

# **BOLETIN ECLESIASTICO DE FILIPINAS**

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**OFFICIAL INTERDIOCESAN ORGAN  
PUBLISHED MONTHLY BY THE UNIVERSITY OF SANTO TOMAS  
MANILA, PHILIPPINES**

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## NOVEMBER, 1964

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# BOLETIN ECLESIASTICO DE FILIPINAS

VOL. XXXVIII

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## *Editorial*

### KEEP ALIVE THE SANCTUARY LAMP

All say that the sanctuary lamp is the beauty of our churches. Its sweet glare brings to life the peace, and the awe of the holy place. Striken by its rays the rigid faces of angels and saints, the dead contours of arches and columns, the walls and windows seem to breathe a prayer in support of the heart kneeling at the foot of the altar. The little flame, always agonizing yet everlastingly alive, is the symbol and the proof of christian faith.

But it can be extinguished.

More permanent tokens of love and faith were created by believers in the form of works of art. Altars, statues, paintings, stained glass windows, and the buildings themselves were lovingly moulded to fit the Majesty of God and the charity of the Redeemer. When the great men of this world garnered riches and rarities in their dwellings; the house of God and our house, the substitute

and the foretaste of the heaven we long to reach, had to surpass them all. It did in the time past. It does at times in our days.

But at times too the light of art and artistic works is carried away from the temples of God to decorate the living rooms of collectors and to increase the business transactions of art dealers. For the sake of a few dollars the church of our faith becomes a dry barnhouse, and the reflexion of the little lamp travels along over the deserted surface of concrete walls, sad and dreary.

Such desecration of the treasures of faith and art, heirloom from our fore-fathers, is alarmingly spread in our Philippines today.

Can we not see and appreciate the faith living still in the altars, the vestments, the pulpits, the statues we have received from former ages? Is not there a little secluded corner to house for posterity those objects cherished by our elders, the witnesses of their greatness of soul and of their and our culture?

Shall not we keep alive the sanctuary lamp that is the religious artistic legacy of our Christian Philippines?

**Fr. Jesus Ma. Merino Antolinez, O.P.**

## THE POPE SPEAKS

### "BE CHRISTIANS"

"Be Christians", the H. Father told the people of the parish of Aprilia, a new city, where the Pope celebrated Mass on August 23rd. Especially in a modern city, it may seem that life in the world and the Christian life are incompatible. This is not true. On the contrary! If well understood, the faith is a help, a force, a leaven, and a light, also with respect to the profane life.

But, one could ask, does then the christian life miraculously solve our problems? No, it does not. In itself the christian life does not change the things of the temporal order. The problems of life are not solved automatically by the fact that one goes to church. But the christian life will give the things of the world their true significance.

What does it mean to be a christian? In the first place it means being convinced of God's love. The love of the Father envelops us with infinite tenderness. This love has become our brother, has become the Christ who has trodden this earth, who has suffered our worries, who has spoken our language, has eaten our bread; who has been with us in order to make us whole again, in order to teach us and to tell us, to each one of us: I want to remain always with you, in order to strengthen you interiorly; I am your bread, your master, your strength, your guide.

To live the christian life is in one word to love the Lord, and to recognize that we are loved by Him. The answer to the question in what it consists, is found by a simple examination

of conscience: Do you pray, do you go to Mass? To pray, it is not necessary to know long prayers by memory. It is sufficient to say: Lord, you are for me a father and a brother. Lord you must be my strength. Help me, I give you my life.

Then, the great law of charity should be remembered. Do we love one another? Do we know how to put into practice christian charity? Are we ready to understand one another, and to help one another?

In love of God and of one's neighbour, the Christian life is realized synthetically, but completely. The Christian ideal is to know that one is born to do good, to serve one's brothers; to realize something of the Gospel in one's life; not to live like an egotist, but to live to be a brother, and a witness to what Jesus declared in the Gospel: you will know one another as my disciples if you love one another.

(Condensed from *L'Osservatore Romano*, éd. hebdomadaire en langue française, 4 septembre, 1964)

## THE SIGNS OF THE TIMES

"Can you not know the signs of the times?", Jesus asked his hearers once (Mt. 16:3). The question remains valid. What is happening around us, what are the things that impress us most?

*Change.* The answer to the question lies in the facts of daily life, the H. Father told a delegation of the diocese of Albano on August 30th. Newness and change would seem to be the most obvious signs of our times. Not only the material aspects of life have changed, but also our customs, our thoughts. Society has changed. Those changes have certainly been for the better as to our material prosperity. But, has life become more dignified? Are people happier than before?

Much of what is new is good and useful. But there are also things that lead to disorder, that create uncertainty, and

often anxiety. Before, people knew why they lived. How many today know why we are in this world? People are unhappier than before, for the values of life have been compromised and called into doubt.

If we remain passive in this respect, we suffer great harm from much of what is new. How are we going to make that change be a gain, and conserve at the same time the values which tradition, history, and civilisation have given us, before all our faith? For one cannot escape to see that at each step, religion is compromised by the new course that human affairs have taken. Many do not go to Mass, some do not believe anymore in Christ, many leave the Church. Why? Because they have been impressed, almost thrown off balance, by what is going on in the world.

*Action.* Action is a necessity, for it is through action that we confirm and conserve ourselves. The world can progress only through activity, through work. Also in the spiritual life. If we want to conserve the highest values, our faith, our adhesion to Christ, the living Church, we cannot afford to remain apathetic and indifferent. We must work. Our fathers were by the conditions of the times induced to lead a tranquil life. Today the characteristic law of the times is action.

Now then, or we shall be able to meet the challenge, or we shall lose the patrimony that times has handed over to us; which are the meaning of life, of the dignity of man, of freedom, and of the last ends of our existence. Blessed therefore are all who give proof of dynamism.

But it is not sufficient to act. We must chose the methods that will obtain the best results. We must determine what the fundamental law of action is in our times.

*Cooperation.* The first condition for effective action today is cooperation. Union is the great law for effective activity. If we are not animated by a spirit of discipline and disinterestedness, if we do not go hand in hand, if we do not make careful plans, if we do not study the problems, we will be the losers



and will be overpowered by others who have learned the lesson of unity.

This law holds good not only in the material field. If one thinks of the various ideologies, what is it that makes an idea triumph? If this would depend on its truth, we would not need to work. We who possess the truth, we would always be the winners in this world. But, everyday attests to it, ideas impose themselves in proportion to the number of people who profess them, and not in virtue of their value and excellence. It is therefore indispensable to find strength in union, in organization and cooperation. The impossible must be done to unite many who think like we.

*Charity.* In order to dominate the changes of our word we must work. In order to work effectively the first condition is to be united and to be united we must love one another.

What does one do to love one another? The secret lies in the religious life. If we are united to Christ, in his Gospel, his faith, his grace, his sacraments, his manner to conceive life, union is possible. With union strength is found, with strength work becomes effective, and through work prosperity is achieved. We must seek to make our religious life a direct, decided, profound and interior force.

Here also change is necessary. It is not sufficient to go mechanically to church. Our whole life needs to be revised, and to do this the Church is opening to us today, with the Council, marvelous treasures. We shall follow the new orientation of the liturgical Constitution in praying well, understanding what we say, and praying with one mind, as Christ has wished. In that manner our religious life will no longer be an exterior varnish, nor a weight on our shoulders, nor a formality or a hypocrisy. It will be an authentic and vital thing, a force and a joy.

(Condensed from *L'Osservatore Romano*, éd. hebdomadaire en langue française, 11 septembre, 1964)



## ALLOCUTIO SUMMI PONTIFICIS PAULI VI

**Ad summos Moderatores quarundam Familiarum Religiosarum earumque sodales, qui Romam convenerunt ad sui cuiusque Instituti Capitulum Generale.\***

*Dilectissimi filii,*

Magno gaudio affecti neque modicam spem concipientes, vos contuemur, qui coetus delecti iique auctoritate graves estis venerabilium et illustrium Familiarum Religiosarum; vobisque Nos iuvat salutem dicere plurimam, atque egregiam, quam de vobis habemus, opinionem gratumque animum Nostrum significare.

Convenistis Romam ad celebrandum Capitulum Generale uniuscuiusque Instituti vestri; quae quidem res, licet in primis Ordinem vel Congregationem vestram tangat, tamen etiam in vitam Ecclesiae redundat, quae a florenti condicione vitae religiosae magnam repetit partem vigoris sui, studii apostolici, ardoris sanctitatis adipiscendae.

Praeterea Nos adiistis, non solum ut obsequia Christi Vicario qua filii addictissimi et amantissimi praeberetis, sed etiam ut Benedictionem Apostolicam impetraretis, quae vobis ipsis, Institutis vestris et praesertim negotiis in Capitulis vestris tractandis prodesset, e quibus, quemadmodum probe confidimus, salutares percipientur fructus, ita ut vita religiosa impensius et alacrius ducatur.

Quamvis singulos hos coetus vestros libentissime seiunctim coram admissemus, et ad unumquemque pro peculiari indole et

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\* Die 23 mensis Maii a. 1964.

necessitate verba fecissemus, tamen praeoptavimus omnes simul excipere, quo maius pondus huic colloquio communi tribueremus, eo vel magis quod, hac opportuna oblata occasione, Nobis visum est quaedam exponere, quae ad omnes pertinent religiosos, quotquot sunt per orbem terrarum.

Imprimis vos animadvertere volumus Institutorum religionum momentum maximum et eorum munus plane necessarium esse Ecclesiae hisce temporibus. Est quidem fatendum doctrinam de universali ad sanctitatem vocatione fidelium cuiusvis ordinis et condicionis multum in praesenti, ac merito quidem, commendari; quae eo innititur, quod primaria ratione ii baptismi Deo consecrantur. Praeterea horum temporum necessitates postulant, ut ardor vitae christianae in ipso mundo ferveat et animos accendat, scilicet «consecrationem mundi» requirunt, cuius rei officium praesertim ad laicos pertinet. Haec omnia e providentis Dei consilio contingunt, estque cur de tam salutaribus inceptis gaudeamus.

Cavendum tamen est, ne ea de causa germana notio vitae religiosae, ut semper in Ecclesia vigit, obscuretur, atque iuvenes, cum de deligendo vivendi genere cogitant, aliquo modo praepe- dian- tur, propterea quod peculiare munus et momentum immutabile status religiosi in Ecclesia non amplius distincte et dilucide perspiciunt.

Visum est igitur Nobis inaestimabile pondus vitae religiosae eiusque munus necessarium in mentem revocare; hic enim status, qui e votorum evangelicorum professione indolem propriam accipit, est, secundum exemplum ac doctrinam Iesu Christi, perfecta vivendi ratio, quippe quae eo spectet, ut caritas auge- scat et ad absolutionem perducatur; aliis autem vitae generibus fines, utilitates, officia temporalia, quamquam per se legitima, sunt proposita.

Altera ex parte nunc cum maxime Ecclesiae opus est testimonium publicum et sociale, quod vita religiosa impertitur. Nam quo impensius officium laicorum expetitur vitam christianam in ipso mundo agendi et propagandi, eo magis postulatur, ut exem-

pla praefulgeant eorum, qui mundo re vera renuntiant, atque adeo aperte demonstretur *Regnum Christi non esse de hoc mundo*.<sup>1</sup>

Ita fit, ut professio votorum evangelicorum adiungatur consecrationi, quae propria est baptismatis, et hanc, quasi quaedam consecratio peculiaris, compleat, eo quod Christifidelis se Deo penitus committit ac devovet, totam vitam suam efficiens eius unius famulatum.

Haec omnia cum alia re conectuntur, de qua paterno et sollicito animo vos monemus; scilicet oportet plurimi faciatis vota religiosa eorumque usui et exercitationi magnum momentum tribuatis. Nullo enim alio modo ducere potestis vitam congruentem et consentaneam statui, quem elegistis et in quo sic vobis est versandum, ut efficaciter adiuvet progressionem ad caritatem perfectam, et fideles inde accipiant testimonium vitae christianae ad eamque inflammentur.

Quamquam hominum condiciones temporibus proxime praeteritis non leviter sunt immutatae atque adeo religiosorum vivendi ratio ad eas necesario est accommodanda, tamen ea, quae ex ipsa natura consiliorum evangelicorum consequuntur, vim suam omnino retinent nec ullo pacto queunt imminui.

Summopere igitur in vitae actione *religiosam oboedientiam* excolite.

Ea est et manere debet holocaustum, uti appellant, propriae voluntatis, quod Deo offertur. Quod sacrificium sui eo fit, quod submisce legitimis Moderatoribus paretur, quamvis auctoritas exercenda sit intra fines caritatis et cum respectu personae humanae, et licet haec nostra aetas religiosos vocet ad plura gravioraque munera obeunda et ad incepta alacrius et expeditius suscipienda.

Ne desieritis *studium paupertatis inculcare*; de qua hodie multus est sermo in Ecclesia. Religiosi enim exemplo verae paupertatis evangelicae omnibus debent praelucere. Quapropter paupertatem, qua se sponte astrinxerunt, ament oportet; neque

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<sup>1</sup> Cfr. *Io.* 18, 36.

satis est, circa usum bonorum, e Superiorum arbitrio pendere, sed religiosi ipsi contenti sint rebus necessariis, quibus vitae rationibus consulitur, et fugiant commoditates et lautitias, quibus vita religiosa enervatur. Sed praeter paupertatem, quae *singulorum* propria esse debet, non licet negligere paupertatem, qua *familia ipsa seu totum corpus sodalium* eniteat oportet. Itaque Instituta religiosa in aedificiis suis et quibusvis operibus cultum et ornatum nimis exquisitum, et quidquid luxum redolet, devitent atque rationem habeant condicionis socialis hominum qui circa habitant. Abstineat quoque a nimio studio quaestus faciendi, immo subsidiis temporalibus, quae divina Providentia iis est largita, veris necessitatibus fratrum indigentium subveniant, sive hi sunt conterraneisive aliis in orbis terrarum partibus degunt.

Singulari vero diligentia religiosi servant, *quasi pretiosam gemmam, castitatem*.

Notum est omnibus vitae condicionibus, quae nunc obtinent, difficilem reddi exercitationem castitatis perfectae, non solum eo quod pravi mores pervagantur, sed etiam ob doctrinas falsas, naturam plus nimio extollentes, quae animis exitiale virus infundunt. Haec tamen causam praebeant, ut fidem magis magisque excitemus, qua credimus verbis Christi praedicantis pretium supernaturale castitatis, quae propter Regnum caelorum exquiritur, et qua minime dubitamus, quin ope divinae gratiae hoc candidum lilium servari possit intaminatum. Quod ut feliciter contingat, acriore cum studio exerceatur oportet christiana mortificatio et diligentiore cura sensus custodiantur. Itaque nullus omnino locus detur, ne specie quidem cuiusdam desiderii cognoscendi scitu utilia vel amplificandi cultus humani, libris vel ephemeridibus atque spectaculis inhonestis vel indecoris; excepta fortasse studiorum probata necessitate, quae a religiosis moderatoribus explorata sit. Nemo unquam aequae aestimare poterit efficaciam sacri ministerii in mundo tot obnoxio turpitudinibus, dummodo is, quid id obit, luce fulgeat castimoniae Deo consecratae eiusdemque virtute roboretur.

Haec hactenus. Nunc autem Nobis in animo est aliquid etiam breviter attingere, quod ad ipsam Institutorum religiosorum structuram et ordinationem spectet. Hac enim in re Capitulum Generalium labores potissimum versantur.

Patet rectam religiosae vitae rationem disciplina, certis legibus, condicionibus ad eas observandas idoneis omnino indigere. Quare Generalium Capitulum praecipuum munus esto, Religiosae Familiae normas a Legifero Patre suo statutas, labente tempore, sertas tectas servare. Vobis igitur curandum est ut firmissimum opponatur repagulum iis omnibus agendi rationibus, quae disciplinae robur pedetemptim enervent, scilicet moribus religiosae vitae infestis, exemptionibus non necessariis, privilegiis minus probandis. Item cavere prorsus debetis a qualibet disciplinae remissione, quam non vera necessitas, sed mentis arrogantia, vel oboedientiae fastidium vel saeculi amor suadeant. Quod attinet autem ad nova ineunda incepta et opera, ab iis abstinete, quae praecipuo Instituti vestri muneri, vel menti Conditoris non omnino respondeant. Religiosa enim Instituta tamdiu vigent et florent, quandiu in eorum disciplina et operibus, et in sodalium moribus, ac vita, integer Conditoris animus perstat ac spirat.

