

# BOLETIN ECLESIASTICO DE FILIPINAS

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## *The Pope Speaks*

### The Philippines, a privileged Nation

The Philippines is a fortunate nation. Divine Providence has granted it a special blessing. 7,000 islands, and nearly all the people are Catholic! We understand, more than 80% of the population is Catholic in your beautiful land.

When We were in the Secretariat of State We were struck when reading a chapter of your history. Philip II, after whom your country is named, had no greater purpose in sending two ships and men thereto other than to bring Christianity to your people. It is to his credit that you have become Christians. Indeed, there might have been other worldly motives like land-conquests, colonization and the acquisition of wealth; but these are all secondary. Certainly, the prime purpose was to bring the Catholic Faith to you. And it is wonderful that after a few years, with practically no opposition, your forefathers became Christians. Then, a printing press was set up, and schools were established.

Of all the lands surrounding you—the islands of the immense Pacific — Indonesia, Australia, China, Japan and other countries on the big continent of Asia, yours is the only Catholic country! This is a phenomenon... indeed, a miracle!

Years ago, you became independent. And the growth of the Church there is stupendous. It is as though the Catholic Faith is in its second spring. You now have 7 universities, as good as any

in Europe and America. The biggest, of course, is the old Santo Tomas, one of the biggest in the world and with the greatest number of students. You have also many schools. It is gratifying to know that you have presently some 4,000 seminarians.

One wonders about the intention of Divine Providence regarding your singular position. Surely, it is to irradiate the Faith to the surrounding lands. Hence, this is the vital, the decisive hour. You must not be content with the ordinary, routinary work of administration and pastoral care. You should exert greater efforts and make sacrifices before it is too late. Let not Marxism or any doctrine other than that of the Church take hold of the people, especially of the youth. Many years from now, the people will be glad and will bless you for what you have done. Then they will say, "We have the Faith, thanks to what they have done in the 1960's." But this work requires great virtues, enthusiasm and vigour. You must be men of prayer and initiative.

Do not be discouraged by the thought that you could not see the fruits of your own sacrifices. After all, we read in the Gospel that one plants and another reaps. Be undaunted to do what is good although, perhaps, no immediate visible result may come out of it. In God's good time it will bear fruit.

Will you be disheartened by the enormity of the problems and the work to be done and the difficulties to be encountered? When We were sent to Milan, and saw what was to be done and the thousand other problems, We felt very small and weak. Milan is the biggest archdiocese in the world and, although it is christian and good, it has many temptations, many problems, many needs to be met. Conscious of Our smallness, We got down to work. Now, We are given a work even more difficult to do. We must not give in to discouragement; instead, with God's help We must try to undertake the work.

Lastly, keep trust, therefore, in the Divine Providence. "Oremus pro invicem." We are content with the admirable work you have accomplished, and as a token of Our appreciation, We embrace His Eminence, Your Cardinal, and impart to you all, both present and absent, to the civil authorities and to your people Our Apostolic Blessing.

## PAULUS VI

*Excerpts of an address to  
the Philippine Bishops. Oct. 9, 1963*

## SACRA CONGREGATIO CONSISTORIALIS

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### DECRETUM

Circa praescripta cann. 534 §1 et 1532 §1, n. 2 C.I.C.

Cum rationes ad rerum decursum et mercaturam pertinentes perpetuo progredierentur, Apostolica Sedes haud semel ad eam necessitatem adducta est, ut decretis novis de praescriptis cann. 534 et 1532 uteretur.

Sacra Congregatio Consistorialis, igitur, huius aetatis adiunctis consulens, ad eum finem ut iudicium par et idem adhibeatur, de mandato Ssmi Domini Nostri Pauli, Divina Providentia Pp. VI, praesenti novo Decreto has normas edicit:

1. Ut triginta milia libellarum seu francorum, de quibus in memoratis cann. 534 et 1532, habeantur tamquam 66.000 denariorum helveticorum (vulgo Francs, Franchi).

2. Ut mille libellae, seu franci, habeantur ac si de tricesima parte summae 66.000, id est duobus milibus et ducentis (2.200) denariis helveticis, agatur.

3. Ut his normis universi, quorum intersit, bonorum ecclesiasticorum administratores teneantur.

4. Conferentiae Episcopales pretium definient in sua quaque Natione congruens cum helveticorum denariorum summis, quas supra statuimus, deque re Apostolicam Sedem certiore faciant.

Quibuslibet abrogatis superioribus praescriptis.

Datum Romae, ex Aedibus Sacrae Congregationis Consistorialis, die 13 Iulii 1963.

CAROLUS Card. CONFALONIERI, *a Secretis*

L. † S.

Franciscus Carpino, *Adessor*

## SACRA PAENITENTIARIA APOSTOLICA

(Sectio de Indulgentiis)

### INDULGENTIAE APOSTOLICAE

Quas Summus Pontifex Paulus Pp. VI., in Audientia infrascripto Cardinali Paenitentiario Maiori die 27 Iunii impertita, benigne concessit christifidelibus, qui aliquod pietatis vel religionis obiectum, a Se vel a sacerdote potestatem habente benedictum, possident ac peculiaribus imperatis conditionibus satisfecerint.

### I N D U L G E N T I A E

1. Quisquis saltem in hebdomada recitare consueverit coronam Dominicam, vel aliquam ex coronis Beatae Mariae Virginis, vel rosarium aut saltem eius tertiam partem, vel offium parvum eiusdem Beatae Mariae Virginis, vel saltem vespervas aut nocturnum cum laudibus officii defunctorum, vel psalmos paenitentiales aut graduales, vel consueverit saltem semel in hebdomada aliquod opus ex illis peragere quae sub appellatione "Operum misericordiae" agnoscuntur, v.g. pauperes iuvare, infirmos visitare, rudes catechizare, pro vivis et defunctis exorare etc., vel Missae interesse, servatis conditionibus confessionis sacramentalis, sanctae Communionis et alicuius orationis ad mentem Summi Pontificis, lucrabitur *Indulgentiam plenariam* diebus Nativitatis Domini, Epiphaniae, Resurrectionis, Ascensionis, Pentecostes, Ssmae. Trinitatis, Corporis Domini eiusdemque Sacramenti Cordis, Iesu Christi Regis, Purificationis, Annuntiationis, Assumptionis, Nativitatis, Immaculati Cordis, in festis B.M.V. Reginae et a Rosario, Nativitatis S. Ioannis Baptistae, utriusque festi S. Ioseph Sponsi Deiparae Virginis (19 Martii et 1 Maii), SS. Apostolorum Petri et Pauli, Andreae, Iacobi, Ioannis, Thomae, Philippi et Iacobi, Bartholomaei, Matthaei, Simonis et Iudae, Matthiae atque Omnium Sanctorum.



Si quis vero ad sacramentalem confessionem ac sanctam Communionem minime accesserit, corde tamen contritus ad mentem Summi Pontificis aliquantisper precatus fuerit, singulis diebus supra recensitis *partialem septem annorum* lucrabitur *Indulgentiam*.

Insuper quisquis aliquod ex praedictis pietatis vel caritatis operibus expleverit, quoties id peregerit, *partialem trium annorum Indulgentiam* adipiscetur.

2. Sacerdotes, qui nullo legitimo impedimento detenti quotidie S. Missae sacrificium celebrare consueverint, *Indulgentiam plenariam* festis supra memoratis consequentur, additis sacramentali confessione et oratione ad mentem Summi Pontificis.

Quoties vero ipsi Sacrum litaverint, *partialem quinque annorum Indulgentiam* acquirunt.

3. Qui recitationi divini officii tenetur, obligationi huic obtemperans, *plenariam Indulgentiam* iisdem recensitis festis lucrabitur, servatis pariter conditionibus confessionis sacramentalis, Sacrae Communionis et orationis ad mentem Summi Pontificis.

Qui vero hoc peregerit saltem corde contrito, *partialem quinque annorum Indulgentiam* singulis vicibus adipiscetur.

4. Quisquis cum primo diluculo, tum meridiano tempore, tum sub vespere, vel cum primum postea potuerit, orationem vulgo *Angelus Domini*, tempore autem paschali *Regina caeli*, aut, has preces ignorans, quinquies *Ave Maria* recitaverit; itemque sub primam noctis horam psalmum *De profundis* vel, si eum nesciat, *Pater noster* cum *Ave Maria* et *Requiem* recitaverit, *partialem quingentorum dierum Indulgentiam* consequetur.

5. Eamdem *Indulgentiam* acquireret qui quavis feria sexta de Passione et Morte D.N. Iesu Christi aliquantulum pie cogitaverit, terque Orationem Dominicam et Salutationem Angelicam devote recitaverit.

6. Qui suam conscientiam excusserit et peccata sua sincere detestatus fuerit cum proposito se emendandi, devoteque recitaverit semel *Pater noster*, *Ave Maria* et *Gloria Patri* in memoriam Quinque Vulnerum D.N. Iesu Christi, *trecentorum dierum Indulgentiam* lucrabitur.

7. Quisquis pro agonizantibus oraverit, pro iis *Pater noster* cum *Ave Maria* saltem semel recitando, *partialem centum dierum Indulgentiam* adipiscetur.

8. Qui demum, in mortis articulo constitutus, animam suam devote Deo commendaverit et, rite confessus ac sacra Synaxi refectus vel saltem contritus, Ssmum Iesu Nomen ore, si potuerit, sin minus corde, devote invocaverit et mortem de manu Domini, tamquam peccati stipendium, patienter susceperit, *plena-riam Indulgentiam* consequetur.

## M O N I T A

1. Res aptae ad recipiendam benedictionem pro Indulgentiis Apostolicis lucrandis sunt tantummodo coronae, rosaria, cruces, crucifixi, parvae statucae religiosae, sacra numismata, dummodo non sint ex stanno, plumbo, vitro conflato ac vacuo aliave simili materia, quae facile confringi vel consumi possit.

2. Imagines Sanctorum alios ne repraesentent quam rite canonizatos vel in probatis martyrologiis relatos.

3. Ut quis valeat Indulgentias Apostolicas lucrari, necesse est ut aliquam ex rebus benedictis ab Ipso Summo Pontifice vel a sacerdote facultate praedito, super se deferat aut in domo sua decenter retineat.

4. Ex expressa Ssmi Domini Nostri declaratione, per Apostolicarum Indulgentiarum concessionem nullatenus derogatur Indulgentiis a Summis Pontificibus iam alias forte concessis pro precibus, piis exercitiis vel operibus recensitis.

Datum Romae, ex aedibus S. Paenitentiariae Apost., die 27 Iunii 1963.

F. Card. CENTO, *Paenitentiarius Maior*

L. ✠ S.

I. SESSOLO, *Regens*

## EDICTO

**CAUSA DE BEATIFICACION Y CANONIZACION O DECLARACION DE MARTIRIO DE LOS SIERVOS DE DIOS PADRES FLORENTINO FERNANDEZ DE FUENTES, JOSE GARCIA DIAZ, CANDIDO FERNANDEZ GARCIA Y HERMANO MANUEL ESCABIAS GARCIA, DE LA ORDEN DE PREDICADORES.**

**NOS DR. D. GREGORIO MODREGO CASÁUS, por la gracia de Dios y de la Santa Sede Apostólica Arzobispo-Obispo de Barcelona, con uso de Sagrado Palio.**

### HACEMOS SABER:

I. Que, a instancias del Vicepostulador de la Causa, M.R.P. Dr. Evergisto Bazaco Sánchez, O.P., y en nombre y por mandato del Postulador General de la Orden de Predicadores, M.R.P. Tarsicio Ma. Piccari, O.P., se va a iniciar en esta Curia Eclesiástica la Causa de Beatificación y Canonización o Declaración de Martirio de los Siervos de Dios M.R.P. FLORENTINO FERNÁNDEZ DE FUENTES, M.R.P. JOSÉ GARCÍA DÍAZ, M.R.P. CÁNDIDO FERNÁNDEZ GARCÍA y el Hno. R. FR. MANUEL ESCABIAS GARCÍA, los cuatro de la Orden de Predicadores.

