



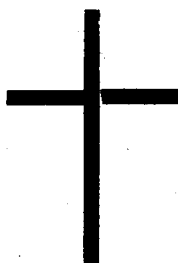
**MONS. SALVATORE SIINO**  
**Tit. Archbishop of Perge**  
**Apostolic Nuncio to the Philippines**  
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**Mons. SALVATORE SIINO**

**TITULAR ARCHBISHOP OF PERGE  
APOSTOLIC NUNCIO TO THE PHILIPPINES**

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*HE IS GONE TO GOD. WE WILL MISS HIS  
FRIENDLINESS SINCERE AND UNSELFISH.*

*THE CHURCH OF GOD IN THE PHILIPPINES  
WILL REMEMBER HIS SERVICES WISE AND  
WHOLEHEARTED.*

*LET GOD REWARD HIS GREAT SOUL IN THE  
PEACE OF JESUS CHRIST.*

## *Editorial:*

### BACK TO THE COUNCIL

The Bishops of the Catholic Church had gone back to the Basilica of Saint Peter for the second session of the Second Ecumenical Vatican Council.

And this time there was almost nothing of the grand display of seminars at girls' colleges, retreats, novenas, conferences, series of articles, thousands of printed books on the work of the future (!!!) council, etc., etc., etc. that heralded the opening of the first sessions.

Our world—a world so fond of noise, displays, moon trips, space travells, atomic explosions, rockets to . . . nowhere!—is beginning to learn a lesson: The Council is a work of God.

Now, God, **" . . . the Lord is not in the wind, . . . the Lord is not in the earthquake, . . . the Lord is not in the fire, and after the fire a whistling of a gentle air, and when Elias heard it . . . behold a voice unto him saying: What does thou here, Elias?"** (III Kings XIX 11-13). Yes, God chose the quiet hours of the **"afternoon air"** (Gen. III 8) to commune with Adam, and the solitude of the sacred mountain to reveal Himself to Moses (Exod. XXIV). God tells His truth amidst the earnest of peace.

The Council has met for solving the problems of the life of the Church in our world. Our world might be crazy, noisy movement, and the "modern" problems of 1961 are "old" problems in 1964; but the solution of them all is the immovable, everlasting truth revealed by God. The Fathers need to look not so much for the up to date and good for today dispositions, as for the eternal principles and provisions manifested by God and entrusted to the living ministration of the Church.

Let us be back with them at the Council, which in reality is nothing else than the meeting of the Holy Ghost with the pastors He has appointed "to rule the Church of God, which He has purchased with his own blood" (Act. XX 28). We must be there with our fervent, silent prayers and with our faith firm and ready. They are talking with God on our behalf.

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

## MONS. SALVATORE SIINO

TITULAR ARCHBISHOP OF PERGE AND APOSTOLIC NUNZIO TO  
THE REPUBLIC OF THE PHILIPPINES.

Mons. Salvatore Siino died amidst the splendours of the Vatican Palace. He had an appointment with the Vicar of Christ on Earth, His Holiness Pope Paul VI; but he was called to his eternal reward by the Divine Master Himself.

On the afternoon of October 9th, 1963, the Nunzios, Internunzios and Apostolic Delegates of the Holy See to the nations all over the world, who were attending the Second Vatican Council, were waiting to be received in audience by the Holy Father at His private library, when Mons. Siino felt his breathing failing. The assistance and services of the excellent sanitary personel of the Pontifical Palace proved of no avail. The parish priest of the church of Santa Anna of the Vatican City, Fr. Falconi, Agustinian, was summoned and he administered the Extreme Unction to the dying Archbishop, who overcoming the pains of his agony followed the sacred rites with fervent answers to the liturgical prayers. In a few minutes more the agony was over: Mons. Salvatore Siino had passed away peacefully.

The Holy Father was notified; interrupted the audience with His Diplomats; and went to the "Sala del'angolo" where the body has been laid down. After having imparted the absolution Paul VI stayed for a while in prayer by the remains, and told those present of the good memories He had of the one who has His subordinate for three years at the Secretariate of State. Back at the audience He broke the news to the Prelates assembled there, and recited together with them the "De Profundis" for the beloved departed. After the audience was over, the Nunzios, Internunzios and Apostolic Delegates filed pass the remains praying for the eternal rest of their colleague.. Those who have kown Mons. Siino can not help suspecting that the happy anticipation and overwhelming emotion of coming to meet face to face a former friend, who has become the Vicar of Christ on earth — a dignity Mons. Siino revered so deeply and loved so truly — had very much to do with the faltering out of his big and sensible heart.

Mons. Salvatore Siino was born at Capaci in the archdiocese of Monreale, Sicily, Italy, on the 5 of October 1904. He completed

his ecclesiastical studies at the seminaries of Monreale and Palermo, and was ordained priest on April 5th., 1930. His graduate studies were finished at the Pontifical Institute for Ecclesiastical and Civil law in Rome.

Having entered the diplomatic service of the Holy See he was assigned to the Apostolic Nunziatures of Bolivia, Chile and Ecuador. While in Chile he combined his diplomatic duties with those of a professor at the Catholic University of Santiago. In Quito (Ecuador) he taught both at the National University and at the Theological College of the Salesian Fathers. The Catholic University of Santiago de Chile conferred upon him the Doctorate "Honoris Causa" and made him a Fellow of its Literary and Philosophical Academy. In 1950 he was promoted to the rank of "Consigliere di Nunziatura", and in 1951 was appointed Domestic Prelate of His Holiness. From 1951 till 1953 he worked at Rome in the Second Section of the Secretariate of State under the then Mons. C. B. Montini, now Paul VI, and was "entrusted with important and delicate duties", as the Holy Father described them to those who witness Mons. Siino's death.

On October 27, 1953, he was elected Titular Archbishop of Perge, and was consecrated by Cardinal Clement Micara at the Roman church of SS. Ambrosio e Carlo. Then he was sent as Nunzio to the Republic of Santo Domingo and, at the same time, as Apostolic Delegate to Puerto Rico. He was transferred as Apostolic Nunzio to the Philippines on March 14th, 1959.

From the very moment he arrived in Manila he won the hearts of those who have to work around him with his dignified and honest-to-goodness friendliness. His actuation among us has been as fruitful and rich as it was noiseless, kind and wise. The part he took in the appointment of the first Filipino Cardinal on the person of His Eminence Mons. Rufino Santos y Jiao, Archbishop of Manila, was a masterpiece of delicate tact and truthful devotion to the Holy See and to the Philippines. Six new dioceses (Borongan, Laoag, Imus, Malolos, Tarlac and Cabanatuan) and one Ecclesiastical Province (Lingayen-Dagupan) have been erected during his term, as well as three "Praelaturae Nullius" (Marbel, Tagum and San José de Antique). Eleven bishops and one Apostolic Administrator were also appointed.

The seminaries for the formation of the clergy were his love and constant preoccupation. He did much for the establishment and inauguration of the Pontificio Colegio Seminario Filipino at Rome (Oct. 7, 1961). All the Seminaries in the Philippines were visited from October 1960 till January 1961. Ten new Minor Seminaries and one Major (The Regional Seminary in Davao) were erected, and the already existing enlarged or renovated. The number of seminarians

was raised from 2,000 to nearly 4,000 thanks to his constant efforts directly or with help of the bishops encouraging and leading the *Obra de Vocaciones Eclesiásticas* and *Congresos de Vocaciones*.

The Religious Congregations owe to him a most keen interest and fatherly care both for their expansion and for the promotion of their activities, in particular those of educational and charitable character. The catholic educational work received under him the great impulse of the creation of three new universities: *Ateneo de Manila*, *Universidad de Negros Occidental* y *Universidad de San Luis de Baguio*.

In the field of Apostolate the Philippines have from him the organization of the *Apostolatus Maris* and of the *Apostolatus Aëris*, as well as a fruitful constant attention to the right functioning and strengthening of the Catholic Action and of the Social Catholic Action. On 1959 the "Pius XII Institute of Catechetical and Social Studies" was established in Jaro; and in Manila the "Asian Social Institute" in 1962.

The good man he was seemed never to be too tired or overburdened with work to refuse the honor of his presence and the assistance of his help at episcopal consecrations, celebrations of jubiliarians, inaugurations of churches or chapels, congresses, meetings, college and school festivities. He will be missed by many good hearts.

The funeral rites for Mons. Salvatore Siino at Rome, on October 11, 1963, were officiated by His Eminence Card. Amleto Cicognani, Secretary of State. The Pontificio Collegio-Seminario Filipino provided the altar and choir services. Present and praying for the beloved departed were Cardinal Joseph Pizzardo, Cardinal Rufino J. Santos, and Cardinal Forni; the Prelates from the Secretariate of State led by Mons. Samoré, Mons. Dell'Acqua and Mons. Camagni; the Prelates from the "Ante-Camera Pontificia" presided over by Mons. Nasalli Rocca di Corneliano; all the Apostolic Nunzios, Internunzios and Delegates in service headed by Mons. Antonio Riberi and Mons. Zanini; the Ambassador of the Philippines to the Holy See His Excellency Benigno Toda y Toledo, as well as Ambassador of the Republic of Santo Domingo, with the personel of their embassies. Prominent among them at the Church of Santa Maria in Transpontina were the relatives of Mons. Siino. It was a grand tribute paid to the humble great man who was then remembered by all as the common friend, and who had served God and the Church and his duties with a truly big heart.

The Philippines will always remember her second Apostolic Nunzio Mons. Salvatore Siino, Archbishop of Perge.

## ROMAN CURIA

### EPISTULA

#### DE PATRUM CONCILIARIUM CONVOCATIONE AD ALTERAM CONCILII SESSIONEM CELEBRANDAM

Venerabilis Frater Nobis dilectissime,

HORUM TEMPORUM signa et necessitates plane intelligens, Ioannes PP. XXIII, Decessor Noster, cuius pia memoria apud Nos et universam christianam familiam viget, opus maximum ausu intrepido et animo fidenti est aggressus, Concilium dicimus Oecumenicum Vaticanum Secundum. Quod probe conici licet factum esse peculiari impulsione Providentiae divinae, quae (disponit omnia suaviter) (*Sap.* 8, 1) et Ecclesiae, prout res postulat, sapientissime consultit.

Quemadmodum notum est, haec amplissima Synodus universalis hominum studia movit eosque in spem novam erexit, atque adeo nomen Ioannis PP. XXIII, tanti incepti auctoris, merito claret et immortalitati commendatur. Ipse vero, qui omnes vires ad hoc negotium impenderat et primam partem Concilii Oecumenici celebrarat, Dei inscrutabili consilio, morte est interceptus vehementi cum maerore Christifidelium atque etiam eorum, qui catholico non censentur nomine. Tamen dubitandum non est, quin, cum, caelesti voluntati humillime obsecutus, ex hac terrena discederet peregrinatione, supernorum munerum copiam promeruerit Ecclesiae, quippe qui vitam suam Deo obtulisset pro felici Concilii exitu.

Nos vero, qui, arcana Dei dispositione, in eius locum sumus suffecti, relictam ab eo hereditatem, in nomine Domini et Concilii Patrum físi opera auxiliatrice suscepimus. Itaque, quod ardentem est coeptum, non minore cum alacritate pergere cupientes, te, Venerabilis Frater, ad persequendum Concilium Oe-

cumenicum Vaticanum Secundum, cuius altera periodus, ut nosti, die XXIX huius mensis Septembris initium capiet, hisce Litteris convocamus.

Quo praecipue haec omnium aetatum creberrima Synodus spectet, comprehensum habes: etenim, quemadmodum ut laudatus Decessor Noster, Concilium auspicatus, significavit, Catholica Ecclesia ut perenni vigore praedita salutis administra cunctis appareat oportet: ei enim a Christo Domino depositum fidei est traditum, ut ab ea fideliter servaretur eiusque impigra opera omnibus hominibus modo congruenti et consentaneo innotesceret. Haec igitur summa Ecclesiae vis, animos collustrans, alliciens, permovens, e Concilio, quod ad Sancti Petri sepulchrum agitur, nova prodeat vivacitate. Quod ut fieri possit, apostolatus multiplices rationes, aptis subsidiis inductis, erunt promovendae et ad unum celsissimum finem disposite coniungendae, atque etiam laicorum ordo ad hoc salvificum munus participandum efficientius asciscendus. Huc pertinet praeterea sollicitudo Ecclesiae de unitate inter homines provehenda, praesertim inter eos, qui christianos se profitentur; quae quidem sollicitudo his verbis Salvatoris significantes exprimitur: (Fiet unum ovile et unus pastor) (Io. 10, 16).

Memores gravissimi negotii, in Concilio gerendi, ad proximos coetus singulos Patres rogamus ut preces ingeminando et alia pietatis officia exercendo animos parent. Tua etiam cohortatione christifideles tibi commissi adducantur, ut idem praesent volentes, imprimis sacerdotes, viri et mulieres, qui evangelicam perfectionem consecantur, aegroti alioque modo aerum-nosi, huius rei causa dolores tolerantes, pueri et puellae, quasi candidi flores Deo acceptissimi.

Adsit igitur, qui Ecclesiae corpus vivificat, Spiritus Sanctus, a te et fidelium choro exoratus, Concilii huius conventibus; fiatque, quod supplices poscimus, ut tandem sit (in omnibus Christus) (Col. 3, 11).

Qua bona spe ducti, tibi, venerabilis Frater, amantis animi Nostri sensus significamus; cuius rei pignus ac testis sit Apostolica Benedictio, quam tibi et universis, quos pastoralis solertia attingis, libentissime in Domino impertimus.

Datum Romae, apud Sanctum Petrum die XIV mensis Septembris, anno MCMLXIII, Pontificatus Nostri primo.

PAULUS PP. VI



## MAIN OBJECTIVES OF THE COUNCIL

**DISCOURSE OF THE HOLY FATHER POPE PAUL VI ON THE OCCASION OF THE SOLEMN  
OPENING OF THE SECOND SESSION OF THE SECOND VATICAN ECUMENICAL COUNCIL.  
(September 29, 1963)**

Greetings to you, most beloved Brothers in Christ, whom We have called from every part of the world, from wherever the Holy Catholic Church has extended its hierarchical government. Greetings to you, who have accepted Our invitation and hastened here to hold with Us the second session of the Second Ecumenical Vatican Council, which We have the joy of inaugurating today, under the aegis of St. Michael the Archangel, heavenly protector of the people of God.

