

BOLETIN ECLESIASTICO DE FILIPINAS

**Vol. XXXVIII
No. 434**



**DECEMBER
1964**

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

BOLETIN ECLESIASTICO de FILIPINAS

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

Editor Rev. EXCELSO GARCIA, O.P.
Business Manager Rev. FLORENCIO TESTERA, O.P.
Asst. Editor Rev. FREDERIC FERMIN, O.P.

DECEMBER, 1964

EDITORIAL

- The Church of the Poor, by Rev. Jesus M. MERINO, O.P. 741

ROMAN CURIA

- *Instructio de Cadaverum Crematione* 743
- *Instructio ad Exsecutionem Constitutionis de Sacra Liturgia Recte Ordinandam* 745
- *Novensilibus Sacerdotibus Facultas Tribuitur Impertiendi Benedictionem Papalem* 766

DOCTRINAL SECTION

- The Filipino Clergy During the Spanish Regime, by Rev. Jesus Ma. CAVANNA, C.M. 767
- The Confession of Peter in the Light of the New Instruction, by Rev. Bernard J. LE FROIS, S.V.D. 789
- The Movement for Christian Unity, by F. C. BORLONGAN ... 793

PASTORAL SECTION

- Octave of Christmas, Feast of the Holy Name, Feast of the Epiphany, First, Second, Third, Fourth Sundays after Epiphany, by Fr. Gabriel PASTRANA, O.P. 798
- Fifth Sunday after Epiphany, Septuagesima, Sexagesima, Quinquagesima Sundays, by Fr. Majin BORRAJO, O.P. 810

CASES AND QUERIES

- Votive Masses of the Blessed Virgin, by L. Z. LEGASPI, O.P. 820

GENERAL INDEX, 1964 823

BOLETIN ECLESIASTICO DE FILIPINAS, is printed at U.S.T. Press, Manila, Philippines. Entered as Second-Class Mail Matter at the Manila Post Office on June 21, 1946.

Subscription Rates: Yearly subscription in the Philippines, ₱10.00; Abroad, \$4.00. Price per copy, ₱1.00. **Subscriptions are paid in advance.**

Communications of an editorial nature, concerning articles, cases and reviews should be addressed to the EDITOR. Advertising and subscription enquiries should be addressed to the BUSINESS MANAGER. Orders for renewals or changes of address should include both the old and the new address, and will go into effect fifteen days after notification.

Address all communications to:

BOLETIN ECLESIASTICO,
FATHERS' RESIDENCE,
UNIVERSITY OF SANTO TOMAS,
MANILA, PHILIPPINES.

BOLETIN ECLESIASTICO DE FILIPINAS

VOL. XXXVIII

DECEMBER, 1964

NUMBER 434

Editorial

The Church of The Poor

The Catholic Church has been the "Church of the Poor" always.

Jesus cared for the poor and gathered his disciples from their midst. Paul reminded his Corinthians that among them there were not too many highbred or wealthy or wise. The martyrs that filled the arenas for the pleasure of the noble persecutors were the social rif-raff of Rome. It has not been very long time ago when our missionary magazines were complaining that too much missionary effort seemed wasted on "fishermen" and "farmers". Our churches are crowded, and not certainly by crowds of millionaires.

Should we recall besides the infinite chain of catholic works for the welfare of the poor and the needy? Although most of the good deeds are known to God alone!

Now, we are reminded, in line with the updating, or "aggiornamento", of the Church, that the Church must be "the Church of the Poor".

What is it meant by that?

Is the Church required to concentrate her action exclusively, or mainly, on the human beings living from hand to mouth? Never. All men, millionaires or beggars, popes or criminals are the "poor sinners" in need of redemption, and the universal, common minister of redemption is the Church of Jesus Christ.

The problem is that the "poor" of our times is not the indigent, individual or in a crowd; he is the working man more or less organized. Such "organized labor" has listed away from the influence of the Church for the greatest part. And this situation is wrong, because man, and his work, and his existence are in need of the blessing of God.

The reasons for that situation are many and complicated. The neglect on the part of the Church is not one of them. The Encyclicals of the Popes, the thousands of priests working in the social field are there. Only their good influence had been neutralized. The positive materialistic opposition to, and the violent disregard of God and His divine law in matters of human enterprise are the main force behind the apostasy of the working masses.

Here lies the solution. This is the reminder that the Church is the "Church of the Poor". Our courage and initiative, as priests, require, not that we throw our cassocks to the winds and labor; but that we remain priests of Jesus Christ, fighting away the godless exploitation of the human personality, because we are "the Church of the Poor"; bringing to the heart of the worker after his daily toil the inspiration of God and His everlasting heaven, because we are "the Church of the Poor" conveying to our rich faithful the unavoidable necessity of providing their fellow men and co-children of God with the proper means and ways of earning a dignified living, because they the rich and the laborers are the "Church of the Poor".

The world of today is in dire need of Christ, the Christ living in our world, that is the Church. She as a whole: divine institution, clergy, faithful, doctrines, sacraments, action, excommunications even, has to be the Church of the Poor, as Jesus Christ himself, who brought the poor men to the untold riches of God.

Fr. Jesús Ma. Merino Antolínez, O.P.

ROMAN CURIA

SUPREMA SACRA CONGREGATIO S. OFFICII

INSTRUCTIO

DE CADAVERUM CREMATIONE

Piam et constantem christianorum consuetudinem fidelium cadavera humandi Ecclesia semper fovere studuit sive ipsam comuniendo opportunis ritibus, quibus inhumationis symbolica et religiosa significatio clarior appareret, sive etiam poenas comminando contra eos qui tam salutarem praxim impeterent; quod praesertim praestitit Ecclesia quoties impugnatio fiebat ex infenso animo adversus christianos mores et ecclesiasticas traditiones ab iis qui, sectario spiritu imbuti, humationi cremationem substituere conabantur in signum violentae negationis christianorum dogmatum, maxime vero mortuorum hominum resurrectionis et humanae animae immortalitatis.

Quod vero propositum, uti patet, erat quid subiective inhaerens animo cremationis fautorum, obiective autem ipsi cremationi non adhaerens; corporis enim incineratio, sicut nec animam attingit nec Dei omnipotentiam impedit a corpore restituendo, ita in se non continet illorum dogmatum obiectivam negationem.

Non ergo agitur de re intrinsece mala vel christianae religioni ex se infensa; quod semper sensit Ecclesia, quippe quae, in quibusdam adiunctis, scilicet quando certo constabat vel constat cadaverum cremationem fieri honesto animo et gravioribus ex causis, praesertim ordinis publici, tunc incinerationi non obstat nec obstat.

Huiusmodi animi in melius mutatio et rerum adiuncta inhumationi obstantia iam frequentiora his ultimis temporibus et clariora apparent, unde crebrae porriguntur S. Sedi preces ad obtinendam disciplinae ecclesiasticae mitigationem circa cadaverum cremationem quam constat multoties hodie promoveri, minime ex odio contra

Ecclesiam vel christianos mores, sed tantum ob rationes vel hygienicas, vel oeconomicas, vel alius etiam generis sive publici sive privati ordinis.

Quas preces Sancta Mater Ecclesia, spirituali quidem fidelium bono directe intenta, sed aliarum necessitatum non ignara, benigne suscipiendas censet, sequentia statuendo:

1. curandum omnino ut consuetudo fidelium defunctorum corpora sepeliendi sancte servetur; quapropter, opportunis instructionibus et suasionibus adhibitis, caveant Ordinarii ut populus christianus a cadaverum crematione absteat, nec recedat, nisi necessitate coactus, ab usu inhumationis, quem Ecclesia semper retinuit et sollemnioribus ritibus consecravat;

2. ne autem difficultates ex hodiernis rerum adiunctis exsurgentes plus aequo augeantur, et ne frequentior oriatur necessitas dispensandi a legibus in hac re vigentibus, consultius visum est aliquatenus mitigare iuris canonici praescripta, quae cremationem tangunt, ita scilicet ut quae statuuntur in can. 1203, par. 2 (de non exequendo mandato cremationis) et in can. 1240, par. 1, n. 5° (de deneganda sepultura ecclesiastica iis qui mandaverint suum corpus cremationi tradi) non iam universaliter, sed tunc tantum quando constiterit cremationem electam fuisse ex negatione christianorum dogmatum, vel ex animo sectario, vel ex odio in catholicam religionem et Ecclesiam;

3. inde etiam sequitur, iis qui elegerint proprii cadaveris cremationem, non esse, ex hoc capite, deneganda sacramenta nec publica suffragia, nisi constet ipsos talem electionem fecisse ex supra indicatis rationibus christianae vitae adversis;

4. ne autem pius christifidelium sensus erga ecclesiasticam traditionem detrimentum patiatur et ut Ecclesiae animus a crematione alienus clare pateat, ritus ecclesiasticae sepulturae et subsequencia suffragia numquam fieri poterunt in ipso loco cremationis, ne per modum quidem simplicis comitatus in translatione cadaveris.

Quam Instructionem, ab Emis Patribus rebus fidei et morum tutandis praepositis in plenario conventu diei 8 Maii 1963 recognitam, Ssmus D. N. D. Papa Paulus VI, in Audientia Emo Secretario S. Officii die 5 Iulii eiusdem anni concessa, benigne adprobare dignatus est.

SEBASTIANUS MASALA, Notarius

SACRA CONGREGATIO RITUUM

INSTRUCTIO

AD EXSECUTIONEM CONSTITUTIONIS DE SACRA LITURGIA RECTE ORDINANDAM

PROEMIUM

I. *De natura huius Instructionis*

1. Inter Oecumenici Concilii Vaticani II primitias Constitutio de sacra Liturgia merito adnumeratur, utpote quae partem excellentissimam actionis Ecclesiae moderetur; eaque tanto abundantiores fructus feret quanto altius animarum pastores atque christifideles genuinum eiusdem spiritum perspexerint et volenti animo in usum deduxerint.

2. Consilium ad exsequendam Constitutionem de sacra Liturgia, a Summo Pontifice Paulo VI fel. regnante per Litteras Apostolicas *Sacram Liturgiam* institutum, munus sibi commissum alacriter iam coepit, tum ad Constitutionis earundemque Litterarum Apostolicarum praecepta sancte perficienda, tum ad ea omnia praestanda quae interpretationem et executionem horum Documentorum respiciunt.

3. Cum autem maximi momenti sit, ut, iam ab initio, haec Documenta recte ubique applicentur, sublatis, si qua sint, dubiis circa ipsorum interpretationem, «Consilium», de mandato Summi Pontificis, praesentem Instructionem paravit, in qua munera Coetuum Episcoporum in re liturgica clarius definiuntur, nonnulla principia, quae in praelaudatis Documentis verbis generalioribus praebentur, pressius explicantur, ac denique nonnulla quae iam nunc, ante librorum liturgicorum instaurationem, in praxim deduci possunt, fieri permittuntur aut statuuntur.

II. De nonnullis principiis animadvertendis

4. Quae autem iam nunc in praxim deducenda definiuntur eo pertinent ut Liturgia perfectius semper menti Concilii respondeat de fidelium actiosa participatione promovenda.

Insuper generalis sacrae Liturgiae instauratio aptius a fidelibus accipietur, si gradatim atque per progressionem procedet, et si iis per debitam catechesim a pastoribus proposita et explicata fuerit.

5. Attamen, in primis necesse est ut omnes sibi persuasum habeant Constitutionem Concilii Vaticani II de sacra Liturgia non sibi proponere tantum formas et textus liturgicos mutare, sed potius illam fidelium institutionem illamque actionem pastorem excitare, quae sacram Liturgiam veluti culmen et fontem habeat (cfr. Const. art. 10). Mutationes enim in sacram Liturgiam usque adhuc inductae atque in posterum inducendae ad hunc finem ordinantur.

6. Vis autem huius actionis pastoralis circa Liturgiam ordinandae in eo posita est ut *Mysterium paschale* vivendo exprimatur, in quo Filius Dei incarnatus, oboediens factus usque ad mortem crucis, in resurrectione et ascensione ita exaltatur, ut ipse vitam divinam cum mundo communicet, qua homines mortui peccato et Christo conformati «iam non sibi vivant, sed ei qui pro ipsis mortuus est et resurrexit» (2 Cor. 5, 15).

Quod fit per fidem et fidei sacramenta, id est praecipue per Baptismum (cfr. Const. art. 6) et sacrosanctum Eucharistiae mysterium (cfr. Const. art. 47), circa quod ordinantur cetera sacramenta et sacramentalia (cfr. Const. art. 61), et celebrationum circulus, quo paschale Christi mysterium per annum in Ecclesia explicatur (cfr. Const. art. 102-107).

7. Quare, etsi Liturgia totam actionem Ecclesiae non explet (cfr. Const. art. 9), probe tamen attendendum est ut opera pastoralia cum sacra Liturgia debite connectantur, et simul actio pastoralis liturgica non quasi separata ac veluti abstracta, sed cum aliis operibus pastoralibus intime unita exerceatur.

Praesertim autem necesse est ut intima unio vigeat Liturgiam inter et catechesim, religiosam institutionem atque praedicationem.

III. De fructibus qui exinde sperantur

8. Episcopi proinde et eorum in sacerdotio adiutores munus suum pastorale universum circa Liturgiam ordinatum pluris in dies faciant. Ita et fideles per perfectam participationem sacrarum celebrationum vitam divinam copiose haurient et, fermentum Christi et sal terrae effecti, eandem annuntiabunt et in alios transfundent.

CAPUT I

DE QUIBUSDAM NORMIS GENERALIBUS

I. *De harum normarum applicatione*

9. Practicae normae, quae sive in Constitutione sive in hac Instructione inveniuntur, necnon ea quae per hanc eandem Instructionem iam nunc, ante librorum liturgicorum instaurationem, fieri permittuntur aut statuuntur, etsi ad solum ritum romanum spectant, possunt tamen et aliis ritibus latinis, servatis de iure servandis, applicari.

10. Ea quae competenti auctoritati ecclesiasticae territoriali in hac Instructione demandantur, ab eadem tantum auctoritate, per legitima decreta, ad effectum deduci possunt ac debent.

In singulis vero casibus, tempus et adiuncta definiantur, a quibus haec decreta vigere incipiant, rationabili semper interiecto vacationis tempore, ut fideles interim ad ipsa exsequenda instrui et manuduci valeant.

II. *De liturgica clericorum institutione* (ad Const. art. 15-16 et 18)11. *Ad liturgicam clericorum institutionem quod attinet:*

a) in facultatibus theologicis cathedra liturgiae habeatur, ut omnes alumni debitam institutionem liturgicam accipiant; in seminariis autem studiorumque domibus religiosis curent Ordinarii locorum et Superiores maiores ut quamprimum adsit specialis magister disciplinae liturgicae probe formatus;

b) magistri qui sacrae Liturgiae disciplinae docendae praeficiuntur, quamprimum formentur, ad normam art. 15 Constitutionis;

c) ad ulteriorem clericorum institutionem liturgicam, eorum praesertim qui in vinea Domini iam operantur, pro opportunitate erigantur instituta liturgica pastoralia.

12. Liturgia per congruum tempus doceatur, a competenti auctoritate in ratione studiorum indicandum, et apta methodo tradatur, ad normam art. 16 Constitutionis.

13. Celebrationes liturgicae quam perfectissime agantur, ac proinde:

a) rubricae sedulo observentur et caeremoniae decore exerceantur, sub assidua moderatorum vigilantia, praemissis necessariis exercitationibus;

b) clerici muneribus liturgicis sui ordinis frequenter fungantur, idest diaconi, subdiaconi, acolythi, lectoris, et insuper commentatoris et cantoris;

c) ecclesiae et oratoria, sacra supellex in genere et sacrae vestes speciem genuinae artis christianae, etiam hodiernae, praeseferant.

III. *De clericorum vitae spiritualis formatione liturgica*

(ad Const. art. 17)

14. Ut clerici formentur ad plenam celebrationum liturgicarum participationem et ad vitam spiritualem ex iis hauriendam atque cum aliis postea communicandam, Constitutio de sacra Liturgia in seminariis studiorumque domibus religiosis, ad normam documentorum Apostolicae Sedis, plane ad effectum ducatur, unanimiter et concorditer ad hoc conspirantibus omnibus moderatoribus et magistris. Aptae autem manu ductio ad sacram Liturgiam clericis praebeatur commendatione librorum de Liturgia, praesertim sub aspectu theologico et spirituali, tractantium, qui in bibliotheca debito numero praesto sint; meditationibus atque praedicationibus, quae in primis ex fonte sacrae Scripturae et Liturgiae hauriantur (cfr. Const. art. 35, 2); et communi exercitio eorum, quae consuetudines christianaeque disciplinae secum ferunt, variis temporibus anni liturgici congruentia.

15. Eucharistia, totius vitae spiritualis centrum, cotidie celebretur variis et aptioribus adhibitis formis, quae participantium conditioni melius respondeant (cfr. Const. art. 19).

Die vero dominica aliisque maioribus diebus festis, Missa, omnibus qui in domo sunt participantibus, in cantu celebretur, cum homilia, et, quantum fieri potest, communione sacramentali eorum qui non sunt sacerdotes. Sacerdotes autem, cum utilitas christifidelium singularem eorum celebrationem non postulat, praesertim in solemnioribus festivitatis, concelebrare possunt, postquam novus ritus publici iuris factus fuerit.

Exedit ut saltem maioribus diebus festis sacrorum alumni Eucharistiam circa Episcopum in ecclesia cathedrali congregati participant (cfr. Const. art. 41).

16. Maxime convenit ut clerici, etsi divini Officii obligatione nondum adstricti, cotidie in communi recitent vel cantent mane Laudes, ut preces matutinas, sero autem Vesperas, ut preces vespertinas, vel Completorium, in fine diei. Ipsi moderatores hanc communem recitationem, quantum fieri potest, participant. Praeterea clericis in sacris ordinatis tempus sufficiens ad Officium divinum persolvendum in ordine diei tribuatur.

Exedit ut saltem maioribus diebus festis, sacrorum alumni Vesperas in ecclesia cathedrali, pro opportunitate, cantent.

17. Pietatis exercitia secundum cuiusque loci vel Instituti leges aut consuetudines ordinata, debito in honore habeantur. Attendantur

tamen, ut, praesertim si in communi fiunt, sacrae Liturgiae, ad mentem art. 13 Constitutionis, congruant et temporum anni liturgici rationem habeant.

IV. De sodalium Statuum perfectionis formatione liturgica

18. Ea quae de clericorum vitae spiritualis formatione liturgica in articulis praecedentibus dicuntur, etiam ad sodales Statuum perfectionis, sive viros sive mulieres, servatis servandis, applicari debent.

V. De fidelium institutione liturgica (ad Const. art. 19)

19. Annitantur animarum pastores ut praeceptum Constitutionis de fidelium institutione liturgica eorumque actuosa participatione, interna et externa, «iuxta ipsorum aetatem, condicionem, vitae genus et religiosae culturae gradum» (Const. art. 19) prosequenda, sedulo ac patienter perficiant. Praesertim vero curent liturgicam institutionem et actuosam participationem eorum qui in sodalitatibus religiosis laicorum versantur, cum ipsorum officium sit vitam Ecclesiae intimius participare atque sacris pastoribus adiumentum afferre etiam in vita liturgica parociae opportune fovenda (cfr. Const. art. 42).

VI. De competenti auctoritate in re liturgica (ad Const. art. 22)

20. Sacrae Liturgiae moderatio ad Ecclesiae auctoritatem pertinet; nemo proinde alius in hac re suo Marte procedat, cum detrimento, saepius, ipsius Liturgiae eiusque instaurationis a competenti auctoritate peragendae.

21. Apostolicae Sedis est tum libros liturgicos generales instaurare atque approbare, tum sacram Liturgiam in iis quae universam Ecclesiam respiciunt ordinare, tum Acta et deliberationes auctoritatis territorialis probare seu confirmare, tum eiusdem auctoritatis territorialis propositiones et petitiones accipere.

22. Episcopi est Liturgiam intra fines suae dioeceseos, iuxta normas et spiritum Constitutionis de sacra Liturgia, necnon decretorum Apostolicae Sedis et competentis auctoritatis territorialis, moderari.

23. Varii generis territoriales coetus Episcoporum, ad quos moderatio rei liturgicae, vi art. 22 § 2 Constitutionis, pertinet, *interim* intellegi debent:

a) vel coetus omnium Episcoporum alicuius nationis, ad normam Litt. Apost. *Sacram Liturgiam*, n. X;

b) vel coetus iam legitime constitutus ex Episcopis, aut ex Episcopis aliisque locorum Ordinariis, plurium nationum constans;

c) vel coetus, de licentia Apostolicae Sedis, constituendus ex Episcopis aut ex Episcopis aliisque locorum Ordinariis plurium nationum, praesertim si in singulis nationibus Episcopi tam pauci sunt, ut aptius simul conveniant ex variis nationibus eiusdem sermonis eiusdemque cultus civilis.

Si vero peculiare locorum condiciones aliud suadeant, res Apostolicae Sedi proponatur.

24. Ad praedictos vero coetus vocari debent:

- a) Episcopi residentiales;
- b) Abbates et Praelati nullius;
- c) Vicarii et Praefecti Apostolici;
- d) Administratores Apostolici dioecesium stabiliter constituti;
- e) ceteri omnes locorum Ordinarii, Vicariis Generalibus exceptis.

Episcopi Coadiutores et Auxiliares vocari possunt a Praeside, cum consensu maioris partis illorum qui cum voto deliberativo coetui intersunt.

25. Coetus convocatio, nisi pro quibusdam locis et attentis peculiaribus rerum adiunctis aliter legitime provideatur, fieri debet:

a) a respectivo Praeside, si agitur de coetibus iam legitime constitutis;

b) ab Archiepiscopo vel Episcopo cui legitime competit ius praecedentiae ad normam iuris, in aliis casibus.

26. Praeses, habito Patrum consensu, statuit ordinem servandum in quaestionibus examinandis, et ipsum coetum aperit, transfert, prorogat, absolvit.

27. Suffragium deliberativum competit omnibus de quibus in n. 24. Episcopis Coadiutoribus et Auxiliariis minime exceptis, nisi aliud in convocationis documento expresse caveatur.

28. Ad legitima ferenda decreta, duae ex tribus suffragiorum secretorum partes requiruntur.

29. Acta competentis auctoritatis territorialis ad Apostolicam Sedem transmittenda, ut ab hac probentur seu confirmentur, ea quae sequuntur contineant oportet:

- a) nomina eorum qui coetui interfuerunt;
- b) relationem de rebus actis;
- c) exitum suffragationis pro singulis decretis.

Haec Acta duplici exemplari exarata, a Praeside et Secretario coetus subscripta et sigillo debite munita, mittantur Consilio ad exsequendam Constitutionem de sacra Liturgia.

30. Cum vero agitur de Actis in quibus decreta habentur circa usum et modum linguae vernaculae in Liturgia admittendae, praeter ea quae numero praecedenti recensentur, iuxta art. 36 § 3 Constitutionis et Litt. Apost. *Sacram Liturgiam*, n. IX, contineant oportet etiam:

a) indicationem singularum partium, quae in Liturgia lingua vernacula dici statuuntur;

b) textuum liturgicorum lingua vernacula exaratorum duplex exemplar, quorum alterum coetui Episcoporum restituetur;

c) brevem relationem circa criteria, quibus interpretationis opus innixum est.

31. Decreta auctoritatis territorialis quae Apostolicae Sedis probatione seu confirmatione indigent, tunc tantum promulgentur et in praxim deducantur cum ab Apostolica Sede probata seu confirmata fuerint.

VII. *De singulorum officio in Liturgia servando* (ad Const. art. 28)

32. Partes quae ad scholam et ad populum spectant, si ab ipsis canuntur aut recitantur, a celebrante privatim non dicuntur.

33. Item a celebrante privatim non dicuntur lectiones quae a competenti ministro vel a ministrante leguntur aut canuntur.

VIII. *De acceptione personarum non habenda* (ad Const. art. 32)

34. Singuli Episcopi, aut si opportune videtur, Conferentiae Episcoporum regionales vel nationales, curent ut praescriptum sacrosancti Concilii, quo vetatur acceptio privatarum personarum aut condicionum socialium, sive in caeremoniis sive in exterioribus pompis, in suis territoriis in praxim adducatur.

35. De cetero ne omittant pastores cum prudentia et caritate adlaborare ut in actionibus liturgicis, et peculiari ratione in Missae celebratione et in Sacramentorum et Sacramentalium administratione, aequalitas fidelium etiam exterius eniteat ac praeterea omnis species quaestus vitetur.

IX. *De nonnullis ritibus ad simpliciore formam reducendis* (ad Const. art. 34)

36. Ut actiones liturgicae nobili illa simplicitate fulgeant, quae nostrae aetatis menti aptius respondet:

a) chori salutationes ex parte celebrantis et ministrorum fiant tantum in initio et in fine actionis sacrae;

b) cleri thurificatio, praeterquam eorum qui caractere episcopali sunt insignes, fiat per modum unius, ad singulas chori partes, triplici ductu;

c) altaris vero thurificatio unice ad altare perficiatur, ad quod actio liturgica celebratur;

d) oscula manus et rerum, quae porriguntur aut accipiuntur, omitantur.

X. *De sacris verbi Dei celebrationibus* (ad Const. art. 35, 4)

37. In locis quae sacerdote carent, si nulla copia est Missam celebrandi diebus dominicis et festis de praecepto, sacra verbi Dei celebratio, de iudicio Ordinarii loci, foveatur, diacono vel etiam laico ad hoc deputato ei praesidente.

Ratio huius celebrationis eadem sit ac ratio liturgiae verbi in Missa: lingua vernacula legantur generatim Epistola et Evangelium e Missa diei, cantibus, praesertim e psalmis, praemissis et interiectis; is qui praeest, si est diaconus homiliam habeat, vel, si non est diaconus, homiliam legat ab Episcopo vel a paroco significatam; et universa celebratio «oratione communi» seu «fidelium» et oratione dominica claudatur.

38. Convenit ut etiam sacrae verbi Dei celebrationes, in sollemniorum festorum pervigiis, in aliquibus feriis Adventus et Quadragesimae, atque dominicis et diebus festis fovendae, rationem liturgiae verbi in Missa prae se ferant, quamvis nihil impediat quominus una tantum lectio fiat.

In pluribus autem lectionibus disponendis, ita ut etiam historia salutis clare perspiciatur, lectio Veteris Testamenti generatim lectionem Novi Testamenti praecedat, et lectio sancti Evangelii quasi culmen efficiatur.