Y para ello hemos nombrado un Tribunal Delegado que queda constituido por el Excmo. y Rvdmo. P. Juan Bautista Velasco, Obispo de Amoy, como Juez Delegado; el M.I. Dr. Juan Boada Camps, como Promotor de la Fe; el M.I. Dr. D. Juan Giralt Tuixáns, como Notario Actuario; el Rdo. D. Manuel Viñals Borrás, como Notario Adjunto y Sustituto, y el R. P. Delfín Castañón, O.P., como Cursor.

II. Que, preceptuando los Sagrados Cánones, de que, una vez abierto el Proceso Diocesano de Beatificación, se proceda a la búsqueda y recogida de cuantos escritos sean o se atribuyan a los Siervos de Dios que se pretende beatificar, con el fin de que, reunidos, se envíen a la Santa Sede,

### DISPONEMOS:

1.º Que todos cuantos retengan escritos de dichos Siervos de Dios, impresos o inéditos, v. gr., cartas particulares, tarjetas manuscritas, sermones, diarios, autobiografías y cualesquiera otros escritos redactados de su propia mano o mandados redactar a otros por sí mismo, los entreguen cuanto antes al Tribunal nombrado, o al Promotor de la Fe, o, por lo menos, los exhiban ante los mismos miembros del Tribunal para sacar copia auténtica de todos ellos.

2.º Que los que tengan noticia de algún escrito de los Siervos de Dios no entregado o exhibido al Tribunal de referencia, bien se halle en poder de personas particulares, o bien en bibliotecas o archivos públicos, den pronta cuenta de palabra o por carta al Tribunal inspector, indicando las circunstancias, para poder reclamarlo en la debida forma.

3.º Que se requiera a todos Superiores de la Orden de Predicadores que remitan todos los escritos que posean de los referidos Siervos de Dios al Tribunal instructor de la Causa.

III. Que imponiendo el canon 2.023 del vigente Código de Derecho Canónico la obligación sagrada de poner en conocimiento de la Iglesia, excepción hecha de lo conocido en confesión sacramental, cuanto se sepa en contra de la santidad o martirio de los Siervos de Dios, cuya beatificación se pretende,

#### DISPONEMOS:

1.º Cuantos fieles tuvieran en vida de los Siervos de Dios amistad o trato con ellos, lo manifiesten a Nos, o al Promotor de la Fe, por carta o de palabra, para que puedan ser citados como testigos de información, si el Tribunal lo estimare conveniente.

2.º Los que conozcan algún hecho particular, adverso o favorable, a dicha santidad o martirio, a no ser que hayan declarado ya ante el Tribunal instructor (o hayan de declarar), remitan a éste un relato breve del hecho, firmado por el remitente y con las señas de su dirección o domicilio.

3.º Los religiosos y religiosas que se encuentren en las circunstancias anteriores (y no puedan fácilmente presentarse a declarar), se dirijan, por carta sellada y cerrada, directamente al Tribunal instructor, o ya por medio de su confesor, dando cuenta de lo anteriormente indicado.

4.º Aquellos que no sepan escribir y se hallen comprendidos en los apartados arriba notados, avisarán por conducto de sus párrocos o confesores, los cuales han de dar cuenta, sin dilación, a Nos a al Promotor de la Fe.

IV. Mandamos, finalmente, que este Edicto se publique en el *Boletín Eclesiástico* de Nuestro Obispado; que sea leído al Ofertorio de la Misa Mayor de un domingo o día de precepto eclesiástico en las parroquias de nuestra diócesis y que se fije un ejemplar del mismo en los lugares acostumbrados; advirtiendo a los fieles que, aun cuando no haya plazo perentorio, la Iglesia quiere que las disposiciones aquí enumeradas sean cumplidas en el plazo más breve, no excediendo, a ser posible, de dos meses, a contar desde la fecha de su publicación, a fin de no demorar el resultado de la Causa.

Rogamos que se dé a conocer el contenido de este Edicto en la Archidiócesis de Oviedo y en las islas *Filipinas*.

V. Exhortamos a todos que eleven sus plegarias al Señor, para que se cumpla su Santa Voluntad en este asunto de tanta importancia y trascendencia para mayor gloria y exaltación de nuestra Santa Madre la Iglesia.

Dado en Barcelona, a 13 de septiembre de 1963.

† GREGORIO, ARZOBISPO-OBISPO DE BARCELONA

Por mandato de Su Excia. Rvma,

DR. ALEJANDRO PECH, Arcediano,  
Canciller-Secretario

## **EDUCACION SOCIAL Y CIVICA EN UNA SOCIEDAD DE MASAS**

**CARTA DEL CARDENAL SECRETARIO DE ESTADO, EN  
NOMBRE DEL PAPA, A LA XXII SEMANA SOCIAL DE  
ESPAÑA, HABIDA EN OVIEDO**

**EXCELENTISIMO y reverendísimo señor:**

Las Semanas Sociales en España, fieles a sus principios de encaminar la atención de los católicos, especialmente de las clases intelectuales, hacia puntos determinados de la cuestión social, proporcionándoles elementos necesarios para formarse un recto juicio sobre los más importantes problemas de la realidad histórica, han elegido este año, como tema de trabajo para su XXII, reunión, que se tendrá en Oviedo, el de la Educación Social y Cívica en una sociedad de masas.

El prestigio adquirido en las Semanas precedentes y la lista de egregios participantes en la actual hacen presagiar escogidos frutos.

Al poner vuestra excelencia el programa de los actos a celebrar en manos del Santo Padre, ha pedido al Vicario de Cristo que hiciera llegar a todos los semanistas su palabra de aliento y bendición. Tal es el venerado encargo que me apresuro a cumplir gustosamente, expresando para los trabajos de estos días los más cordiales votos de Su Santidad.

### **IMPORTANCIA DEL TEMA ELEGIDO PARA LA SEMANA.**

El tema de la presente Semana asume una importancia capital en este tiempo en que se asiste a una continua disolución de las estructuras tradicionales familiares, regionales, profesio-

nales, y a la difusión cada día mas vasta del fenómeno llamado "sociedad de masas", en todos los campos de la convivencia humana, tanto en lo político y profesional como en lo recreativo y cultural. Con todo, este proceso está causado y va acompañado, en gran parte, por un poderoso desarrollo económico-social que en sí es bueno y necesario, pero que contiene gérmenes de grave peligro para el perfeccionamiento normal de la persona humana, en el caso en que ésta no esté asistida de una adecuada educación social y cívica. La vigilancia habrá de ser mayor al tratarse de una nación, como España, rica de espléndidas tradiciones, de valores espirituales, morales y religiosos en constante florecimiento.

Ante todo hay que darse cuenta de la situación en que se encuentra una sociedad en pleno desarrollo y transformación estructural, a fin de que los métodos educativos, además de estar siempre inspirados en los más altos ideales contenidos en la ley natural y en las enseñanzas de la Iglesia, consigan adaptarse a las condiciones concretas de la comunidad que debe ser defendida, ayudada y elevada.

## CARACTERISTICAS Y RIESGOS DE UNA SOCIEDAD DE MASAS

Las características de la sociedad de masas están determinadas por la falta de aquellos órganos naturales de convivencia, en los cuales el hombre quedaba integrado espontáneamente y sobre los que él obraba libremente en conformidad con los objetivos de la comunidad.

Mientras la familia y las comunidades locales y regionales constituían el ambiente natural del individuo en el cual prestaba su trabajo y del que se sentía parte integrante, el problema de individuo y sociedad, esto es, del perfeccionamiento personal en armonía con el servicio del bien común, era relativamente fácil de resolver. La industrialización de un país rompe o hace peligrar estos ligámenes naturales y orgánicos. El individuo que abandona su comunidad familiar y local en busca de un mayor bienestar material recibe, sin duda, en cambio, bienes y comodidades en abundancia, pero se encuentra humanamente sólo y desarraigado, socialmente abandonado, y espiritualmente empobrecido y despersonalizado.

Por una parte se siente independiente y libre de escoger el tipo de vida, de trabajo, los compañeros y asociaciones políticas

que mejor le van; mas, por eso mismo, está cada vez menos dispuesto a aceptar cualquier orden, ya sea humano, ya sea divino. Piensa el ser el criterio y la medida de todas sus actividades, de todas sus libres decisiones, y, por esta razón, se pone en peligro de abandonar también las costumbres tradicionales y el patrimonio mas precioso que posee: la piedad hacia Dios y la fe cristiana.

Por otra parte, se encuentra de frente a impedimentos mucho más fuertes e insuperables: se convierte en objeto de múltiples intereses económicos y se ve a veces frustrado en sus derechos más legítimos. En tal estado de ánimo puede nacer el espíritu de reivindicación y de rebeldía: en el choque con barreras económicas y sociales insuperable, el individuo siente la tentación de rechazar violentamente todo orden constituido mientras aspira a una sociedad nueva pero irreal y utópica.

Otra característica de la sociedad de masas, particularmente cuando se encuentra en fase de fuerte desarrollo, está constituida por el hecho de que el bien común no raras veces viene identificado con los intereses privados de aquellos que consiguen eficazmente hacer fructificar los bienes que poseen: la propiedad asume entonces el carácter de poder en el campo económico, social y político. A este propósito, ya Pío XI en la "Quadragesimo Anno", y Juan XXIII en la "Mater et Magistra", observaban que "a la libertad de mercado ha sucedido la prepotencia económica, al deseo de lucha ha seguido la desenfrenada ambición de predominio. Toda la economía se ha hecho terriblemente dura, inexorable, cruel, determinando la servidumbre de los poderes públicos a los intereses de grupo y desembocando en el imperialismo internacional del dinero" (Encicl. "Mater et Magistra")

## CAMINO A SEGUIR PARA SORTEAR AQUELLOS RIESGOS

La salvación de la sociedad de masas puede encontrarse, solamente, en la restauración del orden natural y divino de la convivencia humana, en la que el sujeto, el fundamento y el fin es la persona creada a imagen de Dios e incorporada a Cristo. Pero "los seres humanos, siendo personas, son sociales por naturaleza. Han nacido, por lo tanto, para convivir y obrar los unos en bien de los otros. Esto pide que la convivencia humana sea ordenada, y, por lo tanto, que los mútuos derechos y deberes sean reconocidos y actuados. Pero pide, asimismo, que cada uno

lleve, generosamente, su aportación a la creación de ambientes humanos en que los derechos y los deberes estén apoyados en contenidos cada vez más ricos" (Encíclica "Pacem in Terris").

Para llevar a cumplimiento esta árdua empresa, de la que depende el desarrollo humano y orgánico de la sociedad y la paz en todos los niveles de convivencia, es indispensable una educación social y cívica, con conciencia de responsabilidad, y que sea capaz de hacer que se penetren del sentido social las distintas categorías de edad, profesión y condición social de la comunidad nacional.

## SENTIDO SOCIAL Y CARIDAD CRISTIANA

Este sentido social no es solamente un conocimiento científico de las situaciones y de los problemas que afectan a la sociedad, sino que supone un comportamiento humano, el cual requiere la entrega total del hombre. La vida cristiana misma sería incompleta sin su dirección social, que es la respuesta adecuada del hombre al amor divino, revelado en el Verbo Encarnado. "En esto, proclama el apóstol Juan, hemos conocido la caridad de Dios, en que El ha puesto su vida por nosotros y en que nosotros debemos poner la vida por nuestros hermanos. Quien tenga bienes de este mundo y vea a su hermano sufrir necesidad y cierre sus entrañas, ¿cómo habitará en él la caridad de Dios?" (I Jo. 3, 16-17).

Esta caridad fraterna, que mueve a dar la vida por los propios hermanos, debe ser el motivo y el alma de toda generosidad y sacrificio y debe vencer el egoísmo, disponiendo a vivir en la comunidad humana al servicio de los demás. De este modo, el sentido social natural, que de suyo es ya conforme a la naturaleza social del hombre, recibe su perfeccionamiento y corona en la caridad cristiana, en la completa y verdadera concepción cristiana de la vida.

