christ in time and space will soon show through this ecumenical council, to the human race, the true way that leads to a life of truth, justice, happiness; a world wherein man can find the fulfillment of his noblest aspirations.

The Holy Father, fully conscious of human limitations in the face of his great work, senses in the depth of his soul the need for divine help and aid, "for without Him we can do nothing". Since the gentle touch of the loving hand of God can alone bend freely our rebellious wills to His will, and urged by the charity of Christ, he has exhorted us very often to pray fervently and to do penance for the success of this sacred Synod. On January 6, 1962, he addressed an Apostolic Letter requesting priests throughout the world to join him in offering the daily recitation of the breviary; on April 28, he addressed another Apostolic Letter exhorting the whole world to offer the holy rosary; lastly on July 5, he issued the encyclical "*Poenitentiam Agere*", calling on the world bishops to institute a solemn novena in honor of the Holy Spirit, and appealing to all Catholics, especially priests, members of the religious orders, the sick and suffering and the innocent children, to practice penance and mortification.

Perhaps too much time has been wasted in vain conjectures as to what matters will be taken up by this ecumenical council, and what changes will be introduced in the liturgy and in the field of ecclesiastical discipline; but this is for the council to decide.

As the ecumenical council approaches and the bishops from the four parts of the world move toward the eternal city of Rome for the celebration of this epoch-making council on which so many christian hopes rest, we, both the clergy and the faithful, should become a spiritual army with one mind and one heart and "through prayers, good works and penance" ardently implore from the Father of Lights, through the intercession of the Blessed Mother of God and spiritual mother of men, to shed upon His church, upon this approaching council, the treasures of His wisdom and love the world needs so much at the present hour.

—Fr. Martin Diez, O.P.

ROMAN CURIA

RELIGIOUS WOMEN AND THE ECUMENICAL COUNCIL*

LIFE OF GREATER SANCTITY URGED

The greatest Church of Christendom is preparing to welcome the Fathers of the Second Vatican Ecumenical Council. On October 11 there will begin the great celebration on which is centered the prayerful expectation of all Catholics and, We might say, the expectation of all men of goodwill.

This is a solemn hour for the history of the Church. It involves, therefore, increasing the fervor of its efforts for spiritual renewal, which are always at work, in order to give new impetus to the works and institutions of its millennial life.

The clergy are already reciting their daily breviary in union with Us for the happy outcome of the ecumenical council.¹ The laity, invited more than once to offer prayers and sacrifices for this purpose — especially the children, the sick and the aged — are responding with generous promptness. All wish to collaborate in order that the council may become “as a new Pentecost”.²

It is natural that, in this atmosphere of intense preparation, those who have given themselves completely to God and who have become familiar with the exercise of prayer and of most fervent charity should distinguish themselves.

* English translation of Pope John's message to all Religious Women on the coming Ecumenical Council. Original Italian text in A.A.S. LIV, 1962, p. 508.

¹ Apostolic Exhortation “*Sacrae Laudis*,” Jan. 6, 1962, A.A.S., LIV, 1962, pp. 66-75.

² Prayer for the council, cf. A.A.S. LI, 1959, p. 832.

Beloved daughters, the Church has welcomed you under its mantle, it has approved your constitutions, it has defended your rights, it has derived and still derives benefits from your works.

You deserve that the words of the Apostle Paul should be applied to you as an expression of gratitude of all that you have done until now, and as a joyful wish for the future: we remember you in our prayers "that the God of Our Lord Jesus Christ, the Father of glory, may grant you the spirit of wisdom and revelation in deep knowledge of Him: the eyes of your mind being enlightened, so that you may know what is inheritance in the saints."³

Make this letter an object of consideration. Hear in the words of the humble Vicar of Christ whatever the Divine Master may suggest to each of you. The preparation for the council demands that souls consecrated to the Lord according to the forms approved by canonical legislation should reconsider with renewed fervor the commitments of their vocations.

Thus, in its time, the response to the decisions of the council, having been prepared through a more intense personal sanctification, will be prompt and generous.

In order that the life consecrated to God corresponds always more perfectly to the desires of the Divine Heart, it is necessary that it should in reality be (1) a life of prayer, (2) a life of example and (3) a life of apostolate.

I. LIFE OF PRAYER

We turn in Our thoughts especially toward the Nuns and Sisters of the contemplative and penitential life.

On the feast of the Presentation of Jesus in the temple, February 2, 1961, while We were redistributing the gifts of candles which We had received on that day We said: "The first destination (of the candles) to the religious houses of more rigid mortification and penance is intended to affirm once again

³ *Eph.* 1:15-18.

the preeminence of the duties of worship and of complete consecration of life to prayer over any other form of apostolate; and at the same time it emphasizes the greatness and the necessity of vocations for this kind of life.”⁴

The Church will always encourage its daughters who, in order to conform more perfectly to the call of the Divine Master, give themselves in the contemplative life.

This corresponds to a universally valid truth, also for the women Religious of a chiefly active life, that is, that the only foundations and soul of the apostolate is the interior life.

May all of you meditate on this truth, beloved daughters, who are justly called *quasi apes argumentosae* (like industrious bees), because you are in the constant practice of the fourteen works of mercy in sisterly community with your other fellow Sisters. You also who are consecrated to God in the secular institutes must derive all the efficacy of your undertakings from prayer.

The life offered to the Lord entails difficulties and sacrifices like any other form of coexistence. Only prayer gives the gift of happy perseverance in it. The good works to which you dedicate yourselves are not always crowned with success. You meet with disappointments, misunderstanding and ingratitude.

Without the help of prayer you could not continue along on this hard road. And do not forget that a wrongly understood dynamism could lead you to fall into that “heresy of action” which was reprovved by our predecessors. Having overcome this danger, you can be confident that you are definitely co-operators in the salvation of souls, and you will add merits to your crown.

All of you, whether dedicated to a contemplative or an active life, should understand the expression “life of prayer.” It entails not a mechanical repetition of formulas but is rather

⁴ *Discourses, Messages and Allocutions of Pope John XXIII*, vol. III, p. 143.

the irreplaceable means by which one enters into intimacy with the Lord, to better understand the dignity of being daughters of God and spouses of the Holy Spirit, the "sweet guest of the soul" Who speaks to those who know how to listen in recollection.

Your prayer draws nourishment from the sources of a deep knowledge of the sacred Scriptures, particularly the New Testament, and from the liturgy and the teachings of the Church in all its fulness.

The holy mass should be the center of your day, so much so that every action converges on it as a preparation or as a thanksgiving. Let Holy Communion be the daily food which sustains, comforts and strengthens you.

Thus you will not run the risk, as happened to the foolish virgins of the parable, of leaving the lamp without oil. You will always be ready for everything: for the glory or for ignominy, for health and for illness, to pursue your work and to die. "Behold the Bridegroom is coming, go forth to meet Him!"⁵

It would be fitting at this point to recall to you that practice, repeated on many occasions, of the three devotions which We consider fundamental also for the simple faithful of the laity: "Nothing is better for enlightening and encouraging the adoration of Jesus than to meditate upon Him and invoke Him in the threefold light of the Name, the Heart and the Blood."⁶

The Name, the Heart and the Blood of Jesus: this is the substantial nourishment for a sound life of piety.

The Name of Jesus! In reality "nothing is sung more sweetly, nothing heard more joyfully, nothing more gently contemplated than Jesus the Son of God."⁷

The Heart of Jesus! Pius XII of venerable memory, in

⁵ *Matt.* 25.6.

⁶ Discourse at conclusion of the Roman Synod, A.A.S. LII, 1960, p. 305.

⁷ Hymn at Vespers of the Feast of the Holy Name of Jesus.

the encyclical *Haurietis aquas*, of May 15, 1956, which We recommend for attentive meditation, teaches thus:

"If the arguments on which the worship given to the wounded heart of Jesus are rightly weighed, it is clear to all that we are dealing here, not with an ordinary form of piety which anyone may at his discretion slight in favor of other devotions, or esteem lightly, but with a duty of religion most conducive to Christian perfection."⁸

The Blood of Christ! "This is the highest mark of the redeeming sacrifice of Jesus, which is renewed mystically and really in the Holy Mass, and gives sense and orientation to Christian life."⁹

II. THE LIFE EXAMPLE

Hear the words of Jesus: "For I have given you an example, that as I have done to you, so you should also do."¹⁰ Here there is presented to souls who wish to follow faithfully in the footsteps of the Lord the practice of the evangelical counsels which are "the royal life of Christian sanctification."¹¹

1) *Evangelical poverty.*

Jesus was born in a stable. During His public life He had no place to rest His head at night¹² and he died naked on the cross. This is the first requirement that He makes anyone who wishes to follow Him: "If thou wilt be perfect, go, sell what thou hast, and give to the poor and thou shalt have treasure in heaven."¹³

You were attracted by the example of the teaching of the Divine Master, and you offered Him everything: "the joyful

⁸ A.A.S. XLVIII, 1956, p. 346.

⁹ Discourse to the Religious Family of the Most Precious Blood, June 2, 1962; cf. *Osservatore Romano*, June 3, 1962.

¹⁰ *John* 13:15.

¹¹ Enc. Letter *Sacerdotii Nostri primordia*, A.A.S. LI, 1959, pp. 550-551.

¹² cf. *Matt.* 8:20.

¹³ *Matt.* 19:21.

oblation of all".¹⁴ In the light of the imitation of Christ who made Himself poor, the vow acquires full value.

It makes us satisfied with the day to day necessities. It makes us give to the poor and to good works the superfluous of our goods according to obedience. It leads us to entrust the unknown future sickness and old age, to the care of Divine Providence, while not excluding prudent foresight.

Detachment from earthly goods attracts the attention of all, showing them that poverty is not pettiness nor avarice, and it makes one think more seriously of the Divine saying: "For what does it profit a man, if he gain the whole world, but suffer the loss of his own soul?"¹⁵

Live integrally the vow or the promise which makes you like Him who, though being rich, became poor that we might become rich through His poverty.¹⁶

Temptations are not wanting in this respect, such as the search for small comforts, the satisfaction of food or the use of goods. You know that poverty has its thorns which must be loved in order that they may become roses in Heaven.

On other occasions, the legitimate need for modernization could exceed limits in ostentation of construction and of furnishings. These things have sometimes given rise to unfavorable comments, even though such novelties may not have concerned the modest lodging of the Sisters.

Understand Us, beloved daughters: We do not mean that that which is necessary for physical health and for wise and fitting recreation is in contrast with the vow of poverty.

But We like to be confident that the eyes of the Divine Master may never be saddened by that elegance which could even have a negative influence on the interior life of persons consecrated to God when they live in an environment lacking an atmosphere of austerity. May poverty be given great honor among you.

¹⁴ cf. *II Paralipomenon* 29:17.

¹⁵ *Matt.* 16:26.

¹⁶ cf. *2 Cor.* 8:9.

We would like to direct a word of comfort especially to the cloistered nuns for whom "Sister poverty" often becomes "Sister destitution." Jesus the Son of God became poorer to comfort you.¹⁷

2) *The Angelic chastity.*

The Gospel tells us of all that Jesus suffered, of the insults that fell upon Him. But, from Bethlehem to Calvary, the brilliance that radiates from His divine purity spread more and more and won over the crowds. So great was the austerity and the enchantment of His conduct.

So may it be with you, beloved daughters. Blessed be the discretion, the mortifications and the renouncements with which you seek to render this virtue more brilliant.

Pius XII wrote about them in a memorable encyclical letter.¹⁸ Live its teachings. May your conduct prove to all that chastity is not only a possible virtue but a social virtue, which must be strongly defended through prayer, vigilance and the mortification of the senses.

May your example show that the heart has not shut itself up in sterile egoism, but that it has chosen the condition which is necessary for it to open itself solicitously to its neighbor.

For this purpose We urge you to cultivate the rules of good conduct — We repeat it — cultivate and apply them, without giving ear to anyone who would wish to introduce into your life a conduct less befitting the thoughtfulness and reserve to which you are bound.

In the active apostolate reject the theory of those who would speak less or not at all of modesty and decency in order to introduce into the methods of education criteria and tendencies which are in contrast with the teachings of the sacred books and of Catholic tradition.

¹⁷ Luke 6:20.

¹⁸ Enc. "Sacra Virginitas", A.A.S. XLVI, 1954.

Though theoretical or simple practical materialism on the one hand or hedonism and corruption on the other threaten to break every barrier, Our mind, is quieted by thought of the angelic legions who have offered their chastity to the Lord and who through prayer and sacrifice obtain prodigies of Divine mercy for the errant in propitiation for the sins of individuals and nations.

3) *Spirit of obedience.*

The Apostle St. Paul develops the concept of the humiliation of Jesus made obedient unto the death of the Cross.¹⁹ In order to follow better the Divine Master you have joined Him with the vow and promise for all humanity.

The teaching of the Church on the inalienable rights of the human person is clear and precise. The special gift of every man must be free to be duly developed in order that each may correspond to the gifts received from God. All this is acquired.²⁰

But, if one passes from the respect of the person to the exaltation of the personality and to the affirmation of personalism, the dangers become serious. May the words of Pius XII in the exhortation *Menti Nostrae* be of valuable direction also for you:

"In an age like ours, in which the principle of authority is grievously disturbed, it is absolutely necessary that the priest, keeping the precepts of faith firmly in mind, should consider and duly accept this same authority, not only as the bulwark of the social and religious order, but also as the foundation of his personal sanctification."²¹

Here We address Ourselves to those who have duties of direction and responsibility.

Demand a most generous obedience to the rules, but also be understanding of your fellow Sisters. Favor in each of

¹⁹ *Phil.* 2:8.

²⁰ cf. *Prov.* 21:28.

²¹ A.A.S. XLII, pp. 662-663.

them the development of natural aptitudes. The office of superiors is to make obedience sweet and not to obtain an exterior respect, still less to impose unbearable burdens.

Beloved daughters, We exhort all of you to live according to the spirit of this virtue, which is nourished by deep humility, by absolute disinterestedness and by complete detachment. When obedience has become the program of one's whole life, one can understand the words of St. Catherine of Siena:

"How sweet and glorious is this virtue in which all the other virtues are contained! Oh, obedience, you navigate without effort or danger and reach port safely! You conform to the only-begotten Word do not transgress it or depart from its teaching.... You are great in unfailing perseverance, and so great is your strength from Heaven to earth that you open Heaven's gates."²²

III. LIFE OF APOSTOLATE

St. Paul teaches that the mystery revealed to us by God is the plan ordained from all eternity in Christ which is to be realized in Him in the fulness of time, that is, "to reestablish all things in Christ, both those in the heavens and those on the earth."²³

No soul consecrated to the Lord is dispensed from the sublime duty of continuing the saving mission of the Divine Redeemer.

The Church expects much from those who live in the silence of the cloister, and especially from there. They, like Moses, have their arms raised in prayer, conscious that in this prayerful attitude one obtains victory.

So important is the contribution of women Religious of the contemplative life to the apostolate that Pius XI wished to have as copatron of the missions — and a rival therefore of St.

²² *Dialogue*, ch. 155.

²³ *Eph.* 1:10.

Francis Xavier — not a Sister of the active life, but a Carmelite, St. Theresa of the Child Jesus.

Yes, you must be spiritually present to all the needs of the Church militant. You may not be alien to any disaster, to any mourning or calamity. Let no scientific discovery, cultural convention, social or political assembly lead you to think: "These things do not concern us."

May the Church militant feel that you are present wherever your spiritual contribution is needed for the good of souls, as well as for real human progress and human peace. May the souls in purgatory have prayers so that they may be hastened to the beatific vision. Continue to repeat with the choirs of angels and saints the eternal alleluia to the august Trinity.

May those who are dedicated to the active life realize that not only prayers but also works can bring about a new course of society which is nourished by the Gospel, and in which all things work toward the glory of God and the salvation of souls.

Since the areas of education, charity and social service require personnel who are prepared for the increased demands imposed by the present-day order of things, you must strive in obedience to study and obtain the degrees which will allow you to surmount every difficulty.

Thus, in addition to your merited and proven capability, you may be better appreciated also for your spirit of dedication, patience and sacrifice.

There, is, moreover, the presage of further demands in the new countries which have entered the community of free nations. Without lessening ones love for his own country, the world has become more than ever before a common fatherland.

Many Sisters have already felt this call. The field is immense. It is useless to deplore the fact that sons of this world arrive before the apostles of Christ. Lamentations solve nothing: one must act, forestall and trust.

Not even the Sisters dedicated to contemplation are exempt from this duty. The people in certain regions of Africa and

the Far East feel a greater attraction to contemplative life, which is more congenial to the development of their civilization.

Certain of the more cultured social classes almost complain that the dynamic life of the missionaries can have a lesser influence on their manner of conceiving religion and of following Christianity.

You can see, beloved Sisters, how many reasons prompt the encouragement of meetings among superiors general which have been arranged by the Sacred Congregation of Religious on the national and international level. In such meetings you can bring yourselves more up to date on present-day conditions, profit by mutual experience and comfort yourselves in the thought that the Church has a host of brave souls who are capable of facing any obstacle.

The consecrated souls in the new secular institutes should know also that their work is appreciated and that they are encouraged to contribute toward making the Gospel penetrate every facet of the modern world.