Deinde religiosae Sodalitates, utpote corporis viventis similitudinem referentes, assidua incrementa capere iure merito exoptant. Hoc autem Instituti incrementum in diligentiore regularumstrarum observantia ponendum est, potius quam in sodalium numero aut in novis conditis legibus. Immo legum multiplicitas non semper religiosae vitae profectum comitem habet; saepe enim fit ut, quo plures normae condantur, eo minus ad illas animus intendatur. Quare Generalia Capitula leges ferendi iure, quo gaudent, modice et quidem prudenti iudicio semper utantur.

Denique maximi momenti opus, in quo Capitula Generalia curas praecipuas ponere debent, hoc est, ut Instituti sui leges ad mutatas temporum condiciones assidue accommodent. Id tamen ita est procurandum, ut propria Instituti natura et disciplina indemnis servetur. Religiosa enim quaelibet Familia

suum peculiare munus habet, eidemque omnino necesse est ut fidelis permaneat; hic vitae ubertas Instituti sita est, atque hic etiam caelestium gratiarum copia numquam defutura. Nulla ergo disciplinae renovatio inducenda est, quae cum Ordinis vel Congregationis natura non congruat, aut a mente Conditoris quoquo modo discedat. Quae quidem disciplinae renovatio hoc etiam postulat, ut competenti auctoritate tantummodo procedat. Quare donec haec disciplinae accommodatio ad perfectum exitum adducta est, religiosi sodales ne quid novi proprio Marte inducant, neu disciplinae habenas laxent vel censuris indulgeant, sed ita se gerant, ut fidelitate et oboedientia sua hoc renovationis opus potius iuvent et expeditius efficiant. Quod si contigerit, regularum vestrarum *littera* quidem immutabitur, non autem *spiritus*, qui integer perstabit.

In huiusmodi autem vestrorum Institutorum renovatione procuranda, vobis semper cura habenda est, ut spirituali sodalium vestrorum vitae praecipuae semper partes tribuantur. Quare apud vos et apud religiosos omnes, quorum munus est sacri apostolatus operibus vacare, omnino nolumus, falsa illa quicquam valeat opinio, operibus externis primas dandas esse curas, intimae vero perfectioni studio secundas, quasi id aetatis huius ingenio et Ecclesiae necessitatibus postuletur.

Alacris operositas et spiritualis vitae cura, nedum altera alteri noceat, artissimam requirunt coniunctionem, ita ut ambo pari gradu et gressu semper procedant. Ferventibus igitur operibus, congruenter ferveat precandi studium, intemeratae conscientiae niter, rerum adversarum patientia, actiosa et pervigil caritas in animorum salutem impendenda. Quibus virtutibus neglectis, non solum robur et fructus deerunt apostolici laboris, sed etiam sensim animus defervescet, nec diu satis cavere poterit a periculis, quae in ipsa sacri ministerii perfunctione latent.

Ad apostolatam autem quod attinet, qui religiosorum sodalium curae concreditus est, haec addere velimus. Instituta religiosa ad hodiernas rerum condiciones et adiuncta apostolicum munus ipsorum proprium sedulo conformare debent. Sodales iuniores praesertim ad id recte instituendi atque educandi sunt;

ita tamen, ut apostolicum studium, quo incensi esse debent, non intra fines sui Ordinis circumscribatur, sed pateat ad ingentes spirituales necessitates horum temporum. Neque in isto omnia. Sed iidem ad illam etiam exquisitam munerum suorum conscientiam excolantur, vi cuius ipsi loquendo operandoque semper se exhibeant veros Dei ministros, integritate doctrinae praestantes et vitae innocentia commendatos. Qua in re religiosi sodales ne sibi ipsis relinquantur, sed ipsorum opera vigilantiae moderatorum semper obnoxia esse debet, praesertim si de navitate agitur, quae in civili societate magnum habere solet momentum.

Magnopere etiam nobis cordi est, ut religiosorum sodalium navitas cum sacrae Hierarchiae normis concordi ratione procedat. Religiosorum enim Ordinum exemptio nullo modo constitutioni, divinitus Ecclesiae datae, repugnat, vi cuius quilibet sacerdos, praesertim in sacri ministerii perfunctione, sacrae Hierarchiae parere debet. Religiosi enim sodales semper et ubique Romani Pontificis potestati, utpote supremo suo Moderatori, in primis subiciuntur.<sup>2</sup> Instituta religiosa igitur praesto sunt Romano Pontifici in iis operibus, quae ad bonum Ecclesiae universae pertinent. Quod autem attinet ad sacri apostolatus exercitium in variis dioecesibus, religiosi sodales subsunt etiam Episcoporum iurisdictioni, quibus auxilium praebere tenentur, salva semper apostolatus natura ipsorum propria et vitae religiosae necessitatibus. Ex quo patet, quantopere conferat ad Ecclesiae bonum socia atque adiutrix religiosorum opera dioecesano clero praestita, cum vires unitae fortiores validioresque evadant.

Habetis iam, dilectissimi filii, ea breviter commemorata, quae Nobis ad religiosae vitae incrementum hodie magnopere conferre videntur. Quae omnia vobis testentur, quanta sollicitudine religiosae vitae rationes consideremus atque aestimemus, quantamque spem in adiutrice opera vestra collocemus. Iter, quod terendum vobis monstravimus, arduum sane est et laboris plenum. Sed animum ad spem erigite, quia non nostra, sed Iesu Christi causa agitur. Christus fortitudo nostra est, fiducia nostra, robur nostrum; Ipse semper nobiscum erit. Quare fidei

<sup>2</sup> Can. 499 par. 1.



integritate, vitae sanctitudine, impensissimoque virtutum omnium studio bonum Christi odorem quam latissime diffundere pergite. Nos interea, dum vobis de obsequio gratias persolvimus, vota facimus a Deoque supplicibus petimus precibus, ut, deprecante suavissima Deipara Virgine Maria, materna religiosarum virtutum altrice, Instituta vestra ampliora cotidie incrementa capiant, afferantque uberiores usque salutares fructus.

Quorum quidem fructuum conciliatrix esto Apostolica Benedictio, quam vobis singulis, dilecti filii, universisque vestris sodalibus effusa caritate impertimus.

## POPE PAUL VI REASSERTS ROLE OF BISHOPS

Following is a translation of the Latin address delivered by Pope Paul VI to the opening meeting (Sept. 14) of the third session of the Ecumenical Council.

Under the sign of the Holy Cross, in whose honor we have concelebrated holy Mass, we open today the third session of the Second Vatican Ecumenical Council. The Church is present here. We are the Church. We are the Church as members of the Mystical Body of Christ, for God has granted us the inestimable favor of being baptized, of being believers united by love and constituting the consecrated and visible people of God. We are the Church since we are ministers of the Church herself, priests invested with a special character received at our sacramental ordination.

### **"We Are The Church"**

On us are conferred marvelous and tremendous powers, making of us a hierarchy entrusted with functions meant to perpetuate in time and to extend on earth the saving mission of Christ. We are the Church, finally, because as teachers of the Faith, pastors of souls, stewards of the mysteries of God (I Cor. 4, 1), we represent here the entire Church, not as delegates or deputies of the faithful toward whom our ministry is directed, but as fathers and brothers who personify the communities entrusted to the care of each one of us, and as a plenary assembly legitimately convoked by the Holy Father.

The Pope has called the council into session, in his capacity, which links with all of you, as your brother, the bishop of historic

Rome, and as the humble but authentic successor of the Apostle Peter—before whose tomb we are devoutly gathered—and therefore as the unworthy but true head of the Catholic Church and Vicar of Christ, servant of the servants of God.

Recapitulating in our persons and in our functions the universal Church, we proclaim this council ecumenical. Here is the exercise of unity, here the exercise of that universality by which the Church gives evidence of her prodigious vitality, her marvelous capacity to make men brothers and to welcome within her embrace the most diverse civilizations and languages, the most individualized liturgies and types of spirituality, the most varied expressions of national, social and cultural genius, harmonizing all in felicitous union, yet always respecting legitimate variety and complexity.

Here is the exercise of the holiness of the Church because here she calls on the mercy of God for the weaknesses and deficiencies of the sinners that we are, and because here as nowhere else do we become aware of the power granted to our ministry to draw from the “unfathomable riches of Christ” (Eph. 3, 8) the treasures of salvation and sanctification for all men.

### **Apostolicity Of The Church**

Here we realize that this ministry of ours has no other purpose than to “prepare for the Lord a perfect people” (Lk. 1, 17). Here, finally, is made manifest the apostolicity of the Church, a prerogative which is a marvel even to us, to us who have experienced our own weakness and who know how history bears witness to the frailty of even the most powerful of human institutions.

And at the same time we know with what continuity and fidelity the mandate of Christ has been transmitted from the Apostles to our lowly and ever astonished persons. We know how inexplicably and triumphantly the Church has endured

throughout the ages, this Church which is ever living and always capable of finding in herself the irrepressible spirit of youth.

At this point we can repeat with Tertullian: "It is the whole Christian world which is here represented and which we venerate. And see how good it is that from all sides men are gathered because of faith in Christ! See how good and happy it is for brothers to dwell together! (De Ieuniis, C. XIII; P.L. 11, 1024).

Now if the Church is here, here also in the Spirit, the Advocate, whom Christ promised to His apostles for the building up of the Church: "I will ask the Father and He will give you another Advocate to dwell with you forever, the Spirit of truth whom the world cannot receive, because it neither sees Him nor knows Him. But you shall know Him, because He will dwell with you, and be in you" (Jn. 14, 16-17).

For there are, as we know, two factors which Christ has promised and arranged in different ways to continue His mission, to extend in time and on earth the kingdom He founded and to make of redeemed mankind His Church, His Mystical Body, His fullness, in expectation of His definitive and triumphant return at the end of time.

### **Hierarchical Apostolate**

These two factors are the apostolate and the Spirit.

The apostolate is the external and objective factor. It forms the material body, so to speak, of the Church and is the source of her visible and social structures.

The Holy Spirit is the internal factor who acts within each person, as well as on the whole community, animating, vivifying, sanctifying.

These two agents, the apostolate which is entrusted to the sacred hierarchy, and the Spirit of Jesus, which uses the hierarchy as its ordinary instrument in the ministry of the word

and the sacraments, cooperate with one another. Pentecost shows them wonderfully linked at the beginning of the great work of Jesus, who although invisible remains ever present in His apostles and their successors, "whom He set over His Church as His shepherds and vicars" (Preface, Mass of apostles). These two agents, differently yet harmoniously, bear equal witness to Christ the Lord in a combination that confers on apostolic activity its supernatural force (Cf. I. Pet. 1, 12).

May we believe that the salvific plan, by which the redemption of Christ reaches and is fulfilled in us, is even now in action? Yes, my brethren, we may believe, indeed, that this plan is continued and actuated by our means, in virtue of a power and sufficiency that comes from God, "who has made us fit ministers of the new covenant, not of the letter but of the spirit . . . which gives life" (2 Cor. 3, 6). To doubt this would be an insult to Christ's faithfulness to His promises, a betrayal of our apostolic mandate, depriving the Church of her certainty, which the Divine Word has guaranteed and history has confirmed, and of her indefectibility.

The Spirit is here, not yet to confirm with sacramental grace the work which all of us, united in the Council, are bringing to completion, but rather to illuminate and guide our labors to the benefit of the Church and all mankind. The Spirit is here. We call upon Him, follow Him. The Spirit is here.

### Adherence To Christ

Let us reflect on this doctrine and this present reality so that, above all we may realize once more and in the fullest and most sublime, degree possible our communion with the living Christ. It is the Spirit who joins us to Him. Let us reflect on this truth also that we may put ourselves before Him in trepidation, fully at His disposal; that we may become aware of the humiliating emptiness of our misery and the crying need we have of His help and mercy; that we may hear as if spoken

in the secret recesses of our soul the words of the Apostle: "Discharging . . . this ministry in accordance with the mercy shown us, we do not lose heart" (2 Cor. 4, 1).

The Council is for us a moment of deep interior docility, a moment of complete and filial adherence to the word of the Lord, a moment of fervent, earnest invocation and of love, a moment of spiritual exaltation. To this unique occasion the poetic words of St. Ambrose apply with a special aptness: "Let us drink in joy the sober inebriation of the Spirit" (Hymn at Lauds). Such for us should be this blessed time of Council.

And finally we have this to say: The hour has sounded in history when the Church, which expresses herself in us and which from us receives structure and life, must say of herself what Christ intended and willed her to be, and what the age-long meditation of the fathers, pontiffs and doctors in their wisdom has explored with piety and fidelity. The Church must give a definition of herself and bring out from her true consciousness the doctrine which the Holy Spirit teaches her, "whom the Father will send in my name, He will teach you all things and bring to your mind whatever I have said to you". (Jn. 14, 26). "The Spirit Himself gives testimony to our spirit that we are sons of God" (Rom. 8, 16).

Thus must be completed the doctrine that the First Vatican Council was preparing to enunciate, but which external obstacles prevented it from defining, except in its first part dealing with the head of the Church, the Roman pontiff, and his sovereign prerogatives regarding primacy of jurisdiction and infallibility of teaching, which Christ was pleased to bestow upon the Apostle Peter, His visible vicar on earth, and upon those who succeed him in so sublime and tremendous an office.

The discussion on this doctrine remains to be completed, so as to explain the mind of Christ on the whole of His Church and especially on the nature of the episcopate, with which dignity and office the greater part of you, venerable Fathers, and we ourselves, most reverend brothers, are of God's good pleasure invested.

### Relations of Bishops, Holy See

The Council has many other important subjects to deal with, but this one seems to us to be weightiest and most delicate. The council's deliberations on this subject will certainly be what distinguishes this solemn and historic Synod in the memory of future ages. It must undertake a number of difficult theological discussions. It must determine the nature and mission of the pastors of the Church. It must discuss, and with the favor of the Holy Spirit, decide the constitutional prerogatives of the episcopate. It must delineate the relations between the episcopate and the Holy See. It must show how homogeneous is the constitutional idea of the Church under its differing Eastern and Western expressions. It must make clear for the faithful of the Catholic Church and also for the separated brethren the true notion of the hierarchical organs in which "the Holy Spirit has placed you as bishops to rule the Church of God" (Acts 20, 28), with unquestionably valid authority in the humble and patient service of the brethren, as becomes pastors—ministers, that is—of faith and charity.

These thoughts are all the more important for us and certainly for you, venerable brothers, because of the fact that this third session of the Ecumenical Council has chosen from among its many concerns this central objective: to investigate and clarify the doctrine of the nature of the Church, thus resuming and integrating the work done in the first two sessions, and making this solemn Synod the logical continuation of the First Vatican Council.

At this point the Church wants to study itself, or rather probe into the mind of Christ, its divine Founder; just what and how much to say in order to honor His wisdom and charity and, by restoring to Him the full practice of its faith and fidelity, to render itself an even more fit instrument in the work of salvation for which it was founded.

But in case anyone should think that in doing this the Church is closing in on itself in an attitude of complacency, for-



getting on the one hand Christ, from whom it receives everything and to whom it owes everything, or on the other hand humanity, to whose service it is committed, it places itself between Him and the world, not satisfied with itself, not as a forbidding barrier, not as an end in itself, but deeply concerned to be completely the Church of Christ, in Christ and for Christ, as well as completely the Church of men, among men and for men, humble and yet glorious, the Church of the Saviour and yet reaching out to all men, preserving and yet diffusing the truth and the grace of the supernatural life.

In our times which seems to be blessed in a special way, this seems to be all the more true and important, for today the inquiry concerning the Church will have a point of great interest for us, and especially for you, namely the hierarchic structure of the Church itself, and consequently the origin, nature, function and power of the episcopate, which is a major part of the hierarchy, in which with us "the Holy Spirit has made you bishops . . . to keep watch . . . over God's Church" (cf. Acts 20, 28).

### **Powers of the Pope**

And so we have in mind to tune in with a plan of Divine Providence in celebrating this historic moment by giving to you, our venerated and beloved Brothers in the episcopate, the honor which Our Lord desired to be shown the apostles together with Peter.

