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## *The Pope Speaks*

### THE LAY APOSTOLATE

We are responsible for our times, for the life of our brothers and we are responsible before our Christian conscience. We are responsible before Christ, before the Church and history; we are responsible before the face of God. It is a word then that acts to instill a special dynamism in the souls of those who understand it.

Do we not often hear the tedious lament: But what can be done? The world is always like this. It is not possible. True knowledge of human nature teaches that it is compounded of weakness and misery, why then insist on struggling, fighting to be the accomplisners of great conquests when the poor human clay is not capable of standing on its own feet?

The saints are not like this. The saints rebel at this pessimistic vision and at conclusions which condone laziness and irresponsibility. The saint sees and finds that which has been hidden. He sees what is possible; that something which has been hidden can be drawn out from this psychology of fallen man, of fragile man, of man habitually used to his own weakness.

The saint—and this is the gifted side of spiritual and social vision—knows that the layman himself can become an active element. It is one of the most repeated and most developed arguments by which Catholic action, i.e., the spiritual participation in which the layman shares in our times, has become a normal

lesson in our religious history. And yet it is still not sufficiently preached. Above all, it is not sufficiently understood.

The layman should come to know this fact which is true not only by reason of the need lengthening the arms of the priests, which do not reach into every sector and which do not suffice for all his labors. It is true also because of something deeper and more essential; by reason of the very fact that the layman is a Christian. If I am a Christian I can not be a negative element, passive and neutral or even perhaps opposed to the movement of the spirit which Christianity places in souls.

I too must be immersed and, one could say, almost spellbound by the movement of grace; I too, the layman, must become capable of doing nothing else but supporting, helping and making grace felt.

Now a wonderful thing of our own times is this: while in preceding ages the hierarchy arrogated completely to itself both the responsibility and the exercise of every significant ministry of sanctification and evangelization, the layman remained the good listener. Today the layman has roused himself by means of modern culture to meet his vocation. He therefore repeats with enthusiasm: I too have to do something. I cannot be only a passive and unfeeling instrument.

There is another wonderful event. The hierarchy itself calls today on the laity to cooperate with it. It is no longer exclusive, nor jealous—in truth it never was—but the appeal of the hierarchy is overwhelming.

It is the hierarchy itself that wants layman at its side as an aide. It calls all and it reminds all—now is the hour, the hour of the laity.

It is the hour of souls, those who have understood that to be Christian involves a commitment, since they can take part directly in this ministry of salvation, but also they assume a great burden, a risk and a duty.

It means in fact bearing with the clergy the Cross of the Lord in the midst of society, preaching Christ who always has within Himself the drama of contradiction; there are those who accept Him, who reject Him, who want Him crucified, this bringing this drama into our modern world.

**PAUL VI**

*(From a sermon preached  
on Sept. 1, 1963)*

## ROMAN CURIA

### *There is no Change of Judgement regarding the Errors already Condemned*

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*Excerpts of an English translation of the Italian address made by Pope Paul VI on Sept. 6 to a group of Italian bishops and priests who participated in the 13th Pastoral Updating Study Week at Orvieto, Italy.*

Updating is a word which indicates the relative and experimental aspect of the ministry of salvation, which has nothing more greatly at heart than to succeed efficaciously, and which sees how much its efficacy is conditioned upon the cultural, moral and social state of the souls to which it is directed. The ministry knows, furthermore, how timely it is for good culture, but especially for the practical increase of the apostolate is the knowledge of other experiences and taking the good among them as its own: "test all things; hold fast that which is good" (1 Thes. 5:21).

IT IS A WORD which demonstrates fear of outmoded customs, of delaying fatigue, of incomprehensible forms, of neutralizing distances, of presumptuous and unsuspected ignorance about new human phenomena, as well as little confidence in the perennial application and productivity of the Gospel.

It is a word which may seem to give servile honor to capricious and fleeting fads, to unbelieving existentialism in transcendent objective values and is hungry only for the fullness of the momentary and subjective. Instead, it assigns due importance to the rapid and inexorable passing of phenomena in which our life develops and seeks to correspond to the celebrated recommendation of the Apostle: "make the most of your time, because the days are evil" (Eph. 5:16).