Truly it is fitting that this solemn and fraternal assembly, gathered together from the East and the West, from the regions of South and the North, should be designated by the prophetic name of "Ecclesia", that is, a coming together or a meeting. Here, truly, are realized in a new way those words which now come to Our mind: "The utterance fills every land, and the message reaches the ends of the world" (cfr. *Rom.* 10, 18; *Ps.* 18, 5.). Truly, one mystery of unity is joined to another mystery of catholicity; and this spectacle of universality recalls the apostolic origin, here so faithfully reflected and extolled, as well as the sanctifying purpose of our most beloved Church of God. Her characteristic notes shine forth; the countenance of the Spouse of Christ is resplendent; our spirits are elated by a most familiar, yet always secret, experience — that by which we perceive that we are the Mystical Body of Christ and by which we taste the incomparable joy, still unknown to the profane world, of "how pleasant it is for brothers to dwell together in unity" (*Ps.* 132, 1). It is not futile to realize, right from this first moment, the human and divine phenomenon that we are bringing about; here we are once more, as if in a new cenacle, which

has become confined not by reasons of its vast dimensions but because of the multitude of those who are gathered together within it; here certainly the Virgin Mother of Christ is helping us from heaven; here, around him who is last in time and merit, but identified with the first Apostle in authority and mission, the Successor of Peter, you are gathered, Venerable Brothers, you too Apostles descended from the apostolic college and its authentic successors; here, praying together and united together by the same faith and the same charity; here, we shall rejoice in the unfailing grace of the Holy Spirit, Who is present, vivifying, teaching, strengthening; here all tongues will be only one voice and one voice alone will be the message to all the world; here, with bold step the militant Church has arrived, after almost twenty centuries of journeying; here, all together the apostolic ranks, assembled from the world over are refreshed at the fountain which quenches every thirst and reawakens every new thirst, and from here they will confidently resume their journey in the world and in time towards the goal which is beyond the earth and beyond the ages.

Greetings, Brothers! Thus you are welcomed by the least one among you, the servant of the servants of God, even though He bears the keys of supreme office consigned to Peter by Christ the Lord; thus does He thank you for the proof of obedience and trust which your presence here brings to Him; thus He shows you in act that He wishes to pray with you, to speak with you, to deliberate with you, to work with you, The Lord is Our Witness when, at first moment of the second session of the great Synod, We declare to you that in Our mind there is no intention of human predominance, no jealousy of exclusive power, but only the desire and the will to carry out the divine mandate which makes Us, of you and among you, Brothers, The Supreme Shepherd and which requires of you that you be his joy and glory, the "communion of Saints", offering your fidelity, your loyalty, your collaboration; and this same mandate confers on you that which pleases him most to give; his veneration, his esteem, his trust, his charity.

*A PRELUDE TO OUR PONTIFICATE.* — It has been Our intention, as hallowed custom prescribes for Us, to send to all of you Our first Encyclical Letter; but why, We ask Ourselves, entrust to writing that which, by a singular and happy opportunity, that is, by means of this Ecumenical Council, We are able to declare by word of mouth? Certainly

We cannot now say by word of mouth all that We have in Our heart and all that more easily could be poured forth in writing. But for this time let this present address be a prelude not only to the Council, but also to Our Pontificate. Let the living word take place of the Encyclical Letter, which, if it please God, We hope to address to you once these toilsome days are past.

And, now that We have greeted you, We introduce Ourselves, to you. We are indeed new in the Pontifical office which We are fulfilling, or rather, We should wish to say, inaugurating. You know indeed that the Sacred College of Cardinals, whom we here greet again with cordial veneration, in spite of Our limitations and insufficiency, on the 21st of June, a day which this year happily coincided with the feast of the Most Sacred Heart of Christ, deigned to elect Us to the episcopal See of Rome and therefore to the Supreme Pontificate of the Universal Church.

*IN MEMORY OF JOHN XXIII.* — We cannot recall this event without remembering Our Predecessor of happy and immortal memory, Our most beloved John XXIII. To all of us who had the good fortune to see him seated in this same place, his name brings memories of his lovable and priestly presense as he opened the first session of this Second Vatican Council on October 11 of last year with that speech which to the Church and the world seemed like a prophetic voice for our century. That speech still echoes in our minds, pointing out to the Council the path it has to take, thereby freeing us from all doubt and weariness which we may encounter along the difficult road we have undertaken. O dear and venerated Pope John, may gratitude and praise be rendered to you for having resolved — doubtless under divine inspiration — to convoke this Council in order to open to the Church new horizons, and to tap the fresh spring water of the doctrine and grace of Christ Our Lord and let it flow over the earth. Moved by no earthly motives or particular circumstances, but as if by divining heavenly counsels and penetrating into the dark and tormented needs of the modern age, you have gathered the broken thread of the First Vatican Council, and by that very fact you have banished the fear wrongly deduced from that Council, as if the supreme powers conferred by Christ on the Roman Pontiff to govern and vivify the Church, were sufficient, without the assistance of the Ecumenical Councils. You have summoned your brothers in the episcopate, the successors of the Apostles, not only to continue the interrupted study and suspended legislation, but to feel united

with the Pope in a single body, to be comforted and directed by him "that the sacred deposit of Christian doctrine be guarded and taught more effectively" (AAS, 1962, pag. 790). But to the principal aim of the Council you have added another which is more urgent and at this time more salutary — the pastoral aim, when you declared: "Nor is the primary purpose of our work to discuss one article or another of the fundamental doctrine of the Church", but rather, "to consider how to expound Church teaching in a manner demanded by the times." (*Ibid.* 791-792). You have awakened in the conscience of the magisterium of the Church the conviction that Christian doctrine is not merely truth to be investigated by reason illumined by faith, but teaching that can generate life and action; and that the authority of the Church is not limited to condemning contrary errors, but extends to the communication of positive and vital doctrine, the source of its fecundity. The teaching office of the Church, which is neither wholly theoretical nor wholly negative, must in the Council manifest ever more the life-giving power of the message of Christ Who said: "...the words I have been speaking to you are spirit and life" (*Jo.* 6, 63). Hence we shall ever keep in mind the norms which you, the first Father of this Council, have wisely laid down and which we may profitably repeat here:

"Our task is not merely to guard this precious treasure, namely Our Faith, as if we were only concerned with antiquity, but to dedicate ourselves with an earnest will and without fear to that work which our era demands of us, pursuing thus the path which the Church has followed for nearly twenty centuries. Hence, that method of presenting the truth must be used which is more in conformity with a magisterium prevalently pastoral in character" (AAS, 1962, pag. 791-792).

We shall have due regard for the great question of the unity in one flock of those who believe in Christ and wish to be members of the Church which, you, John, have called the paternal home whose doors are open to all. The Council which you have promoted and inaugurated will proceed faithfully along the path you have pointed out so that with God's help may it reach the goal you have so ardently desired and hope for.

**THE ROAD TO BE FOLLOWED.** — Let us, therefore, Brethren, go forward. This clear determination brings to mind another thought. Although you are all well acquainted with it, still because of its importance We feel obliged to

to treat of it here. From what point, dear Brethren, do we set out? Bearing in mind that we should pay attention rather to the divine directives than to the practical indications referred to above, what is the road we intend to follow? What is the goal we propose to ourselves? We have a goal which belongs to the realm of earthly history in that it concerns the time and mode of our present life, but we do not lose sight of the supreme and final end which, we know, must be the end of our pilgrimage.

These three very simple and at the same time very important questions have, as we well know, only one answer, namely that here and at this hour we should proclaim Christ to ourselves and to the world around us; Christ our beginning, Christ our life and our guide, Christ our hope and our end.

Oh! Let this Council have the full awareness of this relationship between ourselves and the blessed Jesus — a relationship which is at once multiple and unique, fixed and stimulating, mysterious and crystal-clear, binding and beatifying — between this holy Church which we constitute and Christ from whom we come, by whom we live and towards whom we tend. Let no other light be shed on this Council, but Christ the Light of the world; let no other truth be of interest to our minds, but the words of the Lord, our only Master; let no other aspiration guide us, but the desire to be absolutely faithful to him; let no other hope sustain us, but the one that, through the mediation of his word, strengthens our pitiful weakness: "And behold I am with you all through the days that are coming, until the consummation of the world". (*Mt.* 28, 20).

**CHRIST, OUR HOPE.** — Would that we were able at this moment to raise up to our Lord a voice that is worthy of him! We will say to him in the words of the sacred liturgy: "Te Christe solum novimus; te mente pura et simplici, flendo et canendo quaesumus, intende nostris sensibus." (*Hymn of Wednesday's Lauds*). As we thus invoke him he seems to present himself to our rapt gaze with the majesty proper to the "Pantocrator", the glorious Christ of your Basilicas, O Brothers of the Eastern Churches, as well as those of the West. We recognize Ourselves in the figure of Our Predecessor, Honorius III, who is represented in the splendid mosaic in the apse of the Basilica of St. Paul's as a humble worshipper, tiny and prostrate kissing the feet of a Christ of gigantic dimensions, who as a kingly teacher dominates and blesses the people gathered in the Basilica, which symbolizes

the Church. This scene, it seems to Us, is reproduced here before us, not as a painted image, but as a historical human reality which acknowledges in Christ the source of redeemed humanity, his Church, and sees in the Church, as it were, his extension and continuation, both earthly and mysterious. This recalls to Our mind the apocalyptic vision of St. John: "He showed me, too, a river, whose waters give life; it flows clear as crystal, from the throne of God, from the throne of the Lamb." (*Apoc.* 22, 1)

It seems to Us opportune that this Council should have as its starting-point this vision, or mystical celebration, which acknowledges him, our Lord Jesus Christ, to be the Incarnate Word, the Son of God and the Son of man, the Redeemer of the world, the hope of humanity and its supreme Master, the Good Shepherd, the Bread of Life, the High Priest and our Victim, the unique Mediator between God and men, the Saviour of the world, the Eternal King of ages; and which declares that we are his chosen ones, his disciples, his apostles, his witnesses, his ministers, his representatives and his living members together with the whole company of the faithful, united in this immense and unique Mystical Body, his Church, which he is forming by means of faith and the sacraments, as generations of mankind succeed one another — a Church which is spiritual and visible, fraternal and hierarchical, temporal today and eternal tomorrow.

If we place before our minds, Venerable Brethren, this sovereign conception that Christ is our Founder, our Head, invisible, but real, and that we receive everything from him so as to constitute together with him that "Full Christ" about whom St. Augustine speaks and who pervades the entire theology of the Church, then we shall be able to understand better the main objectives of this Council. For reasons of brevity and better understanding We enumerate here those objectives in four points: the knowledge, or if you like, the awareness of the Church; its reform; the bringing together of all Christians in unity; the dialogue of the Church with the contemporary world.

**NEED OF A THOROUGH DEFINITION OF THE CHURCH** — There can be no doubt whatever of the Church's desire and need and duty to give a more thorough definition of herself. We are all familiar with the magnificent images by which Holy Scripture describes the nature of the Church: the building raised up by Christ, the house of God, the temple and tabernacle of God, his people, his flock, his vine, his

field, his city, the pillar of truth and, finally, the Bride of Christ, his Mystical Body. In meditating on these revealing images the Church has come to see herself as a historic, visible and hierarchically organized society, animated by a mysterious principle of life. The celebrated encyclical of Pope Pius XII, "*Mystici Corporis*", has in part answered the Church's longing to express her nature in a full doctrinal form, but has also served to spur her to give herself a more exhaustive definition. The First Vatican Council treated of the subject and many external influences have caused it to receive attention from students, both within the Church and without. Among these influences are the intensification of social life in temporal matters, the development of communications, the need to judge the various Christian denominations according to the true and univocal conception found in divine revelation.

It should not come as a surprise that, after twenty centuries in which both the Catholic Church and the other Christian bodies distinguished by the name of Church have seen great geographical and historical development, there should still be need to enuntiate a more precise definition of the true, profound and complete nature of the Church which Christ founded and the Apostles began to build. The Church is a mystery; she is a reality imbued with the divine presence and, for that reason, she is ever susceptible of new and deeper investigation. Human thought moves forward. Man advances from empirically observed fact to scientific truth, from one truth he derives another by logical deduction, and, confronted by the complexity and permanence of reality, he bends his mind now to one of its aspects, now to another. It is thus that thought evolves. The course of its evolution can be traced in history.

The time has now come, we believe, when the truth regarding the Church of Christ should be examined, coordinated and expressed. The expression should not, perhaps, take the form of a solemn dogmatic definition, but of declarations making known by means of the Church's magisterium, in a more explicit and authoritative form, what the Church considers herself to be. This self-awareness of the Church is clarified by faithful adherence to the words and thought of Christ, by respectful attention to the teaching of ecclesiastical tradition and by docility to the interior illumination of the Holy Spirit, who seems to be requiring of the Church today that she should do all she can to make known what she really is. We believe, too, that in this

Ecumenical Council the Spirit of truth ignites in the teaching body of the Church a brighter light and suggests a more complete doctrine of the nature of the Church, so that the Bride of Christ may be mirrored in her Lord and discern in him, with most lively love, her own true likeness and the beauty that he wishes her to have.

For this reason, the principal concern of this session of the Council will be to examine the intimate nature of the Church and to express in human language, so far as that is possible, a definition which will best reveal the Church's real, fundamental constitution and manifest its manifold mission of salvation. The theological doctrine has the possibility of magnificent developments which merit the attentive consideration of our separated Brethren also and which, as We ardently hope, may make the path towards common agreement easier.

*THE EPISCOPATE, RELIGIOUS AND FAITHFUL. —*

First among the various questions that this consideration will raise, Venerable Brothers, is one which affects all of you as Bishops of the Church of God. We have no hesitation in saying that We look forward with great expectations and confidence to this discussion which, taking for granted the dogmatic declarations of the First Vatican Council regarding the Roman Pontiff, will go on to develop the doctrine regarding the Episcopate, its function and its relationship with Peter. For Us personally it will provide doctrinal and practical standards by which Our apostolic office, endowed though it is by Christ with the fullness and sufficiency of power, may receive more help and support, in ways to be determined, from a more effective and responsible collaboration with Our beloved and venerable Brothers in the Episcopate.