39. Ut hae celebrationes digne pieque fiant, curae sit Commissionibus liturgicis in singulis dioecesibus apta subsidia indicare et praebere.

XI. *De popularibus textuum liturgicorum interpretationibus* (ad. Const. art. 36 § 3)

40. In interpretationibus popularibus textuum liturgicorum exarandis ad normam art. 36 § 3, expedit ut haec serventur:

a) Populares textuum liturgicorum interpretationes fiant e textu liturgico latino. Pericoparum autem biblicarum versio eidem textui liturgico latino conformis sit oportet, integra manente facultate illam ipsam versionem, si expediat, iuxta textum primigenium vel aliam versionem magis perspicuam recognoscendi.

b) Praeparatio interpretationis textuum liturgicorum speciali modo Commissioni liturgicae, de qua in art. 44 Constitutionis et in n. 44 huius Instructionis, mandetur, cui, quantum fieri potest, opem ferat Institutum liturgiae pastoralis. Si vero eiusmodi Commissio non habetur cura interpretationis faciendae duobus vel tribus Episcopis committatur, qui sibi personas, laicis non exceptis, in re biblica, liturgica, linguis biblicis et lingua latina, lingua vernacula necnon arte musica peritas eligant: perfecta enim textuum liturgicorum interpretatio popularis multis condicionibus simul apte respondeat necesse est.

c) Consilium de interpretationibus ineatur, si casus fert, cum Episcopis finitimarum regionum eiusdem linguae.

d) In nationibus plurium linguarum interpretationes populares singulis linguis respondentes conficiantur et peculiari examini Episcoporum quorum interest subiciatur.

e) Consulatur dignitati librorum ex quibus textus liturgicus populo lingua vernacula legitur, ut ipsius libri dignitas fideles ad maiorem verbi Dei et rerum sacrarum reverentiam excitet.

41. In actionibus liturgicis quae concurrente populo alius linguae alicubi, praesertim adstante coetu emigrantium, paroeciae, personalis hisque similium, celebrantur, adhibere licet, de consensu Ordinarii loci, linguam vernaculam iis fidelibus notam, iuxta modum et versionem a competenti auctoritate ecclesiastica territoriali illius linguae legitime approbata.

42. Novae melodiae pro partibus lingua vernacula a celebrante et a ministris canendis, a competenti auctoritate ecclesiastica territoriali approbari debent.

43. Libri liturgici particulares rite approbati ante promulgationem Constitutionis de sacra Liturgia, atque indulta usque ad eundem diem concessa, nisi Constitutioni adversentur, vim suam retinent, donec, instauratione liturgica, ex parte vel ex toto, perfecta, aliter statuatur.

XII. *De Commissione liturgica penes coetum Episcoporum* (ad Const. art. 44)

44. Commissio liturgica, ab auctoritate territoriali opportune instituenda, ex ipso Episcoporum gremio, quantum fieri potest, eligatur; aut saltem ex uno alterove Episcopo constet, nonnullis additis sacerdotibus in re liturgica et pastoralis peritis, nominatim ad hoc designatis.

Expediit ut huius Commissionis sodales aliquoties in anno cum eiusdem Commissionis consultoribus conveniant ad quaestiones simul pertractandas.

45. Cui Commissioni auctoritas territorialis opportune committere potest:

a) studia atque experimenta, ad normam art. 40, 1) et 2) Constitutionis, promovenda;

b) practica incepta in universo territorio provehenda, quibus res liturgica et applicatio Constitutionis de sacra Liturgia foveatur;

c) studia et subsidia praeparanda quae ex decretis coetus plenarii Episcoporum necessaria fiunt;

d) munus actionem liturgicam pastorem in universa ditione moderandi, applicationi decretorum ipsius coetus plenarii invigilandi, et de his omnibus ad ipsum coetum referendi;

e) consilia saepe conferenda atque incepta communia promovenda cum sodalitatibus quae in eadem regione rem biblicam, catechetica, pastorem, musicam et artem sacram curant itemque cum sodalitatibus religiosis laicorum omnis generis.

46. Instituti liturgiae pastoralis membra necnon singuli periti qui in adiutorium Commissionis liturgicae vocantur, ne renuant etiam singulis Episcopis opem libenter ferre, ad actionem liturgicam pastorem in ipsorum territorio efficacius promovendam.

XIII. *De Commissione liturgica dioecisana* (ad Const. art. 45)

47. Commissionis liturgicae dioecisanae, moderante Episcopo, est:

a) statum actionis pastoralis liturgicae in dioecesi cognoscere;

b) accurate persequi ea quae in re liturgica a competenti auctoritate proposita sunt, necnon perspecta habere studia et incepta quae alibi in hoc campo fiunt;

c) incepta practica omnis generis, quae ad rem liturgicam provehendam conferre possint, suggerere et promovere, praesertim ad sacerdotes iam in vinea Domini operantes adiuvandos quod spectat;

d) in singulis casibus, aut etiam pro universa dioecesi, suggerere opportunos et progressivos ordines laboris pastoralis liturgici; idoneos viros, qui in hac sacerdotes, data occasione, iuvare possint, indicare aut etiam vocare, et apta instrumenta atque subsidia proponere;

e) curare ut in dioecesi incepta ad rem liturgicam provehendam concordii animo et mutuo adiutorio cum aliis sodalitatibus progrediantur, simili quadam ratione ei quae de Commissione penes coetum Episcoporum instituta dicta est (n. 45 e).

Caput II

DE SACROSANCTO EUCHARISTIAE MYSTERIO

I. De Ordine Missae (ad Const. art. 50)

48. Donec integer Ordo Missae instauratus fuerit, haec iam servantur:

a) Partes Proprii, quae a schola vel a populo canuntur aut recitantur, a celebrante privatim non dicuntur.

b) Partes Ordinarii celebrans potest una cum populo vel schola cantare vel recitare.

c) In precibus ad pedem altaris faciendis, initio Missae, psalmus 42 omittitur. Omnes autem preces ad pedem altaris omittuntur, quoties alia actio liturgica immediate praecessit.

d) In Missa sollemni, patena a subdiacono non tenetur, sed super altare relinquitur.

e) Oratio secreta seu super oblata, in Missis in cantu cantetur, in aliis elata voce dicatur.

f) Doxologia in fine Canonis a verbis *Per ipsum* usque ad *Per omnia saecula saeculorum*. R. *Amen* inclusive, cantetur aut elata voce dicatur. Per totam autem doxologiam celebrans calicem cum hostia parum elevatum tenet, omissis signis crucis et, in fine, genuflectit post responsum *Amen* a populo datum.

g) *Pater noster*, in Missis lectis, a populo una cum celebrante recitari potest lingua vernacula; in Missis autem in cantu a populo una cum celebrante cani potest lingua latina, et, si auctoritas ecclesiastica territorialis id decreverit, etiam lingua vernacula, melodiis ab eadem auctoritate approbatis.

h) Embolismus post orationem dominicam cantetur aut elata voce dicatur *Libera nos, quaesumus*.

i) In distribuenda sacra Communione adhibeatur formula *Corpus Christi*. Celebrans, haec verba proferens, hostiam parum elevatam supra pyxidem communicanti ostendit, qui respondet: *Amen*, et postea a celebrante, omisso signo crucis cum hostia, communicatur.

j) Ultimum evangelium omittitur; preces Leonianae suprimuntur.

k) Licet Missam cum solo diacono in cantu celebrare.

l) Licet Episcopis, pro necessitate, Missam in cantu more presbyterorum celebrare.

II. De lectionibus et cantibus inter lectiones (ad Const. art. 51)

49. In Missis cum populo celebratis, Lectiones, Epistola et Evangelium versus populum legantur vel cantentur:

a) in Missa sollemni, in ambone aut ad cancellos;

b) in Missa cantata et in Missa lecta, si a celebrante leguntur aut canuntur, sive ex altari sive in ambone sive ad cancellos, prout magis opportunum fuerit, si vero ab alio leguntur aut canuntur, in ambone vel ad cancellos.

50. In Missis non sollemnibus cum populo celebratis, Lectiones et Epistola, una cum cantibus inter ipsas occurrentibus, a lectore idoneo seu ministrante legi possunt, celebrante sedente et auscultante; Evangelium autem a diacono vel ab aliquo sacerdote legi potest, qui dicit *Munda cor meum*, benedictionem petit et, in fine, librum Evangeliorum celebranti deosculandum praebet.

51. In Missis in cantu Lectiones, Epistola et Evangelium, si lingua vernacula proferuntur, sine cantu legi possunt.

52. In legendis vel cantandis Lectionibus, Epistola, cantibus post ipsas occurrentibus, et Evangelio, sic proceditur:

a) In Missa sollemni, celebrans Lectiones et Epistolam, necnon cantus inter ipsas occurrentes sedens auscultat. Epistola cantata aut lecta, subdiaconus se confert ad celebrantem et ab eo benedicitur. Deinde celebrans sedens incensum imponit et benedicit, et dum cantatur *Alleluia cum* suo versu, vel circa finem aliorum cantuum post Epistolam, surgit diaconum benedicturus, et ad sedem Evangelium auscultat, librum Evangeliorum osculatur et, post homiliam, symbolum intonat, si dicendum sit; symbolo autem expleto, cum ministris ad altare revertitur, nisi orationem fidelium moderetur.

b) In Missis cantatis aut lectis, in quibus Lectiones, Epistola, cantus post ipsa occurrentes et Evangelium a ministro, de quo in n. 50, canuntur aut leguntur, celebrans modo supra exposito se gerit.

c) In Missis cantatis aut lectis, in quibus Evangelium a celebrante cantatur aut legitur, ipse celebrans, dum cantatur aut legitur *Alleluia cum* suo versu, vel circa finem aliorum cantuum post Epistolam, accedit ante infimum gradum altaris, ibique profunde inclinatus dicit *Munda cor meum* ac deinde pergit ad ambonem vel ab cancellos ad Evangelium cantandum vel legendum.

d) Si vero in Missa cantata aut lecta omnes lectiones ab ipso celebrante in ambone aut ad cancellos canuntur aut leguntur, ipse celebrans ibidem stans etiam cantus post Lectiones et Epistolam occurrentes, si necesse sit, legit; *Munda cor meum* dicit ad altare conversus.

III. De homilia (ad Const. art. 52)

53. Homilia diebus dominicis et festis de praecepto habeatur in omnibus Missis, quae concurrente populo celebrantur, Missis conventualibus, in cantu atque pontificalibus minime exceptis.

Diebus vero non festis, homilia commendatur praesertim in quibusdam feriis Adventus et Quadragesimae necnon in aliis occasionibus in quibus populus frequentior ad ecclesias convenit.

54. Nomine homiliae ex textu sacro faciendae intellegitur explicatio aut alicuius aspectus lectionum Sacrae Scripturae aut alterius

textus ex Ordinario vel Proprio Missae diei, ratione habita sive mysterii quod celebratur sive peculiarium necessitatum auditorum.

55. Si schemata praedicationis intra Missam habendae pro aliquibus temporibus proponuntur intimus nexus cum praecipuis saltem temporibus et festis anni liturgici (cfr. Const. art. 102-104) seu cum mysterio Redemptionis harmonice servandus est; homilia enim est pars Liturgiae diei.

IV. *De oratione communi seu fidelium* (ad Const. art. 53)

56. In locis ubi iam viget consuetudo faciendi orationem communem seu fidelium, ante Offertorium, dicto *Oremus*, fiat interim iuxta formulas in singulis regionibus exstantes; quam celebrans aut ad sedem, aut ex altari in ambone vel ad cancellos moderetur.

Intentiones seu deprecationes a diacono vel a cantore vel ab alio idoneo ministrante cani possunt, servatis tamen celebranti verbis introductionis atque oratione conclusiva, quae de more erit oratio: *Deus, refugium nostrum et virtus* (cfr. *Missale romanum*, Orationes diversae, n. 20), aut alia peculiari necessitati magis respondens.

In locis autem ubi orationis communis seu fidelium usus non habetur, competens auctoritas territorialis decernere potest ut fiat, modo supra indicato, formulis interim ab ipsa approbatis.

V. *De parte quae linguae vernaculae in Missa tribui potest* (ad Const. art. 54)

57. In Missis sive in cantu sive lectis, quae cum populo celebrantur, competens auctoritas ecclesiastica territorialis linguam vernaculam admittere potest, actis ab Apostolica Sede probatis seu confirmatis:

a) praesertim in proferendis Lectionibus, Epistola et Evangelio, necnon in oratione communi seu fidelium;

b) pro condicione autem locorum, etiam in cantibus Ordinarii Missae, nempe: *Kyrie, Gloria, Credo, Sanctus-Benedictus* et *Agnus Dei*, et in antiphonis ad introitum, ad offertorium et ad communionem, necnon in cantibus inter lectiones occurrentibus;

c) insuper in acclamationibus, salutationibus et formulis dialogi, in formulis: *Ecce Agnus Dei; Domine, non sum dignus* et *Corpus Christi* in communionem fidelium, et in oratione dominica cum sua admonitione et embolismo.

Missalia tamen, quae usui liturgico inserviunt, praeter interpretationem vernaculam, etiam textum latinum contineant oportet.

58. Solius Apostolicae Sedis est linguam vernaculam concedere in aliis partibus Missae, quae a solo celebrante canuntur aut dicuntur.

59. Sedulo curent animarum pastores ut christifideles, maxime vero sodales religiosarum societatum laicorum, etiam lingua latina partes Ordinarii Missae, quae ad ipsos spectant, simul dicere vel cantare scient, praesertim adhibitis modis simplicioribus.

VI. *De facultate Communionem eodem die iterandi*
(ad Const. art. 55)

60. Fideles qui in Missa Vigiliae paschalis et in Missa in nocte Nativitatis Domini communicaverint, iterum ad communionem accedere possunt in secunda Missa Paschatis et in una ex Missis quae die Nativitatis Domini celebrantur.

CAPUT III

DE CETERIS SACRAMENTIS ET DE SACRAMENTALIBUS

I. *De parte quae linguae vernaculae tribui potest* (ad Const. art. 63)

61. Competens auctoritas territorialis linguam vernaculam admittere potest, actis ad Apostolica Sede probatis seu confirmatis;

a) in ritibus Baptismi, Confirmationis, Paenitentiae, Unctionis infirmorum et Matrimonii, formula essentiali minime excepta; necnon in distribuenda sacra Communione;

b) in collatione Ordinum: in allocutionibus initio cuiusque Ordinationis seu Consecrationis, et etiam in examine electi in Consecratione Episcopali, necnon in admonitionibus;

c) in Sacramentalibus;

d) in exsequiis.

Sicubi tamen amplior usus linguae vernaculae opportunus esse videatur, servetur praescriptum art. 40 Constitutionis.

II. *De omittendis in Ordine supplendi omissa super baptizatum*
(ad Const. art. 69)

62. In Ordine supplendi omissa super infantem baptizatum, qui legitur in Rituali romano, tit. II, cap. 5, omittantur exorcismi qui inveniuntur sub nn. 66 (*Exi ab eo*), 10 (*Exorcizo te, immunde spiritus—Ergo, maledicte diabole*) et sub. n. 15 (*Exorcizo te, omnis spiritus*).

63. In Ordine supplendi omissa super adultum baptizatum qui legitur in Rituali romano, tit. II. cap. 6, omitantur exorcismi qui inveniuntur sub nn. 5 (*Exi ab eo*), 15 (*Ergo, maledicte diabole*), 17 (*Audi, maledicte satana*), 19 (*Exorcizo te-Ergo, maledicte diabole*), 21 (*Ergo, maledicte diabole*), 23 (*Ergo, maledicte diabole*), 25 (*Exorcizo te — Ergo maledicte diabole*), 31 (*Nec et latet*) et 23 (*Exi, immunde spiritus*).

III. De Confirmatione (ad Const. art. 71)

64. Si Confirmatio intra Missam confertur, convenit, ut Missa ab ipso Episcopo celebretur, qui proinde Confirmationem paramentis Missae indutus confert.

Missa autem intra quam confertur Confirmatio dici potest, tamquam votiva II classis, de Spiritu Sancto.

65. Post Evangelium et homiliam, ante susceptionem Confirmationis, confirmandi laudabiliter renouent promissiones Baptismi, iuxta ritum in singulis regionibus legitime vigentem, nisi ante Missam hoc iam factum fuerit.

66. Si Missa ab alio celebratur, convenit, ut Episcopus Missae assistat paramentis indutus pro Confirmationis collatione praescriptis, quae possunt esse aut coloris Missae aut albi coloris. Ipse Episcopus homiliam habeat, celebrans vero Missam tantum post collatam Confirmationem resumat.

67. Confirmatio confertur iuxta ritum in Pontificali romano descriptum; sed ad verba *In nomine Patris, et Filii, et Spiritus Sancti*, quae sequuntur formulam *Signo te*, unicum signum crucis fiat.

IV. De ritu continuo Unctionis infirmorum et Viatici (ad Const. art. 74).

68. Cum Unctio infirmorum et Viaticum simul administrantur, nisi in Rituali particulari ritus continuus iam habeatur, res ita ordinentur: praemissa aspersione cum orationibus ad ingressum quae sunt in Ordine Unctionis, sacerdos confessionem infirmi, si necesse sit, recipiat, ac deinde Unctionem conferat ac tandem Viaticum praebeat, omissis aspersione cum suis formulis et confessione atque absolutione.

Si autem et Benedictio Apostolica cum indulgentia plenaria in articulo mortis tunc impertiatur, haec immediate ante Unctionem detur, omissis aspersione cum suis formulis et confessione atque absolutione.

V. *De manuum impositione in Consecratione Episcopali*
(ad Const. art. 76).

69. Manuum impositionem, in Consecratione Episcopali, omnes Episcopi praesentes, habitu choralis induti, facere possunt. Verba autem *Accipe Spiritum Sanctum* a Pontifice Consecratore et duobus Episcopis Conconsecrantibus tantum dicantur.

VI. *De ritu Matrimonii* (ad Const. art. 78)

70. Matrimonium, nisi iusta causa a celebratione Missae excuset, intra Missam, post Evangelium et homiliam, quae numquam est omitenda, celebretur.

71. Quoties Matrimonium intra Missam celebratur, semper, etiam tempore clauso, dicatur Missa votiva pro Sponsis aut de ea fiat commemoratio, iuxta rubricas.

72. Quantum fieri potest, parochus ipse vel eius delegatus qui Matrimonio assistit Missam celebret; quod si alius sacerdos assistit, celebrans Missam ne prosequatur nisi expleto ritu Matrimonii.

Sacerdos autem qui Matrimonio tantum assistit sed Missam ipse non celebrat, sit superpelliceo et stola alba et, iuxta locorum consuetudinem, etiam pluviali indutus, et homiliam habeat. Benedictio vero post *Pater noster* et ante *Placet* semper a sacerdote Missam celebrante impertienda est.

73. Benedictio nuptialis intra Missam semper, etiam tempore clauso et etsi unus vel uterque coniux ad alias nuptias transit, imperiatur.

74. In celebrando Matrimonio sine Missa:

a) initio ritus, iuxta Litt. Apost. *Sacram Liturgiam*, n. V, brevis admonitio habeatur, quae tamen non est homilia, sed tantum simplex introductio ad celebrandum Matrimonium (cfr. Const. art. 35, 3); sermo autem seu homilia habeatur, e textu sacro (cfr. Const. art. 52), post lectionem Epistolae et Evangelii e Missa pro Sponsis, ita ut ordo totius ritus sit: brevis admonitio, lectio Epistolae et Evangelii lingua vernacula, homilia, celebratio Matrimonii, benedictio nuptialis.

b) Pro lectione Epistolae et Evangelii e Missa pro Sponsis, deficiente textu vulgari a competenti auctoritate ecclesiastica territoriali approbato, licet, ad interim, adhibere textum ab Ordinario loci approbatum.

c) Nihil impedit quominus inter Epistolam et Evangelium habeatur cantus. Item valde commendatur post expletum ritum Matrimonii, ante benedictionem nuptialem, oratio fidelium, iuxta formulam

ab Ordinario loci approbatam, in qua etiam supplicationes pro sponsis proferantur.

d) In fine ritus, benedictio sponsis semper, etiam tempore clauso et etiam si unus vel uterque coniux ad alias nuptias transit, imperiatur, iuxta formulam quae legitur in Rituali romano tit. VIII, cap. III, nisi in Ritualibus particularibus alia benedictio habeatur.

75. Si Matrimonium celebratur tempore clauso, parochus sponso moneat ut rationem habeant peculiaris naturae illius temporis liturgici.

VI. *De Sacramentalibus* (ad Const. art. 79)

76. In benedictione candelarum die 2 februarii, et cinerum in capite ieiunii quadragesimalis, dici potest una tantum ex orationibus quae in Missali romano pro his benedictionibus inveniuntur.

77. Benedictiones usque adhuc reservatae, quae in Rituali romano tit. IX, cap. 9, 10 et 11 continentur, ab omni sacerdote impertiri possunt, exceptis benedictionibus campanae ad usum ecclesiae benedictae vel oratorii (cap. 9, n. 11), primarii lapidis pro ecclesia aedificanda (cap. 9, n. 16), novae ecclesiae seu oratorii publici (cap. 9, n. 17), antimensii (cap. 9, n. 21), novi coemeterii (cap. 9, n. 22) et exceptis benedictionibus papalibus (cap. 10, nn. 1-3), necnon benedictione et erectione stationum Viae Crucis (cap. 11, n. 1) utpote Episcopo reservata.

CAPUT IV

DE OFFICIO DIVINO

I. *De Officio divino persolvendo ab iis qui chori obligatione tenentur* (ad Const. art. 95)

78. Donec divini Officii instauratio perficiatur:

a) Communitates Canonicorum, Monachorum et Monialium aliorumque Regularium vel Religiosorum ex iure vel constitutionibus choro adstrictae, praeter Missam conventualem, debent cotidie totum Officium in choro persolvere.

Singuli vero harum communitatum sodales, qui sunt in ordinibus maioribus constituti aut sollemniter professi, conversis exceptis, etsi a choro legitime dispensati, debent cotidie Horas canonicas, quas in choro non persolvunt, soli recitare.

b) Capitula cathedralia et collegialia, praeter Missam conventualem, illas partes Officii in choro persolvere debent, quae iis a iure communi vel particulari imponuntur.

Singuli vero horum Capitulorum sodales, praeter Horas canonicas, quas omnes clerici in Ordinibus maioribus constituti persolvere tenentur (cfr. Const. art. 96 et 89), debent illas Horas soli recitare, quae a suo Capitulo persolvuntur.

c) In regionibus vero Missionum, salva disciplina choralis religiosa vel capitulari iure statuta, sodales religiosi vel capitulares qui ministerii pastoralis causa legitime a choro absunt, de licentia Ordinarii loci, non tamen Vicarii Generalis vel Delegati, frui possunt concessionem facta per Litteras Apostolicas *Sacram Liturgiam*, n. VI.

II. De facultate ab Officio divino dispensandi vel illud commutandi (ad Const. art. 97)

79. Facultas omnibus Ordinariis concessa subditos suos, in casibus singularibus iustaque de causa, ab obligatione Officii divini ex toto vel ex parte dispensandi, vel illud commutandi, extenditur etiam ad Superiores maiores Religionum clericalium non exemptarum vel Societatum clericorum in communi viventium sine votis.

III. De parvis Officiis (ad Const. art. 98)

80. Nullum parvum Officium in modum divini Officii confectum censetur, quod non coalescat e psalmis, lectionibus, hymnis, orationibus et horarum diei necnon respectivi temporis liturgici aliquam rationem non habeat.

81. Ad publicam Ecclesiae orationem agendam, interim illa parva Officia adhiberi possunt, quae usque adhuc legitime approbata sunt, dummodo iuxta requisita, quae sub numero praecedenti recensentur, confecta sint.

Nova autem parva Officia, ut publicam Ecclesiae orationem agendam adhiberi possint, ab Apostolica Sede approbari debent.

82. Conversio textus parvi Officii in linguam vernaculam ad publicam Ecclesiae orationem ecclesiastica territoriali approbari debet, actis ab Apostolica Sede probatis seu confirmatis.

83. Auctoritas competens ad linguam vernaculam concedendam in recitatione parvi Officii iis qui ex constitutionibus ad hoc adstrunguntur, aut ad dispensandum ab obligatione recitationis vel ad eam commutandam, est cuiusque subiecti Ordinarius vel Superior maior.

IV. *De Officio divino aut parvis Officiis a sodalibus Statuum perfectionis in communi persolvendis (ad Const. art. 99)*

84. Obligatio persolvendi in communi Officium divinum, aut aliquod parvum Officium, aut eorum partes, sodalibus Statuum perfectionis ab ipsorum Constitutionibus facta, facultatem non adimit omitendi Horam Primam, et ex ceteris Horis minoribus illam eligendi, quae diei momento magis congruat (cfr. Litt. Apost. *Sacram Liturgiam*, n. VI).

V. *De lingua in recitatione divini Officii adhibenda*
(ad. Const. art. 101)

85. In divino Officio in choro persolvendo, clerici linguam latinam servare tenentur.

86. Facultas Ordinario facta concedendi usum linguae vernaculae, singulis pro casibus, iis clericis quibus usus linguae latinae grave impedimentum est quominus Officium debite persolvant, extenditur etiam ad Superiores maiores Religionum clericalium non exemptarum et Societatum clericorum in communi viventium sine votis.

87. Grave impedimentum quod requiritur ut praedicta concessio detur, ponderari debet considerata condicione physica, morali, intellectuali et spiritali petentis. Hac tamen facultate quae ad recitationem divini Officii faciliorem reddendam magisque devotam unice conceditur, nullo modo derogari intenditur obligationi qua sacerdos ritus latini tenetur linguam latinam discendi.

88. Versio vernacula Officii divini iuxta alium ritum ac romanum a respectivis Ordinariis eiusdem linguae praeparetur et approbetur, adhibita tamen, pro elementis utrique ritui communibus, versione ab auctoritate territoriali approbata, ac deinde confirmationi Apostolicae Sedis proponatur.

89. Breviaria adhibenda a clericis quibus usus linguae vernaculae in persolvendo divino Officio, ad normam art. 101 § 1 Constitutionis, tribuitur, praeter interpretationem vernaculam, textum etiam latinum contineant oportet.