It is a word, therefore, which We also accept with pleasure, as an expression of the desire to give testimony to the timeless.

ness of the ecclesiastical ministry and therefore to its modern vitality.

Apropos of this, We must welcome also another term which qualifies the activity which you (bishops and pastors) promote and follow. We mean the word "pastoral." Today it is a program and a glorious word.

AS IS KNOWN, the ecumenical council has made it its own, and has made it the center of its reforming and renewing purposes.

There is no need to see in this adjective, which is associated with the highest and most characteristic manifestations of ecclesiastical life, an unnoticed but injurious tendency toward the pragmatism and activism of our time, to the detriment of interior life and contemplation, which should have the first places in our evaluation of religious things. Such primacy remains even if in practice the apostolic demands of the kingdom of God in the affairs of contemporary life require preferential use of time and energies in the exercise of charity toward one's neighbor.

Let no one believe that this pastoral solicitude which the Church underlines in its program today, which absorbs its attention and requires its care — let no one believe that this signifies a change of judgement regarding the errors spread in our society and already condemned by the Church, such as atheistic marxism for example.

TO SEEK TO apply careful and healing remedies to a contagious and lethal disease does not mean that one changes his opinion about it. It means rather that he seeks to combat it, not only theoretically but also practically. It means that he follows diagnosis with therapy, that he applies healing charity to doctrinal condemnation.

It would be similarly rash to see in the importance given to pastoral activity a forgetfulness or a rivalry with theological speculation. This latter retains its dignity and its excellence even if the impelling needs of ecclesiastical life demand that sacred teaching not remain purely speculative, but be considered and cultivated in the complete framework of the Christian economy.

DOCTRINE IS given to us to practice a true religion, to be announced to souls and to demonstrate its saying powers in the



historic reality. In the life of the Church today mind and will, desire and labor, truth and action, doctrine and apostolate, faith and charity, magisterium and ministry assume complementary functions, always closer and more organic and with reciprocal splendor and increase.

Having said that much, We are pleased also on this occasion to render honor to the evangelical and apostolic qualities of the pastoral activities of you who are present here. We are reminded of a name by which Jesus Christ chose to describe Himself to us; and with the name, the ineffable, gentle and heroic figure of the Good Shepherd; and with the figure, the mission of guide, master, guardian and saviour, which Christ made His own for love of us, and which He gave to Peter.

There comes to mind one of the most flowering branches of practical theology, pastoral theology, which is the Church's own art and science, enriched by special gifts and charisma, of the salvation of souls. It is the science by which the Church knows souls, approaches them, instructs and educates them, guides them, serves them, defends, loves and sanctifies them.

THERE COMES to mind the humble and the great common expression of the sacerdotal ministry: the care of souls, the charity of the Church in act, in its most usual, assiduous, often most generous and certainly most necessary guise.

We take this occasion to show Our highest esteem, Our special benevolence, Our fraternal and great encouragement for the pastors of souls. This special recognition, which your distinguished pastoral study arouses in Us, is due to them, for We Ourselves have been a pastor, first in a diocese, which seems to have been an experimental field of typical and positive pastoral importance in past centuries under St. Ambrose and St. Charles, and as it still is today after the servants of God, Cardinals Verrari and Schuster. And We are a pastor today on this Chair of Peter to which We have been called by Christ to feed the flock of His Church.

Our expression of affectionate devotion is due to them because the pastoral ministry binds them to complete dedication as the word and example of Jesus our Master teaches us: "The good shepherd lays down his life for his sheep" (John 10:11). It is due to them because their dedication touches the summit of charity, as again Christ Himself admonishes us: "Greater

love than this no one has, that one lay down his life for his friends" (John 15:13).

Our encouragement is due to the pastors of souls, to the bishops and the pastors especially, and to all others who are dedicated to pastoral cares, because We know under what conditions they labor today. The spiritual state of the world today presents enormous difficulties, some of which were unknown until yesterday.