Next it will be necessary to elucidate the teaching regarding the different components of the visible and mystical Body, the pilgrim, militant Church on earth, that is, Priests, Religious, the faithful, and also the separated Brethren who are also called to adhere to it more fully and completely.

The importance of this doctrinal aspect of the Council's work will be obvious to all; from it the Church can draw an illuminating, uplifting and sanctifying self-knowledge.

The same hopes can also be entertained of another chief subject of the Council's deliberations, that, namely, of the re-



newal of the Church. This too, in Our opinion, must follow from our awareness of the relationship by which Christ is united to his Church. We have just spoken of the Bride of Christ looking upon Christ to discern in him her true likeness; if in doing so she were to discover some shadow, some defect, some stain upon her wedding garment, what should be her instinctive, courageous reaction? There can be no doubt that her primary duty would be to reform, correct and set herself to rights in conformity with her divine model.

Reflect upon the words Christ spoke in his sacerdotal prayer as the hour of his passion pressed close upon him: "I sanctify myself, that they too may be sanctified in truth" (*Jn.* 17, 19). To Our way of thinking, this is the essential attitude, desired by Christ, which the Second Vatican Council must adopt. It is only after this work of internal sanctification has been accomplished that the Church will be able to show herself to the whole world and say: "Who sees me, sees Christ", as Christ said of himself: "Who sees me, sees the Father". (*Jn.* 14, 9)

*THE REAWAKENING OF SPIRITUAL VALUES.* — In this sense the Council is to be a new Spring, a reawakening of the mighty spiritual and moral energies which at present lie dormant. The Council is evidence of a determination to bring about a rejuvenation both of the interior forces of the Church and of the regulations by which her canonical structure and liturgical forms are governed. The Council, that is, is striving to enhance in the Church that beauty of perfection and holiness which imitation of Christ and mystical union with him in the Holy Spirit can alone confer.

Yes, the Council aims at renewal. Note well, however, that in saying and desiring that, we do not imply that the Catholic Church of today can be accused of substantial infidelity to the mind of her divine Founder. Rather it is the deeper realization of her substantial faithfulness that fills her with gratitude and humility and inspires her with the courage to correct those imperfections which are proper to human weakness. The reform at which the Council aims is not, therefore, a turning upside down of the Church's present way of life or a breaking with what is essential and worthy of veneration in her tradition, but it is rather an honouring of tradition by stripping it of what is unworthy or defective so that it may be rendered firm and fruitful. Did not Jesus say to His disciples: "I am the true vine

and it is my Father who tends it. The branch that yields no fruit in me, he cuts away; the branch that does not yield fruit, he trims clean that it may yield more fruit"? (*Jn.* 15.1.2.).

This verse is a good summary of the perfecting process which the Church today desires, above all as regards her interior and exterior vitality. May the living Church be conformed to the living Christ. If faith and charity are the principles of her life, it is clear that no pains must be spared to make faith strong and joyful and to render Christian instruction and teaching methods more effective for the attaining of this vital end. The first requirement of this reform will certainly be a more diligent study and a more intensive proclamation of the word of God. Upon this foundation an education of charity will be built up, for we must give the place of honour to charity and strive to construct the "*Ecclesia Caritatis*" if we would have a Church capable of renewing herself and renewing the world around her: There indeed is a tremendous undertaking. Charity must be fostered because it is the chief and root of the other Christian virtues: humility, poverty, religion, the spirit of sacrifice, fearless truth, love of justice, and every other force by which the new man acts.

At this point the Council's programme broadens out to take in immense fields, one of which, of special importance and instinct with charity, is the sacred liturgy. To this subject the first session of the Council devoted long discussions, which will, we hope, be brought to a happy conclusion in the second. Other fields, too, will certainly receive the earnest attention of the Fathers of the Council, though We fear that the shortness of the time at our disposal will not permit us to treat them all as fully as they deserve and that it will be necessary to deal with them in a future session.

**THE GREAT DRAMA OF THE SEPARATED BRETHREN.** — The Council has a third object, one which may be called its spiritual drama. This too was put before us by Pope John XXIII. It is that which concerns "the other Christians", those who believe in Christ but whom we have not the happiness of numbering amongst ourselves in the perfect unity of Christ, which only the Catholic Church can offer them. This unity, objectively speaking, should be theirs by Baptism and it is something which, virtually at least, they already desire. For recent movements, at present in full development, in bodies of

Christians separated from us show clearly two things. The first is that the Church of Christ is one alone and therefore must be unique. The second is that this mystic and visible union cannot be attained save in identity of faith and by participation in the same sacraments and in the organic harmony of a single ecclesiastical control, even though this allows for a great variety of verbal expressions, movements, lawful institutions, and preference with regards to modes of acting.

There can be no doubt about the attitude of the Council with regard to the great numbers of the separated Brethren and of the possibility of multiplicity in the unity of the Church. This too is one of the characteristics of the Council. The Council aims at complete and universal ecumenicity — that is, at least, what it desires, what it prays and prepares for. Today it does so in hope that tomorrow it may see the reality. This Council whilst calling and counting its own those sheep who belong to the fold of Christ in the fullest and truest sense, opens the door and calls out, too, in anxious expectation to the many sheep of Christ who are not at present within the unique fold. It is a Council, therefore, of invitation, of expectation, of confidence, looking forwards towards a more widespread, more fraternal participation in its authentic ecumenicity.

We speak now to the Representatives of the Christian denominations separated from the Catholic Church, who have nevertheless been invited to take part as Observers in this solemn assembly. We greet them from our heart. We thank them for their participation. We transmit through them our message—as Father and Brother—to the venerable Christian communities they represent. Our voice trembles and Our heart beats the faster both because of the inexpressible consolation and fair hope that their presence stirs up within Us, as well as because of the deep sadness We feel at their prolonged separation.

If we are in any way to blame for that separation, we humbly beg God's forgiveness and ask pardon too of our Brethren who feel themselves to have been injured by us. For our part, we willingly forgive the injuries which the Catholic Church has suffered, and forget the grief endured during the long series of dissensions and separations. May the heavenly Father deign to hear our prayers and grant us true brotherly peace.

We are aware that serious and complicated questions remain to be studied, treated and resolved. We would wish that

this could be done immediately on account of the love of Christ that "urges us on". But we also realize that these problems require many conditions before satisfactory solutions can be reached, conditions which are as yet premature. Hence we are not afraid to await patiently the blessed hour of perfect reconciliation.

Meanwhile we wish to affirm before the Observers here present some points in our attitude toward reunion with our separated Brethren, with a view that they may communicate them with their respective Christian communities. May our voice also reach those other venerable Christian communities separated from us, that did not accept the invitation freely extended to them to attend the Council. We believe these points are well known, but it is useful to repeat them here.

Our manner of speaking toward them is friendly, completely sincere and loyal. We lay no snares; we are not motivated by temporal interests. We owe our Faith, which we believe to be divine, the most candid and firm attachment. But at the same time we are convinced that this does not constitute an obstacle to the desired understanding with our separated Brethren, precisely because it is the truth of the Lord and therefore the principle of union and not of distinction or separation. At any rate we do not wish to make of our Faith an occasion for polemics.

Secondly we look with reverence upon the true religious patrimony we share in common, which has been preserved and in part even well developed among our separated Brethren. We are pleased to note the study made by those who seek sincerely to make known and to honour the treasures of truth and of genuine spirituality, in order to improve our relations with them. We hope that just as they are desirous to know more about our history and our religious life, so also they would wish to make a closer study of our doctrine and its logical derivation from the deposit of divine revelation.

Finally we wish to say that, aware of the enormous difficulties still in the way of the desired union, we humbly put our trust in God. We shall continue to pray. We shall try to give better proof of our efforts of leading genuine Christian lives and practising fraternal charity. And should historical reality tend to weaken our hopes, we shall try to recall the comforting words of Christ: "What is impossible to man's powers is possible to God." (Lk 18, 27).

*A BRIDGE TOWARD MODERN WORLD.* — Finally the Council will build a bridge toward the contemporary world. A singular phenomenon. While the Church seeks to revive her interior life in the Spirit of the Lord, thus distinguishing and separating herself from secular society in which she exists, at the same time she is signalized as the life-giving ferment and the instrument of salvation of the world, both revealing and strengthening her missionary vocation, which is to treat humanity, in whatever condition it may be, as the object of her dedicated mission of communicating the teachings of the Gospels.

You yourselves, Venerable Brethren, have experienced this remarkable phenomenon. Indeed, you yourselves, when you were undertaking the labours of the first session, aglow with the opening words of Pope John XXIII, instantly felt the need of opening, as it were, the doors of this assembly, and of suddenly shouting to the world a message of greeting, of brotherhood, and of hope, singular and remarkable gesture this would be; it would be said that the prophetic gift of holy Church had suddenly burst into expression; and as Peter on the day of Pentecost felt the impulse at once to raise his voice and to speak to the people, so you also have unexpectedly determined to treat no longer of your own limited affairs but rather those of the world, no longer to conduct a dialogue among yourselves but rather to open one with the world.

This means, Venerable Brethren, that the present Council is characterized by love, by the most comprehensive and compelling love, by a love which thinks of others even before it thinks of itself; by the universal love of Christ!

This love sustains us now because, as we turn our view to the scene of contemporary human life, we ought to be frightened rather than comforted; saddened rather than gladdened; anxious for defence and condemnation rather than for trust and friendship.

*THE PERSECUTED BRETHERN.* — We ought to be realists, not hiding the savagery that from many areas reaches even into this universal Synod. Can we be blind and not notice that many seats in this assembly are vacant? Where are our Brethren from nations in which the Church is opposed, and in what conditions does religion exist in these territories? At such a reminder our thoughts are aggrieved

because of what we know and even more because of what we cannot know about our sacred Hierarchy, our religious men and women, our countless children subjected to fear, to persecutions, to privations, to oppression because of their loyalty to Christ and to the Church. What sadness we feel in the face of such sufferings, and what displeasure to see that in certain countries religious liberty, like other fundamental rights of man, is being crushed by principles and methods of political, racial, or anti-religious intolerance! The heart grieves to have to observe that in the world there are still so many acts of injustice against goodness and the free profession of one's religious faith. But, rather than in bitter words, our lament must be expressed in a frank and human exhortation to all who may be responsible for these evils to put aside with a noble heart their unjustified hostility toward the Catholic religion, whose followers ought to be considered neither as enemies nor as disloyal citizens, but rather as upright and hard-working members of that civil society to which they belong. Finally, to the Catholics who are suffering for their faith we send, also on this occasion, our affectionate greetings, and for them we invoke special divine assistance.

*TECHNICAL PROGRESS AND FORGETFULNESS OF GOD.* — Nor does our sorrow end here. The view of the world fills us with crushing sadness because of so many other evils; atheism is pervading part of the human race and is bringing in its wake the derangement of the intellectual, moral and social order, the true notion of which the world is losing. While the light of the science of nature is increasing, darkness is spreading over the science of God and in consequence over man's true science. While progress is perfecting in a wondrous way every kind of instrument that man uses, his heart is declining towards emptiness, sadness and despair.

We would have hundred things to say on these complicated and, for many reasons, sad conditions of modern man, but not now. Now, as We were saying, love is filling Our heart and the heart of the Church assembled in Council. We look upon our times and upon their varied and contrasting manifestations with immense tenderness and with an immense desire to offer to men of today the message of friendship, of salvation and of hope which Christ has brought into the world. For "when God

sent His Son into the world, it was not to reject the world, but so that the world might find salvation through Him". (*Jo.* 3, 17).

Let the world know this: the Church looks at the world with profound understanding, with sincere admiration and with the sincere intention not of conquering it, but of serving it; not of despising it, but of appreciating it; not of condemning it, but of strengthening and saving it.

**THE CHURCH LOOKS AT THE SUFFERING BRETHREN.** — From the window of the Council, opened wide on the world, the Church looks towards some categories of persons with particular solicitude: it looks towards the poor, the needy, the afflicted, the hungry, the suffering and sorrowing. Humanity belongs to the Church, by the right which the Gospel gives her; and she likes to repeat to all who make up the human race: "Come to me all of you!" (*Math.* 11, 23).

She looks towards men of culture and learning, scientists, artists; and also for these she has great esteem and a great desire to receive the fruit of their experiences, to strengthen their intellectual life, to defend their liberty, to provide a space in which their troubled spirits can expand joyously within the luminous sphere of the divine word and divine grace.

She looks towards the workers, towards the dignity of their person and their labours, towards the legitimacy of their hopes, towards the need, which still afflicts them so greatly, of social improvement and of interior elevation, to the mission which may be recognized as theirs, if it is good, if it is Christian, to create a new world, of free men and brothers. The Church, Mother and Teacher, is close to them!

She looks to the leaders of nations, and in the place of the grave words of warning which the Church must often address to them, she substitutes today a word of encouragement and confidence: take courage, rulers of nations; today you can give to your peoples many good things necessary for their life: bread, education, work, order, the dignity of free and peaceful citizens, provided only you truly know who man is, and only Christian wisdom can show you this in its true light; working together in justice and love, you can create peace, that greatest good which is so longed for and which the Church defends and promotes so greatly, and you can make of humanity a single city. God be with you!

### A FURTHER LOOK AT NON-CHRISTIAN RELIGIONS.

— And then the Catholic Church looks further still, beyond the confines of the Christian horizon, for how can she put limits to her love if she would make her own the love of God the Father, who rains down his grace on all men alike (*cf. Mt. 5, 48*), and who so loved the world as to give for it His only-begotten Son (*cf. Jo. 3, 16*)? She looks, then, beyond her own sphere and sees those other religions which preserve the sense and notion of the one supreme, transcendent God, creator and sustainer, and which worship him with acts of sincere piety and base their moral and social life on their beliefs and religious practises. It is true that the Catholic Church sees in such religions omissions, insufficiencies and errors which cause her sadness, yet she cannot exclude them from her thoughts and would have them know that she esteems what they contain of truth and goodness and humanity. For the Catholic Church is in the forefront of those who, as a necessary duty of true civilization, strive to preserve religion and the worship of God in modern society. She is the most vigorous upholder of God's rights over mankind.

