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PAULUS PP. VI

“...That thou art Peter...”

After the black canopy of gloom brought about by the untimely demise of the late and good Pope John XXIII comes the earnest splendor of sunlight heralded by the jubilant voices of the throng gathered at St. Peter's Square: “HABEMUS PAPAM...”

Friday, June 21st, 1963, the chair of Peter bore anew the 263rd Vicar of Christ, Pope Paul VI, the Sovereign Pontiff of the whole of Christendom.

Pope Paul VI is our Father, our Pope...

Barely a day after his election to the papacy, Paul VI sounded eagerly and vigilantly the call to Unity in the one fold of Christ, a plea for World Peace and Social Justice.

Mindful of that beautiful story of the miraculous draught of fishes, Paul VI already envisions the big harvest in such a tremendous task, for as the good fisherman, the faltering Peter, he will let down the net, too, at the word of the powerful Master...

Hence the initial *raison de être* of his pontificate—to bring to a final conclusion and successful fruition the II Ecumenical Council, thus reaping good fruits for the well-being of all humanity: “UT OMNES UNUM SINT.”

Pope Paul VI, true to the very apostolate of that militant and untiring Apostle of the Gentiles, underscores his first message of charity and love.

"The certain order of love . . . demands of all men a more equal solution of all problems, demands aid and care for under-developed countries in which the level of life is not often worthy of human dignity; requires a voluntary study of a universal scale for the improvement of conditions of life".

Amidst a world still gored with disbelief, apathy and strife looms the white Dove of Peace, keynoted in his appeal for world amity:

"At this moment, in which all mankind looks to this chair of truth, and to He who has been called to represent on earth the Divine Saviour, we can only renew the appeal for loyal, frank, willing understanding which unites mankind in reciprocal and sincere respect; the invitation to undertake every effort to save mankind by favoring the peaceful development of rights bestowed by God and facilitating spiritual and religious life so that it be carried to the most vivid and profound adoration of the Creator".

And then He will work for peace also, *"a peace which is not only an absence of warlike rivalries and armed factions, but a reflection of the order wished by the Lord, Creator and Redeemer, constructive and strong will for understanding and brotherhood, a clearcut expression of good will, a never-ceasing desire of active concord, inspired by the true well-being of mankind, an unaffected love" . . .*

Pope Paul VI's elevation to the papacy marks a joyful reunion with the fisherman's throne. Two frail, ever ready arms outstretched before the whole of humanity just as the suffering Christ with wide open hands nailed to the cross, welcomes each one, Gentile or Jew, regardless of creed, race, class or rank, to walk straight-forward meekly and humbly to Christ the King.

PRIMUM NUNTIIUM RADIOPHONICUM S. P. PAULI VI

Venerabiles Fratres ac dilecti filii totius orbis catholici!

Qui fausto die, suavissimo Cordi Iesu dicato, regendi domini gregis officium suscepimus quod de S. Augustini sententia *amoris officium* (in Io. 123, 5) praecipue est, quippe quod spectet ad paternam caritatem solícite servandam erga oves universas pretiosissimo Iesu Christi sanguine redemptas — multis quidem afficimur animi sensibus, sed in primis tuta afficimur fiducia in omnipotenti Dei ope collocata. Qui per Patrum Cardinalium suffragia adorandam significavit voluntatem suam Nobisque curam commisit sanctae Ecclesiae gubernandae, sine dubio Ipse animo Nostro, ob gravitatem demandati muneris trepidanti, vigilem praestabit serenamque fortitudinem, indefatigatum divinae gloriae studium, assiduamque sollicitudinem Evangelii Dei ubivis gentium aperte congruaque ratione propagandi.

Pontificale dum munus inimus, grata suavisque animum Nostrum subit recordatio proximorum praesertim Decessorum Nostrorum, qui veluti sacram ac gloriosam Nobis reliquerunt hereditatem: Pium XI dicimus, qui indomita animi fortitudine praestitit: Pium XII deinde, qui praeclaris sapientiae monumentis illustravit Ecclesiam: et denique Ioannem XXIII, qui singularis bonitatis suae universo terrarum orbi dedit specimina.

At peculiari modo desideratissimum Ioannem XXIII permota ac pia voluntate commemorare placet, qui Pontificatus sui

tempore, brevis quidem sed egregiis operibus insignis, ita se gessit, ut omnium hominum animos sibi devinxerit, iis non exceptis, qui catholicae fidei sunt expertes. Idque assecutus est nava industria, sincera actuosaque caritate praesertim erga tennes, ac pastoralis sollicitudine, quae tamquam praecipua nota ipsius actio distinguebatur. Quibus quidem virtutibus peculiaris illa gratia accedebat, quae naturaliter ex ipsius animo, tanta magnitudine praedito, proficiscebatur. Superna lux, qua Ipse radiabat animosque tam suaviter alliciebat, veluti flamma ardens clariore in dies fulgore enituit, usque ad extremum vitae suae, quam tanta animi fortitudine Deo devovit, ut terrarum orbem commoverit universum; ita quidem, ut circa lectum doloris sui omnes homines coniungere visus sit eosque ob unanimum obsequium unanimesque preces ac venerationis sensus quasi *cor unum et animam unam* effecerit.

Sacra autem hereditas quam a proximis hisce Decessoribus Nostris reverenter accipimus, palam secum fert magnum officii onus, quod Nobis est obeundum. Qui, ut verbis utamur Decessoris Nostri S. Leonis Magni, "*respicentes ad exiguitatis nostrae tenuitatem et ad suscepti numeris magnitudinem, etiam nos illud propheticum debemus proclamare: Domine audiavi auditum tuum, et timui; consideravi opera tua, et expavi... Habentes tamen incessabilem propitiationem omnipotentis et perpetui Sacerdotis, qui similis nostri, aequalis Patri, divinitatem usque ad divina provexit, digne et pie de ipsius constitutione gaudemus*" (Serm. III, 1-2; ML 54, 144-145).

At Pontificalis muneris potiolem veluti partem sane sibi vindicat persequendum Concilium Oecumenicum Vaticanum II, ad quod universi bonae voluntatis homines convertunt oculos. Hoc praecipuum opus erit, in quod omnes prorsus vires Nostras impendimus, eo consilio ducti, ut Catholica Ecclesia, quae in terrarum orbe refulget ut *signum levatum in Nationibus procul* (cfr. Is. 5, 26) omnes ad se perducatur homines maiestate naturae suae, uberrimo iuventutis suae vigore, institutorum renovatione, varia membrorum suorum multitudine, *ex omni tribu, et lingua, et populo, et natione* (Apoc. 5, 9); scilicet in obeundo apostolico munere id Nobis in primis proponimus, ut coram universo mundo

manifestius usque ac sollemnius declaretur, optatam salutem tantummodo ex Iesu Christi Evangelio exspectandam esse: "*nec enim aliud nomen est sub caelo datum hominibus, in quo oporteat nos salvos fieri*" (Act. 4, 12).

Huc pariter pertinet ponenda opera in Codice Iuris Canonici recognoscendo, itemque coepta perseguenda ut, secundum normas per Litteras Encyclicas a Decessoribus Nostris de doctrina sociali impertitas, ad iustitiam rectius componantur tum res publicae, tum sociales rationes; ad iustitiam dicimus, quae quidem in veritate, in libertate atque in mutua iurium officiorumque observantia innitatur. Rectus enim proximorum amor, quo ipsa caritas in Deum maxime comprobatur, id certissime praecipit, ut omnes homines contendant ad quaestiones sociales aptiore ratione dissolvendas; postulat etiam ut curae sollicitudinesque adhibeantur ad iuvandas Nationes egentiores, quorum cives vitam saepe degere coguntur hominis dignitati non consentaneam; requirit denique ut communia consilia communiaque studia ubivis gentium generose suscipiantur ad meliores efficiendas humanae vitae condiciones. Aetas haec nostra, qua viae ad siderea spatia patefacta sunt, praestantissimis Dei beneficiis profecto cumulabitur, si homines ut fratres, non autem ut competitores se ipsos revera agnoscant, et si talem praestare valeant rerum ordinem, qui ex timore sancto Dei, ex divinae legis obsequio atque ex caritate mutuaque adiutrice opera normas ductumque capiat.

Praeterea curae cogitationesque Nostrae eo quoque spectabunt, ut, iuvante Deo, pax inter populos, quod omnium bonorum praestantissimum est, in tuto omnino sit posita. Quae pax, non solum bellicas conflictationes vel oppositas factiones armorum pondere inter se contententes non admittit; verum etiam eiusmodi esse debet, ut ex ordine proficiscatur a Deo Creatore et Redemptore statuto religioseque servato; postulat mutuam aestimationem fraternumque amorem actuose constanterque assequenda; requirit ut recta voluntas apertis testimoniis ostendatur, ac numquam intermittantur operosae concordiae studia, quae ad germana hominum bona conducant, *in caritate non ficta* (2 Cor).

In praesens autem, dum cuncti homines ad veritatis Cathedralam suscipiunt atque in Eum, qui ad vicarium Iesu Christi potestatem in terris gerendam vocatus est, facere non possumus, quin ipsius Christi nomine instantissime adhortemur ad concordiam veram, apertam ac fiduciae plenam, quae quidem homines mutua sinceraque observantia coniungere valeat. Quapropter, eiusdem divini Redemptoris, quasi verbis, universos appellamus homines, ut omnibus viribus dent operam humanae familiae salutis procurandae, eius naturalibus iuribus tranquille promovendis, atque religiosae ipsius forendae vitae, ita ut hominum genus perducatur ad obsequium Creatori suo debitum impensiore dignioreque ratione praestandum.

Cuius rei indicia spei plena recentiore hoc tempore a bonae voluntatis hominibus profecto non defuerunt. Qua de re dum maximas grates Deo persolvimus, ab eo pariter instincti adiutricem operam Nostram, serenam quidem sed firmam, omnibus pollicemur, ut terrarum orbis praestantissimo pacis munera secure fruatur.

Extremum, pontificalis Nostri muneris erit omni alacritate curare, ut magnum illud non intermittatur inceptum, quod a Decessore Nostro laetissima spe ac felice omine incohatum est: scilicet ut flagrans Divini Redemptoris votum: *ut omnes unum sint* (Io. 17, 21) tandem impleatur, quod ab omnibus admodum expectatur. Id ut mature eveniret, Ioannes XXIII. b.m. vitam ipsam quasi gratam Deo victimam moriens immolavit.

Quam ob rem, redintegrandam christianorum hominum coniunctio, superioribus saeculis pro dolor amissa, Nostra quoque consilia Nostrasque preces penitus distringet. Qui Christi vices in terris gerimus, commissi officii apprime conscii sumus, quid Iesu Christi verba Nos maneant: *Simon Simon... ego autem rogavi pro te, ut non deficiat fides tua; et tu aliquando conversus confirma fratres tuos* (Luc. 22, 31-32). Quapropter sinum iis praebeamus, qui Christi nomine gloriantur; suavi appellatione eos vocamus fratres; iidemque scient velimus, Nos constanti benevolentia erga ipsos affectos esse, se autem Romanam Ecclesiam veluti paternam domum esse inventuros, quae rutilan-

tes gestarum rerum, civilis cultus atque praedivites religiosae hereditatis thesauros, quibus ipsi decorantur, sublime veluti extollat, novoque splendore exornet.

Venerabiles Fratres et dilecti Filii.

Iniuncti Nobis officii magnitudo, ea sane est, quae tenuem conturbent sacerdotem, ad gerendas caelorum claves (cfr. Matth. 16, 19) divinitus vocatum. Nullis tamen territi difficultatibus, indefatigabili voluntate et cotidianis Deo adhibitis precibus in reformidandum munus incumbemus. Laboribus Nostris adiutrix vestra opera ne desit, oramus, et assidua vota Nos comitentur, quae *in odorem suavitatis* (Eph. 5, 2) pro universalis Ecclesiae Pastore ad caelum ascendant.

Hanc ob causam ad omnes per terrarum orbem catholicae Ecclesiae filios grata commotaque cogitatio convolat Nostra, qui christianam fidem coram cunctis populis testantur, mirifica unitate praestant, regalis dignitatis suae splendore omnibus praelucent; etenim Christi discipuli — ut ait Clemens Alexandrinus — *sunt a Christo Rege reges* (Strom. II, 4, 18; MG 8, 951-952).

In primis autem Purpuratos Patres Cardinales consalutamus, quos maximi facimus, quique partem Nobiscum in trepida superiorum dierum expectatione atque in coniuncta prece artisime habuerunt.

Venerabiles quoque in Episcopatu Fratres sive ex Oriente sive ex Occidente, qui in omnibus continentibus terris *pro Christo legatione funguntur, tamquam exhortante per eos* (cfr. 2 Cor. 5, 20), singulari benevolentia prosequimur, laetitiam iam animo praecipientes, quae Nobis dabitur cum eos omnes in altera Oecumenico Concilii Sessione amplexabimur.

Peculiari autem modo paternam existimationem Nostram profiteri placet Romanae Curiae, cuius perhonorificum gravissimumque munus in eo continetur ut tam proxime Christi Vicarium adiuvet. Iamvero plane confidimus fore ut eius magni pretii opera Nobis validissimo adiumento sit, qui eius sedulam navitatem, Ecclesiae sensum, gerendarumque rerum prudentiam

iamdiu experti, praesertim in Concilio Oecumenico Vaticano II parando, celebrando una cum ceteris Catholicae Ecclesiae Episcopis probavimus.

Paterno animo curiones, sacerdotes, religiosos viros etiam elloquimur, qui, nec labore defatigati, nec solitudine fracti, saepe auxilio sociisque destituti, in maximis urbibus et vel in oppidulis operam, curam, viresque impendunt in Dei regni fines hisce in terris proferendos; neque sacras virgines praetermittimus, vel in caelestium rerum contemplatione adhibitae, vel in multiplicis caritatis operibus sedulo occupatas.

Pontificale munus ineuntes, quod Beati Petri Successori uti almae huius Urbis Episcopo defertur, facere non possumus quin Romanae dioecesis filios peramanter complectamur, qui Decessoris Nostri pastoralibus inceptis tam alacri voluntate obsecuti sunt, dum firmam animo concipimus spem, fore ut ipsi, caritati caritate respondentes, laetos virtutum fructus edere pergant: ad eos enim, Petri Cathedrae omnium proximos, catholicorum hominum oculi ex universo terrarum orbe convertuntur.

Memori autem caritate, dulcique recordationum sensu permoti, Archidioecesis Nostrae Mediolanensis cleri et christifidelium oblivisci nequaquam possumus, quos superioribus annis singulariter prorsus dileximus *in visceribus Iesu Christi* (Phil. 1, 8), quique, amantissimi veluti filii tot tantaque gaudia atque solacia Nobis praebuerunt. Dilectissimam quoque dioecesim Brixensem salutamus, in qua vitalem hausimus auras. Imo ex pectore ominamur, ut fideli semper obsequio Iesu Christi Evangelio utraque dioecesis pareat, atque avito more christianae vitae actione florere pergat.

Praesertim Venerabilibus Fratribus dilectisque filiis illarum regionum animo praesentes adsumus, ubi Sancta Ecclesia, quominus legitimis suis utatur iuribus, prohibetur; qui in eiusmodi rerum adiunctis ad Christi dolores artiore quodam nexu participandos adducti sunt, quos tamen, ut confidimus, radians Resurrectionis aurora consequetur. Quam ob rem fiet aliquando, ut ad sacrum pastorale officium suum pleno iure exercendum suo ad

utilitatem pertinet, non solum singulorum fidelium, sed nationum etiam, in quibus sustinetur.