WE KNOW WHAT apprehensions weigh so often on the heart of a bishop, what sufferings often afflict him, not only for the poverty of means even now so grave and mortifying, but because of the deafness of those who should hear his words, for the diffidence which surrounds him and isolates him, for the indifference and lack of respect which disturb his ministry and paralyze him.

We know how many pastors and assistant pastors exercise the care of souls in vast and populated areas where the number, mentality, the exigencies of the inhabitants force them to unceasing and tiring labors. We also know how many priests must exercise their ministry in the hidden little towns, without companionship, without help and the comforts that would result from these.

Both the former and the latter often must live in dire economic conditions, often opposed and misunderstood and forced to live on their own resources. Their pay is only to find in the humble who surround them, in the sacred book of their prayers and in the tabernacle, the mystery of the Divine Presence.

WE FEEL obliged to assure these dear and venerated brothers, overworked laborers of the Gospel, these modest and preserving ministers of the Church of God, that the Pope thinks of them, understands them, esteems them, assists them, loves them, and therefore follows them with his prayers and blessings.

This reference to the communion of spirit which unites Us in the great ranks of the priesthood engaged in the care of souls brings Us to the conclusion of Our discourse, at which point We would like to remark about the theme treated during your week of pastoral updating studies, that is, "The Eucharist and the Christian Community."

We hope that your reflection on this theme, so doctrinally and spiritually rich, will continue in the exercise of your mi-

nistry. We hope that it will confirm in you the conviction that no other action realizes in itself the fulness of grace and pastoral efficacy as much as the celebration of the Divine Sacrifice. In this sacrifice, on the one hand, the superhuman power of priestly orders renders really present, in sacramental form the true humanity of Christ, Head of the whole Mystical Body and of each single local community. On the other hand, the pastoral mission entrusted to the priest in care of souls is bound to render really present, in community form, the Mystical Body of Christ which is the Church.

MAY THE EXCITING consciousness of the antecedent and consequent relation of our priesthood with the Eucharist continue to nourish it. The priesthood is the minister generator of such a sacrament and therefore is its first adorer, its knowing revealer and its tireless distributor.

Let there be assigned to your priesthood as its first duty, also under the aspect of charity and of pastoral productivity, that sublime celebration of the Mass which you have in common. Celebrate the Mass in such manner that it be punctual and perfect in its ritual, that it be simple in its solemnity and solemn in its simplicity, that it be recollected in silence and in the orderliness of the assembly and unison of prayer and song, that it be meaningful and mysterious in its significance, that it be carried out with the participation of all.

MAY IT BE devoutly and cordially assisted by all, by children, by youth, by students, by workers, by every social group, by men and women, by entire families, by Catholic associations and by institutions located within the parish. May it be devoutly attended with particular attention by the suffering, the afflicted, the aged, the poor, by all the people of God, by the whole community invited together with the priest who functions there in the person of Christ and at the same time interprets and represents the Christian people.

The priest expresses there his own "royal priesthood" in a way that renews and perpetuates the phenomenon, the index and the vertex of the common royalty, of the first "multitude of the believers" who were, as is written in the Acts of the Apostles, "of one heart and one soul" (Acts 4:32)

May it continue, We repeat, and may it spread, and to the realization of this wish We impart Our apostolic blessing.

## **“SUMMI DEI VERBUM”**

*Translation of the Nov. 4 apostolic letter “Summi Dei Verbum”, addressed by Pope Paul VI to the patriarchs, primates, archbishops and bishops of the Catholic world on the occasion of the fourth centenary of the establishment of seminaries by the Council of Trent.*

Venerable Brethren, Greetings and our Apostolic Blessing:

### **Jesus Christ, divine model of the seminarian and priest**

Just as the Word of God, the true Light, that “enlightens every man who comes into the world” (Jn. 1,9) wished to become man for our salvation and to dwell amongst us in order to show us His glory, “glory as of the only-begotten of the Father, full of grace and truth” (Jn. 1,14), so also He deigned to live a hidden life for thirty years in the humble house of Nazareth in order to prepare worthily for His apostolic mission in prayer and toil, and to give us the example of every virtue. Indeed, under the loving care of His putative father Joseph and of His most holy mother Mary, the child “advanced in wisdom and age and grace before God and men” (Lk. 2,52).