The Fathers of the First Vatican Council defined and proclaimed the truly unique and supreme powers conferred by Christ on Peter and handed on to his successors. This recognition has appeared to some as having limited the authority of bishops, the successors of the Apostles, and as having rendered superfluous and prevented the convocation of a subsequent Ecumenical Council, which, however, according to canon law has supreme authority over the entire Church.

The present Ecumenical Synod is certainly going to confirm the doctrine of the previous one regarding the prerogatives of

the Roman Pontif. But it will also have as its principal objective the task of describing and honoring the prerogatives of the episcopate.

Let every one understand that the convocation of this Council has been a free and spontaneous act on the part of our Venerated Predecessor of happy memory, John XXIII, an act which we have readily confirmed, knowing full well that the theme of this sovereign and sacred assembly would deal with the episcopate. It could not have been otherwise, taking into consideration not only the proper interconnection of the doctrines concerned but also because of a sincere determination to proclaim the glory, the mission, the merits and the friendship of our brothers entrusted with the work of instructing, sanctifying and governing the Church of God.

Let us repeat as our own those well-known words which our distant and saintly predecessor of immortal memory, Gregory the Great, wrote to Eulogius, Bishop of Alexandria: "My honor is the honor of the universal Church. My honor is the strength of my brothers. I am thus truly honored when the honor due to each and every one of them is not denied to them" (8, 30, P.L., 77, 933).

The integrity of Catholic truth now calls for a clarification consonant with the doctrine of the papacy which will place in its splendid light the role and mandate of the episcopate. In its work of tracing the outlines of such a role and such a mandate, the Council will be anxious about nothing except interpreting the thought of Jesus Christ at its true source and genuine origin.

We have already had the pleasure of recognizing in the bishops our true brothers, addressing them, as the Apostle Peter did, as "elders," and gladly claiming for ourselves the equivalent title of "fellow elder" (1 Pt. 5, 1). We have had the pleasure of addressing to them the words of the Apostle Paul: "My partners in tribulations and consolations" (Cf. 2 Cor. 1, 7). We have been anxious to reassure them of those religious convictions that characterize our relations with them: esteem, affection,

solidarity. We are bound by our duty to recognize them as the teachers, rulers and sanctifiers of the Christian people, the "stewards of the mysteries of God" (1 Cor. 4, 1), the witnesses to the Gospel, the ministers of the New Testament and, in a certain sense, the very reflection of the glory of the Lord (Cf. 2 Cor. 3, 6-18).

As successor of Peter and, therefore, as possessor of full power over the entire Church, We have the duty of heading the body of the episcopate, although We are surely unworthy of this dignity. Nevertheless, our position in no way defrauds you, our brother bishops, of your due authority. On the contrary, We are among the first to respect that sacred authority. If your apostolic duty obliges us to impose restrictions, to define terminology, to prescribed modes of action, to regulate the methods which concern the exercise of episcopal authority, you realize that this is done for the good of the entire Church, for the unity of that Church which has proportionately greater need of centralized leadership as its world-wide extension becomes more complete, as more serious dangers and more pressing needs threaten the Christian people in the varying circumstances of history and, we may add, as more rapid means of communication become operative in modern times.

No one should regard such centralization as a device formulated by pride. Centralization will surely be always tempered and balanced by an alert and timely delegation both of authority and of facilities for local pastors. We assure you, our brothers in the episcopate, that this centralization is rather a service and a manifestation of the unifying and hierarchical spirit of the Church. It is the glory, the power, the beauty which Christ promised to His Church and which He gradually grants to it as the ages run their course.

Apropos of this topic, we can recall the words which Pius XII of happy memory addressed to a certain group of bishops: "This union and this timely communication with the Holy See arises, not from a kind of longing to achieve centralization and

homogeneity, but rather from the divine law itself and from a truly fundamental principle affecting the very essence of the Church of Christ" (A.A.S., 1964, P. 676).

Such centralization strengthens rather than weakens the authority of bishops, whether that authority be considered in the individual bishop or in the collegiality of the bishops. O how deeply we admire, how staunchly we support the rights and duties proper to the sacred hierarchy, which is the very instrument, born of the charity of Christ, and fashioned by Him to complete, to communicate, and to safeguard the integral and fruitful transmission of the Treasures of Faith, of example, of precepts, and of favors bequeathed by Christ to His Church!

The hierarchy is the mother of the community of the faithful. It is the architect of its visible framework. It is the public representative which wins for the Church the titles of mother and teacher. It is the bearer of the riches of the sacraments, the conductor of the symphony of prayer, the inspiration of works of charity.

Placed at the head of the sacred institution, how could we fail to devote to it our solicitude, our trust, our support? How could we fail to defend it? What duty presses upon us with greater frequency, with graver consequence, or with deeper satisfaction than that of safeguarding the independence, the freedom, the dignity of sacred hierarchy throughout the world? Is it not true that this exhausting task has been the very fabric from which has been woven the tapestry of the history of the papacy, especially in these years of political upheavals?

Let us add one further thought to this tribute to the episcopate in order to show how much its intrinsic nobility and its effective charity are enhanced by the harmonious unity which must bind it in close union with the Apostolic See, and how much the Apostolic See needs you, venerable brothers.

For your part, dispersed as you are all over the world, if you are to give shape and substance to the true catholicity of the Church, you have need a center, a principle of unity in faith

and community, a unifying power, such as, in fact, you find in this Chair of Peter. Similarly, we need to have you always nearby, to give more fully to the countenance of the Apostolic See its beauty, its human and historic reality, even to give harmony to its faith, to be an example in the fulfillment of its duties and a consolation in its times of stress.

So that, while we look forward to the clearer definition which the council's deliberations will give to the doctrine of the episcopacy, we here and now pay you honor, pledge to you our affection as brother and father, and ask of you cooperation and support. May the communion, which binds together the Catholic hierarchy in living faith and charity, emerge from this Council deeper, stronger and more holy. It will be the glory of Christ, the peace of the Church and the light of the world.

There is much more We would like to say on this question and on many others of the first importance which have been brought up for the attention of the Council, but We do not wish to tax your patience.

However We cannot forego the pleasure of sending a special greeting at this moment from this Holy See to the various dioceses and parishes which you represent here; first of all to our beloved and esteemed priests who labor so unselfishly in collaboration with their bishops; and to Religious, striving for every perfection that will make them like Christ and of service to their fellow men; to the Catholic laity, working with the hierarchy for the good of the Church and for the good of society; to the poor, the persecuted and the suffering; and especially to those whom the lack of freedom still prevents from coming to this Council.

We wish also to welcome the auditors here present. Their high ideals and outstanding merits are not secret to us. And We are delighted to welcome among the auditors our beloved daughters in Christ, the first women in history to participate in a conciliar assembly. The auditors—both men and women—will not be slow to realize that behind this welcome of ours lies our fatherly love for all groups who make up the people of

God, our desire to give the Christian community an ever-increasing sense of harmony, collaboration and charity.

And now we turn to you, the observers, with reverence and esteem, for you have once more accepted our invitation to attend the Council. We welcome and thank you. We wish to assure you once more of our purpose and hope to be able one day to remove every obstacle, every misunderstanding, every hesitancy that still prevents us from feeling fully "of one heart and one soul in Christ, in His Church" (Acts 4, 32).

For our part, we shall do everything possible to this end. We are fully aware that the restoration of this unity is something of no small moment, and we shall give it all the attention and the time that it calls for. It is something new, in contrast with the long, sad history which led up to the various separations, and we shall wait patiently for the conditions to ripen that will make possible a positive and friendly solution. It is something, too, of deepest significance, having its roots in the mysterious counsels of God, and we shall strive, in humility and faith, to dispose ourselves to deserve so great grace.

We recall the words of the Apostle Paul, who brought the gift of the Gospel to all nations, seeking to become "all things to all men" (1 Cor. 9, 22), such an adaptability as we might today be tempted to call "pluralism in practice." At the same time we recall how the same apostle has exhorted us to "preserve the unity of the Spirit in the bond of peace" because there is only "one Lord, one faith, one Baptism, one God and Father of all (Eph. 4, 2, 5-6).

We shall therefore strive, in loyalty to the unity of Christ's Church, to understand better and to welcome all that is genuine and admissible in the different Christian denominations that are distinct from us. And at the same time we beg of them to try to understand the Catholic Faith and life better and, when we invite them to enter into the fulness of truth and charity which, as an unmerited blessing but a formidable responsibility, Christ has charged us to preserve. We beg them not to take this in bad part, but as being prompted by respected and brotherly love.

For that fulness of truth and charity will be made the more manifest when all those who profess the Name of Christ are reassembled into one.

Meanwhile, through you, our reverend and esteemed guests and observers in this Council, we wish to send our cordial greetings to the various Christian communities which you represent. May our respectful regard also reach those which are not represented here. We gather together in our prayer and our affections all those members who are still parted from the full spiritual and visible wholeness of the Mystical Body of Christ; and in this yearning of our love and concern, our sorrow grows, our hopes increase.

O churches that are so far and yet so close to us, churches for whom our heart is filled with longing, churches that are the nostalgia of our sleepless nights, churches of our tears and of our desire to do you honor by our embrace in the sincere love of Christ!

O may you hear, sounding from this keystone of unity, the tomb of Peter, apostle and martyr, and from this Ecumenical Council of brotherhood and peace, the loving cry we send you! Maybe great distances still separate us, maybe it will be long before our full and effective meeting can be realized. But know for sure that already we hold you in our heart. May the God of mercies support our deeply felt yearning and hope.

And finally may our thoughts go out to the world about us, with its own interests, also with its indifference, perhaps even its hostility. We renew the greeting which we addressed to it from Bethlehem with our resolute purpose of placing the Church at the service of its spiritual salvation and of its social prosperity, to bring it peace and true happiness.

We invite you all now, venerable brothers, to call upon the Holy Spirit together, as we make ready to inaugurate the third session of this Second Vatican Council, and in the name of the Lord, with trust in the help of Mary Most Holy and of the holy apostles, Peter and Paul, we bestow upon you all our apostolic blessing.



## SECRETARIATUS DE NON CHRISTIANIS ERIGITUR

Cuius Praeses E. mus P. D. Paulus S. R. E. Presbyter  
Cardinalis Marella renuntiatur.

PAULUS PP. VI

Ad futuram rei memoriam. — Progrediente Concilio Oecumenico Vaticano Secundo, expedire visum est peculiarem Coetum seu Secretariatum institui, cuius esset eos salubriter attingere, qui christianae religionis sunt expertes, scilicet in quos etiam haec verba Domini nostri cadere videntur: «et alias oves habeo, quae non sunt ex hoc ovili: et illas oportet me adducere» (Io. 10, 16). Hic vero ardor caritatis divinae Ecclesiam, quae opus Christi persequitur, urgeat oportet, his praesertim temporibus, quibus inter homines cuiusvis generis, linguae, religionis multiplices intercedunt rationes. Itaque, motu proprio, certa scientia ac matura deliberatione Nostra deque Apostolicae potestatis plenitudine, harum Litterarum vi *peculiarem Coetum seu Secretariatum de non Christianis* erigimus et constituimus, cuius Praesidem Dilectum Filium Nostrum Paulum Sanctae Romanae Ecclesiae Presbyterum Cardinalem Marella, prudentia admodum commendatum et in doctrina religionum peritissimum, eligimus et renuntiamus, tribuentes ei facultates omnes necessarias et opportunas ad id officium fructuose in Domino implendum. Contrariis quibusvis non obstantibus.

Datum Romae, apud Sanctum Petrum, sub anulo Piscatoris, die XIX mensis Maii, anno MCMLXIV, Pontificatus Nostri primo.

✠ HAMLETUS I. Card. CICOGNANI  
a publicis Ecclesiae negotiis

(A.A.S., 1964, pag. 560)

## OFFICIAL STATEMENT ON LAW OF CELIBACY

*(L'Osservatore Romano, Vatican City, October 11, 1964)*

During the past days, news, interviews, and fantastic comments regarding the law of ecclesiastical celibacy have multiplied in the press.

We are authorized to make it clear that this law remains firmly in force, with all its vigor, and that the cases where Sacred Orders with the corresponding obligations have been declared non-existent, or where the obligations of Sacred Orders have been dispensed from, are within the canonical and disciplinary practice of the Church, who with due process, is accustomed to examine and judge both the reasons in favor of or against the duties assumed by him who has received the Sacred Orders, and the responsibility of that priest who, although validly ordained, has rendered himself unworthy of belonging to the clergy.

The declaration of nullity, strictly justified, for the eventual dispensation from the obligations, far from being a derogation from the law of celibacy, guarantees the integrity of the law, and defends the prestige of the same celibacy.

SACRA CONGREGATIO  
DE RELIGIOSIS

Prot. N. 8543/62

DECRETUM

Institutum v. "RELIGIOSAS MISIONERAS DE SANTO DOMINGO" ortum habuit in Dioecesi Toletan. in Hispania, unde, nonnullas post vicissitudines et difficultates, sub ductu Religiosorum Ordinis S. Dominici in Insulis Philippinis translatum.

Novis viribus novoque fervore auctum, authenticam religiosae vitae formam statim initiavit, magnos referens fructus, praesertim in operibus missionariis.

Anno. 1933, de licentia S. Sedis, ab Ordinario Manilen. in Congregationem iuris dioecesani canonice erigebatur; nostraque aetate, cum praefatum Institutum iam pluribus laetetur sodalibus, domibus et operibus, eius Moderatrix Generalis, litteris commendaticii Ordinariorum locorum quorum interest valide suffulta, qui de apta institutione, regulari observantia, recto regimine et zelo in operibus apostolatus earundem Sororum obtestantur, supplices huic S. Sedi porrexit preces ut ipsa Congregatio Decreto Laudis decoraretur, eiusque Constitutiones approbarentur.

Hoc, itaque, Sacrum Dicasterium Negotiis Religiosorum Sodalium praepositum, vigore facultatum a SS.mo Domino Nostro Paulo Div. Prov. PP. VI concessarum, attentis litteris testimonialibus Ordinariorum de quibus supra; audito insuper voto PP. Consultorum, reque in Congressu Plenario diei 25 mensis Aprilis anni 1964 mature perpensa, Congregationem Religiosarum Missionariarum S. Dominici praesenti Decreto amplissimis verbis laudat et commendat, eiusque Constitutiones, lingua hispanica exaratas, iuxta textum cuius exemplar in tabulario eiusdem S. Dicasterii asservatur, approbat et confirmat ad septennium, experimenti gratia; salva, de cetero, Ordinariorum locorum iurisdictione ad normam SS. Canonum.

Contrariis quibuslibet non obstantibus.

Datum ROMAE, ex Aedibus S. Congregationis de Religiosis, die 4 mensis Augusti, A. D. 1964, in festo Sancti Dominici.

L.S.

J. CARD. ANTONIUTTI  
*praef.*

J. B. Verdelli, Subs.

## NOTES AND COMMENTS

### Holy See and Hungary sign Agreement:

On September 15, 1964, in Budapest, the Holy See and Hungary, represented respectively by Monsignor Agostino Casaroli and Minister Jozsef Pranter, put their signatures to an agreement, which contained in summary the practical conclusions of long and patient negotiations conducted in Budapest and Rome. These negotiations were begun in April of last year, continued in October of the same year, then in March, June, and finally September of this year.

Frequently, during those months, the International Press mentioned the trips into Hungary of Monsignor Agostino Casaroli, so it was not a mystery to anybody that these talks were going on, although the real subject of the discussions was more a matter of conjecture than information.

For the most part, the attention of the Press has been focused on His Eminence Cardinal Joseph Mindszenty, Archbishop of Esztergom, whose condition for the past eight years remains unchanged, even after the agreement.

The document of this agreement consists of two parts: one act, and one protocol. The latter is the systematic exposition of the points of the negotiations between Budapest and Rome, embracing in practice all the essential problems pertaining to the relations of the Church and the People's Republic of Hungary: the determination of the Church's point-of-view on various questions, and the points-of-view of the Government.

In the document are exposed the demands and attitudes of both sides, and, apart from some controversial points, we find in it also certain matters on which it was possible to reach an understanding for the sake of the liberty of the Church.

One of the practical fruits resulting from this arrangement was the empowering of the Church to nominate Bishops. This concession should

not change the present situation in Hungary, if the Government does not recognize and guarantee—as in fact it does—some rights essential to ecclesiastical and religious life.