CAPUT V

DE ECCLESIIS ET ALTARIBUS DEBITE EXSTRUENDIS
AD FIDELIUM ACTUOSAM PARTICIPATIONEM FACILIOUS
OBTINENDAMI. *De ecclesiarum dispositione*

90. In ecclesiis noviter erigendis, reficiendis aut aptandis sedulo curetur ut idoneae evadant ad actiones sacras celebrandas iuxta veram ipsarum naturam, et ad fidelium actuosam participationem obtinendam (cfr. Const. art. 124).

II. *De altari maiore*

91. Praestat ut altare maius exstruatur a pariete seiunctum, ut facile circumiri et in eo celebratio versus populum peragi possit; in sacra autem aede eum occupet locum, ut revera centrum sit quo totius congregationis fidelium attentio sponte convertatur.

In eligenda materia ad ipsum altare aedificandum et ornandum, praescripta iuris serventur.

Presbyterium insuper circa altare eius amplitudinis sit, ut sacri ritus commode peragi possint.

III. *De sede celebrantis et ministrorum*

26. Sedes pro celebrante et ministris, iuxta singularum ecclesiarum structuram, ita collocetur ut a fidelibus bene conspici possit, et ipse celebrans revera universae fidelium communitati praeesse videatur.

Attamen, si sedes post altare collocatur, vitanda est forma throni, utpote qui uni Episcopo competat.

IV. *De altaribus minoribus*

93. Altaria minora numero sint pauciora, immo quantum aedificii structura permittit, valde congruit ut in sacellis ab ecclesiae parte principali aliquomodo seiunctis collocentur.

V. *De altarium ornatu*

94. Crux et candelabra, quae pro singulis actionibus liturgicis in altari requiruntur, de iudicio Ordinarii loci, etiam iuxta ipsum poni possunt.

VI. *De sanctissima Eucharistia asservanda*

95. Sanctissima Eucharistia asservetur in tabernaculo solido atque inviolabili in medio altaris maioris vel minoris, sed vere praecellentis,

posito, aut, iuxta legitimas consuetudines et in casibus peculiaribus ab Ordinario loci probandis, etiam in alia ecclesiae parte vere pernobili et rite ornata.

Licet Missam versus populum celebrare, etiam si in altari exstat tabernaculum, parvum quidem, sed aptum.

VII. *De ambone*

96. Convenit ut ambo vel ambones habeantur ad sacras lectiones proferendas, ita dispositi ut minister a fidelibus bene conspici et audiri possit.

VIII. *De loco scholae et organi*

97. Scholae et organi loca ita disponantur, ut clare appareat cantores et organi modulatorem fidelium communitatis congregatae partem efficere, et ut ipsi suo munere liturgico aptius fungi possint.

IX. *De locis fidelium*

98. Loca fidelium peculiari cura disponantur, ut ipsi visu et animo sacras celebrationes debite participare possint. Expediit ut de more scamna seu sedilia ad eorum usum ponantur. Consuetudo tamen personis quibusdam privatis sedilia reservandi reprobanda est, ad normam art. 32 Constitutionis.

Curetur etiam ut fideles sive celebrantem sive alios ministros non tantum videre, sed etiam, hodiernis instrumentis technicis adhibitis, commode audire valeant.

X. *De baptisterio*

99. In baptisterio exstruendo et ornando, sedulo attendatur ut dignitas sacramenti Baptismi clare appareat, el locus aptus sit ad communes celebrationes peragendas (cfr. art. 27 Const.).

* * *

Praesentem Instructionem a Consilio ad exsequendam Constitutionem de sacra Liturgia de mandato Ss.mi Domini Nostri Pauli Pp. VI paratam, Iacobus S. R. E. Card. Lercaro, eiusdem Consilii Praeses, Sanctitati Suae detulit.

Beatissimus Pater, postquam ea qua par est consideratione hanc Instructionem perpenderit, in hac re auxilium ferentibus sive supra memorato Consilio, sive hac Sacra Rituum Congregatione, eam in Audientia, die 26 septembris 1964 Arcadio Mariae S. R. E. Card. Larraona, Sacrae Rituum Congregationis Praefecto, concessa, in omnibus et singulis speciali modo approbavit et auctoritate Sua confirmavit, et

publici iuris fieri iussit, ab omnibus ad quos spectat, a die 7 martii anno 1965, prima dominica in Quadragesima, sedulo servandam.

Contrariis quibuslibet minime obstantibus.

IACOBUS CARD. LERCARO
Archiepiscopus Bononiensis
Praeses Consilii ad exsequendam
Constitutionem de sacra Liturgia

† ENRICUS DANTE
Archiep. tit. Carpasian.
S. R. C. a Secretis

ARCADIUS M. CARD. LARRAONA
S. R. C. Praefectus

SACRA PAENITENTIARIA APOSTOLICA

NOVENSILIBUS SACERDOTIBUS
 FACULTAS TRIBUITUR IMPERTIENDI
 BENEDICTIONEM PAPALEM

DECRETUM

SS.mus D. N. Paulus div. Prov. Pp. VI, preces Sibi oblatas in favorem novensilium sacerdotum libenti animo excipiens, ut paternam Suam sollicitudinem erga ipsos ostenderet, benigne statuere dignatus est ut quilibet novensilis sacerdos, cum primum Missam quadam solemnitate celebraverit, impertiri valeat, unica vice, adhibita formula quae in Rituali Romano invenitur, ac extra Urbem, Benedictionem Papalem cum adnexa plenaria Indulgentia, acquirenda a christifidelibus, qui, sacramentali paenitentia expiati et sacra Communione refecti, eidem Missae sacrificio pia mente adstiterint, praefatam Benedictionem devote acceperint et ad Summi Pontificis mentem preces fuderint.

Praesenti *in perpetuum* valituro, absque ulla Apostolicarum Litterarum in forma brevi expeditione.

Contrariis quibuslibet minime obstantibus.

Datum Romae, e S. Paenitentiarum Apostolica, die 5 novembris 1964.

F. CARD. CENTO,
Paenitentiarius Maior

I. SESSOLO, *Regens*

The Filipino Clergy During The Spanish Regime

(Continued)

II. SPANISH COLONIAL POLICY, FROM THE BEGINNING OF THE EVANGELIZATION OF THE PHILIPPINES, FOSTERED PRIESTLY VOCATIONS AMONG FILIPINO BOYS.

2. ACTUAL WORK DONE IN THE 16TH CENTURY TO FOSTER PRIESTLY VOCATIONS AMONG FILIPINO YOUTH

As a confirmation of Bishop Salazar's statement that the religious orders in the 16th century had already admitted a number of Filipino applicants to the holy orders, we know positively that in Manila the religious missionaries founded and maintained from 1571 cloister seminaries, five in number; the Jesuits in Cebu, in 1598, a college seminary; and from the beginning of the 17th century there were some other five similar institutions in Manila.³⁰

The *cloister seminaries* or *conventual colleges* were especially intended for the religious themselves, to give them a course in pastoral theology and some training in the dialects before going to their mission posts; and when newly arrived missionaries had not yet completed their studies, they finished their ecclesiastical career in these cloister seminaries. A general course of ecclesiastical studies was offered in them. Furthermore, these conventual colleges had annexed to them a free primary school for poor

³⁰ cf. Evergisto Bazaco, O.P., "History of Education in the Philippines, U.S.T. Press, Manila, 1939, pp. 124-125; 133; 490; op.cit., ed. 1953, pp. 71, 107, 168-169, 182, 190-194

native boys, either indigenous, mestizos or creoles, among whom were found young men with vocation for the religious or even for the secular clergy. These rather informal seminaries did not have any fix program of studies and were not often recognized officially outside of the Church. That perhaps may explain the deficiency in a sound theological formation received by "a number of applicants (from among the natives) admitted by the religious orders", as Bishop Salazar noted. Lack of good professors—perhaps the ablest men were assigned to labor in other mission posts—; irregularity of classes—maybe those actually in the teaching staff were too busy with other apostolic ministries and urgent affairs—; and finally, want of facilities which could have been afforded only in a seminary proper: all these factors might easily account for the deficiencies noticed in the ecclesiastical training of some of the native applicants to the holy orders.

The cloister seminaries were the following:

- 1) Convent of San Pablo (Augustinians): since 1572; 1580
- 2) Convent of Nuestra Señora de los Angeles (Franciscans): 1580; 1582
- 3) Convent of San Francisco del Monte (Franciscans): 1580; 1600
- 4) Convent of Santo Domingo or Nuestra Señora del Rosario (Dominicans): 1587; 1588
- 5) Convent of San Ignacio or Colegio de Manila (Jesuits): 1595
- 6) Convent of San Nicolas (Recollect Fathers): 1609

The *seminary colleges*, somewhat more popular and less exclusive than the cloister seminaries, were open to all who had vocation to the diocesan priesthood or to a civil profession. These seminary colleges included a general course of studies besides the purely ecclesiastical subjects. They admitted two classes of students: those who aspired to the priestly ministry, and the youth who desired to acquire an education superior to that given in the elementary schools.

Of these seminary colleges we find:

- 1) In Cebu, the College of San Ildefonso (Jesuits): 1598
- 2) In Manila, the College of San José (Jesuits): 1596; 1601; 1610
- 3) Item, the College of Santo Tomás (Dominicans): 1611
- 4) Item, the College of San Juan de Letrán (Dominicans): 1620; 1640
- 5) Item, the College of San Pedro y San Pablo (Dominicans): 1632; 1641

6) Item, the College of San Felipe (Jesuits): 1640

In this chapter we will cursorily examine only the institutions where, in the absence of a seminary proper, native vocations to the priesthood were attended to *in the 16th century*, that is, from the beginning of the Philippine evangelization. We shall leave for subsequent chapters the study of the same or similar institutions where priestly vocations among the natives were fostered in the following centuries of Spanish regime.

a) CLOISTER SEMINARIES

CONVENT OF SAN PABLO (Augustinians)

To the Augustinians belongs the glory of establishing the *first elementary school* of the Philipines, the *parochial school of the Holy Name of Jesus*, in Cebú, in 1566; and to them also goes the honor of having founded the *first center of higher learning*, though unofficial in character and intended almost exclusively for the members of the Order, the *conventual college* of San Pablo, in Manila, in 1572. It is true that this cloister seminary did not enjoy official government recognition, but it offered courses in Theology, Philosophy and Morals as well as classes in the dialects needed for the pastoral and missionary work. Adjoining to it a primary school for children of the country was established; and the Augustinian Assembly held on April 3, 1575, decreed: "Those desiring to take the religious habit (in the Philippines) should be admitted to our Order, and we designate the same Convent of Manila as the House for the novitiate." It is well to notice in this decree that no restriction is imposed on the *native* candidates for aspiring to the priesthood, and not simply to the lay brotherhood in the Order; and that no discrimination is made of *indigenous natives* from *other natives* of mixed or foreign parentage. Fr. Juan de La Hoz, O.S.A. was assigned at an early date as professor of Latin; Fr. Alfonso de Santillan was appointed professor of Arts in 1590, and Fr. Diego de Torrabae in 1596.

Although this institution "was not intended for the public in general but for their own religious personnel, and as a consequence, its life was interrupted from time to time depending on the number of vocations for the Augustinian habit and on the non-ordained priests arriving from Spain and Mexico"³¹, "still, as the old monastic schools (of Christendom

³¹ Ibid., op. cit. ed. 1953, p. 191

before the Council of Trent, this and the other convent schools of Manila) undertook also the education of the aspirants to the secular clergy, if there were any, for there was no other institution to take charge of this"³² in those days. These were, obviously, exceptional cases; but most probably there were some. Bishop Salazar clearly indicates that there was no incompatibility for diocesan clerical students to be trained in ecclesiastical sciences together with the religious aspirants to the priesthood,³³ as it actually happened in the seminary colleges of San José, Letrán and Santo Tomás.³⁴

2) CONVENT OF NUESTRA SEÑORA DE LOS ANGELES (Franciscans)

The Franciscan convent of Manila was opened as a novitiate in 1580, and the famous Father Plasencia, the great founder of elementary schools "where Filipinos were taught not only Christian doctrine, reading and writing but even some trades", seems to have been a teacher of Latin in this cloister seminary. Fr. Martin Aguirre, later a martyr of the faith, "was professor of Theology here in Manila up to 1596, when he left for Japan".

There was also an early house of studies in the convent of San Francisco del Monte.

3) CONVENT OF NUESTRA SEÑORA DEL ROSARIO (Dominicans)

The conventual college founded at Santo Domingo, Manila in 1587 by the Dominicans was of a more academic and public character than the preceding ones. "With the arrival of the first large mission of Dominicans in 1587, the first academic act took place in the Philippines. The celebration was held in the main hall of the Cathedral in the presence of prominent dignitaries of the religious orders and of the civil authorities. The academic act was directed by a professor of Theology, Rev. Fr. Pedro de Soto. From that moment Bishop Salazar was inspired

³² Antonio Piñon, O.P., "Contribution of the Seminaries to Education in the Philippines", in *THE CONTRIBUTION OF THE CATHOLIC CHURCH TO EDUCATION IN THE PHILIPPINES* — Catholic Educational Association of the Philippines, Manila, 1952, p. 121

³³ H. de la Costa, S.J., *The Jesuits in the Philippines, 1581-1768*, Harvard University Press, Cambridge-Massachusetts, 1961; p. 64

³⁴ *Ibid.*, pp. 570-571; Bazaco, *op. cit.*, p. 109

to found a College-University similar to those of Mexico, where religious and lay persons might pursue college studies; and to begin with, a "School of Grammar" was established in addition to the "*Escuela de Tiples*". At the same time it was determined that Fr. Miguel de Benavides, O.P. and Fr. Miguel de Santamaria give conferences in the Episcopal Palace, in the Cathedral, and in the Convent School of Santo Domingo."³⁵

In the "*Escuela de Tiples*" the missionaries, according to a historian of those days, "taught the boys to read and to write in Spanish, to serve in the church, and to sing with organ accompaniment. They got '*maestros*' to teach them to play the organ, the flageolet, the flute, and other instruments. . . . They presented religious plays and comedies in Spanish and in their (vernacular) language with charm."³⁶

In the "School of Grammar", the "general studies", Arts and Theology were taken up by official professors as Fr. Gregorio Ochoa, Fr. Miguel de Santamaria, Fr. Miguel de Benavides, Fr. Juan Cobo, and Fr. Francisco Morales.

4) COLEGIO DE MANILA (COLLEGE OF ST. IGNATIUS) (Jesuits)

This was planned by the Jesuit Fathers Sedeño and Sanchez and proposed to their General Acquaviva in 1583: "Let a central residence be established in Manila, and let it be a college as understood in the Society, that is, one in which classes were conducted both for extern students and for Jesuits still in their studies (scholastics). . . . Acquaviva should consider whether the rector of the college at Manila should not be authorized to receive candidates for the Society. As a matter of fact, there were already two such applicants. One was the dean of the cathedral chapter, Don Diego Vazquez Mercado; the other, Simón de Mendiola, was asking to be admitted as a lay brother."³⁷ Was this Mendiola an Spaniard or a native of the country? Most probably he was not an indigenous native; but he might have been a native creole or mestizo; and in all probability "Mendiola was the first to be received into the Society in the Philippines" in 1583.³⁸

³⁵ Bazaco, op. cit., pp. 81-82

³⁶ Fr. Alonso Fernandez, O.P., *Historia Eclesiástica de Nuestros Tiempos*, Lib. II, chap. XXXXIII, Toledo, 1611; ap. Bazaco, op.cit., p.82

³⁷ Costa, op. cit., pp. 62-63

³⁸ Ibid., pp. 614, 641. The Spanish name *Simón de Mendiola* could be well the name of an indigenous native, as *Agustin de Legaspi*, for instance was the name of "one of the most influential datus of Tondo" (Ibid., p. 112).

As we have seen already (Ch.I,art.2) the plan of the Jesuits Sedeño and Sanchez, as proposed in 1583 to Acquaviva and to the first Bishop of the Philippines, Mons. Salazar, was to establish "a school for boys and older students 'from the first letters of the alphabet to the faculties of arts and theology'. And they were to teach "not only Spanish boys but also mestizos and sons of the ruling (indigenous) native families. To make a beginning, a class of grammar and one of moral theology could be opened."³⁹ In 1586 the Jesuits Suárez and Prat agreed heartily with the idea "that the proposed college be not only a school for Spanish boys but also a *seminario* boarding school for (indigenous) natives and mestizos."⁴⁰

That the proposed college was intended particularly *for the natives*, and not precisely for Spaniards appears clearly, not only from the above recommendations of the Jesuits to their General, but also from the King's orders to the Governor of the Philippines. In the cédula signed by Philip II at Barcelona, 8 June 1585, to De Vera, the King speaks of "the establishment of a college and the support of the religious who shall be employed there in teaching and instructing *those who present themselves* in grammar, sciences, and the proper conduct of life"; and to make it clear that in such ample clause "*those who present themselves*" he had in mind particularly *the natives*, he adds immediately: "because of the great results that I am confident will follow therefrom for the service of God and the spiritual formation of *those natives*, I enjoin you to confer with the Bishop of those Islands concerning the manner in which said college may be instituted."⁴¹ And as a further proof that in this sense were understood the King's orders by the ecclesiastical and civil authorities of the Philippines, in the next year, 1586, Father "Sedeño ordained that since there was a possibility of opening a school *for natives*, only Suárez and Prat should study Chinese (—Suárez had proposed that they—the Jesuits—should *all* learn Chinese—), while he (Sedeño) and Almerici devoted themselves to Tagalog."⁴²

While the King was still looking for ways and means to establish the Jesuit college, in 1589, the Jesuit Father Sanchez personally discussed the matter in Rome with his General, repeating what all the other Fathers have said: "By far the most important contribution the

³⁹ Ibid., p. 63

⁴⁰ Ibid., p. 75

⁴¹ Ibid., l.c.

⁴² Ibid., p. 76

Society could make in the Philippines would be the establishment of a *seminary* or *boarding school* for (indigenous) *native boys* and a college for Spanish students (mainly, creoles, Filipino natives)."⁴³

If the college is said to be for *Spanish students* (mainly, creoles, Filipino natives) it is because, as we have explained already in Ch.I,art.2, the majority of the indigenous native boys could not ordinarily achieve more than an elementary schooling, not on account of any race discrimination, but due to mere circumstantial conditions of those days which made it too difficult for them to accomplish higher studies. Hence, in the Jesuit plan, the college would take care of "Spanish boys (creoles, Filipino natives) who were capable and desirous of more than an elementary schooling and also of soldiers and merchants (Spaniards) who may receive a vocation to the priesthood"; this, however, without excluding possible, though exceptional, cases of indigenous native vocations among the children of the *seminario* or boarding school, of whom Father Sanchez said "many could be missionaries themselves" since they are "very intelligent...and quite capable" to be missionaries.⁴⁴

On 20 June 1590 Father Pedro Chirino, S.J. arrived to Manila bringing at last instructions from the General raising the Jesuits' residence to the status of a "colegio formado" (central community house for religious formation, studies, etc.). However, men for running the college were still lacking, and the royal subsidy expected for its support had not yet materialized. The newly appointed Rector, Father Sedeño made then arrangements to be able to maintain the college even without the government subsidy; personnel was the only thing wanting. It finally arrived on 11 June 1595; at once Father Sedeño informed the governor, Don Luis Pérez Dasmaríñas, that to satisfy the long postponed requests of the citizens, the Jesuit college was at last to be opened—not only for Jesuit scholastics but for externs as well—offering two courses, one in moral theology for candidates to the holy orders under Father Juan de Ribera, and other in grammar (Latinity) for Spanish boys (creoles, Filipino natives) under Father Tomás de Montoya.

Classes indeed began to be held in the Jesuit residence some time in September 1595: attending students were day scholars. But the real founder of the *Colegio de Manila* (College of St. Ignatus), Father An-

⁴³ Ibid., p. 119

⁴⁴ Ibid., l.c.

tonio Sedeño was called to his reward on 2 September 1595: from heaven he was to see the fruit of his apostolic endeavor.

b) SEMINARY COLLEGES

1) *The COLEGIO DE SAN JOSE* (Manila, 1595)

This is the first Seminary College *for natives* in the Philippines and most probably the oldest Seminary for *diocesan native vocations* to the priesthood in the whole Orient. Its history is intimately connected with that of the *Colegio de Manila* (or College of St. Ignatius) whereto the scholars of the *Colegio de San José* went to attend their classes, together with Jesuit scholastics.

On 5 September 1595 governor Dasmariñas assigned to the *Colegio de Manila* a subsidy of 1,000 pesos a year for the construction and endowment of a hall or residential college, which was to be called *Colegio de San José* "for the board and lodging of twelve scholars chosen from among the sons of the conquistadores or of other settlers of good standing".⁴⁵ Then, on 20 October and 8 November 1595, Father Ramon Prat, S.J. who on the death of Father Sedeño succeeded him as vice-provincial of the Jesuits in the Philippines, accepted an endowment offered (since 1586) by Esteban Rodriguez de Figucroa to make the Jesuit college a house of studies. Towards the end of 1595 Father Prat presented to governor Dasmariñas a project he had very much at heart, namely, the "foundation as part of the College of Manila of a boarding school for (indigenous) native boys, which Alonso Sanchez had suggested some years earlier to Acquaviva. Prat persuaded the governor to transfer the government subsidy (of 1,000 pesos a year) from the proposed college for Spaniards (rather, for Filipino natives of Spanish parentage) to a college of (indigenous) natives... Dasmariñas fell in with Prat's proposal, transferred the subsidy to a college of (indigenous) natives, and approved an additional grant of 600 pesos to pay for the construction of a building.

"Work was started at once—in late 1595 or early 1596—on a building within the Jesuit compound... In his eagerness to make a beginning, Prat opened the school before the building was ready, reserving a part of the Jesuit residence as temporary quarters and classrooms for the

⁴⁵ Ibid., p. 134

school boys. He also hired two lay teachers for them, one of music and another of reading and writing."⁴⁶

Such were the first beginnings of the *Colegio de San José*. Let us here notice some particular features of this institution which are often missed or lost of sight.

The purpose of the institution, although originally intended by governor Dasmariñas for Spaniards or Filipino natives of Spanish parentage, was soon changed, even before the institution was started, to make it, as the Jesuits planned in 1583 and in 1586, "a school for boys and older students 'from the first letters of the alphabet to the faculties of arts and theology' where the Jesuits were 'to teach not only Spanish boys (creoles, or Filipino natives of Spanish parentage) but also mestizos (Filipino natives of mixed parentage) and sons of the ruling (indigenous) native families'"⁴⁷; hence, "not only a school for Spanish boys (creoles), but also a *seminario* or boarding school for (indigenous) natives and mestizos."⁴⁸

And the school was intended, not only to prepare the natives for the local magistracy as town governors and village headmen, but also for the ecclesiastical career and priestly ministry; that is why Sedeño and Sanchez proposed in 1583 that "to make a beginning, a class of grammar and one of moral theology could be opened"; and in 1595, as soon as the personnel was available, Sedeño actually made the start offering "two courses, one in moral theology for candidates for holy orders, and another in grammar for Spanish boys (creoles, Filipino natives of Spanish parentage)"⁴⁹. That is the way how the Jesuits understood their colleges in those days, as we may see in the directives of their General Acquaviva to the Philippine Jesuits in 26 March 1604: "A college should then be established . . . where courses in moral theology and the native languages for the diocesan clergy can be given."⁵⁰

We do not know whether among the *candidates for holy orders* referred to by Sedeño, there were any Filipino natives. Certainly, the Jesuit vice-provincial did not exclude them; most probably there were among them some Filipino natives of Spanish or mixed parentage (creoles

⁴⁶ Ibid., pp. 172-173

⁴⁷ Ibid., p. 63

⁴⁸ Ibid., p. 75

⁴⁹ Ibid., pp. 63, 134

⁵⁰ Ibid., 260

or mestizos), though not yet any indigenous natives. As it has been wisely remarked, the efflorescence of priestly vocations "demands a certain degree of civilization below which it is impossible. It would be difficult, for instance, to encounter suitable material for the priesthood among a people just beginning to organize into stable political communities. Now the (indigenous) Filipinos during the early years of the Spanish colonization were just such a people"⁵¹; hence, we may well take for granted that at the end of the 16th century most probably there were hardly to be found any candidate for the priesthood among the indigenous natives. But most certainly we can affirm that it was *not* because they were *excluded* or considered inept due to any race prejudice. We have already cited enough testimonies of the high regard the Spanish missionaries had of the natural talents they noticed among the indigenous native boys, and their aptitude to become, not only catechists and companions of the missionaries, but also missionaries themselves.

And it seems they were but too eager, even rather overzealous, at times, to admit native candidates for the priesthood—as Bishop Salazar remarked of the religious orders in those days—; and, as regards the indigenous natives, they tried to provide them as soon as possible with the proper and fitting environment to foster prospective or budding priestly vocations, not only by giving them truly Christian homes and schools, but even, in the absence of a Minor Seminary or a Cathedral school, establishing for them what the Jesuits called "seminarios", i.e., *pre-seminary* boarding elementary schools that were to start "from the first letters of the alphabet to the faculties of arts and theology", where prospective indigenous native vocations to the diocesan priesthood might be fostered. That such was the meaning of the word "seminarios" in Jesuit nomenclature appears clear from the very words of their General Acquiviva in the directives of 26 March 1604: "boarding schools for both Spaniards and natives, in order that as this educational work develops, some of the students trained by us may be found worthy of being ordained and put in charge of the parishes by the bishop."⁵²

Such was, among others founded from the beginning by the Jesuits in the Visayas islands, the *Colegio de San Jose* in Manila opened by Prat in 1596 as a "seminario" for indigenous natives forming "part of the College of Manila", where the boys "were to live together in community

⁵¹ Horacio de la Costa, S.J., *The development of the native clergy in the Philippines*, in THEOLOGICAL STUDIES, June, 1947, p. 230

⁵² H. de la Costa, S.J., *The Jesuits in the Philippines 1581-1768*, p. 260

under a Jesuit priest and brother, and receive instruction in Christian doctrine, reading, writing, vocal and instrumental music and handicrafts. *In addition to educating Filipino boys* (indigenous natives and mestizos), the school would grant resident scholarships to poor Spaniards (Peninsular, or Creole Filipino natives) who wished to study for the priesthood. This arrangement would provide them with excellent opportunities for learning the native languages while pursuing their seminary studies in the College of Manila.⁵³ That is, the school was "to educate Filipino boys (indigenous natives and mestizos) from the first letters of the alphabet to the faculties of arts and theology"; but since, as we have already remarked, it was hardly possible to expect in those days some priestly vocations among the indigenous natives, and since the school was intended, if not exclusively, at least ultimately indeed, to foster priestly vocations—and that is why the Colegio de San José was a real Seminary-College, the first in the Philippines, and most probably the oldest Seminary for natives called to the diocesan priesthood in the Orient—; therefore, in Sedecio's plan the school was to offer a course "in grammar (Latinity or Minor Seminary studies) for Spanish boys (i.e. Creole Filipino natives)", and in Prat's arrangement the school would grant "resident scholarships to poor Spaniards (as above, Filipino natives also) who wished to study for the priesthood." But this was to be "*in addition to* (the main purpose of) *educating Filipino boys* (indigenous natives and mestizos)", and hence, not to the exclusion of these last, if there were to be found any prospective vocation among them, from the studies of the priestly career. As a matter of fact, we know from the very testimony of Bishop Salazar in 1599 that "the fathers of the Society of Jesus admit into their classes (sc. of grammar and theology) mulattoes and mestizos"⁵⁴ as a common case, which seems to imply the possibility of some, perhaps quite few, instances of full-blooded Filipinos among those "boys in the city who had learned their first letters (probably in the *seminario* for indigenous natives started by Prat during 1596-1599) and were waiting to enroll"⁵⁵ in 1599 at the grammar school.