Now if the imitation of the Incarnate Word is obligatory for all Christians, it is particularly binding on those whom He calls to become His representatives before men, no less by sanctity of life than by the preaching of the Gospel and the administration of the sacraments.

### **Historical precedents of the institution of seminaries**

Conscious of this sacred duty of the ministers of Jesus Christ to shine before men as teachers of virtue, first by example and then by word, so that they really become “the salt of the



earth...the light of the world" (Mt. 5, 13-14), from the first centuries the Church has destined some for the priesthood.

For this we have the authoritative witness of St. Leo the Great, who writes: "Rightly the venerable counsels of saintly Fathers in the choice of priests looked upon as suitable for sacred administrations only those who had proved themselves over a long period by carrying out the duties of the lesser orders, so that each man's past conduct might stand as his testimonial" (*Epist.* 12, PL 54, 650).

A succession of general and regional councils fixed the uninterrupted traditions, making ever more precise the law and practices which would become in the future holy norms for the entire Church. Suffice it to quote in this regard the clear directions of the III and IV Lateran Councils (Mans, *Ampliss. Concil. Collect.*, XXII, 227, 999, 1013).

### Reasons for the institution of seminaries

But, unfortunately, because of the worldly mentality that spread more and more even into ecclesiastical circles, and of the pagan spirit that was being reborn in the schools where the young were educated, these norms laid down by the Church for the preparation of future priests appeared inadequate. For this reason, in the 15th and 16th centuries, the necessity was more and more appreciated both for a general reform of morals in the Church, and for preserving the young levites from the dangers that threatened them, but providing for them an appropriate formation in suitable places under the guidance of wise teachers and superiors.

### Institution of seminaries by the Council of Trent

To meet this urgent and fundamental need of the Church, Cardinals Domenico Capranica and Stefano Nardini, in the 15th century, undertook to found in Rome the colleges which bore their names. So too, in the following century, did St. Ignatius of Loyola, when he founded in Rome the two celebrated colleges, the Roman and the German—one for teachers, and one for pupils.

At the same time, Cardinal Reginald Pole, Archbishop of Canterbury, having urged the Bishops of Cambrai and of Tournay to imitate St. Ignatius' example, prepared for England his famous decree on seminaries—a decree which, approved by the synod of London in 1556 and published on the 10th of February



of that year, served as a model for the law which emanated a few years later from the Council of Trent for the Universal Church, in Chapter 18 of the decree "*De Reformatione*," approved on the 15th of July, 1563 (Cfr. Rocaberti, *Bibliotheca Maxima Pontificia*, XVIII, 362; L. Pastor, *Storia dei Papi*, VI, 569; VII. 329).

This year, therefore, is the fourth centenary of an event of great importance for the life of the Catholic Church. Its recurrence is all the more worthy to be duly remembered in that it coincides with the celebration of the Second Vatican Council, in which the Church while it has at heart the promotion by far-seeing decrees of the renewal of the Christian people, will likewise not fail to devote particular attention to a sphere of supreme and vital interest for the entire Mystical Body of Christ, the sphere of the young who devote themselves in the seminaries to preparation for the priesthood.

### **Importance of seminaries in the history of the Church and of society**

It is not Our intention to retrace the course of the labors that preceded the approval of the canon about the institution of seminaries, nor to dwell on the regulations contained in it. It is unquestionably an index of its importance that it was unanimously approved by the Fathers in the 23rd session of that renowned council.

We feel rather that it is more in accordance with the purpose of a fruitful celebration of the fourth centenary of this decree to emphasize the spiritual benefits which it brought to the Church and to civil society, and then to call attention to some aspects of the ascetic, intellectual and pastoral formation of the young seminarian and priest which today require a deeper consideration.