It is right that those who are able to attain positions of more outstanding responsibility should make themselves appreciated for their competence, diligence, sense of responsibility and also for those virtues which are exalted by grace.

By doing so they may prevent that those who depend almost exclusively upon human cleverness and upon the power of economic, scientific and technical means should prevail. "But we call upon the name of the Lord our God."²⁴

We invite all of you, souls consecrated to the Lord in the contemplative or active life, to draw close together in fraternal charity. May the spirit of Pentecost prevail over your chosen families and may it unite them in that fusion of souls which was seen in the Cenacle where, together with the Mother of God and the Apostles, several pious women were to be found.²⁵

²⁴ *Ps.* 18:8.

²⁵ *cf. Acts* 1:14.

CONCLUSIONS

These are Our wishes, Our prayers and Our hopes. The Church has called upon all the faithful on the eve of the Second Vatican Council, proposing to each of them an act of presence, testimony and courage.

May you, beloved daughters, be among the first to cultivate holy enthusiasm. The "Imitation of Christ" has a touching word on this point: "Every day we ought to renew our purpose, and stir ourselves up to fervor, as if it were the first day of our conversion.

And to say: Help me, O Lord God, in my good purpose, and in Thy holy service, and grant that I may this day begin indeed, since what I have hitherto done is nothing."²⁶

May the Mother of Jesus and Our Mother fire you with new fervor! Trust in this heavenly Mother, and at the same time remain familiar with her Spouse, St. Joseph, who is also the Patron of the Second Vatican Council.

Pray also to those sainted men and women who are held in special honor in your individual institutions, so that they may join their efficacious intercession to the purpose that the "holy Church, gathered in unanimous and intense prayer around Mary, the Mother of Jesus, and guided by Peter, may spread the Kingdom of the Divine Saviour, which is the Kingdom of truth, justice, love and peace."

We impart to all the religious communities and to each individual consecrated to God the most abundant apostolic benediction, which We intend to be a token of heavenly favors and an encouragement to live and act well in the Church and in Christ Jesus."²⁷

From the Vatican Apostolic Palace, July 2, 1962, the fourth year of Our pontificate.

POPE JOHN XXIII

²⁶ Bk. I, ch. 19, para. 1.

²⁷ *Eph.* 3:21.

SACRA CONGREGATIO RITUUM

ADDITIONES ET VARIATIONES IN RITUALI ROMANO CIRCA ORDINEM BAPTISMI ADULTORUM

(Continuatio)

QUINTUS GRADUS

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

33. *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

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

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

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

Sacerdos subiungit:

Levâte, compléte orationem 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 Fílii, ✚ et Spíritus Sancti, dum patrini pollice signant eos in fronte, eadem verba proferentes.

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

Exorcismus

(In singulari pro singulo)

Exorcízo te, immúnde spíritus, in nómine Patris, et Fí ✚ lii, et Spíritus Sancti, ut éxeas, et recédas ab his fámulis Dei. Ipse enim tibi ímperat, maledícite damnáte, qui pédibus super mare ambulávit, et Petro mergénti dexteram porréxit.

Exorcismus

(In singulari pro singulo)

Ergo, maledícite diábole, recognósce senténtiam tuam, et da honórem Deo vivo et vero, da honórem Iesu Christo Fílio eius, et Spíritui Sancto, et recéde ab his fámulis Dei, quia istos 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 singuli pollice se signant in fronte*), quod nos fronti eorum damus, tu, maledícite diábole, numquam áudeas violáre. Per eúmdem Christum Dóminum nostrum, qui ventúrus est iudicáre vivos et mórtuos, et sáeculum per ignem.

Omnes: Amen.

36. *Tum sacerdos manum adhuc super electos extensam tenens, dicit (in singulari pro singulo):*

Orémus.

Oratio

Ætérnam ac iustíssimam pietátem tuam déprecor, Dómine, sancte Pater, omnípotens ætérne Deus, auctor lúminis et veritátis, super hos fámulos tuos, ut dignéris eos illumináre lúmine intelligéntiæ tuæ: munda eos et sanctífica: da eis sciéntiam veram, ut digni efficiántur accédere ad grátiam Baptísmi tui, téneant firmam spem, consílium rectum, doctrínam sanctam, ut apti sint ad percipiéndam grátiam tuam. Per Christum Dóminum nostrum.

Omnes: Amen.

Et concluditur, ut infra n. 40.

Pro feminis

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

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

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

Sacerdos subiungit:

Leváte, compléte oratióem 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 Fílii, ✠ et Spíritus Sancti, dum matrinæ pollice signant eas in fronte, eadem verba proferentes.

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

Exorcismus

(In singulari pro singula)

Exorcízo te, immúnde spíritus, per Patrem, et Fí ✝ lium, et Spíritum Sanctum, ut éxeas, et recédas ab his famulábus Dei. Ipse enim tibi ímperat, maledícite damnáte, qui cæco nato óculos apérui, et quatríduánum Lázarum de monuménto suscitávit.

Exorcismus

(In singulari pro singula)

Ergo, maledícite diábole, recognósce senténtiam tuam, et da honórem Deo vivo et vero, da honórem Iesu Christo Filio 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 sanctae Cru ✝ cis (*producit signum Crucis, dum singulae pollice se signant in fronte*) quod nos fronti eárum damus, tu, maledícite diábole, numquam áudeas violáre. Per eúndem Christum Dóminum nostrum, qui ventúrus est iudicáre vivos et mórtuos, et saéculum per ignem.

Omnes: Amen.

39. *Tum sacerdos manum adhuc super electas extensam tenens, dicit (in singulari pro singula):*

Orémus.

Oratio

Ætérnam ac iustíssimam pietátem tuam déprecor, Dómine, sancte Pater, omnípotens aetérne Deus, auctor lúminis et veritátis, super has fámulas tuas, ut dignéris eas illumináre lúmine intellegéntiae tuae: munda eas et sanctífica: da eis sciéntiam veram, ut dignae efficiántur accédere ad grátiam Baptísmi tui, téneant firmam spem, consílium rectum, doctrínam sanctam, ut

aptae sint ad percipiendam grátiam tuam. Per Christum Dóminum nostrum.

Omnes: Amen.

Et concluditur, ut infra n. 40.

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

Ite in pace, et Dóminus sit vobíscum.

Omnes: Amen.

SEXTUS GRADUS

41. *Hora statuta, catechumeni coadunantur ante portam ecclesiae, vel loco convenienti, extra ecclesiam, ex quo sollemni pompa accedunt ad ecclesiam. 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, vadit ad fores ecclesiae, ubi, stans versus electos, se signat, dicens:*

Y. Deus, in adiutórium meum inténde.

Omnes respondent: Dómine, ad adiuvándum me festína.

Y. Glória Patri.

Omnes: Sicut erat.

42. *Deinde sacerdos sinistra manu apprehendens dexteram primi electi propre brachium, vel ei porrigens extremam partem stolae, ex humero sinistro pendentem, introducit eum in ecclesiam; primus sinistra manu trahit secundum, et secundus tertium, etc.*

Dum autem sacerdos illos introducit, dicit (in singulari pro singulo):

Ingredímini in sanctam ecclésiam Dei, ut accipiátis bene-

dictiōnem caelēstem a Dómino Iesu Christo, et habeátis partem cum illo et Sanctis eius.

Omnes: Amen.

43. *Ingressi electi procumbunt seu prosternunt se in pavimento, et adorant, omnes simul.*

44. *Deinde, signo dato, surgunt omnes simul et sacerdos extendit manum super capita eorum, et electi cum eo recitant symbolum Apostolorum et orationem dominicam.*

Credo in Deum Patrem omnipoténtem, creatórem caeli et terrae; et in Iesum Christum, Fílium eius únicum, Dóminum nostrum, qui concéptus est de Spíritu Sancto, natus ex María Vírgine, passus sub Póntio Piláto, crucifixus, mórtuus et sepúltus: descéndit ad íferos; tértia die resurréxit a mórtuis, ascéndit ad caelos, sedet ad dēxteram Dei Patris omnipoténtis; inde ventúrus est iudicáre vivos et mórtuos. Credo in Spíritum Sanctum, sanctam Ecclésiā cathólicā, Sanctórum comuniōnem, remissiōnem peccatórum, carnis resurrectionem, vitam aetérnam. Amen.

45. *Tunc sacerdos, versis renibus ostio cancellorum baptisterii, rursus extendit manum super capita electorum dicens:*

Exorcismus

(In singulari pro singulo)

Nec te latet, sátana, imminére tibi poenas, imminére tibi torménta, imminére tibi diem iudícii, diem supplicii sempitérni: diem, qui ventúrus est velut clíbanus ardens, in quo tibi, atque univérssis ángelis tuis praeparátus sempitérnus erit intéritus. Proínde, damnáte atque damnánde, da honórem Deo vivo et vero, da honórem Iesu Christo Fílio eius, da honórem Spíritui Sancto Paráclito, in cuius nómine atque virtúte praecipio tibi, quicúmque es, spíritus immúnde, ut éxeas, et recédas ab his fámulis Dei quos (his famulábus Dei, quae) hódie idem Deus et Dóminus noster Iesus Christus ad suam sanctam grátiam

et benedictionem, fontemque Baptismatis dono vocare dignatus est: ut fiant eius templa per aquam regenerationis in remissionem omnium peccatorum. In nomine eiusdem Domini nostri Iesu Christi, qui venturus est iudicare vivos et mortuos, et saeculum per ignem.

Omnes: Amen.

46. *Postea sacerdos pollice accipit de saliva oris sui (quod committitur quotiescumque rationabilis adest causa munditiae tuendae aut periculum morbi contrahendi vel propagandi); et tangit aures et nares electi (singulorum electorum); tangendo vero aurem dexteram et sinistram, dicit:*

Ephpheta, quod est, Adaperire.

Deinde tangendo nares, dicit:

In odorem suavitatis. Tu autem effugare, diabole; appropinquabit enim iudicium Dei.

46 a. *Quotiescumque vero, ut supra dictum est, rationabilis adsit causa, quae usum propriae salivae prohibeat vel dissuadeat, sacerdos tantum tactus rituales peragat.*

47. *Tunc sacerdos catechumenos vocat nominatim per nomen et cognomen familiae, prius masculos, deinde feminas, et ille qui est appellatus respondit: Adsum. Postea omnes interrogat:*

Abrenuntiatis satae?

Et omnes simul respondent numero singulari, et nomine proprio:

Abrenuntio.

Et omnibus operibus eius?

Omnes: Abrenuntio.

Et omnibus pompis eius?

Omnes: Abrenuntio.

48. *Deinde singuli praetereunt ante sacerdotem, qui intingit pollicem dexteræ manus in oleo sancto catechumenorum, et inungit singulos electos primum in pectore, deinde inter scapulas in modum crucis. dicens:*

Ego te linio ✠ oleo salutis in Christo Iesu Dómino nostro in vitam aetérnam.

R. Amen.

V. Pax tibi.

R. Et cum spíritu tuo.

48 a. *Ubi vero unctio cum oleo catechumenorum graviores creat difficultates, quae insuperabiles sunt et, ad tempus amoveri nequeunt, tunc, pro illo loco, vel pro illo populo, Conventus episcopalis ab huiusmodi unctione dispensare potest, iuxta normas pro usu huius Ordinis datas, n. 3c, monitis tamen sacerdotibus, quibus instructio catechumenorum et fidelium commissa est, ut omnibus viribus adnitantur difficultates illis dimovere, quatenus, progrediente omnium institutione christiana, unctio cum oleo catechumenorum rite adhiberi possit.*

Interim loco unctionis adhiberi debet hic ritus subsidiarius:

Deinde singuli praetereunt ante sacerdotem, qui super unumquemque catechumenum crucis signum in forma benedictionis facit, dicendo:

Ego te corróboro signo Crucis, in Christo Iesu, Dómino nostro, in vitam aetérnam. Pax tibi.

Et adiungit:

Exi, immúndi spíritus, ut infra.

Haec ceremonia semel quoque fieri potest super omnes catechumenos simul.

49. *Mox bombyce, vel re simili, tergit pollicem et loca inuncta, et subiungit, dicens:*

Exi, immúnde spíritus, et da honórem Deo vivo et vero. Fuge, immúnde spíritus, et da locum Iesu Christo Fílio eius.

Recéde, immúnde spíritus, et da locum Spíritui Sancto Paráclito.

Si vero numerus catechumenorum nimis magnus sit, nil prohibet quominus hae cæremoniæ a pluribus sacerdotibus peragantur.

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

Ite in pace, et Dóminus sit vobiscum.

Omnes: Amen.

SEPTIMUS GRADUS

51. *Electi coadunantur ante fontem baptismalem.*

Sacerdos indutus superpelliceo et stola, vel etiam pluviâ, albi coloris, cum suis clericis accedit ad gradus altaris, et genibus flexis, piâs 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.

52. *Statim sacerdos vocat electos nominatim, per nomen et cognomen familiae, et ille est appellatus, respondit: Adsum.*

Postea sacerdos interrogat:

Créditis in Deum Patrem omnipoténtem, creatórem caeli et terrae?

Omnes: Credo.

Créditis in Iesum Christum, Fílium eius únicum, Dóminum nostrum, natum, et passum?

Omnes: Credo.

Créditis et in Spíritum Sanctum, sanctam Ecclésiám cathólicam, Sanctórum communióem, remissióem peccatórum, carnis resurrectiόem, et vitam aetérnam?

Omnes: Credo.

Iterum interrogat:

Quid pétitis?

Omnes: Baptísmum.

Interrogat:

Vultis baptízari?

Omnes: Volo.

53. *Tunc patrino, vel matrino, vel utroque (si ambo admittantur), admota manu, tenente seu tangente electum, vel electam, aperto capite, et laxatis a collo vestibis, inclinatum, sacerdos vasculo vel urceolo haurit aquam baptismalem de fonte, et cum ea sub trina supra caput in modum crucis infusione baptizet electum, seu electam, in nomine Ssmae Trinitatis, sic dicens:*

N., EGO TE BAPTÍZO IN NÓMINE PA ✠ TRIS, fundit primo, ET FÍ ✠ LI, fundit secundo, ET SPÍRITUS ✠ SANCTI, fundit tertio.

54. *Si aqua, quæ ex capite baptizati defluit, non dilabatur in sacrarium Baptisterii, recipiatur in subiecta aliqua pelvi, et in illud postmodum proiciatur.*

Cum plures sunt electi, singillatim singuli baptizantur, ut supra. Si sint mares et feminæ, primum mares, deinde feminæ.

Verum si probabiliter dubitetur, an electus fuerit alias baptizatus, dicat sacerdos:

N., si non es baptizátus (-a), ego te baptízo in nómine Pa ✠ tris, et Fí ✠ lii, et Spíritus ✠ Sancti.

55. *Deinde sacerdos (vel, iuxta opportunitatem, alius vel alii presbyteri, superpelliceo et stola alba induti) intingit pollicem dexterum in sacro chrismate, et perungit verticem electi (singulorum electorum) in modum crucis, dicens:*

Deus omnípotens, Pater Dómini nostri Iesu Christi, qui te regenerávit ex aqua et Spíritu Sancto, quique dedit tibi remissionem ómnium peccatórum (*hic inungit*), ipse te líniat ✠ chrismate salutis in eódem Christo Iesu Dómino nostro in vitam aetérnam. R. Amen.

V. Pax tecum.

R. Et cum spíritu tuo.

55 a. *Unctionem cum sacro chrismate, ubi vel quoties absque gravi difficultate illa fieri nequeat, Conventus episcopalis, iuxta normas pro usu huius Ordinis, n. 3c et 3d datas, remittere potest, eo modo sicut dictum est supra n. 48 a.*

Loco vero unctionis adhiberi debet hic ritus subsidiarius:

Deinde sacerdos singulos baptizatos, vel semel omnes, signo Crucis benedicit dicendo:

Deus omnípotens, Pater Dómini nostri Iesu Christi, qui te regenerávit ex aqua et Spíritu Sancto, quique dedit tibi remissionem ómnium peccatórum, ipse te (vos) ímpleat grátia sua ✠ (*hic benedicit*) in eódem Christo Iesu, Dómino nostro, in vitam aetérnam. R. Amen.

V. Pax tecum (vobíscum).

R. Et cum spíritu tuo.

56. *Omnibus sacro chrismate inunctis, vel, iuxta n. 55a, benedictis, sacerdos bombyce, vel re simili, pollicem tergit. Patrini vero dant proprio electo vestem candidam, dum sacerdos dicit (in singulari pro singulo):*

Accípite vestem cándidam, quam perferátis immaculátam ante tríbunal Dómini nostri Iesu Christi, ut habéatis vitam aetérnam.

Omnes: Amen.

Et electi induuntur novis vestibus albi coloris, depositis, si necesse fuerit, prioribus.

57. *Tunc patrini dant electis cereum seu candelam accensam in manu dextera, dum sacerdos dicit (in singulari pro singulo) :*

Accípite lámpadem ardéntem, et irreprehensíbles custodíte Baptísmum vestrum: serváte Dei mandáta, ut cum Dóminus vénerit ad núptias, possítis occúrrere ei una cum ómnibus Sanctis in aula caelésti et vivátis in sáecula saecúlorum.