Other vast fields of humanity fall under her gaze: the new generations of youth desirous of living and expressing themselves, the new peoples now coming to self-awareness, independence and civil organization, the innumerable men and women who feel isolated in a troubled society that has no message for their spirit; and to all without exception she proclaims the good news of salvation and hope, to all she offers the light of truth and life and salvation, for God "wills that all men be saved and come to the knowledge of the truth" (*I Tim. 2, 4*).

Venerable Brethren. Our mission as ministers of salvation is vast and onerous. We are joined here in this solemn assembly so as to fulfil it better. May the deep, fraternal union of our spirits be to us a source of vigour and guidance. May our union with the Church in heaven bring us support—the saints of our dioceses and religious orders, the angels and all the saints, especially Saints Peter and Paul, St. John the Baptist and, in a particular way, Saint Joseph, the Patron of this Council. May Mary, whom we invoke from our hearts, assist us with her powerful motherly aid. May Christ preside over us and may all be to the glory of God in the Holy Trinity, whose blessing we now presume to bestow upon you all, in the name of the Father and of the Son and of the Holy Ghost.



## SACRA PAENITENTIARIA APOSTOLICA

(Officium de Indulgentiis)

FACULTAS BENEDICENDI CORONAS SACRATISSIMI  
ROSARII B.M.V.

BEATISSIME PATER

Magister Generalis Ordinis Praedicatorum, ad pedes Sanctitatis Tuae provolutus, humiliter petit: 1) ut Sacerdotes Tertiarii praedicti Ordinis, peracta professione, ipso facto gaudeant facultate benedicendi coronas sacratissimi Rosarii B.M.V. easque ditandi Indulgentiis, ex privilegio Ordini Praedicatorum concessis; 2) ut eadem facultas tribuatur, durante munere, Sacerdotibus Directoribus Confraternitatis sacratissimi Rosarii, etsi Tertiarii non sint.

Et Deus, etc.

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*Die 24 Iulii 1963*

*SSmús D. N. Paulus Div. Prov. Pp. VI, in Audientia infra scripto Cardinali Paenitentiario Maiori concessa, benigne annuere dignatus est pro gratia juxta preces. Praesenti ad septennium valituro. Contrariis quibuslibet minime obstantibus.*

(L.S.)

FERNANDUS CARD. CENTO  
*Paenitentiarius Maior*

I. Sessolo, *Regens*

**PRAYER OF THE CLERGY FOR THE  
SECOND VATICAN ECUMENICAL COUNCIL**

*It is proposed that priests, before the Divine Office, recite the following prayer, suggested by the Holy Father, imploring the heavenly assistance on the Second Vatican Ecumenical Council.*

“MAIESTATI tuae, Domine Deus, hoc sacrificium laudis offerimus: et, cum famulo tuo Pontifice Nostro Paulo devoto mentis obsequio coniuncti, immensam tuam oramus pietatem, ut Oecumenicum Concilium Vaticanum secundum benigno respicias vultu et eius exitum tuae ubertate gratiae fecundes. Per Christum Dominum nostrum. Amen.”

(L'Osservatore Romano, September 29, 1963)

## DIOCESAN CURIAE

### I M U S

#### TO OUR BELOVED CLERGY: GREETINGS IN THE LORD —

It is in answer to the call of the Holy Father, Pope Paul VI, that we shall again fly to Rome, together with all the Archbishops, Patriarchs and Bishops of the world, for the reopening of the II Vatican Ecumenical Council on September 29, of this year.

With a heavy heart, therefore, although strengthened by the thought that our departure is the Will of the Holy Ghost, we bid you all good-bye for the time being.

During our absence, however, and as a token of deep brotherly charity and affection to our beloved Clergy and Faithful, we leave the following trusts:

I — The powers of the Rt. Rev. Vicar General, the Very Rev. Chancellor, the Very Rev. Econome and of the Very Rev. Diocesan Consultors will remain the same as those of last year (*Vide "Circular Letter" of Sept. 27, 1962*).

II — In addition, the Rt. Rev. Vicar General is hereby authorized to administer the Sacrament of Confirmation (*servatis servandis*) in the Diocese, in conformity with the decree signed by His Eminence Card. Masella, Prefect of the Sac. Cong. of the Sacraments, dated Oct. 4, 1962 (*Vide "Boletín Eclesiástico" of 1962, Vol. 36, pages 731-732*).

III — The prayer for the II Vatican Ecumenical Council should be recited, together with practice of appropriate devotions, in all parochial churches and semipublic oratories, in the manner to be prescribed by each parish and chaplain.

IV — Catholic Action mandated Units should redouble their efforts for the greater dissemination of Catholic Truths and Idealism, in conformity with the spirit behind the present Ecumenical Council.

V — Finally, we wish to enjoin all those concerned to see to it that the forthcoming October devotions in honor of the Most Holy Rosary, as also the observance of the Mission Sunday and the festivity of Christ the King be properly and fittingly celebrated in each parish and chapel.

Commending ourselves to your fervent prayers and with sincere fraternal esteem, we sign this letter on this 12th day of September, 1963, Feast of the Most Holy Name of Mary.

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

## **DOCTRINAL SECTION**

### **THE LAITY IN THE LIFE OF THE PARISH**

**Should laymen have a say in the temporal management of the parish?**

Mgr. George Talbot thought, in the last century, that the role of the layman was to hunt, fish and shoot and leave the running of the Church to the ecclesiastics. For better or for worse the laity are no longer fully occupied with these agreeable pursuits on their way to heaven and they have had to turn to more worldly affairs and they have not invariably been impressed.

The clergy, used to managing all the affairs of the Church, have shown little determination to relinquish the burden and devote themselves exclusively to their spiritual vocation and office. They have, rather, seen a tide of criticism which they try to keep at bay. With the growth of an informed, educated and able middle class amongst the Catholic body has also grown, then, a gulf between them and many of the more traditional clergy. In the old days the priest may have had to defer to the old Catholic landed gentry, but amongst the poor immigrants he was monarch of all he surveyed. He was often the only educated man in the parish and the natural leader of the people in temporal as well as in spiritual matters. Nowadays it is often true that the priest is revealed as a man well-trained, but not so well educated. He may have taught a great deal during his training, but may not have been trained to think for himself. The laymen, on the other hand, often try to think about clerical problems, but they seldom have much worth while knowledge of Church affairs. Confucius summed up this situation: "Learning, undigested by thought, is labour lost: thought, unassisted by learning is dangerous."

This brief sketch appears to be belied by the success of many schemes for lay apostolic work. We are all aware of the immensely good work done by so many Catholic societies. That cannot, however obscure one

vital and significant fact: that the laity have absolutely no say in the management of the temporalities of the Church. They have spiritual rights defined by canon law. Their confraternities all have carefully approved constitutions. But nowhere in canon law is there any mention of lay persons having any part as of right in the temporal affairs of the Church. From this point of view, the Church has become an exclusively clerical institution.

If the Church is to appear to be what it is in essence: an integrated organism, one undivided body, then the laity must at least share temporal duty possessed by the laity is to support their pastors. They do this willingly, but often with reservations both mental and monetary, because they are given no information about the management of their money. No accounts are rendered. They may suspect, in some cases, that the money is not well managed.

In case it is objected that I have been restricting the role of the laity exclusively to temporal affairs, and those to finance, an illustration of the work that laymen ought to do, that the law almost requires that they should do, can be taken to indicate the extent of this clerical exclusiveness. In the management of our aided schools there must be a number of foundation managers, or governors, appointed by the trustees, thought in effect by the parish priest. This is an excellent field in which the laity can exercise responsibility. It is a great help to have serious and able lay persons to assist in the management of these schools. I do not think it unfair to say that, save in a comparatively few instances, the law is either ignored because the managers never meet, or its intentions are circumvented because the managers are mere rubber stamps, expected to ratify all the decisions already taken by the parish priest. It is comparatively rare to find the management system envisaged by the education acts carried out in the letter and in the spirit. It is also a fact that parent-teacher associations are discouraged in Catholic aided schools. The whole responsibility for the schools is exclusively that of parish priest and head teacher. In order to make a realistic approach to this problem of lay participation it is vital to be practical. But we should not base our approach on what are called practicalities, but on what is more formidable and enduring in the Roman Church: canon law.

**THE PARISH PRIEST IN CANON LAW.**—Canon law, as a matter of fact, is rather reticent about the temporal power of the parish priests. It lays down in considerable detail what are his spiritual responsibilities, but contents itself, in canon 1182, with saying that he must administer the goods and funds of his Church in a responsible fashion and render accounts to the bishop. The situation is further simplified in this country, because it is generally admitted that to all intents and purposes, there are no eccle-

siastical benefices here. The reason for this lack of detailed regulations in the common law of the Church is that it is for the bishop in synod to make the particular laws regarding these matters. The bishop is, then both temporal and spiritual ruler of his diocese and the pastoral clergy are, more or less, his delegates. His rules must only not conflict with the code of canon law.

The general tenor of diocesan regulations is pretty well the same throughout the country. The general trend is as follows:

1. All money coming in to the parish, save for stole fees, mass offerings, Christmas and Easter collections and money given specifically to an individual priest for his personal use, belongs to the parish.
2. From the parish money the parish priest may take what is needed for the decent upkeep of the presbytery and the sustenance of the clergy, devote the money to parochial expenses, which are defined, and receive a small stipend, for personal use.
3. He must keep accurate accounts and render these annually to the bishop, or when required to do so.

There is, then, no real control by means of budgetting and within the limits of what is defined as parochial expenditure, the priest can spend the money pretty well as he fancies. Perhaps what is not said is more interesting. There is no provision for having accounts certified by accountants. Nothing is said about money raising. Nothing is said about the role of the laity, save that no parochial, school or charitable moneys may be banked in the name of lay persons without the express permission of the bishop.

There is, then, nothing to stop a bishop radically changing the system obtaining in his diocese if he so chooses, because he is the sole legislator in synod, only constrained, in theory at least, by the common law of the Church. So far as I know there is nothing to prevent a bishop from associating the laity at all levels with the administration of the temporalities of his diocese, provided that the cleric presides over any commissions he may set up. (Can. 1183). Therefore though there may be many other obstacles, mostly human ones, there are no obstacles in law to radical change.

**THE FORMATION OF A PARISH VIEWPOINT.**—We must now look to the future, to consider the necessary steps that must be taken in order to produce a climate of co-operation, of partnership, of genuine division of responsibility and labour. The formation of such a spirit must be gradual. It is quite useless to start off, with an ideal blue-print for a co-opera-

tive parish. It must start with the parish and then laymen can progress from minor posts to work of great responsibility at diocesan or national level.

The first requisite is for the parish priest to take the people into his confidence. This cannot, and should not, be done from the pulpit. A weekly news-sheet giving information about what is being done and the reasons for doing it is essential. War-time commanders found that the troops fought better when they were fully informed. The second requisite is to give a complete and truthful financial statement every year to the parish. By these means the parish will share the problems of the parish priest. They will get used to seeing how intelligently he thinks aloud about his problems. The better ones will begin to think too and take an intelligent interest. They will be ripe for responsibility.

I do not favour having a Parish Church Council at this stage, because, in the absence of a strong and responsible body of laymen, who are sharing the executive burdens of the parish priest, they become a paradise for the sea-lawyer type of parishioner. This is rather the stage at which the more interested laymen, who have exhibited a constructive desire to think and co-operate, might be given genuine responsibility as school managers, treasurer, fund raisers, etc. The bingo experts are liable to see everything in terms of money. Men need to be given a wider vision.

Soon the parish priest will have men who really know what the problems are. They will know the difficulties he has to face. It would be a natural step for laymen to take over the entire business of money raising and the handling of money when once a parish budget has been worked out and approved. Men might be given great insight into the wider problems of their fellow parishioners, and so of the parish, when they go out fund raising. This is the time when the St. Vincent de Paul Society will fit into the general scheme.

So a responsible executive body evolves. This is the time to form them into a Church Council, at first appointed and then by gradual stages embodying an elected element.

This is the time, too, to have the laity as a body to enter into the wider fields of parish development, Church and school building. I think, however, that the major responsibility for seeing through building schemes must be in the hands of a diocesan body, drawn from the most experienced of those who give their services to parishes. But that does not mean to say that the parish should abdicate all interest and responsibility.

The major obstacle, as we have seen, to handing over major responsibility to parishioners in financial affairs is that the upkeep of the priest and presbytery is mixed in with everything else. This should never be a

matter of parish politics and discussions, it should be settled by authority and severed from the upkeep of the parish. The best way in which this can be done is by means of a quota paid by the parishes to a Diocesan Equalisation Fund.

To sum up: Pope John said recently that "Priestly activity is destined principally for the celebration of the sacrifice of the Mass, for preaching, for the Sacraments, for assistance to the sick, for catechetics and for religious instruction. Everything that is not related to these duties should be set aside, or at best should only be tolerated." If we desire to have a priests who follow this ideal and yet keep a reasonable degree of material efficiency, some devolution of responsibility is necessary. At the moment, a parish priest has to be more of a business man than a priest. He has little time to read, ponder and study, so no wonder sermons are uninspiring. His main thoughts have to centre on bingo and money. We may admire priest who are good at these things, who promote dances and all sorts of activities, but these are not the priest's job, and he was not trained for them. Priests would not lose one jot of their real spiritual authority if they educated the laity to be responsible and to care for the material welfare of the parish and diocese. Canon law provides an excellent framework. The trust deed provides an excellent framework in civil law.

**CATHOLIC ACTION.**—I should like, for a few moments, to range a little outside the parish, even outside the Church and speak about Catholic Action. I am not sure what is meant by Catholic Action in this Country, if anything. If it means joining some Catholic society such as the St. Vincent de Paul Society or the Legion of Mary, then it is outside our scope. If, however, it means making an impact on the social, political and commercial life of this country by bringing Christian standards to bear on them then it is most opposite to our deliberations.