The document abolished some very onerous restrictions in regard to the government of dioceses, episcopal jurisdiction, the pastoral ministry, and the communication between the Bishops and the Holy See, as well as catechetical instruction.

The act signed in Budapest was welcomed by the Catholics of Hungary, although not without regrets because of the limits of the agreement.

The Catholics, however, hope that this mutual understanding entered into by the Church and the Government will prepare the way for more exchange of view in the future, resulting in a more favorable arrangement.

It is obvious that this agreement does not treat of any point of the Church's doctrine, which is the exclusive concern of the Holy See.

The Church and the Government have declared that they are willing to pursue, in the future, an exchange of views, in the hope of arriving at a better arrangement. (*L' Osservatore Romano*, Vatican City, September 17, 1964)

## Declaration on the Agreement Between the Holy See and Hungary:

The first reactions of the Press were generally positive and favorable towards the signing of the Act of Agreement (with the annexed protocol) between the Holy See and the Government of Hungary. Since, however, some information, conjectures and evaluation of the contents of the Act of Agreement, and the real limits of the document reflected an inexact knowledge of the situation, it is advisable to clarify some points.

### 1. *The nature of the document:*

The official communication has avoided the word: Accord (Agreement). It is a document similar to those of the international "agreements", but of a particular nature, and limited in scope.

The long discussions began last year made it possible to compare with accuracy the positions and points-of-view of both sides, the essential problems affecting the life and activity of the Church in Hungary in the light of the civil laws and power of the State, and to see points of agreement in regard to problems of immediate concern and general character.

Without bringing an end to the discussions, both parties thought it advisable to record in an official way, and in the form of a solemn and bilateral Act the partial results already achieved.

## 2. *The contents of the document:*

First of all, it is a "practical document":

- (a) *Practical*, because it does not resolve the juridical problems involved, but aims at a solution to the present difficulties actually existing;
- (b) *The nomination of bishops*, an act of ecclesiastical competence, before was practically impossible because of the many obstacles of the civil power;
- (c) *The obligation of the clergy to take an oath of fidelity to the State* and its constitution is modified by adding: *sicut decet Episcopum vel sacerdotem* (in so far as it is fitting for a Bishop or a priest);
- (d) *The possibility of sending to Rome* (The Pontifical Hungarian ecclesiastical Institute) young priests from Hungarian dioceses to pursue higher studies.

In addition to those points of agreement, a "protocol" was signed concerning the free exercise of the government of dioceses, the pastoral office of priests, and religious instruction.

Some assurances were made by the Hungarian Government, but they are far from the demands of the Holy See, though not without value.

Other problems, demands and reservations were discussed, in the expectation of better results in the future.

Thus the recent document of Budapest summarizes the results already obtained, results that both parties do not intend to consider as definitive.

## 3. The real importance of the document for the Holy See is that:

- (a) it constitutes the basis for future negotiation;

- (b) the real possibility to pursue these negotiations depends upon the faithful fulfillment, in the letter and spirit, of the engagements entered into by the Government of the People's Republic of Hungary and the Holy See;
  - (c) the good-will is not lacking on the part of the Holy See, as manifested in its unique preoccupation with safeguarding the rights and freedom of the Church, the interests and spiritual welfare of the Catholics of Hungary. Thus, the Holy See has the conviction that it is promoting the general good of the country in all sectors.
- (*L' Osservatore Romano*, Vatican City, September 19, 1964)

## First Reactions to 'Ecclesiam Suam' among Non-Catholics:

The general attitude of protestant and communist circles to the first encyclical of Paul VI has been marked by a position of reserved judgment. The secretary general of the World Council of Churches finds the encyclical helpful in order to make it clear that all what can be done at the present time is to bring about better relations between the Roman Church and the other Churches, rather than any important progress towards union.

The concept of the dialogue evolving from the encyclical, he says, is not entirely the same as that which we have used and practised for many years in the ecumenical movement. According to the encyclical, the dialogue is primarily a form for communication of the truth which the Roman Catholic Church represents. We understand dialogue principally as a process of exchanging ideas in which everyone receives and gives, and in which all are made richer and let themselves be changed.

The encyclical stresses strongly that the primacy of the Pope is the key problem in the relationship of the Roman Catholic Church to the other Churches, both with respect to faith and also to the structure of the Church. This shows that we are still far removed from the day of complete unity. For none of the non-Roman Churches can accept the view that the recognition of the universal jurisdiction of the papacy is a mandatory requirement for Church unity.



Most communist propaganda agencies have ignored the criticism of communism contained in the new encyclical. Until now, no attack has appeared against the Pope or the Vatican in connection with the encyclical's condemnation of atheistic communism.

The Soviet Union's national news agency, Tass, stresses that the encyclical condemns preventive and aggressive wars and rivalries; but it quoted without comment the encyclical's passage condemning atheistic communism.

Radio Budapest declared that, despite the encyclical's words, Pope Paul has expressed hopes that the dialogue with atheistic ideological systems such as communism will soon bring positive results.

Eastern European comments on the encyclical stressed the efforts for peace and talks between Catholics and non-Catholics.

## Concelebration at the Vatican: A Model for the Future?

The third session of the Vatican Council opened with a concelebration which might as well serve as a model for the future.

The concelebration took place at the altar of the Confession, under Bernini's twisted columns. After reciting the preliminary prayers with the concelebrants grouped around him, the Pope alone ascended the altar, the concelebrants remaining in their places until the Offertory. One of the concelebrating bishops read the epistle and one of the cardinal concelebrants read the gospel. After the Creed, the Universal Prayer for all Mankind was recited. At the Offertory all the concelebrants ascended the altar. An Offertory procession brought to the altar three large hosts for the concelebrants together with wine and water. The Pope received them and recited the Offertory prayers. Alone he also recited the preface. The whole assembly joining at the *Sanctus*. The first prayers of the Canon were recited alternately with the concelebrants: at the *Hanc Igitur* 25 pairs of hands were extended and 25 voices joined in the recital of this prayer and of the prayers before the Consecration. The words of consecration and the three prayers following were also recited in unison. Then the voices of the concelebrants alternated with that of the chief

celebrant, to fuse again into one voice at the *Per Ipsum*. The whole congregation joined in at the *Pater Noster*. The next prayers were recited alone by the Pope. During the singing of the *Agnus Dei* the Pope, assisted by some of the concelebrants, broke the three large hosts into twenty-five fragments. Each concelebrant then approached the altar to take on a paten a portion of the consecrated Host. When the last had returned to his place they all communicated together. Each one of them returned to the altar to partake of the Precious Blood, after which he went to the credence table for the purification rite. The Mass concluded with the recital of the Post-communion prayer and the solemn blessing.

## UN World Population Figures:

The world's population is increasing by almost 63 million per year, according to figures provided in the United Nations 1963 *Demographic Yearbook*, just issued.

By mid-1962 there were approximately 3,135 million people on earth, the volume stated. This figure was growing at an average rate of 2.1% a year, the highest world population growth so far observed.

The fastest growing region in the world is reported to be Central America and the Caribbean, while the largest regional increase in absolute numbers occurred in East Asia, where the population increased by 74 million in four years.

According to the UN official publication, at least 20% of the entire world's population is concentrated in Communist China. No official figures on mainland China have been provided, but semi-official estimates rate its population from 670 to 680 million of inhabitants in 1958.

Covering almost 250 geographical areas, the 1963 *Demographic Yearbook* deals with international statistics on population, birth, death, literacy, economic activities and, for the first time, it provides figures on the various tribes in several newly independent African states.

The Ivory Coast is reported to have the highest birthrate of any country in recent years, with 56 births per 1,000 inhabitants born annually. Among major countries, Hungary has the lowest birthrate at 12.9. The average birthrate for the world as a whole is reported as 37.

FR. F. TESTERA, O.P.

## DIOCESAN CURIA

### DIOCESE OF BORONGAN

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#### CONSOLIDATION OF CATHOLIC ACTION

"The Consolidation of Catholic Action in the Diocese" which is the theme of our convention connotes two things, namely: the establishment of the mandated associations in the parishes where they do not yet exist, and the reorganization or reactivation of the same where they are found weak or inactive.

Our mandated organizations in the Diocese of Borongan are the following in their alphabetical order: Association of Children of Mary Immaculate, Barangay Sang Virhen, Catholic Women's League, Holy Name Society, Knights of Columbus, Legion of Mary, Sodality of Our Lady, Student Catholic Action, and the Mother Butler's Mission Guild—nine in all.

Three of these organizations are left to the discretion of the Parish Priests, whether to establish them or not in their parishes. These three organizations which are already existing in some parishes are the Knights of Columbus in 9 parishes, Student Catholic Action in another 9 parishes with Catholic schools, and the Mother Butler's Mission Guild in three vicarial seats. Our reason for not imposing the establishment of the three mentioned organizations is simply because we cannot have in every parish a sufficient number of men who can afford to give the monthly membership fee in the Order of the K. C.; a few parishes have parochial or private high school where the student-members are supposed to come from; and the Mother Butler's Mission Guild is an specialized Catholic Action for those who know how to sew. With the exception, therefore, of the three organizations as already explained, we expect and we hereby order that in every parish within our jurisdiction, at least six (6) mandated associations be established and these are the Association of Children

of Mary Immaculate, Barangay Sang Virgen, Catholic Women's League, Holy Name Society, Legion of Mary and Sodality of Our Lady.

One of the many reason why we want several organizations to be erected in our Diocese is the acute scarcity of priests in the Diocese. For your information, we have about 350,000 people with only 45 priests, seven (7) of which are either studying or working in the Diocesan Curia and Seminary, so that the actual ratio is one (1) priest for every 10,000 people, more or less. This proportion is certainly inadequate and unbalanced because the normal proportion should be one priest for every two or three thousand souls. Many of our Catholics are not good, are not practical Catholics, do not fulfill their religious duties because we lack priests. And so in passing, I appeal to you all to pray for more priestly vocation, inasmuch as we are sure to open our Seminary this coming August.

In the meantime, however, the problem remains, that we have lack of priests in our Diocese. How can we remedy this problem? When we were studying in the Seminary, I remember what our professor told us of a friar who was parish priest of a small town. On the day of the town fiesta, or patron, as we usually say here in Samar, the good Friar, being newly appointed in the place, wanted to make a show off or "pasikat". He formed a choir, but unfortunately the most he could get were only five singers although he wanted twenty-five. What he did was to invite the whole band of musicians in town consisting of 25 persons to accompany the five singers. Afterwards he made this remark in Latin, "Quod deficit in vocibus, suppletur in trumpetis" meaning that the small number of singers will be supplemented by instruments.

My dear friends, we find ourselves in the same predicament of having few priests to teach, to preach, to say Mass, to administer the Sacraments, and like the singers to sing the Gospel and glories of God, and so like the ingenious friar, we have to invite and recruit musicians, several bands of musicians who make up for the scarcity of our priests. By these musicians, I mean our Catholic people of both sexes, young and old, who are willing to band together at your initiative and invitation in order to cooperate with their parish priests, help them in their activities and projects and supplement them in every possible way. In other words, the mandated organizations of Catholic Action which are the bands of the Church, THE ARMY OF CHRIST is the answer to our lack of priests.

Now, the band of musicians, like an army of soldiers have to be trained, indoctrinated and disciplined, otherwise the band will only

produce noise and not music, and instead of becoming an asset, will turn to be our headache.

We must be after quality rather than quantity. A band of 20 musicians who are well-trained is better than a band of 100 who do not have any practice at all. The latter will only be like fireworks, without melody. In the Church we need harmony, but not too much sound and voice which are lost in the air. It is also preferable to fight a battle with a platoon of well-trained and fully-equipped soldiers than with a company of undisciplined and poorly prepared soldiers.

This is the reason why as I have said before, that consolidation of Catholic Action means not only the establishment of the mandated associations in the parishes where they do not yet exist, but also reorganization or reactivation of the same where they are found weak and inactive.

The enemies of the Church are well-organized, are strong and very active and aggressive. They work hard, they fight to the last, and they attack day and night. Our Catholic Action organizations should also be that much, must close rank, must be invigorated, must be militant and determined if we want to win the battle for Christ, our King. This is what we mean by consolidation of Catholic Action.

In line with this objective, and as a condition sine qua non for its attainment, it is indispensable for each and every mandated organization and especially for the parish Councils to have their regular meetings.

The meeting is a MUST to any association, be it civic or religious. "As the burning lens is to the rays of the sun, so is the meeting to the members. The focus collects them, begets the fire, and kindles everything that comes near it."

We can, therefore, say that those members who do not attend the meetings are deprived of the necessary enlightenment, warmth, inspiration and enthusiasm which can also be obtained by attending the meetings. As a result, the frequent absence from the meeting makes a member indifferent, cold and causes him to quit the association. If we will examine why many members do not persevere, the main reason is no other than their failure to attend meetings. On the other hand, experience teaches us that those members who are regular in their attendance at the meetings never quit. Not only that, they are also among the most active, spirited and enthusiastic members.

In any organization, the individuals, generally speaking, yield up much of their independence to their association as a body, thereby, many members, who would otherwise be ineffective and idle, are brought into action, by virtue of the power, fervor and other good qualities of the other members. But this influence and contamination are brought about only by means of close contact and intimate togetherness such as the frequent and regular meetings.

From this explanation, we can conclude that attendance at the meetings is one of the best means to make our members efficient, militant and diligent. And those sterling qualities will surely prove useful and profitable to them in their daily life not only as Catholic Actionists but also as citizens, professionals, laborers, businessmen, housewives and even as politicians if they want to.

"The meeting is the heart of the association from which the life-blood flows into all its veins and arteries." We can therefore compare the association to a human body, the head of which is the president, and in his absence, the Vice-President; the eyes, ears, nose and mouth, hands and feet are the officers and the rest of the members. But the heart of this body I am referring to, which is the association, is not any individual person, but the meeting. Meeting, therefore, for any association, is as important and essential as the heart is for the human body. Remove the heart, any, just stop its palpitation and all the parts of the body will be paralyzed. And so, my dear friends, if you stop attending your respective meetings, time will come when you will be paralyzed, not physically, of course, but morally, and once paralyzed at such, not being able to move any more, then much to your regret, you will be forced to stop and quit association.

"The meeting is the powerhouse of the association, from which its power and energy are derived." Consequently, members who do not attend meeting are powerless and weak. As members of a community, we want to be useful citizens. We like to help our neighbors. Some people even want to have great influence and there is nothing wrong about that, so long as they exert their influence for good and not for evil. The same is true within the Catholic Action organization. Each member should endeavor to be useful and look for every opportunity to use his influence. But how can he be in a position to do so, if he is powerless and weak? And how can he be powerful and strong, if he always fails to attend a meeting which is the powerhouse of the association from which its power and energy are derived? So here again, we see the necessity of attending meetings. "The meeting is the treasury, out of which, its own special

needs are provided for." Frankly speaking, everybody want his respective association to be rich or to have much money. Because, just in war, as Napoleon said, money is first and foremost, in like manner, in any association, money plays an important role. So, in passing, I wish to say, every organization should have some funds for its operation and other incidental expenses. But let us not also forget the words of Our Lord Who said: "NON IN SOLO PANE VIVIT HOMO", not by bread alone doth man live, but by the word that cometh from the mouth of God.

Now, each association, aside from money has also other special needs. What are those needs? Over and above all, every organization needs men of character and conviction, men of integrity and honesty, men who are loyal to God and country to the Church and to the Hierarchy, men who are good and practical Catholics, in short, our mandated associations need members who are dynamic, in the true sense of the world. This dynamic Catholicism which is the true treasure of Catholic Action can be only obtained and provided for by attendance at the meetings.

Regular meeting, therefore, is urgent and essential if we want our Catholic organizations to have new vigor and to persevere in its alertness and militancy.

Another element or condition which is as important and necessary as the regular meeting for consolidation of Catholic Action is no other than our spiritual consolidation with Christ, our intimate union with Him. Catholic Action is Catholic life, and it is meaningless without an intensive interior life. Holiness of life is the great condition of success. We cannot make others holy if we are not holy ourselves. Our efforts to bring souls to Christ will be fruitless if we are not united with Christ. "SINE ME NIHIL POTESTIS FACERE", our Lord said. Without me you can do nothing. If we are not consolidated in Christ, by life of grace, our action becomes mere agitation. We drain our energies, we even imagine we are doing wonders, but in fact, we accomplish nothing. This then is the main-spring if any fruitful action, namely, to keep in contact with God, in close union with Christ, to be men of prayers, in short *to be holy*.