Animum pariter addimus omnibus Evangelii praeconibus, quos veluti oculorum Nostrorum pupillam diligimus, iisque peramanter bene precamur, qui ubivis gentium, tamquam in prima Ecclesiae acie, Dei regnum et gloriam indefesso labore amplificant. Quoniam eorum curas atque aerumnas plane novimus, eos paterne adhortamur, ut in *Cruce Domini nostri Iesu Christi* continenter glorientur (cfr. Gal. 6, 14), atque curas et molestias, quae patiuntur, forti animo tolerent, persuasum habentes superna sibi numquam defutura esse.

Peculiari quoque laude omnes Actionis Catholicae sodales ornamus, qui in apostalatu Sacrae Hierarchiae praesto sunt, ac ceteros cunctos qui validissimas vires coetibus catholicis sive e singulis sive ex omnibus nationibus sedulo tribuunt.

Paterna caritate eos etiam complectimur, qui angoribus omne genus premuntur: aegrotos, pauperes, in custodiam traditos, patria extorres, profugos.

Omnes denique salvere iubemus, quos in Christo habemus filios, e quibus nominatim appellare placet: generosos alacresque iuvenes, in quibus melioris aevi certissima est reposita spes; innocentes condidosque puellios; simplices atque sanctis moribus praeditos homines. Omnes re vera diligimus, sive tenuiores sive optimates; opifices operariosque omnes, quorum labores probe novimus atque magni pendimus; civili cultu et doctrina praestantes viros; magistros atque rerum naturae inquisitores; scriptores atque diurnarios; civilibus artibus peritos viros rerumque publicarum principes.

Precibus Deo admotis summopere optamus, ut hi omnes, habita suscepti officii ratione, adiutricem operam valide navent ad talem rerum ordinem efficiendum, qui in institutis servandis aequior, in ferendis legibus efficacior, in privatis publicisque moribus modestior, in defendenda pace promptior usque sit.

Splendescat in hominum familia fidei et caritatis fulgidissima flamma, quae homines bona voluntate praeditos incendat,

eorumque itinera collustret ad mutuam populorum coniunctionem provehendam, quaeque universis gentibus supernae benignitatis copiam, ipsumque Dei robur conciliet, sine quo nihil validum nihil sanctum.

Ad Nostrum praegrave inceptum aggressuri, ne animum despondeamus iubent Christi Iesu solacii plena verba, quibus Petro eiusque Successoribus pollicitus est, se cum Sancta Ecclesia usque *ad consummationem saeculi futurum* (cfr. Matth. 28, 20); iubet materna tutela Beatissimae Virginis Mariae, Matris Dei et Matris nostrae, cui pontificale officium in ipso eius exordio certissima spe committimus; simulque Apostolorum Petri et Pauli, et omnium Caelitum praecibus suffulta auxilia.

Caelestis huius tutaminis pignus, ac laetae alacritatis incitamentum, vobis, venerabiles Fratres et dilecti filii, simulque cuncto humano generi Apostolicam Benedictionem Urbi et Orbi peramanter dilargimus, quae pontificalis Nostri officii primitiae sit atque libamentum.

In nomine Domini!

Procedamus cum pace.

PAULUS PP. VI

SACRA CONGREGATIO CONSISTORIALIS

BULLA ERECTIONIS DIOECESIS CABANATUANENSIS

JOANNES EPISCOPUS SERVUS SERVORUM DEI, AD
PERPETUAM REI MEMORIAM

EXTERIOR ECCLESIAE temperatio quamvis ea sit ut non eius naturam attingat, tamen apertissimum est omnibus rem considerantibus sapientiore christianae rei publicae constitutionem, quae apta territorium divisione gignitur, haud parum conferre ad regnum Christi terrestre, quod est Ecclesia, conservandum lateque proferendum. Quae cum ita sint, prompte sane animo ea probamus quae venerabilis Frater Salvator Siino, Archiepiscopus titulo Pergensis et in Insulis Philippinis Apostolicus Nuntius, proposuit, ut videlicet, nova in ea Natione dioecesis conderetur, necessitatibus christianorum aptius subveniendi gratia. Quapropter, re iusta consideratione reputata, sententiamque rogatis venerabilibus Fratribus Mariano Madriaga, Episcopo Lingayensi-Dagupanensi et Aemilio Cinense, Episcopo Sancti Ferdinandi, atque a venerabilibus Fratribus Nostis S.R.E. Cardinalibus petito consilio qui Sacrae Congregationi Consistoriali praesunt, haec statuimus atque iubemus. A dioecesibus Lingayensi-Dagupanensi et Sancti Ferdinandi territorium separamus, quod civilem provinciam vulgo Nueva Ecija cognominatam complectitur, novamque ex eo dioecesim constituimus, ab urbe principe Cabanatuan CABANATUANENSEM appellandam. In ea autem civitate Episcopus domicilium suum collocabit tamquam in capite dioecesis, cathedra in curiali templo S. Nicolai a Tolentino posita, quod ad gradum templi cathedralis tollimus, cum debitis iuribus et honoribus. Novam hanc circumscriptionem ecclesiasticam Sedi metropolitanae Lingayensi-Dagupanensi suffraganeam subicimus; quam Sedem per alias sub plumbo litteras hodie datas, ad Ecclesiae metropolitanae dignitatem eveximus. Canonicorum Collegium condatur; quousque tamen id fiat indulgemus ut Consultores dioecesani eligantur, qui suo Antistiti consilio atque industria iuvent. Item sacer dioecesis Praesul Seminarium

saltem minus condant, pueris excipiendis ad sacerdotium vocatis, ad normas iuris communis et secundum leges Sacrae Congregationis de Seminariis et Studiorum Universitatibus. Cum vero iuvenes ita adoleverint ut philosophicis atque theologicis disciplinis imbui debeant, Romam meliores Episcopus mittat in Pontificium Collegium-Seminarium Philippinum. Mensam episcopalem, quam dicunt, efficient: Curiae emolumenta, fidelium collationes, congrua bonorum pars quae Sedi Cabanatuanensi obvenient ad canonem 1500 C.I.C. Acta denique et documenta quae ad novam Ecclesiam respiciunt, eadem ad eius curiam episcopalem mittantur, ibique religiose custodiantur in rerum sacrarum tabulario. Ad clerum vero quod attinet, haec statuimus ut, his litteris ad effectum adductis, eo ipso clerici Ecclesiae illi censeantur addicti, in cuius territorio legitimo degant. Ceterum volumus ut haec quae mandavimus venerabilis Frater Salvator Siino exsequi studeat, vel per se ipso, vel per alium quem ad id delegare visum fuerit. Re vero acta, documenta exarentur, atque sinceris exemplis ad Sacram Congregationem Consistorialem cito mittantur. Si autem eo tempore alius eidem Nuntiaturae forte praesit, hic iussa Nostra fieri curabit. Hanc vero Constitutionem nunc et in posterum efficacem esse et fore volumus; ita quidem ut quae per eam decreta sunt ab iis quorum res est religiose serventur, atque igitur vim suam obtineant. Cuius Constitutionis efficacitati nulla, cuiusvis generis, contraria praescripta efficere poterunt, cum per eam iisdem doregemus omnibus. Nemini praeterea haec voluntatis Nostrae documenta vel scindere vel corrumpere liceat; quin immo huius Constitutionis exemplis et locis, sive typis impressis sive manu exaratis, quae sigillum viri praeferant in ecclesiastica dignitate constituti simulque ab aliquo publico tabellione sint subscripta, eadem omnino habenda erit fides, quae huic haberetur, si ostenderetur. Datum Romae, apud S. Petrum, die sexto decimo mensis februarii, anno Domini millesimo nongentesimo sexagesimo tertio, Pontificatus Nostri quinto.

Pro S.R.E. Cancellario

H. J. CARD. CICOGNANI
a publicis Ecclesiae negotiis

CAROLUS CARD. CONFALONIERI
S. Congr. Consistor. a Secretis

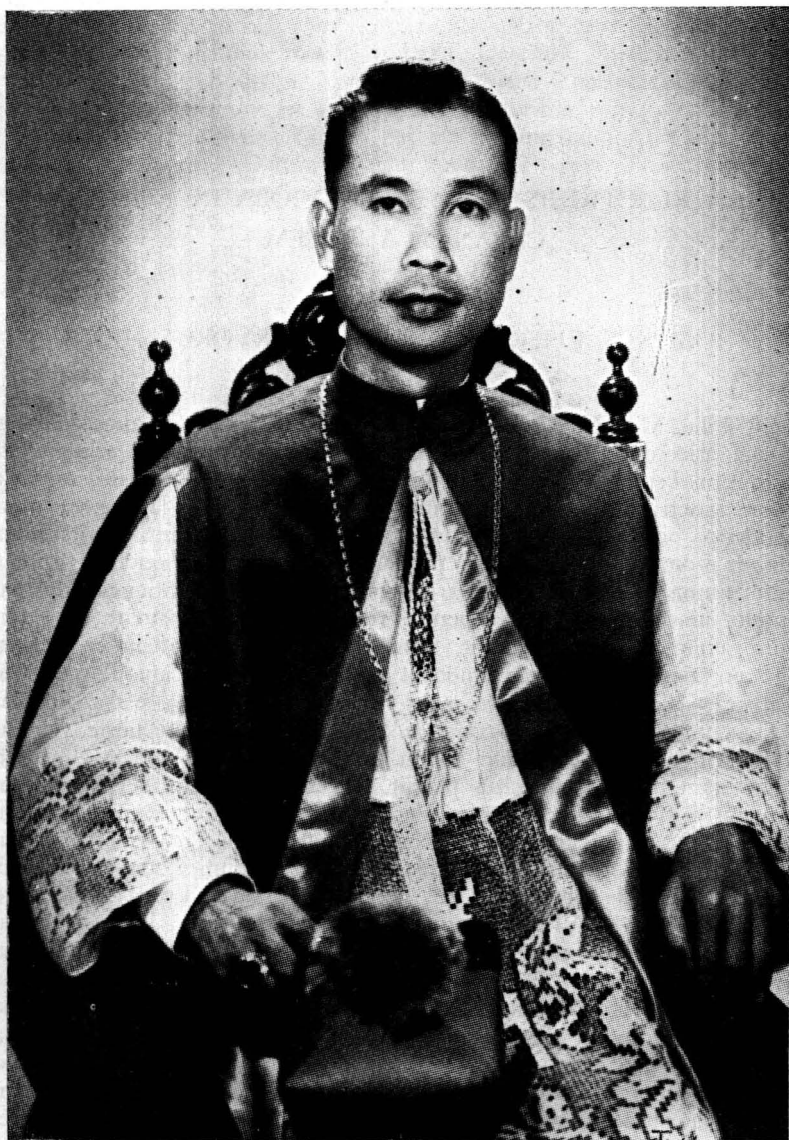
FRANCISCUS TINELLO
Apostolicae Cancellariae Regens

CESAR FEDERICI, *Prot. Apost.*
JOSEPH ROSSI, *Prot. Apost.*

Expedita die XXIV Mar. a. Pont. V

Rodomons Galligani *pro Plumbatore*

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



MOST REV. MARIANO G. GAVIOLA, D.D.
Bishop of Cabanatuan

BULLA ELECTIONIS MONS. M. GAVIOLA IN EPISCOPUM
CABANATUANENSEM

JOANNES EPISCOPUS SERVUS SERVORUM DEI

dilecto Filio MARIANO GAVIOLA, Antistiti Urbano, o dioecesi Tabularana Sacerdoti, electo primo Episcopo Cabanatuanensi, salutem et apostolicam benedictionem. Jesu Christi, amabilissimi Dei Filii, exempla eiusque sanctissimorum Apostolorum, quorum et multi labores et mors ipsa idcirco potissimum subiti sunt ut splendidissima caelestis veritatis lux omnibus hominibus splenderet, clarissimo ostendunt quorsus Episcoporum munus officiumque tendat: ut, nempe, sua praedicatione, industria, exemplo, mortalium animos supernae veritatis lumine illustrent, ad aeternarum rerum studium thrahent, tratos autem per sapientiam et gratiam ad immortalia regna exigere studeant. Quam ob rem, cum dioecesi Cabanatuanensi, die decimo sexto mensis februarii, hoc anno, per apostolicas litteras—Exterior Ecclesiae—conditae eum Episcopum praeficere velimus qui modo natae dioecesi non solum tamquam prudens rector gubernet, verum etiam ut pater sollicitus praesit, te censuimus, dilecte Fili, ad eam regendam mittere, qui et egregia pietate flores, et rerum agendarum prudentia nites. Quae cum ita sint, consilio ante petito a venerabilibus Fratribus Nostris S.R.E. Cardinalibus Sacrae Congregationi Consistoriali praepositis, de Nostra apostolica potestate, te primum Episcopum novae Sedi CABANATUANENSIS nominamus per hasque litteras renuntiamus, dato regimine et omni administratione cum rerum religiosarum tum temporalium bonorum, una cum iuribus et iustis honoribus, itemque debitis obligationibus. Tuo autem maiori commodo studentes, facultatem facimus ut extra urbem Romam Episcopus licite consecreris a quolibet catholico Praesule cui assistant duo eiusdem dignitatis viri, qui omnes sint cum hac Romana Sede fidei vinculis coniuncti. Antequam vero munus consecrationis excipias, tuum erit sive fidei professionem facere, sive iusiurandum utrumque dare: fidelitatis videlicet erga Nos et hanc Apostolicam Sedem, et contra modernistarum errores. His omnibus actis, teste nempe aliquo Episcopo similiter Nobiscum sincero fidei et caritatis foedere iuncto, formulas iuxta quas iuraveris, tuo nomine et eius sacri

Antistitis qui affuit iuranti subscripto, sigilloque impresso, ad Sacram Congregationem Consistorialem cito mittes. Ceterum, dilecte Fili, a Deo optimo maximo petimus ut quem hodie, quasi e cetero christifidelium grege secretum, elegimus ut sedeas cum senatoribus terrae—cf. Prov. 31, 23,—tanta virtute fulgeas, quanta eos oportet qui cum Apostolis auctoritatem communicant. Datum Romae, apud S. Petrum, die octavo mensis martii, anno Domini millesimo nongentesimo sexagesimo tertio, Pontificatus Nostri quinto.

Pro S.R.E. Cancellario

H. J. CARD. CICOGNANI
a publicis Ecclesiae negotiis

FRANCISCUS TINELLO, *Regens*

Expedita die V Apr. anno Pontif. V

Rodomons Galligani *pro Plumbatore*

In Canc. Ap. tab. Vol CXII, N. 26

**COMMISSION OF BISHOPS FOR THE INTERPRETATION
OF THE DECREES OF THE PLENARY COUNCIL.**

Decree 316.

38. QUERY: In view of the last paragraph of this decree a question is proposed as follows:

When there is a baptismal font, may solemn baptism be administered, away from it, v. g. close to the sanctuary or along the communion rail or before a side altar or elsewhere inside the church, without the permission of the Ordinary?

ANSWER: In the negative, nor the Ordinary may allow it.

NOTE: The last paragraph of the Decree 316 refers to a practice formerly observed in the Philippines, whereby solemn baptism is administered at the main altar, although there is a baptismal font. Such a practice, according to the Plenary Council must not be tolerated any longer, save in extraordinary cases and with the Ordinary's permission.

In other cases and circumstances, the solemn baptism must be administered in the proper place, which is the baptistry, as indicated by the same decree in its first paragraph.

July 1, 1963.

THE COMMISSION.

DOCTRINAL SECTION

The Council And The Liturgy

A Review

I.

It came to many as a surprise that the Council started its discussions with the scheme on the Liturgy. Matters of faith seemed more important. Liturgy is only a part of the Church's life and, considering the whole, only a limited and secondary part. But it is certainly not a second-rate part, because it is the very center of life in the Church where its inner life finds its highest expression.

One reason why this scheme was taken up first was obviously the fact that it was the most thoroughly elaborated scheme, the theologically most advanced scheme. Another reason was that everybody was interested in the Liturgy, since each bishop encounters the Liturgy every day and even several times each day.