## SENTIR VIVO INTERES POR LA SITUACION DE LOS OTROS.

Manifestación concreta del sentido social cristiano es, ante todo, el sentir un vivo interés por los demás, por la situación concreta en que viven los hermanos: las disensiones y las tensiones, producidas en la vida cotidiana de las comunidades humanas, no pueden dejar a nadie indiferente, sino que deben lle-



gar a ser problemas personales de cada uno. Este espíritu de solidaridad conduce a los cristianos espontáneamente al deseo de "participar activamente, como es su deber, en la vida pública y contribuir a la realización del bien común de la familia y de la propia comunidad política, y de tratar, en consecuencia, a la luz de la fé y con la fuerza del amor, de que las instituciones con finalidad económica, social, cultural y política, sean tales que no creen obstáculos, sino que más bien faciliten y hagan menos árduo a las personas su perfeccionamiento, tanto en el orden natural como en el sobrenatural" (Encicl. "Pacem in Terris").

## LA EDUCACION CRISTIANA DEBE INCLUIR LA EDUCACION SOCIAL.

Por una parte, pues, la educación del sentido social debe formar parte de una educación cristiana integral, esto es, tal que se extienda a toda la serie de deberes, y que tienda "a que en los fieles nazca y se vigorice la conciencia de su obligación de ejercitar cristianamente incluso las actividades de contenido económico y social" (cfr. *Mater et Magistra*). Por otra parte, quedará mermada la educación del sentido social y cívico, si se la separa del concepto de la vida cristiana, de la cual aquella recibe sus motivos más eficaces y su dimensión plenamente humana, a consecuencia de la vocación de la persona a la vida sobrenatural, en el presente orden de la salvación. Examinando las cosas superficialmente, dice Su Santidad Pablo VI (Discurso 30 de junio de 1963), el hombre actual podría parecer cada vez más ajeno a todo lo que se refiere al orden religioso y espiritual... Sin embargo, fácilmente se pueden escuchar las voces profundas de este mundo moderno, trabajado también él por el Espíritu Santo y por la gracia".

## CUALIDADES DE LA EDUCACION SOCIAL CRISTIANA.

La educación social, además, debe tender a lo concreto. El deber de los cristianos en el campo social es el de traducir en términos concretos, en la realidad, la doctrina social irradiada por el magisterio de la Iglesia. Esto significa que es indispensable, por parte de los competentes en los diversos sectores de las actividades económicas y sociales, una seria aplicación al estudio y a la búsqueda de las vías de cooperación que, a la luz de la doctrina social de la Iglesia, eliminan los abusos favorecidos por

los otros sistemas carentes de inspiración cristiana, y de crear las nuevas estructuras aptas, en las condiciones nuevas, para satisfacer el respeto de los derechos de la persona humana.

Pero, como ya se hizo notar en la encíclica "**Mater et Magistra**", la educación, para actuar cristianamente, incluse en el campo económico y social, difícilmente es buena y eficaz si los sujetos mismos no toman parte activa en este educarse a si mismos, y si la educación no se desarrolla tambien a traves de la acción. La buena educación consiste, pues, en preparar, ya desde la edad juvenil y en cualquier género de profesiones, para la participación activa en la vida social. Carecería de su más sólido fundamento la educación social, y quedaría en gran parte ineficaz, si no se desarrollara en los individuos el sentido de la mortificación y de la penitencia que asegura el dominio del espíritu sobre la carne, como compensación al concepto y a la tendencia hedonística que hoy prevalece aquí y allí y que no deja lugar al sacrificio de los propios intereses y apaga todo sentido social. Esto puede desarrollarse solamente donde encuentra terreno preparado por la sobriedad de costumbres, por la honestidad en las relaciones humanas y por el respeto hacia las leyes de Dios.

La educación social es empresa de todos aquellos que en la sociedad contribuyen en algún modo a la obra sublime de formar los hombres y debe actuarse en todos los niveles de edad, condición y sexo, porque es parte integrante de la vida cristiana. Por eso, los primeros elementos de esta educación deben proporcionarse en la familia, fundamento indispensable de toda formación, incluso en el campo de la orientación social y de las virtudes cívicas.

## **CAMPOS Y METODOS ESPECIALES PARA LA EDUCACION SOCIAL.**

En el ámbito familiar interesa, ante todo, el ejemplo y el espíritu de sacrificio por parte de los padres, su honestidad y su generosidad hacia los demás; asimismo, y de acuerdo con el principio de la participación activa en la convivencia humana, habrá que interesar prudentemente a los jóvenes, por las condiciones de vida de sus prójimos, aun de las personas que pertenecen a otras categorías sociales, a fin de que, insensiblemente, vayan surgiendo en ellos el respeto y la natural benevolencia hacia los otros.

En la escuela se completará la educación familiar según las exigencias más vastas de la civilización a que la familia, por sí sola, no puede satisfacer. A media que los jóvenes vayan avanzando en edad, habrá que introducirlos, progresivamente, en el conocimiento de la realidad social y de los principios de la doctrina social cristiana. De modo particular, el joven siente los problemas sociales en la adolescencia, en la cual "entra en el mundo". En este período, bajo la impresión de descubrir la realidad social y a impulsos de ideales generosos, nacen vocaciones auténticas al apostolado social, que son decisivas para toda la vida. Por eso la encíclica "**Mater et Magistra**" insiste en la necesidad de extender la enseñanza de la doctrina social de la Iglesia a todas las escuelas católicas, de cualquier grado, y de hacerla entrar en los programas de instrucción religiosa de las parroquias y de las asociaciones católicas.

Hay que llamar la atención de los católicos acerca del hecho que "en la educación social pertenece una parte importante a las asociaciones y a las organizaciones de apostolado de los seglares, especialmente aquellas que se proponen como objetivo específico la vivificación cristiana de uno u otro sector del orden temporal" (Encicl. "**Mater et Magistra**").

Para la difusión del conocimiento de la doctrina cristiana y del interés por la participación activa en la vida social y pública, no se habrá de descuidar el utilizar largamente todos los medios modernos de comunicación y, en particular, aquellos que tienen un mayor influjo sobre el hombre de hoy en la sociedad de masas, esto es, los medios audiovisuales (cfr. Su Santidad Juan XXIII. Discurso del 8 de diciembre de 1959.)

## PAPEL A DESEMPEÑAR POR LOS ORGANOS DEL ESTADO.

El Estado con sus órganos tiene también una parte preponderante en la actuación de la educación social y cívica. De él depende, en efecto, el que esta pueda desarrollarse en pacífica armonía, en orden y libertad. La actividad del Estado, aun en este campo, lo mismo que en cualquier otro de la instrucción pública, y en el económico-social, debe atenerse a los dictados del principio de subsidiaridad, como ya se expuso en la encíclica "**Quadragesimo Anno**". A él toca, en modo particular, promover el sentido cívico de la población, o sea, la convicción de que los órganos del Estado pueden realizar el bien común, solamente cuando todos los ciudadanos cumplan el deber que tienen de dar su aportación justa, su interés y sus servicios a la cosa pública.

**REALIZACIONES LAUDABLES.**

Son de alabar los esfuerzos que para preparar nuevas generaciones se realizan en este campo, tanto por parte de organismos de la Iglesia, como por otras instituciones. Las escuelas sociales para el clero, que desarrollan una acción magnífica en distintas diócesis, los cursos continuos en materias sociales, y, en particular, el Instituto Social Leon XIII, la introducción en muchos colegios de Enseñanza Media de cursos sobre la doctrina social de la Iglesia, el hecho de que las Facultades de Economía desarrollen sus enseñanzas a la luz de la doctrina cristiana, y el que se multipliquen las escuelas de asistentes sociales en todo el país, son testimonio del despertar de la conciencia social española y constituyen otras tantas manifestaciones alentadoras para el futuro. Que esta y otras iniciativas se extiendan y que sus frutos maduren para provecho de todo el pueblo español.

Al transmitir a esa ilustre asamblea estos votos, me es grato, asimismo, manifestarles con cuanta complacencia el augusto Pontífice envía a vuestra excelencia, a los organizadores y participantes de la Semana Social de Oviedo, una particular Bendición Apostólica, testimonio de toda su benevolencia y prenda de las gracias que, para frutos seguros y abundantes, él implora.

Con los sentimientos de mi más distinguida consideración quedo, de vuestra excelencia reverendísima devotísimo en Cristo.

A. G. CARDENAL CICOGNANI

*Del Vaticano, 25 de julio de 1963*

## DOCTRINAL SECTION

### THE PROBLEM OF YOUTH IS THE PROBLEM OF THE YOUTH AND THE HOME . . .

**JUVENILE DELINQUENCY.** It is a common knowledge that the incident of delinquency at all ages has been on the increase. The rise in juvenile delinquency is of great concern to society because the habits acquired during youth are all carried to adulthood. One should not overlook the great influence of the adults, particularly the parents, in the formation of the character of the young. There is a lot of truth in the statement that there are no juvenile delinquents but only delinquent parents.

Why are we having so much juvenile delinquency? The extremist will readily blame either the parents (if he were young) or the youth (if he were an adult).

A sober analysis, however, will convince us that the question is a very complicated one. There is no single or simple answer.

I shall attempt to discuss some of the known factors which I believe contribute to juvenile delinquency; I have selected those factors which could readily be modified.

Juvenile delinquency is often traceable to:

1. Deficient rearing of children and adolescents; and
2. Misunderstanding of the normal behaviour of the child and adolescent.

**REARING OF CHILDREN.** There is no other theory which offers the most concrete and practical explanation of human behaviour than that which Pavlov has termed "conditioned" or "acquired reflexes." For example, food placed in the mouth of a new-born puppy elicits a secretion of saliva. This is an inborn or unconditioned reflex. When, on the other hand, a young animal sees or smells a piece of meat for the first

time, no secretion of saliva follows: Yet, if an animal who has previously eaten meat sees or smells a morsel, an abundant secretion of saliva follows. This reaction which depends upon a previous experience, Pavlov has termed a conditioned or acquired reflex. Its pathways are not fully established at birth but are developed by training. The laws that govern the formation of conditioned reflex are applicable to human beings. Let us review some of these principles and their application to the rearing of children.

**OBJECTIVE.** The first requirement for the establishment of conditioned reflex in an animal is to have a definite objective. The same is true in the training of children. Many modern parents fail in this line.

Some treat their children according to the mandates of their emotions. They are capricious; very strict and demanding at times and very lenient and lax on other occasions. If we are to preserve both our native and Christian culture, we must transmit it to our children. The great legacy we inherited from our ancestry should be passed on to our children. It includes love of God, honesty, devotion to duty, courage, diligence, unselfishness, respect for just authority and tolerance and concern for rights. These virtues, which are often considered "old fashioned" in our modern times, constitute the soul of democracy. If our children fail to learn these virtues, is it any wonder that they turn delinquents?

**LOVE AND HOSPITALITY.** A friendly environment is essential to the development of conditioned reflexes. Any animal trainer knows very well that affection and kindness are indispensable. Love is absolutely necessary in the successful rearing of children. Love is the great unconditioning stimulus on which is founded the whole training of the child.

Do we not often meet parents, who at least subconsciously do not want children? Are there not women who no longer regard motherhood as an honor and source of prestige?

Do not children for some fathers mean less finances, less luxury, and less gambling?

The neglected children react to hostility with hostility and fear. The unloved youngster learns to consider the world as an unfriendly place, craves more for love and attention. So they easily fall prey to the suggestions of bad companions and become delinquents. For example — it is an observed fact that an untrained animal placed with one who has learned complicated reactions is more readily conditioned than if alone.

**CONSISTENCY.** Conditioned reflexes can only be established when the stimuli are constant. Enforcement of one set of rules today and another tomorrow is not conducive to the development of good habits. Children who are treated in this manner are confused, show fear and hostility toward so capricious an authority. Bearing these facts in mind, the rules of conduct should be mild and kindly enough to be enforced regularly and consistently. To punish cruelty and injustice one day and condone them the next is to inculcate cruelty and injustice. To forgive a child for cheating is to teach him to cheat. Inconsistency occurs frequently in many families. Standards imposed by one parent may not be required by the other and when the parents agree, the grandparents often disagree. Under these circumstances, the child begins to regard the world as a hostile and arbitrary place where reward and punishment are hardly distinguished. Hence, it is important that parents should possess similar cultural, ethical, philosophical, and religious backgrounds.