We urge you, therefore, my dear friends, in Catholic Action, to fill yourselves with the spirit of Christ, living the divine life of Christ, being not only closely united with Him, deeply rooted in Him, but consolidated in Him, one with Him. In this way, our Catholic Action Army will be invincible, and we can rest assured that we shall be able to establish the kingdom of Christ in the hearts of our people.



Thanks to you all...to the Big Three—guests from Manila, to the delegates —priests and lay leaders from the parishes, to the Mayor of this town, to the Staff and Director of this school, to the good Pastor and Catholic Actionists and parishioners of Basey, for all you have done to make this convention a big success.

✠ MOST REV. VICENTE P. REYES, D.D.

*Bishop of Borongan*  
*National Director, CAP*

Basey, July 17, 1964

## DOCTRINAL SECTION

# The Council and The Liturgy

## THE DIVINE OFFICE

### Preliminary note

This article restricts itself exclusively to the Divine Office as said by those who are not bound to say it "in choro", since choir service affects only very few priests in this country. There exists only the Metropolitan Chapter of Manila. Even there, together with most Cathedral Chapters all over the world, a rather restricted choir service is performed. Their present practice will not be changed after the reform of the Liturgy, since the Constitution states explicitly, "Cathedral or collegiate chapters are bound to recite those parts of the Office imposed on them by general or *particular law*" (art. 95 b).

### Theological background of the Divine Office

The Breviary is not simply the daily prayer of the individual priest or religious as imposed by ecclesiastical law. It is the official prayer of the *Church*. When a priest says his Office, it is the *Church* that prays in him and through him. In him and through him the Bride is addressing the Bridegroom; Christ is addressing His heavenly Father through His Mystical Body (cf. art. 84).

The Constitution follows the encyclical "Mediator Dei" when it regards the theological wellspring of the Divine Office to be in the depths of the intra-trinitarian life. The hymn of praise that is sung eternally in the bosom of the Blessed Trinity found its echo on earth when the Divine

Word took human nature and became the instrument of our salvation. In bringing about our reconciliation He gave perfect glory to God<sup>1</sup>.

Christ continues His priestly work in heaven, in the glory of the Father before whom He stands always to make intercession for us (cf. Hebr 7,25); and here on earth, even though He is not visibly present, through the agency of the Church, the primordial sacrament (cf. art. 83 and 5). In and through the Church He completes the work of salvation, makes men true adorers whom the Father seeks, and gives thanks to God for His unspeakable gift in the praise of His glory (art. 5-7).

Christ commissioned the Church to act in this way because she is His Mystical Body. Thus the Divine Office as the official prayer of the Church is the "very prayer which Christ Himself, together with His Body, addresses to the Father" (art. 84).

The Church is not an abstract entity or a legal fiction. We, i.e., Christ together with the Holy People of God are the Church. But this seems to contain a difficulty. Does not the whole Mystical Body pray whenever one of its members prays? Do not all its members share in the priesthood of Christ? "By the sacrament of Baptism, in a general sense ('generali titulo') Christians are made members of Christ the Priest, and by the character which is, so to say, engraved on their souls, they are deputed ('deputantur') to divine worship. Thus they participate according to their status in the priesthood of Christ"<sup>2</sup>. The decisive word in this text is "deputantur". All Christians are deputed to divine worship. One might, therefore, ask: Is not the prayer of the individual also part of that "very prayer which Christ Himself together with His Mystical Body addresses to the Father"? Does not the Church officially pray whenever one of the faithful prays? Why then the Divine Office and the *positive deputation* to recite it?

The Church is a perfect and hierarchical society. Now a private person cannot act in the name of a society on his own authority, even though he has the basic ability to do so. He must get a special authorization. Since the Church is a hierarchical society, only the hierarchy can authorize the individual Christian to act and to pray in her name. This positive deputation gives the prayer of even an ordinary baptized person a special value in the eyes of God. The same person, however, who prays

<sup>1</sup> Enc. "Mediator Dei", no. 170; Constitution on the Liturgy, art. 5-7 and 83.

<sup>2</sup> Enc. "Mediator Dei", no. 110 = Denz. 2300/3851 new. ed.

*without* this special deputation by the hierarchy does *not pray* in the *name of the Mystical Body*.

Hierarchical deputation can be given to any baptized person, regardless of whether he is an ordained priest or a cleric. When cloistered nuns say their Office in community, without the presence of a priest, they recite the official prayer of the Church. The Constitution on the Liturgy extends this deputation even farther when it states: "When this wonderful song of praise is rightly performed by priests and others who are *deputed* for this purpose by the Church's ordinance, or by the *faithful* praying together with the priest in the approved form, then it is truly the voice of the Bride addressing her Bridegroom" (art. 84). Members of any non-clerical religious institute who are bound by their Constitutions to recite any part of the Divine Office, or any shortened Office<sup>3</sup>, thereby perform the public prayer of the Church (art. 98).

The above citation should encourage priests to recite or sing at least some parts of the Office together with the faithful. The Church recommends that we do so: "Pastors of souls should see to it that the chief Hours, especially Vespers, are celebrated in common in church on Sundays and the more solemn feasts" (art. 100).

The Council was obviously aware of the meagre results of Pope Pius XII's exhortation who had said: "It is indeed very earnestly to be hoped that (the lay people) should take an active part in reciting and singing the Office of Vespers on feastdays in their own parishes". He, furthermore, exhorts the bishops that "this pious practice should not fall into disuse, and that, wherever it should have become obsolete, it should again be put into practice"<sup>4</sup>. The Fathers of the Council, who are in living contact with modern parish life, knew perfectly well that the renewal of parochial Vespers would remain a pious wish if it had to be sung or said in Latin. In order to get the people to participate actively we must use *their* language. But if the priest who takes part in or leads the singing of parochial Vespers in the vernacular had to repeat it afterwards in Latin, it would certainly not act as an encouragement, to say the least. So here the Council stepped in and granted all priests general permission to use the vernacular when they say canonical Hours together

<sup>3</sup> E.g. the Little Office of Our Lady or one of the modern Little Offices approved by the Church as those composed by Cardinal Bea or Dom Fleischmann O.S.B.

<sup>4</sup> Enc. "Mediator Dei", nos. 177 and 178.

with the faithful. Of course the priest thereby fulfills his obligation for the respective canonical Hour (art. 101, § 3).

It will be the task of good translators, and composers to provide both correct and beautiful vernacular translations and simple but suitable melodies for the sacred texts.

Vespers (and Compline) with active participation of the faithful cannot be achieved overnight. It needs careful preparation and persevering patience. We should first start with smaller communities like Catholic Action groups and our parochial school children. When we get the young people to appreciate this kind of liturgical service, we will eventually also get actively praying and singing parishes. An active participation in some part of the Divine Office will give our faithful their first taste of its beauty and will gradually lead them to appreciate the official prayer of the Church. It will eventually encourage one or the other to say the Divine Office as his daily prayer. This point has been reached in other countries. Why should it not be possible here too?

### The aims of the Divine Office

For the Church, the Divine Office is an anticipation, even a kind of participation in that liturgy of praise that is to be our final destination. This liturgy is already being celebrated in heaven by the Angels and the Saints under Christ's leadership. "Through him the Angels acclaim your majesty" sings the preface of the Mass. Since the same priest is in heaven and on earth, there exists but *one* liturgy for both heaven and earth. And so also our prayers and praises are directed to the Father "through Christ our Lord".

It is thus with Him and through Him that we *praise* God in our daily Office. This praise offered to God in our Breviary is mentioned no less than eight times in those nineteen articles of the Constitution which speak of the Divine Office. "The Church... is ceaselessly engaged in praising the Lord... especially by praying the Divine Office" (art. 83). It is "a wonderful song of praise" (art. 84), "an offering of praise to God" (art. 85). When the priest says his Breviary, he "offers the praise of the Hours" (art. 86). It is the "voice of the Church, of the whole Mystical Body praising God" (art. 99)<sup>5</sup>.

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<sup>5</sup> Cf. also art. 88, 90 and 94.

The Council "desires to impart an ever-increasing vigor to the Christian life of the faithful" (art. 1), of the entire holy People of God, both pastors and their flocks. One of the great means to attain this end for the priests is the Divine Office. The aim of the Breviary reform is that "the Divine Office may be better and more perfectly prayed in existing circumstances" (art. 87) to the *spiritual advantage of those who pray it*. It is to nurture piety. It is to nourish the priest's personal spirituality and his sermons. What a wealth of deep theological thoughts, biblical instruction, and ideal prayer formulas are offered to the priest in his Breviary. After the reform the Office will become even more a source of piety and nourishment for the spiritual life (art. 90 and 94). This is the reason why the riches of the Word of God will be made accessible in greater abundance in longer Scripture readings (art. 92 a) of Matins. But the priest will benefit from this spiritual fare only when he says his Breviary "*digne, attente et devote*". He has to spend sufficient time on the Office. He who says his Breviary always in haste, he who does not pay attention to what he is saying will eventually end up in losing his ability to pray orally.

But the Office does not bring spiritual advantages only to those who actually pray it. It also *benefits others*. "Christ lives always to make intercession" for mankind (Hebr 7,25). Thus as an act of participation in the priestly activity of Christ, the Divine Office has also an *intercessory* purpose for the salvation of the whole world (art. 83). The priest who prays his Breviary fulfills an eminently apostolic task: he draws down the necessary graces upon his own pastoral activities and those of the entire Church. He professes his dependence on God's help. Did not the Lord say: "Without me you can do nothing" (Jo 15,5)?

The Divine Office is finally an attempt of the Church to fulfill the words of the Bible to pray *continually* (Lk. 18,1; 1 Thess 5,17), and thus in prayer to *sanctify time*. By the praises of God the whole course of the natural day is made holy.<sup>6</sup> This is the reason why the Church insists so much that the Hours should be genuinely related to the time of the day when they were meant to be prayed (art. 88). They should be distributed over the day. It is an error for priests to aim at fulfilling their Breviary obligation as soon as possible, eventually in one stretch. Whoever wants to sanctify the morning hours has to say Lauds in the

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<sup>6</sup> Code of Rubrics, no. 142; Constitution on the Liturgy, nos. 84, 88 and 94.

*morning*. Whoever wants to give thanks to God for the day's work done, should say Vespers at about the time when work comes to an end in offices and factories.

This is the ideal. What about practice? The Council Fathers know from their own experience that priests active in the care of souls are nowadays more burdened with work than ever before. They know that times have changed. They know that it is nearly impossible for the busy priest to say his Terce at about nine o'clock in the morning and Sext at twelve o'clock. The problem of how the canonical Hours could be adjusted to our times permeated the deliberations of the Council with regard to the Divine Office.

### a) Lauds and Vespers

These two canonical Hours are the fundamental parts of the Divine Office. Originally, as "*horae legitimæ*", they formed the Office of the secular clergy; they were the official morning and evening prayer of the Church.

*Lauds* will be adapted in its outward appearance so that it will be a real morning prayer. It will eventually take over some elements of the second part of the present Prime<sup>7</sup> which contains beautiful prayer formulas for the consecration of the daily work. The commemoration of Saints in Lauds consists today of the antiphon, the versicles and the oratio. This kind of commemoration will be substituted by a brief mention of two or three Saints whose memory is celebrated on that day. This shortened form of Martyrology will be concluded by the versicles "*Pretiosa*" and the prayer "*Sancta Maria*" now found in Prime.

*Vespers* may acquire some sort of *preces*. They will not be restricted to relatively few days of the year. The "*preces*" were not intended originally for the days of penance only. Their original meaning was to fulfill St. Paul's exhortation: "I urge you, therefore, first of all, that supplications, prayers, intercessions and thanksgiving be made for all men, for kings and for all in high positions, that we may lead a quiet and peaceful life in all piety and worthy behavior" (1 Tim. 2,1 f).

### b) Compline

Some Fathers wanted to see Compline completely abolished. This Hour, they said, is of merely monastic origin and seems to be a duplica-

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<sup>7</sup> From the "*Officium Capituli*".



tion of Vespers. But if we say Compline as "ultima precatio in fine diei",<sup>8</sup> even if one actually goes to bed perchance after midnight, the duplication of Vespers is avoided.

But Compline, too, has to undergo some revisions. It will probably always contain the same set of psalms. We will eventually return to the practice before the reform of the Breviary of Pope St. Pius X, when Compline always had pss. 4, 90 and 133, the present Sunday psalms. However, there are counter tendencies to reduce Compline to only ps. 90.

### c) Matins

"Matutinales laudes" was the original name of our present Lauds. The nightly praise of the Divine Office was originally called "Vigilia". Thus we might expect a new name for this canonical Hour.

The real problem of this Hour is the time when it is to be said. The Council stated that "the traditional sequence of the Hours is to be restored so that once again they may be genuinely related to the time of the day when they should be prayed" (art. 88). But who says Matins during the night, as is provided in the hymns of all ferial Offices?<sup>9</sup> How many priests ever attempted on their own initiative to say Matins during night?

What, then, is to be done with Matins? Should it be suppressed entirely? The Council does not take to radical procedures; it wants organic changes. Thus Matins will be retained. For those active in apostolic work and not obliged to choir, it will lose its character as a nocturnal prayer Hour. It may be said at any hour of the day.

This requires a number of changes. The hymns of the ferial Office must be abolished or substituted by others which are indifferent to the time of the day. The number of psalms will be reduced, perhaps to only three as in the Office of the Easter Octave. But Matins will acquire new and longer readings, which will become so characteristic of this Hour that it may eventually be called "Officium lectionum".

After the individual readings, we find *responsories* in our present Breviary. These served originally as meditative pauses where one might

<sup>8</sup> Code of Rubrics, no. 147.

<sup>9</sup> E.g. Sunday: "Nocte surgentes". Monday: "Somno refecto artubus spreto cubili surgimus". Tuesday: "Noctem canendo rumpimus". Wednesday: "Ad confitendum surgimus morasque noctis rumpimus". Thursday: "Nox atra rerum contegit terrae colores omnium", etc.

reflect on what he had heard in the readings. They were intended to lead to mental prayer. This interpretation led more than fifty Council Fathers to propose that it be left to the individual priest either to say the "officium lectionum" or to spend an equivalent amount of time (twenty minutes, they said) in spiritual reading. But mere reading does not fulfill the conditions for public worship. Therefore this proposal was rejected.

#### **d) Prime**

The future Breviary will abolish the Hour of Prime. This decision was not made without controversies. No less than 504 Council Fathers were sorry to see the Prime go. Most likely they deplore the loss of the beautiful prayer formulas which so aptly dedicate our daily work to God.

By way of privilege, Pope Paul VI permitted Prime to be dropped from February 16, 1964 on, even though the Council had envisaged this only for the time after the reform of the Roman Breviary<sup>10</sup>.

#### **e) Terce, Sext, None**

Some Fathers also wanted to see these Hours go. Others proposed to create an entirely new canonical Hour to be recited at noon, as found today in some Protestant religious communities<sup>11</sup>. But the little Hours were kept. Only *one* of them remains obligatory, namely that which fits the time of the day one finds oneself in.

Also these Hours will have the advantage that the priest will soon come to know them by heart. The shortening will be brought about either by an eventual reduction of the number of psalms or by using the same psalms and the same concluding prayers. The present usage of having the concluding prayer identical with the collect of the Mass of the day will then be dropped. An "Our Father" could also eventually take the place of the concluding collect.

All these revisions and changes are intended to make it easy for the priest to distribute the canonical Hours over the day. Every good Christian says his morning prayers: the priest has his Lauds. When the day's work is done, one has again an opportunity to give thanks to God: the priest does this in Vespers. It should not be too difficult to say *one* of the

<sup>10</sup> Motu Proprio "Sacram Liturgiam" no. VI: AAS 56(1964) 142.

<sup>11</sup> As e.g. at Taizé.

Little Hours during working hours, since they will be rather short and can soon be recited by heart. Everybody says his night prayers before he goes to bed: the Church wants the priest to say Compline.