Why was the scheme on the Liturgy, theologically speaking, more advanced than others, also discussed later on at the Council? Because its basic ideas had more than one hundred years to ripen. They were studied and put into practice since about the middle of the 19th century, not only by the one or the other scholar and pastor, but by many of them in different countries. This assertion asks for a time by treatment of the historical development of liturgical studies in the last hundred years.

II.

In his encyclical on the Sacred Liturgy Pope Pius XII said: "A remarkable and widespread revival of scholarly interest in the sacred Liturgy took place toward the end of the last century and has continued through

the early years of this one. The movement owed its rise to commendable private initiative and more particularly to the zealous and persistent labor of several monasteries within the distinguished Order of St. Benedict¹.

Indeed, the modern liturgical movement owes its origin to Dom Prosper Guéranger O.S.B. He lived in the time of romanticism, which was a reaction against the coldness of rationalistic enlightenment. He liked to look back to the Middle Ages as a period which was ideal in Christian worship.

Since the Liturgy, as restored by the Council of Trent is essentially the medieval Roman Liturgy he saw in it an ideal which originated under the inspiration of the Holy Spirit Himself. He found in the solemn celebrations of the Liturgy, in its highly poetical texts, in its inspiring chants an apt expression of the "sobria ebrietas" he was longing for in religious life. Thus for him Liturgy was to a great extent a matter of aestheticism, beauty and mysticism. We see he did not consider the Liturgy under pastoral aspect, as we are accustomed to do today. But even so we have to call him the Father of modern liturgical revival. His work "L'Année Liturgique"² was of highest importance for the development of the liturgical movement. It inspired many souls to meditate on the Liturgy and in this way fostered private piety. Of an even greater importance was his foundation, the abbey of Solesmes in France (1837).

The two brothers Maurus and Placidus Wolter came in 1862 and 1863 to Solesmes for instruction in the monastic and liturgical life. They founded subsequently the abbey of Beuron with daughter monasteries in Germany and Belgium, as e.g. Maria Laach and Maredsous. It was in Beuron that the ideas of Dom Guéranger took a pastoral outlook. One of the monks of Beuron published in 1884 a translation of the Roman Missal for the faithful.

In 1903 appeared the famous Motu Proprio of St. Pius X "Tra le sollecitudine". Its main concern was the restoration of the Church music in the form of the Gregorian Chant. But it called also for a general return to the Liturgy in order to implant in the faithful a genuine spirit of prayer, deep understanding of the entire spiritual life.³

This papal document had a double effect:

Those influenced by the ideas of Dom Guéranger understood the appeal of the Pope as a call for an aesthetic renewal of Church music.

¹ AAS 39 (1947) 523.

² Latest edition, brought up to date: Paris, Desclée, 1948-1952, 5 Vols.

³ An easily available edition of "Tra le sollecitudine" is found in *Boletín Eclesiástico* 27 (1953) 694-702 in Spanish.—An English edition was published by the Liturgical Press, Collegeville.

Solesmes, subsequently, became the center of the restored Gregorian Chant. Its way of singing imprinted its mark on the musical movement in the Church all over the world.

Those, however, who were in the actual care of souls saw in the *Motu Proprio* an encouragement to employ the Liturgy for their pastoral aims. It is the merit of the Belgian Benedictine Dom Lambert Beauduin that he understood the importance of the document of St. Pius X. As a secular priest he had entered at the age of 33 (in 1906) the Abbey of Mont Cesar, which had been founded in 1899 by monks of Maredsous. From his own experience, therefore, he knew the problems of parish life and saw in the Liturgy, encouraged by the *Motu Proprio* of St. Pius X, an excellent means for the religious education of the faithful. His speech delivered at the congress of the Belgian Catholics in 1909 marks the beginning of the pastoral liturgical movement.

Dom Beauduin did not study the Liturgy for its aesthetic values. What impressed him most was the didactic and pastoral wealth hidden in the Liturgy. Thus he was led to search for means which would make the celebration of holy Mass in community and the administration of the sacraments more fruitful for the faithful. For him it was not enough to have smooth-running liturgical services in the parish, but the faithful should understand what is going on; they should grasp the essentials of Liturgy; they should be enabled to live the Liturgy. Therefore no functionalism, no mere ritualism and aestheticism, where the simple faithful had to have recourse to some internal acts of private piety.

From Belgium this movement spread, especially after the first World War, to the German speaking countries, where the Benedictine abbey of Maria Laach was one of its main promoters. From Maria Laach came subsequently the much-discussed "theology of mysteries" of Dom O. Casel⁴. The popular liturgical movement was inaugurated by the Augustinian Canon Pius Parsch.⁵

Under the influence of the liturgical movement scholars began to re-examine the methods and techniques of preaching the Word of God. It was the special situation in Germany under the Nazis who banned religious instruction in the schools and gradually suppressed the Catholic press. For the proclamation of the Good News finally only the religious services were available. Thus the so-called "kerygmatic theology" was inaugurated, mainly under the leadership of Fr. Jungmann, S.J. and Karl Rahner, S.J. Fr. Jungmann's ideas were felt to be so revolutionary, that

⁴ *The Mystery of Christian Worship*, The Newman Press, Westminster, Md.

⁵ His main work: *The Church's Year of Grace*, Collegeville, Liturgical Press, 1957/8, 5 Vols.

when in 1936 his small book "The Good News and Its Proclamation"⁶ appeared, it soon had to be withdrawn from the market. But his handbook on Catechetics⁷ had a worldwide influence. His former students are now in leading positions in Catholic education and produced the new German Catechism.⁸ They felt that genuine catechetical instruction and deep Catholic education are absolutely necessary for a truly liturgical life.

In the late thirties and early forties a fierce controversy raged in the German speaking countries. It was only one sign of this controversy when Fr. Jungmann's work on kerygmatics had to be subtracted from the market. It was a fight of the old school against the promoters of the liturgical movement. This should not astonish anybody. Where something new springs up it creates a struggle between conservatives and progressives. Per se such a confrontation is useful, sometimes necessary, since under its force the positions have to be re-thought and re-examined. Per accidens, however, since man is still subject to the consequences of original sin, and his personal sins, controversies may easily decline to enmities, so that charity may easily suffer. This holds good with regard to the liturgical movement, since its foundations lie predominantly in modern ecclesiastical disciplines: in the modern biblical science, modern patristic studies, which lead to a re-thinking of the doctrine of the Church, on the Mystical Body of Christ. The new findings of secular pedagogies, psychology and sociology were employed. Pastors began to put these conclusions into practice, sometimes not without exaggerations or even errors. This stiffened opposition all the more. First the controversy was carried on in periodicals and even books.⁹ Then even the hierarchy got involved, some bishops siding with the liturgical movement, others opposing it. Thus troubles kept mounting so that finally the Holy See directed its nuncio to intervene. The Holy See warned against private initiatives, but promised to grant privileges. What had been done by the Holy See behind the scenes was carried on in the encyclical "Mystici Corporis" of June 29, 1943 where the Holy Father corrected modern deviations, but mainly developed the same doctrine on the Mystical Body in a positive manner. On Christmas Eve of the same year Rome granted the promised privileges where the Dialogue Mass in two different forms was approved and with it the so-called "German High Mass", but this

⁶ A mimeographed synopsis-translation was published by the East-Asian Pastoral Institute, Manila, (n. d.)—New and revised German edition: *Glaubens-verkündigung im Lichte der Frohbotschaft*, Tyrolia, Innsbruck, 1963.

⁷ *Handing on the Faith*, Herder and Herder, New York.

⁸ *A Catholic Catechism*, Herder and Herder, New York.—An adapted edition for the Philippines was published by Catholic Trade School, Manila.

⁹ M. KASSIEPE O.M.I., *Irrwege und Umwege im Frömmigkeitsleben der Gegenwart*, Kevelaer 1939.—A. DOERNER, *Sentire cum Ecclesia . . . M.*—Gladbach, 1941.

latter with the careful wording that "hic modus per Germaniam a pluribus saeculis florens benignissime toleretur".¹⁰

It lasted four more years till the continuation of "Mystici Corporis", namely "Mediator Dei" appeared (Nov. 20, 1947). It is the continuation of Mystici Corporis, because the doctrine of the Mystical Body is the basis for ecclesiastical worship. To some extent the new encyclical took up the grievances of a German archbishop who had sided with the opponents of the liturgical movement, but in its main aspect the encyclical is positive and offers high praise of the liturgical movement.

This encyclical broke the ice in many countries. Now the local ordinaries took matters into their own hands and gave rules for the active participation of the faithful at Mass. But also Rome set to work. The first general concessions were the evening Masses. Then came adaptations of the Eucharistic fast to the exigencies of our times. Then there was a larger discipline in the administration of Confirmation and a dogmatic decision concerning matter and form of Holy Orders. By and by we got the reformed Holy Week Liturgy. There is the new translation of the psalterium for the Breviary. Then came the simplification of rubrics in 1955 and the new code of rubrics in 1960. Rome became more willing to admit the vernacular in the Liturgy of the sacraments, as is shown in the bi-lingual rituals and the small breviaries for religious congregations (sisters and brothers). The Roman Synod recommended biblical vigils. The second part of the Roman Pontifical was published in an amended and corrected edition. The latest Roman concession before the council was the new baptismal rite for adults. Baptism may now be administered in stages adapted to the progress of religious instruction in the catechumenate and, another innovation, it may be administered almost entirely in the vernacular.

III.

Thus we have since the end of the second World War a partial reform of the Roman Liturgy. Was it not enough? The answer of many theologians and many pastors is a flat NO. They point out that our present day Liturgy does not foster popular piety. This was the reason, according to them, that popular devotions developed, certainly not "contra"—but "praeter" liturgiam, beside the liturgical celebration. The faithful sought for themselves private or semi-public devotions: Liturgy and popular piety lived a life apart from one another. Scholarly research

¹⁰ For this historical part see: H.A.P. SCHMIDT S.J., *Introductio in Lit. Occidentalem*, Rome, 1960, p. 164-176.—C. VAGAGGINI, O.S.B., *Problemi e Orientamenti di spiritualità monastica, biblica e liturgica*, Rome, 1961, p. 501 ff.

showed that the Liturgy in its present form is not unchangeable, so that the desire grew ever more to have once again a Liturgy that would unite personal piety with the official worship of the Church. These theologians insist, that they do not ask for a reform for novelty's sake, but out of a deep and sincere pastoral concern for the needs of our times, for the spiritual benefit of the faithful of today.

Mere convenience, they say, is not the reason for this changes but the very principles of Catholic Worship call for them. Thus they developed a real theology of the Liturgy.¹¹

The Liturgy is the "exercise of the priesthood of Christ, in which, through means of sensible signs, there is signified and, in a way proper to each liturgical action, there is effected the sanctification of man, while at the same time, the Mystical Body of Christ, Head and Members together, perform public worship"¹². It is the work of glorification of God and of the sanctification of man which the community of the Church celebrates through the priestly service of Jesus Christ in order to profess God's excellence and man's own subjection under God the Father. Both the sanctification of man and the glorification of God are effected by means of sensible signs. God herein adapted Himself to the nature of man, because as a pure spirit he is infinitely above us so that as such he is for us inaccessible. But God wanted to communicate with man; he wanted from man a personal response. How could this be done? On the one side God elevated man to a higher state of being. On the other side God descended to man, adopted Himself to man.

Adapting Himself to our way of being, God has chosen to make use of the material creation and of bodily actions to raise us to participation in his divine life. This has been done first in our Lord Jesus Christ in His earthly life and redemptive work. This has been done in the Mystical Christ, our holy Church. This has been done and is still being done in the Liturgy of this Church of Jesus Christ. In other words: God adapted Himself to the nature of man in the whole history of salvation. By means of sensible signs God wanted to signify our salvation and, what is more, he wanted thus to effect our salvation. These signs should at the same time signify, manifest our salvation, and also contain within themselves our salvation. Or in other words: the entire economy of salvation of mankind is sacramental. Certainly, we do not take here the

¹¹ Cf. C. VAGAGGINI, *Theological Dimensions of the Liturgy*, The Liturgical Press, Collegeville 1959 (so far only the first vol.)—Spanish edition: *El sentido teológico de la liturgia*, BAC. 181.

¹² C. VAGAGGINI, *I principi generali della riforma liturgica approvati dal concilio*, in *L'Osservatore Romano*, Dec. 8, 1962. Here transl. from the French Weekly edition of the same newspaper, Dec. 21, 1962. An English translation of this article is found in *Worship* 37 (1962/3) 153-164.

word sacramental and sacrament in the strict sense we are used to in the dogmatic treatise "De Sacramentis". We take here the word "Sacrament" in the broader acceptance of the Fathers. For them "Sacramentum" was, generally speaking a communication by God through sensible means.¹³

God adapted Himself to our conditions in an eminent way in our Lord Jesus Christ. He is God and man. There is something visible: His holy human nature. This human nature subsists in the person of the Divine Word. His Divinity is, at the same time, made manifest and hidden by the humanity. Because of this mystery which we call the hypostatic union, the Divine Word as "principium quod" operates through the divine nature, in such a way, however, that at the same time, he uses the human nature as instrument. Thus he acted during his earthly life in his redemptive work; thus he acts still in his glorious state, since he is still the "mediator Dei et hominum, homo Christus Jesus (1 Tim. 2,5). Here we see: in Christ Jesus there is a visible reality, his humanity. There is something made manifest in his humanity: the love of the heavenly Father for us. And there has been effected something through Christ's actions, which had a theandric value: our salvation. Thus Christ is in Himself the primordial sacrament, the original and most necessary sacrament for mankind's sanctification and salvation.

But He is also the primordial sacrament of mankind's worship to the heavenly Father. He is the Son in the Holy Trinity, but also man, so that the response of man to God, the acknowledgment, the cult of man rendered to God is found and expressed in Christ and through Christ. This is the reason why the Roman Liturgy addresses all its prayers to the heavenly Father "per Dominum nostrum Jesum Christum". Christ is the primordial sacrament of the sanctification of man and the worship of God. Anything else that might be called sacrament is such only by participation in Him. Therefore St. Augustine says: Non est enim aliud Dei mysterium nisi Christus — There is no other mystery of God except Christ (PL 33,845).¹⁴

How can we come into contact with this primordial sacrament, Jesus Christ? This is made possible in and through the Church. The Church as Christ's Mystical Body is also a sacrament. The Church is a sacrament, because as the visible community of the faithful it *contains* within itself and also *manifests* an invisible and supernatural reality: the divine

¹³ Cf. GABRIEL M. BRASO OSB, *Liturgy and Spirituality*, transl. by Leonard J. Doyle, The Liturgical Press, Collegeville, 1960, p. 118 ff.

¹⁴ The patristic meaning of *sacramentum* and *mysterium* is practically identical: cf. C. VAGAGGINI OSB, *Theologie der Liturgie*, Benziger, Einsiedeln, 1959, p. 342-347 (The second vol. of this work in Engl. has not appeared so far.)

action which specifically brings men into contact and union with the redemption of Christ. The Church is eminently a sacrament of charity and love: it must manifest and contain the love of Christ to men and bring into contact with this love, in a similar way as Christ Himself "in figura servi" (Phil. 2,7) has made manifest the love of the heavenly Father.

But how can the Church accomplish this task? The Church accomplishes this task in the Liturgy. The Church gives glorification to God and obtains sanctification for man in the Liturgy. Thus the Church continues Christ's work. And as the Father had done in the work of salvation of mankind, so the Church once again adapts herself in her task to the nature of man. Since the Liturgy is the continuation of Christ's mediation, of Christ's priestly activity, it is also sacramental. Because through visible signs the sanctification of man and the worship of God are both signified and carried out. Liturgy is sacramental, because also here through sensible signs, which contain the word and the life of God, and involve man in a personal response to God, sanctification of man is obtained, and due worship to God is rendered.