Omnes: Amen.

Ipsi vero neophyti eundem cereum accensum manu tenent usque in finem, paeterquam dum confirmantur.

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

Ite in pace, et Dóminus sit vobíscum.

Omnes: Amen.

Et sic terminatur ordo Baptismi adultorum.

SACRA CONGREGATIO CONSISTORIALIS

BULLAE ERECTIONIS PRAELATURAE NULLIUS SANCTI JOSEPHI DE ANTIQUONIA

JOANNES EPISCOPUS SERVUS SERVORUM DEI

ad perpetuam rei memoriam. Novae cuiusque Ecclesiae constitutio, quam proprius Episcopus tamquam navem gubernet, ad littoris tranquillitatem ducendam; cuius populo compacta unitas stimulos addat ad virtutem et gratiam sacramentorum consequendam; cuius denique iustum territorium facile, ceu campus, inarari possit ad messem charistianorum laetessimam, id sane universae semper spes alit Ecclesiae atque Nostras, qui eidem Dei voluntate moderamur, eiusque utilitatibus inservire cupimus. Quandoquidem ergo venerabilis Frater Salvator Siino, Archiepiscopus titulo Pergensis et in Insulis Philippinis Apostolicus Nuntius, id petierit ut ibi loci nova circumscriptio ecclesiastica conderetur, Nos, consilio petito a venerabilibus Fratribus Nostris S.R.E. Cardinalibus, qui Sacrae Congregationi Consistoriali praesunt, de sententia sacri Praesulis Jarensis, haec quae sequuntur Nostra auctoritate decernimus atque iubemus. Ab archidiocesi Jarensi territorium separamus, quod una cum insulis finitimis civilem Provinciam, quam populus Antiquae appellare consuevit, constituit, eoque novam Praelaturam efficimus, ab urbe San José SANCTI JOSEPHI DE ANTIQUONIA cognominandam. Huius Ecclesiae sedes in urbe quam memoravimus erit, in qua Praelatus cathedram suam collocabit, in templo scilicet Sancti Josephi Sponsi B.M.V., quod ad dignitatem praelatiçiae aedis evehimus, cum debitis iuribus et honoribus. Quam constituimus Ecclesiam Sedi metropolitanae Jarensi suffraganea subicietur; item eius Praelatus Archiepiscopo. Mensam, quam dicunt, efformabunt Curiae proventus, populi collationes, pars congrua bonorum eidem iuxta canonem 1500 C.I.C. provenientium. Curae sit sacro Praesuli Sancti Josephi de Antiquonia Seminarium saltem minus construere, pueris excipiendis qui ad sacerdotium Dei instinctu moveantur; quod faciat secundum leges communes et Sacrae Congregationis de Seminariis et Studiorum Universitatibus. Cum vero iuvenes adoleverint, qui optimi fuerint mittat Praelatus in Pontificium Collegium — Seminarium Philippinum, quod in Urbe est, ut philosophia et sacra Theologia recte imbuantur. Ad sacerdotes et clerum quod attinet, decernimus ut omnes e clero saeculari, qui in civili provin-

cia de Antiquae ad praesens legitime degunt, antequam hae litterae Nostrae ad effectum adducantur ab Archiepiscopo Jarensi revocentur, eius archidioecesi addicendi. Acta denique et documenta quae quovis modo ad novam circumscriptionem respiciant, ad eius Curiam praelaticiam mittantur, ibique religiose custodiantur. Caeterum haec quae iussimus venerabilis Frater exsequetur Salvator Siino, quem diximus, vel qui eo tempore eodem officio fungetur atque ille. Poterit tamen et alium legare, quem voluerit, dummodo virum in ecclesiastica dignitate constitutum. Re vero peracta, documenta exarari iubebit, eademque ad Sacram Congregationem Consistorialem cito mittet. Has vero litteras nunc et in posterum efficaces esse et fore volumus; ita quidem ut quae per eas decreta sunt ab iis quorum res est religiose serventur, acque igitur vim suam obtineant. Quarum litterarum efficacitati nulla, cuiusvis generis, contraria praescripta officere poterunt, cum per has litteras iisdem derogemus omnibus. Quapropter si quis, quavis praeditus auctoritate, sive sciens sive insciens contra egerit ac Nos ediximus, id prorsus irritum atque inane haberi iubemus. Nemini praeterea haec voluntatis Nostrae documenta vel scindere vel corrumpere liceat; quin immo harum litterarum exemplis et locis, sive typis impressis sive manu exaratis, quae sigillum viri praeferant in ecclesiastica dignitate constituti simulque ab aliquo publico tabellione sint subscripta, eadem omnino habenda erit fides, quae hisce haberetur, si ostenderentur. Quae Nostra decreta in universum si quis vel spreverit vel quoquo modo detrectaverit, sciat se poenas esse subiturum iis iure statutas, qui Summorum Pontificum iussa non fecerint. Datum Romae, apud S. Petrum, die quarto et vicesimo mensis Martii, anno Domini millesimo nongentesimo sexagesimo secundo, Pontificatus Nostri quarto. — F. T. —

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

CAROLUS CARD. CONFALONIERI
S.C. *Consist. a Secretis*

FARNCISCUS HANNIBAL FERETTI, *Prot. Ap.*
CAESAR FEDERICI, *Prot. Ap.*

FRANCISCUS TINELLO
Apostolicae Cancellariae Regens

Expedita die IV Maii, anno Pontiff. IV
Rodomons Galligani *pro Plumbatore*

In Canc. Ap. tab. Vol. CIX N. 42

BULLAE ELECTIONIS MONS. C. DE WIT IN DIGNITATEM
EPISCOPALEM

JOANNES EPISCOPUS SERVUS SERVORUM DEI

dilecto Filio CORNELIO DE WIT, sodali Societatis Missionariorum S. Joseph de Mill Hill, electo Episcopo titulo Amiseno, eidemque renuntiato Praelato Ordinario praelaturae “nullius” Sancti Josephi de Antiquonia, salutem et apostolicam benedictionem. Quae beatissimo Petro verba fecit Christus Jesus, eum iubens ut agnorum oviumque “regem, id est christifidelium omnium pasceret, Nos quoque, quibus idem commissum est tuendum officium, excitant ut cunctis Ecclesiis, ad eas sacris missis Pastoribus, prospiciamus. Quam ob rem, conditae die quarto et vicesimo mensis Martii, hoc anno, per apostolicas aub plumbo Litteras “Novae cuiusque” praelaturae nullius Sancti Josephi de Antiquonia. eidemque suffraganeae constitutae metropolitanae Sedi Jarensi, cum Nobis esset in animo aptum assignare sacrorum Antistitem, censuimus Te, dilecte Fili, aequae posse tantum onus subire, qui et pietate praestas et usu rerum atque hominum. Te ergo, de sententia venerabilium Fratrum Nostrorum S.R.E. Cardinalium Sacrae Congregationi Consistoriali praepositorum, deque summa et apostolica Nostra potestate, Praelatum Ordinarium Sancti Josephi de Antiquonia nominamus ac renuntiamus, dato regimine et administratione rerum omnium religiosarum temporaliumque bonorum quae possidet, cum iuribus et obligationibus debitis. Quo autem aptius pastoralia munia obire possis, Te simul Episcopum creamus titulo AMISENUM, quae Sedes vacabat ex quo venerabilis Frater Raphael Pellecchia ad cathedralem Ecclesiam Aliphanam translatus est. Huius item dignitatis congrua iura damus officiaque imponimus. Tuo autem maiori comodo studentes, facultatem facimus ut extra urbem Romam sive consecrationem episcopalem accipias a quovis Episcopo, assistantibus duobus aequali dignitate exornatis viris, qui sint omnes fidei caritatisque vinculis Nobiscum coniuncti; sive, iuxta formulas his implicitas sub plumbo litteris, ritualement catholicam fidei professionem facias ante quemlibet sacrum Praesulem, et ipsum hanc Petri Cathedram sincere colentem, atque utrumque ius iurandum des: fidelitatis erga Nos et Successores Nostros contraque modernistarum errores. Quibus actis, formulas iuxta quas iuraveris, tuo subscripto nomine atque Episcopi qui tibi iuranti affuit, sigilloque impresso, ad Sacram Congregationem Consistorialem quam primum mittendas curabis. Caterum Tibi, dilecte Fili, omnia laeta, omnia fausta, feliciaque ominamur, precesque Deo adhibemus ut det tibi de pastorali-



MOST REV. CORNELIUS DE WIT, M.H.M., D.D.
Prelate Ordinary of San Jose, Antique

bus laboribus tuis quam uberrimas metere messes. Datum Romae, apud S. Petrum, die duodecimo mensis Aprilis, anno Domini millesimo nongentesimo sexagesimo secundo, Pontificatus Nostri quarto. —F. T.—

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

NUNTIIUM PONTIFICIUM AD ARCHIEPISCOPUM JARENSEM

JOANNES EPISCOPUS SERVUS SERVORUM DEI

venerabili Fratri Archiepiscopo Metropolitae JARENSI, salutem et apostolicam benedictionem. Qui, ut novisti, per apostolicas Litteras “Novae cuiusque” praelaturam nullius Sancti Josephi de Antiquonia constituimus, eidemque Praelaturam Ordinarium, qui regeret, hodie destinavimus, id te certiore factum volumus, cui ea Ecclesia sacerque Praesul suffraganei subiciuntur. Scias ergo Nos, de consilio venerabilium Fratrum Nostrorum S.R.E. Cardinalium qui Sacro praesunt Consistoriali Consilio, deque suprema potestate Nostra, ad id officii nominasse venerabilem Fratrem CORNELIUM DE WIT, sodalem Sodalem Societatis Missionariorum S. Joseph de Mill Hill, quem etiam Episcopum titulo Amisenum creavimus, magnae sane pietatis atque egregiae virtutis virum. His Tecum communicatis, Te paterne hortamur, venerabilis Frater, ut non solum quem mittimus sueta velis bonitate excipere, verum etiam iuvare, si fiat ut a Te auxilium consiliumve petat. Nulla enim re florent magis Ecclesiae quam sincera concordia mutuaeque Episcoporum dilectione. Ceterum, venerabilis Frater, Te valere iubemus, quem petimus a Summo pastorum Pastore omnimodis foveri. Datum Romae, apud Sanctum Petrum, die duodecimo mensis Aprilis, anno Domini millesimo nongentesimo sexagesimo secundo, Pontificatus Nostri quarto. — F. T. —

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

NUNTIIUM AD CLERUM ET POPULUM PRAELATURAE
SANCTI JOSEPHI DE ANTIQUONIA

JOANNES EPISCOPUS SERVUS SERVORUM DEI

dilectis Filiis e clero populoque praelaturae nullius SANCTI JOSEPHI DE ANTIQUINIA, salutem et apostolicam benedictionem. Quandoquidem conditae die quarto et vicesimo superioris mensis Martii vestrae praelaturae nullius sacrorum hodie assignavimus Antistitem, id vos docere visum est, qui eius dehinc amantissimus grex eritis. Est autem, quem delegimus, venerabilis Frater CORNELIUS DE WIT, sodalis Societatis Missionariorum S. Joseph de Mill Hill, cui simul, ut aptius digniusque pastoralia inter vos munia obiret, titulum dedimus episcopalis Sedis Amisena. Quae cum ita sint, vos hortamur, dilecti Filii ut sacrum quem dedimus vestrae praelaturae Pastorem et Patrem non solum magna reverentia prosequamini, verum etiam eius mandata faciatis, id meditantes quam prosint Ecclesiis, recens praesertim conditis, inter christianum populum et Praesulem concordia atque mutua delectio. Ceterum volumus ut hae litterae nostrae, eius cura qui modo praelaturae Sancti Josephi de Antiquonia moderatur, clero atque populo perlegantur, cum primus post eas acceptas dies festus de praecepto in praelaticio templo celebrandus advenerit.

Datum Romae, apud S. Petrum, die duodecimo mensis Aprilis, anno Domini millesimo nongentesimo sexagesimo secundo, Pontificatus Nostri quarto. --- F. T. ---

JACOBUS A. CARD. COPELLO
S.R.E .Cancellarius

FRANCISCUS TINELLO, *Regens*

FRANCISCUS FERRETI, *Prot. Ap.*

CESAR FEDERICI. *Prot. Ap.*

Expedita die IV Maii a. Pontif.

In Canc. Ap. tab. vol. CIX No. 45

RODOMONS GALLIGANI *pro Plumbatore*

NUNTIATURA APOSTOLICA

SANCTI JOSEPHI DE ANTIQUONIA

Praelaturae Nullius

ERECTIONIS

DECRETUM EXSECUTORIUM

Litteris Apostolicis sub plumbo datis die quarto et vicesimo mensis Martii, anno Domini millesimo nongentesimo sexagesimo secundo, quaeque NOVAE CUIUSQUE ECCLESIAE CONSTITUTIO inscribuntur, Sanctissimus Dominus Noster Joannes Divina Providentia Papa XXIII, praeunte petitione Exc.mi D.ni Salvatoris Siino, Archiepiscopi titulo Pergensis et in Insulis Philippinis Nuntii Apostolici, deque sententia sacri Praesulis Jarensis, a territorio Archidioecesis Jarensis partem separavit quae novam Praelaturam Nullius, ab urbe San Jose de Antique SANCTI JOSEPHI DE ANTIQUONIA cognominandam, condidit.

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

1) Praelatura Nullius erigitur Sancti Josephi de Antiquonia cuius territorium id erit, quod una cum insulis finitimis civilem provinciam Antique constituit; eadem Praelatura metropolitanae Sedi Jarensi tamquam suffraganea subiicitur, eiusque Praelatus Metropolitanae Jarensi obnoxius;

2) Novae Praelaturae caput urbs San Jose erit, in qua Praelatus domicilium collocabit; templumque ibidem exstans, Sancto Josepho Sponso B.M.V. sacrum, ad dignitatem sedis praelaticae cum debitis iuribus et honoribus extollitur;

3) Mensa, quam dicunt, fiet: Curiae proventibus, populi collationibus, congrua bonorum parte quae Praelaturae obvenient iuxta canonem 1500 Codicis Iuris Canonici;

4) Praelato Sancti Josephi de Antiquonia curae erit ut Seminarium ad normam legum ecclesiasticarum aedificet, e quo iuvenes qui optimi fuerint Romam suo tempore mittantur, in Pontificium Collegium-Seminarium Philippinum;

5) Ad Ecclesiae Sancti Josephi de Antiquonia regimen et administrationem quod attinet, cleri populique iura et onera et huiusmodi, praescripta sacrorum Canonum adamussim serventur.

Quae omnia hucusque disposita vim suam retinere iugiter volumus, cum omnibus effectibus qui ex Iuris Canonici praescriptionibus sequuntur, ita ut ab iis quorum res est fideliter serventur: contrariis quibuscumque minime obstantibus.

Praecipimus denique ut, cum primum fas erit, acta et documenta ad novam Praelaturam eiusve respicientia a Curia Jarensi ad Curiam Sancti Josephi de Antiquonia mittantur, ibidem religiose custodienda.

Ad sacerdotes saeculares quod attinet, in Antiqua legitime degentes ante executionem Litterarum Apostolicarum NOVAE CUIUSQUE ECCLESIAE CONSTITUTIO, praescriptum ipsarum Apostolicarum Litterarum Archiepiscopo Jarensi jam rite communicavimus.

Datum Manilae, ex aedibus Nuntiaturae Apostolicae, die decimo octavo mensis Junii anno Domini millesimo nongentesimo sexagesimo secundo.

✠ SALVATORE SIINO

*Archiepiscopus tit. Pergensis
Nuntius Apostolicus*

AUGUSTINUS CACCIAVILLAN

A Secretis

SACRA PAENITENTIARA APOSTOLICA

(Sectio de Indulgentiis)

I

**Quinque puncta ante vel post Communionem utilissime recitanda
Indulgentiis locupletantur.**

I. Detestor et abominor omnia et singula peccata mea, et omnium aliorum commissa ab initio mundi usque in hanc horam, et deinceps usque ad finem mundi committenda: et, si possem, impedirem per gratiam Dei, quam supplex invoco.

II. Laudo et approbo omnia bona opera, facta a principio mundi usque in hanc horam, et deinceps usque in finem mundi facienda: et, si possem, ea multiplicarem per gratiam Dei, quam supplex invoco.

III. Intendo omnia facere, dicere et cogitare ad maiorem Dei gloriam, cum omnibus illis bonis intentionibus, quas Sancti umquam habuerunt, vel habebunt, vel habere possunt.

IV. Ignosco et dimitto ex toto corde meo omnibus inimicis meis, omnibus me calumniantibus, omnibus mihi detrahentibus, omnibus quocumque modo mihi nocentibus vel volentibus mala.

V. Utinam omnes homines salvare possem moriendo pro singulis! Libenter id facerem per gratiam Dei, quam propterea suppliciter imploro, et sine qua nihil possum.