Two things need to be done. One is already begun. The first is to interest boys and girls at school in the practical study and investigation of social work, thus giving them an informed taste for it. At this moment they know nothing about it. This work is going to spread, because a group of laymen is determined to make it spread in the schools and to have its natural effect in boys and girls taking up voluntary work when they leave school.

The second measure is more difficult, but very much in the spirit of the times in the Church. It would consist of taking a very hard look at all Catholic voluntary bodies to see whether they merely duplicate the work of non-Catholic bodies without safeguarding some vital Catholic interest which makes it necessary to have our own separate organisation, as is the case, for instance, with the Catholic Marriage Guidance Council. This is in accord with Pope John's views on co-operation. Where we merely dupli-



cate, we should amalgamate. We should direct our workers to work for the common good of the country and carry our gospel outside our own body. It would be unwise to be specific at this moment, but a cursory glance at any diocesan directory would give examples. It is worth saying, however, there is a considerable amount of co-operation, and it is growing, between our own organisation and the others and also with the Welfare state.

For the laity then, an immense field of activity and responsibility is being opened up.<sup>1</sup> There may be blocks on the way, but the tide of history is running in this direction and nothing can stop it. Priests object that it is difficult to get laymen to do anything now, that they won't help and so all this is pie in the sky. It is true that the laity will not any longer suffer being treated like irresponsible children, merely doing what they are told and asking no questions. Even children are nowadays treated differently. If we continue to do as we have done, we shall continue to be let down. We need to obtain men of the highest calibre, ready to devote a major portion of their lives to the service of the Church. To succeed in this we need to give them real responsibility, real power and really consult them.<sup>2</sup>

If this is done we shall see a great flowering of the spiritual life amongst educated laity, resulting, most likely, in many men and women dedicating their lives to the Church in Secular Institutes. Finally, the Holy See, with greater wisdom than those with only a local viewpoint, has formed in Rome a Permanent Committee for the Lay Apostolate, consisting of laymen whose views carry weight in matters of relations with civil government and sociology and which will, in the future, carry weight in other fields, particularly liturgical, intellectual and spiritual. Even the Roman Curia, it would seem might not continue to be an exclusively clerical body and Newman's idea of consulting the laity for which he got into such trouble a hundred years ago might flower anew.

B. INNES

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<sup>1</sup>cf. Pius XII at the second World Congress lay Apostolate, 1957. He said that it would show a failure to appreciate the real nature of the church, and her social character to distinguish in her a purely active element, the ecclesiastical authorities, and... a purely passive element the laity. Relations between the Church and the world require the intervention of lay apostles.

<sup>2</sup>cf. Pius XII again: "The layman should be entrusted with tasks that he can fulfil as well as, or even better than, the priest and within the limits of his functions or those indicated by the common welfare of the Church, he should be allowed to act freely and to exercise his responsibility.

## Los Obispos en el Concilio \*

### SERÁ EL CONCILIO UNA ASAMBLEA DE VIEJOS

He aquí algunas preguntas importantes: ¿Este Concilio es una reunión de ricos? ¿Una asamblea de viejos? ¿Una O.N.U. con Grandes y Pequeños? ¿Una concentración de hombres felices y sin problemas? ¿Un amontonamiento de hombres serios y barbudos? ¿Un cónclave de "prudentes"?

Sí, he aquí una serie de preguntas importantes. Porque si el Concilio no representara a todos los católicos, habría que temer que no fuera un Concilio católico; porque si aquí no estuvieran todas las mentalidades, todos los gustos, todos los estilos, todas las clases, todas las procedencias, habría que temer un Concilio de grupo, de casta, de clase, un Concilio alicorto y estrecho. ¿Es así?

Me gustaría responder con un estudio minucioso y debo responder con cuatro datos sintomáticos. No soy un científico, sino un periodista, y mañana he de estar ya en otra tarea. Procuremos que sean datos reveladores.

\* \* \*

¿Son jóvenes o viejos estos hombres? Mucho más jóvenes de lo que muchos calculan, dentro, naturalmente, de la lógica edad de los obispos. Cuando ayer comencé a estudiar este asunto, lo que menos me esperaba yo es que más de la mitad de los Padres conciliares son hijos de este siglo XX, exactamente 1.612 nacieron después de 1900, frente a los 1 072 nacidos en el siglo XIX.

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\* Entresacamos estas notas del libro publicado por PPC, "Un periodista en el Concilio". Aunque el autor lo escribió durante la primera etapa del Concilio, con todo creemos que puede ser de gran interés para nuestros lectores, y con este deseo lo reproducimos.

Y, para mayor concreción, registraré que sólo nueve Padres nacieron antes de 1871; 124 nacieron en el decenio 1871-1880; 418, entre 1881 y 1890; 521, entre 1890 y 1900.

Y por lo que se refiere a nuestro siglo: 981 nacieron en el primer decenio; 604, entre 1910 y 1920; 24 han nacido después de 1920.

He aquí cifras interesantes: el 60 por 100 de los Padres no llega a los sesenta y dos años. Y el porcentaje de los verdaderamente jóvenes no es nada pequeño. En la misma mesa presidencial encontramos hombres de todas las edades: desde Pla y Deniel, con ochenta y seis años, hasta el cardenal Alfrink, con sesenta y dos. En la Comisión de asuntos extraordinarios trabajarán juntos el cardenal Cicognani, de setenta y nueve años, y el cardenal Dopfner, de cuarenta y nueve. Pero la edad no separará en este Concilio, y lo mismo valdrá el voto de monseñor Alcides Mendoza, el benjamín del Concilio, con treinta y cuatro años, que el de monseñor Carinci, que cumplirá los cien dentro de unos días. Porque este Concilio no será obra de hombres jóvenes ni viejos. Será obra de la joven Iglesia, para quien la edad no cuenta.

\* \* \*

¿Cuenta acaso la proveniencia social de los obispos? Veámoslo: preguntémonos si alguna asamblea del mundo presenta tan curiosa mezcla: en el Aula conciliar se van a mezclar monseñor Mabathoana, hijo de "El león de la montaña", fundador de la nación basuta, con el cardenal Siri, hijo de un obrero portuario genovés; junto a monseñor Ancel, el obispo obrero, hijo de una importante familia de industriales franceses, estará el cardenal Otaviani, hijo de un panadero y cuyos hermanos siguen regentando en un barrio romano la vieja y humilde panadería. Junto a los orígenes principescos de varios obispos africanos—monseñor Dosseth o monseñor Dud—habrá que situar al cardenal Gracias, nacido en uno de los más miserables barrios de Karachi, o a monseñor Kominck, que día a día supo la angustia de esperar el regreso de su padre de una mina en Silesia.

Y si acudimos a las estadísticas, aunque sean parciales, nos encontraremos que los obispos franceses han salido 22 de familia de agricultores, 12 de negociantes y comerciantes, 11 de empleados, 11 de industriales o directores de empresa, ocho de obreros manuales, siete de notarios, cinco de artesanos, cinco de médicos, cuatro de abogados y otros tantos de militares e ingenieros, etc., etc. Para venir a concluir que en el Concilio no estará representada esta o aquella clase, o aquel grupo social. Porque para la Iglesia, como para Dios no hay clases.

Ni marcarán distingos los tamaños ni la historia de las diócesis. La misma butaca ocupará monseñor Rey, cuya prelatura brasileña tiene 100.000 kilómetros cuadrados, o monseñor Berlier, cuya diócesis en Nigeria es más de dos veces mayor que España; que monseñor Gunnarson, que en Islandia apacienta tan sólo a 806 católicos, con una diócesis de dos únicas parroquias. Y allí se mezclarán los obispos de las antiguas y clásicas sedes y los de las Iglesias recién roturadas. Los obispos españoles e italianos, con diócesis íntegramente católicas, y el cardenal de Tokio, cuyos 40.000 católicos viven perdidos entre once millones de paganos.

\* \* \*

Y son hombres de los más opuestos gustos y temperamentos: el alegre monseñor Wrigth, siempre amigo de chistes y bromas, y el ascético monseñor Leonard, cuyo riguroso espíritu impregna su vida y sus escritos. Y coincidirán monseñor Amisah, que toca el órgano, y monseñor Ogez, que entretiene sus ocios tocando el violín, o monseñor Mabathoana, compositor de música polifónica negra, con monseñor Ekanden, trabajador infatigable que sólo concede cinco horas diarias al sueño. Y convivirán el cardenal Montini, lector infatigable, que llevó a su diócesis de Milán 85 cajones de libros, con monseñor Rey, que ha construido con sus propias manos su catedral de Nuestra Señora de Seringueiro, junto a los dos estará el contemplativo monseñor Mongo, a quien el nombramiento episcopal llegó cuando se disponía a entrar en la Trapa y que ofreció a Dios "el sacrificio de su vocación contemplativa destrozada".

Algunos obispos estrenarán prácticamente en el Concilio su episcopado, como monseñor Taylor, obispo de Estocolmo, que aún no conoce su diócesis, o monseñor Kua, aún no consagrado. Otros llegan a él cargados de historias y luchas, como monseñor Sevrin, que se llama a sí mismo "trígamo y divorciado", ya que ha ocupado tres diócesis en la India y a las tres ha renunciado para que se nombraran obispos del país, y que trabaja ahora como simple misionero, a las órdenes de monseñor Tigga, uno de los obispos que él formó.

Y junto a los obispos nacidos en familias arraigadamente católicas, tendrán su silla quienes, como el cardenal Rugamwa, se convirtieron a los ocho años, o como monseñor Henry, que se bautizaron a los trece, o como monseñor Ekanten, que entró en el Seminario contra la voluntad de los fetiches. Y junto a ellos, monseñor Kivanuka, descendiente de mártires; monseñor Urtasun, educado a la sombra de su tío obispo, o el curiosísimo caso de monseñor Courbe, cuyo padre, envidado, se hizo sacerdote y trabaja ahora en la diócesis de su hijo..., junto con sus otros cuatro hijos sacerdotes.

Algunos llegaron al sacerdocio como vocaciones tardías y desde las más extrañas profesiones: monseñor Amisah era futbolista; monseñor Castellano, de Siena, era ingeniero; el cardenal Gilroy, telegrafista; monseñor Herrera, periodista; monseñor Mouisse, oficial de Artillería. Y el cardenal Silva Henríquez entró a los veinticuatro años al Seminario e hizo una vertiginosísima carrera: obispo en 1959, arzobispo en 1961, cardenal en 1962, a los cincuenta y cuatro años.

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¿Y de qué trabajos apostólicos provenían? He aquí otro dato curioso. ¿Eran todos ellos burócratas, hombres de papeles o científicos, sin contacto con la realidad? He aquí la última estadística francesa: el actual Episcopado de la nación vecina proviene en un 34 por 100 de la enseñanza en Seminarios y Universidades; un 30 por 100, de las parroquias; un 4 por 100, de la administración de las curias; un 22 por 100, de las obras de Acción Católica, Cáritas, Movimientos juveniles o apostólicos, y un 10 por 100 de otras actividades diversas.

Y puede asegurarse que la vida de estos hombres no siempre ha sido fácil. Diecisiete de los obispos franceses han estado prisioneros de los alemanes en campos de concentración; el cardenal Suenens fue rehén durante la guerra y estuvo a punto de ser fusilado; no pocos de los obispos españoles tuvieron la vida en un hilo durante la guerra del 36; monseñor Kozłowieki ha pasado por los campos de Dachau y Auschwitz. Sí, no serán hombres que lleguen al Concilio con los ojos cerrados a la realidad del mundo. Todos los dolores, todos los problemas han sido vividos por ellos.

\* \* \*

Y si ninguno de ellos puede ser juzgado como un revolucionario ingenuo, tampoco son hombres que teman la novedad por llamativa que sea: no hace muchos meses que monseñor Botero Salazar, arzobispo de Medellín abandonaba su palacio, lo cedía para residencia para obreros, y se iba a vivir al más humilde barrio de su ciudad; y un grupo de obispos argentinos aceptaba de común acuerdo el adoptar el báculo y el pectoral de madera; y monseñor Gruber pedía a sus diocesanos que no le dirigieran tratamientos complicados, que le llamaran sencillamente "señor obispo"; y monseñor Parenty va en persona conduciendo su coche a recibir a sus huéspedes y les prepara personalmente el café; y monseñor Gregorios ha puesto en su casa varias camas para que duerman allí los sacerdotes que pasen por su ciudad;

y monseñor Larrain ha repartido las tierras de su diócesis a los campesinos, y el cardenal Lercaro ha montado un carnaval infantil, con el que ha desterrado el carnaval inmoral de mayores en Bolonia; y monseñor Sales ha montado y dirigido personalmente una emisora de radio, mientras monseñor Mongeau fundaba y dirigía un periódico.

Y podíamos seguir recorriendo indefinidamente esta galería de personalidades. Pero en todos los espejos la de saber que el Concilio no lo harán unos hombres alejados, sino toda la Iglesia; que en el Aula entrarán todos los gustos, todas las edades, todas las tendencias, todas las esperanzas, lo mejor de cada uno de los valores. Y que quizá el Concilio nos reserve muchas curiosas sorpresas, mostrándonos un Episcopado muy distinto del que muchos se imaginaban.

Y, sobre todos, la mano de Dios velando y dirigiendo, repitiendo en cada uno la figura del Buen Pastor, que ha querido, como último detalle simbólico, que haya en este Concilio un paisano suyo, monseñor Abou Saada, nacido, como Jesús, en Belén.

¿Cómo, entonces, no mirar el Concilio con ojos de esperanza, sabiendo que, además de estar en las manos de Dios, está también humanamente en buenas manos?

J. L. M. DESCALZO

## CHURCH AND CIVIL LAW ON MARRIAGE SEPARATION IN THE PHILIPPINES

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## Is Modern Dancing Morally Objectionable?

### QUESTIONS THEY ASK...

*Modern* dancing, as considered in this paper, includes within its scope the various forms and fads of ballroom dancing which have developed and prevailed for the last sixty years. Although different styles of dances have evolved through these years, each one distinguished from the other by specific peculiarities, there are, however, underlying characteristics which are common to all types of *modern dancing*. Without intending to get technically precise, I should like to mention a few of these characteristics.