The Liturgy carries out the work entrusted to her by means of the Holy Sacrifice and the other sacraments, around which the other liturgical actions are ranged. When we now speak of the sacrifice and the sacraments we are on a more familiar ground, where we are more accustomed to apply the term "sacrament".

The sacrifice of the Holy Mass is the "sacrificium sacramentale" which is offered for the greater honor and glory of the heavenly Father (doxology at the end of the Canon) and at the same time "pro nostra et totius mundi salute". Then there are the sacraments proper. The Liturgy of the Church is, therefore, only a logical sequence of that "Law of the Incarnation" which God freely willed, and which he freely observed in all His dealings with mankind.

Why did we insist so much in this sacramentality of the entire economy of salvation? Because this principle of the Incarnation (visible signs containing and manifesting invisible realities) has also to be applied to the changeable parts of the liturgy. Certainly in the very center of the Liturgy, in the essence of the sacrifice and the sacraments proper the signs have been fixed by Christ Himself. But there remains a vast realm of signs that is subject to Church regulation.

And here is exactly the point where the Council has to step in. The Church has to regulate these signs. The Liturgy, being made up of signs, requires of its very nature, that the signs express what they are meant to signify in such a way that the faithful can easily understand them, and thus can participate fully in the celebration of the supernatural realities

which these signs both manifest and contain. Here we are at the supreme law of all liturgical reforms.

We know very well that the Liturgy is not the whole of the Church's activity. We do not advocate panliturgism. But as the Council states, "it is, however, the summit to which all of her actions are directed and at the same time the source from which all the other actions derive their effectiveness."¹⁵

IV.

On this historical and theological background the schema on the Liturgy, presented to the Fathers of the Council, must be considered.

The "Schema constitutionis de sacra liturgia" besides an introduction consists of the following chapters:

1. De principiis generalibus ad sacram liturgiam instaurandam atque fovendam.
2. De sacrosancto Eucharistiae Sacrificio.
3. De Sacramentis et Sacramentalibus.
4. De Officio divino.
5. De anno liturgico.
6. De sacra supplectile.
7. De Musica sacra.
8. De Arte sacra.

The schema as such, and subsequently the single chapters were discussed in full length till Nov. 13, 1962. The schema in general was approved by the Council Fathers on Nov. 14: with 2162 affirmative votes, (i. e. *placet*—favorable without any qualification), 46 negative votes and seven votes were void. But its terms were subject to subsequent amendments. The Fathers voted on the amendments for the introduction and the first chapter in early December. They showed once again practical unanimity. 2118 Fathers were present. Only nine voted negatively; 1922 gave unqualified approval, and 180 approval with reservations (*placet iuxta modum*).¹⁶

What has been accomplished by the Council so far?

At first glance, not very much. Certainly the draft decree was approved as a whole. But there remained 249 folio pages of suggestions and amendments which had to be approved or rejected individually. This has been done only for the introduction and the first chapter, the one entitled:

¹⁵ C. VAGAGGINI, *I principi generali* . . . Worship 37(1962/63) 156.

¹⁶ Cf. *Eph Lit.* 77(1963) 14-16.

"The general principles for the renewal and fostering of the sacred Liturgy". Considering the other seven chapters, only the general principles for a future reform of the Liturgy have been approved, which, once approved become automatically the guiding lines for application in the special questions to be treated in the following chapters.

What then are these general principles?

The first speaks on the nature of the liturgy and its importance in the Church's life. The second treats of the liturgical formation, training and active participation. The third is on the reform of the Liturgy, while the fourth speaks on the necessity to promote the liturgical life in diocese and parish and the fifth gives rules on the fostering of pastoral-liturgical activities.

In a somewhat expanded form we spoke already on the nature of the Liturgy, when we considered Christ as the primordial sacrament from which comes the sacrament which is the whole Church herself. The Church carries on the work of Christ in the Liturgy, always in a sacramental manner.

In the second section, on the liturgical formation, the Council expresses that the faithful live the liturgical life intensively, and to this end a great deal of attention is given to the education of the clergy. Only a well-educated clergy is able to inspire their faithful with the same spirit. The Liturgy is to be considered as a principal element in the formation of priests. It has to be taught in all its aspects: the theological, historical, spiritual, pastoral and juridical. Here we are far from the idea that liturgical studies comprise only rubrics and at the most some knowledge of the history of the rites. The Liturgy must be taught in its true fullness. Then a priestly formation centered on the liturgy is obtained.

Therefore the Council recommends "to the professors of the other theological subjects, especially of dogma, spiritual and pastoral theology that they bring out clearly, according to the principles called for by the nature of each subject, the mystery of Christ and the history of salvation, in such a way that the relation of each subject to the Liturgy will be immediately evident, and this will help greatly to bring about unity in priestly formation."¹⁷

Thus fully prepared for their task the priests will be able to communicate their knowledge and understanding to their people. Only then will the faithful intelligently participate in the liturgical celebration, knowing their role and eager to fulfill it. It is not enough to eliminate resistance against active participation in the community (mainly caused by indivi-

¹⁷ C. VAGAGGINI, *I principi generali...* Worship 37 (1962/3) 157.

dualism and falsely understood private piety), but they should co-operate knowingly, actively and fruitfully. This does not mean that our spiritual life consists exclusively in the Liturgy. "The spiritual life does not only comprise participation in the Liturgy. This Christian is called to pray in common, but he is also urged to go into his inner room and so pray to the Father in secret, even as the Apostle says, to pray always. And the same apostle admonishes us to carry about continually in our bodies the dying state of Jesus (2 Cor 4, 10) so that the living power of Jesus may be manifested in our bodies too".¹⁸

In order to enable the Liturgy to fulfill its essential duty, its sacred signs (as far as they have not been unalterably fixed by Christ Himself) have to express what is to be signified in such a manner, that they can easily be understood by the people. Because it is their task to facilitate participation in the celebration of those supernatural realities which they at the same time veil and reveal.

These signs, as used today in the Liturgy, are not seldom hardly understood by the people, in other cultures not understood at all. Therefore a reform is necessary in order to make the rites and ceremonies simple and understandable. They should be in themselves teachers and instructors.

Also the language used in the Liturgy belongs to these signs. Is therefore the principle of the simplicity and lucidity of the signs also to be applied to the language of the Liturgy? The Council Fathers felt this problem very much. Actually it was the most discussed in the whole schema of the Liturgy. Eighty-one Fathers spoke either pro or contra Latin and the vernacular. The Majority wanted to retain the Latin in principle, but they were willing to open the door for the vernacular in some way. The approved text reads: "The use of the Latin Language except by particular dispensation, is to be preserved in the Latin rites. But since the use of the vernacular very often can be helpful in the Mass or in the administration of the sacraments and in other parts of the Liturgy, a larger role is conceded to the vernacular especially in the lessons, instructions, in some prayers and in some chants, according to the norms laid down later. . . . It will be the right of the territorial authority to determine the manner and use of the vernacular 'actis ab apostolica Sede probatis seu confirmatis' "¹⁹

In this text we touched upon the authority that will introduce these changes. The supreme authority remains the Apostolic See. But the law will provide that in certain matters the authority will be in the hand of

¹⁸ Herder Korrespondenz 17(1963) 281.

¹⁹ C. VAGAGGINI, *I principi generali*. . . Worship 37(1962/3) 160 f.

a territorial episcopal authority, and to some extent even in the hand of individual bishops. Canon law will provide for the power that within the limits to be stated, the bishops have the right to change the Liturgy. This is something new and of greatest importance. We stand here at the starting point of a certain decentralisation in matters liturgical, not so much in favor of the individual bishop, but in favor of a supra-diocesan territorial authority.

The Liturgy is hierarchical and public in its nature. This must be shown in its celebration, particularly in the Mass, so that the community form, with the attendance and participation of a congregation, is to be preferred to the individual or private celebration of the liturgical services. This seems to lead, at least in its consequences, to an elimination of private Masses. But in a certain cautela the Council insists that, as the Council of Trent had stated, also private Masses are public worship, and the new code of rubrics says that the expression "private Mass" should be avoided.

Each participant in the liturgical drama plays *all* of his part and *only* his part. This holds true for the sacred ministers, lectors, commentators, choir and people. The hierarchical character of the Liturgy is stressed in the prescription that "in the Liturgy, except the distinctions for liturgical offices and the honors due to the civil authorities according to the liturgical laws, there must be no regard for persons and conditions, either in the ceremonies or in external pomp".²⁰ The French bishops were the first to put this prescription into practice, abolishing from Jan. 1, 1963 on the various classes of funerals, weddings and baptisms.

Thus, in future the parish priests will not be permitted to make a distinction between simple and solemn baptism, wedding and burial. Everybody, rich or poor is equal before the Liturgy of the Church.²¹

The Council took the Liturgy very serious. Therefore it could not pass the question of cultural adaptation with silence. On the basis of the necessity of adapting the liturgy to the culture and traditions of the various peoples, power is given to territorial episcopal authority not only to make changes in the Roman rite in certain parts in which a margin of freedom will be allowed, but also to work out with the Apostolic See more radical revisions, that may be called for by the needs of peoples whose culture is much different from that represented by the Roman rite itself.

²⁰ C. VAGAGGINI, *I principi generali...* Worship 37(1962/3) 160

²¹ The approved chapter is not yet law. Only after its solemn promulgation must it be observed.

In the fourth part of the first chapter the Council speaks on the necessity to promote the liturgical life in diocese and parish. The fifth part finally gives rules on the fostering of pastoral-liturgical activities.

From the foregoing can be concluded that something of highest importance is going on in the Church. We have only to think of the consequences of these decisions for Mission countries in Africa and Asia. "Prudently, but with apostolic freedom, an opening is made for a possibly slow but profound adaptation of the Roman rite to the local need of peoples who, in the development of their civilization and their sensitivities owe little or nothing to the Roman tradition."²²

It can be hoped that, as the introduction and the first chapter, so also the remaining seven chapters will be approved by the council this fall. Let us pray that what has been begun may be brought to a happy end.

REV. H. GRAF, S.V.D.

²² C. VAGAGGINI, *I' principi generali...*; *Worship* 37(1962/3) 162.

El Movimiento Ecuménico

En El Campo Protestante

Es una gracia grande que Dios hace a nuestros tiempos este ardiente deseo de la unidad de todos los bautizados en Cristo; deseo que va fundiéndose cada vez más entre los cristianos de todos los pueblos y de todos los continentes. Este deseo, especialmente intenso en los protestantes, ha hecho nacer el movimiento unionista o, como se suele llamar, "ecuménico", que tuvo origen hace unos cien años y se ha desarrollado, sobre todo, en estos últimos cincuenta años. Después de la segunda guerra mundial dicho movimiento adquirió forma de organización en la Conferencia mundial de las Iglesias en Amsterdam, celebrada el año 1948, en la que tomaron parte delegados de 147 Confesiones pertenecientes a 44 naciones y en la que se fundó el Consejo Mundial de las Iglesias, que tiene su sede en Ginebra. A este Consejo se han unido ahora, después de la reciente Asamblea general celebrada en Nueva Delhi, 198 distintas Iglesias o Comunidades, principalmente protestantes, con unos 15 grupos de Iglesias ortodoxas. Entre esas últimas el grupo más numeroso, con gran diferencia, es el de la Iglesia ortodoxa de la Unión Soviética.

Es muy consolador este movimiento hacia la unión, que indudablemente, se debe a una especial inspiración del Espíritu Santo, como se expresaba hace diez años la conocida instrucción del Santo Oficio, supremo tribunal romano en materia de fe (A.A.S., 1950, 142)

LA IGLESIA VISIBLE, NOVEDAD EN LA TEOLOGIA PROTESTANTE

Juzgando, conforme a la enseñanza de Jesús, el árbol por sus frutos, es necesario decir que este movimiento unionista protestante, aunque se halle lejos de haber realizado la unidad querida por el Divino Fundador de la Iglesia, ha producido ya grandes frutos, de modo especial en el conocimiento de la verdadera Iglesia de Cristo. Este conocimiento de la

verdadera Iglesia ha sido favorecido, ante todo, por ciertas orientaciones espirituales de la mentalidad del hombre de hoy. En efecto; mientras el siglo XVI, o sea, cuando tuvo lugar la gran separación provocada por la llamada 'reforma,' estaba dominado por un exasperado individualismo que no se preocupaba ni de los contemporáneos ni de los antepasados, hoy existe en el ambiente un interés nuevo por la historia y las realidades sociales de la vida. Así, pues, esta orientación ha abierto a muchos los ojos para que vean la realidad de la Iglesia.

El hombre de hoy no tiene ya aquella concepción individualista de los tiempos de la reforma, cuando el hombre casi se consideraba como si estuviese solo ante Dios, con la Biblia en la mano, guiado e iluminado directamente por el Espíritu Santo, en relación inmediata con Dios, con el cual todo lo ordenaba por sí mismo, sin mediación de otros hombres. Hoy, en cambio, el hombre se da cuenta de su gran dependencia respecto a sus antepasados y a las tradiciones en medio de las cuales ha nacido, tradiciones que, a su vez, se han formado a través de muchos siglos; el hombre se da cuenta también de las realaciones sociales en que ha nacido y ha sido colocado, anteriormente a cualquier elección y decisión suya.

De esto ha provenido que el hombre—e igualmente el pensamiento religioso protestante—ha recuperado la comprensión y verdadera valoración de la tradición, si no como un hecho que concierne a su fe, a lo menos como un hecho humano del cual él depende, cuyo influjo siente grandemente y del que, por tanto, no puede desentenderse. Así, pues, se han empezado a reconocer las estructuras sociales y visibles de la Iglesia, de su autoridad, de sus órganos sociales, etc. Y por esto se habla hoy entre los protestantes decididamente de un "nuevo descubrimiento de la Iglesia", admitiendo que precisamente el problema sobre la Iglesia constituye el problema más grande de la teología protestante, cuya solución no ha encontrado aún. En consecuencia de esto, cada día se oyen más voces y ruegos que piden se explique claramente la calidad y autoridad de los ministros de la Iglesia y de su ministerio. Se exige que esta autoridad encuentre el modo y la valentía necesaria para explicar tan autorizadamente la doctrina de la fe que quede comprometida la conciencia de los propios fieles. También se empieza a afirmar, como una cosa esencial, que la Sagrada Escritura pertenece y está confiada a la Iglesia y a la interpretación de ésta, y, por tanto, no puede ser, sin más, interpretada por cualquiera, según la presunta o verdadera inspiración del Espíritu Santo. Finalmente, como consecuencia de este movimiento, va creciendo cada vez más el número de intérpretes de la Sagrada Escritura o de doctores teólogos, los cuales reconocen que Jesús confirió realmente a San Pedro el primado, o sea la autoridad de verdadero jefe del Colegio apostólico, aunque después afirman que este primado constituía únicamente un pri-

vilegio personal concedido a San Pedro y no una institución permanente que había de transmitirse a toda la Iglesia.

Es evidente que todos estos hechos y estos elementos llevan también a reconocer que la Iglesia y, por tanto, su unidad, son entidades visibles, patentes. En efecto; mientras una buena parte de los teólogos protestantes de los tiempos pasados y aun del presente sostenían y sostienen que la Iglesia es un hecho sobrenatural e invisible y, por consiguiente, no patente, el año pasado fue presentada oficialmente a la Asamblea general del Consejo Ecuménico de las Iglesias una conclusión completamente diversa: "La unidad de la Iglesia se hace manifiesta cuando todos los bautizados en Jesucristo, al que confiesan como Señor y Salvador, son conducidos por el Espíritu Santo a formar una comunidad total, profesan la misma fe apostólica, predicán el mismo Evangelio, se distribuyen el mismo pan, se unen en una oración común...., se encuentran en comunión con el conjunto de la comunidad cristiana en todos los lugares y en todos los tiempos". Es verdad que esta descripción de la unidad no es aún del todo idéntica a la que nos da la doctrina católica; pero se ha de reconocer, no obstante, que se ha adelantado mucho y podemos sinceramente regocijarnos.