Die 5 Maii 1962

SSmus. D. N. Ioannes div. Prov. Pp. XXIII, in Audientia infra scripto Cardinali Paenitentiario Maiori concessa, benigne dilargiri dignatus est partialem trium annorum Indulgentiam a christifidelibus saltem corde contrito acquirendam, si ante vel post Communionem supra relatas preces devote recitaverint, necnon plenariam Indulgentiam, suetis conditionibus, semel in mense ab ipsis adipiscendam, si quotidie per integrum mensem eandem recitationem peregerint. Praesenti in perpetuum valituro absque ulla Apostolicarum Litterarum in forma brevi expeditione. Contrariis non obstantibus quibuslibet.

F. Card. CENTO, *Paenitentiarius Maior*

L. ✠ S.

I. ROSSI, *Regens*

II

Deprecatio pro aliorum necessitatibus Indulgentiis datur

Domine Deus omnipotens, Pater Christi, tui benedicti Filii. qui exaudis recte invocantes te, cognitor precum etiam eorum qui tacent, gratias agimus tibi propterea quod nos dignos censuisti qui participaremus sancta tua mysteria, quae praebuisti nobis ad plenam eorum quae bene cognovimus persuasionem, ad custodiam pietatis, ad remissionem delictorum, cum nomen Christi tui invocatum sit super nos tibi adiuncti simus. Tu qui segregasti nos ab impiorum communione, coniunge nos iis qui tibi sunt consecrati; confirma nos in veritate per Sancti Spiritus adventum; ea quae ignorantur, revela; quae deficiunt, supple; quae novimus, corrobora. Sacerdotes inculpatos conserva in cultu tuo; reges tuere in pace: magistratus in iustitia; aerem in bona temperie; fruges in ubertate; mundum in omnipotenti providentia. Gentes bellicosas seda; errantes converte; populum tuum sanctifica; virgines conserva; coniuges custodi in fide; castos roboras; infantes ad maturam aetatem perduc; nuper initiatos firma; catechumenos erudi ac dignos initiatione redde; nosque omnes congrega in regnum caelorum, in Christo Iesu. Domino nostro, cum quo tibi gloria, honor ac veneratio, et Sancto Spiritui, in saecula. Amen (ex Const. Apost. lib. VIII, c. 15).¹

Die 5 Maii 1962

SSmus D. N. Ioannes div. Prov. Pp. XXIII, in Audientia infra scripto Cardinali Paenitentiario Maiori concessa, benigne tribuere dignatus est Indulgentias quae sequuntur: 1) partialem trium annorum a christifidelibus saltē corde contrito lucrandam, si orationem supra relatam devote recitaverint; 2) plenariam, suetis conditionibus, ab ipsis semel in mense acquirendam, si quotidie per integrum mensem eandem recitationem pie persolverint. Praesenti in perpetuum valituro absque ulla Apostolicarum Litterarum in forma brevi expeditione. Contrariis quibuslibet minime obstantibus.

F. Card. CENTO, *Paenitentiarius Maior*

L. † S.

I. ROSSI, *Regens*

¹ Eadem acquiri possunt Indulgentiae etiamsi haec recitetur deprecatio prout in veteribus editionibus Canonis Episcoporum invenitur.

TWO NEW INDULGENCED PRAYERS

(English version)

I

To be recited before or after Holy Communion.

“**I.** I DETEST and abominate each and all of my sins and those committed by all others from the beginning of the world up to the present moment, as well as those which will be committed from now until the end of the world. And if I can, I will halt them by the grace of God whom I prayerfully invoke.

“**II.** I PRAISE and approve all good works, carried out from the beginning of the world until the present and moreover all that will be carried out until the end of the world. And if I can, I will multiply them by the grace of God whom I prayerfully invoke.

“**III.** I INTEND to do all things, to say all things and to think in all things for the greater glory of God, with all those good intentions which the saints, past, present and future, have had, have or will have.

“**IV.** I PARDON and forgive with all my heart all those who are my enemies and all those who have calumniated me and despised me, as well as all those who have injured me or who wish me ill.

“**V.** MAY GOD grant that I may be able to save all men by dying for each of them. I would do this willingly with the grace of God, which, for this reason, I invoke with supplication and without which I can do nothing. Amen.”

II

For the Needs of others.

“LORD God Almighty, Father of Christ, Your Blessed Son, who grants the prayers of those who honestly invoke Your aid, who knows the prayers even of those who are silent, We give You thanks because You have held us worthy to participate in Your holy mysteries which You have shown us so that we may be fully persuaded by those things which we know well, by the protection of piety, by the remission of sins, while the name of Christ is invoked upon us and we are united with You.

“YOU, who have separated us from the company of the impious, join us with those who are consecrated to You; confirm us in the truth by means of the Holy Spirit; reveal those things which we do not know; supply those things which we lack; make our knowledge deeper.

“PRESERVE in innocence the priests dedicated to Your worship; protect in peace the rulers of peoples, in justice the judge; grant good weather, abundant crops; protect the world through Divine Providence.

“QUIET warlike peoples, convert those in error, sanctify Your people. Preserve the virgins; preserve married couples in their faithfulness; strengthen the chaste; guide children to maturity; strengthen those who have been only for a short while neophytes; instruct catechumens and make them worthy of being received into the Church; and reunite all of us in the Kingdom of Heaven, in Christ Jesus, Our Lord, for whom, with You and with the Holy Ghost, there is glory, honor and veneration forever, Amen.’

To these prayers there is attached a partial indulgence of three years when recited, with at least a contrite heart, after or before Communion. A plenary indulgence is attached to the prayers, under the usual conditions, once a month if recited daily for the month.

DIOCESAN CURIAE

CEBU

CIRCULAR No. 6/62

1 de Agosto de 1962

RE: Despedida.

**Nos, JULIO ROSALES Y RAS, Por la Gracia de Dios
y de la Santa Sede, Arzobispo de Cebú**

**A todos Nuestros Sacerdotes, a los Religiosos y Religiosas,
a los Oficiales y Miembros de Asociaciones religiosas, y a
todos los fieles en general**

Salud y Bendición en el Señor.

Nos, por un deber ineludible anejo a nuestro cargo de Arzobispo de Cebú, vamos a la Ciudad Eterna de Roma para asistir al Concilio Ecuménico Vaticano Segundo que tendrá lugar en la Basílica de San Pedro el día 11 de Octubre de este año. Con esta salida respondemos al llamamiento del Papa reinante, Juan XXIII, quien creyó conveniente reanudar el Concilio Ecuménico Vaticano Primero suspendido el año 1869 por fuerzas superiores.

Ya se ha dado bastante publicidad a la celebración de dicho Concilio por medio de la prensa y la radio, y muchos si no todos están informados del objetivo principal de este célebre acontecimiento: Invitar a los hermanos separados del redil de la Iglesia por malicia, ignorancia y debilidad a la unidad de la verdadera fe y afianzar la doctrina de la misma Iglesia en todo lo que se refiera al Dogma y a la Moral.

Aunque indigno, Nos cabe el altísimo honor de ser convocado para dicho Concilio como miembro del Episcopado Católico para llevar con nuestra humilde voz la representación del Clero y de los fieles de esta Archidiócesis y para participar en las deliberaciones de esta asamblea internacional de Obispos Católicos; de ahí que nuestro presente viaje a Roma lleve un carácter oficial y público.

Nos ausentamos de la Archidiócesis con grandes sentimientos en nuestra alma y no podemos determinar el periodo de nuestra ausencia porque todo dependerá de la clausura del Concilio. Saldremos de esta amada Ciudad de Cebú el día 16 de Agosto por la tarde. Al día siguiente partiremos de Manila para América, Deo Volente, para interesar a los Obispos y fieles sobre las necesidades de nuestra Archidiócesis

Suplicamos a todos Nos encomienden en sus fervientes oraciones para que el Altísimo se digne darnos la luz, prudencia y buena discreción por el acierto de nuestras actuaciones. Rogamos a todos que durante nuestra ausencia sigan observando las prácticas cristianas como la frecuente recepción de los Sacramentos, la asistencia a la Santa Misa, el rezo del Santo Rosario en familia y otros actos de piedad y devoción.

Que todos perseveren con el fervor religioso que se ha adquirido durante nuestras Misiones Generales que se han hecho en la entera Archidiócesis y últimamente en la Ciudad de Cebú. Sería una lástima que se malogren los frutos espirituales producidos a costa de sudores, grandes sacrificios y áduos trabajos de los Padres Misioneros. Con la Gracia de Dios y los esfuerzos de cada uno en particular, esperamos que dichos frutos serán bien aprovechados.

Nos aprovechamos de esta ocasión para comunicar a todo el Clero y fieles de esta Archidiócesis que por las presentes nombramos al Ilmo. Vicario General, Mons. Esteban Montecillo, Administrador Diocesano con las facultades y privilegios anejos a dicho cargo. Ordenamos que todos presten todo el respeto, obediencia y lealtad que se deben a la primera Autoridad Eclesiástica durante Nuestra ausencia.

Con mucho pesar en nuestro corazón Nos despedimos de todos y a todos damos nuestra paternal bendición.

✠ JULIO ROSALES Y RAS
Arzobispo Metropolitano de Cebú

SUPERIOR COURT OF APPEAL

Re: *Superior Court of Appeal for matrimonial cases of nullity*

In an official communication of His Excellency the Apostolic Nuncio for the Philippines, dated July 21, 1962, it is stated that the Sacred Congregation of Sacraments has deigned to confirm the panel proposed by the Philippine Hierarchy of the members that, for the next three years, will constitute the Superior Court of Appeal for matrimonial cases of nullity in the Philippines, as follows:

Officialis, Rev. Jose Ortea, O.P., B.S.E., S.T.M., I.C.D.

Vice-Officialis, Rev. Leoncio Lat, I.C.D., Ph.L., S.T.L.

Iudices:

Rev. Theodore Kalwey, S.V.D., I.C.D.

Rev. Felix Codera, Ph.L., S.T.L., I.C.D.

Rt. Rev. Msgr. Francisco Cancio, I.C.D.

Rev. Alberto Santamaria, O.P., S.T.M., I.C.D.

Promotores Iustitiae:

Rev. Bernabe Alonso, O.P., S.T.L., I.C.D.

Rev. Bienvenido Lopez, I.C.D.

Defensores Vinculi:

Rev. Indalecio Alejo, O.P., S.T.L., I.C.D.

Rev. Agapio Salvador, O.P., S.T.D., I.C.D.

Notarii:

Rev. Florencio Testera, O.P., S.T.L., I.C.D.

Rev. Abelardo Navata, O.P., S.T.L., I.C.D.

THE SECOND VATICAN ECUMENICAL COUNCIL*

Christ's Church has existed now for almost two thousand years. Church history tells us that within this vast length of time only twenty ecumenical councils have taken place. We are indeed fortunate that the twenty-first ecumenical council will convene during our life-time. For as Lorenz Jaeger, Archbishop of Paderborn and a member of the preparatory commission for the Second Vatican Council, has stated, "councils are always held at the great crossroads in the Church's history." Christianity is now approaching one of these great crossroads.

Centuries have often gone by from one ecumenical council to another as indeed happened between the Council of Trent in the sixteenth century and the First Vatican Council in the nineteenth. And in our own time ninety years have elapsed since the Piedmontese army forced the First Vatican Council to a premature close in 1870. Perhaps as a result of this great lapse of time, we of the twentieth century have often come to look upon ecumenical councils as instruments which have been very useful and necessary to the Church in past ages, but which are no longer needed in the present set-up of the Church. Some have felt that the definition of papal infallibility in matters of faith and morals, the high-point of the First Vatican Council, makes future ecumenical councils superfluous. If the pope cannot err when he speaks *ex cathedra*, what need is there for the lengthy discussions which often occur in an ecumenical council?

What surprise then to many Christians when on January 25, 1959, Pope John XXIII announced to a group of cardinals at the Basilica of St. Paul's-Outside-the-Walls his intention to convoke in the very near future the Second Vatican Council! He had only been in office three months when he made this announcement. True, people were quickly growing accustomed to his "different" way of doing things, but this announcement was completely unheralded and unexpected. Certainly this is the boldest action taken by Pope John since he commenced his reign as the spiritual leader of the world. Many are of the opinion that the Second Vatican Council will be the most significant event of the twentieth century.

*Reprinted from *Dominicana*, Summer Issue, 1962.

POPE AND COUNCIL

Perhaps due to the fact that there have been so few ecumenical councils in the long history of the Church, the Code of Canon Law, which contains the official norms and statutes by which the Church is governed, is very brief when treating of ecumenical councils. Out of the 2,414 canons contained in the Code, only eight legislate about councils. However, these eight canons contain noteworthy information and deserve our attention. Canon 222, the first canon in the Code to treat of ecumenical councils, is divided into two parts. The first part states that only the pope can convoke an ecumenical council. The history of previous ecumenical councils tells us that such was not always the case, since the first eight ecumenical councils of Christian antiquity were all called by the emperors, or even advised it, but the actual convocation was the work of the emperors. Then the pope would almost always send his legates to the council to affirm its decisions. However, there were times when even this was not done. A good example of this the first Council of Constantinople held in 381. This Council was convoked by Emperor Theodosius, who had not taken any consultation with Pope Damasus. As a result, the Pope was not represented at the Council, nor was it considered to be one of the Church's ecumenical councils until the sixth century when the decrees of the Council were pronounced authoritative by Popes Vigilius, Pelagius II and Gregory the Great.

The second section of this canon relates that the pope has the right to preside over an ecumenical council, either in his own person or through others appointed by him. This canon goes on to state that the pope dictates those matters which are to be put before the discussion of the council, as well as the order in which they are to be discussed. The pope also has the right to transfer, suspend or dissolve the council and to confirm its decrees.

The significant role which the supreme pontiff plays in an ecumenical council can be seen from this first canon alone. However, the Code throws even more light on the pope's role in canons 227 through 229. These canons inform us that no decree of an ecumenical council has definitive obliging force unless confirmed by the pope and promulgated by his order. An appeal cannot be made to an ecumenical council from a judgment of the pope. Finally, should it happen that the pope die during the celebration of a council, the council immediately stops until the new pope judges it good to resume and continue the council.

One might easily get the impression that because of the prominent position of the supreme pontiff in an ecumenical council, this assembly could quickly become a "tool" used by the pope. We must remember,

however, that an ecumenical council is a most significant institution in the organization of the Church. As Henri Daniel-Rops points out in *The Second Vatican Council*, "when brought together in circumstances which the Church finds difficult or which require that decisions be taken, an ecumenical council can bring to the aid of the infallible *magisterium* (the Church's teaching authority) the support which derives from collective thought, from general experience." The ecumenical council is, therefore a true collaboration even though it is only the pope who can call a council and decide those matters which are to be discussed. The Council of Chalcedon in 451 gives us an example of this. The Church at this time was confronted with the Monophysite heresy which taught that there is only one nature in Christ. The Council of Chalcedon was called to combat this heresy. Pope St. Leo the Great sent two legates to preside over the Council and also sent his "Letter to Flavius" in which he spoke of the Incarnation in an orthodox manner, avoiding all erroneous notions. This letter was enthusiastically accepted by the Conciliar Fathers who worked collectively for even greater clarity and precision which would minimize any possibility for false interpretation. Their final draft was sent back to Pope St. Leo who found it to be a better statement than his own.

In his constitution *Dei Filius*, Pope Pius IX teaches that in an ecumenical council "the holy principles of religion are more fully defined, are expressed with increased fullness; in it is ecclesiastical discipline restored and more soundly established so that the members are rejoined to their head, whence flows the strength of the entire mystical body of Christ."

PARTICIPATORS IN THE COUNCIL

In canon 223 we learn who are to be called to an ecumenical council and have a deliberative vote in it: cardinals; patriarchs; primates; archbishops; residential bishops (that is, every bishop who governs a diocese) even if they are not yet consecrated; abbots and prelates nullius (those who are responsible directly to the pope); abbots who are superiors of monastic congregations; and superiors general of exempt clerical religious institutes. Titular bishops who are called to the council also have a deliberative vote unless something else is stipulated in the convocation itself. Theologians and canon lawyers who may perhaps be invited to the council have only a consultative vote. As one would imagine from such a list, the number who will attend the Second Vatican Council will be large. An estimation which has been confirmed by an official announcement sets the number in excess of 2,800. Italy alone will furnish over 300 prelates while North And South America will send almost

600 representatives. There will be three times as many Conciliar Fathers at the Second Vatican Council as participated in the First Vatican Council.

ECUMENICAL

Canon 223 also tells us in an indirect way what makes a council ecumenical. A council is ecumenical at the moment of its summons, if all the bishops of the Catholic world have been officially invited, as Archbishop Jaeger states. But this is not to say that every bishop in the Catholic world actually takes part in the proceedings at the council. This, of course, would be impossible. But there must be a sufficient number of bishops present at the council so that the Catholic world will be represented. *The Dictionnaire de Théologie Catholique* discusses this very point:

But since it is clearly impossible that all bishops actually can come, it is evident that the quality of ecumenicity cannot be based upon the effective participation of all or of almost all. It is not even required that the number of those present exceed the absentees. The history of several councils which are, beyond question, ecumenical—and Trent is an example—is alone enough to prove that. How many bishops must be present to constitute a quorum? Neither theology nor Canon Law offers a categorical and general indication: following upon the universal convocation, there ought to be at the actual meeting bishops or prelates from different countries in such number and variety that, having due regard to the circumstances, one can, speaking truly and morally, say that the assembly really constitutes a representation of the whole Church. In the case of serious doubt about the ecumenicity of this or that council, the Church itself has the right peremptorily to settle this question of dogmatic fact.