⁵³ Ibid., p. 172

⁵⁴ Ibid., p. 571

⁵⁵ Ibid., p. 181. Hence, we can hardly admit that "San Jose was founded primarily for the education of 'Spaniards of good birth'" or that "pure-blooded Filipinos began to be admitted in the early 1660's" and still then "only in the capacity of domestics who were not taught much more than the three R's, Christian doctrine, and deportment" (Ibid., p. 571). What then were taught those indigenous native boys admitted in the boarding elementary school opened by Prat as the first stage of the Colegio de San Jose, with government

In conclusion, the *Colegio de San José*, although originally intended by its first founder governor Luis Pérez Dasmariñas, to be a hall or college residence for (twelve) Spanish scholars "of good birth" (mostly, creoles or Filipino natives from Spanish parents "of good standing" among the settlers); *actually*, it was established by the same founder and the Jesuits in 1596 as a real *Seminary College for Filipino natives*, including during the first few years a pre-seminary boarding elementary school where prospective indigenous native vocations to the diocesan priesthood might be fostered; and then, the Seminary-College proper where those indigenous native vocations might be cultivated and brought to maturity in the attached *Colegio de Manila*, where together with Jesuit scholastics and other *Filipino* students, natives of Spanish or mixed parentage, they would follow courses in grammar (Latinity), arts (Philosophy), and Theology, in preparation for the sacred ministry.

This was indeed the initial realization of Bishop Salazar's golden dream back in 1581 (some 18 years only after the Tridentine decree on Seminaries), namely, the foundation of a school "to support poor students, in which according to the decrees of the Holy Council, the ministers who may afterward serve more properly (sc. than the religious) in the divine worship and churches of our Diocese (i.e., the diocesan native priests) may be educated and instructed" in such a way that "as soon as the virtue and aptitude of these (*indigenous*) natives is duly seen and known, the ecclesiastical benefices be granted and by right should belong to the same *indigenous* natives."⁵⁶

The *Colegio de San José* as started by Prat in 1596 was indeed the *Seminary College of natives* planned by Bishop Salazar from the day he

subsidy transferred from the original aim in favor of Spanish boys to a college of indigenous natives, in 1595? Were the indigenous native boys refused in Manila until the early 1660's, what the Jesuits were giving them in the school of their Visayas mission stations since 1593? How could Sanchez report in 1588 that the indigenous native boys were "very intelligent," and could learn "our alphabet, language, culture, . . . and many of them could be missionaries and catechists themselves. Teachers of reading and writing could be recruited from them, and almost the whole charge and care of the boarding school could be transferred to them, for the work they are now doing for the other religious communities and in our own house proves that they are quite capable of all these things" (Ibid., p. 119)?

⁵⁶ Letter of Bishop Domingo Salazar, O.P. for the execution of the Bull of erection of his Diocese of Manila, 21 December 1581: cf. Campo, Fermin, *El Seminario Conciliar de Manila —Guión Histórico*, Seminario de San Carlos, Mandaluyong, Rizal, 8-X-1950, nn. 3-4.

took possession of the Diocese of Manila in 1581, proposed by the Jesuits again and again since 1583, endorsed by Governors Ronquillo in 1583, De Vera in 1587, Dasmariñas in 1595 and Tello in 1599; recommended by the cathedral chapter of Manila in 1583 and in 1599, urged by the audiencia and the bishop of Cebu in 1599, and earnestly approved by king Philip II in 1585. Church and State have thought of it and longed for it from the early years of the Spanish regime in the Islands: the long waited for college of natives that was to be the first seminary for the diocesan priesthood.

Bishop Salazar's dream began to become true after some 14 years: the great Dominican did not live to see it since he was called to his reward a year earlier, on 4 December 1549; but the efforts of this first Bishop of the Philippines were finally achieved by the zeal of the Jesuits whom he himself led to our country: and the Philippines can well glory of having its first Seminary College—in all probability the first in the whole Orient—as early as 1595.

Soon "the grammar and moral theology classes in the College of Manila (to which the *Colegio de San José* was attached) settled down to serious work. It is not known how many students there were in the moral theology class. In the grammar class (Latinity) there were 18 or 20 in 1596-1597, 30 in 1597-1598, somewhat more than that in 1598-1599, and at the beginning of the next school year it became necessary to form two classes of grammar, one for beginners and another for the more advanced.

"On 28 June 1597 Governor Tello ahead, recommended to Madrid that the College of Manila be authorized to open courses leading to a university degree, 'for the sake of *the students of this country* which is so far away from the universities of Europe.' There were, then, some at least in Montoya's class (of grammar) who showed an interest in and capacity for higher studies."⁵⁷

To make similar recommendations at Rome before the Jesuit General the Philippine vice-province sent as procurator Francisco de Vera, S.J. on 8 of July 1598.⁵⁸ "The governor, the audiencia, the bishop of Cebu and the cathedral chapter of Manila were all sending strong representations to Madrid that the college be authorized to grant university degrees.

⁵⁷ Costa, op. cit., pp. 173-174

⁵⁸ Ibid., p. 177

The two grammar masters reported that eight or ten of their students would be ready to begin the arts course the following term."⁵⁹

At this point someone might ask again the intriguing question: What were those 30 students of grammar (Latinity), ten of whom were ready to begin the arts (philosophy) course in 1599? And again our answer is this: in all probability, most of them, if not all, were *Filipino natives*, true Filipinos, and not Spanish immigrants or Peninsular Spaniards. The great majority, it is true, were most probably creoles, Filipino natives called "*Spanish boys*" because of their parentage; a number of them, we know for sure from Bishop Salazar's own testimony⁶⁰ in 1599, were Filipino natives of mixed parentage, mestizos and mulattoes; and a few might have been *indigenous natives*, full-blooded Filipinos, as we may possibly infer from the report made in 1599 that "there were *boys in the city* who had learned their first letters (probably some of them came from the boarding elementary school started by Prat for indigenous natives some three years before) and were waiting to enroll the following year"⁶¹ in the grammar school. The *Colegio de San José*, forming part of the *Colegio de Manila*, was indeed a *Seminary for natives*, for Filipinos: its pre-seminary department, the boarding elementary school, for *indigenous natives*, for full-blooded Filipino children among whom some prospective vocation might be found; and its minor and major seminary departments, also for *Filipino natives*, although mostly not of the indigenous race which nevertheless was not excluded and could have been actually represented in one or other instance.

Unfortunately the precarious conditions of the colony did not allow a lasting success to this first attempt at a *Seminary for indigenous native vocations* in the Philippines. Due to *lack of funds* the project so generously backed by Governors Dasmariñas and Tello, and so earnestly started and doggedly given a trial for some three or four years by the Jesuits, had at the end to be given up, for the time being, at least partially with respect to the boarding elementary school for indigenous natives. "On 6 July 1601 Governor Tello wrote to the king that the whole project had fallen through, *because of lack of funds*."⁶² However, the new Jesuit vice-provincial Diego Garcia did not desist from the noble plans of his predecessors, and on that same year, less than two months

⁵⁹ Ibid., p. 181

⁶⁰ Ibid., p. 571

⁶¹ Ibid., p. 181

⁶² Ibid., p. 173

Tello's report to the king, on 25 August 1601, obtained due permission to open the so-called "Colegio y Seminario de San José" as a residential college for the *youth of the city*—this time there was *no restrictive clause* in favor of Spanish boys, as in the former Dasmariñas original foundation—to "be formed and trained in right conduct and letters, and to train ministers of the gospel of whom this country stands in need."⁶³

On that same year, 1601, thirteen boarding scholars paying a modest board and lodging fee inaugurated the course of arts together with other day scholars and Jesuit scholastics. This was not anymore—it is true—the *pre-seminary* elementary school for indigenous natives we found in the *Colegio de San José* in 1596; but still it was a real Seminary for Filipino natives, as before, with five years grammar school (Latinity) as a prerequisite for the arts course (philosophy) leading to the theology course opened for those who aspired to the priesthood.

As the subsequent event belong already to the 17th century we shall reassume their development in the next chapter.

2) The COLEGIO DE SAN ILDEFONSO (Cebú, 1598)

Father Antonio Pereira, S.J. arrived to Cebu in the middle of August 1595, just on time to receive from the dying first Jesuit vice-provincial Father Antonio Sedeño, the founder of *Colegio de Manila* (or *de San Ignacio*), his assignment to work in the new Jesuit house at Cebu. Pereira had the chance, just a few months before, to see with his own eyes the wonderful effects obtained in Tigbauan, Panay, by the elementary school for indigenous natives and the first "seminatio" for Filipino natives of Spanish parentage started in 1593 (as we shall soon see) by his present superior in Cebu, Father Pedro Chirino, S.J. Hence, with Chirino's approval, inspiration and cooperation, Pereira soon opened in 1595 in Cebu a similar "free primary school in which he taught Christian doctrine reading, writing, arithmetic and deportment. The school was originally intended for Spanish children (i.e., Creole Filipino natives), but *Visayan (indigenous natives)* and Chinese ("sangleys") *pupils were apparently admitted as well.*"⁶⁴

When Pereira at the end of that year was called back to the Moluccas Jesuit mission whereto he belonged and which he left two

⁶³ Ibid., p. 196

⁶⁴ Ibid., p. 166

years before to come to the Philippines on a political commission, Brother Gaspar Garay, S.J. took his place as teacher of the children in the free primary school opened in the Jesuit residence canonically established in Cebu on 21 August 1595 under the name of *Colegio de San Ildefonso*.

Three years later the Augustinian Most Rev. Fray Pedro de Agurto, elected first Bishop of Cebu arrived in Manila on 23 May 1598 in the company of two Jesuits. He probably saw and heard of the promising fruits expected for the formation of a diocesan native clergy from the cherished project of the Jesuit vice-provincial Father Prat in Manila: the *Colegio de San José*, then starting even at the face of tremendous odds, in the Jesuit residence *Colegio de San Ignacio* (de Manila). Could not something similar be done in their Jesuit residence *Colegio de San Ildefonso*, at Cebu? "He asked Prat if he might take the two Jesuits in his entourage with him to Cebu to teach grammar (Latinity) both to those (*natives*) who had already learned their first letters in the primary school and to his nephews and other boys (Spaniards) who had come with him as members of his household."⁶⁵ Prat granted him one of them, a scholastic, Francisco Vicente Puche (or Puig, perhaps). "The grammar school was formally inaugurated that same year with the presentation by the students of an academy in Latin and Spanish in honor of Bishop Agurto. It was held in the cathedral and lasted three hours. According to Chirino, the academy took the form of a *comedia* that is, a play in prose and verse, composed by Puche during his voyage from Manila to Cebu . . . Puche was already a deacon when he arrived and was priested by Bishop Agurto soon afterward."⁶⁶

There is no doubt that Bishop Agurto's intention in establishing a grammar school (Latinity course) in the *Colegio de San Ildefonso* or Jesuit residence in Cebu, was to start a Seminary College whence future diocesan native vocations for the pastoral ministry of his flock might be obtained by a careful ecclesiastical training of the children "from the first letters of the alphabet (in the primary school) to the faculties of arts and theology" as the Jesuits intended to achieve in Manila. When Bishop Agurto recommended this project of the *Colegio de San Ildefonso* in Cebu to the royal munificence in 1600 he alleged that from those studies of Latinity started just two years before "a great fruit and profit follows

⁶⁵ Ibid., 1.c.

⁶⁶ Ibid., 1.c.

already, and still much greater is expected from the *Ministers (of the Gospel) who are thus reared and trained for the churches of these islands*".⁶⁷

Here we have then, the second *Seminary College* planned now by the first Bishop of Cebu, the Augustinian Pedro Agurto, in the oldest Spanish settlement in the Philippines, the City of the Most Holy Name of Jesus (Cebú), as early as 1598, still in the 16th century! And it was a *Seminary for natives* from the primary or *pre-seminary* school to the grammar course, without any distinction or preference made—at least in the mention—between *natives* of Spanish parentage or of the indigenous race: all were equally give a chance to *be reared and trained* so as to become worthy *ministers* of the Gospel for the service of the *churches of these Islands*, according to the express intention of Bishop Agurto manifested to the Spanish government.

It is true that due to adverse circumstances, the grammar school (Latinity) was short-lived: it had to be discontinued early in the 17th century, and was closed down for lack of students just before its founder Bishop Agurto died; by 1609 it was not existing any more. The *pre-seminary* elementary school however of the College of San Ildefonso or Jesuit residence in Cebu City did never cease to operate since its opening in 1595 to the day when the Jesuits were expelled from the Philippines in 1768. But for the purpose of our study, the lasting success of these early enterprises is not essential; for us it is enough to ascertain that in the Philippines at the end of the *16th century* there were already in operation, though at an initial stage, *TWO Seminary Colleges*, one in the Archdiocese of Manila and the other in the suffraganean Diocese of Cebu, both of them opened and intended to foster *native*, nay as soon as possible *indigenous native* vocations to the diocesan priesthood.

c) The Jesuit "SEMINARIES" FOR NATIVES

Closely related to the *Seminary Colleges* mentioned above were the so-called "*Seminaries*" for *natives* which we shall study now. But before proceeding on, it may be opportune to clarify well the exact meaning of these words "seminary", "college" which in the course of time and events

⁶⁷ Colin, S.J., Francisco, *Labor evangélica*, edit. Pastells, S.J., Pablo, Barcelona, 1900, t. II, p. 167; 249 nota; ap. Fermín del Campo, C.M., *Los Colegios de San Ildefonso y de San Carlos de Cebú*, in SEMINARIUM, December 1952, p. 2.

have undergone quite different connotations, and thus may create confusions if understood in another sense of what they were supposed to convey.

The obvious meaning of "college" is generally that of a "school". Nevertheless, for the Jesuits, "college" is understood as one of their religious houses or a residence in which classes are conducted among other ministries both for extern students and for Jesuit scholastics. For this purpose it ought to be endowed with a stable and sufficient income; establishments where the income is not enough for the support of scholastics are to be reckoned as "inchoate" colleges, or colleges not yet "formed" or in the full sense. The *College for Manila* (or of St. Ignatius) was "formed" college, while the *College of St. Ildefonsus* in Cebu was only an "inchoate" college. But both names refer properly and directly to the Jesuit residence where classes were given; indirectly or concomitantly they were applied to the schools maintained in those religious houses.

"College" may also mean a "society of scholars incorporated for study or instruction, especially in the higher branches of knowledge"; or, again, a hall or building for board and lodging of students of a certain school, as well as the institution formed by those students or residents of that hall; and not necessarily the school attended by those students. In this way was understood the *College of San José* in Manila, whose scholars attended classes at the *College of Manila*.

In this sense of "students' boarding house" spoke the Council of Trent when it ordered that each Diocese should have a "college of boys" near the Cathedral to rear and train them for the priesthood from the early years of their adolescence, in the hope that each one of these "colleges" may become a "perpetual seed bed, (*seminary*) of Ministers of God for the Diocese".

Hence, in the sense of the Council and of the Church, a "Seminary" is a center or institution for the *exclusive* education of candidates or aspirants to the priesthood in the diocesan clergy. And in this specific sense, the first Bishop of the Philippines Domingo Salazar, O.P., as we have seen above, planned for a "Seminary" in Manila *since* 1581, but due to the odd circumstances of those times a real Conciliar "Seminary", a Diocesan Seminary as we call them today, could not be established until 1702 when the *Seminary of San Carlos* for the archdiocese of Manila was founded. However Bishop Salazar's plan began in some way to be realized with the establishment in 1595 of the *College of San José* which,

though not strictly speaking a Conciliar "Seminary" exclusively for aspirants to the diocesan priesthood but rather a "College" to train and prepare future leaders in the civil and ecclesiastical life of the country, nevertheless it shared in the nature of a "Seminary" since at any rate it aimed ultimately to prepare, among other leaders, the future ministers of the Gospel, the diocesan priests of the Philippines. That is why the institution received the name of "*Colegio y Seminario de San José*"⁶⁸, and as the *Colegio de San Ildefonso* in Cebu we call it a *Seminary College*. Of the same kind were the *Colegio* (later *Universidad*) *de Santo Tomás*, and the *Colegio de San Juan de Letran* founded in Manila by the Dominicans in the 17th century.

For *Catholic Colleges* to aim at fostering possible ecclesiastical vocations among their lay students and even to provide for the ecclesiastical training of those who may be called to the priesthood, was a blessing especially on those times when Conciliar Seminaries were not yet established, mainly because of the penury of the Church and State: those Colleges that served though partially the purpose of a Seminary, the *Seminary Colleges*, filled the urgent need of those days, at least in some way. It was not the same in the case of the so-called *College-Seminaries* which were tried in the Philippines from 1865 to 1924: that is, Diocesan Seminaries that were opened to lay students pursuing secular careers, Seminaries that were to serve as Catholic Colleges at the same time. This odd mixture in the educative process of lay and clerical students proved in the long run to be harmful to the real purpose of a Seminary, and for that reason was finally interdicted by the Holy See.⁶⁹

Finally, it is worth noticing that the word "seminary" was often used in its metaphorical sense of "seed bed", "nursery", during the 16th, 17th and even 18th centuries; and thus it was applied often, not precisely to the institutions for the training of candidates for the priesthood as it is now most commonly understood, but to "any school or center for the education and training of children and youth", since all such places or institutions were considered by all as "seed beds" or "nurseries" whence good citizens, cultured leaders, future civil officers and *above all ministers of the Gospel* were brought up and produced. In this sense the above mentioned *Colleges* were called *Seminaries* (Seminary Colleges), and the

⁶⁸ Bazaco, op. cit., p. 79

⁶⁹ cf. Fermin del Campo, C.M., *Los Colegios de San Carlos y de San Ildefonso de Cebú*, in *SEMINARIUM*, March 1953, pp. 2-5

boarding elementary schools founded by the Jesuits in their mission stations were similarly called "*seminarios*", "seminaries" though they might be simply primary schools. These are precisely the ones we are to examine now.

We have already seen that the first idea of establishing a "*seminario*" or boarding school for the education of the natives was presented to the General of the Jesuits in a recommendation sent by Fathers Ramon Prat and Hernán Suárez in 1585-1586. Later, towards 1588 Father Alonso Sanchez personally explained in Rome to the General Claudio Acquaviva that "by far the most important contribution the Society could make in the Philippines would be the establishment of a *seminary* or *boarding school* for (*indigenous*) *native boys* and a college for Spanish students" (i.e. Filipino natives of Spanish parentage).⁷⁰

This idea began to crystallize five years later, in 1593, when Father Pedro Chirino, S.J. and Brother Francisco Martin, S.J. established in Tigbauan (Esteban Rodriguez de Figueroa's *encomienda* in Panay, 14 miles west of Arévalo or Otón, now incorporated into the city of Iloilo) a school where indigenous natives were taught religion, reading, writing, Spanish, liturgical music and to act as Mass servers, choristers, and catechists who, as the first apostles of Christ, were sent "in pairs to the outlying villages of the mission" and there, in "a small chapel of reeds... in the late afternoons after work in the fields, the young catechists gathered the villagers together and began to preach their own people, in their own language, the things of God."⁷¹

Soon the Spaniards of Arévalo asked Chirino to give the same education to their boys; but since the missionary was not to leave his Visayan boys of Tigbauan for the Spanish boys (Filipino natives of Spanish parentage) of Arévalo, he offered these last a dormitory and school house near his rectory: and this became the *first Jesuit "seminario" or boarding elementary school* to be established in the Philippines, which in only two years succeeded to produce a worthy candidate for the diocesan clergy. The wildest boy of Arévalo, *Juan Nuñez Crespo* who came to the boarding school with the ambition of becoming the terror of Tigbauan, was so radically reformed that in 1621 he was *ordained a secular priest*, and lived so exemplarily that in 1634 he was already *Archdeacon and Vicar*

⁷⁰ Costa, *The Jesuits . . .*, op. cit., pp. 75, 119

⁷¹ *Ibid.*, p. 144

*General of Cebu!*⁷² This case is typical of what those "seminarios" or elementary boarding schools were meant to be: *pre-seminary* training schools that were to start "from the first letters of the alphabet" so as to lead prospective candidates "to the faculties of arts and theology": or as the General of the Jesuits put it: "boarding schools for both Spaniards (or Filipino natives of Spanish parentage) and natives (of the indigenous race and mestizos), in order that as this educational work develops, some of the students trained by us may be found worthy of being ordained and put in charge of the parishes by the bishop."⁷³

Unfortunately this first "seminary" of Tigbauan had to be closed in 1595 when, due to lack of personnel, Father Chirino and Brother Martin were called from the Tigbauan mission to work in the new mission fields opened to the Jesuits in the islands of Leyte and Samar.

However, on that same year of 1595, as soon as Fathers Alonso de Humanes, S.J. and Juan del Campo, S.J. began their apostolate in Dulag, Leyte, they "set to work organizing a school. Some *sixty boys*, mostly the sons of *datus*, were *selected* from the three *encomiendas* of eastern Leyte, Palo, Dulag, and Abuyog. As in Chirino's school at Tigbauan, classes were held in Christian doctrine, reading, writing and music. However, Humanes improved on Chirino's idea by having the boys live in the Jesuit compound itself, in a house which he built for them with donations collected from the *encomenderos*. The school at Dulag was thus the first *seminario de indios* or boarding school for (indigenous) natives to be established by the (Jesuit) Philippine vice-province. It was a completely *free* school, the living expenses of the boys and the salary of a lay schoolmaster being paid for out of the annual stipend received by the missionaries."⁷⁴

At the end of that year, 1595, the vice-provincial Father Prat was starting in Manila, as part of the College of Manila, the "*seminario*" or *boarding school for indigenous natives*, with the government subsidy originally offered for the *College of San José* and soon transferred to this "*seminario*" which thus became properly the first stage of the *Colegio de San José*.

⁷² cf. Fermin del Campo, *Los Colegios de San Ildefonso y de San Carlos de Cebú*, in SEMINARIUM, December 1952, p. 28, nota 12.

⁷³ Costa, *The Jesuits . . .*, pp. 260, 63

⁷⁴ *Ibid.*, p. 159

In the following years 1596-1598 Father Francisco de Otazo, S.J. opened another similar "seminario" at Tinagon, Samar; and then, the "fiscal" (a kind of deacon without orders) of the mission station of Paranas, with the approval of the missionaries, started another "seminario" with over a hundred students, which had the special feature of being self-supporting: "the older boys did some fishing, and when the rice stocks ran low they simply went back to their clan villages for more."⁷⁵

These were the various attempts undertaken by the Jesuit missionaries to foster priestly vocations among Filipino boys in the 16th century, that is, from the beginning of the evangelization of the Philippines.

(To be continued)

JESUS MA. CAVANNA, C.M.
Collegio Filipino, Roma

⁷⁵ Ibid., p. 163

The Confession of Peter in the Light of the New Instruction

In the "Instruction on the Historical Truth of the Gospels" given by the Pontifical Biblical Commission on April 21, 1964¹, it is expressly stated that there are three stages of tradition by which the teaching and life of Jesus have come down to us.

The first stage is represented by the very words and deeds of the Lord himself. But it is important to keep in mind that "Our Lord, when expounding his teaching by word of mouth, observed methods of reasoning and of exposition which were in common use at the time; in this way he accommodated himself to the mentality of his hearers..."² The second stage is that of the Apostolic church, when the Apostles faithfully recounted the life and words of the Lord, taking into account the circumstances of their hearers.³ "Yet it need not be denied that the Apostles, when handing on to their hearers the things which in actual fact the Lord had said and done, did so *in the light of that fuller understanding* which they enjoyed as a result of being schooled by the glorious things accomplished by Christ, and of being illumined by the Spirit of Truth."⁴

Finally, the third stage of the tradition is recorded by the sacred authors themselves for the good of the Church. "In doing this each of them followed a method suitable to the special purpose which he had in view. They selected certain things out of the many which had been handed on; some they synthesized, some they explained with an eye to the situation of the Churches..."⁵ "And since the meaning of a statement

¹ Cf. Bcl.Ecl. 38(1964)417-424; Theol.Studies 25(1964)402-408; Cath. Bibl.Quart. 26 (1964)305-312. The text in this article follows the latter translation. Cf. also America, June 20, 1964, 844-846.

² CBQ a.c., 307; BEcl., a.c., 419;

³ CBQ, 307; BEcl., 420.

⁴ Ibid.

⁵ CBQ, 308; BEcl., 421.

depends amongst other things, on the place which it has in a given sequence, the Evangelists, in handing on the words or deeds of our Savior, explain them for the advantage of their readers by respectively setting them, one Evangelist in one context, another in another. For this reason the exegete must ask himself what the Evangelist intended by recounting a saying or a fact in a certain way, or by placing it in a certain context."⁶

The instruction evidently reckons with an adaptation by the evangelist of his material, of transpositions to other contexts to suit his purpose. It is this last stage of the tradition with which we are concerned here. It can offer a solution to an often proposed problem in the Gospel according to Matthew,^{6a} concerning the confession of Peter at Caesarea Philippi:

Now Jesus on arriving in the neighborhood of Caesarea Philippi, asked the disciples, "Who do men say the Son of Man is?" They replied, "Some say, John the Baptizer; others, Elijah; and others, Jeremiah, or one of the prophets." "But you," he asked them, "who do you say I am?" Simon Peter replying said, "Thou art the Christ, the Son of the Living God." Then Jesus answered and said to him, "Blessed art thou...etc." "Then he enjoined the disciples to tell no one that he was the Christ. (Mt. 16, 13-20).