Así, pues, la intención que el Santo Padre recomienda este mes a nuestras y a nuestros sacrificios responde claramente a la que el Espíritu Santo pretende realizar al conceder el deseo de la unidad. Mas también con el desarrollo que podemos observar en el deseo y el movimiento de unión de momento presente entre los protestantes. Nuestras oraciones y nuestros sacrificios ayudarán, pues, a la acción de este Espíritu y contribuirán a que prosperen las buenas semillas que están ya germinando. Sin embargo, para hacer esto con más fervor y mayor esfuerzo conviene que nos demos cuenta también de la enorme dificultad de la empresa, de los obstáculos que se interponen en este camino, y fijemos más concretamente las intenciones por las que debemos orar.

RECELOS CONTRA LA IGLESIA CATÓLICA

Para darse cuenta de los obstáculos basta preguntarse: ¿Cómo reaccionarían o cómo reaccionan los hermanos separados de nosotros al leer la Intención que estamos explicando? Cuando ellos cayeren en la cuenta de que nosotros al decir la verdadera Iglesia de Cristo evidentemente pensamos en la Iglesia católica, la reacción más suave consistiría en mover benévola mente la cabeza como diciendo: "Sí, ya sabemos que vosotros lo creéis así; pero la verdad es cuestión muy distinta".

Otros muchos irán más lejos, y empezarán a lamentarse, tal vez hasta con amargura, de nuestra falta presunta humildad cristiana, porque, según

ellos, nos consideramos superiores a los demás, rechazando la igualdad de todas las confesiones entre sí, rechazando la doctrina del Maestro; "Todos sois hermanos" (Mt., 23, 8), si es que no estigmatizan esta afirmación directamente como totalitarismo, sed de poder y cosas semejantes. Y quiera Dios que no tengan hasta la idea de que la Iglesia católica trata de apropiarse el movimiento de ellas hacia la unidad, tomar las riendas de él, usándolo para extender su propia dominación. Pudiera incluso suceder que alguno nos acuse de doblez, diciendo que disimulamos nuestras verdaderas intenciones, dando a veces la impresión de aceptar un auténtico diálogo con los hermanos separados de nosotros, cuando en realidad nos movemos sencillamente por el deseo de conquista y ejercer un poder absoluto sobre todos los bautizados.

Las objeciones que acabamos de referir parten de este supuesto: "La Iglesia católica enseña que nosotros (hablan de los hermanos separados) no tenemos ninguna relación con la Iglesia católica. Si, pues, ella es la única verdadera Iglesia de Cristo, está claro que nosotros—puesto que somos extraños a ella—no tenemos ninguna relación con Cristo; luego para los católicos nuestro bautismo no tiene valor, y no hay salvación para nosotros, ya que la Iglesia católica dice que fuera de la única verdadera Iglesia de Cristo no hay salvación.

¿Concuerda verdaderamente esta concepción con la enseñanza de la Iglesia católica? Creemos que no.

PENSAMIENTO AUTENTICO DE LA IGLESIA CATÓLICA.

La Iglesia católica afirma decididamente la doctrina general del Nuevo Testamento que con el bautismo válido, aunque haya sido conferido fuera de la Iglesia Católica Romana, el bautizado queda unido orgánicamente a Cristo y a su Cuerpo Místico, queda hecho por la gracia hijo adoptivo de Dios, y, por tanto, todos los válidamente bautizados son hermanos entre sí. Ahora bien, como la Iglesia católica enseña que ella es la verdadera Iglesia de Cristo, también considera a los bautizados que viven separados de ella necesariamente como pertenecientes a ella en cierto modo, como hijos de la Iglesia y hermanos nuestros, según las expresiones que tantas veces oímos de boca del Santo Padre, cuando llama a estos hermanos separados también hijos suyos, cosa que no dice ni dirá nunca de los no bautizados, de los que no son cristianos. Por otra parte, también es verdad que estos hermanos separados no reconocen y no consideran a la Iglesia católica como verdadera Iglesia de Cristo, y, por lo tanto, están en cierto modo separados de ella y no son hijos y miembros suyos en pleno sentido, como lo somos nosotros los católicos. Están separados de los católicos por las diferencias en la fe, las diferencias en el

uso de los medios de vida de la gracia, los sacramentos, y también por el hecho de no reconocer la autoridad de la Iglesia y del Romano Pontífice. Ciertamente estas diferencias son muy interesantes; sin embargo, no destruyen ni quitan esa cierta pertenencia fundamental a Cristo y a su Cuerpo Místico y a la Iglesia, cuya existencia hemos afirmado antes.

LOS BAUTIZADOS ESTÁN EN EL CAMINO DE SALVACIÓN

De todo lo que hemos dicho se deduce claramente en qué situación se encuentran los hermanos separados de nosotros respecto a la salvación de su alma. Habiendo sido bautizados, en cuanto de buena fe aceptan y viven la fe en que han nacido y sido educados, ellos reciben en virtud de su pertenencia a Cristo, los auxilios necesarios para una auténtica vida religiosa, para la observancia de la ley de Dios y, por tanto, también para la salvación. Están, pues, en el camino de la salvación, y lo están en virtud de aquella fundamental pertenencia a Cristo y a la Iglesia de que hemos hablado.

RETORNO A LA VERDADERA IGLESIA

Cuanto llevamos expuesto hace comprender también por qué la Iglesia católica no cesa de afirmar que ella es la única verdadera Iglesia de Cristo, a la que deben unirse todos los bautizados. No se trata de sed de poder, de totalitarismo. Se trata simplemente de que la Iglesia cree que con un bautismo válido, aunque haya sido administrado por cristianos no católicos todos se convierten, en cierto sentido, aunque no pleno, en hijos suyos. Ella tiene, pues, el sacrosanto deber materno de cuidar de todos los bautizados en Cristo. Ahora bien; ella sabe que los que no le pertenecen en pleno sentido, porque están de ella separados quedan privados de tantas gracias como recibirían si pertenecieran plenamente a Cristo y a su Iglesia; por ejemplo, aquellos sacramentos que ellos no reconocen, la dirección más eficaz y segura en el camino de la salvación que podrían recibir de la autoridad materna de la Iglesia. La Iglesia sufre por este hecho y este estado de sus hijos separados de ella, se consume de amor materno y se le conmueven todas sus entrañas, y trata de conseguir por todos los medios que estos "tengan vida, y la tengan en abundancia," (Cf. Juan, 10, 10) Bien podemos comprender que los hermanos separados de nosotros, precisamente como tales, no comparten con nosotros esta creencia; mas esto no es, ciertamente, una razón para poner en duda la buena fe de la Iglesia y ver en su actitud otros motivos, y, mucho menos, motivos poco nobles de "sed de poder" y cosas semejantes.

De lo que se ha dicho se deduce también el sentido de la palabra que casi siempre es mal comprendida: el “retorno” de los hermanos separados de la Iglesia católica. Es fácil comprender que esta palabra se preste efectivamente a malas interpretaciones, como si se tratara de un absurdo. La palabra no debe entenderse tampoco en el sentido de que nuestros hermanos separados que hoy viven hayan pertenecido algún tiempo en pleno sentido a la Iglesia católica, la hayan abandonado y deban, por tanto, volver a ella. Nada de todo esto es verdad. El sentido de la palabra “retorno” es, según cuanto se ha dicho antes, sencillamente éste: aquellos que nuestros hermanos separados consideran sus “padres en la fe” habían pertenecido a la Iglesia católica; después negaron su obediencia a su autoridad y no quisieron someterse más a ella, separándose así de la Iglesia, en cuanto de ellos dependía. Ahora bien; nuestros hermanos separados de hoy sufren todavía las consecuencias de esta separación, y aun perteneciendo, en virtud del bautismo, en cierto modo a la Iglesia católica, de hecho no le pertenecen en un sentido pleno, y llevan dentro de sí una exigencia fundamental de pertenecerle plenamente para hacerse partícipes de aquella plenitud de gracias que ella otorga a los que pertenecen a ella aún visiblemente.

NUESTRA ACTITUD ANTE LOS HERMANOS SEPARADOS: HUMILDAD, RESPETO, CARIDAD

Las susodichas objeciones no tienen, sin embargo, sólo una raíz y una base doctrinal. Como nuestros hermanos separados no comprenden el sentido exacto de nuestra afirmación que la Iglesia católica es la única verdadera Iglesia de Cristo, nos tachan de soberbios, sedientos de dominación; reprensión y prejuicios intensificados, desgraciadamente, por siglos de propaganda polémica. Para obviar este nuevo obstáculo hemos de añadir a la prudente y cauta explicación de la doctrina el máximo esfuerzo también para conducirnos con toda humildad cristiana. Nos hemos de ingeniar para desaparecer tras la verdad, reputándonos “siervos inútiles” (Lc., 17, 10) de Cristo. En nuestros contactos con los hermanos separados no busquemos que se rindan a nuestros argumentos, sino a la verdad. ¿No han tenido siempre los santos un cuidado máximo de que su predicación fuera acompañada de un ejercicio intenso y continuo de la humildad? “Dios resiste a los soberbios” (1 Petri, 5, 5; Iacob., 4, 6), dice la Sagrada Escritura, y lo mismo hacen los hombres.

Con la humildad tiene inmediata conexión el respeto, el máximo respeto hacia los hermanos separados de nosotros según la frase de San Pablo: “Estimad a los demás como superiores a vosotros mismos” (Fil., 2, 3). Este respeto se nos recomendó vivamente en la Intención general

confiada por el Papa para mayo del año pasado. Este respeto nos enseñará también el modo justo de proponer la verdad. Bueno es proponerla con convicción, pero ésta no debe llevarnos al desprecio de las convicciones de nuestros hermanos, convicciones que ellos han heredado de sus antepasados, arraigadas en ellos a través de la educación y por ellos consideradas como depósito sagrado. Ciertamente, no hemos de abandonar en un falso pacifismo la doctrina de nuestra santa fe ni caer en el indiferentismo, como si todas las confesiones o religiones fuesen igualmente verdaderas; mas tampoco debemos despreciar a los que pertenecen a otras confesiones. Además, no hemos de insistir tanto en nuestras argumentaciones que demos la impresión de querer forzar o constreñir a los otros a que cedan y acepten nuestra fe. Tal modo de obrar no tendría en cuenta, efectivamente, ni la diferencia que existe entre la evidencia y certeza objetiva de una verdad y la dificultad del hombre para captarla y comprenderla, no los secretos del corazón humano y la libertad del hombre. La fe necesariamente debe ser libre: "No puede creer sino quien quiere", dice San Agustín; y Pío XII, de santa memoria, hace suyas estas graves palabras en la encíclica sobre el Cuerpo Místico de Cristo. Si Dios, que es el absoluto dueño del hombre y conoce sus más recónditos arcanos, respeta la libertad del hombre y no la fuerza, ¡cuánto más debemos hacerlo nosotros, pobres criaturas, con nuestros hermanos!

RESUMEN DE TODO: LA CARIDAD

Si queremos compendiar cuanto hemos dicho respecto a nuestra actitud en los contactos con nuestros hermanos separados, basta recordar la caridad como nos la enseña San Pablo: "La caridad es paciente, es benigna; la caridad no es envidiosa, no es presuntuosa, no se hincha por el orgullo, no hace nada inconveniente no busca la propia ventaja, no se irrita, no se acuerda de los agravios recibidos. . . , se alegra con la verdad, todo lo excusa, todo lo cree, todo lo espera, todo lo soporta" (1 Cor., 13, 4-6).

Si nos animan estos sentimientos trataremos, desde luego, hasta de conocer la mentalidad de los hermanos separados de nosotros para adaptar a ella, con cristiana prudencia, nuestra conversión, nuestro testimonio de la verdad católica, y esto no sólo para evitar interpretaciones equivocadas—ya son éstas demasiado numerosas—, sino también para tratar de profundizar precisamente aquellos aspectos del infinito tesoro de la verdad revelada que se relacionan con los problemas que atormentan a nuestros hermanos separados y explicarlos luego en un lenguaje que ellos puedan comprender. Esta actitud nuestra, impregnada humildemente de respecto, caridad y comprensión, será correspondida ciertamente por nuestros hermanos separados con una igual actitud que favorecerá la investigación de

la verdad de Cristo y de Dios: actitud de absoluta lealtad, propia de quien no busca la verdad, olvidándose de sí mismo, de sus propios intereses y sentimientos o resentimientos, teniendo el alma abierta a la luz de Cristo y a la acción de su Divino Espíritu, el cual “nos conduce a toda verdad” (Ioan., 16) y con este ánimo investiga la divina palabra en las Escrituras, con voluntad a todo dispuesta y entrega completa de amor, preparado para ejecutar cuanto haya entendido.

Hemos visto cuán grandes e importantes son las intenciones encomendadas este mes a nuestras oraciones y sacrificios. Son tan grandes, cuanto es grande el valor del alma humana redimida por la sangre de Cristo; grandes, cuan grandes son las filas inmensas de hermanos separados de nosotros; grandes, cuanto es grande el amor de la Iglesia hacia todos sus hijos y mucho más hacia aquellos que, de algún modo, están separados de ella. Son intenciones urgentes, como es urgente que el mundo no cristiano o descristianizado, viendo la unidad de los que creen en Cristo, crea él también en Cristo y crea que el Padre lo ha enviado (Cf. Ioan., 17, 21). Sólo así toda la Humanidad encontrará su salvación en Cristo, puesto que “no hay bajo el cielo otro nombre dado a los hombres por el cual podamos salvarnos” (Act., 4, 12)

CARD. AGUSTIN BEA.

The Church In Communist Countries*

One of the more surprising and encouraging features of the Second Vatican Council has been the presence among the two and a half thousand Fathers assembled in Rome of so many from the wrong side of the Iron Curtain. The largest contingents, relative to the size of each country's hierarchy, have come from the east European countries where the Church has so far managed to remain strongest and least affected by the hostility towards religion that marks these regimes: from east Germany, where the Western presence in Berlin has always made this least attractive of Communist dictatorships peculiarly susceptible to adverse comment from outside, since even after the building of the notorious wall news of what is going on on the other side of it percolates through to this side remarkably quickly; and from Poland, where the Church, firmly based on the support of well over 90 per cent of the population, represents, from the Communist point of view, an obstacle against which frontal attack could prove disastrous and which must therefore be handled with circumspection, by attempting to undermine the Catholic fabric by relatively minor administrative measures, while over the whole life of the nation hangs the unpalatable fact of dependence upon the Soviet Union. All but one of the east German bishops who were not excused on grounds of age or ill-health were able to make the journey, though from Poland only roughly speaking a quarter of the nation's hierarchy are at present in Rome, and the authorities seem to have been at pains to prevent from going those whom they suspect of being unduly hostile to the régime. What would have been surprising, and what would have represented a new deterioration in the Church's position in these countries, would have been if these bishops had been unable to go to Rome. What is surprising and new is the presence at Rome of bishops from Czechoslovakia, Hungary, and Bul-

* THE TABLET, London, Nov. 10, 1962.

garia, as well as the arrival of a contingent of three priests (but no bishop as yet) from Lithuania, which has been forcibly incorporated within the Soviet Union since 1940. In all these countries the Church has been subjected to active persecution: one need only recall, besides the well-known cases of Cardinal Mindszenty and Archbishop Beran, the complete ban on religious orders in Czechoslovakia, the attempt in both Czechoslovakia and Hungary to run dioceses by means of political appointees either "advising" or supplanting the legitimate ordinary, and the almost complete disruption of communication with Rome, which is what makes the presence in the city of three Czechoslovak, two Hungarian, and two Bulgarian bishops such a novelty.