It is a matter of divine law that every bishop who has jurisdiction in a particular diocese must be invited. The Church considers the presence of her bishops in an ecumenical council so serious that she requires them to swear, in an oath which they take before their consecration, that they will take their place in a council should they be called on to do so. The reason for this is that bishops are successors of the apostles, and have the fullness of the priesthood. They form, together with the pope, the teaching power of the Church, which represents the highest ecclesiastical authority. Although, as we have seen from canon 223, the class of those who must be invited to a council has been widened to include others who hold ecclesiastical offices bearing quasi-episcopal jurisdiction, only bishops who have actual jurisdiction in a particular diocese are members

of a council by divine right, by nature, without having to justify their presence. As Henri Daniel-Rops points out, others have a right to a seat at a council only as a result of custom, or because of their own dignity, or because they share in some way in the jurisdiction proper to a bishop. But the episcopal character is essentially required of anyone who would sit in an assembly of the teaching and governing Church. This episcopal character makes them at the council witnesses to the faith. They alone are the teachers of the faith. And when they are assembled in an ecumenical council, they are the judges in matters of the faith. Bishops are the proof of the Church's universality and catholicity, for the episcopate is one even though it extends over the entire world. In a very true sense, then, councils are of bishops.

ECUMENICAL EXECUTION AND ECUMENICAL AUTHORITY

Thus far, we have seen that a council is ecumenical as regards its summoning if all the bishops of the Catholic world have been officially invited. It is also possible to distinguish two other kinds of ecumenicity: as regards the execution of a council and as regards its authority. A council is ecumenical as regards its execution if after the number of bishops sufficient to represent the entire Church is assembled they act for all the other members who were also invited, although unable to attend perhaps due to ill health or certain political conditions. The resolutions of the bishops who are in attendance are said to embody the consent of the entire Church. In other words, the bishops who attend the council's proceedings act for the entire Church even though the Church in certain areas is not represented at the council.

The third type of ecumenicity, that namely, which has to do with the council's authority, is the most important of the three. It results from the ecumenical summons and the ecumenical execution and can, should necessity demand it, act as a substitute for these two. Nothing, however, can replace this type. Without it, therefore, no council can be ecumenical. The Councils of Constantinople (held in 381 and 553) afford an example. Both lacked the ecumenical summons and the ecumenical execution. However, both these Councils are Ecumenical Councils because their decrees were ultimately ratified by the pope and thus accepted by the Church as a whole. To have ecumenical authority a council must be the authorized organ of the entire Church with the participation of the pope. For without papal participation, this assembly of bishops would lack its visible head and center of unity. We have already seen that in the early ages of the Church the calling of councils was made by the emperor. But, as Archbishop Jaeger states, in *The Ecu-*

menical Council, the Church and Christendom, there has never been a juridically ecumenical council without the pope, though his participation has been in different ways in the various ecumenical councils:

The decisive authority of Councils rests on the infallibility of their decisions. The theological basis of this is that the episcopal body in union with the Pope is the successor of the Apostolic College. Admittedly, the bishops cannot introduce new revealed truths, as the apostles did, but they possess, as a body, the infallibility Christ promised his Church. When assembled in Council in accord with their visible head, they are kept from error by the assistance of the Holy Spirit. The Church of the living God is called by St. Paul "the pillar and ground of truth" (I Tim. 3:15). The bishops as successors of the apostles exercise their teaching function in the most solemn manner when assembled at a Council, and all believers are bound to accept their decisions in matters of faith. For that reason, the early Church held the conviction that ecumenical Councils were infallible.

THE LAITY'S PART IN THE COUNCIL

From what we have said, one might justifiably come to the conclusion that the laity have no part to play in this assemblage of bishops and other ecclesiastical dignitaries we call an ecumenical council. In a formal sense this is true. Laymen do not have a right to intervene in the council. This was especially the case after the Council of Trent as a result of certain political lay influence which made itself felt during the proceedings of that historic Council. However, in another less formal sense, the laity do play a part in the ecumenical council. We must remember, even when speaking of ecumenical councils, that the laity are members of the mystical body of Christ, united under their bishops and the whole hierarchy, they are considered to be associated with the proceedings of the ecumenical council and do participate in the council in an indirect sense or in a spiritual sense. Even though the laity are actually not present at the proceedings of the council, yet the decisions of the council affect them, for the matters which a council discusses are most often the concern of the laity. Certainly each bishop who takes part in an ecumenical council knows at least in a general way the ideas and needs of his particular flock. Can we not conclude that these will influence him in some measure when he takes part in the council's discussions? Along these lines, Dominican Fr. Spiazzi tells us that:

the Church is present at the council in the person of theologians and other specialists—and this does not exclude laymen as such—who, although not part of the teaching and deliberating body, nevertheless make

a contribution to it by their wishes and their advise (which can be of major importance in the consultive and scientific field). Insofar as action and human causality of it are concerned these may be determining in the council's work.

We might point out here that the Vatican has been very solicitous in assisting the press in order to bring to the public correct information regarding the approaching Council. Pope John has established a special secretariate for this very task. According to Archbishop Felici, Secretary of the Central Commission, special means of information are set up in order to minimize false reports about the Council. The wisdom of this action is apparent since the Council will not have its desired effect unless the public feels confident that the information they have about its proceedings from the Vatican sources is honestly and correctly propounded.

Another question of great interest to the laity is that of the language to be used in the discussions of Vatican II. As Pope John reminded us recently in very emphatic language, Latin is still the official language of the Church. Latin, therefore, will be used at the Council. Actually it is the only language which all those who will participate have in common. However, it has been stated that if anyone has difficulty in expressing himself in the Church's native tongue, he will be permitted to speak in his own native language. This is, however, by way of exception since what is the native tongue of one participant may be a language completely foreign to another.

OBJECTIVES OF THE SECOND VATICAN COUNCIL

In his encyclical letter *Ad Petri Cathedram* of June 29, 1959, Pope John named the objectives which he hopes the Second Vatican Council will achieve. These are the development of the Catholic faith, the renewal of the Christian life, and the adaptation of ecclesiastical legislation to modern requirements. Cardinal Montini, Archbishop of Milan, pointed out that the Second Vatican Council will be the first ecumenical council in the history of the Church that did not have to deal with internal discord or solve disputed doctrinal problems within the Church. Rather, the Church in Vatican II, will take cognizance of exactly what is demanded by her growing life, as well as her own spiritual needs. The Second Vatican Council will, then, be primarily concerned with internal matters of the Church. Some duties of the Council will be to complete the doctrine regarding episcopal authority with consideration given to the relations between the bishops and various religious orders, as well as need for greater participation of the faithful in the Church's life.

Will this Council be a council of reunion with other Christian sects? Vatican officials answer negatively. Pope John feels that the time is not yet ripe for reunion with other Christian sects. We can, therefore, be certain that Vatican II will not be a council of reunion as was the Council of Ferrara-Florence which united the Greek Orthodox with Rome in 1439. This is not to say, however, that questions which lie at the heart of the reunion problem will not be discussed at the forthcoming Council. By discussing such problems the Pope hopes to prepare the way in some measure for possible reunion in the future. He mentions this in *Ad Petri Cathedram*:

That there may be one fold and one shepherd (Jn. 10:16). This irresistible assurance was the compelling motive which led us to announce publicly our resolve to call an Ecumenical Council. Bishops will come together there from every corner of the world to discuss important matters of religion. But the most pressing topics will be those which concern the spread of the Catholic faith, the revival of Christian standards of morality, and the bringing of ecclesiastical discipline into closer accord with the needs and conditions of our times. This in itself will provide an outstanding example of truth, unity and love. May those who are separated from this Apostolic See, beholding this manifestation of unity, derive from it the inspiration to seek out that unity which Jesus Christ prayed for so ardently from his heavenly Father.

PREPARATION FOR THE COUNCIL

The ecumenical council is composed of three phases or periods. In the case of the Second Vatican Council, the first phase, the antepreparatory phase, began not long after the Pope issued his encyclical *Ad Petri Cathedram* of June 29, 1959. This phase, presided over by Cardinal Tardini, completed its work in less than a year, an amazing feat considering the amount of work involved. To his phase of the Council belongs the preliminary planning of the main questions which are to be discussed in the Council. Thus there was general consultation with all who are entitled to be present at the proceedings of the Council, and the selection of those who would prepare the work of the Council. During the course of this period, more than three thousand documents were sent to bishops, ecclesiastical superiors and other authorities in order to get as much information as possible for the preparation of the Council. More than two thousand answers were promptly received. These were carefully studied and discussed by the Roman Congregation of Cardinals who were able to learn from them the most important problems facing the Church at the present time. These Cardinals, in turn, passed these replies on to the Pope including their own comments and suggestions.

The contents of all these letters were condensed into about twenty pages, a succinct yet comprehensive account of a vast amount of material. This was largely the work of four priests presided over by Monsignor Felici, and was completed by May, 1960.

In his "motu proprio," *Supremo Dei Nutu* of June 5, 1960, Pope John says, "We ourselves followed this work and research, which was carried through with the utmost care. We considered it our duty to read with particular attention the proposals and wishes of the bishops, the suggestions and recommendations of the authorities of the Roman Curia, and the opinions submitted by the universities." The marginal notes made by the Pope in his own hand will attest to his intense interest and personal direction even in this first very preliminary phase of the Council. The results of this first phase the Pope ordered to be published. This represents the first part of the acts of the Council.

THE COMMISSIONS

In the same *motu proprio*, Pope John goes on to say that "the time has come to start, with God's help, on the formation of the Commissions for the study of the subjects to be treated by the Council. They will consist of Cardinals, bishops and priests eminent in virtue and learning, from both secular and regular clergy, chosen from different localities, so that the catholicity of the Church may be manifested." The Pope then goes on to name the ten commissions. These are the Theological Commission, the Commissions for Bishops and the Government of Dioceses, the Commission for the Discipline of Clergy and Laity, the Commission for Religious Orders, the Commission on the Discipline of the Sacraments, the Commission for the Liturgy, the Commission for Studies and Seminaries, the Commission for Oriental Churches, the Commission for the Missions, and the Commission for the Lay Apostolate and Catholic Action. In addition to these commissions, two secretariates have been established: the Secretariate for Communications Media and the Secretariate for Promoting Christian Unity. This list represents quite an increase from the five commissions which prepared for the First Vatican Council. Vatican II will, therefore, have far greater depth.

Finally the Pope set up the Central Commission over which he himself will preside. This Commission is composed of the presidents of each of the individual commissions. The purpose of this Commission is to follow the work done by the individual commissions and bring them into accord if that be necessary. It will select from the decisions reached in the different commissions those questions which will be given over to the discussion of the Conciliar Fathers. Thus, until the Central Com-

mission discusses all the questions submitted by the individual commissions and chooses from these, we cannot know certainly the precise questions which will be set before the Council. As one might surmise, the deliberations of this highest commission remain in utmost secrecy. Indeed, secrecy is required of every member who is assigned to any of the preparatory commissions. Each member has taken an oath of secrecy on the day he was appointed to a particular commission.

To these commissions which have to do in a formal way with the Council, we can add the Technical and Economic Secretariate which is responsible for the material organization of this large assembly. Also there is the Ceremonial Commission under the presidency of the Dean of the College of Cardinals, Cardinal Tisserant. The duty of this Commission is to regulate the protocol of the Council, making certain that the ceremonies of the Council are performed with proper liturgical solemnity.

Each of these commissions has a president, a secretary and a definite number of members. Full liberty is granted to each commission in the sense that each can organize itself according as it seems best to the members. If the need arises, the commissions can be subdivided into three subcommissions to deal with problems concerning the social realm, Catholic action and works of charity.

FOLLOWING THE TRUTH IN CHARITY

As we have seen, an ecumenical council is a very complex affair. If it is to run smoothly, much time and energy must be spent on its preparation. Yes, all this is required if a council is to be a success. And all this is being done at this very moment. Yet, something more is required, something far greater than the preparation of the mechanics of a council. This is prayer. Thus, Pope John has not ceased to plead for the prayers of all of us that in the Second Vatican Council the Holy Ghost will come, send forth His light and renew the face of the earth. Prayer is the most important element of an ecumenical council. Only through our prayers will the words of St. Paul be verified during the Second Vatican Council:

We are to follow the truth, in a spirit of Charity, and so grow up, in everything, into a due proportion with Christ, who is our head. On him all the body depends; it is organized and unified by each contact with the source which supplies it; and thus, each limb receiving the active power it needs, it achieves its natural growth, building itself up through charity (Eph. 4:15-16).

C. LOZIER, O.P.

PREPARATIONS FOR THE COUNCIL

The significant steps that have been taken to date in the development of the council are:

FIRST PHASE

- 25 January 1959: The Pope's first announcement of his intention to call a council.
- 17 May 1959: Creation of the antepreparatory commission.
- 18 June 1959: A letter dispatched to all Bishops of the world asking for proposals and suggestions on matters to be treated by the council.
- 5 June 1960: Publication of a *motu proprio*, "*Superno Dei Nutu*," which established the chief machinery for preparations for the council: the Central Preparatory Commission and other preparatory commissions and secretariats. This brought to an end the antepreparatory phase.

SECOND PHASE

- 10 November 1960: Establishment of the Ceremonial Commission.
- 14 November 1960: Official beginning of the work of the various commissions and secretariats with a solemn papal audience in St. Peter's basilica.
- 19 March 1961: Publication of an apostolic letter proclaiming that St. Joseph would be patron of the Second Vatican Council.
- 12-19 June 1961: First assembly of the Central Preparatory Commission.
- 7 November 1961: Creation within the central commission of a technical commission and three subcommissions for regulations, amendments and mixed material.
- 7-17 November 1961: Second assembly of the central commission.

OFFICIAL NOTICE

- 25 December 1961: Publication of the Apostolic Constitution *Humanae Salutis*, giving official notice of the opening of the Council in 1962.
- 15-25 January 1962: Third sessions of the central commission.
- 2 February 1962: Publication of the *motu proprio* by which the date 11 October 1962 was fixed for the opening of the Council.
- 20-27 February 1962: Fourth session of the central commission.
- 22 February 1962: Solemn audience in St. Peter's basilica with papal discourse to members and consultants of the Central Preparatory Commission and all clergy residing in Rome.
- 26 March — April 1962: Fifth session of the central commission.
- 3-12 May 1962: Sixth session of the central commission.
- 12-20 June 1962: Seventh and final session of the central commission.

CUADRO ESQUEMÁTICO SOBRE LA PREPARACIÓN DEL CONCILIO ECUMÉNICO VATICANO II

COMISION, SUBCOMISION O SECRETARIADO	PRESIDENTE	SECRETARIO	MIEMBROS						CONSULTORES				
			Cardenales	Patriarca	Obispos	Sacerdotes	Religiosos	Seglares	Patriarca	Obispos	Sacerdotes	Religiosos	Seglares
C. Central	Su Santidad Juan XXIII	Excmo. Mons. Pericles Felici, Arzobispo titular de Samosata	63	5	34	—	—	—	1	9	14	5	—
Subc. de la Reglamentación	Cardenal Francisco Roberti	Monseñor Vicente Carbone	4	—	—	—	—	—	—	—	—	—	—
Subc. para las materias mixtas ..	Cardenal Eugenio Tisserant	Monseñor Lauro Governatori	4	—	—	—	—	—	—	—	—	—	—
Subc. de las correcciones	Cardenal Carlos Confalonieri ..	Monseñor Vicente Fagiolo	4	—	—	—	—	—	—	—	—	—	—
C. Técnico-organizativa	Cardenal Gustavo Testa	Excmo. Mons. Pericles Felici, Arzobispo titular de Samosata	8	—	—	—	—	—	—	—	—	—	—
C. Teológica	Cardenal Alfredo Ottaviani	Rvdmo. P. Sebastian Tromp, S.J.	—	—	12	11	9	—	—	9	27	—	—
C. de los Obispos y del gobierno de las diócesis	Card († 6-III-61) Cardenal Pablo Marella	Excmo. Mons. José Garolina, Arzobispo titular de Medito ..	—	—	20	2	1	—	—	16	2	10	—
C. de la disciplina del clero y del pueblo cristiano	Cardenal Pedro Ciriaci	Rvdmo. P. Cristóbal Berutti, O.P.	—	—	10	12	11	—	—	12	12	10	—
C. de los Religiosos	Cardenal Valero Valeri	Rvdmo. P. Ramón Bidagor, S.J.	—	—	6	11	8	—	—	5	3	8	—
C. de la disciplina de los Sacra- mentos	Cardenal Benito Aloisi Masella ..	Rvdmo. P. José Rousseau, O.M.I.	—	—	6	—	19	—	—	3	2	24	—
C. de la Sagrada Liturgia	Cardenal Arcadio Larraona	Rvdmo. P. Anibal Bugnini, C.M.	—	—	7	12	8	—	—	5	16	16	—
C. de los Estudios y Seminarios ..	Cardenal José Pizzardo	Rvdmo. P. Agustín Mayer, O.S.B.	—	—	18	11	9	—	—	8	13	10	1
C. de las Iglesias Orientales	Cardenal Amleto Juan Cicognani	Rvdmo. P. Atanasio Gregorio Welykyj, Basiliano	—	—	17	2	9	—	—	2	9	19	—
C. de las Misiones	Cardenal Gregorio Pedro Agagianian	Excmo. Mons. David Mathew, Arzobispo tit. de Apamea de Bitinia	—	—	8	—	15	—	—	8	4	20	—
C. del Apostolado Seglar	Cardenal Fernando Cento	Monseñor Aquiles Glorieux	—	—	11	21	7	—	—	15	8	6	—
C. del Ceremonial	Cardenal Eugenio Tisserant	Excmo. Mons. Benjamín Nardone	—	—	1	3	—	—	—	—	4	2	—
Secret. de la prensa, la radio, el cine y la televisión	Excmo. Mons. Martín J. O'Connor, Arz. tit. de Laodicea de Siria	Monseñor Andrés M. Deskur	—	—	7	6	5	—	—	9	11	6	—
Secret. para la unión de los cris- tianos	Cardenal Agustín Bea	Monseñor Juan Willebrands	—	—	8	4	4	—	—	1	8	11	—
Secret. administrativo	Cardenal Alberto di Jorio	Monseñor Sergio Guerri	—	—	—	3	—	7	—	—	—	—	—

BUSCANDO LA RE-UNION DE LAS IGLESIAS*

Prescindiendo por completo tanto del significado que los *hermanos disidentes* dan al "ecumenismo" como del concepto católico sobre el "movimiento ecumenista", en el presente artículo nos limitaremos a una síntesis del ambiente que reina actualmente sobre el problema de la *re-unión* de las Iglesias para deducir: que el "movimiento ecumenista" no circula solamente en un sector creyente sino que reviste cierto carácter de universalidad; que de unos años a esta parte ha cobrado gran interés dicho problema; y que no sin razón nuestro siglo es llamado "el siglo del ecumenismo".