**PARENTS AND SOCIETY.** At present, a child is no longer under the exclusive influence of their parents. Other parents with different standards compete with us in influencing our children. Our neighbors' children play a great role in the formation of the concept and philosophy of our young ones. Besides the influence of their ideas and behaviours, they start taking our children with them to the movies, continue inviting them to the dance halls, and eventually lead them to the night clubs.

In this era of commercialism all of us are courted by a legion of forces that work exclusively for profits. These forces incite and appeal to every instinctive and primitive need so as to compel us to buy.

For example, consider the influence of the motion picture in the decay of esthetics and in the decline of morals. Witness the cultivation of the garish and ostentatious, the vulgarization of the feminine beauty, the constant disparagement of hard work in favor of smart subterfuge or outright banditry and the routine use of wealth as a measure of success. As for sex, various degrees of seduction in polychrome instruct the fantasy of the boys and girls who sit in mutual proximity in a merciful darkness. The motion picture is the greatest "educator" of all time when its vivid sensory impact, its emotional dynamics and its mass appeal. How can parents equal or combat such tutorial efficiency?

But this, though much, is not all. How can a parent compete with the unwearied radio and TV with its perpetual Rock 'n Roll, its spine-tingling murders, its mawkish sentimentality, its passionate commercialism? How can a parent protect his child from the daily parade of criminal and sexual psycho-pathology in the newspapers? Or protect them from the

saltier details of Hollywood's decadency? Or from stupid comic books, for that matter?

The answer is not forthcoming. Perhaps the best that we can do for our children is to offer them a better fare of ethical, esthetic, and intellectual food, to exemplify in our own lives the virtues and excellences which we would have them possess. If we have avoided hostility, that great enemy of discipline, if we have established our authority by its kindness, reasonableness, and yet coupled it with inflexibility, if we have striven early enough, patiently enough and constantly enough, perhaps we shall not fail.

**INDEPENDENCE.** The ultimate end of discipline is self-discipline. Since we would not enslave our children, our most urgent duty is a progressive relaxation of the authority. Each newly-won victory for the child must grant a new responsibility and a new independence. As the infant who has learned at last to walk must be allowed to walk, so each child who has learned to think must be allowed to think. This training in independence must not be reserved for the last; it must begin early and continued daily in specific detail. Every child must be expected to exercise his own choice in each matter as soon as his choice is possible. Neither the tyranny of selfish love which suffocates with protection or the tyranny of selfish discipline which strangles with restraint, has any place in the training of the child. The irresolute, dependent, clinging child is, at times the first of an emotionally starved and possessive mother who insists on living for herself the lives of her children and who passionately resists setting them free. But a greater curse of the modern homes is the neglect of children by parents who are too busy with their own pursuit and self-gratification to trouble themselves with their care. Neglect or domination should neither be justified nor condoned. For the principal and urgent duty of the parent should be the loving and steadfast training of the young so that they may be liberated from the bonds of their immaturity.

I have outlined briefly the physiological principles which are of great importance in the training of youngsters. However, we must not overlook the role of other sciences such as theology, sociology, etc. in moulding the character. Religious instruction is of fundamental importance and I think it can be most effectively imparted along the laws of conditioned reflexes.

Religious instructions should begin in the nursery, continued at home and be emphasized in the school. It is the only force that is capable of counter-acting the evil forces I have mentioned, the forces that daily undermine our character. If we are really sincere in our campaign to improve the minds of our people, we must train them by the most acceptable scientific methods and have as an objective the highest Christian ideals we have inherited.

H. SANTOS.



## Filipino Culture \*

Were I to use but a term to define or specify such culture, I would not hesitate to employ that much maligned and disdained word, which I would restore to its original glory, to wit, "mestizo." Filipino culture is essentially that: "mestizo"—hybrid. It is the result of the fruitful assimilation and integration of Eastern and Western cultures, productive of a "tertium quid," a new product, which being neither wholly oriental nor occidental, carries the name: *Filipino*.

This has been possible, because of a peculiar ability that is ours. Scientists have classified the peoples of the world into two large groups: the whites and the coloured. In line with this classification, the same scientists tell us that the whites stand out for their *inventiveness* or *creative spirit*, whilst the coloured peoples are of the *imitative type*. I would suggest a revision of this classification in order to open up another one reserved to the Filipinos. Indeed, by and large, we neither *invent* nor *imitate*; we *modify*.

I have, for instance, seen the "jeeps" in Ceylon, Singapore, Honkong, and Japan. They look exactly the same as those coming out from the American factories. But let the inventor of the "jeep" take a look at *our* "jeep" and I am not so sure he wouldn't collapse in utter incredulity, for the Filipino jeep is and is not a jeep: passengers enter from behind; at the front there is a wide rear-view mirror and a dangling rosary, whilst the sides are festooned with multicoloured curtains, even as the body of the vehicle itself is done in various colours and designs. It is the Filipino ability to modify that accounts for it.

Or take the local policemen. Elsewhere in the Orient the traffic officers extend their open palms to halt the cars or move them in a pointing direction when they would have the cars resume their march, exactly as do Western policemen. But Filipino policemen do all sorts of sleight of hand to take care of every nuance of vehicular incidents: they wave their hands, roll them, jerk them up and down, or even interlace them in the most amusing of fashions. It is once more expressive of that ability, that modifying Filipino touch.

On the other hand, consider this episode. Whilst returning from Europe sometime ago, I was introduced to my fellow passengers, who

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\* Reprinted from *Unitas*, Sept. 1963.

hailed from diverse countries of Asia. We all cordially shook hands. Later, however, I noticed that one of the Japanese passengers, when introducing himself to a fellow Japanese on board, did not shake hands with him. Instead, both bowed thrice to each other in their approved national ritual. Again, another co-passenger, a professor from Bombay, when meeting some teachers from Colombo, did not shake hands with them either. Facing each other they all raised their joined palms to the level of their eyes and ceremoniously lowered and raised their hands several times. Now, when my turn came to make the acquaintance of the only other Filipino traveling with us, I was at a loss trying to figure out what would be the Filipino way of greeting. I didn't know whether to pull my ears or touch my nose. I had to settle for a warm handshake.

This provoked a question in me: Are we, Filipinos, so devoid of culture and personality that we have no native way of greeting but must resort to the Western hand-shake? I then, recalled the chronicles of early historians telling us that the natives of our country in greeting each other, joined the open palms of their hands and lifted them to the eye level; they next raised their left leg, whilst slowly bending their right until they reached a squatting position. Had I done this, pray tell me, would my Filipino fellow passenger have recognized in it the Filipino greeting? Would any one of you recognize it to be so? Which goes to prove that such is not. Why? Because Filipino culture is, as already adverted to, a symbiosis of things and practices Eastern and Western. Whereas amongst other Oriental peoples the ways of Western living have been learned to be used if and when the occasion arises, for the Filipinos such Western pattern has been *adopted* and *adapted* to become ours.

Would this then, justify the lamentation of a certain lady columnist? Sometime ago, she deplored in writing the day that Magellan and Legazpi ever came to the Philippines, for since then, she alleged, the Spaniards started a systematic vandalic campaign of destruction of all things native and of imposition of an alien way of life that denuded the Filipinos of a personality of their own.

To this lady and to all who concur with her view, I would say: "Leave Manila; take the first train or plane for Baguio; don't stop in that city; start trekking up to the highlands, where dwell the Igorot, the Kalinga and the Ifugao—they have kept the native identity; their culture and civilization have been left untouched by Spanish "vandalism." Once there, enjoy that typically "Filipino" way of life! But as long as you would prefer to write in English for our dailies, play at the Jai-Alai, wear high heels or sport a Banlon shirt, and call yourselves Rosario, Carmen, Ernesto or Teodoro, then, yours is not to deplore Magellan's or Legazpi's arrival."

There is, indeed, no other way for Filipino culture. It is now some four hundred years a bit too late to attempt any new catalogation. We have and are definitely classified.

About a couple of years ago, at a local Historians' Convention, two proposals were aired, to wit: a) our Historians should endeavour to do away with any foreign influence and concentrate on our Pre-Spanish heritage, in order that we come to feel ourselves Filipinos all the more, and b) efforts should be exerted to prohibit any and all foreigners from teaching in our schools for no alien can teach us love of our country and true Philippinism, since he cannot fully understand our people and our psychology.

I seconded the two proposals on condition that the proponent and all those present answer my two previous questions: First, what would be the immediate result of the first proposal if approved? Since no answer was given me, I volunteered as follows: "We would all in this hall be dumb. Why? Because we would not be able to address each other. I could not, for instance, be called Dean Molina, for "Dean" is English and "Molina," Spanish. I would therefore, have to be renamed Humabon or Sikatuna or Lakandula. And so with all those present.

Second, could we be shown or named any Filipino worthwhile remembering, any one historical figure of our country, who had not been educated, trained and prepared by foreigners? Only two names were given: Lapu-lapu and Bonifacio. As against these, how many Filipino heroes, sages, patriots, and scientists earned their spurs after profiting from the tutorship of foreign mentors? Besides, Lapu-lapu himself did not know nor consider himself a Filipino; what he knew he had learned from non-Filipinos, namely, the Malays of Indonesia, whence he descended. As to Bonifacio, his readings and studies were done from foreign books and authors; he was exposed to alien influence, which he assimilated; even his name is foreign. Rizal himself tells us that his libertarian beliefs and sentiments were learned by him from his Spanish teachers here and in the Peninsula.

There is no fleeing away from it: ours is a culture involved, committed, hybrid.

In 1955 the Bandung Conference, held in Indonesia, was proudly billed as an international parley organized and held purely by coloured peoples, a confab where the whites were expressly excluded as delegates. Very well, the official roster of representatives is, to my mind, very revealing. Thus, we read such names as these:

Afghanistan — Sardar Mahmud Naim  
Burma — U Nu

China — Chou En-Lai  
 Indonesia — Ali Sastroamidjojo  
 Japan — Tasunosuki Takosaki  
 Laos — Katay D. Sassorith  
 Nepal — Sovagh Jung Thapa  
 Pakistan — Mohammed Ali  
 Thailand — Wan Waithayakon  
 North Vietnam — Pham Van Dong  
 South Vietnam — Ngunuyen Van Thoai  
 Philippines — Brigadier General Carlos P. Romulo

Come again? "Brigadier General"? — Why, that's English! "Carlos Peña Romulo"? Such is Spanish! Now, take a look at the General picture. There is no doubt but that, by his features the man does not belong to the white race. He symbolises the Philippines; he typifies Filipino culture.

How accurate was the late President Roxas when he said: "The Philippines is *in* the Orient, but is *not of* the Orient"!

As a rule, indeed, our culture make-up is such that it is far easier for us to understand our Western fellowmen than our Oriental brethren.

We are monotheists; orientals, generally are not. Black is our mourning colour; for the other orientals it is white, as a rule. We write horizontally; they do vertically. The differences are such that we seem to be worlds apart. This is so, because our country is "The only Christian Democracy in the East." That is to say, we possess the two main common denominators that link us to Western culture.

When I speak of *Christianity* as a national ingredient, I am not employing the term in its confessional connotation, but as a philosophy of life, a specific mode of behaviour, even as when I consider *Democracy* to be one other element specifying our national culture I am not contemplating a political party or system, but a general philosophy of government and social living. These are, by and large, alien to the Eastern politics and communities.

I fine, Filipino culture is constituted by the triangle formed out by the native, autochthonous element, the Christian-Spanish leaven, and the **democratic American contribution, all worked out into one distinct reality** by that peculiar Filipino touch that differentiates us from all other nations of the world.

Child of the Orient, nurtured by the Church, sired by the West — such is Filipino culture.

A. M. MOLINA.

# *The Ecumenical Council at Work* \*

## **I. AMENDMENTS APPROVED BY THE COUNCIL**

As the Council continues its debate on the "Nature of the Church", a series of liturgical amendments have been presented to the Fathers, giving them an opportunity to complete the unfinished task begun during the first session of the Council.

The amendments so far submitted and approved by the Fathers are the following:

**1. The Liturgy.**—The voting of the amendments to chapter 5 of the Liturgical Schema took place on Oct. 24. The following amendments were passed:

—Putting emphasis in the text on the pre-eminent role of the Bl. Virgin, in the Church's liturgical cycle.