One of the most outstanding is the fact that *modern* dances do not follow a national or regional pattern like the folk dances, for instance. On the contrary, they are of an internationally-known pattern, they enjoy world-wide patronage, and are solely for the purpose of entertainment.

*Modern* dancing also emphasizes or stresses close contact, or fast movement of the legs and body torso, while the older forms in most cases were considered exhibitions of exquisite taste, with stress put primarily on the movement of the hands.

Furthermore, the music that accompanies *modern* dances can hardly be called music. It is nothing but the moaning, sighing and shouting of both instruments and vocalists. The principal instruments played are generally descendants of primitive noise-making devices

The theme of many *modern* dances is derived from tribal origin; as a matter of fact, some dances at present make that fact very obvious. In connection with this, Centre D'Etudes Laennec offers an interesting and important statement: "Dances deserve special mention, at least those involving a bodily contact which is not less erotic for the intervening clothes. It must be remembered that such dances, with primitive races, are often the deliberate prelude to copulation. In spite of its veneer, the significance of the dance among the civilized races is not perhaps very different. For

many, the *modern* dance is a flirtation, in the sense that flirtation is its aim, without any seeking of sexual intercourse, at least at first." Hesnard writes that the hypocritical embracings of the disguised erotic dance are more perversely exciting than the openly amorous sexual approach. The amateurs in flirtation are the men who seek a partial erotic excitement which is lasting but not completely gratifying; and half-frigid women who seek the domination none the less."

*Is modern dancing objectionable from the point of view of decency, Christian modesty and purity?* The rest of this paper will be devoted to answering this all-important moral question.

There are three approaches to this problem:

A. To irreligious persons, there is nothing wrong with *modern* dancing. They seem to believe that to the pure, everything is pure. To them, the whole question of wrongness and rightness is purely subjective and therefore the one thing to consider here and now is not the dance itself, but rather the dispositions of the persons dancing.

Indeed, the subjective conditions or dispositions of the persons dancing must be considered in the present question. But above and beyond the subjective attitude of the individual is the all-important question of the *objective morality* of modern dancing, which is wholly independent of the conditions affecting the subject and which is determined by the nature of the dance itself and its attending circumstances.

B. Holding an opposite view are those who maintain the same opinion as the old Romans. It seems that the Romans had a rather rigorous outlook on dancing. Indeed, many young people affected by the current dance craze might benefit from Cicero's words in his defence of Mucena, a consul of Rome, who was prosecuted on the charge of having danced. "Such a charge," said the wise Cicero, "would not be lightly brought against the consul of Rome. What crime has he been guilty of heretofore, that we could believe him capable of such misconduct? *Surely, nobody dances unless he is drunk or demented.*"

One thing is certain: To the Romans of Cicero's time, that kind of interminable dance such as the one raging in present-day social life, was not suited to the spiritually-minded people of those days.

C. "Dancing, in itself an innocent and natural form of recreation," writes a Catholic author, "may be dangerous, if by its very mode and form it incites to sins of sensuality, and this kind must, therefore, be avoided under pain of sin. Even in cases of harmless forms of dances, if the company is bad, there is the same obligation of avoiding them. If, however both the company and the dance in itself are quite becoming, but if an



individual frequently experiences the personal danger of sinning, this is not to be imputed to the dancing but to the personal factor, and the temptation should be put away by using common sense, by living a good Catholic life, and by resisting temptation at its inception. Many irreligious people affect to regard all things... dancing among them... *as only relatively dangerous, but they are egregiously mistaken and display a woeful ignorance of human nature as it is, in fact, constituted.*"

Perhaps no other form of entertainment among the young people has been as frequently *rationalized upon* and *justified as modern dancing*. We are almost made to believe that the one who approves of dancing, approves of *all forms of dancing*; but after all this has been said one cannot but feel that there is an implicit admission of guilt on the part of those who *rationalize it*.

Here are some of the most common and candid forms of rationalization of *modern dancing*, and our brief answers to them:

1. What do priests and bishops know about *modern dancing*? They do not dance; neither do they go to dances. And yet they condemn it.

Many people have the conception that anyone who has not experienced modern dancing cannot be the final authority on the moral regulation of such dancing. To this we reply and in this we almost quote Dr. Foester: Just as Shakespeare did not need to have been a murderer to create Macbeth; just as Goethe could portray a Gretchen with unparalleled trueness to life without having beheld or experienced her tragedy; so it is possible for one bearing within his soul all the elements of life's tragedy, to read from these elements the whole drama of human existence without needing to have passed through all the situations which arise from these primitive tendencies... So, too, can priests and bishops issue authoritative pronouncements on *modern dances*.

One can see that it is not the best way to see what mud is like by throwing oneself into a muddy pool and get his eyes muddled—for then he will see nothing! One has precisely to keep off from these experiences if he wishes to have the right perspective and value things objectively, independently of one's subjective emotional disposition.

2. If *modern dances* are objectionable and very much so, as it is said, why is it that they are not prohibited everywhere by the Church? We hear of their being prohibited only here.

Our objector is not well informed, for in the Encyclical Letter of Pope Benedict XV, dated March, 1921, he says: 'Let us bypass those dances, some worse than others which from a barbarian origin have passed down into the customs of our high social people; we cannot think of anything

more apt to divest and do away with all sense of shame in man, (AAS., (XIII) 1921, p. 39)." I have before me several documents of high ranking members of the Catholic hierarchy in European countries condemning in the most definite and emphatic manner these modern dances. The fact is that it is here in the Philippines where we find few pronouncements from our Catholic Hierarchy with regard to dances; and one has to fall back upon principles and references of what has been done abroad to set light on this matter.

3. Furthermore, if *modern dances* are morally bad and objectionable, why is it that even "practicing" Catholics do participate in *modern dances*?

It is possible that these so-called "practicing" Catholics are not sufficiently aware of *all* their duties. They are complacent on the remote probability that their ignorance may have the value of a valid *excuse*! Notice we said "excuse" and not reason. As one writer so aptly put it, "Of course, they have excuses. Everybody has excuses. It was Adam who invented the idea of excuses and Eve caught it from him the next moment. You told yourself that there could not be any real harm in it, because other people do the same sort of thing again and again. Other people—what have you to do with them? They have their excuses too, and their chief excuse is that other people do it—in fact, that *YOU* do it. They do it because you do it, and you do it because they do it—there's not much logic in that, is there? You argued like that, but you didn't really believe in your own argument. You were just gaining time, weren't you? You were lying to yourself. You are a coward." Need we say more?

4. Again, people who are "practicing" Catholics and who participate in *modern dances* convey the impression that they know what they are doing and claim to have the approval of priests.

If and when such cases exist, one can do nothing but say with the Prophet (Ezech. IX, 6) "begin ye at my sanctuary" with the reform and corresponding punishment.

5. Granted that *modern dances* are, as a matter of fact, morally bad and objectionable. But it seems that if *rightly interpreted and participated in* by good honest persons and in family gathering or similar situations, then the objectionable features of modern dances would be *ipso facto* done away with.

A great deal depends on the subjective dispositions of those participating in dancing; but they cannot change the well-studied style of the dance and its attendant features and circumstances.

6. A few say that: (a) we who condemn modern dancing *project* ourselves when we condemn it, as in a case of the pot calling the kettle black;

(b) they further assert that they see nothing objectionable, experience nothing, nor are they tempted in anyway. They just concentrate on dancing and in *dancing according to the rules*; and finally, (c) some people complain that in condemning *modern dancing*, we should not address ourselves to the youth, but should rather direct our instructions to the parents.

(a) Let us avoid becoming too personal in the defense of modern dancing.

(b) Let us grant, momentarily through it be, what our objector claims, that "in itself" modern dancing is not morally objectionable. *Does it remain unobjectionable if the circumstances which invariably surround its performance are clearly and definitely objectionable?*

(c) Parents tell us that their children are "of age." To whom should we address ourselves then? Furthermore, parents oftentimes entertain the subconscious ambition and belief that their daughter or son will meet and eventually marry the right kind of gentleman or lady, socially and economically speaking, that is. So, they allow their child to attend and participate in dances. For many parents, no doubts, dances take the nature of a real "strategic trap" for a "good" husband or wife. We address ourselves to both Catholic parents and Catholic young men and women.

It may not be amiss to state here that the same principles which are applicable to the matter of scenic plays and shows of all sorts are valid in the case of dances. It is a sin to take part in, to encourage or to be present at seriously improper dances. Curiosity to go to any dance, however innocuous in itself, solely for the purpose of arousing evil desires or gratifying the animal passions, is a serious sin. Good Catholics are drawn into the *excesses* of a corrupted world, and after *blunting the fine edge of their religious convictions*, they proceed to sear the consciences of others. These are the last people in the world whose opinion should be asked as to what is safe and what is not.

Parents are frequently warned not to allow their children to go to dances unless they are known to be good dances. They are likewise advised to find out what kinds of dances are popular in recreational circles. Some people doggedly argue that one has to see life as it is; that the young must be accustomed to seeing life and seeing it whole. They claim that seeing how sordid life can be and how full of temptations and sin it is, helps the young to remain good. This argument assumes too much. It is one thing to come across the objectionable facts of life unavoidably; but it is certainly another to have to go to a dance and have the facts obtruded on one's notice.

It is pretended that *modern dancing* is not in itself objectionable. We have said that granting momentarily though it be, that what our ob-

jector claims is true, yet modern dancing remains objectionable if we consider the attendant features and circumstances which invariably surround its performance; let us then submit the person dancing as well as the dance itself to the following scrutiny or analysis:

- A. 1) Why do people participate in *modern dancing*?  
Why do people dance so frequently?
- 2) Why do people go in for dancing mostly during the second and third stages of the adolescent period?
- 3) Why do people dance, mostly at those particular ages, and with a partner of the opposite sex?
- B. 1) Why are women, while participating in *modern dances*, so particular about the way they are "half-dressed"?
- 2) Why is it that very often, dancing has to be preceded by a sort of "warming up" period—like light drinking? Is it perhaps to kill normal inhibitions?
- C. 1) Are the dances you participate in, held more often than not in *family gatherings* or in *dimly-lighted social halls*?
- 2) Are they with persons of the respectable social class (and moral level of life)?
- 3) Are they held late in the evening and protracted till late at night or early morning?
- D. Why and how do you explain your preference for some particular dances?
  - a) How do you consider the music?
  - b) How do you consider the lyrics?
  - c) How do you consider the movements?
  - d) How do you consider the body contact?
- E. Have you envisioned the normal reaction of those participating in a *modern dance* to:
  - a) the situation created by all these combined factors?
  - b) the attending circumstances?
  - c) the very nature of these specific dances; and
  - d) the logical effects which are bound to effect on the person dancing and the bystander?

We have in mind a *normally* responsive person; one who is neither steel-like, nor an angel without wings;—a *normal human being*. If he or she claims to be unaffected in the midst of all those factors and stimulants, let him say so,—but we shall keep on warning him from giving a definitely bad and ruinous example, and thereby harming others who have a *less privileged nature*.

F. DEL RIO, O.P.

## PASTORAL SECTION

### HOMILETICS

TWENTY THIRD SUNDAY AFTER PENTECOST (Nov. 10)

#### 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 Capharnaum.

##### 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 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 (Nov. 17)

#### A PARABLE AND A PROPHECY:

We have in today's Gospel not only a parable but also a prophecy. Jesus Christ announces a prophecy concerning the Church that He has founded. Making use of two images He foretells the future of His Church: by the parable of the grain of mustard seed He prophesies the

admirable growth that will be attained by His Church; by the parable of the leaven He predicts the efficacy the Church will possess in changing the hearts of men.

Compared with the other religions then existing, the Church of Christ was indeed just a grain of mustard seed, the smallest of the seeds, counting with a handful of followers in the beginning. But when it grew it became larger and bigger than any other religion, and today it is the largest single religious group in the world.

### *NUMBER COUNTS, OR UNITY?*

Living in these modern times, we seem to have the knack of judging the worth of things only by their numbers. And not a few among us, beloved brethren, fall into the temptation of boasting of the large membership of our religion. Of course there is nothing wrong with that, and the Church is destined to grow into the largest and biggest single religious group. We have that on the authority of Jesus Christ. But we must not forget that Jesus compared His Church to a growing and living tree, putting out strong and leafy branches. His Church is not a bundle of firewood, composed of dead, separate and bare sticks and pieces chopped off from the trunk.

Again Jesus compared His Church to leaven mixed with a quantity of flour until the whole mass is fermented and is made ready to be baked into bread. His Church is not a basinful of separate grains of wheat which if not ground and kneaded and mixed together, will never turn into bread. Separate sticks of wood, no matter in what number, do not make a tree. Separate grains of wheat, no matter in what quantity, do not turn into bread. Separate individuals, no matter in what number, if they remain separated from another, do not make the kind of Church that Jesus had envisioned. There must be unity of faith, unity of action, unity of hearts, unity of affection so that the Church can be what Jesus wanted it to be: a living body, His mystical body, able to change the face of the earth and the hearts of men.

### *THE SACRAMENT OF UNITY:*

To ensure the presence of unity in His ever growing Church, without which His Church would be just a bunch of stick or a bowl of separated grains of wheat, Jesus institutes the Sacrament of the Holy Eucharist, the Sacrament of unity, the bond of love. Thanks to the Holy Eucharist the Christians feel like brothers one to the other, the Christians feel like belonging to only one family.

Such was the vision of Jesus Christ concerning His future Church: a living tree where the individual branches are vitally united to each

other, helping and nourishing each other; a fermented mass where the individual grains have been ground and kneaded together ready to be turned into substantial bread.

Today's Gospel offers us an opportunity for self-examination. How do we feel towards our fellow Catholics? How do we regard the fellow seated just beside us? Are we just a bundle of sticks? Are we just a bowl of separate grains of wheat? Is there no feeling of belonging to just one great family coursing through our veins? Then there is this explanation for that: we have forgotten the Holy Eucharist, the Sacrament of love, the bond of unity.