Los católicos por la re-unión de las Iglesias. — Sin duda León XIII, uno de los más grandes Papas unionistas, aceleró ya el movimiento del unionismo que siempre ha palpitado en la Iglesia Católica porque él logró la celebración del Congreso Eucarístico de Jerusalén en el que tomaron parte unos 20 sacerdotes disidentes, fundó cinco Colegios para los Orientales y asignó 3 Vicarios para "los cristianos de Santo Tomás" en la India. Ese movimiento recibió nuevo impulso en nuestro siglo bien con la creación por Benedicto XV de la Sagrada Congregación de la Iglesia Oriental en 1917, bien con las dos instituciones organizadas por Pío XI: formada la primera por una Comisión de Cardenales que organizaran el Instituto Pontificio de Roma, y la segunda integrada por una rama de rito bizantino dentro de la Orden Benedictina. Fruto exuberante de la Comisión de Cardenales fué la "Codificación del Derecho Oriental".

No menos solícito por la actividad unionista se mostró Pío XII quien por el Santo Oficio primero dirigió en 5 de junio de 1948 un *Monitum* y luego una amplia *Instrucción* a los Obispos del mundo católico (20 de

*El "movimiento ecumenista" ha alcanzado proporciones universales en los últimos años planteando a su vez problemas de difícil solución. La re-unión de los "hermanos separados" ha de ser sin duda una de las grandes preocupaciones del Concilio. El Boletín Eclesiástico se propone ofrecer a sus lectores una síntesis del estado actual del "movimiento ecumenista" en una serie de artículos que aparecerán en meses sucesivos

Dic. de 1949) señalando la trayectoria católica para fomentar la unión de los disidentes.

Cuando el problema de la *re-unión* se ha hecho popular es durante los años del reinado del actual Pontífice, Juan XXIII, de quien hace poco un Obispo ortodoxo en Canadá dijo: "Estoy convencido que Juan XXIII ha sido enviado por Dios para reunir a los cristianos". "La conquista de los hermanos separados" latía ya en el corazón de Monseñor Roncalli, no sólo cuando gobernaba la Diócesis de Venecia, sino también años antes siendo Delegado Apostólico ya en Bulgaria por los años de 1930 ya en Turquía y Grecia en 1935, según datos curiosos que los biógrafos de su vida graciosamente refieren. Y después de asumir el gobierno de la Iglesia Universal no ha cesado un momento el Pontífice reinante de trabajar por el "retorno" de los hermanos separados a "la casa del Padre Común". Bien en alocuciones a grupos de peregrinos, bien en cartas pastorales y Encíclicas, con insistencia envía un llamamiento a las ovejas que aún no se han reintegrado "para formar un solo rebaño bajo el mando de un solo pastor". Desde la Encíclica "*Ad Petri Cathedram*" (1 de agosto de 1959) hasta la "*Divini Redemptoris*" (25 de dic. de 1961) en que se convoca el Concilio Vaticano II, apenas hay discurso o documento pontificio en que no dedique algún párrafo a encomiar la unión de los disidentes con la Iglesia Católica.

Afortunadamente el pregón del Papa encontró eco en las esferas intelectuales; de ahí los cursillos, círculos, secretariados organizados en muchas naciones. Baste mencionar a Bélgica, que mediante "Pax Romana" creó la "Unite Chretienne", para conocer qué es lo que hace cada nación por la unidad cristina, mediante los graduados católicos principalmente. En la Universidad de Lovaina existe además una "cátedra de ecumenismo" con profesores de las facultades de Teología y Derecho Canónico. En Alemania Oriental los Obispos han enviado una carta colectiva a sus ovejas sobre el modo de permanecer unidos a la Iglesia, y en la Occidental se ha intensificado la propaganda del "ecumenismo" entre los mismos protestantes. España, que desde hace varios años está promoviendo la "unión de los cristianos" por medio de "la obra del Oriente cristiano," cuenta con la revista "*Re-unión*" y con un "Centro de Estudios Orientales" donde se edita la publicación "Oriente Europeo". Estados Unidos que en la Archidiócesis de Baltimore tiene organizada una "comisión ecuménica" encargada de promover la unión cristiana.

Para estrechar los lazos de amistad y confianza entre católicos y protestantes el Vaticano no dudó enviar algunos representantes a la "Asamblea del Consejo Mundial" reunida en Nueva Delhi en diciembre de 1961, y recibió con agrado las visitas del Arzobispo de Cantorbery y del Obispo Presidente de la Iglesia Protestante Episcopaliana de Estados Unidos.

Los cristianos ortodoxos muy preocupados por la unión de las Iglesias. — Recojamos algunos datos. En septiembre de 1961, las iglesias ortodoxas celebraron en Estados Unidos una Asamblea General para fomentar, entre otras cosas, el "ecumenismo". En diciembre de ese mismo año tanto los ortodoxos de Rusia como los de Bulgaria, Rumania y Polonia acudieron a las reuniones de Nueva Delhi de carácter ecumenista. Mons. Maximos IV Saigh, Patriarca Melquita (greco-católico) declaró "estar convencido que algún día se hará la unión entre los Ortodoxos y la Iglesia Católica; puede que esta unión no se produzca con ocasión del próximo Concilio, pero el movimiento se ha iniciado ya y está en marcha".

Los miembros del episcopado griego-católico reunidos por octubre de 1961 en Beirut para el Sínodo anual, con el fin de tratar la cuestión de la "unión de las Iglesias" enviaron al Patriarca ecuménico de Constantinopla y a los delegados de las iglesias ortodoxas reunidos en Rhodas un mensaje donde se "pide a Dios por todos los cristianos, la unidad de la fe y la comunión del Espíritu Santo, así como el cumplimiento de las santas voluntades de sus servidores los bien amados prelados delegados de la Ortodoxia". Mucho más elocuente fué el mensaje del Patriarca de Constantinopla, Mons. Atenágoras que gobierna unos 2.000.000 de fieles diseminados por unas ocho naciones, el cual en el Año Nuevo de 1959, como respuesta al saludo de Juan XXIII, manifestó sinceramente combatir "la desunión y disensión" y fomentar "la unidad ideal y deseable que el Señor previó y dió a la Iglesia de Roma".

Las ramas protestantes a favor del movimiento unionista.— He aquí algunas de las pruebas confirmativas. Apenas el Papa 1959 había revelado su plan de celebrar un Concilio Ecuménico, cuando ya en Ginebra se reúnen 14 líderes del "Concilio Mundial de las Iglesias" para comentar "el dramático anuncio hecho por Juan XXIII de reunir un Concilio Ecuménico en 1961 ó 1962 donde, entre otros, se propondrá el problema de la Unidad y se permitirán observadores Protestantes". En mayo de 1961 se reúnen durante quince días 25 representantes de las diversas iglesias reformadas (presbiterianos principalmente) para discutir diversas cuestiones, entre ellas la de la Unidad. También en los últimos años teólogos católicos han sido invitados para dar conferencias a grupos protestantes y un Pastor Protestante fué llamado para dirigir la palabra a unos 800 católicos en la Universidad de Loyola (EE. UU.) por febrero de 1962. En todas esas conferencias se expuso el tema de la *re-unión* de las Iglesias.

En Alemania se fundó en 1960 una nueva Asociación Protestante para fomentar la "reunión de los cristianos evangélicos (luteranos) con la Iglesia Católica" y "la sumisión a los Apóstoles y a los Obispos, sus sucesores". Por el mismo año El Comité Central del Consejo Ecuménico de las Iglesias se reunió en St. Andrew's (Escocia), y declaraba que "el movi-

miento ecuménico no está inspirado por un vago humanitarismo, sino que se desprende de convicciones cristianas fundamentales; así se explica que el Vaticano no quiera dejar a iniciativa de los católicos la tarea de las conversaciones ecuménicas, sino que desee tomar parte activa en ellas hablando directamente con las otras iglesias y organizaciones ecuménicas". En Diciembre de 1961 durante la Asamblea de carácter internacional habida en Nueva Delhi se discutió más de una vez el tema del "ecumenismo".

Muy recientemente en Junio de 1962, el jefe espiritual de los 42 millones de anglicanos, el Dr. Arthur Michael Ramsey, ante un selecto auditorio congregado en la "Church House de Londres" hizo públicos sus deseos de acrecentar la labor de la unidad cristiana, hasta decir en su discurso: "Nosotros debemos movernos hacia la unidad tan aprisa como podamos"; y después afirmó estas tres cosas: primera, que las conversaciones hacia la unificación de las Iglesias de Inglaterra con la Iglesia de Escocia se ranudarían muy en breve; segunda, que él mismo aceptaba la invitación de Su Beatitud Alejo, Patriarca de Moscú y de toda Rusia de acudir a la Unión Soviética para estrechar más los lazos de unión con la santa Iglesia Ortodoxa y activar la reapertura de las sesiones sobre la unión doctrinal; tercera, que él personalmente nombraba a tres delegados anglicanos de distinta nacionalidad para que asistan como observadores al Concilio Vaticano II que se celebrará en octubre del presente año.

No queremos seguir aduciendo hechos y citas; con los datos referidos muy bien podemos concluir que el "movimiento ecumenista" y "la re-unión de las Iglesias" se ha convertido en una aspiración general, en un universal anhelo, en un sentir común del mundo creyente.

FR. V. VICENTE, O.P.

PRIESTHOOD AND THE PLACE OF THE LAITY IN THE CHURCH*

The Apostle Saint Paul, in his Epistle to the Hebrews, exalts the priesthood of Christ as "great": *Habentes ergo Pontificem magnum, qui penetravit coelum, Jesum, Filium Dei, teneamus confessionem* (4, 14), and as "eternal": *Hic autem, eo quod maneat in aeternum, sempiternum habet sacerdotium* (7, 24).

Redeemed by Him and sanctified by Him, the Christian people, with a more just title than the Hebrew people, to whom Jehovah nevertheless said: *Et vos eritis mihi in regnum sacerdotale et gens sancta* (Ex. 19, 6), forms in its whole "a chosen generation, kingly priesthood, a purchased people", according to the words of Saint Peter: *Vos autem genus electum, regale sacerdotium, populus acquisitionis* (1 Peter, 2, 9).

A solemn affirmation like that, confirmed by Saint John in the Apocalypse: *Et fecit nos regnum et sacerdotes Deo et Patri Suo* (1, 6). The whole Christian community has then something sacred because it participates in the sacerdotal kingship of Christ. He alone is the true, the only Priest, consecrated as such, since the mystery of the Incarnation was accomplished, in the temple of the immaculate womb of Mary: only one Christ and only one Priest.

As Mgrs. De Smedt, Bishop of Bruges has written, in excellent words, in his precious opuscle *Le Sacerdoce des fideles*, Christ has not only exercised a priestly function: He is essentially a priest.

He, and He alone, is the intermediary, the mediator by nature between God and man; He alone is worthy of approaching the throne of His Father and of offering Him a host capable of bending Him.

But He, Christ, lives again in His Church, because she is His Mystical Body, His "pleroma", following the excellent expression of Saint Agustin, and He lives again in her equally as Priest. This is a concept which transfigures and elevates Christian humanity to heights which give the impression of the infinite.

It is a fact, however, that by the explicit and positive will of Christ himself one distinguishes among the members of this people, those who

*The laity's place in the Church is considered one of the vital topics to be taken up by the Council. Cardinal Cento presents a thorough study of the matter in his address delivered before the Second Congress of Theology, under the topic: "Priesthood and Laymen".

Italian Text in "L'Osservatore Romano," Oct. 13, 1961.

are invested with a true priesthood, with the powers of order and jurisdiction, and those who form the *plebs sancta*, who are not invested with said powers, and whose priesthood, consequently, is only analogical: an insurmountable distance between the two, although a very profound moral union joins them in Christ. It is a solemn gesture that institutes them, the one and the other, in their respective priesthood.

At the time of the consecration of a new successor of the Apostles, the three consecrating bishops impose the hands on his head and transmit him, by a divine current, the Holy Ghost. Likewise when the bishop ordains a priest, he imposes the hands on his head, in an impressive silence, to make descend on him the Spirit Paraclete.

There is a third sacramental consecration, that all the faithful, without exception, receive: it takes place through the sacrament of Confirmation, in the course of which the imposition of the hands is the sacred gesture that, on him who has already received baptism, makes descend the fullness of the gifts of the Holy Ghost.

Unforgettable remembrances which evoke for us bishops, for you priests, as for you, simple faithful, some moments which were among the most memorable of our existence.

There is therefore, between us, clerics, and you, laymen, in that which concerns the *regale sacerdotium* something which is common to us and something which differentiates us.

It is in the Epistle of Saint Clement of Rome, Pope, to the Corinthians, that, for the first time, the term "lay" is used to designate the Christians not belonging to the sacerdotal order and where the distinction is made in very clear words. Here is the text: *Sacerdotibus locus proprius assignatus est et levitis sua ministeria incumbunt. Homo laicus praeceptis laicis constringitur* (19): "For the priests, a proper place is assigned and to the levites fall their ministrations. The layman is bound by precepts laid down for the laity".

By no means however, as I have said above, this distinction cannot mean a wall of separation between the two categories which are the teaching church and the church taught and which, united, form a unique spiritual society, masterpiece of divine wisdom.

This is the Christ living again in the world, and all the faithful, according to a bold phrase of Saint Agustin, are Christ.

Let us then hear the immortal Doctor who will serve us as guide in our study. "Let us gratulate and give thanks not only for having become Christians, but Christ. Admire and rejoice! We have become Christ, for if He is the Head, we the members: the whole man, He and we", (*Tract. in Joan. Evang.* 21, 8; PL 35. 1568).

It is, besides, the thought which the Apostle Saint Paul develops, in expounding, with so admirable words, the doctrine of the Mystical Body, according to which the Eternal Word does not only like to hypostatically unite with Him an individual human nature, but also to incorporate all the elect, in a mysterious manner but real.

Well, the greater bishop of Hippo, commenting on this doctrine, affirms with insistence that this dignity of member of Christ does not exclude from it any other, but conditions them all. "The Apostle does not address himself to the clergy, to the bishops and to the priests when he said: 'And you are the body of Christ'. But it was for the common people, for the faithful and for the Christians that were destined these words: 'And you are the body of Christ'".

What privilege, what grace and what glory are ours !

How excellent then was this recalling of the Pontiff Saint Leo the Great: *Agnosce, Christiane, dignitatem tuam!* And as opportunely of it the reigning Pontiff has made an echo, in his recent Encyclical *Mater et Magistra*, by these words: "We invite with paternal urgency all Our sons belonging to either the Clergy or the Laity to be deeply conscious of this dignity and nobility due to the fact that they are grafted onto Christ as shoots on a vine: 'I am the vine and you are the branches' (John 15, 5); and they are thus called to live by His very life."

Priests and laymen are then equal both in their quality as Christians and in the very high dignity which flows from it. But a soul nourished with the Gospel is soon made to comprehend how far goes such kind of equality between the simply baptized and confirmed, on the one hand, and on the other hand, those who are called by God, *tanquam Aaron* (Hebr. 5, 6), and through whom Christ visibly exercises His own activity of Chief in the bosom of the Church.

This superiority and this power, moreover, are not proper of His ministers, but of Christ himself, from whom they take place and of whom they are, worthy or unworthy, the principal agents.