While it is sometimes idle to guess at the hidden motives underlying Soviet policy, it seems fairly clear that Mr. Khrushchev (with whom the ultimate responsibility must rest) has only allowed this handful of bishops to attend the Council in the hope of gaining something from it. In part, it may well be a desire to demonstrate to the world at large that there is some truth in the Communist boast of freedom of religion. It seems likely that there are two major considerations underlying this decision, one affecting the internal workings of the Communist world, and the other concerning its reputation (and consequently its chances of spreading further) abroad. Mr. Khrushchev's Orthodox observers are in Rome to prevent the Council looking like an anti-Communist gathering. One of the themes stressed continually by official Communist spokesmen concerning the Council, as for example by Fr. Josef Plojhar, the excommunicated priest who is the Czechoslovak Minister of Health, is that the Council must, in its programme of *aggiornamento*, come to terms with the Communist world, and that the Catholic Church must drop its implacable hostility towards Communism and come to accept this new form of political and economic organization in the same way as it has in the past accepted other new modes of secular life. Mr. Khrushchev has learned from the Italian Communists' success in masking their hostility to religion and confusing simple Italian Catholics.

It can, in fact, be realistically and plausibly argued that the Church has throughout its history, while clinging doggedly to her immutable and ideal mission, has shown a remarkable readiness to adapt herself to widely differing forms of society and to accept the challenge of redeeming these various forms of human organization by working in them and through them. It may be, in fact, that the Russian Communist world now feels that it is ready, in a way in which it was not at the end of the war, and that the Church is also now ready, for the kind of agreement that was the subject of the abortive Budapest negotiations. Such a tacit agreement, if successful, would be a bargain, to throw the weight of the Catholic Church,

in those eastern European countries where it is relatively strong, behind the attempts of the various régimes to overcome the many real difficulties, economic and social and political, which at present hamper their development and progress; an in return Catholics under Communist rule would have to be allowed more scope and freedom.

Any such agreement, or even some tacitly agreed *modus vivendi* on the 1956 Polish model, applied on a wide scale in eastern Europe, would also have an effect on the success of Communist policies in the "uncommitted" nations of Africa, Asia, and Latin America. For one thing, if such an agreement were achieved within the context of the Council, or the foundations for it laid, it would involve the bishops from these areas which are for the first time fully represented at an Oecumenical Council. The possible rewards are, of course, greatest in Latin America, where, despite the chronic shortage of priests and the scandal bred of the traditional behaviour of a rather nominally Catholic plutocratic class, the Church is most cases represents a major, traditional, and deeply rooted factor in national life.

The power of the Church to influence political development has been shown best in the Argentine, where General Peron's fall from power was triggered off by the quarrel he picked with the Church, and where, since then, the Cardinal Archbishop of Buenos Aires seems to have played the role of *Ombudsman*, intervening in strikes in the best tradition of Cardinal Manning, pleading for (and gaining) amnesties for prisoners, and, through his auxiliary, since he himself arrived back too late, helping to settle the latest constitutional crisis. True, there is the example of Cuba, where the Church has been fairly effectively squashed by Dr. Fidel Castro, but the weakness of the Church in that island was shown in the extent to which it had to depend upon large numbers of Spanish and other foreign priests, in order to bring the numbers of its clergy up to the inadequate Latin American average, while in the early days of the revolution, long before he had declared himself a Marxist, the Church's unsuspecting support of his movement was an undoubted help to Dr. Castro.

In Africa the importance of the Church lies not in whatever prestige it might have acquired as a valuable part of national life—there is still a strong tendency abroad to regard it as a purely European importation, like colonialism, a view which we hope will finally be dispelled by the work of the present Council—but in its educational work. In large areas it has been the voluntary labours of the missions that have provided what education has been available for a continent avid for study; and of course many of the too few politicians and intellectuals upon whom now rests

the responsibility of these various countries progress themselves owe their education to this effort of the missions and are grateful for it, whether or no they are, like some, convinced and devout Catholics.

The final factor in the Soviet attitude to the Council, which perhaps underlies the decision to allow two observers to attend from the Moscow Patriarchate, lies in the ultimate aim of the Council. The Council has been called first of all for the internal reform of the Church, though reform is a word that for its historical overtones Catholics are apt to shy away from. Then, when all the unnecessary obstacles have been cleared away, the Pope's aim is to issue an invitation to other Christians to return to the unity of Peter. It is obvious that other Christians in this context must primarily mean the Orthodox, with whom the doctrinal differences, though great enough, are insignificant when compared with those separating Catholic from Protestant. Much more important are the emotional and historical memories. Should any scheme of re-union between Orthodox and Catholics develop into a serious practical possibility, the major difficulty of the present, once the old difficulties of the past have been overcome, will lie in the attitude of the Soviet authorities, in whose power are to be found, besides the Moscow Patriarchate, the Rumanian and Bulgarian Patriarchates, while a fourth, the Serbian, would no doubt need to consider the attitude of the Yugoslav régime. In addition, another historic eastern Church, the independent Armenian Church, has its centre of authority at Etshmiadzin in Soviet Armenia, and the Communist rulers of Moscow have recently been attempting to strengthen their control over this body and through it to influence Armenians abroad favourably towards the Soviet régime.

Nothing is likely to happen at all quickly, but in the Vatican there are men who pride themselves on looking far ahead, and who hope and believe that in ten years from now there can well be a much easier relationship, not with all Communist régimes, but perhaps with some, with Yugoslavia, with Poland, and, it could be, with Russia. The hope is that a new generation is growing up which is tired of the old fixed stances of hostility and which recognises how much scope there is for a real co-existence, very different to the minimum existence that is tolerated for Catholics today.

PASTORAL SECTION

HOMILETICS

TWELFTH SUNDAY AFTER PENTECOST (Aug. 25)

A VERBAL TUSSLE:

The Gospel of today's Mass presents to us a lively dialogue that took place between Jesus Christ and a Jewish scholar. Although the participants were poles apart in their mental outlook, affections and sentiments, the dialogue did not end up into mutual recriminations, as one might have expected. This is due mainly to the restraint and benevolence on the part of Jesus, and secondly to the willingness, at least towards the end, of the scholar to be amenable to good logic and argumentation. This can be deduced from the Gospel of St. Mark who also narrates this conversation.

The Jewish scholar came up to our Lord to ask Him this question: "Master, what must I do to gain eternal life?" More than by a sincere desire to gain everlasting happiness, the learned man was prompted by a malicious scheme to trap Jesus in His words.

THE PITIFUL SCHOLAR:

Our Lord, pitying the scholar whom knowledge had led astray because it lacked the warmth of human affection, did not refuse him an answer. In point of fact, He made the man answer his own question, causing the scholar to be caught unwittingly in his own trap. For if in order to gain eternal life one should love not only God but also his neighbor, the scholar should not have in the first place been scheming to put Jesus to a test. That would be against the love that one owes to his neighbor.

But the scholar would not concede defeat, no, not yet. He would put one more question which he still hoped would embarrass Jesus. And the question was: "Who is my neighbor?" The Jews had been accustomed to narrow the concept of neighbor to their kinsman, or at most to their na-

nationals. A non-Jew would not consequently fall under the category of neighbor, and therefore a Jew would not feel obligated and duty-bound to love him.

TRUE CHARITY:

This kind of mentality is obviously involved. It defines first who is the neighbor, and then dispenses on him the duties of love. The Christian morality is much more simple. Inasmuch as it teaches us to love everyone, then we are to consider everyone as our neighbor. The good Samaritan did not stop to find out first whether the man whom the robbers had struck down, was a fellow Samaritan, or a Jew, or a Gentile. The man was dying, in sore need of help. That was more than enough reason why the good Samaritan should go to his aid.

Beloved brethren, the implications in today's Gospel are clear. We have the duty to love our neighbor, and our neighbor is anyone who stands in real need of our help. How many of us will put into practice the teaching of today's Gospel, if and when confronted with a real case of a neighbor necessitating our help, I would not know what to say. For there is too much coldness in the hearts of men, too much selfishness to warrant a favorable answer.

If some of us are reluctant to act like the good Samaritan in dealing with our fellowmen, let us at least not imitate the robbers of today's Gospel story, stripping our neighbors of their reputation and good name. If we cannot love our neighbor, let us not hate them. If we do not want to help them, let us not drown them.

Such people cannot possibly attain eternal life, for to gain eternal life, Holy Scripture says: "Thou shalt love the Lord thy God with thy whole heart, and with thy whole soul, and with thy whole strength, and with thy whole mind; and thy neighbor as thyself."

THIRTEENTH SUNDAY AFTER PENTECOST (Sept. 4)

A REGION OF BIBLICAL SOUVENIRS:

The kind of journey this Gospel narrative makes mention of in connection with the trip of Jesus towards Jerusalem, is very pleasant and thought-provoking. For it covers a region that is filled with biblical souvenirs and graced with beautiful sceneries of imposing mountains, sloping hills and a verdant plain. Villages with their cluster of houses, are scattered about in capricious places: some at the foot of the hills, others nestling high on the mountains, while still others just lie lazily on the plain.

A pilgrim who would travel over this region following the same direction as did our Lord, shall not fail to experience a sensation of thrill and awesome reverence, as his eyes catch a glimpse of Nazareth, cradled on top of the mountains to his left; of imposing Mount Thabor, rising majestically before him; of the sloping hills of Gelboe to his right, where died King Saul and his son Jonathan; of Mount Carmel to his back, upon whose summit the prophet Elias called down fire from heaven; of the plain of Esdrelon that rolls downwards between Galilee and Samaria, scene of famous battles of Old Testament times, where Deborah and Barac and Gedeon won immortal glory for their victories over the enemies of the Hebrew people.

THE TEN LEPERS:

We may guess therefore what the thoughts of Jesus were, as He crossed this plain and as He directed His steps towards an unnamed village presumably for rest and nourishment: while absorbed in His contemplation of the mute beauty of the scenery, in His reminiscences of His country's glorious past, the train of his thoughts was suddenly jarred by the loud entreaties of ten lepers.

St. Luke knowingly remarks that Jesus was met by the lepers not in the village but outside it. For the nature of their disease allowed of no communion whatsoever with the rest of the population. In the Hebrew law there existed stringent measures for the arrest and isolation of this terrible contagious disease; and for want of better knowledge of its cure, those struck with leprosy were cut off from the commerce of men, and had to live a life hardly any better than that of outcasts of society.

No more sorry sight could strike at once a responsive chord in the merciful heart of Jesus. These lepers, rejected by society, avoided by men, abandoned to the inclemencies of weather and to the jaws of hunger, condemned to a slow and horrible death, presented a sight that moved profoundly the soul of Jesus. While standing afar off, as the strict Hebrew law required of them, they lifted up their voices, and cried: "Jesus, Master, have pity on us!"

What happened after that, we all know from the gospel story. The ten lepers were sent by Jesus to show themselves to the priests, and while they were on their way, they were made clean and completely cured of their disease.

REFLECTIONS:

This was not Jesus' first time to cure leprosy. Already He had cleansed one leper shortly after He inaugurated His public ministry some two years earlier. And perhaps it was the knowledge of that miraculous cure that prompted these ten lepers to beg a similar favor. On that oc-

casion Jesus wrought the miracle by laying His hand on the leper, saying "I want that you be cleansed of leprosy". But this time He made the cure conditional on the willingness of the ten lepers to show themselves to the priests. What was the motive behind this procedure of Jesus?

Undoubtedly it was to test their faith. He didn't cure them outright, they must prove they had full confidence in the goodness and power of Jesus whether they obtained from Him an immediate cure or not. But apart from this motive there is another that concerns us specially. For the actions and teachings of Jesus did not benefit only the people of His time, but also those of ages to come.

Spiritual authors have seen, and rightly so, in those lepers the image of christians living in the state of mortal sin. Just as leprosy disfigures horribly the body, so does mortal sin. Just as lepers have to be completely cut off from the communion of men, so do christians with mortal sin deserve to be rejected from the society of God and His angels. Finally just as leprosy condemns one to a slow but sure death, so does mortal sin condemn the soul to eternal death. Yet it is for these poor, struck with spiritual leprosy, that Jesus bears a most merciful heart. He tells them to go and show themselves to the priests, to whom He has given the power of forgiving sin.

Dear friends, if we feel the spiritual leprosy consuming us slowly from the inside, no matter how repugnant and disfigured our souls may be due to mortal sins, let us not lose heart but raise our voices and cry with the lepers of the gospel story: "Jesus, Master, have pity on us. We are willing to go and show ourselves to your priests. Only, dear Lord, give us strength and courage to do so."

FOURTEENTH SUNDAY AFTER PENTECOST (Sept. 8)

COMFORT FOR THE TROUBLED MIND:

The Gospel text read to you just now is another instance of the comfort and light which one discovers at every turn of the page of the written Word of God. For one who has a troubled mind and a heavy heart — and this seems to be the trouble of every one of us — the text of today's Gospel is assuredly a welcome ray of sunlight that dispels the cloud of uncertainty besetting our minds, it is a soothing balm of comfort that allays the fears of our hearts and creates a feeling of relief and security.

Whether we deny it or not, we are all suffering from insecurity and fear but in different degrees. Looking at it with a philosophical eye, we will have to admit that fear is something natural in man, it is some-

thing we should expect to show up in him, given his condition as a created being, and therefore limited, frail, fallible and destructible. This feeling of fear was heightened with the fall of Adam and Eve, when man's intelligence became more timid, man's will more weak, man's body more subject to suffering, disease and death.

FEAR, GOOD AND BAD:

Actually, this feeling has a good effect. It makes us distrust ourselves whom we find so weak, so limited, so fallible, and makes us reach out for God, the source of unlimited strength, intelligence and love. But fear could also be so keen, so impelling that in our preoccupation to cover our needs by hiking our efforts to the maximum, we come to forget God Himself. It is then that fear becomes anxiety which Jesus condemns in today's Gospel because it is unreasonable, it is a waste of energy, it is contrary to good sense, and above all it is unchristian.

Let us see why anxiety should be cast aside and never be allowed to grip our hearts. Let us try to think coolly, let us argue dispassionately.

Life is more than food, the body is more than clothing. No one will deny this. But there you are. We are anxious about having more and more food, better and better clothing, nicer and nicer homes. Where is the logic there? If anxiety is to be permitted (it should not), we should be more anxious about our life to sustain which a plate of rice and a few pieces of dried fish is sufficient, I believe; we should be more anxious about our body to cover which a simple dress is enough, to shelter which a decent nipa hut would suffice.

LILIES AND BIRDS:

But you would answer that not even these elemental things, these prime commodities are available to everyone. Granting your objection, still I don't see why we should give ourselves to finger-twisting and hair-pulling. Let us do our best, but don't give way to anxiety. You are just torturing yourselves needlessly. Look at the birds of the air. Do they sow? Do they reap? Do they gather in the barn? They fly about, they play, they sing all day, they live in a carefree manner because they know there is a God who takes care of them. But do not misunderstand the words of Jesus. He is not commanding us to live like the birds that do not work. Jesus is not encouraging laziness. What He wants to drive home to us, is that we should work hard indeed, do the best that we can, but always keeping in our hearts a song of joy, a melody of trust in that loving Divine Providence which peoples the sky with chirping birds and clothes the meadows with soft fragrant lilies.

Lastly, anxiety must be banished from our midst because it is a sign of having little faith. It is unchristian. Jesus equates it to serving

Mammon, the idol of riches. When one has the right sense of values, as every Christian should have, he ought to desire first those things that are nobler, better, and more enduring. For a Christian those things are the Kingdom of God and His justice. All else is secondary, and must be sought for only in proportion that they will help us attain the Kingdom of Heaven. This doctrine should well be remembered and kept in mind, especially by our modern society. It is a condemnation of both the excesses of communism which places the ultimate happiness of man on this earth, and the abuses of capitalism which pursues material gains with no regard to the welfare of the poor laborers. To our rich Christians who are in danger of becoming unjust capitalists, to our poor Christians who might be considering the prospects of embarking on the violent road of communism, to the rest of you who are neither the one nor the other but are given to worrying and fearing, let the concluding words of today's Gospel serve as a ray of light and a balm of comfort: "Seek first the Kingdom of God and His justice and all these things shall be given you besides."