What does Peter openly profess at this juncture? The Messiasship of Jesus or his Divinity? Does he want to say that Jesus is the long promised Anointed One (Messias), or that he is the very Son of God? In examining all three evangelists who give this scene, we are surprised that only Matthew has the profession of "Son of God", while Mark, who is witness to much of Peter's testimony and preaching, has the simple words: "Thou art the Christ" (Mk. 8,29). And Luke also has the expression: "The Christ of God." (Lk. 9,20). It is still more surprising that even Matthew, at the end of this scene, mentions only Christ's messiasship: "He enjoined the disciples to tell no one that he was *the Christ*" (Mt. 16,20).

Recent trends endeavor to confine Peter's words in 16,16 to a confession of Christ's messiasship only.⁷ They argue that a confession of

⁶ Ibid.

^{6a} "Matthew" designates the author of our present Greek Matthew, in which the Aramaic Gospel of St. Matthew is incorporated, besides much material from Greek Mark and other sources, both written and oral.

⁷ W. Harrington, *The Gospels* (Dublin 1961) I, 49: "In the name of the twelve, Peter acknowledges the messianic dignity of Jesus." The matter is thoroughly treated by J.H. Weber, "Notes exégétiques sur le texte 'Tu es Petrus'", in *Bulletin Ecclés. du diocèse de Strassbourg* 80 (Oct. 1-15, 1961)

Christ's divinity by Peter at this stage of the public life is unwarranted, and that the subsequent acts of Peter and the Apostles speak against it. Such a profession of faith would well have taken place after the Resurrection when the faith of the Apostles was deeply enlightened. Yet, anyone, who studies Matthew's Gospel seriously, is convinced that the words of Simon Peter here in 16,16 are intended by the author as a confession of Christ's divinity. This follows from the whole build-up of the Gospel, which follows a didactic plan in careful detail. Let us examine it for a moment:

The main body of Matthew's Gospel as we have it now (ch. 3-25) consists of five great divisions, each one comprising a narrative section and a discourse. The third (or middle division) is the main one. (13, 54 to 18, 35). In it stand out five chief ideas: The break with Judaism, the true Father-Son relation of Jesus to the Father, Peter's prominence (primacy), the prediction of the passion and resurrection, and the foreshadowing of the Eucharist. These are the foundation stones of the Kingdom of the Messiah that Matthew unfolds all through his gospel. On these the edifice rests. Now, the divinity of Christ is the touchstone of Christianity. Matthew, writing decades after the Apostolic tradition had already taken form, is clearly out to give evidence of the divinity of Jesus. In fact, in this section (13,54 to 18, 35) he has accumulated passages which emphasized the special relation of Jesus as Son to the Father: (there are seven of them)

- 1) 14,32: the confession of the disciples after the storm: "Truly thou art the *Son of God*."
- 2) 15,13: the word of Jesus defending his action before the Pharisees: "Every plant which *my Father* has not planted shall be uprooted."
- 3) 16,16: Peter's confession: "Thou art the Christ, the Son of the Living God"
- 4) 16,17: Jesus' words to Peter: "Flesh and blood has not revealed this to thee, but *my Father* in heaven."
- 5) 16,27: Concerning the last judgment: "The Son of man shall come in the *majesty of his Father*."
- 6) 17,1-5: At the transfiguration: "This is *my beloved Son* in whom I am well pleased."
- 7) 17,26: Explaining his exemption from the temple tax to Peter, because he is *the Son of the Lord of the Temple*.

541-560; digested in L'ami du Clergé 72 (Feb. 22, 1962) 113-121, where he gives much information about views that hold messiahship only.

No matter when these various statements were made, Matthew is evidently professing the faith of the Early Church in Christ's divinity in this climax of his presentation. It is his "literary build-up" for a theme.⁸ The divinity of Christ, the primacy, the passion and resurrection are fundamental truths which everyone of his readers must accept if he is to call himself a Christian.

That brings us back to our problem. The confession in Mt. 16,16 is a confession of Christ's divinity, but the context is clearly a confession of Christ's messiahship solely. The latter is evident from the parallels in Mark and Luke as well as Christ's own words to the disciples to tell no one that he was *the Christ* (16,20). How to reconcile the two points? Ronald Knox offers the suggestion that "it is quite possible that Matthew's version here is historically accurate, and Mark has shortened it for the sake of an undoubted rhetorical effect."⁹ This is the least convincing. D. Stanley, S.J. places the emphasis on *Matthew's interpretation* of Christ's words: "Matthew interprets as an act of faith in Jesus' divinity what, according to Mark and Luke, is an acknowledgment of Jesus' messiahship."¹⁰ The suggestion is plausible, but it can be questioned whether it is satisfactory to all. In the light of the new instruction, would it not be better to state that Matthew *telescopes two scenes*, one at Caesarea Philippi in which Peter confessed Christ's messiahship, and the later faith of Peter which he undoubtedly professed openly after the Resurrection? Matthew simply *antedated Peter's subsequent profession in the divinity of Christ and combined it with the solemn recognition of his messiahship pronounced by Peter at Caesarea*.¹¹ He transposed his material to suit his context, as the instruction suggests to be often the case in the Gospels.

This would well explain why the other two evangelists in this scene give only Peter's confession of Jesus' messiahship. Also why Jesus required of his disciples to tell no one that he was the Christ (Messias). That belonged to the historical happenings at Caesarea Philippi. But the divinity of Christ was uppermost in Matthew, the author's mind, at this juncture of his gospel presentation.

(Rev.) Bernard J. LE FROIS, S.V.D.
Archdiocesan Major Seminary
Vigan, Ilocos Sur

⁸ Cf. Th.de Kruijf, *Der Sohn des Lebendigen Gettes: Ein Beitrag zur Christologie des Matthaeusevangeliums*, *Analecta Biblica* 16 (Rome, PBI 1962) 82ff. Cf. also *Verbum Domini* 39 (1,61) 39-43

⁹ *New Testament Commentary* (London 1938) 34

¹⁰ *New Testament Reading Guide* (Collegeville, Minn.) Matthew, 57

¹¹ Cf. E.F. Sutcliffe, "St. Peter's Double Confession in Mt. 16, 16-19," in *Heythrop Journal* 3(1,1962) 31-41.

The Movement For Christian Unity

The II Vatican Ecumenical Council, now holding its third session in St. Peter's Basilica, has created an aura of excitement on three counts, namely: its measures to bring about reforms in church worship, its promotion of a deep sense of the Scriptures, and its all-out drive for Christian unity.

Clergy and faithful, especially students, faculty and alumni of Catholic institutions of learning, would do well to keep abreast of changes introduced by the council into the celebration of the Mass and the administration of sacraments. Pulpits and classrooms and the mass media of communication are the best sources of information regarding these changes. This article seeks to ask this question: "What is the score on the movement for Christian unity?"

In the Philippines, there are yet no conclusive indications that the saying "the old order changes, giving way to the new" has found immediate application in the field of relations among Christian churches. In the midst of uproar for "Christian reunion"—however long it may be in coming—local Catholics and non-Catholics are still tightly clinging to the old order of mutual suspicion, prejudice and friction. Against the current of ecumenism and brotherly understanding, Filipino Christians live their religious life like the co-existence of oil and water.

Ecumenical Efforts

Pope John XXIII, who made history in receiving in audience more non-Catholics than any other pope before him said in his first encyclical "Towards the Chair of Peter" that "all children, whatever be their religious persuasion, are called to the one paternal home. . . . Strive ye to unite all men by a bond of brotherly love, by a unity of mind and affection."

"We do not expect miracles and immediate solutions," Pope Paul VI said of the problem of Christian unity, "but let us strive to live as Christian brothers." Although in his first encyclical "*Ecclesiam Suam*" he stated that the Catholic Church cannot compromise its fundamental doctrines, he also emphasized that "the church should enter into dialogue with the world in which it exists and labors. . . . The church must carry on the dialogue with all men of goodwill within and without its sphere. There is no one who is a stranger to its heart, no one in whom its ministry has no interest."

When Pope Paul and Orthodox Patriarch Athenagoras met at the Mount of Olives during the former's epoch-making pilgrimage to the Holy Land, Pope Paul remarked that "even though we share difficulties, this fact alone is already one step to progress for unity. First we must rely on mutual forgiveness, and the best way is not to look to the past but forward, to the future."

Protestant leaders, on the other hand, have ceased to look with suspicion on the efforts of the Catholic Church for unity. Many of them have expressed regret at past malicious thoughts regarding Catholic practices. Their stand was voiced in the statement issued by Dr. Marcel Praydervand, secretary general of the World Alliance of Reformed Churches, who said: "The renewal of the Roman Catholic Church not only invites us Protestants to take a new position with respect to her, but also self-criticism in our own house. We have no right to reject a dialogue with other Christians even though it creates difficulties. We look upon Christian unity as something to be sought, which indeed is necessary."

Observers at Council

Appeals for improved relations among Christian churches have been well heeded. The chronicle of the Vatican Council, for one, shows that in 1962 (during its first session) there were 51 non-Catholic delegates-observers representing major denominations throughout the world. In 1963, no less than 65 such observers and five special guests attended the second session.

Although the non-Catholic leaders can not take any active part in the deliberations of the general assembly, they are allowed to listen to and take note of the proceedings, and are given voice in sub-committee meet-

ings. Certainly, they have easy access to the company of some 2,600 Catholic prelates through the Secretariat for Promoting Christian Unity.

But, there has been no observer from the Philippines! Why? The basic reason lies in the religious temperament of Filipino Christians and the oil-and-water attitude of one church toward another.

For instance, local Catholics look at non-Catholic assemblies with suspicion and even dislike. Projects that are not sponsored by Catholic institutions, however humanitarian and philanthropic they may be, are taboo to most Catholics. How can such an attitude then engender the desire for a dialogue with non-Catholics?

On the other hand, non-Catholic denominations are also to blame for the "old order" of friction. Take the Aglipayan factions (Fonacier and Reyes). Their ministers look with disdain on things Catholic, although they have imitated and adopted many Catholic doctrines and practices. They boast of having the monopoly on nationalism, branding Catholic practices as vestiges of foreign colonialism.

The *Iglesya ni Cristo*, founded by Felix Manalo in 1914 at Punta, Sta. Ana, Manila, thrives on attacks against bishops, priests and Catholic institutions. Its manual "Mga Katotohanan Ukol sa *Iglesya Katolika Apostolika Romana*" and its monthly organ "Pasugo" reek with virtriotic contempt on things Catholic, not to say distortion of Catholic doctrines. Ministers and members, in chapel services and public rallies, are fed with hatred for the Catholic Church.

Other Protestants join forces with Masonic groups and other anti-Catholic sectors in any movement promoting the growth of Catholicism. Now, how can an ecumenical dialogue have room in such an atmosphere of disrespect and intolerance?

In Other Countries

Now, let's take a look at ecumenical efforts in other countries.

From Taize, France: Some 300 participants in the Catholic Social Week of Lyons joined Catholic, Protestant and Orthodox clergy in a religious ceremony recently held by Protestant friars of the Taize monastery. The churchbells rang and the participants sang Psalms in French to a tune used in Catholic services.

From Fribourg, Switzerland: The council of the canton of Fribourg has established the first institute for ecumenical studies at the university here with Fr. Heinrich Stirnimann, O.P., as head.

From Jerusalem: Representatives of Jordan's Christian communities joined delegates (Aug. 6) from 31 Arab and Moslem countries at rites marking the completion of one of Islam's holiest shrine, the Dome of the Rock

From Plouaret, France: Algerian, Moroccan and Tunisian Moslems prayed with Catholics from France, Germany and Belgium in a joint Christian-Mohammedan pilgrimage to the Hill of Seven Sleepers of Ephesus.

From Kyoto, Japan: The Christian ecumenical movement here brought 60 persons to the university of the School Sisters of Notre Dame to hear a discussion by a Scottish theologian from the Protestant Doshisha University. Plans are being made for mass rallies of all Christian clergymen and a common pilgrimage to the four major Christian churches in town.

From Buenos Aires, Argentina: Antonio Cardinal Caggiano attended the opening here of the first rabbinical school in Latin America. The Seminario Rabinico is being supported by 22 Jewish congregations in the continent.

From the Vatican: Non-Catholic observers at the second session of the ecumenical council held twice-a-week services to pray for divine guidance in the Methodist church, a short distance from St. Peter's Basilica. Also, Baptists from England and Ireland conducted services for the success of the Vatican Council.

From Auckland, New Zealand: A Bible Week is being planned here to be attended by all Christian denominations starting Oct. 4. The Catholic Church will be represented by Frs. J.C. Pierce and E.R. Simmons at the direction of their archbishop.

Of course, the Popes of the council (Pope John and Pope Paul) have already set the tempo of efforts toward Christian unity. The council has issued a draft on ecumenism and has set up the Secretariat for Promoting Christian Unity and the Commissions to deal with non-Christian religions and with Moslem questions.

In the Philippines, there have been but feeble attempts to develop a new Christian climate in parish study clubs. I believe that Catholics

should exert some efforts in this regard, for "the Church must carry on dialogue with all men of goodwill within and without its sphere."

The Catholic View

Augustine Cardinal Bea, president of the council's Secretariat for Promoting Christian Unity, has pictured the extent the Catholic Church can span towards unity of Christians. In an article in the Vatican daily, he said:

"Let us draw the distinction between those that are *essential* and those that are *accidental*: better still, those that are *doctrinal* and those that are *practical*. The practical field concerns discipline, canonical and liturgical laws, the forms of piety, and traditions. In this field, as is known, the Church teaches that its Founder left it a broad margin and still greater freedom.

"The position in the matter of doctrine, on the other hand, is completely different. Here there is no room for concession. The reason is quite simple. The Church is not master of the doctrine it received from Christ. It was received in deposit and it must be handed down intact.

"Moreover, truth is one. That which the Church has once taught as being the truth of the faith received from Christ, it teaches with the help of the Holy Spirit. It cannot tomorrow proclaim that this teaching is false and that there is no longer any obligation to believe it..."

Is there then no hope for real unity? Cardinal Bea has this to say:

"The means has already been indicated: the serene and objective study of individuals and the theological talks between experts belonging to different confessions... It is possible to start to collaborate with other Christians in the affirmation of those Christian ideas which are common to various Christian churches... This cooperation has above all the great advantage of creating a spirit of comradeship which will draw them closer in mentality, which is a fundamental requirement for a gradual understanding even in matters of doctrine.

"It is already a lot if today we begin to meet in charity and seek out ways to create peaceful relations among Christians. The road is certainly a long one, but at least it has begun."

F. C. BORLONGAN

PASTORAL SECTION

HOMILETICS

OCTAVE OF CHRISTMAS (Jan. 1)

NEW YEAR-NEW LIFE

"The grace of God has been manifested for the salvation of all men, teaching us to reject impiety and worldly lusts and to live soberly and justly and piously in this present world." Epistle of the Mass (Tit., 2, 11-12).

On this first day of the year 1965, let us extend to each other the best wishes, and pray that the Spirit of God be with us today and the rest of this new year. It is in the name of the Lord that we start this year 1965: a most significant year, for, during it solemn and glorious events will take place in our beloved country: the Celebration of the fourth Centenary of Catholicism in the Philippines. It is most important, therefore, to grasp the liturgical message, with a special significance to us, that the Church offers us in today's feast: the Circumcision of Our Lord.

CIRCUMCISION AND BAPTISM

Circumcision as a sacred rite, was a common practice among the Jews. It was for them a holy ceremony, a visible sign of the people of Israel showing their dedication to commit themselves to the plan established by God. Through circumcision, the new born became a member of the chosen people of Israel. Our Lord Jesus Christ, whose mission was to obey and to perfect the Old Law, submitted himself to this ancient rite, becoming, thus, legally and by birth, a member of Israel, a Jew. By this act he committed himself to follow the plan of salvation determined by his Father. He established and instituted the New Covenant, where Faith replaced the Law, and a spirit of love reigned over the former ritualistic aspect.

In this New Alliance, which is the Church, Circumcision has no place; instead a Sacramental ceremony, the Baptism, introduces the new-born into the community of the new people of God. Through this newer, richer and more effective rite of our Baptism, the official admittance into the Church is signified, and "the grace of God, as we read in the Epistle of today's Mass, is manifested for the salvation of all men."

SONS OF GOD

The new ceremony has replaced the old rite. It not only signifies our entrance into the ecclesiastical community, it also has an efficient virtue, causing in us a special grace, which makes us acceptable to the Eternal Father. From the Baptismal water we come forth a new creature; we have been submitted to a spiritual generation, a new birth, and thus, becoming a "new man," "a son of God," sharing his divine and mysterious life, and bearing in the innermost part of our soul the sublime image of the Holy Trinity: "Sons of God," brothers of Christ by spiritual birth, and "co-heirs with Him" of the eternal values. As Saint Paul said with marvelous words, "you all are the children of God, through Faith in Jesus Christ. For all you have been baptized into Christ, have put on Christ. You are all one in Jesus Christ. And if you are Christ's, then you are the offspring of Abraham, heirs according to promise." (Galat., 3, 27-28).

FOUR HUNDRED YEARS OF CHRISTIAN LIFE

This year we celebrate the Fourth Centenary of our Catholicism. It is our unique and most noble privilege, due, not to our merits, but to the mercy of Christ: before, "we were dead," in words of Saint Paul, but God, who is rich in mercy, by reason of his love wherewith he has loved us, brought us to life together with Christ. . . . It is consequently, God's gift. Four hundred years of Christian life! Truly, as a nation, we can say, we are Catholics.

These four hundred years of Christian life, however, is also a great responsibility, which engages us to commit ourselves, together with Christ, with whom we have been baptized, to fulfill God's plans of salvation. Each grace we receive is a gift and an exigency: today, and the rest of the incoming year, we are asked to prove ourselves in possession of such a wonderful grace we have inherited; to show the maturity of our Faith in our Christian life, in our Christian families, in our Christian society.

The success of the festivities we will celebrate this year depends on each one of us, for it will be nothing else than to manifest to the whole world and to Our Mother the Church, that, since 1565 "the grace of God has been manifested to us, to each one of us," and has not been in vain. Amen.

FEAST OF THE HOLY NAME. (Jan. 3)

HIS NAME WAS JESUS

"At the name of Jesus every knee should be bent in heaven, on earth and under earth, and every tongue should confess that the Lord Jesus Christ is in the glory of God the Father." (Philp., 2, 11-12). Entrance Song of the Mass.

Some days after the Ascension of Christ, his apostles Peter and John were going up to the temple of Jerusalem. When they were about to enter they met a certain lame man asking alms to those visiting the temple. When that poor man saw the two apostles, he asked their help. The two apostles stopped, looked at him mercifully, and as he extended his hand hoping to receive something from them, Peter said: "Silver or gold, I do not have, but what I have I give to you: In the name of Jesus Christ of Nazareth, arise and walk." And that same moment the lame man was cured; he stood up by himself, entered into the temple with the two apostles and glorified God. (Act., 3, 6-10).

Today we are celebrating the feast of the Holy Name of Jesus: on this occasion let us consider the significance of this name, and the message it offers us.

THE NAME OF JESUS, A SYNTHESIS OF OUR SALVATION

After the Death and Resurrection of Our Lord Jesus Christ, the early Christian community perfectly understood the relevant and salutary meaning of this name. For those first Christians, to say "Our Lord Jesus Christ" was a formula which became a profession of faith, signifying the Death, Resurrection, teaching of Christ, and the hope of his second coming. The first Christians were known as "those who invoked the name of Jesus." "In the name of Jesus, said Saint Paul to the Thessalonians, we are united, both you and my spirit together with the power of the Lord Jesus," (2 Thess., 1, 12). And it was in that name that he, Saint Paul, wrote his Epistles, preached Christ's Gospel, suffered persecutions and died. And so did all the other Apostles.

In the name of Jesus Our Mother the Church has committed herself to the conquest of the whole world for Christ. And it was for the sake of that same name that those brave men, the Spanish missionaries launched, challenging dangers, efforts and sacrifices, the glorious enterprise of the Christianization of these Islands, four hundred years ago.

THE NAME OF JESUS IN OUR LIFE

The name of Jesus has been, and has to be also for us, a powerful instrument that we use, as the first Christians did, to begin all our enterprises, to start the new adventure of every day, to consecrate our lives, our work, to Him. "If you eat, if you drink, should you marry, if you set out on a journey, do all in the name of Jesus; that is, calling upon Him to help you," Saint John Chrisostom reminds us; and he continues; "He who does this, has God for his helper: without Whom he can do nothing. And the Lord accepting the honour of being called upon, returns the honour by making possible what we intend to do. Invoke the Son, give thanks to the Father. For invoking the Son, we invoke the Father; and giving thanks to the Father, we give thanks also to the Son."

To invoke the name of Our Lord, is our privilege: it is our honor, for, as Saint Paul says, "no man can say the Lord Jesus Christ, but by the virtue of the Holy Spirit," (I Cor. 12, 4). And so, if we can use that name, it is precisely because the Holy Spirit is with us.

Today, in the feast of the Holy name of Jesus, let us ask him to make us learn how to use this honor of invoking his name when we pray, and when we work, at home, and in the office, in time of peace and in the moments of temptations. Let us use it with devotion and reverence, with confidence and with respect, as an act of our devotion, as a confession of faith, praising and honoring God. And teach your children to use it in that way, and only in that way, for as we say at the beginning of the Mass of today, "At the name of Jesus every knee shall be bent in heaven, on earth and under earth." And with Our Mother the Church, let us say and pray: "O God, you that have appointed your only-begotten Son to be the Savior of mankind and have given Him the name of Jesus, mercifully grant, that we who venerate His holy Name on earth, may fully enjoy also His vision in heaven. Amen."

FEAST OF THE EPIPHANY (Jan. 6)

THE CHOSEN PEOPLE OF THE EAST

"When Jesus therefore was born in Bethlehem of Juda, in the days of king Herod, behold, there came wise men from the East to Jerusalem, saying, Where is he that is born king of the Jews? For we have seen his star in the East and are come to adore him." (Mat, 2, 1-2). Gospel of the Mass.

Today we celebrate one of the most important feasts of the liturgical year: the Epiphany: the manifestation of Our Lord to the world as Savior,

not only of the Jewish people, but of all men. In this particular year of 1965, when we celebrate the Fourth Centenary of Our Catholicism, this feast of the Epiphany has a very special meaning for us, and it brings us a concrete message. We will briefly meditate on the special meaning of this feast.

THE MYSTERY OF THE EPIPHANY

Epiphany is a Greek term, which means manifestation. And that is what we celebrate today: the public announcement of the birth of Jesus Christ as Savior of all men, represented in those three kings, "wise men," the Gospel calls them, who from the East went to Jerusalem to adore and recognize Him as the Redeemer of the world. To the shepherds He announced Himself by the Angels, and to the wise men, to the Magi, He revealed Himself by means of a bright and splendorous start.

This is the Mystery we are celebrating today: one of the most important truths of our Catholic Faith, for today we know that God became Man to redeem all of us. Although he had chosen the people of Israel and one family among that people from which he assumed the human nature, yet it was not his will to commit himself to the Jewish people, but rather he wished to extend his plan of salvation to all men. By birth he was a Jew, yet by vocation he was sent to redeem all men. At the time Our Lord was born, the Jews were living in a great expectation of a coming Messiah, of a political king who will deliver them from the oppression of the Romans, of a national hero whom they will acclaim glorious and ostentatiously. Yet, he was born in poverty, homeless, from a simple family of Nazareth and there was nothing striking in his appearance. And so, "his people did not recognize him," (John, 1, 11). Neither they heard the announcement made by the Angels, nor they saw the bright and beautiful splendor of the start, as the three kings from the East did. We all were represented in those wise men, and with them we went to Bethlehem, where, as Saint Leo the Great eloquently remarks, "they adore the Word in our flesh, Wisdom in infancy, Power in weakness, and in true man the Lord of Majesty." We also, with them, adored Him and recognized Him as true Redeemer and Lord. This is the marvelous mystery of today's feast.

CHRIST'S MANIFESTATION TO US

Christ's salvific mission has been manifested to our country. The Star that appeared on the East and guided the three kings to Christ, was the same Star that enlightened those first courageous missionaries and guided their way to the shores of these our Islands, in their search to bring new nations into the Kingdom of God. And since then, the grace of God has been manifested to us, we have become a "holy nation," "the chosen people

of God" among the nations of the East, and the Star of Christ shines with bright and splendorous light in our country. This is our gift, our pride: to have been called by God's mercy: "It is not you who have called me, but I have chosen you," says the Lord.

But we are expected to respond to that special privilege we have received, with a twofold attitude: first, of gratitude towards God, who has shared with us his "marvelous mysteries," "mirabilia Dei," and second, it is an invitation engaging our responsibility to show that those graces have not been in vain, unfruitful or sterile. The Church and the World are asking us for the maturity of our faith, of our Christian life, as individuals and as a nation. This is the year which brings us the opportunity to manifest that we are the "children of light." But, in the words of Saint Paul, "the children of light should cast from them the works of darkness."

On this feast of the Epiphany, let us examine our life and try to answer with honesty and sincerity, this question: As private citizens, and as a nation, do we deserve the great privilege we have received of being the chosen people, the new nation, the light on the East?

FIRST SUNDAY AFTER EPIPHANY (Jan. 10)

FEAST OF THE HOLY FAMILY

"And he went down with them and came to Nazareth, and was subject to them". (Lc., 2, 51). Gospel of the Mass.

As individuals in our way towards perfection, we have an example to follow, set forth by Our Lord Jesus Christ. And in that same goal of perfection, as members of a small community, another example has been given to us: the Holy Family of Nazareth, whose feast we are celebrating. It is worthwhile, therefore, to consider the family life of Joseph, Mary and Jesus as a challenge to our Christian families of today, and to ponder on the dignity of this sacred institution.

THE FAMILY OF NAZARETH

First, there was Joseph. A simple and just man, whose mission in life was to guard the virginity of the Blessed Mother and be the foster-father of Our Lord Jesus Christ. The Evangelists are very sober in their remarks concerning Saint Joseph. Little is said about him: yet each one of those words has a rich and relevant meaning. "Joseph, the husband of Mary," we read in the Gospel, (Mt., 1, 15). Husband of Mary. With her, he

shared the mysterious plan of God. His life was a life of love and dedication to his wife; at times, a life of sacrifice too: when Mary conceived by virtue of the Holy Spirit, and before St. Joseph knew about this miraculous intervention, he suffered intimately and in silence the incomprehensibility of the Mystery. "But being a just man," the Gospel says, "and not wishing to expose her to reproach, he decided to put her away privately," (Mt., 1, 19). Love, dedication, sacrifice, faithfulness: a marvelous example for the husbands of our Catholic families of today.