How good it is to tarry for a long time in order to contemplate so well what is common to you laymen and to us priests, than that which distinguishes us!

Let us continue to make it under the guidance of the Eagle of Doctors.

Addressing himself to his children, Saint Agustin told them: "For we keep watch on you by the office of administration, but, we want to be watched with you. As for you, we are shepherds; but under that Shepherd, with you we are sheep. As for you, from this place, we are Doctors; but under that one Teacher, in this school with you we are schoolmates" (*Enarrationes in Psalmos* 126, 3; P.L. 37, 1669).

And he proceeds again in words which we, elevated members of the hierarchy, do not read over again without trembling: "And our elevation (to the grades of the hierarchy), Christ himself is witness of it, is not so much a motive for us of vain complacency as of holy fear. Where what I am with you consoles me. For, for you I am a bishop, with you I am a Christian. The former is the name of an undertaken office, the latter of grace, the former is of danger, the latter of welfare" (*Sermones*, 340, 1; P.L. 38, 1483).

Memorable, sublime words, at the same time of warning and of consolation, which so marvelously brings to light the transcendence of the common denominator "faithful", borne by you laymen and by us clerics, as well as the formidable responsibility inherent to our condition of shepherds and teachers in Israel.

These teachings, of great practical usefulness, for you and for us, lead us to think over what are, with regard to the Mystical Body, the right dimensions of the hierarchy.

Although it may be an essential and the *potior* part of the visible Church, it is not, and it does not by no means have the pretension of being, purely and simply, the whole Church, in the same way as the foundations and columns are not the whole house: the stones and bricks should contribute to it, that which the foundations and columns do not have. "It must not be supposed that this organic structure—Pius XII teaches us in *Mystici Corporis*—is confined exclusively to the grades of the hierarchy . . ."

That is why Saint Peter, writing to the first Christians, told them: "Be you also as living stones built up, a spiritual house, a holy priesthood" (1 Peter, 2, 5). Saint Paul completed his thought in writing to the Ephesians that they were "built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner stone . . . in whom they also are built together into a habitation of God in the Spirit" (2 Eph. 20-22).

And the Apostle of the Gentiles esteemed so greatly the dignity of this Christian people that from thence he came to categorically affirm that which, at first, would seem a paradox, and is not but an irrevocable truth, namely the more is made for the less and not on the contrary, in other words that the hierarchy is made for the faithful and not the faithful for the hierarchy: "All things are yours, whether it be Paul, or Apollo, or Cephas . . . and you are Christ's, and Christ is God's" (1 Cor. 3, 22-23).

In the supreme summit of relations between the clergy and the faithful, resounds again the fulminating word of Saint Agustin: "Nor are we bishops for ourselves, but for them to whom we administer the word and

the sacrament of the Lord" (*Contra Cresconium Donatistam*, II, 11-13; P.L. 43, 474).

How good it is to know to recall these austere but sacrosanct truths by the eloquence so convincing of the great bishop of Hippo.

And since loyalty and sincerity should be the appanage of a Prince of the Church, when you ask me whether the members of the hierarchy, everywhere, together or separately have given proof of perceiving these truths, which concern the life of communion between the shepherds and the Christian people, and of living them, I will hesitate to answer.

Is each one of us, taken in particular, immuned from some shortcomings and some possible errors? Can we not reconsider our attitude and sometimes, if there is need of it, change it in whatever way? One has sometimes directed reproach to himself in this respect.

It is without doubt that certain separated brethren have precisely accused the Catholic Church of that, making a grievance against her, the relegation of the laity to a position characterized by absolute passivity. They do it wrongly, seeing that I have not intimated above my personal opinions, but the authentic doctrine of the Church, which does not undergo the least fissure of dead that, sometimes, by exceptional reason and by no means through her fault, they have been unfaithful to it in practice.

May I be permitted here, not under pretext of revenge but for the defense of the truth, to relate certain directives given for this purpose by these separated brethren, who are in perfect contradiction with the principles of the Scriptures and Tradition itself.

For all the pretended reformers of the 16th century, each faithful is a priest, in the absolute sense of the word, and their disciples are of the same opinion.

Has not one recently seen in Sweden the conferring of Holy Orders to women?

Let no one allege in justification of this fact, the precedent of the deaconesses of the first centuries of Christianity, since, if some attributions have been confided to them, especially of charitable character, and depending on the deacons, never was the Sacrament of Order conferred to them.

Canon 968, § 1, of the Code of Canon Law expresses itself, for this purpose, in a lapidary and categorical phrase: "Only a baptized man validly receives holy ordination".

It will not perhaps be impertinent to make a discreet allusion to the fact that, even among the Catholics of to-day, certain theories have infil-

trated, precisely in that which concerns the subject under consideration, which are not of perfect orthodoxy.

Sometime ago, I had an occasion of talking about the question with an eminent member of the Sacred College, who told me of having attended, in a certain country, a lively discussion about the powers of the hierarchy, for the function of the Mystical Body.

But the ideas which seemed to prevail on this matter were so audacious—I avail myself of euphemism—that the Most eminent could not keep, at a certain moment, from exclaiming: “But that is Montanism!”.

And you know that for the Montanists, the authority of the Church is not represented by the bishops, but by the new prophets, the true “spirituals”. It is not for nothing that the Italian episcopate has published a masterly Pastoral about laicism!

It is convenient however to know to maintain oneself, between Charybdis and Scylla, on the right way, without having recourse either to a supercilious authoritative attitude, or to disordered pretensions.

We are perfectly conscious, we the other members of the hierarchy, of being at the service of the laity, following in that, the command of him who being the Vicar of Christ, proclaims himself the “Servant of the servants of the Lord”.

Our authority shall never be tyrannical, but only and always fraternal and paternal, just as we like that the subjection of the laity may never be servile, but only and always filial.

If the layman venerates in the priest the person of Christ, who chooses him, like the apostles, to make of him His minister, let not the priest, in his turn, disregard in the layman, the sacred and sacerdotal character which Baptism and Confirmation have conferred him.

The central rite of our religion is “Our and your Sacrifice”. Let us never forget these significant words of Saint Agustin: “As we are all called Christians due to mystical chrism, thus all are priests, since they are members of one Priest” (*De Civitate Dei*, 20, 10; P.L. 41, 676).

Radiant concept and vision, true prelude of what the heavenly Jerusalem will be. Up above—I will cite again Mgrs. De Smedt—when the people of God shall be full and the ministerial order shall have accomplished its temporal mission, the *regale sacerdotium* of the people will subsist united to Christ Eternal Priest, who offers to the Father the perpetual holocaust of adoration and of thanksgiving.

FERNANDO CARD. CENTO.

Translated by FR. R. BALTAZAR, O.P.

PASTORAL SECTION

HOMILETICS

TWENTY FIRST SUNDAY AFTER PENTECOST (November 4)

THE FORGIVENESS OF INJURIES

Introduction:

In this parable Christ depicts two pictures of unbelievable reality, in the first, we see the infinite mercy of God and His forgiveness; in the second, the brutality of man, his selfishness, his unwillingness to forgive, his rebellion against forgiving. The first, pictures the sentiment of God towards man, the second, the behavior of man towards his neighbors.

A. THE PARABLE:

A servant, overseer of the vast properties of his Master was summoned to explain, was accused and convicted of embezzling 10,000 talents. The poor man seemed lost, but he knew of the merciful character of his Master and in spite of his abuses and the damaging evidences against him, never gave up hope, he asked for mercy and the Master moved with pity, forgave him, thinking that out of gratitude for the kind Master, he would become an example of generosity. When the servant met the man who was indebted to him a trifle sum, a hundred pence, instead of feeling compassion and mercy, laying hold of him he threatened to strangle him saying: "Pay me what thou owest or I'll choke thee." His companion begged for more time to pay, but he would not listen instead cast him into prison. The picture depicts an act of cruelty that knows no equal.

B. WE ARE DEBTORS WITH RESPECT TO GOD:

The sin of the servant is the most common in society. The magnificent king is God. Each of us is represented by the unfaithful

servant. The embezzlement of the property is nothing compared to the seriousness of the act when we commit a mortal sin against God.

The creditor is: a) infinite wisdom, infinite love, infinite benevolence; b) the wealth which we received from Him, the capital which we squandered is life itself with all its treasures, properties, talents, ingenuity, education, beauty of soul and body, power, church, sacraments, Redemption, etc. All these He gave us that we may serve and honor Him, but instead we used them, to satisfy our passions, for worldly use and for satan.

Although we are a witness to His example of infinite mercy, of forgiveness, we insist on being like the unfaithful servant, treating our brothers with cruelty and denying forgiveness to those who offend us.

God forgives us generously. We do it in a half-hearted way. The debt we owe God is enormous, our neighbor's is trifle, insignificant.

C. WE MUST FORGIVE:

We must forgive if we want to be forgiven. This is the lesson the parable teaches. God's mercy is infinite, so also must ours be, infinite. This is an indispensable means to obtain forgiveness. And not only must we forgive to escape eternal punishment but because this is God's will, sealed by the examples of the Saints. *Pater dimitte illis...*

TWENTY SECOND SUNDAY AFTER PENTECOST (November 11)

GOD AND CAESAR

Introduction:

In this Gospel God speaks of the great question regarding the Divine and Human Powers of Society and establishes the distinction of those two powers where culture and civilization rest.

The fundamental laws of these two powers consist of: the temporal and spiritual, each one in its respective sphere... and the obligation to submit and obey each, as long as they do not conflict with each other.

A. GIVE TO CAESAR WHAT IS CAESAR'S:

In this magnificent statement the Lord analyzes all the duties of man, the final end of which is to serve God, living in a society with his fellowmen. That is why the Church has always taught obedience towards God. For that is the fundamental basis that establishes likewise the similarity and distinctions of powers and laws of true liberty of conscience that guarantees the dignity of the sovereigns of the State and of the subjects, emphasizing to one and the other the arbitrary distinction between anarchy and servility.

To Caesar what is Caesar's. Man by nature seeks to live in a society. 1) He can not by himself, in solitude procure, all that necessity requires and, the decorum of corporeal life. 2) He can not by himself reach the peak of his destiny to a perfection of both mind and soul. 3) His association with society and his fellowmen, both domestic and civil are the only ones that can give him the necessary tools for a life of perfection.

B. GIVE TO GOD WHAT IS GOD'S:

Just as no society can subsist or exist without the authority of a sovereign being that imprints in every member the same impulsion, the end of which is the common good... so also does every human society needs an authority to guide it, an authority like that of the society itself, emanating from nature, consequently from the same God, Who is the Author. According to this doctrine, the public authority has no right to demand obedience from its subordinates neither in the name of its country nor the name of its constitution, but in the name of God alone. Suppressing the Divine authority all human authority will be a failure, nothing will be left except Anarchy or Servility. What enhances civil power is the being representative of God, that is the Minister of God. Remove from the civil power the "halo" which surrounds religion, what then would be left?.... man, who is inferior, man with his passions, rebellions, and concupiscences. In this case, obedience would result to mere degradation. On the other hand, looking at civil authority as emanating from God preserves all its grandeur and majesty. Once the citizens are convinced that their sovereigns receive their authority from God, they will realize and they will be obliged to do their duties towards justice, to obey the principles, to honor them, to have faith and loyalty, just as a devoted son enjoys to honor and obey his parents. Saint Paul teaches: *"He who resists the Power, resists the same order of God; and he who resists God bring condemnation upon themselves."*

TWENTY THIRD SUNDAY AFTER PENTECOST (November 18)

THE SUPPLICATION OF JAIRO

Introduction:

The Gospel tells us of the miracle that the Lord Has done in resuscitating the daughter of Jairo, chief of the Synagogue of Capernaum.

A. HOW HE PRAYED:

In the supplication of Jairo we notice two things:

a) Jairo goes near God not merely going past Him but goes directly and comes to His Presence. This too is the first thing we must do when we ask something from God, to go near Him, to approach Him. God is everywhere, but oftentimes our thoughts depart from Him when they busy themselves with the things of the world, with passions, . . . etc. The first thing we must do is to preserve our thoughts, keep them away from worldly pleasures and bring them closer to God. It is essential that we approach God for our supplications, to think of God because directing our words without thinking of Him is like saying practically nothing. In this case it would not be a supplication to God, and therefore He would not attend to it. Could we believe that Jesus would have paid attention to Jairo had he directed his supplication without sincere concentration to whatever he was saying—instead preoccupied with other things?. The first thing therefore is to come close to God and think of Him.

Jairo goes near him, kneels before Him, and adores Him. Desirous to obtain the grace which he wanted to ask from Him, he prostrated himself before Him confessing his pains, his necessities, and his inability to acquire his needs.

These sentiments must encourage us to bring ourselves close to God for our supplication for our miseries, and to express our confidence in the power and mercy of God.

B. WHAT WAS ASKED:

What did Jairo ask for? Here are his words: "*Lord, my daughter has just died, but come and touch her with Your hands and she will live.*" He asked for a temporal favor . . . and this too we can ask

God in our prayers. But we must ask for these favors with an end that will facilitate our eternal good. Because, if we ask with other ends in mind, God will not listen to us. God has promised us especially spiritual well-beings, those that refer to our salvation. Our spiritual well-being comes before our temporal well-beings.

C. HOW HE WAS ATTENDED TO:

Having addressed God in the right manner, with respect, humility and confidence, Jesus stood up and together with His disciples, followed Jairo to give life to his daughter.

That is how our prayers well done, are answered. God desires nothing more than to attend to us. Many christians do not obtain what they ask for, because they ask for the bad, without attention, respect, humility, and confidence, because they ask for things they should not ask, things that satisfy their passions more, to divert themselves from God and making them forget of their eternal destinies. Many ask solely for temporal favors, anything that could increase their wealth, recovery from illness to enable themselves to do vengeance to their enemies. Sometimes God may neglect us, but let us not despair, let us go on asking, asking for things we should, and God will attend to us. The important thing is to accustom ourselves in life to pray, which is essential to our eternal salvation. It is prayer that gives us grace, and makes us stand against temptations and other trials. It is a weapon to conquer enemies like the golden sword of Judas Macabeus.

TWENTY FOURTH SUNDAY AFTER PENTECOST (November 25)

UNIVERSAL JUDGMENT

Introduction:

This Gospel of the last ecclesiastical Sunday of the year, pictures the awe-inspiring scene of the universal judgment, where God judges man and weighs his works in the balance of His eternal Justice. The picture of this judgment should be enough to cause us fear, and therefore enough to ready ourselves, to obtain favorable sentences.

The universal judgment is great, imposing:

A. IN ITS PREPARATIONS:

Confusions and chaos in the world. The dread is such that will make men languid. Then the darkening of the sun. Fire comes from the sky and dissolves all elements.

Death comes to all men... the terrible trumpet that makes, even St. Jerome tremble, then sounds, and at the sound, everybody resurrects.

St. Jerome says: "Every time I think of judgment day, I tremble. Whether eating, drinking, or doing anything else, the dreadful trumpets saying: Arise, all ye dead and come for the judgment... seem to resound in my ears." After all men have risen, the angels will conduct them to the valley of Josaphat to be judged there.

B. IN ITS TRIBUNAL:

All of a sudden the Cross, together with the other vestiges of the Passion of Christ appears in the opened skies. The sinners would shed tears of desperation at the sight of the Cross of the Savior. The nails would clamor against the sinner, the wounds and the Cross would speak against him.

The Supreme Judge will appear among the clouds amidst majesty and splendour. What terror would grip the sinners at the sight of the irritated Judge!! Perhaps, they would say to the mountains and the big rocks... "Fall on us and hide us from the face of the irritated Judge..."

The book of conscience is then opened and nothing will remain hidden.

C. IN ITS END:

The Judgment is imposing in its catastrophe... After hearing of the account, the Supreme Judge Himself gives the sentence. He blesses all those who repented, shed tears for their sins, and prayed and did good works: "*Venite benedicti Patris mei*"...

Finally, He pronounces sentence on those condemned: "*Discedite a me maledicti in ignem aeternum*"...

L. T., O. P.

CASES AND QUERIES

THE ECUMENICAL COUNCIL AND THE MASS

In view of all the discussions and writings about liturgy and the Council, just what do you expect the Second Vatican Council to enact regarding the holy sacrifice of the Mass?.

There are several parts of the Holy Sacrifice, already the objects of considerable scholarly study and criticism, which the Council might well clarify.

Starting with the beginning of Mass, the entry of the priest into the sanctuary might become more meaningful if the proper idea of a procession were presented intelligently to our people. Throughout the course of the Mass, there are four places where processions have a place, yet only a vestige of these is still with us in the form of the singing which is prescribed for the introit, gradual, offertory, and communion. Originally, all these were processions of the priest and/or people taking part in the Sacrifice. This active sharing and offering is no longer apparent to our people under the present form. One helpful solution to this problem is the introduction into the Mass of popular hymns sung by the people. At least this would emphasize their active role. The offertory rite, for instance, can be modified to allow everyone to take part and actually present his gifts, at least through representatives of the congregation.