FIFTEENTH SUNDAY AFTER PENTECOST (Sept. 15)

NAIM THE BEAUTIFUL:

Southeast of Nazareth, where the soft descent of the plain of Esdrelon towards the Jordan River is abruptly broken by a protruding hill, that has been successively called Hill of Moreh, then Little Hermon, and finally in our time Mount Dahi, lies at the lower ridge of this same hill the Arab village of Naim. Today Naim counts with a few houses, but in Jesus' time it must have been larger, and certainly it must have been protected by a surrounding wall as the mention of a gate would suggest.

This territory belonged in Old Testament times to the tribe of Issachar, one of the twelve sons of Jacob, who on his deathbed at Egypt, predicted that his son Issachar was going to possess a land that was pleasant and beautiful.

The name of the town seems to correspond to its delightful setting, for Naim in the language of the Hebrews means the Pleasant, the Beautiful. It lies across the path of anyone who would travel from Galilee to Jerusalem or vice versa. And most probably many a such traveler would direct his steps towards the village in search of rest for his weary legs.

Whatever was his motive, we find Jesus about to enter the town. He had come from Capharnaum in the company of several of his followers. At this point we shall let ourselves to be guided by Saint Luke, to whose masterful pen, flowing in his characteristic sober style, we owe the narration of this very moving story.

DEATH FACE TO FACE WITH LIFE:

As Jesus drew near the town's gate, there was just coming out a funeral procession in which participated many inhabitants of the town. A dead man was being carried out on a stretcher, wrapt in a clean winding sheet, according to the usages of those times. The dead man's mother walked slowly close by, her face bathed in bitter tears. She was a widow; and the only person from whom she could expect love, care and protection in her lonely widowhood, now lay dead. Those who accompanied her knew not whom to pity more: whether the dead man, cut off from the flower of youth, who perhaps most unwillingly abandoned the world leaving his poor mother behind, or the widow now left alone, disconsolate and insecure.

"And the Lord seeing her, had compassion on her." How divine, and how human do these few gospel words sound to the ears. Behold omnipotence, majesty and grandeur being moved to pity at the sight of human misfortune!

It is the first time that Saint Luke, in this his Gospel, calls Jesus Lord. And the moment was wisely chosen by him to give Jesus the title of Lord, which would become Jesus' proper name, on the occasion of a stupendous miracle that attested the goodness and omnipotence of Jesus.

"And the Lord seeing her, had compassion on her." An initial proof of that divine compassion were the words addressed to the dead man's mother: "Do not weep." There is in these words something more than a consolation of the kind that men address to those who are in affliction: in the lips of Jesus they are a token, a guarantee of an imminent favor; they are an announcement of a great miracle that would wipe away the tears of that disconsolate mother.

Going up He touched the stretcher, and those who were carrying it stood still. Brief moments of silence followed, the kind of silence that seemed to ring loud to the ears as the hearts of the bystanders beat faster in expectation of something great, of something extraordinary about to happen. Nor were they wrong in their expectations.

LIFE CONQUERS DEATH:

And Jesus said: "Young man, I say to thee, arise!" He who from nothing commanded the stars, the moon, the sun, this earth and everything that is in it to come into being, it was who now also addressed this lifeless creature: "Young man, I say to thee, arise!" And he who was dead, sat up and began to speak.

Fear got hold of those who saw the miracle accomplished. Somehow they sensed they were in the presence of a preternatural being. They felt a divine power emanating from that person who was giving orders

even to the dead. They could not but show their joy, their fear, their happiness and their admiration for the great miracle-worker. They spread the news of the miracle around and beyond. And all were unanimous in proclaiming that God had visited His people and had sent them His prophet.

In all these loud acclamations and excitement, we must not lose sight of a detail of exquisite delicateness which the keen sense of Saint Luke for the beautiful has recorded for us. Saint Luke remarks that after Jesus revived the young man, without being asked, He returned him to his mother. The widow needed her son badly, but she dared not ask him back from Jesus, knowing fully well that the resurrected son belonged more to Jesus who gave him a new life than to her. Jesus understood her situation, and solved her problem right there by giving her son back to her. In this gospel narrative, divine omnipotence and majesty occupy indeed the first places, but our Saviour's human compassionateness is not forgotten either.

To conclude: the omnipotence of Jesus should inspire in us an absolute trust in obtaining from Him whatever need we have for body and soul, and in opening to Him all the sad stories of our lives, confident of hearing also from His lips those consoling words: "Do not weep." No, we won't weep bitterly because Jesus says so. We shall try to be brave in all our trials and sufferings.

And His compassionateness should induce us to act similarly with regards to our indigent and suffering fellowmen, whose needs and sorrows let us try to provide and alleviate according to our possibilities and means.

FR. MARIO BALTAZAR, O.P.

CASES AND QUERIES

IGNORANCE AND AN "IPSO FACTO" RESERVED CENSURE

Fe confesses that she has committed abortion and that the desired effect had been accomplished. The confessor asked if she knew that the sin was something "special", and whether she believed that the sin could be absolved in confession by any priest at all. To this, she said that she believed that any priest could absolve this sin in confession (although at the beginning she said: "I am going to confess a very grave sin."). The confessor (who has had no faculties as yet for absolving from this reserved censure) absolved her, thinking that her ignorance excused her from the censure; and that if there was no censure, there was likewise no reservation. My difficulty concerns the effect of ignorance on the incurring of an ipso facto reserved censure. I am aware in a general way that ignorance excuses from such censures, but what I should like to know is whether it is sufficient that the person be unaware merely of the fact that there is a censure attached to the law — even though he is perfectly aware that the law forbids his action. Also, does any ignorance excuse or only inculpable ignorance? What about the reservation attached to the censure?

* * *

Generally speaking, it may be said that a censure is not incurred *ipso facto* if the person is ignorant, even culpably ignorant, at the time he violates the law, either of the fact that the law forbids his act or of the fact that there is a censure attached to the violation.¹ This does not mean that the person is neces-

¹ Canon 2229, parg. 3: Si lex verba illa non habeat: 1° Ignorantia legis aut etiam solius poenae, si fuerit crassa vel supina a nulla poena latae sententiae eximit; si non fuerit crassa vel supina, excusat a medicinalibus, non autem a vindicativis latae sententiae poenis. [Italics inserted by this writer].

sarily not guilty of a *delictum*, or that he may not be punished for this *delictum*; it merely means that the censure is not incurred *ipso facto*, i.e., as soon as the law is violated.²

In the first place, there is the general principle: ignorance even if it is *gravely culpable ignorance*, prevents a censure being incurred *ipso facto*.³ Thus, Fe, who is guilty of the crime of abortion will not incur the excommunication attaching to that crime, if, at the time she acted, she was unaware of the fact that an ecclesiastical punishment was attached to the crime — even if her unawareness was due to grave culpable negligence. There are, however, two important exceptions to this general principle.

(1) The first exception concerns *ignorantia affectata* — that is ignorance that is deliberately willed. Such ignorance, whether it be of the law or of the censure attaching to it, never prevents the automatic incurring of the censure. Thus, if a priest seriously suspects that there is an *ipso facto* suspension attaching to the violation of a certain ecclesiastical law, which he knows to bind *sub gravi*, but does not look the matter up in case he should find his suspicions confirmed, his ignorance, being *affectata*, would not prevent the censure being incurred *ipso facto*.⁴

(2) The second exception concerns what is described as *ignorantia crassa vel supina*. There is some discussion among commentators as to the precise meaning of this term in this context, but it is clear from the Code that it denotes a more culpable grade of ignorance than even gravely culpable ignorance. It is ignorance which is due to unusually or particularly serious

² "La ignorancia de sola la pena no libra de responsabilidad criminal (canon 2202, párg. 2). La razón de este principio jurídico la hallamos en la naturaleza misma del crimen. El crimen o delito esencialmente considerado no es sino un acto humano que directamente perturba el orden jurídico social por el abuso de la libertad. Este abuso de la libertad subversivo del orden público se produce siempre que una ley penal es conscientemente violada, aunque se ignore la existencia de la pena. Luego la ignorancia de sola la pena, con tal que la ley sustantivar sea conocida, no exime de incurrir en el delito. Sin embargo de esto, en cuanto a la imposición de la pena.... el legislador eclesiástico se abstiene frecuentemente, por benignidad, de aplicar la pena merecida por el delincuente, cuando la pena fué desconocida en el momento de perpetrar el delito." — CABREROS DE ANTA, MARCELINO, *Estudios Canónicos* (Madrid: Editorial Cocala, Victor Pradera, 1956), "La ignorancia de la Ley Penal," p. 23.

³ Canon 2229, párg. 3, 1°.

⁴ Canon 2229, párg. 1: A nullis latae sententiae poenis ignorantia affectata sive legis sive solius poenae excusat, licet lex verba de quibus in párg. 2 contineat.

negligence, especially ignorance in one who from his position would have a special reason and opportunity for being aware of the law or the punishment.⁵ Thus a person, who, although he seriously suspected the existence of the law or of the censure, made absolutely no effort whatever to find out the facts, would be deemed to have *ignorantia crassa* or *supina*. If he made some effort, but was still gravely negligent, his ignorance would be *graviter culpabilis* but not *crassa* or *supina*.

Such *ignorantia crassa* or *supina* sometimes — very rarely, prevents a censure being incurred *ipso facto* — only in those cases, in fact, in which the law requires the fullest possible degree of imputability for the incurring of the censure. In such cases the law uses some such terms as *praesumpserit*, *ausus fuerit*, *scienter* or *consulto* to indicate that the censure is incurred only by a knowing and deliberate violation of the law.⁶ Thus *ignorantia crassa* will excuse from the excommunication attached to the crime of Catholic parents who have their children baptized by a Protestant minister (*qui scienter liberos suos...*) or who have them educated as Protestants (*instituendos scienter tradunt*). But it would not excuse from the censure attaching to the crime of abortion or the crime of going through a form of marriage before a non-Catholic minister.⁷

Apart from the exceptional cases of *ignorantia affectata* and *ignorantia crassa*, however, the general principle remains that ignorance, even if it is gravely culpable, does prevent a censure being incurred *ipso facto* and it makes no difference whether there is question of ignorance of the law or merely of ignorance of the fact that there is a penalty attaching to the violation of the law.

The perfect crime of abortion is punished by an excommunication reserved to the Ordinary. Fe, unaware of the punishment, did not incur the censure, much less the reservation.⁸ Therefore, the confessor could absolve her; but he should have phrased his question thus: "Are you aware that there is a

⁵ CABREROS, M., *op. cit.*, "La ignorancia de la Ley Penal," p. 20.

⁶ Canon 2229, *parg. 2*. Si lex habeat verba: *praesumpserit*, *ausus fuerit*, *studiose*, *temerarie*, *consulto egerit* aliave similia quae plenam cognitionem ac deliberationem exigunt, quaelibet imputabilitatis imminutio sive ex parte intellectus sive ex parte voluntatis eximit a poenis latae sententiae.

⁷ Cf. canons 2359, 2350.

⁸ Canon 2246, *parg. 3*: Reservatio censurae impediens receptionem Sacramentorum importat reservationem peccati cui censura adnexa est; verum si quis a censura excusatur vel ab eadem fuit absolutus, reservatio peccati penitus cessat.

special penalty attached to this kind of sin?" Usually when a lay person violates a law to which a censure is attached, he knows that he has broken the law but he does not know that there is an excommunication attaching to this act. Thus, such a query will have an instructive and probably a deterrent value in the future.

REV. FR. EMILIO STA. RITA, JR.

REMOVAL OF THE CROSSES OF THE "VIA CRUCIS"

I have heard discussions concerning the loss of indulgences attached to the Crosses of the "Via Crucis". In my church the Stations of the Cross were installed several years ago. Recently, the church needed new painting and some innovations on the walls. The crosses with the pictures were removed, but after the painting, they were returned on the same spots or more or less near the places where they were once fixed. If these crosses lose their indulgences, must they be blessed anew?

* * *

The indulgences attached to the crosses of the Way of the Cross are real indulgences, just as those annexed to rosaries, beads, crowns, and other religious objects

According to c. 924, § 2, these indulgences are lost only when the beads or objects cease to exist or are sold. Therefore the indulgences attached to a crucifix are lost when the crucifix is entirely destroyed, not if only a small part perishes, (*S.C. Indulg.*, jan. 30, 1839).

Likewise the temporal removal of the crosses of the Way of the Cross for the purpose of rearranging them, does not cause loss of indulgences, nor does even the destruction of a few of them, (*Decreta Authentica S.C. Indulg.*, sept. 20, 1839, n. 275).

Fr. Fanfani speaking of the erection of the Way of the Cross raises a similar question: "Utrum iteranda sit erectio si cruces e suo loco amoveantur, vel innoventur? Resp: *Negative*, dummodo innovatio crucium non fuerit totalis vel fere totalis, ita ut ex benedictis paucae tantum cruces infra medietatem rema-

neant; et si de remotione agatur, dummodo cruces non fuerint pro semper remotae. Vgr. novae erectionis opus non est si veteribus crucibus aliquae novae, ut puta tres vel quatuor, substituantur; aut si ad dealbandam ecclesiam cruces ad tempus remotae eidem loco restituantur, aut in eadem ecclesia melius disponantur; vel si veteri ecclesia destructa, nova aedificetur, sub eodem titulo et in eodem vel fere eodem loco", (*De Indulgentiis ad normam C. I. Canonici*, 1926, n. 108).

FR. V. VICENTE, O.P.

ON RUBRICS

In Missa coram Sanctissimo do we have to genuflect more than once before and after distribution of the Holy Communion?

* * *

In *Missa coram Sanctissimo* we do not have to genuflect more than once before and after distribution of Holy Communion since the same rules apply during such Mass as during the Mass without exposition. Anyhow, from consecration on, the rules of genuflections, etc., are the same as if the Blessed Sacrament were exposed, lasting till after the *sumptio sanguinis*.

— oOo —

In Missa Cantata, when a server sings the epistle does he kiss the celebrant's hand after? Is it necessary that he be a server of that Mass?

* * *

In *Missa Cantata* the server does not kiss the hand of the celebrant after he has sung the Epistle. Since the new rubrics do not mention anything more than simply stating: "In Missis Cantatis Epistola a ministrante cani potest..." From these words it can be deduced that it is necessary, that he who sings the Epistle be a server of that Mass, since otherwise he would not be a "ministrans", but only an "audiens".

In Missa Solemnis or Missa Cantata, when the celebrant goes to the bench to sit down and listen to the singing of the epistle, does he go to the center, genuflects, and goes to the bench or does he just go down from the epistle side with or without making a genuflection? How does he return to the altar for the reading of the Gradual?

* * *

We say that since the subdeacon has to go to the middle of the altar "*facta altari genuflectione in medio*", it is fitting that both priest and deacon go to the middle, bow before the cross, go down, genuflect there *super gradum* with the subdeacon and go to the bench. They return the same way because again it is said for the subdeacon, "*facit iterum genuflectionem in medio*". But since the missal uses general terms concerning the celebrant he may go to the bench *via brevi*. In this case he genuflects to the cross on the *Predella* and goes straight to the bench. In returning however, the celebrant always goes to the middle genuflects there, goes up the altar, bows before the cross, and returns to the Epistle side for the reading of the Gradual.

REV. P. MORALES

RECENT DECISIONS

SUPPORT OF NATURAL CHILD:—It is within the discretion of the trial court to direct a father to support his natural child pending the appeal of the order of the court requiring the natural child's acknowledgment.

LAUREANO GARCIA vs. THE COURT OF APPEALS and SIMEON GARCIA, G.R. No. L-14758, March 30, 1962.