## LAST SUNDAY AFTER PENTECOST (Nov. 24)

### *WATCHING THE SUNSET:*

Mentioning such frightful things as great tribulations, lightning, trumpet sounds, cosmic phenomena in the last days of the world, the Gospel text of today's Mass is in itself lightning and thunder. The intention and objective of the Church in choosing this Gospel text to terminate the Liturgical Year today, are sufficiently clear or easy to guess.

All of you, I am sure, have watched and seen the matchless beauty of the sunset at our Manila Bay. Seated on the huge rocks that border the shore, or resting on the more comfortable public benches in the park, you watch silently the reddish sun descend slowly to its silvery bed while it paints the sky with glorious colors before completely hiding itself under its shimmering blanket.

### *A LOUD THUNDERCLAP:*

You watch all this, fascinated, visibly moved, and oblivious to every other reality. And just as you are deciding that it is simply good to be there, and that you won't mind staying there forever to enjoy the magnificent panorama, suddenly and also very rudely a loud thunderclap breaks the stillness of the closing day, interrupting your fond reveries. You are awakened once more to the world of harsh realities, and regretfully you get up and make ready for home before the rain starts falling.

Holy Mother Church at times has to act as lightning and thunder. We, her beloved children, often fall into empty, and for that reason, dangerous dreams. We easily get fascinated by the beauty of this world and of the people and things that are in it. We become enchanted by them, we fall under their spell, and so we forget all other higher and nobler



realities. We cling inordinately to the present world, and desire consciously or unconsciously to enjoy it forever.

### *GLORIOUS SUNRISE:*

God did not create this beautiful world so that it may become a snare to our souls. The beautiful and good things that we find in it, should lead us to desire a still more beautiful and good world, i.e. Heaven. But as it is, many children of God prefer to live by impossible dreams and reveries, many prefer to run after fleeting images of happiness and joy, many prefer the glory of a sun that has to set of necessity.

To break this reverie, to interrupt this dangerous dreaming, to call her children back to reality, Holy Mother Church releases a loud thunderclap, by reminding us through the Gospel of today, that this present life, painted as you wish with all the glorious colors, will some day come to an end, and that it is foolish to cling to it while forgetting and neglecting the better one to which God is calling us.

Let us live and conduct ourselves, so that when we die it will not be for us a permanent sunset, but that kind of sunset which promises and prepares for a still more glorious sunrise in the splendors of eternal blessedness.

## FIRST SUNDAY OF ADVENT (Dec. 2)

### *TWO ADVENTS:*

Today's Gospel tells us about the advent of the Lord, that is to say, the coming of Christ. We usually talk about two such comings of Christ: one occurred in the past, another to happen at the end time. The first already took place about two thousand years ago; the other will take place only God knows when.

The first coming was marked with humility, love and mercy on the part of God who became an infant; the other will be marked with glory and strict justice on the part of the Son of Man who will appear in the splendor of His divinity.

In His first coming, Christ was all sweetness, calling sinners to repentance, encouraging the just to greater holiness. In His final coming, there will be no more entreating, no more admonishing. Christ will simply award to each his due: to the evil, punishment and woe; to the good, remuneration and joy.

Christ's first coming ushered in a period of mercy; His last coming will herald a period of justice. In His first advent, Christ showed Himself a saviour; in His final advent, Christ will show Himself a judge.

### *A THIRD ADVENT:*

But between these two advents, there is a third to which we usually don't pay attention, but is nonetheless just as real. We may describe it as the advent of Christ into our souls by grace.

This third kind of advent possesses some of the marks of His first coming. In it, Christ introduces Himself invisibly to the soul with the same gentleness and charm as when He introduced Himself visibly to the world in the form of a child at Bethlehem. In this third manner of coming, Christ knocks softly at the doors of our hearts seeking for admission. When we turn a deaf ear to His entreaties — and we do this quite often — He does not weary, but tries again and again to overcome the hardness of our hearts. This He does ordinarily through good sermons, good reading, good examples, and through the more direct ways of inspiration and the Sacraments.

This third manner of advent could assume the qualities also of His final coming. How many christians do we not know, upon whom, while yet alive, the hand of God seems to be pressing heavily. Having abused God's mercy, having ignored a thousand times His paternal entreaties, their hearts have become stony, their sense of the supernatural has become blunt, and they lead a life that is more death than life. Their punishment seems to have started already here in this world, to continue to the fullest in the next. It is the case of these Christians who have rejected repeatedly the invitations of divine love, and regrettingly too late their action, they find no place for repentance.

### *THE PERIOD OF GRACE:*

Beloved brethren, the period in which we are living is the period of grace. Behind us lingers the memory of Bethlehem, Christ's first advent into this world. Before us lies hidden the awesome picture of the universal judgment, Christ's final advent. In order that we may walk with confidence from Bethlehem as our point of departure to the judgment seat of Christ as our point of destination, let us avail ourselves of the era of grace that is spread between them. Let us allow Jesus to dwell by grace in our minds, in our hearts, in our words, and in our deeds.

## SECOND SUNDAY OF ADVENT (Dec. 8)

*JOHN THE BAPTIST:*

Of St. John the Baptist many of us perhaps do not know any other thing than that he is the patron saint of those places where they throw water at you when his feast comes around. Today's Gospel gives us an opportunity to know more about this saint, greater than whom, in the words of Jesus, there had not arisen anyone among them that were born of women.

But after one has listened to the reading of today's Gospel, several questions begin to pound one's mind. For example, are we given here to understand that St. John was in the dark as to the real identity of Jesus? For as the Gospel text puts it: When John heard in prison of the works of Christ, he sent two of his disciples to say to Him: "Art thou the Messiah, or shall we look for another?"

But such supposition cannot be admitted because not long before this St. John had baptised Jesus, and manifested Him publicly as the Lamb of God who would take away the sins of the world.

Then perhaps the question of John indicated his impatience at seeing Jesus taking His time to manifest Himself clearly to the world? The hardships of his confinement in prison, the few days that were left for him to live, the slowness with which the religion of the Messiah was being propagated, did not all these draw from his heart and from his lips that complaint?

*THE REAL MESSIAH!*

But let us mark well how the question of St. John was formulated; he did not say: "Why do you take long to manifest yourself as the Messiah?" but: "Are you the Messiah, or shall we look for another?" His question there referred directly to the identity of Jesus, which it sought to ascertain, and not to the manner how Jesus was manifesting Himself.

So the question must be understood as it sounds: it seeks to find out who Jesus is. And since John the Baptist knew already who Jesus was, then he must have put that question on behalf of somebody else — on behalf of his own disciples, and on behalf of Jesus Himself.

First, on behalf of his disciples, so that they may not continue being attached to his person, but that they may become disciples of the real Messiah, the divine Master. John was not the light, but had come to give testimony of the light. Therefore his disciples must not forever remain with him. They must attach themselves to the true Light. They must not

think they would hurt John by following the new Master. Quite the contrary, the joy of the Baptist would be complete if he saw Jesus loved and obeyed by all.

The question was put forward also on behalf of Jesus, so that Jesus may give testimony of His own identity. Up to now people have been hearing from the lips of John that Jesus is the promised Messiah, the Lamb of God who takes away the sins of the world, the Redeemer who baptises in fire and the Holy Spirit. But from then on, especially now that John is prevented by his confinement in prison to testify for Jesus, the people will know from Jesus' own lips that He is the Messiah.

#### *THE MESSENGER OF MESSIAH:*

In the twilight of his career as the Lord's forerunner, the heroism, the unselfishness, the devotion of John the Baptist reached a peak of grandeur and sublimity such as was scarcely seen or heard of. The prison, the spectre of death, the injustice of the powerful could not silence the prophet from giving his supreme testimony on behalf of Jesus.

The oration of Jesus in praise of the Baptist was no less sublime and eloquent: "What did you go out to the desert to see? A reed shaken by the wind? But what did you go out to see? A man clothed in soft garments? Behold, those who wear soft garments are in the houses of kings. But what did you go out to see? A prophet? Yes, I tell you, and more than a prophet. This is he of whom it is written, 'Behold, I send my messenger before thy face, who shall make ready thy way before thee.'"

#### THIRD SUNDAY OF ADVENT (Dec. 15)

#### *JOHN AND THE JEWS:*

Beloved brethren, you have just heard a dialogue between St. John the Baptist on the one end and the Jews on the other. It was a brief dialogue where the interlocutors lavished on each other no superfluous remarks, but from either side every word was to the point, annoyed at the activities of the Baptist; neither was St. John slow in manifesting his annoyance at the unbelief of the Jews.

But it is to St. John's concluding remark that we wish to draw your attention, beloved brethren. There is in it a note of reproach and of regret. "I baptize with water; but in the midst of you there has stood One Whom you do not know." St. John reproaches the Jews for ignoring Christ although He was actually living in their midst. St. John also regrets that Christ was not being given all the love and honor due to Him,

Whose sandal-strings even the Baptist himself felt unworthy to loose. Good St. John, a noble soul that he was, he could not stand to see such a loving Master go unnoticed by men, unhonored and unloved by them.

### *OUR IGNORANCE OF CHRIST:*

To how many of us may not these words of the Baptist be pertinently directed: "I baptize with water; but in the midst of you there has stood One Whom you do not know." How many of us are showing, if not by what we believe surely by what we do, that we do not know Him Who is standing in our midst?

We say that we believe in Christ, and we are content to leave our Faith to stay just there, in our mind, and do not give it a chance to descend into our hearts, and from our hearts into our hands. We say that we believe in Christ, but our Christianity stops short and drops down when a question of fulfilling a difficult commandment comes along. We say that we believe in Christ, but many of us Christians behave to one another sometimes worse than the pagans. Therefore the reproach of St. John falls squarely on many of us: "in the midst of you there has stood One Whom you do not know."

### *OUR LITTLE LOVE FOR CHRIST:*

But the Baptist has also a regret. A regret that could be directed pertinently to Christians, of course not the bad ones, but who are neither very good Christians. Perhaps we do justice to truth by calling them "ordinary" Christians: Christians who are contented and would believe they had done already their duty if they did not commit any mortal sin; Christians who would love God and neighbor only up to the extent where extra effort or special sacrifice is not required. Beyond that concerns only the holy souls, the priests and the nuns, the heroic missionaries, as if they too were not called for greater holiness.

These are the Christians whose love for God seems to be counted with a dropper, whose zeal for His honor is measured by a ruler, whose charity and concern for the neighbor is timed in and out with a puncher. These Christians would not act this way, would not be so business-like in their relations with God and neighbor, if they only knew Whom they carry in their hearts, and Whom their neighbors carry in theirs. We carry each in our hearts (presupposing we are in the state of grace) that Man, that God Whose love for us knew no bounds, no limits, no conditions. What He had, He gave all, and more than what we deserved; yet we would measure out to Him our love, by the droplets we would give Him our affection. Truly in the midst of us there has stood One Whom we do not know; in the very core of our hearts there exists One Who frequently passess unnoticed, unheard and unloved.

FR. M. BALTAZAR, O.P.

## CASES AND QUERIES

### "SANATIO IN RADICE SUPER FORMAM"

*Virginia, 64 and Peter 82, were married in the protestant church of which Peter had become a member forty years ago. Virginia, now seriously ill, earnestly wants her marriage rectified in order to be able to receive the sacraments. Both parties were most probably baptized in the catholic church. However, since the husband became a protestant before his wedding, he refuses to go through another ceremony in the catholic church. Hence for the sake of peace of conscience of the wife, who is already very weak, "sanatio in radice" is requested by the parish priest.*

\* \* \*

The church is deeply concerned in upholding the sacrament of marriage in its purity and integrity. It is for this reason that laws are often enacted to safeguard the natural contract itself, what accounts for the fact that time and again a marriage found to be naturally valid is declared juridically insufficient on account of an impediment of ecclesiastical law. For a marriage to be juridically valid the elements of the natural contract must be present, as well as the natural consent to be given and accepted by the pastor, the local ordinary or a priest delegated by either, and in the presence of at least two witnesses, (c. 1094, 1). Out of exceptional cases, as provided for in c. 1098, the non-observance of such formalities renders the contract null and void.

This is the case offered by the present query. A marriage between two baptized catholics whose consent is accepted by a protestant minister lacks the prescribed canonical form and therefore is juridically invalid, (c. 1099, 1). In ordinary cases, however, such marriage can be validated by the simple renewal of the marital consent with the observance of the required formalities, (c. 1137). Of course, this legal remedy has no application to the case under discussion since the husband refuses to go through another ceremony in the catholic church. But is there not any other solution in ecclesiastical law with application to

the case at bar? Yes, there is. Canon law counts with an extraordinary remedy applicable to likewise exceptional situations:

“Quodlibet matrimonium initum cum utriusque partis consensu naturaliter sufficiente, sed iuridice inefficaci... of defectum legitimæ formæ, potest in radice sanari, dummodo consensus perseveret”, (c. 1139, & 1).

A marriage is made up by the consent of two parties lawfully manifested by persons qualified in law, (c. 1081, 1). As long as this natural element — the consent of the partners naturally sufficient — perseveres, the marriage can be validated if the church simply lifts the hindrance that stands on the way to a valid contract. This way of validating a null marriage is legally known by the technical name of “sanatio in radice”, for, in fact, it is a real healing retroactive by legal fiction to the time of the actual celebration of marriage.

*Solution*: “Sanatio in radice super formam” may be granted by the competent authority under the circumstances described in the query, since:

a) The marriage is null and void for want of canonical form as prescribed by law, (c. 1094, 1).

b) It can not be validated in the ordinary way by simple renewal of consent observing the required formalities for the husband stubbornly refuses to go along with this procedure, (c. 1137).

c) The original consent was naturally efficacious and sufficient and it is presumed to remain in force on both partners at the time the “sanatio in radice” will be granted.

d) There is a grave and urgent cause to apply the “sanatio in radice”, namely: for the peace of conscience of the wife, seriously ill, who wishes very much to re-establish a true christian life.

Serious consideration should be given to any censures that the couple might have incurred during their married life in the protestant church.

REV. F. TESTERA, O.P.