Another element in great need of revision is the epistle and gospel in their present form. These readings are a proclamation by the Church of the revealed Word of God to His people duly assembled. Mass is one of the times the Church reads the Scriptures to her sons; therefore, it should be done intelligently. A looked-for answer to this problem is to have the readings made in the vernacular language by a deacon, subdeacon, ordained lector, or a layman deputed for the office. This

reading should be done away from the altar, facing the people, to indicate its character as a public reading of the Bible, and to distinguish it as separate from the Sacrifice. In this form, the celebrant could sit at the side and listen to the readings with the rest of the congregation.

The offertory as we have it now could be changed considerably to increase the awareness of the people that they are offering not only gifts, but most importantly, themselves. In earlier days, there used to be a litany at this part of the Mass, and all the intentions of the group were listed to be prayed for (the present *Oremus* which precedes the offertory prayer is a relic of this litany). Much of the offertory rite itself might be changed. Later additions might be eliminated such as some of the prayers which stress sacrifice even before the consecration of the bread and wine. These prayers are almost out of place in reference to the parts of Mass which follow. There is danger in viewing the offertory as a separate function and neglecting its proper relation to the whole Sacrifice: the offertory is a preparation for the main action which is the canon of the Mass.

The preface is also an element which could stand some alterations or at least additions. A greater latitude of proper prefaces could be provided, thus enabling the people to be more conscious of the particular "mysteries," moods, or teaching celebrated by the Church as the liturgical year unfolds.

There are many improvements which could be expected with regard to the canon of the Mass. One is the list of saints which is included in different sections. These lists might be changed to include local saints in different parts of the world, or to include diocesan, city and other patrons, or even universally known and venerated saints of both ancient and modern times. One other element would profitably affect the people's understanding: the celebrant facing the people during the canon. This would stress the unity, the community, the family nature of the celebration of the Eucharistic meal.

In general, the structure of the Mass could be clarified by omitting some of the repetitive offertory prayers and the three prayers said by the priest just before communion. These could either be entirely eliminated or their inclusion left to the option of the priest

The communion of the people brings us back to considering processions. While the people receive communion, they could be made more conscious of their unity in this corporate action by singing hymns in their own language. There is already provision and even recommendation for this, all we need to do now is begin singing. Similarly, with regard to the gradual and offertory, hymns could be sung by the people, and if the length of the texts used in the Mass were insufficient, these texts could be supplemented by additional verses from the psalms.

Another aspect of the Mass that might well be changed is the dismissal rite. This could be simplified merely by dropping the last gospel entirely, and perhaps the "Placeat." The abbreviated form would give a greater stress and clarity to the dismissal. All of these suggestions will contribute to clarifying the symbolism of the various elements and signs used in the Mass. This will in turn bring us to a more intelligent commitment of our attention and our whole being as we progress through an ever clearer and more meaningful rite.

THE COUNCIL AND CHURCH MUSIC

This whole consideration of the singing called for at the four processions, and especially recommending popular vernacular hymns presents us with the problem of church music. Should we retain or jettison plain chant?

The fact is incontestable that vast numbers of our people neither know nor appreciate Gregorian chant, and what is more, they show no inclination to learning it. Yet the qualities of the chant are unique and to be treasured. Perhaps some simple manner of singing could be worked out, something not alien to our times, yet reminiscent of the chant. Perhaps one solution for this problem is indicated to us by our Anglican brothers who have retained many of the traditional plain chant melodies and fitted English words into them. This seems to be successful for them. Could it be so for us too?

THE COUNCIL AND THE LITURGY

What about other aspects of liturgical life, such as the intelligibility of the liturgy and the calendar?. Are there any special needs the Council should stress in particular?.

A second principle which should receive considerable attention by the Fathers of the Council also concerns the intelligibility of our liturgy, and this brings us to the highly volatile issue of using vernacular in the liturgy.

There are many arguments for advocating the use of local languages. Primary is the intelligent worship which should follow from a meaningful rite. Liturgy is a complex of sacred signs and acts through which God is worshipped and man sanctified. One of the chief signs is the spoken word. Words in Latin signify little or nothing to today's people. A sign, however, which signifies nothing is no longer a sign. Secondly, since there is so little understanding of Latin, it is unreasonable to ask people to offer the greatest act of their lives in a language unintelligible to them.

The third principle which I expect Vatican II to consider is that of local adaptation. Allowing bishops of an area to prescribe certain rites, ceremonies or formulas of public worship is a progressive move to more intelligent worship. The bishop, with papal approval of course, could adapt universal signs now in use, but with little meaning for his people, to more significant forms. This adaptation could apply to music, ceremonies, saints invoked, and many other things.

Another minor instance needing local change and legislation is that of liturgical colors. For those of western European culture, there is no difficulty. However, for a large part of Asians, white, our color of joy, is the color of mourning and grief. How meaningful to them is the color of the vestments at Christmas and Easter?

Our Church calendar will undoubtedly receive more attention of the type which removed St. Philomena. There are a number of "saints" whose existence can't be verified. Local adaptation could have a prominent place here, especially in celebrating feasts of local patrons, the more modern saints of a country, and

even the national or local holidays. The present trend to emphasize the temporal cycle of the Church can be continued until the liturgical seasons finally mean something to the average Catholic again. Even now with all the talk about the temporal cycle, what does "the twenty-fourth Sunday after Pentecost" mean to an individual at Mass on Sunday morning? People just have no notion of following along with this cycle of the Church; it needs great stress and explanation.

THE COUNCIL AND THE DIVINE OFFICE

What about the divine Office? Do you expect the Ecumenical Council to act in this regard?

There are many possibilities for action according to our three principles of directness and clarity, local language and local adaptation. The aim of revision should be to make the Office once again a more personal act of prayer by those who recite it. Then a simplified form could be made available for public use. As the breviary is now, it is so complex and cumbersome that only the most zealous laypeople bother with it at all. Most people know nothing about it. We shouldn't have to manufacture devotions for our people, especially since we have official prayers of the Church already at hand for their use. This simply means adapting the Office, simplifying its content and structure especially by shortening it, and offering it to the people in their vernacular tongues. Perhaps an Office with only morning and evening prayer would be enough. Such a use of the Office would be advantageous on three levels: parish, personal and family. The parish could celebrate the Office on Sundays, on special feastdays, or the evening before them, thus bringing home the themes of the Church year in a striking way to its members. The individual would benefit from his participation in such prayer, and he could pray in his Office privately every day at his own convenience. The units composing the parish, that is, the families, would also benefit from praying the official prayer of the Church.

J. B. MANNION

FOREIGN.

Needed Caution. — In its bulletin on the final meeting of the Central Preparatory Commission for Vatican Council II, the Council Press Office issued the following important warning against irresponsible or exaggerated views on what is now known as 'ecumenicalism' at the Council:

"The word ecumenicalism as it is normally used today by non-Catholics and particularly by Protestants, indicates a form of understanding, almost a federation with equal rights, of all Christian Churches. According to this theory, the Churches must consider themselves equally guilty for the separation; no Church can presume to be the only true Church of Christ, but only a part of it. The future Church which would be the result of the union of the different Churches of the present would not be the same as any Church existing today but would be a completely new Church."

Russian Religious Statistics. — There are 30,000 Russian Orthodox priests in the entire Soviet Union and they minister to some 40 million faithful, according to the *Soviet Union Atheists' Handbook*.

The handbook also says: The Soviet Union has some 20,000 churches and chapels, 69 monasteries and two theological academies; admission to the seminaries has been limited to 1,300 students.

European Unity. — Cardinal Ciconani, Papal Secretary of State, in a letter to Alain Barrere, president of the French Social Weeks, has expressed the pleasure felt by His Holiness the Pope on hearing that the French Social Weeks has as its theme "The Europe of Individuals and of Peoples."

Europe, the letter says, is now "working for the construction of a new edifice." But the essential unity of Europe is founded on a common understanding of spiritual values, which include Greek humanism and the Roman spirit of law.

"But above all, the institution that has moulded the European soul for 2,000 years is Christianity, which has defined the progress of the human person, the free autonomous person.

"This concept of the person, which respects the vocation of each being and which insists on the

complementary nature of the social body, is the keystone of the Europe inheritance, and it makes intelligible all the elements, the intellectual and moral riches, all the cultural and artistic riches, including technical and scientific advances."

Catholic Press in Germany.—Germany's Catholic press, which the Gestapo had blotted out entirely by 1941, has doubled its pre-Hitler circulation.

The circulation of Catholic periodicals in Germany is about 10 per cent of the combined circulation of all periodicals.

The 70 publications of missionary and religious orders have a combined circulation of three million. The almost 70 publications of Catholic trade and vocational groups have a circulation of 2,800,000. The children's publications have a circulation of 2,200,000.

The 22 diocesan weeklies have a circulation of about 2,500,000.

The 16 national weeklies have a combined circulation of two million. There are also 192 monthly and bi-monthly magazines with a total circulation of 2.7 million.

Relic of Saint Teresa on Pilgrimage. — The Carmelite Order has been authorized to take the incorrupt arm of St. Teresa of Avila throughout Spain for veneration, as part of the celebration of the fourth centenary of the establishment of her first reformed Carmelite convent here. The arm is now

preserved at the Carmelite monastery of Alba de Tormes.

Protestants' Special Interests in Vatican Council II. — Pastor Marc Boegner of Paris, one of the most prominent of European Protestant spokesmen, speaking at the university here, said that the following four points will engage the special interest of Protestants during Vatican Council II:

1) Whether there will be any increase of authority for individual bishops, leading towards a "partnership" system of Church government;

2) The position of the laity in the Church;

3) The assertion of religious freedom as "a human right";

4) The problem of mixed marriages.

A dialogue, he said, should at first be entrusted to competent theologians, supported by the prayers of their congregations. Such problems as the primacy of authority, the role of Tradition in relation to Scripture, and Mariology, require further careful study, he said.

Appeal in Spain for Conformity With Social Encyclical. — The Bishops of Spain have appealed to labour, management and the government to draw on Christian social principles in working for a better life for all people.

"We must all strive to elevate the social consciences of our people until the level of life here reaches

that which Christian tradition demands to help in the construction of a better world," the Bishops said in a pastoral letter.

The letter was issued on the first anniversary of the publication (14 July) of the social encyclical *Mater et Magistra*. Its theme was: "The elevation of our social conscience according to the spirit of *Mater et Magistra*."

The Bishops said: "We ask you, employers, to examine your social consciences, to ask yourselves sincerely, before God, if your conduct has been inspired by the truly

Christian spirit recommended by the Apostle and by the Pope.

"A Christian spirit requires, above all, respect for the working man," the Bishops stated, "and the payment for his work of a just salary which coincides not necessarily with legal requirements, but with the requirements to satisfy the needs for a dignified life for the worker and his family."

The Bishops also urged that the teachings of *Mater et Magistra* be utilized on behalf of the farming population, and that they be included in the curriculum of seminaries and other schools.

LOCAL.

Catholic Education Week. — The seventh annual celebration of "Catholic Education Week" was capped Saturday, August 25, with a general program at the Fleur de Lis auditorium of St. Paul College here.

The program, attended by ranking government officials, school heads and parents of students in Catholic schools in Greater Manila, was presided over by His Eminence Rufino J. Cardinal Santos.

The Catholic Educational Association of the Philippines (CEAP) coordinated the activities and sponsored a three-day program in Manila.

At the general program capping the week's activities, Cardinal

Santos urged that the teachings of the Church be better brought out into realities. Senator Manuel Manahan, guest of honor challenged the Catholic educators and their schools into doing positive acts in the service of the country.

Historical Study of Sulu Sponsored. — Bishop Francis J. McSorley, OMI, Vicar Apostolic of Jolo, in the Muslim Province of Sulu, is sponsoring a historical study of this province in conjunction with the Notre Dame College of Jolo.

He will support a couple of young historians who will spend a year in the province gathering history of this area.

To this date the few historical studies of the province have relied

almost entirely upon Spanish sources of information. The present survey will be the first attempt to gather information from non-Spanish sources.

The historians will travel to the remotest towns and villages to gather information and study available documents many of which are written in the Arabic script.

Bishop McSorley is undertaking the study also as a means of furnishing his missionaries with the necessary historical and ethnical data required for a fuller understanding of Muslim culture and beliefs in this area of the world.

The province of Sulu is ninety-eight percent Muslim; its tiny Christian minority traces its origin back to the Spanish times.

Pilipino Bible Out. — The complete Old Testament in Pilipino has come off the press. The version of the New Testament will come out in a few months.

Translation of the Holy Writ into Pilipino was done by Msgr. Jose Abriol, archdiocesan chancellor, and author of several popular books on apologetics. He said the opus was seven years in the making.

The publication of the complete bible in Pilipino, observers say, has chalked up a golden record in the ecclesiastical and linguistic annals of the country.

Bishop Madriaga Has Message to C.W.L. — Bishop Mariano Madriaga of Lingayen-Dagupan has issued a pointed message to the Catholic Women's League here on the occasion of their regional convention held in Manaoag recently.

He admonished the Women Leaguers:

"Your League is a means to help you first to sanctify yourselves and then others. The dangers you meet are mostly the following:

1. Doing things for vanity in order to attract attention and be praised by others;
2. Enjoying things that are vain, and that selfishly;
3. Insincerity and lack of truthfulness of members;
4. Uncontrolled tongue; and
5. Lack of perseverance.

Manila 92% Catholic. — Catholics constitute better than 92 per cent of this city's population, according to newly released census statistics.

Out of a total population of 1,138,611, they number 1,056,653.

The census tallies adherents of Iglesia ni Kristo in the city at only 16,674.

The census reports the following figures for other denominations: Protestants in the city number 24,268; Buddhists, 22,035; Aglipayans (allied with Episcopalians), 9,873; and Moslems, 551.

BIBLIOGRAPHY

THOUGHTS AND REFLECTIONS FOR TEACHERS

De La Salle College, Manila.

This book, **THOUGHTS AND REFLECTIONS FOR TEACHERS**, is a very rich guide and an inspiration for the glorious dedication and service of teachers to society.

It opens with the life of St. John Baptist De La Salle, Confessor and Patron of All Teachers. Hailed today as an educational pioneer, he "spearheaded a major assault on ignorance and degradation" in Europe which was then too easily distracted from Christian living. Although he was born an aristocrat, he became a champion of free education for the poor people. The problem of education in 17th Century France, as all over Europe was the lack of it. This most acutely affected poor children. The situation gave rise to bad Christians and delinquent citizens. There were schools, it's true, but they were only for the well-to-do. St. John Baptist De La Salle was the "tremendous trail blazer of modern education." For he founded not only schools but also a system of schooling; he developed a methodology of instruction; he enunciated a philosophy of education. He founded the first trade school and the first reform school. He inaugurated colleges for training rural schoolmasters. He renewed in teaching a spirit of dedication elevating it to honorable and honored status. And he fervently championed the right to a good education for the children of the poor. Indeed St. John Baptist's dedication and service is magnanimous.

A part of this book, "Meditation for Teachers on School Work" gives us an exalted idea of the necessity and importance of the Christian Schools, an exact knowledge of the duties to be complied with in this ministry and a detailed enumeration of the means by which Christian educators may acquit themselves worthily.

St. John Baptist De La Salle, 250 years ago laid down the blueprint of a virtuous teacher as "Twelve Virtues of a Good Teacher" — wisdom, meekness, humility, gravity, piety, prudence, patience, zeal, vigilance, reserve, silence and generosity. The teacher should be professionally mature and refined. He should have good social relations, too.

This book touches also on the practical philosophy of education for a teacher today as well as on St. John's philosophy of education with focus on the present-day Philippine education problems.

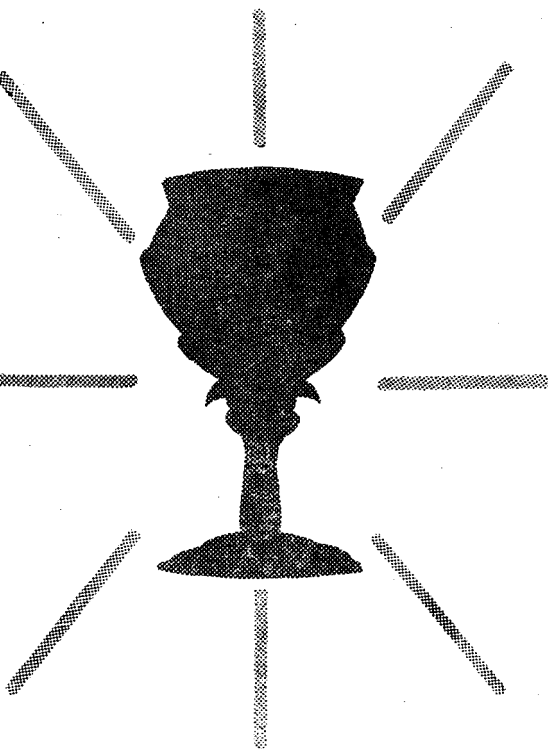
The last pages give the solution to one of the great problems of teachers — how to develop in the students the skill to study effectively.

And so the book was written. Perhaps, with an end — "This small volume which presents to the teachers profound and solid spiritual thoughts and reflections touching the inner as well as the exterior phase of the teacher's life can be a wellspring of inspiration and encouragement for the professional and vocational life of any teacher."

— G. D. S.

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