—Stressing the fact that in close connection with the liturgical year the Church make use of instruction, prayer, works of mercy and penance as elements in the formation of the laity.

—Providing that adaptations in the liturgical year because of local situations be done with the authority of the Episcopal Conferences stressing the importance of the observance of Sundays in the liturgical year.

—Pointing up the two aspects of lent, a period of preparation for Baptism and a season of penance

—That Lenten penance should be not merely interior and personal but also exterior and social.

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\* Study based on the official reports released by the Vatican Press Office.

—That the faithful be made to understand the proper nature of penance which is detestation of sin as an offense against God.

**2. The Divine Office.**—A radical reform of the breviary was voted at the Oct. 22 meeting of the ecumenical council.

—Emphasis on the fact that Christ continues His priestly activities through the Church not only in the celebration of the Holy Eucharist, but in other ways as well, especially in the Divine Office, which offers to the Father both praise and intercession for the salvation of the world.

—Addition of exhortation to those who recite the Divine Office to do so with great fervor and devotion.

—A statement that priests engaged in the pastoral ministry have a special need to recite the Office prayerfully, that the Lord will make their labors effective.

—Provides that the hour of Matins (originally the night Office—which consists largely of psalms and readings from the Bible and the Fathers of the Church) should have fewer psalms and longer readings.

—Proposes the suppression of the hour of Prime, which is a second form of morning prayer and somewhat of a duplication of the principal morning prayer, which is Lauds

—Provides that an individual who is obliged to pray the Office should be bound to recite only one of the three remaining shorter hours of the day. (The "little hours" traditionally have been Prime, Terce, Sext and None. This amendment and the preceding one would considerably shorten the total length of the Office.)

—A new article urging priests and all who take part in the Church's public prayer to make it a source of holiness and personal spiritual growth.

—Decrees that the revision of the Latin translation of the Book of Psalms should take into account the nature of Church Latin, the fact that the psalms are chanted, and the traditions of the Latin Rite Church. (The point here is that a translation, which might be technically and literally satisfactory, might not be the best for public worship.)

—Propose that some specific but minor details in the original schema relative to the revision of the Office be suppressed. (The point here is that specifics be left to a postconciliar commission and that the council concern itself only with general directives and statement of principles.)

—To excuse from the recitation of some parts of the Office those clerics or Religious who participate on a given ecclesiastical function.

—To allow bishops and other Ordinaries to dispense from the obligation to recite the Office for good cause.

—While insisting that the traditional Latin Office be maintained by the clergy of the Latin Rite, the amendment concedes a faculty to bishops and other Ordinaries to permit the clergy in individual cases to recite the Office in an approved text of the vernacular.

—Recommends that the Office be prayed in common when possible, especially in the case of priests who live together.

**3. Sacred Art.**—The schema on liturgy underwent a period of amendments touching on sacred art, building of churches and setting up of images.

Following is the substance of the schema's seven amendments:

—In the encouragement of sacred art, bishops should seek beauty rather than mere costliness in art, vestments and general church furnishing.

—Care should be taken in the construction of churches that the edifices be suitable for the celebration of liturgical functions and the active participation of the faithful.

—A new article here confirms the practice of setting up images for veneration in churches, but warns that they should be moderate in number, reflect proper order and be doctrinally sound.

—Schools of sacred art should be established for the training of artists and artisans in different places.

—During their seminary years, candidates for the priesthood should be instructed in the history, development and principles of sacred art.

Post-council commissions will be set up to see to the implementation of the project.

**4. Perpetual Calendar.**—The Fathers of the Second Vatican Council have made recommendations on the move to establish a perpetual civil calendar.

Their action is related to a desire for a fixed annual date for Easter and for a simplified permanent calendar.

By votes of over 2,000 to less than 10 the present-day council Fathers made these recommendations:

—The council considers the wish expressed by many for a fixed Sunday Easter, and for a permanent calendar, to be of no small moment, and hence, after paying due heed to the consequences that may follow from such a new calendar, declares:

—The council is not opposed to fixing Easter on a determined Sunday in the Gregorian calendar, provided this is agreeable to all others who are concerned with the problem, especially the Christian brethren separated from communion with the Holy See.

—Similarly, the council is not opposed to the various initiatives for establishing a perpetual civil calendar, provided the week of seven days with its Sunday is safeguarded and provided the regular succession of weeks remains intact—unless most serious reasons would, in the judgment of the Holy See, persuade otherwise.

**5. Sacraments and Sacramentals.**—The Fathers voted in favor of these amendments to the schema on Sacred Liturgy, namely:

—Use of the vernacular in the administration of sacraments and sacramentals, provided the precise “form” is retained in Latin, upon promulgation of the Pope and the adoption by national hierarchies.

—A special provision is to be made for changes in the ritual of Baptism for cases in which a large number of persons are to receive the Sacrament.

—Extreme Unction is “also and better called the Anointing of the Sick.”

—Revision of ritual for religious profession.

—In certain circumstances some sacramentals may be administered by laymen.

## II. HIGHLIGHTS OF COUNCIL DEBATES

On the third work day of the new Council session the Council Fathers examined in detail the first chapter of the lengthy *schema* which they had approved in principle by an overwhelming vote of 2231 to 43.



The *schema* as a whole is entitled in Latin *De Ecclesia* (About the Church). The first chapter bears the subhead "Of the Mystery of the Church."

At stake in the debate over the "collegiality" of bishops was the question whether there should be a decentralization of power—or, to put it more accurately, a diffusion of authority—in the Church.

**1. "Collegiality" of Bishops.**—The Council is debating a *schema* which declares bishops are not merely appointed representatives of the Pope, exercising in their local dioceses such powers as he may see fit to delegate to them but are true "Vicars and Legatees of Christ" in their own right, with joint responsibility for the welfare of the whole Church.

The draft document forcefully re-asserts the teaching of the First Vatican Council about the primacy and infallibility of the Pope. But it goes on to say that the bishops, when they act together with the Pope, also possess divine protection from error in expounding truths of faith or morals

The "Liberals" say there is nothing new or radical about this concept; it is clearly implied in the ancient tradition that Bishops are successors to the original twelve Apostles. They also argue that Christ's promise of perpetual guidance and help was made not only to St. Peter and his successors, the Popes, but to all of the Apostles and their successors, the Bishops.

Cardinals from North America, Western Europe and Africa assured the Ecumenical Council on 7 October that no threat to the primacy of the Pope was involved in a proposal to enhance the powers of Bishops.

Prominent prelates strongly defended the idea that Bishops of the Church constitute a "college" or sacred body which shares with the Pope responsibility for the government and welfare of the whole Church.

"Conservative" Council Fathers previously voiced fear that the concept endangered papal supremacy.

All were unanimous, however, in the declaration that the concept does not do away with the fact that the college of bishops is not a body without the Pope.

Bishop Camelo Zazimovic, Auxiliary of Yugoslavia, proposed an amendment providing the establishment of a permanent episcopal conference in

Rome in which Bishops of all parts of the world would be represented. He said it should have authority superior to all offices of the Roman Curia.

Finally the Fathers' approval of the collegiality of bishops came as they voted on five questions. The vote was taken to guide the councils Theological Commission in revising the second chapter on the schema on the Church which deals with the hierarchy.

The questions, with the voting results, are:

—Whether episcopal consecration is the highest grade of the Sacrament of Holy Orders: yes, 2,013; no, 34.

—Whether every bishop, who is in union with all the bishops and the pope, belongs to the body or college of bishops; yes, 2,049; no, 104.

—Whether the college of bishops succeeds the college of Apostles and together with the Pope, has full and supreme power over the whole Church: yes, 1808; no, 336.

—Whether the college of bishops in union with the pope, has this power by divine right: yes, 1,717; no, 408.

**2. The Diaconate.**—The Fathers also dealt with the diaconate. Proponents spoke of its necessity for the smooth functioning of the Church. Objectors said the restoration of the diaconate would involve serious problems of practical nature such as the danger to priestly celibacy and the decrease of sacerdotal vocations. Some proposed that it be restored along the experimental line since it may be a boon to many parts of the world.

But a missionary Bishop asserted that the authorization of a married diaconry might lessen the number of celibate priests rather than ease the clergy shortage in missionary territories.

He pointed out that deacons with wives would require "much higher salaries" than are paid to celibate priests. He said a welltrained lay catechist could do practically all that a deacon could do, anyway.

The Father's final opinion was expressed in this question:

Whether the diaconate should be restored as a distinct and permanent rank in the sacred ministry: yes, 12,588; no, 525.

**The Laity.**—For the first time in any ecumenical council the topic of the laity has become a major subject of debate by the bishops of the world.

Chapter 3 of the schema on the nature of the Church was freely discussed on the floor. The schema treats of "the people of God" and "the laity." It stresses the positive aspect of the word *layman*:... his share in the priesthood of Christ, his charisms, his duties and his relations with the bishops.

Speakers explained further the concept of *layman*. Many were of the belief that the layman of modern times should be given greater participation in mission of the Church. The married state was also emphasized by the Fathers who said the family is a "miniature Church" as regards salvation of souls. Laymen were urged to join organizations with professional, charitable, civic and even political aims.

Nevertheless, insofar as possible, they must do so through regular ecclesiastical channels, with prudence, love, respect, humility and courage. On the other hand, he is also bound to respectful obedience towards ecclesiastical authority. He must refrain from unjust criticism and he must pray for his ecclesiastical superiors.

The people of God and the hierarchy, the schema declares, constitute one body, engaged in the common mission of Christ and sharing undivided responsibility before the world.

Rev. F. TESTERA, O.P.

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by REV. EMILIO STA. RITA, JR., J.C.D.

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## PASTORAL SECTION

### HOMILETICS

#### FOURTH SUNDAY OF ADVENT (Dec. 22)

##### *THE SALVATION OF GOD:*

The Gospel of today's Mass repeats a prophecy long recorded in the Old Testament book of Isaias, which said that all mankind was to see the salvation of God. This prophecy was fulfilled when the Son of God, wishing to save men, Himself became man and was born in Bethlehem. The advent of Jesus is a historical fact which, corroborated by the pieces of information St. Luke gives us in his Gospel, men have to admit unless they wish to go against the most elementary law of common sense. They may supposedly deny the historical fact, but certainly they can never change the course of history, according to which all mankind has seen the salvation of God on Christmas day.

But one thing is to see the salvation of God, and quite another to feel, to experience, to obtain that salvation. The Pharisees saw our Lord Jesus Christ, but that didn't help them at all. And even today many know Jesus, have seen His salvation, have embraced the Catholic Faith, but how many of them actually profit by the salvation that God has effected in their midst? How many of us are imitating the Pharisees by reducing our Faith to a handful of meaningless outward practices while their hearts are interiorly stinking with sinful thoughts and desires?

##### *BAPTISM OF REPENTANCE:*

The salvation of God needs to be seen with pure eyes and a clean heart, if we wish to draw any actual profit from it. The soul has to be prepared by making it pass through a baptism of repentance for the forgiveness of sin. Repentance is the encounter of the soul with God, from whom it has strayed because of sin. It is the meeting of the soul and of God. It is the road on which the soul must travel in order to reach its God, and also God, in a certain sense, travels on it to reach the soul, for such is His goodness that He goes out to meet the soul half-way.

Repentance is the road towards God, that is made ready and straight by filling every valley of inordinate attachment and impure love, and by bringing low every mountain and hill of foolish ambition and overweening pride. Repentance is the rediscovery of God that is effected by making straight all the crooked ways of deceit and dishonesty to which one has become accustomed, and by making smooth the rough ways of impatience and anger that characterize one's dealings with his fellowmen. This is the repentance that will make us both see and experience the salvation of God; it is what will make us both believe in Jesus Christ and to hold on faithfully to His teachings.

### *GOD THE IMPARTIAL JUDGE:*

St. Paul, in his Epistle today, gives us an insight of the qualities that repentance should have in order to be salutary and of profit. Repentance is a kind of judgment; the repentant soul judges itself and passes sentence against itself for transgressing the law of God. But in judging itself, the soul might not be impartial. It might look for excuses and reasons to justify its actuations and inclinations. It might minimize the danger that is involved in the continuance of a certain friendship, in the frequentation of a certain place, in the prosecution of certain dubious practices. In short, our repentance might not be sincere.