## VOTIVE MASS OF THE BLESSED SACRAMENT DURING ADORACION NOCTURNA

*In a parish where there is established the Adoracion Nocturna the members adore the Blessed Sacrament the whole night which falls on a saturday evening every month, their Mass being*

held early in the morning of the following Sunday. Since the Mass is said before the Blessed Sacrament, there arose a question as to the Mass to be said. Some think that the Mass should be that of the Blessed Sacrament with a commemoration of the Sunday; some others believe to be that of Sunday with a commemoration of the Blessed Sacrament.

Would you kindly give us your opinion?

\* \* \*

For the sake of avoiding confusion it is necessary to enumerate the different kinds of Votive Masses in honor of the Blessed Sacrament in accordance with the *New Code of Rubrics* (July 26, 1960). (Cfr. *Boletín Ecclesiástico*, dic., 1960, pp. 744-745).

*Mass of the Holy Eucharist at Forty Hours Devotion and other expositions of the Blessed Sacrament.*

“Under this heading several cases are considered:

a) The Mass of the Holy Eucharist which must be a *sung* Mass, is celebrated at the beginning and at the end of the Forty Hours Devotion (whether continuous or interrupted) at the altar of exposition and is considered a votive of II class, (*New Code of Rubrics*, n. 348).

b) A votive Mass, again a *sung* Mass, is celebrated in the middle day of the Forty Hours Devotion as a votive of II class at an altar where the Blessed Sacrament is not exposed. This Mass may be the votive Mass of the Holy Eucharist or any other votive Mass suited to local needs or conditions, (*Ibid.*, n. 349). The common practise of celebrating the votive Mass for peace on the middle day of the Forty Hours Devotion is in harmony with this rule, but it is not of obligation.

c) It is suitable to celebrate other votive Masses in honor of the Blessed Sacrament during the Forty Hours Devotion, but these do not have privileges and may be celebrated only on liturgical days of IV class, (*Ibid.*, n. 350).

d) In the case of other expositions of the Blessed Sacrament for public adoration, if the exposition goes on for one day, a votive Mass of II class in honor of the Holy Eucharist may be



celebrated, (*Ibid.*, n. 353). This may not, of course, be celebrated *coram Sanctissimo* without an apostolic indult.

e) If the Blessed Sacrament is exposed for public adoration over a period of some hours only, the Mass of the day is celebrated and no commemoration of the Holy Eucharist is made. This refers to the Mass which is followed by the exposition of the Blessed Sacrament. On liturgical days of IV class it is more suitable that a votive Mass of the Holy Eucharist be celebrated before the exposition, (*Ibid.*, n. 354) ; (F. R. McMANUS: *Handbook of the New Rubrics*, London, 1961: p. 169).

f) "*Masses coram Sanctissimo*. If a Mass is celebrated, by apostolic indult, at an altar where the Blessed Sacrament is exposed, then the collect of the Holy Eucharist is added under one conclusion to the collect of the Mass. This is not done on a sunday, or if there is an office, Mass, or commemoration of Christ the Lord, (*Ibid.*, n. 355).

It should be added that the celebration of Holy Mass *coram Sanctissimo* is strictly forbidden apart from the instances recognized by law (e.g. the concluding Mass of the Forty Hours Devotion) and the concession of an indult from the Holy See. Although writers generally speak of necessity or custom as sometimes justifying the practice, the New Code of Rubrics refers to its being permitted only by apostolic indult, (Fr. McMANUS, op. cit., p. 170).

It is obvious that the present case falls under letter f), and therefore the answer to the query must be the following: The Mass to be said at the Adoracion Nocturna, early sunday morning, must be that of the sunday without any commemoration of the Blessed Sacrament, (Cfr. *New Code of Rubrics*, n. 355; *Boletin Ecclesiastico*, dic.. 1960, p. 745).

REV. V. VICENTE, O.P.

## MASS FACING THE PEOPLE

*In accordance with modern liturgical trends, the local Ordinary of our diocese has permitted, in fact encouraged his priests, to say Mass facing the people during the community Mass. Since in most of our churches it is impossible to say Mass facing the people at the altars already permanently constructed,*

*the priests in some parishes are constructing temporary altars which can be removed from the sanctuary after the Mass. They place this altar in front of the permanent altar where the Blessed Sacrament is usually reposed and from this improvised altar, they say Mass facing the people. Is this in accordance with the modern liturgical trends on the Mass? Is it not rather a sign of lack of proper reverence to say Mass with the back turned towards the Blessed Sacrament?*

\* \* \*

This much is certain as regards the *Mass versus populum*: that it is not prohibited. The *Mass versus populum* is not really new, in the sense that it has been from the very beginning an admitted liturgical practice as the *Missale Romanum* bears witness, c. 5, n. 3: "*Si altare sit ad Orientem versus populum, Celebrans versa facie ad populum, non vertit humeros ad altare cum dicturus est Dominus vobiscum...*" And lately, the practice in its *Decretum* dated June 1, 1957, no. 4, which says: "In ecclesiis, ubi unicum existat altare, hoc nequit ita aedificari, ut sacerdos celebret populum versus; sed super ipsum altare, in medio, poni debet tabernaculum ad asservendam Ssmam Eucharistiam, ad normam legum liturgicarum constructum, forma et mensura tanto Sacramento omnino dignum" (A.A.S., 49 (1957), 426).

So the local Ordinary mentioned is fully justified in his actions. But the manner it is done must never run counter the spirit of Catholic liturgy, and the manner it is being done, as described by the Rev. Father, I believe runs counter the spirit of Catholic liturgy for two principal reasons:

1<sup>o</sup>—It is an elementary liturgical etiquette never to turn your back to the Blessed Sacrament; this would constitute an irreverence to the Blessed Sacrament.

2<sup>o</sup>—Because, if the *mass versus populum* is done in the manner described in the question it would prevent the principal altar to be the focal point of the Church. Christian worship is basically Christocentric; and this Christocentric note must also be manifest in the place and objects used in liturgical worship. Now the christian altar is a symbol of Christ, "*imago Christi*", as the I Roman Synod trenchantly defines it (*Prima Romana Synodus*, A.D. MDCCCCLX (Vatican City, 1960), *Stat.* 618, § 1), a definition which truly grasps its essential reality. And

when this altar—ordinarily the main altar (*cfr.* can. 1268, § 2)—is also the altar of the tabernacle, of the Blessed Sacrament, it is important that it excels all other altars in its decorations, and must stand out as “the principal and grandest spot in the Church” (can. 1268). In this way, occupying the central position in the Church, the altar should, straightway, draw the attention of those who enter the church.

FR. LEONARDO Z. LEGASPI, O.P.

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## NEWS

### FOREIGN

**Since Vat. II Began, 63 Council Fathers Have Died.**—Since the opening of the Second Vatican Council on October the 11th. last, 63 council Fathers have died, including four cardinals, 18 archbishops, and 41 bishops.

The head cardinals are *Cardinal Arteaga y Betancourts*, Archbishop of Havana; *Cardinal D'Alton*, Archbishop of Armagh; *Cardinal Godfrey*, Archbishop of Westminster; and *Cardinal Valeri*, prefect of the Sacred Congregation of Religious.

The deaths left several posts vacant in conciliar commissions. Cardinal Valeri was president of the Commission of Religious. Bishop Giovanni Battista Peruzzo, C.P., of Agrigento, a member of the Commission on Faith and Morals, and Bishop Albert Soegijapranata, S.J., of Semarang, a member of the Commission on the Missions, both have died since the council began.

**Vatican Clarifies Fulda Conference.**—The Vatican Press Office has issued a four-point commu-

nique in answer to "certain completely arbitrary statements and comments in the press on the work of the German and Scandinavian Bishops Conference held at Fulda."

Text of the communique:

"1—The conference was scheduled by the German-language Episcopate for the first days of July, but it had to be postponed because of the death of Pope John XXIII and the election of Pope Paul VI.

"2—Besides the Bishops of Germany, some representatives of the neighbouring episcopates took part in the conference at Fulda, as has regularly happened in the first period of the Council on occasion of the several periodic meetings of the German-language Bishops at the Anima (Teutonic College of Santa Maria dell'Anima) in Rome.

"3—During the conference (at Fulda) the Bishops studied the schemata which are to be discussed in the next session of the Council,

following the suggestions which have been made to Council Fathers by the late Pope John XXIII. It is well known that many episcopates in various parts of the world have acted in a similar manner.

"It should be further noted that the German-language Bishops met for the same purpose during the first part of February this year at Munich, sending a report on their studies to their confreres. The same was done this time.

"4—The study and discussion were carried out in an atmosphere of great calm and in a friendly spirit, for the German and Scandinavian Bishops had as the sole purpose of their meeting a serious and careful preparation for the coming meetings of the Council."

**Catholic Churches in Japan Doubled in 10 Years.** — According to the statistical survey made by the National Catholic Committee of Japan, the number of the Catholic churches throughout the country reached the total of 848 in 1962, twice that of 1953.

The report says that the annual average of newly-erected churches was 38. The peak period was between 1955 and 1956 when 66 were built; the lowest annual total was between 1960 and 1961 when only 17 churches were erected. In 1962, however, 50 churches, 5 per cent of the total, were built.

It is also interesting to note that, according to the official statistics of June 31, 1960, 2 parishes had more than 4,000 Catholics, 3 more than 3,000, 13 more than 2,000, and 48 more than 1,000.

**Family Fundamental in Education.**—A United Nations-sponsored seminar on a child's rights which brought together experts from 24 European countries reached agreement that the family is a fundamental factor in the education of the child.

The U.N. Office of Public Information said that the (Aug. 6 to 19) meeting, which was held in Warsaw, showed a consensus upholding that while State and private social organizations must cooperate with the family, interference by the State is justified only if parents neglect their duties.

The experts agreed that children should not be separated from the family unless the individual family's influence is recognized as harmful. Participants also held corporal punishment of children inadvisable.

Among the participants in the seminar were experts from eight countries under Communist rule. The Holy See was represented by Father Henri Bissonier.

**Brief Review of Missionary Position.** — There are now about 9,000 native Catholic priests and more than 150 indigenous bishops in mission lands.

These figures, revealed by International Fides Service, agency of the Sacred Congregation for the Propagation of the Faith, represent only small percentages of the world totals of 422,000 priests and 2,300 bishops.

The service noted that one of the aims of the Pontifical Society of St. Peter Apostle is to give every country at least a senior seminary, and every church circumscription its own junior seminary.

This work has reached the point — 14 new seminaries were opened in 1962 alone — that only three countries in Asia and six in Africa are now without senior seminaries of their own. The lands still without major seminaries are Laos, Cambodia and Formosa in Asia, and the African nations of Gabon, Guinea, Mali, the Central African Republic, Sierra Leone and Chad.

With seminaries existing virtually everywhere, the stress of today is on the quality of training. It said the goal is to provide training not only on the same level as that afforded at the best scholastic centres in the various countries, but also to provide both spiritual and intellectual training equivalent to that given by seminaries in countries where Christianity has long been well established.

The agency indicated that the Society of St. Peter Apostle distributed about HK\$48,000,000 to aid in training native clergy in mission lands in 1962.

Fides stressed the strong impact of radio on African countries, especially those where the newspaper press is in its infancy. In this connection it quoted Archbishop Jean Zoa of Yaounde, Cameroun, as stating during the Second Vatican Council that there is a

growing use of transistor radios even in the bush. Archbishop Zoa told the council Fathers that through communications media the Church in Africa has the opportunity of Christianizing a new civilization from the start.

The news agency warned, however, that the Soviet block and Communist China have moved vigorously into the radio propaganda field in Africa. Communist block broadcasts to Africa began in April, 1958, with a weekly total of three and a half hours of broadcast in English and French from Moscow, the agency said. It added that today the total each week is 320 hours and 50 minutes in 10 languages.

For the other side, Fides said:

"The Church has not been silent. Her voice can be heard in many lands and in many languages over Vatican Radio and missionaries are not slow to take advantage of occasions to preach the Word of God over local radio stations when they have the opportunity. But it would be shocking if we were to make a comparison between the funds that Communist propaganda can devote to his purpose and those that are at the disposal of the Church for the missions."

**Hungarian Bishops Have Mail, Visitors, Phone Checked by Gov't.** — Government agents are still stationed in the offices of two Hungarian dioceses, checking all visitors, mail and telephone calls.

It was announced in July that this practice by the Communist re-

gime would end, but the agents still remain at Szekesfehervar and the Byzantine Rite Diocese of Hajdudorog.

According to the report received here by the German Catholic news

agency KNA, the withdrawal of the government "supervisors," who are members of the staff of the Communist regime's Religious Affairs Office, was completed in all other Hungarian dioceses by the middle of July.

## LOCAL

**A New Catholic University.** — Adding to the gradually increasing number of Catholic institutions devoted to higher learning, the Saint Louis University, founded and managed by the C.I.C.M. Fathers, was solemnly inaugurated in Baguio City on 12th October this year.

The inauguration program started with a Pontifical Mass at the Baguio Cathedral, with H.E. Msgr. Hernando Antiporda, Auxiliary Bishop of Manila, officiating. Following the Holy Sacrifice a motorcade took place along Session road, with the administration, guests, faculty members, and students, taking part.

Upon arrival at the University campus, all participants gathered at the Auditorium for the inaugural rites. Main speakers were Mr. Waldo Perfecto, President of the Catholic Educational Association; the Hon. Alejandro Roces, Secretary of Education, who read his official decree granting Saint Louis the status of a full fledged University under the laws of the Republic; and the V. Rev. Gerard

Linssen, C.I.C.M., newly installed Rector of the University, who lengthily expounded on the objectives of the institution and the main lines of his administration policies.

A little past noon, an appreciation banquet was held at the University gymnasium, where the V. Rev. Fr. Juan Labrador, O.P., Rector Magnificus of the University of the University of Santo Tomas, spoke on behalf of all local universities, to hail and welcome into their bosom this latest educational institution. Other speakers were the Honourable Secretary Roces, of Education, and the V. Rev. Father Provincial of the CICM Congregation, who pledged loyalty to the cause of Catholic education in the country.

Literary-musical presentations, academic exhibits, athletic contests, and an open house completed the inauguration program activities.

May the good Lord ever prosper the cause of this promising reinforcement to our army of Catholic educators in the Philippines!