COMMENTS: Among the person obliged to support each other, as provided for in Art. 291 of the New Civil Code, are parents and acknowledged natural children. This obligation arises from the recognition of the natural child. However, the recognition referred to, if compulsory, need not be executory. As held in the case of Crisolo vs Hon. Macadaeg, L-7071, April 29, 1954, the obligation to support beings after one is compelled to acknowledge by decree of the Court. In another case, the Supreme Court held that only prima facie evidence indicative of such family relation is sufficient. This is exactly what obtains in this case.

* * *

SELF-DEFENSE:—The plea of self-defense must be supported by clear and convincing proof. The accused must rely on the strength of his own evidence and not on the weakness of that for the prosecution, for even if the latter were weak, it could not be disbelieved after he himself had admitted the killing.

PEOPLE OF THE PHILIPPINES vs. GENARO SOLAÑA, FRUTO SOLAÑA and CRISPINO SOBOSA, G.R. No. L-13967, Sept. 29, 1962.

COMMENTS: For self-defense to be availed of as a justifying circumstance, the following requisites must concur: (1) Unlawful aggression; (2) Reasonable necessity of the means employed to prevent or repel it; (3) Lack of sufficient provocation on the part of the person defending himself. In case of defense of relatives, the first and the second requisites above-mentioned must be present with the third requisite that if provocation was given by the person attacked, the person making the defense must have no part therein.

The burden of proof of self-defense falls on the accused. It requires clear showing by evidence which should satisfy and convince and should exclude any vestige of criminal aggression on the part of him who invokes it, otherwise it should necessarily be rejected.

* * *

CORPORATIONS:—*A corporation cannot be regarded as having a personality separate and distinct from its members, when to allow it would be to sanction the use of the fiction of corporate entity as a shield to further an end subversive of justice.*

GREGORIO PALACIO, in his own behalf and in behalf of his minor child, MARIO PALACIO, vs. FELY TRANSPORTATION COMPANY, G.R. No. L-15121, Aug. 31, 1962.

COMMENTS: The general doctrine is well established, and obtains both at law and in equity, that a corporation is a distinct legal entity to be considered as separate and apart from the individual stockholders who compose it, and is not to be affected by the personal rights, obligations and transactions of its stockholders. So that a judgement against a member of a corporation cannot be enforced by execution on the property of the corporation; nor can a corporation be held liable for the personal indebtedness of a stockholder even if he should be its president.

The doctrine of corporate entity, however, is not permitted to stand in the way of defeating fraud. A notable instance is found in cases where it is sought to delay, hinder and defraud creditors by means of "dummy" incorporations. Thus, in the case at bar the Supreme Court resolved the issue by disregarding the corporate fiction in order to prevent its avail as "to further an end subversive of justice."

NEWS

FOREIGN

Pope Paul VI. — Giovanni Cardinal Montini was chosen Pope last June 21. The new Pope took the name Paul VI.

Giovanni Cardinal, a veteran of some 30 years' service in the Vatican Secretariat of State, has made his voice heard in behalf of the Church on many fronts since his appointment as head of the Milan archdiocese in 1954.

Cardinal Montini was on the staff of the Sacred Congregations of the Consistory, the Council, Extra-ordinary Ecclesiastical Affairs, and Seminaries and Universities.

The Cardinal, who served for some 10 years as either ecclesiastical assistant or moderator to the university section of Italian Catholic Action, has repeatedly stressed the need for Catholic youth to meet boldly, with the armor of Faith, the challenges of the modern world.

As Cardinal, he achieved wide recognition for his unrelenting battle against communism. This has, to some extent, put in the shadow his activity as a builder of

churches, his outstanding work in behalf of Italian Action, his efforts toward the attainment of Christian unity, and his pronouncements on the need for dynamic pastoral activity.

Vatican Council's 2nd Session. — The second session of the Second Vatican Ecumenical Council will open on the last Sunday of September, it has been officially announced here.

The date — September 29, the 17th Sunday after Pentecost and the feast of St. Michael the Archangel — was set in a document signed by Amleto Cardinal Cicognani, Papal Secretary of State, and issued following an audience with His Holiness Pope Paul VI.

Earlier, in the first public address of his pontificate, Pope Paul had declared he would reconvene the council, which officially ended with the death of Pope John.

Although all interim council work was stopped for a month by Pope John's final illness and death, and the election and coro-

nation of Pope Paul, the opening of the second session will take place only three weeks after it was originally scheduled. John XXIII had ordered the second session to begin on September 8.

Announcement of the new date has been sent to council Fathers throughout the world by the council's general secretariat.

It was also announced that the work of the Coordinating Commission of the Council, headed by Cardinal Cicognani, was to begin on July 3 to complete its revision of the material to be dealt with at the second session. The commission was given the task of revising and reducing the number of "schema" or formal projects to be submitted to the council's second session.

"Ecumenical" Difficulties in Mission Lands. — Dr. Lukas Vischer, research secretary for the council's Commission on Faith and Order, a member of the World Council of Churches' Staff in Geneva, and the council's observer at the Vatican council's first session, told a group of Catholic students here that "bitter experiences in the mission field" are putting a shadow on inter-church relations.

"Again and again, in the very places where mission work is flourishing," he said, "another Church starts its activities and begins to proselytize . . .

"The scandals of division are clearest in places where the Church of Christ is confronted by the non-Christian world.

"If the Vatican council is really to create an atmosphere of dialogue and of ecumenical fellowship, it is extremely important that there should be loyal cooperation in the mission field and that proselytism should be condemned."

Bible in Sinhalese. — Ceylon's Protestant leaders and its Catholic Bishops have agreed to undertake a joint translation of the Bible into Sinhalese, the country's official language.

The purpose is to publish the Scriptures in one version acceptable to all Sinhalese-speaking Christians of the island. The great majority of Ceylonese Christians, like the great majority of the overall population of 10 million, speaks Sinhalese. Ceylon is predominantly Buddhist, with Christians forming about 9% of the population. About five out of six of the Christians are Roman Catholics.

The leading Protestant organization working on the Bible project is the Ceylon Bible Society, represented by its secretary, the Rev. Celestine Fernando. The Catholic Bishops' Conference has appointed a special six-man team to join in the work of translation.

Inquiry into Japanese Students' Attitude to Christianity. — A unique inquiry was made recently into the attitude of Japanese students to Christianity.

Out of 610 boy students of an industrial high school in Nagoya

who were asked: "When somebody mentions Christianity, what is your reaction?" 28 per cent replied that their reaction was favourable, 52 per cent that their reaction was neutral, and only 19.2 per cent that they reacted unfavourably.

The inquiry was made by Professor Suzuki Norihisa, Research Assistant in Religion, Tokyo University, who is not a Christian. In an interview, Professor Suzuki made the following comment:

"I would say that my inquiry shows the headway which Christianity is making in Japan. If the students had been girls of the same age, no doubt the results would have been even more optimistic. If Christianity can succeed in presenting itself as congenial to the Japanese character, its appeal may before long prove irresistible to our modern youth."

Mexican Schools In Danger. —

An effort to bring peace into the tense struggle between Church and state over the control of education in this country has been made by a group of 20 Mexican prelates.

Issuing letters to their people that coincided in their conciliatory tone, 3 archbishops and 17 bishops from all parts of Mexico make the point that training in religion and morality is essential to the true prosperity and unity of the country, not opposed to it.

The Church in Mexico is not legally permitted to own or operate schools. But Catholic parents conduct about 2,270 schools that enroll 500,000 children. Also functioning under their sponsorship are 52 institutions training 5,000 future teachers.

Mexico's public grammar schools, about 30,000 in number, train 5,000,000 students. But 3,000,000 others do not have schools available to them, in a country that is trying to raise its literacy level from the present 60 per cent. Thus Mexican authorities tolerate the existence of the private Catholic schools, while holding the threat of abolition or nationalization over them.

Catholic parents and clergy have held mass protests against the federal government's current drive to impose a single textbook on all Mexican schools in the various major courses of study. They see this as an attempt by Marxists, who have moved into key educational posts, to infiltrate the minds of Mexican children.

The statements by the 20 bishops declare that once the basic right of freedom of education has been safeguarded in Mexico, then a series of practical measures on the relationships between public and private schools can be worked out.

But the whole educational prob-

lem must be examined, they say, with a two-fold aim: to preserve the nation's moral unity, and to guarantee that parents will have the right to educate their children as they wish.

U.S. Catholic Statistics. — Catholics in the U.S.A., including all families of the military, diplomatic and other services abroad, now number 43,851,538, according to the 1963 Official Catholic Directory.

The new total represents an increase over last year of 969,372, and a 10-year increase of 13,426,523 or 44.1 per cent over the 30,425,015 in 1953.

There are now 28 archdioceses in the United States, with a Catholic population of 18,669,040. The establishment of the new Diocese of Fairbanks, formerly the Vicariate of Alaska brings the number of dioceses to 120 with a Catholic population of 25,182,498. This figure includes the two million Catholics reported by the Military Ordinariate.

The 28 archdioceses report a growth of 150,875 and the 120 dioceses 818,497. The seven archdioceses with Catholic populations in excess of one million are Chicago, 2,293,900; Boston, 1,733,620; New York, 1,704,350; Newark, N.J., 1,512,311; Los Angeles, 1,477,408; Detroit, 1,429,670, and Philadelphia, 1,263,625.

Brooklyn continues as the largest diocese, with a Catholic population of 1,530,628. Others with more than 500,000 are Pittsburgh, 906,928; Buffalo, N.Y., 887,928; Cleveland, 834,367; Rockville Centre, N.Y., 735,165; Trenton, N.J., 538,130, and Providence, R.I., 525,274.

The largest increases were in Chicago, 130,520; New Orleans, 65,929; Los Angeles, 55,930; Tucson, Ariz., 55,309; New York, 52,950; Rockville Centre, 40,668; Miami, 37,097; Boston, 35,482, and Detroit, 33,324.

The 1963 directory lists 237 members of the hierarchy — an increase of three. The number includes five cardinal-archbishops, 31 archbishops, and 201 bishops.

An increase of 959 brings the total of ordained priests to 56,540, the largest ever recorded. There are now 34,465, or 691 more, diocesan clergy, and 22,075 religious order priests, an increase of 268. Professed religious personnel include 11,968 Brothers and 177,154 Sisters, representing increases of 446 Brothers and 3,803 Sisters.

There are 16,790 parishes with resident pastors, an increase of 145, and 508 parishes without resident clergy — a record total of 17,298 Catholic parishes in the 50 states. Also listed are 4,631 missions, 1,483 stations and 12,157 chapels — an increase of 690 places where Mass is regularly celebrated.

LOCAL

Coronation Day of New Pope. —

A four day celebration — and jubilation — marked in the Philippines the coronation day of the new Pontiff, Pope Paul VI.

The ceremonies which started evening of June 30 reached their climax Tuesday morning when a Solemn Pontifical High Mass was sung by the Apostolic Nuncio to the Philippines Archbishop Salvatore Siino, of Perge, at the Sto. Domingo church in Quezon City.

Leading the congregation were their Excellencies President and Mrs. Diosdado Macapagal and Vice-President and Mrs. Emmanuel Pelaez, other high government officials, members of the local diplomatic corp.

Also in attendance were representatives of religious orders and congregations as well as Catholic schools and religious organizations.

In his sermon, Auxiliary Bishop Pedro Bantigue quoted the words used to announce the election of a new pope:

"I bring you good tidings of great joy: We have a Pope."

On the afternoon of Wednesday, a literary musical program was held at the Philamlife auditorium.

Main speakers were H.E. Rufino J. Cardinal Santos, Vice-President Emmanuel Pelaez and Archbishop Salvatore Siino, Apostolic Nuncio.

Nuncio Inaugurates Marbel Seminary. —

Archbishop Salvatore Siino, Papal Nuncio to the Philippines, officiated on June 27 at the solemn blessing of the new diocesan seminary of Our Lady of Perpetual Help in Marbel, Koronodal, Cotabato.

The seminary has been constructed and erected by Most Rev. Quentin Olwell, C.P., D.D., Prelate Ordinary of Marbel.

The funds for constructing this seminary were donated to Bishop Olwell by the Sweeney Family of Scranton, Pennsylvania, U.S.A., through the good auspices of the Rev. Fr. Stephen Sweeney, C.P. For this reason, the seminary is known as the "Sweeney Memorial."

The bishops from Mindanao, namely: Most Rev. Gerard Mongeau, O.M.I., of Northern Cotabato, Most Rev. Patrick Cronin, S.S.C., of Ozamiz, and Most Rev. Joseph Regan, M.M., of Tagum and many priests, Brothers, Sisters, civic officials, patrons and sponsors attended the solemn blessing.

BIBLIOGRAPHY

A SHRINKING WORLD?—By Jacques Leclercq. a Faith & Fact Book., London: Burns & Oates, 1963.

Most men see and realize how much the world has shrunk in size due to the advance of science in communications. The steam engine, the railway, the steam boat, telegraphy and telephone, now air travel and the radio have brought men closer together than ever before. Obviously the world would shrink still further with the cosmonauts in space and orbit.

With the shortening of distance and men so near each other, there must arise the thought of a world union or international integration. Yet most men seem to be so engrossed in their personal and local affairs with no concern for anything else. This attitude of self and selfish interests may lead to eventual destruction.

To achieve unity among mankind is a serious responsibility in the hands of Christians, according to the author. Canon Leclercq explains the kind of global unity to be aimed at and who are capable of its achievement. Here he distinguishes between nominal and real Christians who take their responsibilities to heart and act as the leaven in the movement.

Then he discusses the question of war and patriotism, realistically weighing them as means or obstacles to the achievement of a world unity.

This would be a book of interest to many as it deals with a modern-day problem that has the leaders of nations putting their heads together for an answer.

M.J.O.

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"ANG HIYAS NA MANININGNING NG MAHAL NA BIRHEN". — By Rev. Justo de los Reyes, St. Paul Publications, Manila, 1962.

A devoted child of the Blessed Virgin Mary ought to know more about her life, for in so doing his love for her would be more intense and fervent. The more we know someone, the greater would be our love for him.

That our love for our Blessed Mother would be greater and more fervent, is the main purpose of the author of the booklet titled: "Ang Hiyas na Maniningning ng Mahal na Birhen." Moreover, it is also the author's desire to defend our Blessed Mother against the blasphemies and calumnies raised by protestants and enemies of the Catholic Church.

In this booklet therefore, the author, Rev. Fr. Justo de los Reyes, parish priest of Bolbok, Lipa, devoutly wrote about the Biblical passages by which the divine motherhood of Mary can be proven. He speaks about the divine motherhood itself of Mary; the Incarnation of the Son of God; the accomplishment of the prophecy of Isaias; the Immaculate Conception; Mary as being the mother of the entire human race; the dignity of Mary before God and lastly, the author treats about the exalted virtues of Mary.

There is no doubt then, that a true devoted child of Mary would find inspiration to love her more upon reading this booklet: "Ang Hiyas na Maniningning ng Mahal na Birhen."

REV. A. BELTRAN, O.P.

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CHAPLAINS IN ACTION. — By Rosemarian V. Staudacher. Vision Books., Farrar, Straus & Cudahy; Burns & Oates, 1962.

A book of easy and pleasant reading, "Chaplains in Action" contains the work and adventures of twelve real-life priests who, though concern themselves with the care of souls, are placed in quite extraordinary circumstances that they warrant the reader's interest.

There is the circus chaplain, so familiar to the "Ringling Brothers" Circus performers and workers; the army chaplain who said Mass on top of Mt. Suribachi, in Iwo Jima, right after the American flag of victory was planted on it; the prison chaplain who cares for the prisoners of Statesville. The others mentioned in the book have as colorful surroundings for their work.

Aside from its entertaining aspect, this volume also shows what great spiritual solace one true minister of God can bring to so many souls in distress and suffering. These Chaplains are shown to be priests of great charity who have no other main thought but the proper care of those under their charge, some times at great sacrifices.

M.J.O.