Then, there was Mary, the Mother of Jesus, the wife of Joseph; obedient to the will of God, faithful to her husband and together with him, dedicated to her Son, God-Man. It is said that the wife is the soul of the family, giving life and spirit to the details of every day. Without her cooperation, her faithfulness and her love, life at home becomes an empty and meaningless co-existence.

And then, Jesus: the son, God made flesh; obedient to a man and a woman, and sharing with them the daily work of that humble and holy family of Nazareth. The children! How many problems they present to their parents. Specially when all those virtues of fidelity, understanding, sacrifice and mutual love that we found in the Holy Family of Nazareth, are absent from our families of today.

THE DIGNITY OF THE CHRISTIAN FAMILY

The Christian family is a sacred and natural institution, whose aim is to participate with God in his sublime work of creation: to perpetuate on earth the presence of his image: the man.

This natural institution, holy by its nature, has been sanctified by the sacramental grace of matrimony. The grace conferred through this sacrament is poured upon all the members of the family, in their daily works, problems or activities.

Society is based on the family, and as such, its role cannot be replaced by any other institution. The society, the public aspect of the life of a nation depends on what the family is. Then, if this is true, we have to admit, that the society of our nation, our public life stands on the foundations and beliefs set forth by our own families. And if today we blame our society for corruption, disorder, bad manners, it is because there is something wrong in our families, all our problems are rooted in this evil. Perhaps, it is because those christian principles which used to be the traditional and Catholic heritage of our families are becoming weaker or non-existent. Then, the Catholic families of the Philippines are at fault, not our society, for if there is something wrong with the world, with our society, it is because there is something vicious within this sacred and natural

institution of the family. On this feast of the Holy Family, let us look back to the simple and holy life of the family of Nazareth, and by its example, renew the traditional and Catholic heritage of our families.

SECOND SUNDAY AFTER EPIPHANY (Jan. 17)

TOGETHER TOWARD GOD

"There was a wedding at Cana in Galilee: the mother of Jesus was there. And Jesus also was invited, with his disciples" (Jn., 2, 1-2) Gospel of the Mass.

Mary and Jesus might have been friends or relatives of the bride or the groom. It is a refreshing impression that we have, seeing Mary and Jesus taking part in a social affair, in a wedding party. But Jesus felt at ease, and Mary was satisfied with her intervention. Perhaps the wedding ceremony was different from the way we celebrate it today: yet, its meaning is exactly the same: two persons binding themselves to walk together in an adventure of love to fulfill the divine plan imposed upon them by God.

Taking advantage of the opportunity these words offer as we read them in the Gospel of the Mass, let us reflect on the dignity of the sacrament of matrimony.

"FROM THIS DAY FORWARD"

At the very beginning of the wedding ceremony, when the couple is about to enter the temple, in the presence of the priest, who is witnessing the wedding and representing the Church, they address to each other some very significant words:

"I take you for my lawful companion,
to have and to hold, from this day forward,
for better, for worse; for richer, for poorer,
in sickness and in health,
till death do us part."

"From this day forward I take you for my lawful companion." The day of your marriage should be a milestone in your life. It is the beginning of that adventure of love uniting two persons, committing them to undertake together the task of fulfilling the plans that God has imposed upon that holy institution.

That unity starts the day of marriage and lasts forever; it is a life-time term. And nobody can dissolve that bond, for neither the Church nor the faithful have power over the nature of marriage. That unity must be preserved every day of married life in spite of all difficulties. There is only one limit to that union: "till death do us part." Only death can separate, although temporarily, one from the other, opening a new period of hope, till again they will be united together eternally.

The holiness of matrimony must be kept too, even if innumerable obstacles and misconceptions stand against it in our society of today: divorce, sterility, corruption of holy customs of other times. It is surprising to verify that every day the more common attitude of our society, which still remains essentially Catholic, is that of remaining silent, if not definitely approving, those promiscuous marriages, illicit unions and vicious practices which are openly against the sacred nature of matrimony, as if they were natural and worthy. As Christians we are called to stand against those distorted ideas and practices, with our words, with our conduct and with our example.

"For better, for worse; in sickness and in health." You do not know what the future will reserve for you: happiness or disappointments, success or failure, joys or sorrow, but when two souls are bound together by a genuine love, they are ready to face whatever life presents to them. Sacrifice, more than pleasure, measures the strength of that union of love.

"IN THE NAME OF GOD I UNITE YOU"

Although the priest is there witnessing your union and representing the Church, you are the ministers of this Sacrament, in the same way as the Bishop is the minister in the sacrament of Confirmation. In the presence of the Church and of God you are united. Thus, Christ comes to strengthen your marriage, to sanctify it. As in the wedding of Cana, Christ must be a very special guest. He will be there with you, and remain with you for the rest of your married life, giving a newer and richer dimension to your love and mutual dedication.

In this respect, Saint Paul says: "Husbands, love your wives, just as Christ loves the Church..." Your love then, is an image of the dedicated, unselfish and most pure love that Christ has for the Church." A man shall leave his father and mother and shall cleave to his wife, and the two shall become one flesh." And thus, "he who loves his own wife, loves himself. For no one ever hated his own flesh." (Ephes., 5, 23).

No greater blessing can you receive in your married life than this pure, loyal and honest mutual love, sanctified by the presence of Christ.

As in the wedding of Cana, let us ask and pray that Mary and Jesus will always be invited to our Catholic marriages.

THIRD SUNDAY AFTER EPIPHANY (Jan. 24)

THE FAITH OF THE LEPER AND OF THE CENTURION

"And Jesus said to him: 'I will come and cure him'. But in answer the centurion said: 'Lord, I am not worthy that you should come under my roof; but only say a word and my servant will be cured'. (Matth. 8, 7-8: Gospel of the Mass.)

One day when Jesus was on his way to a city, two men approached him asking for help. One was a leper, an outcast of society; the other was a centurion, an officer worried over his servant's sickness. To both of them our Lord extended his miraculous power and mercy. Each one of them is an example and an image of our own condition.

THE FAITH OF THE LEPER

Lepers have always been considered as dangerous persons; they are driven away from cities. Our sophisticated society does not tolerate the presence of those poor human beings afflicted with that repellent disease. The leper of today's Gospel was living in that miserable situation wandering over the mountains near some city. But once it happened that our Lord was passing by. The leper had heard about the miraculous power of that extraordinary man, and forced by his painful situation and with an enormous faith, he fell down before Christ and asked for mercy. First, he adored him paying him homage, as if he were begging pardon for his audacious demand; and then with simple words he said: "Lord, if you want to, you can cure me." It was a tremendous act of faith, of confidence, for he confessed and believed that Christ was a divine person. And our Lord, moved by such a wonderful faith, answered with equally simple words: "Yes, I do want to; be cured!"

Time and again we find ourselves in that same poor miserable situation of the leper when our souls are afflicted with the repellent sickness of a mortal sin. We are equally outcasts of the plenitude of life which the just man can enjoy within the Church. But there is a way, instituted by our Lord, of rising above that worthless situation: The Sacrament of Penance. But, as the leper of today's Gospel, we need first to recognize our sins, and then approaching the Sacrament, say with the same enormous faith: "Bless me Father, for I have sinned." In turn the priest, representing Christ, will tell you: "Go, your sins have been forgiven in the name of the Father, and of the Son, and of the Holy Spirit." And then, you can enjoy again and share the treasure of the Church's divine life.

"LORD, I AM NOT WORTHY"

No less was the officer's faith when he begged for help for his servant. When Christ decided to accompany him to his house where the servant was confined, the centurion in an outburst of faith and humility, most confident in the divine power of Christ, said: "Lord, I am not worthy that you should come under my roof; but say only one word and my servant will be cured." When Jesus heard those words, he was astonished and praising the officer, said: "Truly, I have found no faith like this in Israel; go, and as you have believed, so let it be done for you." And the servant was healed in that same hour.

Those words of the officer sound very familiar to us: every time we receive the Sacrament of the Eucharist, when the priest raises the Holy Host, we repeat three times those same words: "Lord, we are not worthy." Yet, we approach and receive Him. We know, He will come: confessing our nothingness praising his infinite mercy and love we kneel down, and deeply confused, we receive Almighty God in our poor abode. Marvelous mystery of love! God becomes the spiritual nourishment of our souls and thus, we share the infinitely mysterious life of the Holy Trinity.

The faith of the leper and the confidence of the officer are a lesson for us. Let us pray today, that whenever we should have the misfortune of being afflicted by the repellent leprosy of sin, we may feel attracted by the miraculous power which flows from the Sacrament of Penance, and repeating the words of the officer, confessing our nothingness and the infinite mercy of God, receive him as the nourishment of our souls. Amen.

FOURTH SUNDAY AFTER EPIPHANY (Jan. 31)

TRUSTING GOD

"His disciples came to him and woke him, saying 'Lord, save us, we are sinking' But Jesus said to them: 'Why are you frightened, you men of little faith'." (Mt. 8, 25-26). Gospel of the Mass.

It is an astonishing adventure that we have read in the Gospel of today. The miracle Our Lord performed, mastering the storm of the sea, the frightened disciples, the uncontrolled and fragile boat and the impetuous sea are a symbol of the Church's life, and more concretely, an image of our soul in its voyage across the sea of life.

THE STORMS OF LIFE

The little boat of our life is often covered with tempestuous waves. Problems and storms frequently threaten our soul's life.

At times they are just proofs that God places on our way to test our true faith, confidence and dedication to him. Even in the life of Christ waves were present: Our Lord Jesus Christ, too, knew about sacrifice, fatigue, disappointments, desolation, and even temptations. "Now we know, Saint Paul reminds us, "that for those who love God all things work together unto good, for those who, according to his purpose, are saints through his call." (Rom., 8, 28). It is because, through sacrifice and renunciation we have to build up our spiritual life.

Some other times, however, those storms aim to destroy the friendship of the soul with God: temptations from the devil who, as Saint Peter cautions us, "as a roaring lion goes about seeking someone to devour." (I Pet, 5, 8).

Temptations from the world which, with its attractions, pleasures and false values, invite the Christian to abandon the life of virtue and of sacrifice.

Temptations from our own flesh which, with its passions and desires, would prefer to follow the easy and comfortable way of sensuality, and renounce that what is great, hard and meritorious.

All those temptations are tempestuous storms menacing the little fragile boat of a Christian's life. His attitude in those moments of danger, is not to capitulate, but to continue fighting and resisting. "Resist him, steadfast in faith, knowing that the same suffering befalls your brethren all over the world," Saint Peter advises us. (I Pet., 5, 9). And if we find ourselves in a despairing situation, then, following the example of the Disciples, we may call for help and shout: "Lord, save us, for we are sinking." It is a cry of fear, and of faith, too.

"WHY ARE YOU FRIGHTENED"

Perhaps we will then hear the same reproach: "Why are you frightened, you men of little faith?" It is a reproach, but at the same time Christ's answer, reminding us,

first, that Christ has heard our prayer and has woken up, as it happened in today's Gospel. It is not that Christ sleeps while we are tempted; perhaps he pretends to do so, because he wants us to be conscious of our need, to make us feel the necessity of his presence, and to convince us of the importance of prayer.

And secondly, we should remember that God does not allow the tempter to go beyond our strength.

Once our faith has been proved and strengthened our courage "the God of all graces will himself, after we have suffered a little while, perfect,

strengthen and establish us," (I Pet, 5, 10). The storm will be calm, our merit will increase, and God's mercy once more manifested.

In any moment of temptation, when the storm be raised against our fragile boat, let us lift up our hearts, and say with the Church, the words we pray in the Mass of today: "O God, you that know that, being set by so many dangers, we cannot endure, frail as we are, grant us health of soul and body, and may we, by your assistance, overcome the evil effects of our sins." Amen.

FR. GABRIEL PASTRANA, O.P.

FIFTH SUNDAY AFTER EPIPHANY (Feb. 7)

GOD'S PATIENCE ENDURES STUBBORN SINNERS

These previous Sundays after Epiphany we have been witnessing the wonderful works of Christ. The Church has chosen for today's celebration the parable of the "cockle" in order to teach us about the Kingdom of heaven and to give us a pause to examine ourselves. God is patient. He never closes the door of opportunity to anyone. The kingdom of heaven is within our reach until the very last minute of our earthly existence; but we must mend our vicious ways . . .

THE GOSPEL (Matthew 13: 24-30): "Jesus spoke to the crowds this parable: It is with the kingdom of heaven as with a man who sowed good seed in his field. While everybody was asleep his enemy came and sowed weeds among the wheat, and went away . . ."

Jesus speaks in parables. Jesus has recourse to the parable as a means of presenting the teaching of the Kingdom because He knew that it was the best for his audience.

Jesus himself explains to his disciples the purpose of the parable: "the disciples came and said to him, why does thou speak to them in parables? He answered and said to them: because to you is given to know the mysteries of the kingdom of heaven, but to them is not given . . ." (Mt. 13: 10-16; Mark 4: 10-12; Luke 8: 9-10).

It is inconceivable, however, that Jesus wanted to confuse his listeners. If that were the case, one could hardly see in Him the God of love made Man for the salvation of all human beings. Catholic Theology states very openly: 'Deus vult omnes homines salvos fieri' — God wants all men to be saved.

We find ourselves here at the heart of the mystery of faith and grace. The parable contains the hidden truth of God's Kingdom which can only be known by the gift of faith (Mt. 13: 10-17, 34-35). But faith is essentially a free act and bound up with good will. There is no knowledge of God without conversion of heart (Jer. 22:16).

Nobody understands revealed truth without grace. This grace is offered to everyone. It could not be given to those who refuse to accept it. The spring pours its waters before all mouths, whether they be opened or shut. God wishes all thirsts to be quenched, but water is given only to those who consent to open their mouths for it (John 7: 37-38). Such is the eternal plan of God: compassion for human frailty, respect for man's freedom, and invitation without force.

Jesus had compassion for sinful men. To save us all, He sowed the good seed, He preached His divine doctrine, and invited all of us to His kingdom. But those alone, who had ears to hear and an attentive heart were given the grace to believe in Him, and by Him and through Him, made partakers of the life and glory of His kingdom (II Peter: 1-4; John 1:12).

However, those of ill will, those hardened of heart, declined Christ's invitation. They refused to join Him in the kingdom of His Father. They chose to remain under the Prince of death in the kingdom of darkness, and, therefore, they could not be saved (John 12: 46-48).

Jesus explains today's parable: He who sows the good seeds is the Son of Man. The field is the world, and the sons of the Kingdom are the good seeds; the sons of the wicked one are the weeds. The enemy that sowed them is the devil, and the end of the world is the harvest. The reapers are the angels.

Just as the weeds are gathered together and burned in the fire, so will it be when the world is brought to an end. Then, the Son of Man will send forth his angels, and they will gather out of his kingdom all the sowers of scandal and workers of iniquity, and will cast them into the furnace of fire, where there will be weeping and gnashing of teeth. Then, at last, the just will shine out, clear as the sun, in their Father's kingdom (Matthew 13: 37-43).

Christians of the Twentieth Century: are we good seeds, or weeds? The Lord says: "by their fruits you shall know them (Mt. 7:20). If we are *weeds*, if we are in the power of the Prince of death, then, our fruits are plain for all to see. They are, St. Paul says: "immorality, impurity, idolatry, witchcrafts, enmities, contentions, jealousies, quarrels, envies, murders, drunkenness, and vices similar to these. Concerning these, I warn you, as I already have done before, those who practice these vices will not inherit the kingdom of God" (Gal. 5: 19-22).

On the other hand, if we are *good seeds*, if we are the sons of the kingdom, then, our fruits will be: "love, joy, peace, patience, kindness, forbearance, gentleness, faith modesty, continency, chastity" (Gal. 5: 22-24), and at the end, the glory of this heavenly kingdom.

Pause, then, and examine yourselves. If you are *weeds*, you are not helplessly lost, yet. Christ wants to save all men. Today, He is warning you and taking you by the hand in order that you may rise from your sinful condition and march through the path that leads to everlasting life. God is patient. He lets you within whatever time you have on earth to choose between sin and unending suffering in hell, and grace and everlasting joy in heaven. But don't wait until the end of your earthly existence; don't stay in that sinful condition until the harvest of judgment, for God's patience has an end. And then, it would be fatal: you will be burned like useless weeds.

If you are the *good seeds*, if you are the tranquil and peaceful children of God, your reward will be great; you will shine like suns... (I Cor. 2:9, Mt. 13:43). Nevertheless, watch and pray that you do not fall into temptation: "The devil, who is your enemy, goes about roaring like a lion, to find his prey, but you grounded in faith, must face him boldly... God the giver of all grace, who has called us to enjoy, after a little suffering, his eternal glory in Christ Jesus, will give you mastery, steadfastness and strength" (I Peter 5: 8-10).

If you can, stay away from the *weeds*, from the enemies of God, but pray for them. Sinners are not hopelessly lost. Christ has a very forgiving heart. He hates sins, but loves the sinners.

We must clothe ourselves with the spirit and feelings of Christ. We must learn to bear with one another, tolerating and forgiving one another: (see Epistle for today's celebration). Maybe, our forgiveness of sinners will bring about their conversion, and then, they will bear fruits of everlasting life. This is the wish of Christ. Let us help Him to accomplish it.

SEPTUAGESIMA SUNDAY (Feb. 14)

WORK CAREFULLY YOUR OWN SALVATION

... "The chains of death surrounded me, the snares of death overtook me. In my affliction I called upon my Lord, and he heard my voice..." (Entrance Song of today's Mass, Psalm 17: 5-7). The Liturgy during this time is an excellent preparation for Lent. We share Israel's sojourn in

the desert. We must be aware of our weakness. We need protection against temptations. We need to make penance and sacrifice and to work carefully for our salvation.

THE GOSPEL (Matthew 20: 1-16): ... "The kingdom of heaven is like to a landowner who went to hire laborers for his vineyard..."

In the Gospel of today's Mass, we meet Jesus narrating to his disciples with utmost simplicity the parable of the *laborers*. He wants to pique their curiosity and lead them to further inquiry in order that they may grasp the spiritual value of his message.

MEANING OF THE PARABLE

The landowner is our compassionate Saviour who saw us sharing Israel's sojourn in the desert, and full of loving kindness and fidelity for us, "his chosen people", took our flesh and went through his earthly existence preaching the "good news" of his kingdom and inviting everyone of us to join his fellowship and follow him in order to attain salvation.

But, look at the results, in twenty centuries of Christ's preaching and calling. Most human beings have never opened their hearts to him. They have remained indifferent and have even rejected his call. 'Many have loved more the glory of men than the glory of God' (John 12:43).

Among Christ's followers very many are slow in striving after him. They are inactive, they are "lazy workers." Many a time they even reject God's generosity and love to follow their own ways. Very few are truly following Christ in "word and deed".

The laborers. We are the laborers, chosen among millions. We have not chosen him, but he has chosen us. What have you done to be so loved by God? "Do not murmur among yourselves. No one can come to me, unless the Father who sent me draw him" (John 6:44). The hour of your calling is not the most important thing. Many at time: "the last will be first, and the first last". The intensity of love redeems time!

The vineyard: a biblical image often used to designate the chosen people: first Israel, then the Church (Isaias 5: 1-7; Psalm 79: 9-10; Mt. 21:33-34; John 15: 1-17). We all constitute the vineyard. We are "a field of God's tilling, a structure of God's design" (I Cor. 3:9). But we must till this field carefully. We must work our own salvation. This is our duty and responsibility. And in this seemingly dim light of faith the task is not an easy one. The world's glittering lights blaze too brightly. The haven of material ease too often draws us away from the path of true light, grace and peace. We have to wage a constant battle; we need to keep the "old man" down, or else he will drag us down and we will die the death of perdition.

For this we need a power greater than our own. We simply cannot do it alone. To till the field of our soul and make it flourish and grow in sanctity, we need the spiritual strength of the sacraments. This is the Lord's will: "without me you can do nothing" (John 15:5).

The wages: At the sunset of our earthly existence, we shall be called. Everyone of us will receive from our Lord "our wages in proportion to our work" (I Cor. 3:9). You will receive what is due to you. Have you been a faithful and dedicated laborer? Then, listen to the words of St. Paul: "No eye has seen, no ear has heard, no human heart conceived, the welcome God has prepared for you" (I Cor. 2:9). He will reward you with bliss and everlasting happiness.

Work, then, the portion of the vineyard that our compassionate Landowner has assigned for you to till. Work carefully your own salvation. Make sure that at the end of your life you will not have to regret your lazy and idle existence.

The salvation of your soul is your most important task. You must accept responsibility. This demands work, courage, struggle, perseverance. But you are not alone. God is helping you. Pray and have confidence in him. We are now the new assembly in the desert. The Lord has heard our voice from his holy temple (Entrance Song of today's Mass), and with his Sacraments he will feed and refresh us.

SEXAGESIMA SUNDAY (Feb. 21)

KEEP GOD'S WORD

One step more towards the great mysteries of our Redemption. We must continue to pray for protection. We are fully aware of our weakness: "Our body clings to the earth. . . . Arise, O Lord, help us and redeem us" (Entrance Song of today's Mass, Psalm 43: 25-26). Our Lord is always ready to help us, but we have to detach ourselves from worldly cares, in order to receive with joy the implanting of the word of God.

THE GOSPEL (Luke 8: 4-15): . . . A sower went out to sow his seeds: Some fell by the wayside, some fell on the rock, some among thorns. . . . Other seeds fell upon good ground. . .

The Gospel of today's Mass relates to us that a large crowd is gathered around Jesus. But they still lack appreciation for the spiritual message. They do not understand. So Jesus mercifully tells them another story, another parable: a sower went to sow his seeds. . .

MEANING OF THE PARABLE:

The sower. Jesus is the divine Sower whose royal hand holds the seeds that contain in power and promise the whole of the kingdom. This divine Sower came to plant in the hearts of all men not simply equality, justice, and liberty, but also gratitude, compassion and love. He came to establish "the kingdom of heaven on earth", and to start a communion of love between God and us.

The seed. The seed is God's word. Christ himself was a channel of doctrine. His doctrine was new, something never before heard among the people of Israel: "to whom should we go? Thy words are the words of eternal life; we have learned to believe, and are assured that thou are the Christ, the Son of God" (John 6: 69-70).

The soil. All of us in our "situation", with our personal disposition and psychological reaction, are the soil of God's seed. It has happened, that many men have no vital reaction to his vivifying word: the hardness of the stones, the disordered flourishing of the thorns, the inattention of light minds, the stubbornness of the headstrong, these all are unprepared soil, and the seed that falls upon them will not bear fruits, or at least, no lasting fruits.

God, before all ages, foresaw that many men would not believe either the words or the deeds of his Suffering Servant. Isaiah testifies of this to us. He tells us that he had seen the glory of God in vision, and that he had volunteered to reveal it to man, but God warned him that many men would not believe (Is. 51: 1; 6:1-10). And the reason for this unbelief is that he who does evil hates the light: "He does not come to the light that his deed may not be exposed" (John. 3:20).

Jesus in this parable is not concerned with an exhaustive list of the different kinds of bad grounds. But he does point out several kinds of grounds in which the seeds were sown and these did not respond to the initiative of the sower. Let us examine these different grounds.

Some seeds fell by the wayside.—"These are the people who have heard the word of God, and the devil comes and carries it away from their hearts, lest they should believe and be saved" (See today's Gospel). These are those who go through life indifferent to the divine Word. The light has come into the darkness. But the darkness will not receive it. This very refusal constitutes men's own judgment and perdition. They are turned away from God, and He will leave them to their fate. 'He has spoken to them words of spirit and life, but they refused to believe (John 6:64-65). Their souls, like barren soil, yield no fruits of grace; hence they cannot be saved.

Other seeds fell on rock. Those "on the rock are the people who welcome the word of God when they hear it, but these have no root. . ." These are the people who believe for a while, and our Lord wants to reign in them, so that they may serve justice, truth and all virtues. But they go through life in a thoughtless way, and therefore, in time of trial, when the king who reigns in Babylon imposes his will, they do not persevere. They are cowards. They have no courage to fight the good battle and control the "old man", St. Paul speaks of. They act as if they were unconvinced of the truth they claim to believe.

Other seeds fell among thorns. These are the people who have heard the word of God, but as they go through life, they choked by the cares, riches and pleasures of this world. These people are like walking paradoxes. There is in them an inconsistency between what they believe and what they are. To excuse themselves they blame our fallen nature or the effects of original sin. And so they live a life of caprice and pleasure. They claim to be free, but they can never enjoy the freedom of the children of God; they do not master themselves. They are victims of their uncontrolled drives. That is why the word of God is "choked" in them, and their works will never yield fruits of everlasting life.

The good soil. These are those who with a rich and generous heart have heard the word of God and cherish it. Through their steadfastness and good works they bear fruits of everlasting life. They bear fruits because God's seed is in them. They are born of God: "But to as many as received him he gave the power to be made the sons of God" (John 1:12).

The sons of God participate already on earth in the love that eternally exists between the Son and the Father, —the Holy Spirit. They too shall have a share in his eternal glory: "Father", Jesus prayed, "I will that where I am, they also whom thou hast given me may be with me" (John 17:24).

We, Christians, are the *good ground* in which has been sown the *seed* of everlasting life by the Pastors of God's Church. Preserve this divine gift. Keep the faith. Don't let the devil snatch it away from you. Make sure that it is not choked by the riches, cares and pleasures of life. If we believe, we must show it with our works (Cf. John 3:19-21; I John 3:9). If the works are good they will merit and yield for us fruits of everlasting life.

QUINQUAGESIMA SUNDAY (Feb. 28)

THE WAY TO ETERNAL LIFE

The Liturgy for this celebration is a constant prayer for protection: . . . "Be to me a God, a protector, a place of refuge to save me . . . Into your hands I commend my spirit . . ." (Entrance Song to today's Mass, Psalm 30). We must be aware of the dangers that ever confront us in our journey through life. We have to get rid of our vices and sins in order to follow Christ to Jerusalem and serve him faithfully. This is the way to salvation . . .

THE GOSPEL (Luke 18:31-43): . . . "Now", Jesus said to the twelve, "we are going up to Jerusalem, and everything that is written by the Prophets about the Son of Man is to be accomplished."