We might be too lenient in taking action against our sins. We might even believe that we have no sin at all. There are indeed Christians who see no point in confessing, for they say they have not committed any sin. St. Paul also states he has nothing on his conscience, yet by that very fact he does not consider himself just and perfect. He leaves all judgment to God who brings to light the things hidden in the dark corners of the heart, who manifests the most secret desires and inclinations of the soul. When one subjects himself to this divine examination, when one takes God to be the judge of his life and actions, his repentance will certainly be sincere, effective and salutary. He will truly see the salvation of God. Christ will save him!

## *CHRISTMAS*

### *CHRISTMAS AND JOY:*

Christmas, has become synonymous with joy. In whichever form that joy is understood—whether joy in giving or joy in receiving, whether temporal joy, in which our Christmases nowadays very much abound, or the more intimate spiritual joy—one thing is certain, we cannot divorce

from Christmas the idea of joy. Our instinctive horror towards the prospect of a joyless Christmas proves our point by way of contrast. And this explains why some people, for want of the more intimate and satisfying joy that only the good experience at Christmas, try to inject some sort of artificial joy, in the form of noise and frolic, into their holidays, not wanting to appear as being left behind while the rest of the world goes about enjoying itself.

### *THE GLAD TIDINGS:*

Christmas, therefore, means joy, joy for everyone, although not everyone interpret that joy in the same, not to say in the right way. Christmas is joy, should give joy. It cannot be otherwise ever since angelic lips told us two thousand years ago that God had intended to give great joy to the world when He made the Miracle of miracles to happen in one obscure cave in the city of Bethlehem. The vibrating thrill in that angelic message has not lost its freshness and power from the time it was first announced to the humble shepherds down to our own times: "Behold, I bring you good news of a great rejoicing for the whole people. This day, in the city of David, a Saviour has been born for you, the Lord Christ Himself." And the melody that echoed then powerfully across the vaults of heaven, pouring in angelic strains "Glory to God in the Highest, and Peace on earth to men of Goodwill," has not lost any of its novelty and joyousness as it is repeated to our modern ears two thousand years thereafter.

### *A SAVIOUR TO HOW MANY?*

Christmas means joy. It was the angel who told us why Christmas should mean joy: because on that day, in the city of David, in Bethlehem, a Saviour was born to us. A Saviour was born to us. Is this a reason for rejoicing? Why, some of us would take offence, and call that a silly question. It is like asking whether a prisoner should rejoice because he is given a liberator, whether a sick man should rejoice because he is given a good doctor.

But it is not the question that is the matter with; it is the kind of answer that many of us are giving to it, or make to understand that we are giving it by our manner of living. Because many of us live in such a way as if no Saviour has been born to them, or as if it didn't make them any difference whether He was born or not. Having been given a liberator, many of us still persist in remaining in their former status of prisoners of their sins and vices. Having been provided with a loving and competent doctor, many of us still insist on loving their spiritual diseases and weaknesses. Having been adopted by an infinitely wealthy benefactor, many of us still refuse to rise up from the level of their spiritual famine and poverty. Finally having been taken out of

danger by the Divine Lifesaver, still many of us insist on throwing themselves back into the river of their sins.

Be that as it may, Christmas still stands as a symbol and also a reality of joy. Joy for the sinner, because it promises him pardon for his sins; joy for the just, because it is an encouragement for further good; joy for the angels because it gives glory to God; and joy for God Himself because by it He makes known His limitless love for men, for whose sake, one day, two thousand years ago, in the city of David, in Bethlehem, He was born — for us!

## SUNDAY WITHIN OCTAVE OF CHRISTMAS (Dec. 29)

### *WORLDWIDE REJOICING:*

There is nothing, it seems, as contagious as joy. People easily catch it, and being so congenial with human nature, we easily pass the bounds of moderation and give in to wild and senseless rejoicing. Not even the joys of Christmas are free from this taint. Suddenly in the month of December we notice a great change in the hearts of all people. Everyone is in a joyful mood: some are conscious more or less of the reason for this happy climate; others, oblivious of the religious significance, are totally given to worldly merry-making. Asked what they are happy about, they'll tell you it's because the whole world happens to feel that way at this time of the year and that they're just toeing the line.

### *HOLY REJOICING:*

In giving us today's Gospel as the subject for our reading and meditation, Holy Mother Church seems to want to tone down and moderate whatever intemperate joys might crop up during this season's celebration. We Christians know why we are rejoicing at this time of the year. We know that it's our duty to rejoice, unless we want to show that we have hearts of stone. The angel of God in announcing the birth of the Saviour to the shepherds said that he was giving them news of great joy. The birth of our Saviour was intended therefore to give joy, and rejoice we must for this signal favor of heaven. Jesus signifies salvation, liberation from the captivity of sin and eternal punishment. Jesus signifies heavenly reward and happiness forever. This is why we Christians should rejoice, and why we presently are rejoicing.

### *MODERATE REJOICING:*

But Jesus did not mean to bring upon earth irresponsible rejoicing. The days of our calendar cannot all be Christmas Day. There are also

the days of Lent, the days of the Passiontide, the day like Good Friday. Christmas is but a partial vision of Christ and of Christian life: it is not a total view of the whole. And if we have forgotten this fact, Holy Mother Church is waking us up to the hard reality by reading for us the Gospel of today's Mass.

Yes, a Saviour is born to us in the city of Bethlehem, as the angel announced to the shepherds, and He'll save us from our sins. This is why we are rejoicing. But this Child is destined also for the fall and the rise of many in Israel. And this is why we should also tremble. The birth of Jesus has posed a religious and moral problem to everyone of us, concerning which we cannot adopt a neutral attitude. Either we are for Jesus or we are against Him. Either we gather with Him or we scatter. Either we serve God or we serve Mammon. The appearance of Jesus on this earth will reveal what thoughts, what frames of mind, what attitudes, what loves are being harbored in our hearts: whether they are thoughts, aspirations and love of God, or thoughts, aspirations, love of this world and of self. Unfortunately in many of us will be revealed dark thoughts and unholy sentiments. This revelation will not only pain the Saviour but will pierce and break the heart of His Mother.

In order that this may not happen, it would be necessary that as the Child of Bethlehem, we too should grow and become strong, full of wisdom and the grace of God; of wisdom in order to appreciate the things of this world in their proper value and use them accordingly and not become a snare to our souls, to appreciate deeply things heavenly, God, Christ, the Sacraments, prayer, and love them passionately; of Grace, that we may become holier, lovelier, and more perfect in the eyes of God. May the Child of Bethlehem and His Mother carry out the work of our redemption into its full realization.

FR. MARIO BALTAZAR, O.P.

## OCTAVE OF THE NATIVITY (Jan. 1)

### *JESUS COMPLIES WITH THE LAW:*

The Infant Jesus, barely eight days old today, submits Himself to the humiliating and painful rite of circumcision.

Imposed by God on Abraham and his descendants, this rite or ceremony of cutting away a piece of skin of every male child marked him out as a member of God's chosen People from among whom a Saviour would be born. Circumcision thus implied the presence of sin in which all men are born and, at the same time, it was a sign of the Redemption that was to come. And it is in the belief in this future Redemption that original sin was washed away and grace conferred on the soul of the child.



Why, then, we ask, did the new-born Babe, God-made-Man, Holiness Itself, wish to appear as any other born in sin and be circumcised?

### *HUMILITY — OBEDIENCE — MORTIFICATION:*

First of all, to set before our eyes a magnificent example of humility. Jesus is without sin: He is God. Jesus, and He alone, could utter with exclusive right those words: "Which of you can convince me of sin?" Yet He wished to bear the ignominious mark of sin on His sacred humanity. Why? In order to curb our inordinate desires, sinners that we really are, of wanting to appear before the world as honourable, just, good and holy, — hardly caring about how we appear in the eyes of God. In order to squelch our pride which says that we have no sin to confess; or, if we ever do approach the confessional, it is with a lot of dissimulating and white-washing.

Then, what words of praise can we possibly utter to extol here the beautiful example of submission and obedience to the law of God? This new-born Child, being God and, consequently above any law, willingly places Himself under the law and obeys as any other subject. We blush with shame as we recall the number of times we, unworthy subjects of His Divine Majesty, have tried to rise above our true condition and brazenly say: I will not serve. We have practised obedience, but wasn't it too often because the things ordered were to our liking and self-love and did not disturb too much our life of ease? On the other hand, can we ever forget the number of times we have striven to be free from certain laws of God and His Church, and have broken many for the slightest pretexts?

Finally, the Divine Infant teaches us how necessary it is that we lead a life of penance and mortification. Jesus the Innocent goes under the sharp knife, in order that we, the guilty ones, might be scraped clean of the stigma of sin. Years later, at the foot of the cross on Calvary, this same knife would turn into a cruel lance that would inexorably pierce His side and draw torrents of blood to the last sacred drop. Then would His mission, His life-long work be brought to a triumphant completion: we would no longer be under the law of circumcision and sin, but under the sweet law of Baptism and grace. We would bear this out in our lives by a deep-down hatred of sin in all its forms and by a continuous self-denial and curbing of wrong tendencies. We would die to the old, sinful way of living, and live henceforth only for God and heaven. Jesus by His circumcision initiates a spiritual circumcision in our souls, a circumcision that we have to carry on and which consists in cutting off all carnal and worldly thoughts, all inordinate and sinful desires, affections and inclinations. If we want the circumcision of Jesus to take effect in our souls, we must cooperate by destroying in ourselves the source of sin. Not only the leaves and the branches, but also, and above all, the roots.

*A GOOD RESOLUTION:*

It is most appropriate that the commemoration of Our Lord's circumcision should fall on New Year's day. On this first day of the year we make fast resolutions, and just as easily we break them — all as a matter of joke. But life is no joke at all. Every new year is a period of grace wherein we should resolve to reform and pattern our lives more and more according to the spirit of today's Gospel. This is the one resolution that really counts, that is a must; and if only this is formed, it is enough. We are going to be more humble, whereby we see our true selves and the need of God the clearer. We are going to be more obedient to God's commands and inspirations, whereby we discern the path of life that leads to Him the surer, the safer and speedier to tread. We are going to mortify ourselves more and more with regard to the love and attractions of things here below, in order to grow and increase immeasurably in the love of Him Who, for the love of us, was made flesh and dwelt amongst us.

**MOST HOLY NAME OF JESUS (Jan. 5)***SIGNIFICANCE:*

Eight days after He was born, Our Lord was circumcised according to the law, and "His name was called Jesus," which means saviour. As simple and sweet as that. Yes, but manner in which this sacred name was fully lived up to for a life-span of thirty-three years was not as simple or sweet.

Man alone could work out his own ruin. He could destroy the divine friendship and adoption that God had extended to him and bring about death and misery and the prospect of eternal damnation. This is exactly what he did. But once done, he could not by his own self patch things up again. God, out of sheer love and goodness and mercy, took the first step at reconciliation. He commissioned His only begotten Son to come to earth and assume a human nature and become like one of us in all things except sin, to suffer the penalty of sin and, at the same time, offer up an atonement of infinite value capable of satisfying fully the justice of an infinite God. Jesus Christ, the Son of God made Man, fulfilled His commission to the letter in His sacred person, and in so doing merited fully the name of Jesus — Saviour — given not by man, but by His eternal Father.

*WITH RESPECT TO US:*

The name of Jesus, therefore, rings out for us a note of victory and salvation. In the name of Jesus, God snatched us from the snares of Satan and sin, and restored us to His Fatherly embrace. In this holy name, the brightness and peace of heaven descended once more upon the

world. The bitterness in our lives has been turned to heavenly joy and sweetness; for the pains and sorrows that are a consequence of sin have been transformed, by virtue of the name of Jesus, into priceless means of acquiring greater merit and grace and glory. Jesus means the supreme expression of God's love for us. Jesus means that we are God's love for us. Jesus means that we are God's adopted children and heaven is ours. Jesus spells pardon of our sins, terror to the demons, and cure of all evils. Jesus means the one and only key to our eternal home. The most holy name of Jesus means, in fine, our supreme, crowning glory and eternal happiness.