### **How will the revision of the Breviary affect the constitutive parts of the Divine Office?**

#### *a) The Psalms*

Matins and eventually also the Little Hours will lose a number of psalms. In view of this the Council decided to distribute the psalter over a longer period of time. The Roman rite might eventually follow an ancient tradition of the rite of Milan which distributes the psalter over two weeks<sup>12</sup>.

Those priests who had to use the Gallican version of the psalms will ever remain grateful to Pope Pius XII for giving us a new version made by the professors of the Pontifical Biblical Institute. But it has not escaped severe criticism. A new translation which avoids the shortcomings of this "Psalterium Pianum" is the desire of the Council. This new version will take into consideration "the style of Christian Latin, the liturgical use of the psalms, also when sung, and the entire tradition of the Latin Church" (art. 91). It is to be hoped that this will not be achieved at the cost of intelligibility.

The version of the psalter will not solve all problems connected with its recitation. To those relatively unfamiliar with the Old Testament and the background of the psalms, the Breviary will ever remain a book with seven seals. Every priest is called upon to improve continuously his knowledge and understanding of both liturgy and Bible (cf. art. 90). There is sufficient literature available on the psalms in English<sup>13</sup>, published with the aim of helping priests to pray with mind and heart. The priest has to invest time and effort. He will find it rewarding both for his own soul and the quality of his preaching.

<sup>12</sup> M. Righetti, *Manuale di Storia liturgica* <sup>2</sup>II, Milan 1955, pp. 685-688.

<sup>13</sup> Herder's Commentary on the Psalms, New York, Macmillan 1961. T. Worden, *The Psalms are Christian Prayer*, New York, Sheed and Ward, 1961. B.C. Mischke, *Meditations on the Psalms*, New York, Sheed and Ward, 1963. W.H. McClellan, *The Psalms*, New York, Benziger Bros. Gasnier M., *The Psalms*, School of Spirituality, St. Louis, Herder 1961.

### b) *The Lessons*

The Breviary contains lessons from Sacred Scripture, from the Fathers and the great Doctors of the Church, and from the lives of the saints.

The *biblical* lessons in Matins are often rather short and ill-chosen. It is the task of the post-conciliar Commission to provide a more ample and representative selection from both the Old and New Testament.

The last reform of the rubrics (1960) shortened and frequently eliminated entire lessons from the *Fathers* of the Church. Only on relatively few days are short excerpts from their writings now read. The future Breviary, however, will once again feature longer patristic readings.

Will not these longer readings from Sacred Scripture and the Fathers make the Breviary volumes bulky and the daily Office overlong? The future reform will avoid this by using mostly the ferial format. The feast of *Saints* which are to be celebrated by the entire church will be relatively few. The "Officium ordinarium" will occur on relatively few days. The "lectio contracta" of the lives of the Saints will appear but seldom. Those short biographies of Saints whose feasts will be retained in the universal calendar will be revised and shorn of their unhistorical and legendary elements.

In reducing the number of feasts of the Saints in the Roman calendar, the Church returns again to ancient tradition. The original Roman Office did not know of the lives of the Saints. It was only during the eighth and ninth centuries that they were introduced. From the days of St. Pius' V reform on, these lives were criticized. But during the 16th and the following centuries historical research was not advanced enough to remedy this situation. With the ever-increasing accuracy of hagiographical research it should not be too difficult to insert reliable biographies of the Saints into the reformed Roman Breviary.

Pope Urban VIII, following the neo-classicistic trend of his times, had the Breviary *hymns* re-edited and dressed with such intricate metra<sup>14</sup> and mythological pagan allusions<sup>15</sup> that they make heavy reading for us moderns<sup>16</sup>. Needless to say this will all be changed. The original latin

<sup>14</sup> Cf. the hymns for the feast of St. Elizabeth, Queen, July 8.

<sup>15</sup> Cf. Lauds of Common of Dedication of a church: "Alto ex Olympo vertice". Lauds of feast of St. Venantius, May 18: "Nam criminum caliginem stygisque noctem depulit".

<sup>16</sup> Vesper hymn of Sept. 15: "Iam toto subitus vesper eat polo".

of the ancient hymns will be restored; mediocre hymns will be replaced, preferably by ancient hymns taken from earlier liturgical books (art. 93).

### Practical Points

From February 16, 1964 on, only five canonical Hours must be recited daily by those major orders: Matins, Lauds, one of the Little Hours, Vespers and Compline. Is this obligation to recite the Office grave or not? It is difficult to answer with a clear Yes or No<sup>17</sup>. On the one hand the Council stressed the obligation. The schema prepared by the Preparatory Commission said only that priests "*tenentur totum Officium persolvere*". The final text says "*obligatione tenentur*". Some bishops wanted to have an even clearer statement and proposed: "*gravi obligatione tenentur*". But their wish was turned down.

The Council earnestly exhorts all who take part in the Divine Office "to attune their minds to their voices" (art. 90). Is this to be taken as a renewal of the law that the Office is to be said *orally*? The draft of the Preparatory Commission had explicitly mentioned the "*recitatio oralis*". The approved Constitution does not have it any more. One Council Father saw here a loophole and demanded that the term "recite" be substituted by "read". But he was turned down.

In both cases, the Council declined to make decisions which go into too much detail. Its task was to decide the "*altiora principia generalem liturgical instaurationem respicientia*"<sup>18</sup>. Therefore the Council left these minor items to the post-conciliar Commission.

The reform of Holy Week permits priests who take part in the afternoon services of Holy Thursday and Good Friday to drop the Vespers of these days. Those who take part in the Easter Vigil may omit the Compline of Holy Saturday and Matins on Easter Sunday. The religious services of Holy Week act as substitutes for certain canonical Hours.

A newly inserted article of the Constitution extended this concession also to other occasions. But the application of this new rule awaits further clarification. Eventually, the celebration of a solemn High Mass, a bination or a trination might dispense one from saying the canonical Hours proper to the time of day under question. The reasoning is that one act

<sup>17</sup> Cf. also the article of B. Haering, A closer look at the Breviary obligation: *Worship* 37(1962/3) 274-285.

<sup>18</sup> John XXIII, *Motu Proprio "Rubricarum instructum"*, July 25, 1960.

of public worship like the Mass or some other liturgical function substitutes for another (the Office).

By reason of the faculty granted in article 97 of the Constitution, Ordinaries, both local and regular, can now dispense from saying the Office and/or specify a substitute. A priest with weak eyes need not apply to Rome. His bishop, or in exempt clerical orders the provincial, may grant the necessary dispensation or impose another obligation, e.g., to say the Rosary instead.

The Divine Office is the official prayer of the Church. This should be made *apparent* whenever possible. The Council wishes that "priests who live together or who assemble for any purpose . . . should pray at least some part of the Divine Office in common" (art. 99). This can and could be done by the parish priest with his assistant(s), by priests gathered together for their pastoral conferences or annual retreat.

The most hotly debated question concerning the Breviary was that of the *language*. The draft of the Preparatory Commission wanted to leave the decision to the episcopal conferences. But the Central Commission deleted this paragraph from the schema handed over to the Council Fathers. During the debates, however, many bishops pleaded for the vernacular in the Breviary. The resulting article (100, § 1) of the Constitution is a compromise: the official language of the *Officium Divinum* remains Latin, but the Ordinary (local or regular) now has the power to grant the use of the mother tongue for those clerics for whom Latin would be too difficult. This concession may only be granted in individual cases. Breviaries in the vernacular must have the approval of the respective episcopal conference.

The Council intended that the Ordinary be broadminded in granting this dispensation. When a bishop knows or is informed of the difficulties of a timid priest, he may even act "*motu proprio*."

## CONCLUSION

Priests all over the world are waiting eagerly for the new Breviary. But they must be patient. To distribute the psalms over a longer period of time, to select new texts from Sacred Scripture and the Fathers in such a way that the Breviary will become a real prayer-book and a source of spiritual nourishment for the priest will all take time. There is a sugges-

tion that all future Breviaries be printed in both Latin and the vernacular so that even the priest who has no permission to say his Office in the mother tongue may in cases of doubt over difficult passages glance at the column in the vernacular and easily get the meaning. But such a proposal would make our future Breviaries rather bulky and expensive.

The financial question will certainly restrict publication of vernacular Breviaries in some countries. How difficult we find it to publish even the entire Bible in one of our dialects here, even when said dialect is spoken by several million people! The proposal of the episcopal conference of the Philippines to permit the use of Breviaries which offer as second language either English or Spanish will solve practically the question for us.

H. J. GRAF, S.V.D.



## PASTORAL SECTION

### HOMILETICS

#### SECOND SUNDAY OF ADVENT (Dec. 6)

##### *SPIRIT OF RECOLLECTION*

Today's Gospel presents us with a perfect model of how we should prepare ourselves for the coming of Our Saviour in our souls. St. John the Baptist preached, not only with words, but also with his holy life. Now, the virtues that Jesus Christ exalts in him and which He offers for our imitation are his abstraction from worldly concerns, his constancy in good and his mortification of self.

Where did you find John?, Our Lord asks. In a palace? In the house of the famous and the powerful? In a public square? No. Where then? In the solitude of the desert. Here is the first virtue that Christ praises in St. John: his spirit of recollection, his hidden life, to show us that is the foundation of holiness, one that is absolutely necessary for pleasing God, for receiving His inspirations and speaking with Him.

All Christians can and should, in the midst of their manifold obligations and occupations, consecrate some minutes of their daily schedule to prayer and recollection. This interior recollection, this intimate communion with God, this retreat of the heart helps us to avoid sin and all dangerous occasions, to practice a good Christian life and, above all, to receive Our Lord worthily in Holy Communion.

##### *CONSTANCY IN GOOD*

But what went you out to see?, Our Lord persists. A reed shaken by the wind? A weak and inconstant soul that inclines now to the right, now to the left, to the sway of the passions, temptations and occasions of sin? Far from this is John who is the very paragon of firmness in good, solid as a rock, constant in announcing the coming of the Saviour and in reproaching all vices. It was precisely this firmness of character, this

solid, active and fearless dedication to good that moved him to condemn the sinful relationships of King Herod which, in consequence, cost him imprisonment and later his life, when keeping silence would have easily garnered him honours.

Before this beautiful example, how many of us do appear cowardly and inconstant, weak as reeds: today fervent, tomorrow lukewarm and negligent; today of God, tomorrow of the devil; today ready to die for Christ, tomorrow denying Him in order to satisfy a base desire.

### MORTIFICATION

But what went you out to see?, Our Lord further poses the question. A man clothed in soft, rich garments? Ah, this cannot be John. He lives in the caves and holes of the desert, resting on hard floors, having nothing on his body but a tunic of rough, camel's hair, and eating nothing but locust and wild honey.

How necessary penance, mortification and self-denial are to tame our flesh, repress our passions, atone for our sins and assure us eternal salvation. And yet, who thinks about these things in this present world of soft garments and unbridled pleasures? And yet still, if we do not do penance, we shall perish.

True, we are not expected to live the same austere life of St. John. But this does not mean that we are dispensed from doing violence to our own selves to observe faithfully the laws of God and of His Church, to comply conscientiously with the duties of our state and to accept in a spirit of penance the trials and sufferings of this life. We should purge ourselves of every forbidden pleasure, of every superfluous luxury in food and clothing. In a word, we must mortify the will, the spirit and the senses. For we who are of Christ have already crucified our flesh with its vices and evil inclinations.

Brethren, do not be content with admiring St. John the Baptist, this herald whom God sent forth to announce to all men the coming of the Promised Saviour and to prepare their hearts to receive Him. Imitate him in his hidden life, specially in this holy season of Advent. Make your own his firmness and constancy in good, his spirit of penance and mortification, his angelic purity and his zeal in glorifying Jesus and making Him known and loved by all. Would that you also merit the praises of the Saviour and come to be one day participants of His glory in heaven.

### FEAST OF THE IMMACULATE CONCEPTION (Dec. 8)

The Immaculate Conception is one of the most solemn feasts of the Blessed Virgin Mary. If the Church invites us lovingly to rejoice, it

is because the Immaculate Conception is a unique privilege given to Mary in order that she would be worthy to be the Mother of God. The Immaculate Conception is the dawn of our Redemption.

Hail, full of grace. God, from all eternity, had chosen Mary to be the Mother of the Saviour, His only-begotten Son, Who, at the appointed time, would assume human nature in order to save men from the slavery of the devil and of sin. In virtue of this sublime vocation, and in order that Mary would be made a worthy habitation of His Son, God had decreed, at the same time, that this creature, blessed and privileged, be exempted from the law of sin, common to all the children of Adam. Benefitting by anticipation the merits of the Saviour Whom she would give birth to, Mary would be preserved from all sin, including original sin.

This privilege of Mary is unique, as we can see. For, to the rest of men the merits of Christ's redemptive work are applied at Baptism by way of remedy, that is, to cure them and repair the ruins caused in them by sin. But to Mary, the merits of Christ were applied by way of antidote, of preservative, to impede that in any way she be affected, stained or infected. All can see how this second way of redemption superexceeds in excellence the first.

These divine decrees were fulfilled in their appointed times and according to divine providence. This is why, the messenger of God, the archangel Gabriel, could greet the Virgin of Nazareth with the glorious titles of which she was already in possession from the first instant of her conception: Hail, full of grace, the Lord is with thee, blessed art thou among women.

Mary, this purest of creatures, would minister to God the same substance of her immaculate body, so that the Incarnation and all its admirable effects could be realized. The Son of God would come down from heaven, take of her substance, and live in her who was never for an instant under the stain of sin and the power of the devil. A truly worthy Mother of God, Mary Immaculate!

Let us, dear brethren, give endless thanks to God for this privilege of Mary and this great feast we celebrate today. Let us congratulate ourselves with Mary, for through her immaculate person Our Lord Jesus Christ came down to us. But let us also learn the precious lessons that God gives us today.

All of us are born stained with original sin. This thought should keep in us overwhelming sentiments of humility and a holy fear.

By a single act of divine goodness, we, in preference to so many millions of others, have been picked out by God, freed from that sin and redeemed from the slavery of Satan, at Baptism. And this grace has been

a fount of a thousand others, the first link of an endless chain. This should awaken in us a deep sense of gratitude and love.

Mary was most faithful to this first grace of her Immaculate Conception. And we, have we been faithful to the grace and the promises of our Baptism? What have we done with the garment of innocence that was given us, of the dignity of sons of God, of the title of Christians?

Mary was exempted, not only from original sin, but also from its evil consequences, excepting death. All in her was perfectly in order, in complete tranquility, without propension to evil. Nevertheless, she watched and prayed without ceasing. We, who live surrounded by enemies, who are inclined both to good and evil, who live in continuous danger of offending God, — where is our vigilance? Do we love retirement and prayer?

Finally, Mary was conceived without sin, because she was destined to be the Mother of God. We, poor sinners, do we not have as the true aim of our life here on earth the incomparable honour of introducing into ourselves the same Word of God made flesh, of being His living temples? How pure we must be for this sublime vocation, specially at Holy Communion. Let us run to Mary, to the Virgin without stain, that she may help wash away from our hearts all impurities, so that they may merit to be worthy tabernacles of Jesus Christ.

Let us remember, brethren, that if God granted such great privileges to Mary, it is not only because she was to be His Mother, but also because she would be ours. Let us ask her to gather us under her maternal mantle, protect us, help us to live and maintain ourselves pure of all stain of sin, to live in a manner worthy of God and merit to see her and love her and her Divine Son for all eternity.

### THIRD SUNDAY OF ADVENT (Dec. 13)

#### *JOHN THE PRECURSOR*

In the time of St. John the Baptist, the Jews instructed by the prophets, men of God, knew that the time of the coming of the Promised Saviour was near. On the other hand, in all of Judea nothing was spoken about but John, his extraordinary birth and life, his virtues, his preaching and baptising by the banks of the river Jordan. The leaders of the people were much disturbed by this growing reputation of John, and they asked him: Whom are you? His answer, brief and clear, contains at the same

time the explanation and legitimacy of his baptism and the explicit announcement of the Saviour and His greatness.

I baptise in water, says John. My baptism, merely ceremonial, does not purify souls. It is no more than the sign of the penance and change of life destined to prepare them for another baptism, incomparably more excellent, which will purify and sanctify them and communicate to them the grace of the Holy Spirit.