Jesus announces his passion. Going up to Jerusalem with his Apostles, Christ speaks to them of prophecy, fulfillment and salvation. Everything that is written by the prophets is going to be accomplished. This divine Saviour who did no wrong himself is going to Jerusalem to carry the weight of our weakness, to bear our miseries, and to be wounded and crushed with the guilt of our sins: "greater love than this no man has than to lay down his life for his friends" (John 15:13, Cf. Isaias, 53).

But his atonement gives life, and he also will be rewarded. He shall be the Father of a great Prosperity: "See, here is my servant . . . To what height he shall be raised, how exalted, how extolled. So many there be that stand gazing in horror; was ever a human form so mishandled, human beauty ever so defaced? Yet this is he that will purify a multitude of nations; kings shall stand dumb in his presence . . ." (Isaias, 52: 13-15).

The Apostles' reaction. They do not understand. Their training has not been completed yet. They have been living with Jesus for nearly three years. They live with him a life of confidence and familiarity. They are with him at Cana where they witness his brotherly participation in the wedding festivities. They are in front of the crowds when he teaches on the Mount. They are at his side when he eats at Matthew's house where the Pharisees reproach his sitting at table with publicans and sinners. They journey with him through Judea, Samaria and Galilee listening to his parables and witnessing his miracles. Not long ago they have witnessed the feeding of the five thousand . . . There, Jesus had refused the glory of being crowned king . . . Now, He invites them to go with him to Jerusalem, and on the way, he speaks to them of his approaching passion, death and resurrection. The Apostles are disconcerted. They can not see

the connection between suffering and glory. They are still laboring under their own idea of glorious Messianism. They are still blind to the great mysteries of our salvation.

The blind man sitting by the roadside. Today's Gospel, along with our Lord's prophecy of the details of his death and resurrection, tells us of his healing a blind man: "There was a blind man sitting by the roadside begging. Hearing the crowd walking past, he asked what it was all about, and they told him that Jesus the Nazarene was passing that way..." This blind man with a tremendous faith in Jesus cried out: "Jesus, Son of David, have pity on me". Jesus stopped and ordered that the man be brought to him and he cured him: "Your faith has saved you".

The healing of the blind man is most timely and opportune. Physical blindness is a symbol of spiritual blindness (Matthew 23: 16-26; Luke 6:39). The Apostles needed to be cured of their spiritual blindness with regard to God's way as much as the beggar on the road.

Christ invites us to go up with him to Jerusalem: are we living as if we expect to be on this earth forever? We are travelers on an immense journey. We are in a pilgrimage towards boundless horizons. We should make a halt in our journey, sit down by the roadside and carefully examine our ways. Are we in the right path? Are we in the way that leads to eternal life? Maybe we are the people referred to in the Gospel who should be crying for light and mercy...

Today, Christ is inviting us to go with him to Jerusalem, as he invited his twelve Apostles twenty centuries ago. This journey to Jerusalem is not a pleasant one, but it is the *only way to eternal life*: "he who intends to be my disciple, must take up his duty cross and follow me" (Matthew 16:24; John 12:25-26).

On our way to Jerusalem, we must imitate Christ. The Apostles were blind to these mysteries. They did not understand. They were earthly-minded. But we, twenty centuries after Christ's Resurrection, should follow him with our eyes open to these great mysteries of our Redemption. We should be spiritually-minded.

To be *spiritually-minded* means, St. Paul tells us: "to deaden in ourselves those passions which belong to earth, as fornication and impurity, lust and evil desire, and that love for money which is an idolatry. These are what bring down God's vengeance..." (Col. 3:5-6).

If we are spiritually minded, and aware of these great mysteries which have been accomplished in Jerusalem, then, we shall be able to imitate our Lord's compassion, kindness, humility, gentleness and patience. We should be able to bear with one another's faults, and we would be generous to one another. And to crown all this we would be charitable. This

is the excellent way of life (See the Epistle for today's celebration and Col. 3: 12 ff.). This is the way to follow Christ. This is the way to eternal life.

If we, then, accompany Jesus to the Jerusalem of death and burial, dying with him to sin, to the "old man," we shall also rise with him to partake of his life and glory in the heavenly Jerusalem. "We know that Christ, who now has risen from the dead, cannot die anymore; death has no more power over him; the death he died was a death, once for all, to sin; the life he now lives, is a life unto God. And you must think of yourselves as dead to sin, and alive with a life that looks towards God' in Christ Jesus our Lord". (Rom. 6:8-11).

FR. MAGÍN BORRAJO, O.P.

CASE AND QUERIES

VOTIVE MASSES OF THE BLESSED VIRGIN

In one of those during meal conversations my colleague in the parish, mentioned that that very morning, September 11, a friend had asked him to celebrate a votive Mass of the Blessed Virgin, as thanksgiving for her birthday three days before. It was "de ea", so he accepted. He used the Mass of the Nativity of our Lady, thinking that it was the most appropriate for the occasion.

I said that he was mistaken; that he should have used the Mass "Gaudeamus" instead. He, however, disagreed saying that he could not see the validity of that. He further observed that all Masses of feasts of the Blessed Virgin Mary which are inscribed in the universal calendar may be celebrated as votive Masses of the Blessed Virgin Mary.

What do you say?

There was an overlook in the part of your colleague. The new RUBRICS OF THE ROMAN BREVIARY AND MISSAL, no. 309, a), actually says:

"The following may be celebrated as votive Masses of the Blessed Virgin Mary: a) in the universal Church, the Masses assigned in the Missal according to the various seasons for the Saturday celebration of the Blessed Virgin, and also all Masses of feasts of the Blessed Virgin Mary which are inscribed in the universal calendar."

So as far as this provision is concerned, your colleague apparently was right. However, the same *Codex*, no. 309, b), third line, reads as follows:

"Except for the Mass of the Immaculate Conception, however, Masses which refer to the mysteries of the life of the Blessed Virgin Mary cannot be celebrated as votive."

According to this provision, Masses which should NOT be used as votive mass, since they refer to the mysteries of the life of the Blessed Virgin Mary, are the following: *Annunciation* (March 25); *Assumption* (August 15); *Nativity of our Lady* (September 8); *Presentation* (November 21); *Purification* (February 2); and *Visitation* (July 2).

Therefore, your colleague should not have used the Mass of the Nativity of our Lady as a votive mass, since it refers to the mystery of the life of the Blessed Virgin. He should have used the Mass "Gaudeamus".

FR. LEONARDO Z. LEGASPI, O.P.

GENERAL INDEX, 1964

(Vol. XXXVIII)

I. SYSTEMATIC INDEX

JANUARY, 1964

THE POPE SPEAKS: The Lay Apostolate	1
ROMAN CURIA	
• There is no Change of Judgement regarding the Errors already condemned	3
• "Summi Dei Verbum." Apostolic Letter on the Seminaries	8
• Need for Men of Action	25
DIOCESAN CURIAE	
• Centenario de unas "Campanas que repican a Gloria"	29
• The Dominicans in Jaro	33
DOCTRINAL SECTION	
• The Cinema, by Rev. Pedro SALGADO, O.P.	35
• The Holy See and the Soviet Union, by Z. ARADI	40
PASTORAL SECTION	
• Epiphany of Our Lord; Feast of the Holy Family; Second Sun- day after Epiphany; Septuagesima Sunday, by Rev. Tomas L. LÓPEZ, O.P.	44
CASES AND QUERIES	
• Quienes pueden gozar del Privilegio de Binar, by Rev. F. TESTERA, O.P.	52
• "De La Reina" Mass, by Rev. L. LEGASPI, O.P.	54
• Administration of Solemn Baptism in Private Houses	56
NEWS	57
BIBLIOGRAPHY	63

FEBRUARY, 1964

THE POPE SPEAKS: Aid to Developing Nations	65
CONCILIUM OECUMENICUM VATICANUM II	
• Constitutio de Sacra Liturgia	67
• Decretum de Instrumentis Communicationis Socialis	95
IMUS	
• Circular Letter: Grant of new Faculties	103
DOCTRINAL SECTION	
• The Time of Lent, by Rev. G. VROMANT, C.I.C.M.	104
• Most Controversial Aspect of Mixed Marriage Laws, by Rev. Fr. MULKEARNS	112

HOMILETICS

- Sexagesima Sunday; Quinquagesima Sunday; First, Second, Third Sundays of Lent, by Rev. T. LOPEZ, O.P. 116

CASES AND QUERIES

- Benediction and Evening Mass, by Rev. L. LEGAZPI, O.P. 125
- Vigilia de Pascua y Precepto Dominical, by Rev. V. VICENTE, O.P. 126
- The Pastor and the Total Omission of Marriage Banns, by Rev. E. STA. RITA, Jr. 127

NEWS 131

MARCH, 1964

MESSAGE: The Apostolic Nuncio to the Philippines 139

THE POPE SPEAKS

- The Church of Christ 141
- Devotion to the Blessed Mother 144
- Christian Spirit 145
- The Laity, Bridge between Church and World by Rev. F. FERMIN, O.P. 146

DOCTRINAL SECTION

- Convert Ministers and the Catholic Priesthood, by Rev. W. HANNAH 149
- Eastern Culture in the Philippines, by Rev. P. MERINO, O.P. 155
- The Screening of Candidates for the Seminary, by Rev. Q. Ma. GARCIA, O.P. 162

NOTES AND COMMENTS

- Holy Office answers Charges. — Bishops, Priests, Religious must be Poor. — The Way to Unity 167

ROMAN CURIA

- Motu Proprio on the Partial Implementation of the Constitution on Sacred Liturgy 170
- Terminus Ieiunii Eucharistici pro Sacerdotibus Celebrantibus .. 174
- Decretum Erectionis Praelaturae Nullius Isabelopolitanae 175

NUNTIATURA APOSTOLICA

- Isabelopolitanae Praelaturae Nullius Decretum Executorium .. 177

HOMILETICS

- Fourth Sunday of Lent; Passion Sunday; Feast of Saint Joseph; Palm Sunday; Resurrection Sunday; First Sunday after Easter, by Rev. T. LOPEZ, O.P. 179

CASES AND QUERIES

- Resistance to Condomistic Intercourse, by Rev. V. VICENTE, O.P. 189
- Prayers in a Requiem Mass, by Rev. L. LEGASPI, O.P. 192
- The Concelebration and the Mass Stipend, by Rev. B. ARCENAS 193

REPORTS

- The 8th National Convention of the Catholic Educational Association of the Philippines, by J. MOTOMAL 195

NEWS 199

BIBLIOGRAPHY 203

APRIL, 1964

EDITORIAL: Christus vincit, by Rev. J. MERINO, O.P. 205

THE POPE SPEAKS

- The Unification of Europe; An Oecumenical Gesture; On Preaching, by Rev. F. FERMIN, O.P. 207

DOCTRINAL SECTION

- The Council and the Liturgy, by Rev. GRAF, S.V.D. 210
- Renewal of the Church and Seminary, by Rev. Q.M. GARCIA, O.P. 222

NOTES AND COMMENTS

- The Practicality of Minor Seminaries.—F.T.I. 231
- General Aguinaldo and Masonry.—Rev. E. PEREZ 232

PHILIPPINE HIERARCHY

- Joint Pastoral Letter 235

DIOCESAN CURIAE

- Jaro: The Evangelization of the Philippines 241
- Imus: Dies Mundialis Precum pro Vocationibus 247

PASTORAL SECTION

- Second Sunday after Easter; Third, fourth, fifth Sundays after Easter; Ascension Thursday, by Rev. T. LOPEZ, O.P. 248
- An Exegetical Study of the Gospel of the Mass, by Rev. J. LY, O.P. 257

CASES AND QUERIES

- Legionarios del Trabajo, by Rev. V. VICENTE, O.P. 263
- Signal for Holy Communion, by Rev. L. LEGASPI, O.P. 265
- The Laying of the Wedding Veil, by Rev. L. LEGASPI, O.P. .. 266

NEWS 268

BIBLIOGRAPHY

- G. Tavard: **The Quest for Catholicity**; J. Folliet: **Man in Society**; R. Cluny: **Holiness in Action**; Card. Suenens: **Christian Life Day by Day** 271

MAY-JUNE, 1964

EDITORIAL: Catholic Press or the Press Catholic? by Rev. J. Ma. MERINO, O.P. 273

THE POPE SPEAKS:

- Are We truly Christians?; A Relationship to be Rediscovered; A Compendium of Universal and Fundamental Truths; "Those

that Sow in Tears . . ."; Every Christian an Apostle; Means of Union and Peace; What God has United; Presiding in Charity; Suffering with Christ; The Light of Christ; by Rev. F. FERMIN, O.P.	275
---	-----

DOCTRINAL SECTION

• The Filipino Clergy during the Spanish Regime, by Rev. Jesus Ma. CAVANNA, C.M.	283
• Latin American Ferment brings about Changes, by J. FONSECA	301
• Personality Development in the Minor Seminary, by Rev. Quintin M. GARCIA, O.P.	305

NOTES AND COMMENTS

• The Council of Trent and the Rift between Catholics and Protestants (H.C.); Is the Church changing its traditional Teaching on Contraception: (S.E.); World Fair's Vatican Pavilion; The Liturgy; The Privilege of the Poor by F. FERMIN	313
---	-----

ROMAN CURIA

• Nova Formula adhibenda in Distributione Sacrae Communionis; Nova Invocatio in Laudem Spiritus Sancti	321
• Facultates et Privilegia Apostolica	322

DIOCESAN CURIAE

• Tuguegarao: Circular Letter	338
------------------------------------	-----

PONTIFICAL MISSION SOCIETIES

• Mission Collections, 1963	340
----------------------------------	-----

PASTORAL SECTION

• Sunday after the Ascension; Pentecost Sunday; Trinity Sunday; Corpus Christi; Second, third, fourth, fifth, sixth Sundays after Pentecost; Saints Peter and Paul; Seventh Sunday after Pentecost, by Rev. T. LOPEZ, O.P.	342
• An Exegetical Study on the Gospel, by Rev. Jose LY, O.P.	360

CASES AND QUERIES

• On Barrio-fiestas, by Rev. Q. Ma. GARCIA, O.P.	365
• The Position of the Extreme Unction, Rev. L. LEGASPI, O.P.	370

NEWS	372
-----------	-----

JULY, 1964

EDITORIAL

• Catholic Political Party of the Philippines, by Rev. J. Ma. MERINO, O.P.	377
---	-----

THE POPE SPEAKS.

• Marching United; Catholic Action; A Moral Impulse; The Church and the Arts; Secretariate for Non-Christians; Rev. F. FERMIN, O.P.	379
--	-----

DOCTRINAL SECTION

- The Council and the Liturgy, by Rev. H. J. GRAF, S.V.D. . . 385
- A Controversy on Clerical Celibacy 397
- Renewal of Church and Seminary Revisited, by Rev. HUGH ZURAT, O.F.M. 405

NOTES AND COMMENTS

- Ecumenical Beginnings in Spain; Shortage of Vocations; A diaconate for women?; The Official of the Motu Proprio "Sacram Liturgiam" 411

ROMAN CURIA

- An Instruction on Biblical Research 417
- Letter of Pope Paul VI to Archbishop Cuenco 425

PASTORAL SECTION

- Eighth, Ninth, Tenth, Eleventh Sundays after Pentecost, by Rev. T. LOPEZ, O.P. 427
- An Exegetical Study of the Bible, Mariological Texts in the Old Testament, by Rev. J. N. CONG LY, O.P. 435

CASES AND QUERIES

- Photographers at Sacred Functions, by Rev. L. LEGAZPI, O.P. 440
- Homosexuality, a Ground for Separation?, by Rev. Q. Ma. GARCIA, O.P. 443
- The Use of the "Antimensium", by Rev. F. TESTERA, O.P. . . 446

NEWS 448

AUGUST, 1964

EDITORIAL

- We Want Rome . . . , by Rev. J. Ma. MERINO, O.P. 453

THE POPE SPEAKS

- The Universality of the Church; The Holy Eucharist; The Religious Life; Mary and the Church; The Jewish Problem, by Rev. F. FERMIN, O.P. 455

DOCTRINAL SECTION

- The Filipino Clergy during the Spanish Regime, by Rev. J. Ma. CAVANNA, C.M. 465
- New Churches for Old, by L. WRIGHT 477
- A House-going Priest makes a Church going People, by Rev. G. VROMANT, C.I.C.M. 480

NOTES AND COMMENTS

- Psychological Tests for Candidates for Priesthood; Impossible to forecast Length of Council; Electronic Organ versus Pipe Organ; Human Generation and Original Sin 485

ROMAN CURIA

- Indulgentiae lucrandae a fidelibus occasione Quatercentessimi Anniversarii ab Evangelizatione Insularum Philippinarum 489

PASTORAL SECTION

- Twelfth Sunday after Pentecost; Assumption Day; Thirteenth, Fourteenth, Fifteenth, Sixteenth Sundays after Pentecost, by Rev. T. LOPEZ, O.P. 491
- Lex abstinentiae diei 14 augusti relaxatur 500
- Seminarians' Mission Camp, by Sem. I. B. POBLETE, Jr. 501

CASES AND QUERIES

- Validation of Wartime Marriages, by Rev. F. TESTERA, O.P. ... 505
- Repetition of the General Absolution, by Rev. L. LEGAZPI, O.P. 507
- What to do after an invalid Civil Marriage, by Rev. Q. Ma. GARCIA 509

NEWS 512

BIBLIOGRAPHY

- Comentarios alCodigo de Derecho Canónico, (BAC); Visions and Prophecies (K. Rahner) 516

SEPTEMBER, 1964

EDITORIAL

- The Voice From Eternity, by Rev. J. Ma. MERINO 517

THE POPE SPEAKS

- Christianity and Industrial Management; Birth-Control, by Rev. F. FERMIN, O.P. 519

ROMAN CURIA

- Encyclical Letter of His Holiness Paul VI "ECCLESIAM SUAM" 523

NOTES AND COMMENTS

- Should the Church Reconsider Her Attitude Towards Masonry?; Quasi-Approval for Cremation; Council's Revised Agenda: Saturday Mass for Sunday Obligation; Court Sustains Unborn Child's Right to life, by Rev. F. TESTERA, O.P. 570

PASTORAL SECTION

- Seventeenth, Eighteenth, nineteenth, Twentieth, Twenty-First Sundays after Pentecost, by Rev. T. LOPEZ, O.P. 575

CASES AND QUERIES

- Permission for the Erection of the Stations of the Via Crucis, by Rev. F. TESTERA, O.P. 584
- Law of Abstinence on Last August 4, Friday, by Rev. E. GARCIA, O.P. 586

NEWS 588

BIBLIOGRAPHY

- A Harmony of the Gospels in the Knox's Translation (Burns & Oates), by Rev. J. Ma. MERINO, O.P. 591
- Lacordaire, A Bibliographical Essay (Burns & Oates), by Rev. Q. Ma. GARCIA, O.P. 592

OCTOBER, 1964

EDITORIAL

- The Trails of Men and the Way of God, by Rev. J. Ma. MERINO 593

THE POPE SPEAKS

- Pomp and Circumstance in the Vatican; *Ecclesiam Suam*; Message from Orvieto 595

ROMAN CURIA

- Encyclical Letter of His Holiness Paul VI "ECCLESIAM SUAM" 600

NOTES AND COMMENTS

- The Dangers of "Socialization"; Brazilian Parish Entrusted to Nuns; Over-Population; Japan's Religion Vacuum Causing Concern, by Rev. F. TESTERA, O.P. 640

PASTORAL SECTION

- Twenty-second, Twenty-third Sundays after Pentecost; Feast of All Saints; Twenty-fifth, Twenty-sixth, Twenty-seventh Sundays after Pentecost; First Sunday of Advent, by Rev. T. LOPEZ, O.P. 645

CASES AND QUERIES

- Last Sacraments and the Confiteor, by Fr. L. Z. LEPAZPI, O.P.; Smuggling, by Fr. V. VICENTE, O.P. 658

NEWS 662

NOVEMBER, 1964

EDITORIAL

- Keep Alive the Sanctuary Lamp, by Rev. J. Ma. MERINO, O.P. 665

THE POPE SPEAKS

- Be Christians; The Signs of the Times, by Rev. F. Fermin, O.P. 667

ROMAN CURIA

- Allocutio SSmi. Pontificis Pauli VI ad Summos Moderatores ... 671
- Pope Paul VI Reasserts Role of Bishops 679
- Secretariatus de Non-Christianis Erigitur 692
- Official Statement of Law of Celibacy 693
- Decretum Sacrae Congregationis de Religiosis 694

NOTES AND COMMENTS

- Holy See and Hungary Sign Agreement; Declaration on the Agreement between Holy See and Hungary; First Reactions to 'Ecclesiam Suam' among Non-Catholics; Concelebration at the Vatican: A Model for the Future; UN World Populations Figures, by Rev. F. TESTERA, O.P. 695

DIOCESAN CURIAE

- Consolidation of Catholic Action, by Mons. V. P. Reyes, D.D., Bishop of Borengan 701

DOCTRINAL SECTION

- The Council and the Liturgy: The Divine Office, by H. J. GRAF, S.V.D. 707

PASTORAL SECTION

- Second Sunday of Advent: Feast of the Immaculate Conception; Third Sunday of Advent; Fourth Sunday of Advent; The Nativity Of Our Lord; Sunday Within the Octave of Nativity, by Fr. T. LOPEZ, O.P. 720

CASES AND QUERIES

- Are Motel and Hotel Owners or Operators, as well as Lessors of Houses to Miscreant Tenants Public Sinners?, by Rev. E. STA. RITA, JR. 731
- Hands at the Collects, Rev. L. LEGASPI, O.P. 735

NEWS 736

BIBLIOGRAPHY

- RAHNER, K., S.J., *On The Theology of Death*, by Rev. H. FERNANDEZ, O.P. 739

DECEMBER, 1964

EDITORIAL

- The Church of the Poor, by Rev. Jesus M. MERINO, O.P. 741

ROMAN CURIA

- Instructio de Cadaverum Crematione 743
- Instructio ad Exsecutionem Constitutionis de Sacra Liturgia Recte Ordinandam 745
- Novensilibus Sacerdotibus Facultas Tribuitur Impertiendi Benedictionem Papalem 766

DOCTRINAL SECTION

- The Filipino Clergy During the Spanish Regime, by Rev. Jesus Ma. CAVANNA, C.M. 767
- The Confession of Peter in the Light of the New Instruction, by Rev. Bernard J. LE FROIS, S.V.D. 789
- The Movement for Christian Unity, by F. C. BORLONGAN ... 793

PASTORAL SECTION

- Octave of Christmas, Feast of the Holy Name, Feast of the Epiphany, First, Second, Third, Fourth Sundays after Epiphany, by Fr. Gabriel PASTRANA, O.P. 798
- Fifth Sunday after Epiphany, Septuagesima, Sexagesima, Quinquagesima Sundays, by Fr. Majin BORRAJO, O.P. 810

CASES AND QUERIES

- Votive Masses of the Blessed Virgin, by L. Z. LEGASPI, O.P. 820

GENERAL INDEX, 1964 823

II. NOMBRES PROPIOS

(Los nombres propios de personas o instituciones que son objeto de estudio se hallan en el Índice de Materias.)

Alfrink, Card., Archbishop of Utrecht

—Card. Alfrink on unit, 372.

Antoniutti, J. Card.

—Firma el decretum laudis de las Religiosas Misioneras de Sto. Domingo, 694.

Aradi, Z.

—The Holy See and the Soviet Union, 40.

Arcenas, Fr. B.

—The concelebration and the Mass-stipend (case), 193.

Bea, Card.

—Cardinal Bea on the Council, 372.

Borlongan, F.C.

—The movement for Christian Unity, 793.

Borrajó, Fr. Majin, O.P.

—Fifth Sunday after Epiphany, Septuagesima, Sexagesima, Quinquagesima Sundays, 810.

Cacciavillan, Mons. Augustinus, Negotiorum Gestor.

—Firma el decreto de erección de la Prelatura nullius de Isabela, 117.

Casas, Mons. Artemio G., DD., Bishop of Imus

—Circular letter granting new faculties, 103.

—Carta Circular, 247.

Cavanna, Jesus Ma. C.M.

—The Filipino clergy during the Spanish regime, 283, 465, 767.

Cicognani, Hamletus I. Card.

—Firma el documento por el que se crea el Secretariado para los no-cristianos, 692.

Concilio, Sagrada Congreg. del

—Decreto dispensando la abstinencia del 14 de Agosto, 568.

Consistorial, S. Congregatio

—Decretum erectionis Praelaturae nullius Isabelopolitanae, 175.

Cuenco, Mons. Jose Ma., D.D. Archbishop of Jaro

- The Dominicans in Jaro, 32.
- Addresses, lectures and messages, 63.
- The Evangelization of the Philippines, 241.

Domingo, Mons. T. A., DD., Bishop of Tuguegarao

- Circular Letter, 338.

Fermin, Fr., F., O.P.

- The Pope speaks: The Church of Christ; Devotion to the Blessed Virgin; Christian spirit; The laity, bridge between Church and world, 141.
- The Pope speaks: The unification of Europe; An oecumenical gesture; on preaching, 207.
- The Pope speaks: Are we truly Christians; a relationship to be re-discovered; a compendium of universal and fundamental truths; those that sow in tears; every Christian an apostle; what God has united; presiding in charity; suffering with Christ; the light of Christ, 275.
- Notes and comments: The Council of Trent and the rift between Catholics and Protestants; Is the Church changing its traditional teaching on contraception; world fair's Vatican Pavilion; the liturgy; the privilege of the poor, 313.
- The Pope speaks: Marching united; Catholic Action; a moral impulse; the Church and the arts; Secretariate for non-Christians, 379.
- The Pope speaks: the universality of the Church; the Holy Eucharist; the religious life; Mary and the Church; the Jewish problem, 455.
- The Pope speaks: Christianity and industrial management; Birth-control, 519.
- The Pope Speaks: Be Christians; The signs of the times, 667.

Fernández, Fr. H., O.P.

- Hace la bibliografía de Rahner, K.S.J., On the Theology of death, 739.

Fonseca, J.

- Latin American ferment brings about changes, 301.

García, Fr. Excelso, O.P.

- Law of abstinence on last August 14, Friday (case), 586.

García, Fr. Quintin Ma., O.P.

- The screening of candidates for the Seminary, 162.
- Renewal of the Church and Seminary, 222.
- Personality development in the minor seminary, 305.
- On barrio-fiestas (case), 365.
- Homosexuality a ground for separation? (case), 443.
- What to do after an invalid civil marriage (case), 509.
- Hace la recension de LACORDAIRE, A BIOGRAPHICAL ESSAY, 592.