#### *OUR NAME:*

All this becomes part and parcel of our lives, nay, our very lives, if humbly and sincerely take hold of the Hand that Our Lord and Saviour stretches out to us. We too have each a name that was given to us when we received the saving waters of Baptism, and God cleansed our souls of the stain of sin. On a white piece of paper that is the baptismal certificate, the officiating priest wrote in indelible ink our individual name. On our lily-white soul, at the same time, God stamped the holy name of: JESUS, — indelibly? Ah! it was meant to be indelible, but how often we expose it to the danger of being scraped off by negligence or downright rebellion. We tend to forget, or be blind to the fact, that there is no other name under heaven whereby we may be saved. People are fond of repeating that oft-quoted line: "What's in a name?" What is there? Plenty. Let alone those who glory in that their names were adopted from some stage, movie, current and even scandalous personalities, and fashion their lives accordingly — far from Jesus and salvation.

We know, or should know better. If Jesus Christ complied perfectly with all the requisites which His name of Saviour implied and had His name stamped in our souls, it is that we comport ourselves henceforth as the elect, the saved. We shall tread the path to heaven He has traced for us. A path of humility, obedience, goodness, purity, mercy, poverty, abnegation, patience. A path, however, that has lost the greater part of its original bitterness introduced through sin, and is now a path more of joy and love. The bitterness was turned into sweetness for us at Calvary by the holy name of Jesus. All names lead to Jesus, as all paths should run parallel with His. The name of our patron saint which we receive at Baptism means everything to us; it gives us the model we ought to imitate, the advocate and protector we should run to, all in order that the holy and sweet name of Jesus may never be erased from our soul.

May the name of Jesus be always in our hearts and on our lips. May our dying breath be: "Jesus, my Lord, my God, my all."

Rev. TOMAS F. LOPEZ, O.P.

## CASES AND QUERIES

### THE PLACE OF THE TABERNACLE IN THE ALTAR

*I am planning to build an altar in my new church in such a way that it is possible for me to say Mass either facing the people. Since the tabernacle will obscure my view from the people if I say Mass facing the people, I have decided to do away with the tabernacle. I want to make the altar itself the tabernacle. I planned to make a hole in the middle of the altar big enough to contain the ciboria and to place a strong bronze cover that can be easily and conveniently opened. Now my problem is this:*

- (1) Is it liturgically sound and permissible to construct my tabernacle this way?*
- (2) The altar itself and its supports will be made of one piece marble because I want my altar to be a consecrated altar. Now will the hole in the middle of the altar which serves as the tabernacle not be a hindrance to my altar being a consecrated altar?*

\* \* \*

The whole problem gravitates around two things: the tabernacle, and the altar to be consecrated.

1.—As for the tabernacle, all are familiar with the somewhat strange ideas that have been advanced lately, notably in Europe, and in some isolated cases over here in the Philippines. Some would want it suspended over the altar, others altogether apart from the altar, and, others, again advance unusual forms; and in the case presented, still another form is contemplated.

I think the best way to obtain the right criterion for the formulation of the answer will be to take recourse to the *Instructions of the Sacred Congregation of Rites*, "De Forma et Usu

**Tabernaculi**", dated June 1, 1957 (A.A.S., 49 (1957), 425-426).  
 Let me cite here some of the pertinent provisions:

- "1. Normae a Codice Iuris Canonici circa Ss. Eucharistiam asservandam statutae (cann. 1268, 1269) sancte religioseque servandae sunt; nec omittant locorum Ordinarii de hac re sedulo invigilare.
2. Tabernaculum adeo firmiter cum altare coniungatur, ut inamovibile fiat. Regulariter in altari maiori collocetur, nisi aliud venerationi cultui tanti Sacramenti commodius et decentius videatur, id quod ordinarie contingit in ecclesiis cathedralibus, collegiatis aut conventualibus, in quibus functiones chorales peragi solent; vel aliquando in maioribus sanctuariis, ne propter peculiarem fidelium devotionem erga obiectum veneratum, summus latriae cultus Ssmo. Sacramento debitus obnubiletur . . .
4. In ecclesiis, ubi unicum exstat altare, hoc nequit ita aedificari, ut sacerdos celebret populum versus; sed super ipsum altare, in medio, poni debet tabernaculum ad asservandam Ssmam. Eucharistiam, ad normam legum liturgicarum constructum, forma et mensura tanto Sacramento omnino dignum . . .
7. Tabernaculum, quoad formam, stilo altaris et ecclesiae conveniat; ab illis usu hucusque receptis haud nimis discrepat; non reducatur ad speciem capsae, sed verum habitaculum Dei cum hominibus quodammodo repraesentet; non ornetur symbolis vel figuris inusitatis, vel quae fidelium admirationem moveant, vel erronee interpretari possint, vel quae relationem ad Ssmum. Sacramentum non habeant.
8. Districte vetantur tabernacula eucharistica extra ipsum altare posita, ex. gr. in apriete, aut ad latus, vel retro altare, aut in aediculis seu columnis ab altari separatis.
9. Contraria consuetudo, sive quoad modum Eucharistiam asservandi, sive quoad formam tabernaculi, praesumi nequit, nisi agatur de consuetudine centenaria vel immemorabili (can. 63, §2), uti ex. gr. in casu quorundam tabernaculorum ad modum turris vel aediculis aedificatorum; hae tamen formae re-produci nequeunt."

In the light of these directives, I believe the answer to the first question should be in the *negative*. It is *not* liturgically

sound and permissible to construct the tabernacle by making a hole in the middle of the altar itself though it is big enough to contain the ciboria and that a strong bronze cover that can be easily and conveniently opened.

Because in this case, the tabernacle will be just a *simple box* or *case* which is precisely what the instruction No. 7 expressly prohibits — and not as a real place or “*domicilium Christi praesentis in Eucharistia*”, which is the real liturgical symbolism of the tabernacle (*cfr.* H. SCHMIDT, S.I., *Introductio in Liturgiam Occidentalem*, Romae, 1960, p. 694). The logical corollary of this principle is that the tabernacle should be constructed in a worthy and decorous manner — not too small, not too hidden, so that it can not be clearly distinguished or see. It must be placed in an elevated position so that the faithful can easily know, upon entering the church, where the Blessed Sacrament is. (*Instructio S.C. de Sacr.*, 26 mart, 1929).

The adverb “super” in instruction No. 4, should be noted also. The tabernacle — understood to be *distinct* from the altar—, must be placed “on” the middle of the altar, not “in” the altar, as the Reverend Father contemplates to do. Does this not obstruct the view of the faithful in a mass *populum versus*? Obviously it does; and I believe this is precisely the reason why the S.C. of Rites rules: “In ecclesiis, ubi unicum exstat altare, hoc nequit ita aedificari, ut sacerdos celebret *populum versus*” (No. 4).

Let it be noted in passing that the mind of the Church regarding the tabernacle’s form is that it should not differ greatly from the traditional form: “Tabernaculum, quoad formam . . . ab illis usu hucusque receptis haud nimis discrepet”. (No. 7).

2.—Regarding the second question, I believe that the hole to be made in the middle of the altar would not constitute a hindrance for its consecration for the simple reason that the table of the altar still remains “*integra*”, a single natural stone (c. 1198, §1). The fact that a hole is made in the centre of the table does not affect the integrity of the marble but rather its natural form.

FR. LEONARDO Z. LEGASPI, O.P.

## MARRIAGE BEFORE THE JUSTICE OF THE PEACE OR A NON-CATHOLIC MINISTER

*Here in the Province it often happens that the missionary comes across catholic couples who were married before the justice of the peace or a non-catholic minister during the war years when no catholic priest could be reached for many months. The fact is that these people were completely ignorant of the provisions of c.1098 for such circumstances. They married before the justice of the peace or a non-catholic minister just "because no catholic priest was available. Can we consider such marriages valid in the eyes of the Church according to c.1098? If not, please explain minimum conditions required for validity.*

\* \* \* \*

If marriage can not, without serious inconvenience, be contracted according the ordinary form (c.1094), then the obligation to observe it ceases, giving way to an extraordinary form applicable to exceptional cases, (c. 1098). In order that this extraordinary form of marriage may be licitly and validly used certain conditions are required by law. The postulated requirements to be verified in the case are the following:

1. *Unavailability of a "qualified" witness for marriage.*—The assisting priest alone is a "qualified" witness, the others being "testes communes". The testimony of the qualified witness weighs more and is to be given preference over that of the other witnesses. This condition is fulfilled when, without serious inconvenience, neither the couple can reach the priest entitled by law to assist at the marriage (c. 1094), nor can the priest go to the parties to preside over the marriage ceremony: "parochus vel loci Ordinarius vel delegatus sine gravi incommodo haberi vel adiri nequeat", (c. 1098).

The impossibility of having or of getting a qualified witness must be actual, moral and personal. It must affect both parties in the matter of having a priest or either party in getting to the priest. The impossibility needs no longer to be local. The law postulates a serious inconvenience which will not exist if the impossibility is only local, not personal, (S.R.R. *Decisiones*, XVIII, 289). The impossibility likewise needs not to be physical but merely moral. Even if the qualified priest were physically present, as long as he can not assist at the marriage "sine gravi incommodo," we can really speak of a true impossibil-

ity, (A.A.S., XXIII, 338). Finally the impossibility must be actual, i.e. when the priest is "hic et nunc" unavailable for the marriage.

2. *The "qualified" witness' absence foreseen to last for a month.*—The legislator assumes that once everything is ready for the wedding it would constitute a great inconvenience for the couple to wait for a month. The certainty required is not that brand of absolute certainty which even excludes the possibility of error. It must be based on human judgment, and so all we can expect here is that moral certainty that proceeds from a prudent and diligent investigation of the facts, what at times could even prove to be erroneous, (A.A.S., XVII, 583).

The reckoning of the month must start from the moment the couple is really ready to marry. The ceremony "*coram solis testibus*" may be performed any time during the month once the couple have been morally ascertained of the unavailability of the priest.

3. *Exchange of matrimonial consent in the presence of two witnesses.*—The law does not lay down any conditions regarding the persons who are to act as witnesses. It simply demands that they meet the requirements of natural law i.e. that they be able to testify about the marriage which will take place in their presence. The framing of the law, therefore, does not exclude civil officials and non-catholic ministers from acting as witnesses in the catholic marriage as long as they are able to bear testimony of the matrimonial consent exchanged by the parties. It makes no difference whether they act in their official capacity or simply as private persons. The law merely considers them as ordinary witnesses disregarding their official position, (*S.R.R. Decisiones*, XXIII, 474). Therefore in a non-catholic or civil ceremony if there were present at least one other witness besides the non-catholic or civil official while the matrimonial consent is exchanged, the marriage could be valid according to c.1098 since the marriage was contracted "*coram testibus*". The Church has often and officially recognized as valid, marriages entered into under such extraordinary circumstances. This was the case, for instance, in Germany (1906), Spain (1936).... This practice does not imply that a civil or non-catholic union is canonized by the Church. It is the valid marriage that happens to be "civil" or "non-catholic" in its form.

The fact that the parties completely ignored the provisions of c. 1098 or even erred thinking that a marriage contracted civilly under those circumstances would be invalid, did not in any way affect the validity of their consent. First of all "scien-



tio out opinio nullitatis matrimonii consensum matrimonialem non excludit", (c. 1085). Secondly, as the ignorance of the law about the existence of a diriment impediment or the need of canonical form does not excuse a couple from entering into an invalid union, so the ignorance of the existence of an extraordinary form of marriage does not constitute a hindrance to its validity, (c. 11). The Church simply demands that the marital consent be naturally valid, and then by operation of the law that consent is recognized as juridically efficacious notwithstanding the intention and the will of the contracting parties.

*Solution:* Those couples who married during the war years before the justice of the peace or a non-catholic minister under the circumstances referred to by our consultant, should in no way be disturbed as to the validity of their union. Theirs is a true and real marriage "*coram Deo et coram Ecclesia*" since all the requirements of the extraordinary form of marriage seem to have been complied with. The query itself states that at the time "no catholic priest could be reached for many months." We assume too, though nothing is said by our correspondent, that the matrimonial consent was exchanged "*coram testibus*". One witness will suffice, the other being the civil official or minister itself.