### *CHRIST THE UNKNOWN*

But in the midst of you, John continues, there hath stood one, whom you know not. I have already declared to you that I am only a herald, the voice that announces Christ. Well, now, there is no need to wait for Him, whom I announce, nor do you have to go far to seek Him. He is already in the midst of you, as man and as God. Yet, you do not know Him, you who pride yourselves with knowing the signs that God gave you whereby you might know the Saviour. You have seen or at least heard of the marvels of his birth in Bethlehem and of His baptism in the Jordan, as well as of certain prophecies already fulfilled in Him, sufficient to designate Him as the Messiah and Saviour. But because His life does not correspond to your ideas of temporal ambition and gain, you do not accept him. You do not know him.

As for me, John proceeds, I know Him. He is born after me, but know you that he has existed before me, that is, he is greater than me. For which reason I am not worthy to untie the latchet of His shoe. By this St. John affirms with sufficient clarity that Jesus, before being Man, was God, and still remains God.

Dear brethren, what do you say of the pride and the hardness of heart of those who, like those leaders of the people, do not wish to know the Saviour. Those leaders knew the prophecies, they could point out to the three wise men the exact place of the birth of the Saviour, and nevertheless, they did not go to adore Him. How far from the kingdom of heaven are the proud! They are not worthy of it.

How many Christians of our day, in spite of so many lights and graces received, are voluntarily blind and deaf to the presence and the voice of Christ. The same can be said of them: In the midst of you hath stood one, whom you know not. Would to God that we fall not into this blindness and obstinacy.

Christ is present in His Church, in the person of His Vicar the Pope, in the person of his bishops and priests who take His place to instruct and save souls. But He is unknown. His ministers are not given due respect and obedience; they are despised, calumniated and persecuted. He

is in His Gospel, which is not heard or read or believed or even known. Ah, so many frivolous and bad books are bought and read, and the Word of God is despised! Christ is in the person of the poor and the sick, who are not visited, not helped, not cared for. Christ is in the sacrament of His excessive love, the Holy Eucharist, but how few adore Him, love, visit and receive Him.

How come this sad state of things? Ah, human passions which are left to run wild. Pride which refuses to humble, believe, obey and serve. Unchecked greed and care of worldly goods, which make the heart as of stone, insensible, incapable of thinking of heavenly things, of tasting the things of God. Sensuality, carnal pleasures which impede the vision of God and things eternal.

### *RETURN TO CHRIST*

Dear brethren, in the day of Judgment, what motive might we have to fear, seeing how easy it was to know and acknowledge Our Saviour, and yet, we perhaps have not known Him.

He is in the midst of us now. Let us hasten to Him. In order to know Him and taste of His love, we have to be pure, humble, loving. Let us accept with great simplicity and respectful submission the teachings of the Church and her ministers. Respect, love and meditate frequently on the words of the Gospel which make us know, love and imitate Our Lord Who is the Way, the Truth, and the Life. Do not bypass an occasion to do honour to Christ in His poor, visiting them, helping and serving them with unselfish charity. Above all, frequently visit, adore and study Our Lord in the Blessed Sacrament, offering ourselves to Him and acknowledging Him as our Lord and Master, and receiving Him in the most worthy dispositions, in order to live His life.

### FOURTH SUNDAY OF ADVENT (Dec. 20)

#### THE LORD IS NEAR

The Church today makes her own the exhortation of the Prophet Isaias and of St. John the Baptist, in order that we may prepare our souls well to receive worthily Our Blessed Saviour in the beautiful feast of His birth. The Lord is already near. The obstacles to His coming into our hearts are our sins and unmortified passions. We have to purify our souls in order to be able to see the Saviour and be filled with His graces. Prepare ye the way of the Lord . . . and all flesh shall see the salvation of God.

## PREPARATION

Make straight His paths. The soul must be purified by penance and self-denial. Sin stains and kills the soul; penance purifies and animates it. Sin obscures the conscience and deviates it from the right path; penance rectifies it, returns it to God.

Every valley shall be filled. The valleys are the voids produced in our soul by our forgetfulness of God and His precepts and by negligence in our duties. This forgetfulness springs from our excessive attachment to the things of this world and from our desire to satisfy our sensual appetites. This is also what impedes so many non-believers from receiving the light of the Gospel. Ah, how many Christians, unfortunately, are more solicitous over temporal interests than spiritual! How empty they are of good works and merits before God.

Every mountain and hill shall be brought low. Pride has caused the downfall of mankind; for this reason, the Saviour appears on earth humble and poor, and gives Himself only to the humble and simple ones. Nothing attracts Him nor pleases Him more than humility. There is only one way, then, for us to receive Him, and that is by lowering and humbling ourselves.

The crooked shall be made straight. God hates hypocrisy and double-dealing, just as He hates every falsehood. Only a heart that is true before God and men, is acceptable to Him. A heart that works in all things with great purity of intention and in a spirit of pleasing God, cooperating with His graces and inspirations and seeking in all His glory.

And the rough ways plain. Rough ways are all that is hard, severe, harsh and offensive in our heart, in our character and in our words. There exist indeed difficult characters, inequalities of temperament, susceptibilities, aversions, anger, lack of tolerance and patience. Who does not see how much these defects displease Christ Who is the very sweetness and love divine. If we wish, then, that Jesus come to our hearts and remain there, we have first to throw out beforehand all that is hard, offensive and opposed to charity.

*FRUITS OF PREPARATION*

And all flesh shall see the salvation of God. Dear brethren, be assured that if you prepare yourselves along these lines traced by Isaias and John, Our Saviour will come to visit you. He will give Himself to you and fill you with all graces and blessings. What blessed lot, what happiness, what paradise anticipated will then be yours!



But, oh, how many there are today who refuse to receive Our Lord. How many neglect to prepare themselves well. This explains how some Communion are bad, blameworthy, sterile. They do not want to renounce sin, correct negligences, do away with pride, hatred, ill-feeling and vengeance.

Brethren, redouble your watchfulness and your fervor for the coming of Christ. He is near. In a few days you will see the glory and the salvation of God in the little town of Bethlehem. Renew your soul, and ask the Virgin Mother to help you and make you most worthy to receive from her pure hands her Divine Son, God made Man.

#### THE NATIVITY OF OUR LORD (Dec. 25)

Glory to God in the highest. And on earth, peace to men of good will. For this day the Word was made flesh and dwelt amongst us. Today, Jesus Christ, eternal God, Son of the eternal Father, desiring by His coming to consecrate the world, having been conceived by the Holy Ghost, nine months after His conception, is born in Bethlehem of the Virgin Mary and made Man.

Consider, dear brethren, this new-born Babe, God in human flesh and blood, lying helpless in a manger inside a cold stable because there was no room for Him at the inn, suffering the inclemencies of the night, wailing piteously and begging milk from His Virgin Mother. And the words of St. John and Apostle come rushing to our mind with telling effect: God so loved the world as to give His only-begotten Son.

Indeed, for thousands of years the whole human race had been sitting in darkness and in the shadow of sin and death. Was the hand of God powerless to remedy this situation? Was He unable to hear the cries of our human misery? Assuredly not. It was the sins of men that separated them from God, it was their sins that hid His face from them.

Man was originally created by God in righteousness, in innocence, in justice. He was made a little less than the angels, says the Psalmist. He was crowned with glory and honour. He was elevated, by means of sanctifying grace, to live the life of God Himself, with right to the kingdom of heaven. But so great and so overwhelming divine benefits — freely given — man refused to acknowledge and be grateful for. He preferred to be like the unthinking brute animals. He fell into sin, rebelling against God, losing thereby all those good things in which he was originally created.



What did God — the offended party — do then? Send man to hell? Wipe him out of the face of the earth and from His creation?

Here we arrive at something infinitely exceeding all expectations, something supremely wonderful and immense beyond all human comprehension, a fruit only of the infinite goodness, love and mercy of an almighty God. What did He do? Not bound by any obligation on His part, out of pure love and mercy for the miserable and hapless delinquent, He, God, the offended party, makes the first move and gives to fallen man the kiss of peace! More than that, He not only restores man to his former condition as God's friend, giving him back what he had lost, but, further, elevates him to the incomparably highest possible dignity of an adopted son of God, in likeness to and sharing in His own natural Sonship in the womb of His eternal Father! This He does by uniting human nature to Himself with the strictest and most indissoluble bonds in the unity of one Divine Person — that of the Second Person of the Blessed Trinity. A truly divine and singular union!

God indeed so loved the world, so loved us to give a Saviour in His only-begotten Son, that we may live by Him. In the frail body of the Divine Child before our eyes is the greatest expression of God's love for us, not as though we had loved God, but because He hath loved us first, and sent His Son to be a propitiation for our sins. The Babe of Bethlehem lies in His makeshift cradle that He may restore to us what we lost, namely, eternal happiness, which is to see God face to face, and, over and above, to bestow Divine adoption on us all and the inheritance of the kingdom of heaven. Happy union, by which we are made participants of the divine life! As St. Augustine puts it: God was made man, that man might be made God.

Here then, dear brethren, we have Him with us. Here in this poor and frail Infant who is suffering the cold of the night and crying out for our love is the Son of God Who emptied Himself, taking the form of a servant: because of the excess of charity with which He loves us, that charity might be restored in our hearts. Shall we deny Him what He piteously begs for: our love in return?

Today, brethren, we see the glory of the Infant Jesus, the glory as of the only-begotten of the Father. It is but right that we approach, one and all, to celebrate this feast with a deep sense of gratitude, specially we who have been taught this mystery of divine love more fully. Let us offer to the divine Infant our hearts, devoid of all noise and useless desires that He may fill them with His love. Let us offer to the Virgin Mother and to the most faithful Joseph our hearts, that they may teach us a life of true love and charity. Let us celebrate this Christmas in the most

worthy dispositions in order to merit all the choicest graces and blessings we so sorely need.

May the blessing of the Infant Jesus, His Virgin Mother and the patriarch St. Joseph descend upon each and everyone here and the peace and the joy of Bethlehem come upon us all.

## SUNDAY WITHIN THE OCTAVE OF THE NATIVITY (Dec. 27)

### *SIGN OF CONTRADICTION*

In the Gospel of today, the holy man Simeon, holding the Child Jesus in his arms and inspired by the Holy Spirit, foretells to the Virgin Mother things that would come to pass because of this Divine Child's appearance in this world. Only God knows the sorrow and anguish that immediately engulfed the heart of Mary at that moment.

Behold this Child, exclaims Simeon, is set for the fall, and for the resurrection of many in Israel. This Child, born to save all men, will be, in truth, a fount of salvation and of life for a great number of souls, for all men of good will who believe in Him, who are faithful to His teachings and commandments and walk along the path of life that He has opened for them. But to those who refuse to acknowledge Him, who rebel against His grace and inspiration and violate His law, He will be the occasion of ruin and death. Ah, but that these perish, will not be the work of Christ Who has come to save all men, but their own malice. The greater the grace despised, the more terrible the consequence.

Jesus Christ will be a sign of contradiction, that is, the object of a general, obstinate, unheard-of opposition. Such was His entire life. He was contradicted in His birth, in His divinity, in His doctrine. He was calumniated in His conduct and His miracles. He suffered persecution without letup, and finally was crucified. His very death was set up as a scandal to His own people, the Jews, and a mockery to the other nations.

And was He not afterwards contradicted in His disciples, who were killed for His cause? In His Church, which the evil-doers cease not to harass and persecute? When did Jesus cease to be a sign of contradiction to men of corrupted morals, pagan and Christian, slaves of pride and riches and pleasure, of the devil and the world? Is it at all surprising that Satan, the world and the flesh rise against Him Who came to destroy their empire?

*MOTHER OF SORROWS*

Simeon continues, addressing Mary: And your own soul a sword shall pierce. Mary is here told beforehand the trials that were to befall her, and which she has to suffer in union with her Divine Son in the work of men's redemption, above all, at the foot of the cross. Her life, in actual fact, was a continuous martyrdom. She had continuously before her eyes her Jesus, the Divine Lamb, persecuted, scourged, crucified. She suffered beforehand His torments, and her mother's heart was an ocean of anguish. The sword pierced her heart each instant, without being able to make her die.

Through this keen suffering of both Mother and Son, Simeon concludes, thoughts will be revealed out of many hearts. The contradictions of which Jesus Christ was the object and the pain and sorrow of His Mother will serve to reveal the true dispositions of many hearts, to distinguish the true and faithful followers from those who are so only in name. The false disciples will be ashamed of their Master and will abandon Him in time of trial, temptation and difficulties, while the true ones will acknowledge and confess Him openly and generously and suffer with Him and for Him contradictions, persecutions and death.

*TRUE DISCIPLES HERE*

Dear brethren, in the light of today's Gospel, let us examine ourselves sincerely: what are we? Faithful disciples? To what party do we belong? Our conduct and our life, are they in conformity or in contradiction to the spirit and the life of Our Saviour? Are we ready to sacrifice for Him our goods, our reputation, our life, our all?

Oh Jesus, Oh Mary, give us the grace to share in your sorrows, to weep sincerely for our sins and for so many souls who are so dear to you, but who continuously afflict you with their unfaithfulness and obstinacy and for their final fall into hell. Help us to love you with our whole heart, to live according to the pattern set down by your life, and to suffer generously, for the love of you, all the trials that it pleases you to send us.

FR. T. LOPEZ, O.P.

## CASES AND QUERIES

### ARE MOTEL AND HOTEL OWNERS OR OPERATORS, AS WELL AS LESSORS OF HOUSES TO MISCREANT TENANTS PUBLIC SINNERS?

*A good number of faithful are engaged in the thriving business of owning, operating motels and hotels or of leasing houses. Their clientele are usually servicemen and a sprinkling of transients who take their women friends for a night, for a fortnight or for a month in these establishments. Some priests suggest denying the sacraments and Christian burial to such owners or operators, since to their mind, the latter are public sinners. Others disagree; they do not consider these owners or operators as publicly unworthy of the sacraments and Christian burial.*

\* \* \*

*In Iure.* The Code of Canon Law does not define the notion of *public sinner*, nor does it determine precisely all those who are to be classed as public sinners.<sup>1</sup> In the *literal* sense, a *public sinner* is one who has publicly violated the law of nature, of God, of the Church; one whose consequent unworthiness is known to the faithful of the place.<sup>2</sup> Such violations may take place in innumerable ways, particularly in reference to the laws of justice, charity, temperance, piety and the like. In the strict, *canonical* sense, a *public sinner* is one whose external act amounts to a canonically punishable *delict* and whose sinful responsibility for this act is a matter of public knowledge.<sup>3</sup>

Canonists are nearly unanimous as to the precise connotation of *public sinner* in reference to those who are publicly unworthy of the sacraments (can. 856 & can. 1066) and of Christian burial (can. 1240). A negligible few restrict the notion of *public sin-*

<sup>1</sup> " . . . Quinam autem sint dicendi publici peccatores non determinat Codex." — CORONATA, *De Locis et Temporibus Sacris*, n. 263; cf. also CORONATA, *Institutiones Iuris Canonici*, I, n. 679, II, n. 816.

<sup>2</sup> Cf. HENEGHAN, J., *The Marriages of Unworthy Catholics*, pp. 110-111.

<sup>3</sup> Cf. canons 2195; 2197, 1<sup>o</sup>, 2<sup>o</sup>, 3<sup>o</sup>; 2222.

ner to its canonical sense.<sup>4</sup> But the majority of canonists who discuss the matter considers that the notion of *public sinner* includes public sinners as such, that is, even if they have not committed a canonical *delict* — a public sin which is prohibited by a canonically sanctioned law.<sup>5</sup> A *delict* is essentially an external and morally imputable violation of a law to which a canonical sanction, at least indeterminate, has been attached.<sup>6</sup> Therefore, there is no *delict* when a law which has no canonical sanction attached has been externally and culpably violated.<sup>7</sup> Thus, there is a possibility that what is a sin need not necessarily be a *delict*. *Sin* and *delict* are not synonymous. *Sin* connotes a much broader concept than *delict*. For whereas every *delict* is a *sin*, not every *sin* is a *delict*.<sup>8</sup> *Sin* is a morally evil human act by which a man freely transgresses the law of God.<sup>9</sup>

Before such a slight division of opinion, one is inclined to restrict the notion of *public sinner* to its canonical sense, since "a law which deprives anyone of a right is subject to strict interpretation (can. 19)." Canon 19, however, does not apply here: (1) Canon 1066 and canon 1240 make a distinction, it is true, between notorious *delinquents* and those *public sinners* whose guilt is not burdened with any censure; nevertheless, both *kinds* of public sinners are considered in these respective canons as publicly unworthy of the sacraments and of Christian burial. (2) The few authors who restrict the notion of *public sinner* to those who commit a *delict*, nevertheless list among *public sinners* many who are not guilty of a *delict*.<sup>10</sup> (3) Diocesan legislations

<sup>4</sup> Cf. CERATO, *Matrimonium*, n. 56; CORONATA, *Institutiones Iuris Canonici*, II, n. 816. KERIN, *The Privation of Christian Burial*, p. 223.