Gómez, F., O.P.

—Hace la recensión de GAUGING SERMON EFFECTIVENESS, 203.

Gracias, His Eminence Card., Archbishop of Bombay

—The Mission of the Church, 199.

Graf, Herman, S.V.D.

—The Council and the Liturgy, 210, 385, 707.

Hannah, Rev. W.

—Convert ministers and the Catholic priesthood, 149.

Le Frois, Rev. Bernard J., S.V.D.

—The confession of Peter in the light of the new Instruction, 789.

Legazpi, Fr. L.Z., O.P.

- “De la Reina” Mass (case), 54.
- Benediction and Evening Mass (case), 125.
- Prayers in a Requiem Mass (case), 192.
- Signal for Holy Communion (case), 265.
- The laying of the wedding veil (case), 266.
- The position of Extreme-Uction (case), 370.
- Photographers at sacred functions (case), 440.
- Repetition of the General Absolution (case), 507.
- Last Sacraments and the “Confiteor” (case), 658.
- Votive Masses of the Blessed Virgin (case), 820.

Ly, Fr. Jose, O.P.

- An exegetical study of the Gospel of the Mass, 257.
- The spiritual maternity of the Virgin Mary, 360.
- Mariological texts in the Old Testament, 435.

López, Fr. Tomás, O.P.

- Homilías del tiempo de Epifanía y Septuagésima, 44.
- Homilías de Sexagésima, Quinquagésima y I, II, III Domingos de Cuaresma, 116.
- Fourth Sunday of Lent, 179.
- Passion Sunday, 180.
- Feast of St. Joseph, 182.
- Palm Sunday, 183.
- Resurrection Sunday, 185.
- First Sunday after Easter, 187.
- Second, third, fourth, fifth Sundays of Easter, 248.
- Ascension Thursday, 255.
- Sunday after Ascension; Pentecost Sunday, Trinity Sunday, Corpus Christi; Second, third, fourth, fifth, sixth Sundays of Pentecost, Saint Peter and Saint Paul, seventh Sunday after Pentecost, 342.

- Eight, ninth, tenth, eleventh Sundays after Pentecost, 427.
- Twelfth, thirteenth, fourteenth, fifteenth, sixteenth Sundays after Pentecost; Feast of the Assumption, 491.
- Seventeenth, eighteenth, nineteenth, twentieth, twenty-first Sundays after Pentecost, 575.
- Twenty-second, twenty-third, twenty-fifth, twenty-sixth, twenty-seventh Sundays after Pentecost, 645.
- Feast of All Saints, 648.
- First Sunday of Advent, 656.
- Second, third, fourth Sundays of Advent; Feast of the Immaculate Conception; The Nativity of our Lord; Sunday within the octave of the Nativity, 720.

Mulkearns, Rev. Fr.

- Most controversial aspects of mixed marriage laws, 112.

Martini, Mons. Carlo, D.D., Archbishop of Abari, Apost. Nuncio.

- New Papal Nuncio, 60.
- Plans to welcome him, 135.
- Message, 139.
- Presents credentials, 201.
- He warns against complacency, 376.
- We want Rome, 453.

Merino, Fr. Jesús Ma., O.P.

- Eastern culture in the Philippines, 155.
- Christus Vincit, 205.
- Catholic press or the press Catholic, 273.
- Catholic political party in the Philippines, 377.
- The voice from eternity, 518.
- The trails of men and the way of God, 593.
- Hace la recensión de A HARMONY OF THE GOSPELS IN THE KNOX TRANSLATIONS, 591.
- Keep alive the sanctuary lamp, 665.
- The Church of the Poor, 741.

M.J.O.

- Hace la recensión de CYBERNETICS: MACHINES WITH INTELLIGENCE, 203.
- Item de HOLINESS IN ACTION, 272.

MOTOMAL, J.

- The 8th National Convention of the Catholic Educational Association of the Philippines, 195.

Pablo VI, Su Santidad el Papa

- Sermón sobre el apostolado seglar, 1.

- There is no change of judgement regarding errors already condemned, 3.
- Apostolic Letter "Summi Dei Verbum", 8.
- Need for men of action, 25.
- Aid to developing nations, 65.
- Constitutio de Sacra Liturgia, 67.
- Decretum de Instrumentis Communicationis Socialis, 95.
- His pilgrimage to the Holy Land, 131.
- The Pope's letter to Orthodox Patriarch, 134.
- The Church of Christ, 141.
- Devotion to the Blessed Virgin, 144.
- Christian spirit, 145.
- The Laity, bridge between the Church and the World, 146.
- Litterae Apostolicae de Sacra Liturgia, 172.
- The unification of Europe, 206.
- An Oecumenical gesture, 207.
- On preaching, 208.
- Are we truly Christians?, 275.
- A relationship to be rediscovered, 276.
- A compendium of universal and fundamental truths, 277.
- Those that sow in tears, 277.
- Every Christian an apostle, 278.
- What God has united, 279.
- Presiding in charity, 280.
- Suffering with Christ, 281.
- The light of Christ, 281.
- Litterae Apost. quibus facultates et privilegia quaedam Episcopis conceduntur, 322.
- Marching United, 379.
- A moral impulse, 382.
- Catholic Action, 381.
- The Church and the arts, 383.
- Secretariate for non-Christians, 384.
- Letter of Pope Paul VI to Archbishop J. M. Cuenca, 425.
- The universality of the Church, 455.
- The Holy Eucharist, 457.
- The religious life, 459.
- Mary and the Church, 462.
- The Jewish problem, 463.
- Christianity and industrial management, 519.
- Birth control, 521.
- Litterae Encyclicae: ECCLESIAM SUAM, 523, 600.
- Pomp and circumstance in the Vatican, 595.
- Ecclesiam Suam, 596.
- Message from Orvieto, 597.

- Be Christians, 667.
- The signs of the times, 668.
- Allocutio ad Summos Moderatores quarundam familiarum religiosarum, 671.
- Reasserts Role of Bishops, 679.

Paenitentiaria, Sacra

- Rescriptum de indulgentiis lucrandis, 489.
- Novensilibus Sacerdotibus facultas tribuitur impertiendi Benedictionem Papalem, 766.

Pastrana, Fr. Gabriel, O.P.

- Octave of Christmas, Feast of the Holy Name, Feast of the Epiphany, First, Second, Third, Fourth Sundays after Epiphany, 798.

Perez, Rev. Enrique

- General Aguinaldo and Masonry, 232.

Querexeta, Mons. Jose DD. Prelate Nullius of Isabela

- RP's newest Prelate to open Bishops' meet, 135.
- Consecration of Mgrs. Querexeta, 202.

Reyes, Mons. Vicente P., DD, Obispo de Borongan

- Consolidation of Catholic Action, 701.

Ritos, Sagrada Congr. de

- Decretum de nova formula Communionis, 320.
- Decretum de nova invocatione Spiritus Sancti, 321.
- Instructio ad executionem Constitutionis de Sacra Liturgia recte ordinada, 745.

Rosales, Mons. Julio, D.D., Arzobispo de Cebú

- Centenario de unas "Campanas que repican a Gloria", 29.
- Firma la Carta Pastoral de la Jerarquia, 235.

Saigado, Fr. Pedro, O.P.

- The Cinema, 35.

Sta. Rita, Rev. Emilio, Jr.

- The Pastor and the total omission of marriage banns (case), 127.
- Are motel and hotel owners or operators, as well as lessors of houses to miscreant tenants public sinners? (case), 731.
- Nullity of civil marriage: its canonical and civil effects (case), 798.

Santo Oficio, Suprema Congregacion

- Instructio de cadaverum crematione, 743.

Santos, Card. Rufino, DD. Archbishop of Manila

- Easter greetings of His Em. Card. Santos, 376.
- Cardinal blesses Catholic Center, 451.
- Cardinal hails Biblical group, 515.

Spellman, Card., Archbishop of New York

- Card. Spellman denounces antisemitism, 449.

Testera, Fr. Florencio, O.P.

- Quienes pueden gozar del privilegio de trinar (caso), 52.
- Administration of solemn baptism in private houses (case), 56.
- Ecumenical beginnings in Spain; vocation shortage; a diaconate for women; Official text of the Motu Proprio "Sacram Liturgiam, 411.
- The use of the "antimensium" (case), 446.
- Validation of wartime marriages (case), 505.
- Hace la recensión de SUICIDIO MORAL, 204.
- The practicality of minor seminaries, 231.
- Hace la recensión de COMENTARIOS AL CODIGO DE DERECHO CANONICO, 516.
- Notes and comments: Should the Church reconsider her attitude towards masonry; Quasi-approval for cremation; Council's revised agenda; Saturday Mass for Sunday obligation; court sustains unborn child's right to life, 570.
- Permission for the erection of the stations of the Via Crucis (case), 584.
- Notes and comments: The dangers of 'socialization'; Brazilian parish entrusted to nuns; Over-population; Japan's religion vacuum causing concern; Official press release on the Church and State agreement between the Holy See and Hungarian Government, 640.
- Notes and comments: Holy See and Hungary sign agreement; declaration on the agreement between the Holy See and Hungary; first reactions to "Ecclesiam Suam" among non-Catholics; concelebration at the Vatican: a model for the future; UN world population figures, 695.

Vicente, Fr. Victoriano, O.P.

- Vigilia de Pascua y precepto dominical (case), 126.
- Resistance to condomistic intercourse (case), 189.
- Legionarios del Trabajo (case), 263.
- Smuggling (case), 659.

Vromant, George, C.I.C.M.

- The time of Lent, 104.
- A house-going priest makes a church-going people, 480.

Wambacq, Benjamin N., O. Praem., Secr. Pont. Comm. for Bibl. Studies.

- Firma "An Instruction on Biblical Studies", 417.

Wright, L.

- New Churches for old, 477.

Zurat, Rev. Hugh, O.F.M.

- Renewal of the Church and Seminary—Revisited, 405.

III. MATERIAS

Absolution

- Repetition of the General absolution (case), 507.
- Absolution in English, 736.

Abstinencia

- Decreto dispensando la abstinencia del 14 de Agosto, 568.
- Law of abstinence on last August 14, Friday (case), 586.

Action

- Need for men of action, 25.
- Catholic Action, 270, 381.
- Consolidation of Catholic Action, 700.
- Catholic Actionist honored, 738.

Advent

- First Sunday of Advent, 656.
- Second, third, fourth Sundays of Advent, 720.

Africa

- Volunteers for Africa, 374.
- Liturgical renewal in S. Africa, 375.
- African Martyrs, 662.

“Aggiornamento”

- “Aggiornamento” in S. America, 201.

Aguinaldo

- Death of General Aguinaldo, 201.
- General Aguinaldo and masonry, 232.

Aid

- Aid to developing nations, 65

America

- Way of progress for Latin America, 134.
- Missioners in Latin America, 268.
- Latin America needs assistance, 269.
- Latin American ferment brings about changes, 301.
- Y.C.W. in Latin America, 373.
- President Johnson praises American Church leaders, 374.
- Lady volunteers for Latin America, 738.

Andrew

- Relic of S. Andrew to return to Patras, 588.

Anniversary

- Anniversary celebration, 590.

Annuario

- Annuario Pontificio, 200.

“Antimensium”

- The use of the “antimensium” (case), 446.

Antique

- Socio-economic experiment in Antique, 270.

Apostolate

- Apostolado seglar, 1.
- Chinese apostolate, 270.
- Equality for women on the lay apostolate, 589.

Ascension

- Ascension Thursday, 255.
- Sunday after Ascension, 342.

Asperges

- Elimination of the Asperges, 450.

Assumption

- Feast of the Assumption, 492.

Athenagoras

- The Pope's letter to Orthodox Patriarch, 134.

Banns

- The Pastor and the total omission of marriage banns (case), 127.

Baptism

- Administration of solemn baptism in private houses (case), 56.

Barrio

- On barrio-fiestas (case), 365.

Benediction

- Benediction and Evening Mass, (case), 125.
- Novensilibus Sacerdotibus facultas tribuitur impertiendi Benedictionem Papalem, 766.

Bible

- Common Bible, 200.
- An Instruction on Biblical research, 417.
- Joint Bible, 513.
- Bible Society in India, 737.

Bishops

- RP's newest Prelate to open Bishop's meet, 135.
- Paul VI reasserts role of Bishops, 679.

Bolivia

—Social research centre for Bolivia, 374.

Borongan

—Borongan Catholic Action, 590.

Breviary

—English Breviary, 373.

Buddhism

—No Catholic-Buddhist row, 57.

Candidate

—The screening of candidates for the Seminary, 162.

Catechism

—Dutch catechism under revision, 663.

Catholic

—No Catholic-Buddhist row, 57.

Celibacy

—A controversy on clerical celibacy, 397.

—Official statement on law of celibacy, 639.

Centenario

—Centenario de unas "Campanas que repican a Gloria", 29.

Child

—Court sustains unborn child's right to life, 573.

Christian

—Be Christians, 667.

Christianity

—Plans to mark 400 years of RP Christianity in 1965, 61.

Christus

—Christus vincit, 205.

Church

—A Protestant view of schema on the Church, 59.

—Renewal of the Church and Seminary, 222, 405.

—The Church and the arts, 383.

—New Churches for old, 477.

—Litterae Encyclicae: ECCLESIAM SUAM, 519.

Cinema

—The Cinema, 35.

Circular

—Circular Letter of the Bishop of Tuguegarao, 338.

Clergy

- The Filipino Clergy during the Spanish regime, 383, 465, 767.

Communicatio

- Decretum de Instrumentis Communicationis Socialis*, 95.

Communion

- Signal for Holy Communion (case), 265.
- Nova formula in distributione S. Communione, 321.
- First Communion before confession, 513.
- Holy Communion sub altera specie, 588.

Communism

- Italian Joint Pastoral on communism, 58.

Concelebration

- The concelebration and the Mass-stipend (case), 193.
- Concelebration at the Vatican: a model for the future, 699.
- Concelebration in RP, 738.

Condon

- Resistance to condomistic intercourse, 189.

Confession

- The Confession of Peter in the light of the new Instruction, 789.

"Confiteor"

- Last Sacraments and the "Confiteor" (case), 658.

Congress

- Eucharistic Congress, 589, 662.
- Marian Congress, 662.

Consecration

- Consecration of Msgr. Querexeta, 202.

Contraception

- Is the Church changing its traditional teaching on contraception?, 314.

Convention

- The 8th National Convention of the Catholic Educational Association of the Philippines, 195.
- Letter of Pope Paul VI to Archbishop J. M. Cuenco, 425.

Corpus Christi

- Feast of Corpus Christi, 347.

Cotobato

- Missionary work in Cotobato, 590.

Council

- Preparation for the third session, 132.
- Impossible to forecast length of Council, 486.
- Tertia Oecumenici Synodi* periodus indicitur, 568.
- Council's revised agenda, 571.
- Vatican Council, 736.

Cremation

- Quasi-approval for cremation, 571.
- Instructio de cadaverum crematione*, 743.

Cuba

- Priest admitted in Cuba, 663.

Cuenco

- Death of Senator Cuenco, 270.
- Archbishop Cuenco's Golden Jubilee, 452.

Culture

- Eastern Culture in the Philippines, 155.

Cursillos

- Cursillos at Bacolod, 738.

Czechoslovakia

- Protest in Czechoslovakia, 737.

Decretum

- Decretum laudis de las Religiosas Misioneras de Sto. Domingo*, 694.

Diaconate

- A diaconate for women?, 413.

Dominicans

- The Dominicans in Jaro, 33.
- Apostolic School for Dominicans in Jaro, 61.

Dutch

- Succession to the Dutch throne, 372.
- Dutch bishops support "Operation Hope", 375.

Easter

- First Sunday after Easter, 187.
- Second, third, fourth, fifth Sundays of Easter, 248.

Ecclesia

- "Ecclesiam Suam" (*Encycl. Letter*), 523, 596, 600.
- First reactions to "Ecclesiam Suam" among Non-Catholics, 698.

Ecumenism

- Schema on ecumenism, 372.

English

—Work started on preparation of English Liturgical text, 57.

Epifania

—Su homilía, 44, 801.

—Item de los domingos I y II, 46 y ss.

—Item del I, II, III, IV, V, 803.

Error

—There is no change of judgement regarding the errors already condemned, 3.

Europe

—The unification of Europe, 207.

Evangelización

—The Evangelization of the Philippines, 241.

Extreme-Uncion

—The position of Extreme-Uncion (case), 370.

Faculties

—Circular letter granting new faculties, 95.

—Facultates concessae a Paulo VI Episcopis, 322.

Fast

—Minimized fast for school children, 374.

Foundation

—Foundation for religious instruction, 738.

Fund-drive

—First Lady heads fund-drive, 664.

Garrigou-La-Grange

—Obituary, 269.

Germany

—Mass attendance in Germany, 201.

Gospel

—An exegetical study of the Gospel of the Mass, 257.

Hawai

—Foundation in Hawai, 664.

Hernandez Dr.

—Dr. Hernandez auditor, 738.

Holy Eucharist

—The Holy Eucharist, 457.

Holy Family

—Feast of the Holy Family, 46.

Holy Land

- Holy Land Pilgrimage, 131.

Holy Name

- Feast of the Holy Name, 800.

Holy Office

- Holy Office answers charges, 167.
- Decretum de ieiunio eucharistico, 174.

Holy See

- Official Press release on the Church and State agreement between the Holy See and Hungarian Government, 644.
- Holy See and Hungary sign agreement, 695.

Homosexuality

- Homosexuality, a ground for separation? (case), 443.

Hongkong

- Catholics in Hongkong, 201.
- Declaration on the agreement between the Holy See and Hungary, 696.

Hungary

- The Church in Hungary, 375.
- Hungary Catholics still persecuted, 450.
- Official press release on the Church and State agreement between the Holy See and Hungarian Government, 644.
- Holy See and Hungary sign agreement, 695.
- Agreement with Hungary, 737.

Ieiunium

- Decretum de ieiunio eucharistico, 174.

Immaculate Conception

- Feast of the Immaculate Conception, 721.

India

- Christianity in India, 268.
- Liturgical changes in India, 622.

Isabela

- Decretum executorium erectionis **Praelaturae nullius** Isabelopolitanae, 177.

Japan

- Government statistics on religion in Japan, 133.
- Catholic Schools in Japan, 451.
- Liturgical adaptation in Japan, 589.
- Japan's religion vacuum concern, 643.

Jaro

- Seminary project for Jaro, 664.

Jesuits

- Haiti expels all Jesuits, 373.
- Death of Jesuit General, 736.

John

- Jewish memorial to Pope John, 201.

Joló

- Islamic center in Joló, 738.

José, San

- Feast of S. Joseph, 182.

Justice

- Joint statement on social justice, 268.

Kenya

- Education in Kenya, 268.

Laity

- Center of theology for the laity, 375.
- Lay advisory committee, 588.

Legionarios

- Legionarios del Trabajo (case), 263.

Lent

- The time of Lent, 104.
- First, second, third Sundays of Lent, 119.
- Fourth Sunday, 179.

Leyte

- Cursillo in Leyte, 451.

Lima

- Progress in Lima, 450.

Liturgia

- Constitutio de Sacra Liturgia, 67.
- Litterae Apostolicae de sacra liturgia, 170.
- The Council and the Liturgy, 210, 385.
- The liturgy, 317.
- Official text of the Motu Proprio "Sacram Liturgiam", 414.
- Multilingual liturgy, 449.
- Liturgical reforms, 512.
- Liturgical institute, 662.
- Pidgin English in the Liturgy, 662.
- The Council and the Liturgy, 707.

- Vernacular in the liturgy, 738.
- Instructio ad executionem Constitutionis de Sacra Liturgia recte ordinandam*, 745.

Marriage

- Most controversial aspect of mixed marriage laws, 112.
- Validation of wartime civil marriage (case), 505.
- What to do after an invalid civil marriage (case), 509.
- Nullity of civil marriage: its canonical and civil effects (case), 798.

Mary

- Mary and the Church, 462.

Maryknoll Sisters

- Statistics of Maryknoll Sisters, 60.

Masonry

- Should the Church reconsider her attitude towards masonry?, 570.

Mass

- Prayers in a Requiem Mass (case), 192.
- Vernacular in the Mass, 269.
- Saturday Mass for Sunday obligation, 572.
- Votive Masses of the Blessed Virgin (case), 820.

Maternity

- The spiritual maternity of the Virgin Mary, 360.

Message

- Message of the Apostolic Nuncio, 139.

Mexico

- University apostolate in Mexico, 513.

Mission

- Card. Gracias outlines Mission of the Church, 199.
- Mission society, 202.
- Pontifical mission societies, 340.
- Foreign Mission Society, 451.
- Medical Missions, 452.
- Summer Projects of Medical Missions, Inc., 514.
- Filipina Medical Mission Sisters, 738.

Missioner

- Aspirant Lay-missioner, 270.

Music

- Papal association for sacred music, 374.

Muslims

- Muslims honor Bishop, 738.

Naga

—Naga Prelate Concelebrant, 737.

Nagasaki

—Institution for feeble-minded children in Nagasaki, 589.

Nativity

—The Nativity of our Lord, 727.

—Sunday within the octave of the Nativity, 739.

—Octave of Christmas, 798.

Non-Christiani

—Secretariatus erigitur de Non-Christianis, 692.

Nuncio

—New Papal Nuncio, 60.

—Plans to welcome Nuncio, 135.

—Nuncio presents credentials, 201.

Observer

—No observers from the Greek Church, 662.

Ordination

—Pastoral practice before ordination, 588.

Organ

—Electronic organ versus pipe organ, 487.

Orvieto

—Message from Orvieto, 597.

“Pacem in terris”

—Interfaith conference on “Pacem in terris”, 60.

—International study of “Pacem in terris”, 448.

Palm

—Palm Sunday, 183.

Panama

—Reforms in Panama, 589.

Paraguay

—Statistics for Paraguay, 268.

Parish

—Brazilian parish entrusted to nuns, 641.

Participation

—Catholic participation in international activities, 448.

Party

—Catholic political party in the Philippines, 377.

Passion

- Passion Sunday, 180.

Pastoral Letter

- Joint Pastoral Letter, 234.

Pentecost

- Pentecost Sunday; second, third, fourth, fifth, sixth, seventh Sundays after Pentecost, 343.
- Eighth, Ninth, Tenth, Eleventh Sundays, after Pentecost, 427.
- Twelfth, thirteenth, fourteenth, fifteenth, sixteenth Sundays after Pentecost, 490.
- Seventeenth, eighteenth, nineteenth, twentieth, twenty-first Sundays after Pentecost, 575.
- Twenty-second, twenty-third, twenty-fifth, twenty-sixth, twenty-seventh Sundays after Pentecost, 645.

Peter

- Feast of S. Peter and S. Paul, 356.

Photographer

- Photographers at sacred functions (case), 440.

Pomp

- Pomp and circumstance in the Vatican, 595.

Poor

- The privilege of the poor, 318.

Population

- Over-population, 642.
- UN world population figures, 700.
- Catholic population of Australia, 737.

Portland

- Liturgical reformation in Portland, 373.

Quinquagesima

- Quinquagesima Sunday, 817.

Reina

- “De la Reina” Mass (case), 54.

Religion

- Professors in religion, 663.

Resurrection

- Resurrection Sunday, 185.

Rite

- Chinese rites, 201.

- Uniform rites in Paris a success, 449.
- Funeral rites refashioned, 450.

Rome

- We want Rome, 453.

Rosary

- Two million in Rosary Crusade, 737.
- Rosary Crusade, 737.

Rota

- Rota cases in 1963, 451.

Rumanian

- Hundreds of Rumanian Priests still in prison, 133.

Sacada

- The sacada problem, 376.

Saints

- Feast of All Saints, 648.

Sanctuary

- Keep alive the sanctuary lamp, 665.

Santo Niño

- Santo Niño to Vatican, 738.

SCA

- SCA's first national convention, 590.

Secretariate

- Secretariate for non-Christians, 512.

See, The Holy

- The Holy See and the Soviet Union, 40.

Seminarian

- Catholic seminarians attend Protestant seminar, 513.

Seminary

- Renewal of the Church and Seminary, 222, 405.
- The practicality of minor seminaries, 231.
- Personality development in the minor seminary, 305.
- Seminary constructed through international cooperation, 589.

Septuagesima

- Septuagesima Sunday, 50, 812.

Sexagesima

- Sexagesima Sunday, 116, 814.

Sign

—The signs of the times, 668.

Sinner

—Are motel and hotel owners or operators, as well as lessors of houses to miscreant tenants public sinners? (case), 731.

Smuggling

—Smuggling (case) 659.

Socialization

—Danger of socialization, 640.

Soviet Union

—The Holy See and the Soviet Union, 40.

—Soviets discover religious houses in Lvov, 132.

Spain

—Ecumenical beginnings in Spain, 411.

Spiritus, S.

—Nova invocatio in laudem S. Sancti, 321.

Taizé

—Protestant Fraternity of Taizé, France, 199.

Teacher

—Catholic teacher, 663.

Trail

—The trails of men and the way of God, 593.

Trappists

—Trappist Monastery for Cameroun, 737.

Trent

—The Council of Trent and the rift between Catholics and Protestants, 313.

Trinar

—Quienes pueden gozar del privilegio de trinar (caso), 52.

Trinity

—Trinity Sunday, 345.

TV

—TV and juvenile crime, 50.

Uganda

—Joint Council in Uganda, 269.

Unity

—The way to unity, 169.

- Card. Alfrink on unity, 372.
- The laymen's duty to unity, 448.
- Christian unity, 736.
- The movement for Christian unity, 793.

Universality

- The universality of the Church, 455.

U.S.A.

- Catholics in the U.S.A., 269.

Vatican

- World fair's Vatican pavilion, 315.

Verbum

- Apostolic Letter "Summi Dei Verbum", 8.

Vestments

- Anglican vestments, 662.

Via Crucis

- Permission for the erection of the stations of the Via Crucis (case), 584.

Vietnam

- Catholic hard-pressed in North Vietnam, 448.

Vigilia

- Vigilia de Pascua y precepto dominical, 126.

Virgin

- Devotion to the Blessed Virgin, 64.

Vocation

- Vocation shortage, 412.

Voice

- The voice from eternity, 518.

Weapons

- Nuclear Weapons, 64.

Wedding

- The laying of the wedding veil (case), 266.
- Unusual wedding, 662.

Yale

- Yale has a Catholic chair, 372.