The fact that the marriage was contracted in a civil or non-catholic ceremony does not militate against its validity. Perhaps the exchange of matrimonial consent before a civil official or a non-catholic minister was the most practical way to proceed at the time. Both of them are qualified ministers by civil law to solemnize civil marriages, which all the more make them more competent when it comes to bear witness.

After the marriage has been contracted, the law imposes a serious obligation on both the witnesses and contracting parties, to report the marriage as soon as possible so that it can be entered in the prescribed books, (c. 1103,3). This solicitude is rather necessary on account of the danger of subsequent marriages and of the danger that the offspring be considered illegitimate, if the marriage is not properly registered.

REV. F. TESTERA, O.P.

# NEWS

## FOREIGN

### **Council Hall — Second Session. —**

When the 2,000 bishops returned to Rome for the second session of the Ecumenical Council they found little changed in the Council hall in St. Peter's basilica.

For the past 10 months the great banks of seats that line both sides of the nave have been blocked from the public, which has been forced to funnel around into the side aisles of the huge church to reach the main altars.

The seats were left as they had been on the opening day of the Second Vatican Council on October 11, 1962, because to dismantle them last December and rebuild them again to be ready for the opening of the session on September 29 would have been extravagantly expensive.

Only once since the first session closed have the seats been occupied — on the day when the late Pope John XXIII was awarded the Balzan Peace Prize by President Antonio Segni of Italy.

Since the first session of the Council ended last December 8 a round-the-clock surveillance has been maintained in St. Peter's basilica by papal gendarmes and watchmen, even when the church is closed at night. Since most of the seating arrangements are made of wood, the danger of fire was a real one.

Two small changes have been noted by Council Fathers who attended the first session. A buzzer has been installed on the table of the Council presidency that the presiding cardinal may indicate the end of a speaker's allotted 10 minutes. The buzzer will be more effective than the older method of ringing a handbell.

Also, the tables of the presidency have been shifted to the side to give an unobstructed view of the Altar of the Confession and to provide more room for the recently expanded board of presidents.

**Aussie Gov't Aids Private School Tots.**—An Anglican bishop and a

Catholic education spokesman here praised a newly adopted state plan for giving \$45 yearly allowances to parents of children in private schools.

The New South Wales state government will give the allowances to low income families with children in the last four years of the state's six-year private secondary schools. Most private schools in the state are Catholic schools.

Anglican Bishop J. S. Moyes of Armidale said he was delighted with the plan.

Fr. J. Walker, education director for the Catholic Diocese of Armidale, said that the plan would help some children who would otherwise leave the secondary schools to stay on.

"It's the only solution. The government should help the parents instead of the schools," the bishop said. "I am very delighted that at last it has been done."

**Orthodox Churches Agree to Theological Dialogue.** — The Pan-Orthodox Convention has unanimously accepted the proposal to start a "theological dialogue" with the Catholic Church.

The proposal had been made and the Convention had been summoned by the Ecumenical Patriarch Athanasios of Constantinople.

All the Orthodox Churches except that of Greece took part in the Convention.

Each Church is to be free to decide whether or not to send official observers to the Council.

**Crisis Coming in Australian Catholic Education.** — Without state help the Catholic school system in Australia will be reduced to the level of training only the wealthy, Auxiliary Bishop John Cullinane of Canberra and Goulburn said at a school dedication here.

"The time has passed for indulging in academic denunciations. The position is too serious now and it is a case of to be or not to be for the Catholic schools," he declared.

"We must ask our local members (of Parliament) if they are State monopolists and do they want to force all children to be educated by the state. They can take no middle position on this question, they must be for or against. We will respect them for a frank answer."

**U.N. Rules Against Race Discrimination.** — The importance of getting rid of all racial discrimination is intensely and urgently felt on an international level. This was clearly brought out in the U.N. General Assembly's Social Committee, during the long debate which preceded its adoption of the Declaration on the Elimination of All Forms of Discrimination (Oct. 28).

The declaration has now to go before a plenary session of the Assembly for final approval.

Discussion of the document also reflected a general confidence, on the part of U.N. delegates, in the moral force a U.N. statement has in achieving respect for a universally recognized moral principle.

Differing concepts of freedom and specific language variations respect to one provision in the declaration, however, accounted for 17 abstentions in the vote of 89 to 0, with which the committee approved the text as a whole.

The declaration condemns all discrimination based on race, color or ethnic origin as an offense against human dignity, a denial of the principles of the U.N. Charter, a violation of the Universal Declaration of Human Rights, and an obstacle to friendly relations among peoples.

The freedom from racial bias that should obtain in the exercise of civil rights, in housing, employment, public facilities, education, civil service, public office, and religion is outlined in 11 articles. The importance of teaching and information in combatting racial prejudice and the protection of minorities are also written into the document. Special reference is made to the need to eliminate apartheid (the absolute segregationism as promoted by the Republic of South Africa).

**Bishop Sheen Proposes New Way of Helping Missions.** — Bishop Fulton J. Sheen said here he has proposed to the Vatican Council a new way of assisting mission territories.

The Bishop, who is U.S. national director of the Society for the Propagation of the Faith, told the audience at the opening of the 30th annual Christian Culture Series here:

"I am proposing that instead of several Vatican congregations handling the Church's mission efforts, an international commission be established in Rome and be composed of Bishops from all parts of the world . . .

"Sections of this have-not world would then be given to national councils of bishops in wealthier nation who, in turn, would give smaller sections to parishes and institutions."

For example, he said, a parish in a wealthy nation might end up adopting a parish somewhere else.

**Reform of the Roman Curia.** — His Holiness the Pope has announced his intention of reforming the Roman Curia by bringing it into closer conformity with the needs of our times.

The guiding principles of the reform are to be the simplification and decentralization of the administration of the Church.

The following are some of the chief methods to be adopted:

—recruitment of curial officials on a supranational base;

—'ecumenical' training of officials;

—transference from the Curia to local bishops of functions that can

be handled more efficiently on a local basis;

—association of local bishops with the work of the Curia if the Council judges this desirable.

The Pope made it clear that he does not regard the reform as a

censure on the work of the Curia in past years. He announced the reform with "cordial and reverent greeting" to a great gathering of the whole curial staff and said that the reform "will be formulated and promulgated by the Curia itself."

## LOCAL

**New Prelature.** — The Apostolic Nunciature has announced the creation of the New Prelature Nullius of Isabella in Basilan City.

Pope Paul VI named Msgr. Jose Querexeta, CMF, as head of the new prelate and Titular Bishop of Eresso.

Msgr. Querexeta was born in Spain on Dec. 10, 1921 and ordained priest on June 9, 1949. He came to the Philippines in 1952 after three years of missionary work in China. He worked in Isabella until 1955. From then on until his elevation, he was in Manila as superior and procurator of the Claretian Fathers. He was also a professor in several colleges and spiritual director of the Secular Institute of the Holy Family.

The new prelate, formerly a part of the Archdiocese of Zamboanga, comprises Basilan City and adjacent islands.

**Theologians Stage Debate.** — The Faculty of Sacred Theology of the University of Santo Tomas conducted an Academic Session on

Nov. 4 at 8:30 a.m. at the Central Seminary auditorium.

The session commemorated the IV centenary of the 23rd general assembly of the Council of Trent.

Rev. Emilio Marquez delivered the opening remarks followed by a discussion on the Council of Trent and the Reformation of the Seminary made by Rev. Meneleo Litonjua and on the Pastoral Training in the Seminary by Rev. Ernesto Ramos.

**Catholic Schools Save Gov't ₱6.5-Million Yearly.** — Catholic schools in the Philippines save the government over 6.5 million pesos annually.

That's how much the government would have to spend in addition to its current outlay for education, if it had to pay also for the education of 115,000 pupils now enrolled in Catholic elementary schools alone.

According to statisticians of the Bureau of Private Schools, the government spends about 58 pesos

a year per pupil in its own elementary schools.

Many Catholic schools actually spend much more.

But their contribution goes much farther.

Last school year, Catholic schools gave over two millions pesos worth of scholarships and discounts to deserving students.

This school year they are educating about half a million students in all levels.

~~Few of those schools manage~~ on tuition alone. Many are subsidized by religious orders or by diocesan or parochial funds. Some receive financial aid from abroad.

Aside from the main colleges and universities in the big cities, there are Catholic mission schools

in remote places like the Batanes islands, the Mountain Province, Palawan, Mindoro, and Sulu.

To educate their students, Catholic schools over the years have invested over ₱73 million in buildings, over ₱13.9 million in equipment. Campus sites alone are valued at around ₱44.7 million.

Some 824 Catholic schools, including seven universities, are today affiliated with the Catholic Educational Association of the Philippines.

The CEAP, with offices at 1403 Colorado, Manila, today represents the largest single group of private schools in the country.

Out of every 100 students enrolled in private schools, 41 are enrolled in Catholic schools.

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THE CURE D'ARS.—Portrait of a Parish Priest. Lancelot Sheppard. A Universal Book of Burns & Oates, London, 1963.

The author aptly gives some reasons for contributing a biography on St. John-Marie-Baptiste Vianney to the many already existing ones. "In the first place, in 1959 occurred the centenary of his death, and it is a fitting moment to consider him afresh in the light of the development of a hundred years in human thought and the evolution of ideas." "In a general sense, of course, saints are signs for all times, but in his own way, I believe, he has more than a general lesson to offer our days..." "It seemed to me that there was room for a modern life, written for English speaking readers..."

Thus this book of 176 pages relates yet once more, the story of the remarkable parish priest and saint, but with a difference. Here, the author is careful to determine what has really happened from what could not be ascertained. Another important thing pointed out is the reason why the cure attained sainthood. It is not because he did wonders but because of a life lived in persevering holiness.

St. John is portrayed as an exemplary parish priest who despite his deep humility could not hide "his persevering efforts, working on his flock, the long hours of prayer, self-scourging, self-abnegation, devotion to duty" from those who knew him. He did not spare himself,—giving up comfort, rest, sleep, food, time, health,—as long as he knew there was something he could do for souls. The most remarkable act of his life was the endurance he showed in staying in the confessional almost always the whole day and even night, and quite often despite the fact that he was collapsing from fatigue and ill health:

He had his own human frailties, however. There were temptations and indecisions to be grappled with. Struggle aided by grace overcame them.

M. J. O.

\* \* \* \*

CORNELIA CONNELLY. By Mother Marie Thérèse, S.H.C.J.—Burns and Oates, London, 1963.

Wife, mother, accused by many during her life and after her death of being an unnatural mother who abandoned her children, foundress of

a world-famous teaching congregation, Cornelia Connelly was one of the nineteenth-century most tragic and heroic figures.

This biography of Mother Marie Thérèse is based on an exhaustive research of the historical commission appointed by the Bishop of Southwark and its assistants. It corrects many mistakes, it fills in the lacunae of the previous biographies in describing the first part of Cornelia's life and tells the story of the second part of her life accurately, lucidly and fully for the first time.

\* \* \* \*

**INTERNATIONAL MORALITY.** By Alfred de Soras, S.J.—A Faith and Fact Book. Burns and Oates, London, 1963.

The threat of thermonuclear war, world hunger and population growth, colonialism, the rights of small nations, the list of urgent international problems seems endless to anybody who opens a newspaper.

In this book Fr. de Soras provides a cogent and realistic discussion of what the Church's teaching is on present problems of international morality, and what it has to say about problems which may arise in the future if present trends continue. His discussions include the bases of Catholic international morality and "historico prudential" considerations, their relation both to existing organizations such as UNO and to the cold war and peaceful coexistence.

\* \* \* \*

**ANG PITONG HULING WIKA ANG ATING MAHAL PANGINOON.** By Rt. Rev. Msgr. Fernando Mempo, D.P.—Bookmark, Manila, 1963.

This little book contains the sermons of Msgr. Mempo on the Last Seven Words of Jesus Christ upon the Cross. The devotees of the Cross will find in this pamphlet an inspiring treatise on the matter.

\* \* \* \*

**OTHER PUBLICATIONS SENT TO THE BOLETIN ECLESIASTICO:**

- **Methods of Making the General Examination of Conscience.**—Bookmark. Manila, 1963.
- **Novena for Our Dead.**—Bookmark, Manila, 1962. Novena in Spanish, Tagalog and English.



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