<sup>5</sup> ABBO-HANNAN, *The Sacred Canons*, II, p. 496; AYRINHAC-LYDON, *Marriage Legislation*, n. 116; BESTE, *Introductio in Codicem*, p. 663; BOUSCAREN-ELLIS, *Canon Law, A Text & Commentary*, p. 669; CAPPELLO, *De Sacramentis*, I, n. 74; CHELODI, *Ius Matrimoniale*, n. 67; GASPARRI, *Tractatus Canonicus de Matrimonio*, I, n. 480; PAYEN, *De Matrimonio*, I, n. 922; VERMEERSCH-CREUSEN, *Epitome*, II, n. 355; VLAMING-BENDER, *Praelectiones Iuris Matrimonii*, pp. 165-166; WERNZ-VIDAL, *Ius Matrimoniale*, n. 202; WOYWOOD, *A Practical Commentary*, I, n. 1045.

<sup>6</sup> Canon 2195, § 1.

<sup>7</sup> CHELODI states that the principle: "*nullum crimen, nulla poena sine lege*" is incorporated in the Code. — *Jus Poenale*, n. 2.

<sup>8</sup> "... Quae distinctio inter peccatum et delictum semper fuit in Ecclesia observata" — Wernz-Vidal, *Ius, Canonicum*, VII, n. 25.

<sup>9</sup> Cf. CORONATA, *Institutiones Iuris Canonici*, IV, n. 1641.

<sup>10</sup> CORONATA, *Institutiones Iuris Canonici*, II, n. 816, considers those who notoriously neglect their Easter duty over a long period of time as "public sinners." KERIN, *The Privation of Christian Burial* lists among "public sinners" those who neglect their Easter duties for a long time

reflect the opinion of the majority of canonists who include in the notion of *public sinner* those whose public sins are not canonical *delicts*.<sup>11</sup>

Hence, the notion of *public sinner* comprehends those who are guilty of notorious *delicts* and those whose public sins are not canonical *delicts*. In practice, a mere perusal of the censures enumerate in the Code,<sup>12</sup> could serve as an index in classifying the notoriously *delinquents*. But in the case of *public* and *manifest sinners* as such (i.e. in the *literal* sense), another procedure must be employed in determining those who should be included under this particular classification. Canonists state that the notion of *public sinner* in the *literal* sense requires as essential elements: (a) a grave sin which is *publicly known*, so that the habitual continuance or perseverance in that sinful state causes, (b) moral damage by reason of the *scandal* which it has effected.<sup>13</sup>

To be designated a *public sinner*, the public sin need not attain the flagrant *notoriety* of a *delict*; since a *public sinner*, as it has already been pointed out, need not be guilty of a *delict*. It suffices that the sin is "already divulged or is so situated that it may and must be safely concluded that it will become *commonly known* (can. 2197, 1o). *Commonly known* means that the gravity of the offense and the responsibility of the sinner is known to the greater part of the inhabitants of a place or the members of a community; but this is not to be taken mathematically but in prudent moral estimation. For an offense may be *public* though known only to a few, i.e. if they are the kind of persons sure to spread it broadcast.<sup>14</sup> *Scandal* here means any action or word against morals which wilfully or unwilfully gives occasion to spiritual ruin.<sup>15</sup> In estimating the moral damage, the prestige of the offender must be considered together with the moral tone of the lives of the people and the "pulse" of the collective conscience of the community where he lives.

(p. 225), those who neglect their religious duties in a small community (p. 231), gangsters (p. 226), and notorious adulterers (p. 230).

<sup>11</sup> Cf. TATARCZUK, V. A., "Christian Burial Problems," THE JURIST, IV (1959), 498 summarizes diocesan practice in reference to "*public sinners*" in the *literal* sense.

<sup>12</sup> Cf. Canons 2314-2414.

<sup>13</sup> CAPELLO, *De Sacramentis*, I, n. 74; PAYEN, *De Matrimonio*, I, n. 922.

<sup>14</sup> ABBO-HANNAN, *The Sacred Canons*, II, p. 785; BOUSCAREN-ELLIS, *Canon Law, A Text and Commentary*, p. 838.

<sup>15</sup> MERKELBACH, *Summa Theologiae Moralis*, I, nn. 958-961.

*In fact.* Owners or operators of motels and hotels, as well as lessors of houses to miscreant tenants, are engaged in a mode of conduct which must be judged according to the moral principles of the degrees of *cooperation* involved with sinful conduct. Seldom would these share in the evil intent of the parties — that degree of *formality* which is never allowed. Generally, their degree of cooperation is *material* and *mediate*,<sup>16</sup> assuming that such a hotel-motel-house owner or operator *knows* what the place is being rented for. This cooperation is not sinful if two conditions are simultaneously verified: (1) the act by which one cooperates is in itself not sinful. This act has two effects but the bad effect is not intended. (2) There is sufficient cause for permitting the sin of another. In estimating the sufficiency of the excusing cause, one must consider the seriousness of the sin to be committed; harm to a third party; public harm.

In general, if such owners or operators have solid reason (in effect, *know*) to believe that the couple are taking the place in order to sin, he is morally obliged to refuse to rent it, unless the two condition mentioned above are simultaneously verified. The owners or operators are not morally obliged in every particular instance to ask for a marriage certificate, although house owners should be more careful, since people stay longer in apartment-houses than in motels or hotels. If an owner or operator sincerely is not certain about the status of a couple, he can rent to them.

In the supposition, that such owners or operators are morally guilty, their guilt and its gravity must be *publicly known* with that degree of publicity sufficient to cause *scandal* to the community in which they live. Again, the *scandal* must be estimated in the light of the owners' or operators' standing in the community, their more or less active participation in church activities and the clamor of the collective conscience of the people against them. Since all these factors are relatively fluid and subject to the scrutiny of a prudent moral judgment, no absolute norms could be given in each particular instance. Hence, as regards the application of the law, the Ordinary must be consulted.<sup>17</sup> The Ordinary, together with the pastor, shall determine the owners' or operators' public unworthiness according to the gravity of their public offense and the scandal occasioned

<sup>16</sup> DAVIS, *Moral & Pastoral Theology*, I, p. 341.

<sup>17</sup> The prescription of Can. 1240 § 2 on Christian burial is, by analogy of law, applicable here, i.e. that the Ordinary be consulted if a doubt arise in regard to the application of law to particular cases.



by their mode of conduct. If a doubt still persists as to the application of the law, the Ordinary must decide in favor of such owners-operators, since "a law which enacts penalties must be subject to strict interpretation (can. 19).<sup>18</sup>

Rev. EMILIO STA. RITA, JR.

## HANDS AT THE COLLECTS

*Is it necessary at Oremus to part and rejoin and then immediately part again the hands before proceeding with the words of the prayer, now that there is no longer the turning to the Cross and back again?*

\* \* \*

This particular liturgical gesture of the hands at the Collect is still necessary. There is no evident change on this point, as can easily be seen from the comparison of the old with the new text of the *Ritus Servandus*, V, 1:

### OLD

"...revertitur per eandem viam ad librum ubi eas (*manus*) extendens et iungens ante pectus, caputque Cruci inclinans dicit 'Oremus': tum extendit manus ante pectus ita ut palma unius manus respiciat alteram, et digitis simul iunctis, quorum summitas distantiamque non excedat, quod in omni extensione manuum ante pectus servatur. Stans autem, ut supra, dicit Orationem."

### NEW

"...revertitur per eandem viam ad librum ubi eas extendens et iungens ante pectus, caputque inclinans, dicit 'Oremus': tum manus ante pectus extendit et dicit Orationem."

Furthermore, the parting and rejoining of the hands and immediately parting it again is a *distinct* liturgical gesture from that of the inclination of the head to the Cross. Consequently the suppression of one does not necessarily entail the suppression of the other.

FR. L. LEGASPI, O.P.

<sup>18</sup> Since the law is textually clear (cans. 1066 & 1240), canon 19 does not apply in the determining the precise connotation of "*public sinner*"; the same canon, however, does apply, in case of doubt, in determining whether this or that class of offenders are "*public sinners*" or not.

## INTERNATIONAL

**Vatican Council.** — By an overwhelming majority the Second Vatican Council voted to approve the teaching that by divine institution all Catholic bishops are successors of the Apostles and that they, with the Pope as their head, make up a college like that which was formed by St. Peter and the Apostles. The College of Bishops has no authority except with the Roman Pontiff, the successor of St. Peter, as its head. — The Council deplored differences that have caused separations in Christianity, and declared that such separations occurred sometimes not without fault on both sides. — A proposal to allow young men to be ordained deacons without an obligation of celibacy failed to gain the two-thirds majority needed. — Miss M.L. Monnet was named the first woman auditor to the Vatican Council.

**Changes in Competence.** — The Holy See has decided to put all matters regarding Jewish-Catholic relations into the hands of the Secretariat for Promoting Christian Unity. At the same time it has decided to remove Moslem-Catholic relations from the competence of the Secretariat for Non-Christian Reli-

gions and create a special commission to deal with Moslem questions exclusively.

**Christian Unity.** — The need for Christian unity was strongly stressed at the general assembly of the World Alliance of Reformed Churches held in Frankfurt, Germany. The secretary-general of the Alliance reminded in his address that it was not the intention of the reformers, and certainly not that of Calvin, to set up separated Churches. Unity, however, does not mean a return to the Catholic Church.

**Death of Jesuit General.** — The 27th superior general of the Society of Jesus, the V. Rev. Jean Baptiste Janssens died in Rome after having been at the head of the Society for the past 18 years.

**Absolution in English.** — The bishops of the U.S.A. agreed to introduce English in the administration of the sacraments of Baptism, Confirmation, Penance, Anointing of the Sick, Matrimony, and H. Eucharist when received outside the Mass. Also the essential formulas, like the formula of absolution, will be said in the vernacular.

**Two Million in Rosary Crusade.** — More than two million Brazilian Rosary Crusaders filled the main thoroughfare of Sao Paulo, Brazil, turning it into a valley of prayer in one of the greatest collective manifestations of faith in the city's history.

**Institute of Mass Communications.** — Forty-six students from eleven Latin American countries completed the first course of the Latin American Institute of Mass Communications in Bogota, Columbia. Their graduation was another milestone on the Church's road towards overcoming the pressing problems of socio-economic growth and lack of education in the underdeveloped countries of Latin America. When the graduates return to their countries they will begin work as directors or advisers to new educational movements using mass media to reach the illiterate peasants living in the rural areas.

**Delayed Vocations Seminary for Congo.** — The first Congolese seminary for delayed vocations was opened in Elisabethville.

**Trappist Monastery for Cameroun.** — Eleven Trappist monks, three of

them Nigerians and one from Uganda, are laying the groundwork for Cameroun's second Cistercian monastery.

**Bible Society in India.** — A Catholic Society for the Propagation of the Bible has been formed in India. Its purpose is to encourage communal harmony and brotherhood by spreading the message of Christ among members of all religions.

**Catholic Population of Australia.** — Well over one fifth of the total population of Australia are Catholics.

**Agreement with Hungary.** — The Vatican and Hungary signed a historic agreement. For the first time in 15 years the Vatican could resume administrative direction over the Church in Hungary. Five new bishops were nominated by Pope Paul VI. The status of Cardinal Mindszenty was left unsettled.

**Protest in Czechoslovakia.** — Many inhabitants of Moravia, Czechoslovakia, including some members of the Communist collective farms, have protested against the recent removal of several Catholic priests and have demanded their return.

## LOCAL

**Rosary Crusade.** — In a circular to parishes, religious institutions and lay organizations, H.Em. Rufino J. Cardinal Santos called on clergy and faithful to conduct a

campaign for the renewal of the Family Rosary Pledge.

**Naga Prelate Concelebrant.** — Archbishop Pedro S. Santos of Ca-

ceres was among the 24 Council Fathers who concelebrated Mass with Pope Paul VI at the opening of the present session of the Vatican Council II.

**Muslims honor Bishop.** — Bishop Francis J. McSorley, O.M.I., Vicar Apostolic of Jolo, was publicly honored at a dinner by high Muslim leaders on the 25th anniversary of his ordination to the priesthood.

**First Concelebration in RP.** — On the occasion of the silver jubilee of the coming of the Oblates of Mary to the Philippines 33 priests said Mass together in concelebration in Jolo.

**Islamic Center in Jolo.** — Bishop Francis J. McSorley, O.M.I., is setting up an Islamic center of studies in conjunction with the Notre Dame College of Jolo, which is under the Oblate Fathers.

**Sto. Niño to Vatican.** — A replica of the Sto. Niño de Cebu has been flown to the Vatican for presentation to Pope Paul VI in connection with the Fourth Centennial of the Christianization of the Philippines.

**Cursillos at Bacolod.** — Bishop Yap of Bacolod presided at the first Cursillos de Cristiandad held at the Manresa Cursillo House in Bacolod City. The Cursillo movement is now being extended to the parishes of the Bacolod Diocese.

**Filipina Medical Mission Sisters.** — Five Filipinas were among the 15 Sisters who pronounced their first religious vows at the Provincial House of the Medical Mission Sisters in Philadelphia, Penn., U.S.A.

**Rural Leadership Institute.** — Xavier University, Cagayan de Oro City, inaugurated an institute for rural social leadership for South East Asia, to be known as SEAR-SOLIN. Applications have already been received from North Borneo, Kuala Lumpur, Korea and from various parts of the Philippines.

#### **Lay Volunteers for Latin America.**

— The first group of four lay volunteers for mission work in Latin America left for Bogota, Columbia, with the recruiting priest, Fr. Giuliano Ferrari.

**Foundation for Religious Instruction.** — Vice President Emmanuel Pelaez has proposed the setting up of a Foundation for Religious Instruction to train and finance religion teachers in public schools.

**Vernacular in the Liturgy.** — An extensive plan for replacing Latin with the vernacular in the prayers of the Mass and the administration of the sacraments was studied and discussed by the Jaro Archdiocesan Liturgical Commission.

**Catholic Actionists Honored.** — Nine Catholic Actionists of Davao were awarded the CAP Medal of Merit by Bishop Clovis Thibault of Davao for extraordinary service rendered in Catholic Action.

**Dr. Hernandez Auditor.** — Dr. Jose Ma. Hernandez, president of Catholic Action of the Philippines and editor of *Filipinas*, has been appointed to be one of the lay auditors at the Vatican Council.

## BIBLIOGRAPHY

RAHNER, K., S.I. — On the Theology of Death. pp. 127, BURNS & OATES, London, 1964.

This book forms part of a new series of treatises entitled "Quaestiones disputatae", in which some of the more urgent "open" questions of the christian faith are discussed by eminent Catholic writers.

Theology is certainly anything but a mumified structure of thought. In the realm of theology as in the realm of the sciences, it is legitime to experiment, to work with hypotheses, remembering that even in their originator's opinion they may turn out to be barren when tested by the criticism of his colleagues working in sacred theology.

The author is much deeply immersed in questions concerning the individual, subjective, personal aspect of christian life.

In this occasion, Fr. Rahner treats of the nature of the christian's death from the theological point of view, and on the special kind of death called martyrdom.

He is concerned with opening up new perspectives in older problems, striving to formulate new and more fruitful concepts for the penetration of one of the most important dimensions of Christian belief and experience.

He is at once firm but not ossified, orthodox and completely modern; writing with great care necessary in Theology, and abstaining from technical terminology and "jargon", he conveys a sense of the intellectual urgency and the exploratory nature of the inquiry.

FR. H. FERNANDEZ, O.P.

Republic of the Philippines  
Department of Public Works and Communications  
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