That the institution of seminaries was destined to bring a great spiritual benefit to each diocese of holy Church was clearly foreseen by the Fathers of the Council of Trent themselves, since they voted unanimously for the relevant canon in the 23rd session. About this, Cardinal Sforza Pallavicino writes:

"Above all the institution of seminaries was approved, many being heard to say that if no other good were to come from the present council, this alone would compensate for all the labors and all the inconveniences, as the one instrument which was

looked upon as effective in restoring the lost discipline, it being quite certain that in any state we shall have the sort of citizen that we bring up."

(P. Sforza Pallavicino, *Istoria del Concilio di Trento*, ed. di A.M. Zaccaria (Roma, 1833), IV, 344).

Another, and even more significant, indication of the great confidence placed by the hierarchy in seminaries for the reform of the Church, and the flowering anew of the priestly life amongst the clergy, was shown by the intrepid zeal with which, shortly after the council was over, attempts were made, in the midst of all sorts of difficulties, to implement the suggestions of the wise decree, it was Pope Pius IV himself who led the way, opening his seminary on Feb. 1, 1565. He had been preceded by his nephew, St. Charles Borromeo, in Milan in 1564; and, in a more modest form, by the Bishops of Rieti, Larino, Camerino and Montepulciano.

There followed the establishments of other seminaries by bishops who were concerned for the rebuilding of their dioceses, while a select group of men, zealous for the good of the Church, came to their aid. Among these we are pleased to recall, for France, Cardinal Pierre de Berulle, Adrien Bourdoise, St. Vincent de Paul with his priests of (the Congregation of) the Mission, St. John Eudes, and Olier with his company of St. Sulpice.

In Italy it was above all the merit of St. Gregory Barbarigo, at the end of the 17th century, to have labored indefatigably for the reorganization of the seminaries of Bergamo and Padua according to the norms laid down by the Council of Trent, keeping in mind all the time the spiritual and cultural needs of his time. The example given by this most zealous pastor to the other Italian bishops is still alive in all its strength, for he knew how to combine fidelity to traditional methods with wise innovations, among which is to be remembered the study of Oriental languages, so as to provide a better knowledge of the Fathers and ecclesiastical writers of the Christian East, in view of a religious rapprochement between the Catholic Church and those separated from her.

Our predecessor John XXIII, of venerable memory, made special mention of this merit of the great Bishop of Padua in the homily he gave on the occasion of Barbarigo's enumeration in the catalogue of saints (Cfr. A.A.S., LXII (1960), 458-9).

From the good seed sown by the Council of Trent in the fertile fields of the Church by the aforementioned decree, there came also the flowering of seminaries or colleges with special purposes, such as those of Propaganda Fide in Rome, of the Foreign Missions in Paris, and of the various national colleges in Rome, Spain, and Flanders. Thus the entire complex of providential cenacles of ecclesiastical formation in the Church today can well be compared to the tree of the Gospel parable which, born from a tiny seed, grew and spread to such immense proportions that it could shelter in its branches the innumerable birds of the sky (Cfr. Mt. 13, 31-32).

We must therefore be deeply grateful to the Lord that the institution of seminaries, decided upon by the Fathers of the Council of Trent, far from being weakened in succeeding centuries, though harassed in many countries by ideologies and practices opposed to the teaching and the salutary mission of the Church continued to develop, so as to pass beyond European frontiers and to accompany the progress of Catholicism in the Americas and even in the missionary countries.

The Holy See for its part hastened to give to the seminaries directions that were more and more in accordance with the spiritual and cultural needs of the clergy, according to the circumstances of time and place. In this field, unquestionably one of the most delicate which the Holy Spirit, who inspires all wise conciliar decisions, (Cfr. Acts 15, 28) has entrusted primarily to the Supreme Pastor of the Church, it is Our duty to recall the outstanding merits of Our venerable predecessors, among whom stand out the names of Gregory XIII, Sixtus V, Clement VIII, Urban VIII, Innocent XI, Innocent XIII, Benedict XIII, Benedict XIV, Clement XIII, Pius VI, Gregory XVI, Pius IX, Leo XIII, St. Pius X, Benedict XV, Pius XII, and John XXIII.

No wonder therefore that seminaries, the object of solicitous care of the Apostolic See and of so many zealous pastors throughout the Catholic world, should prosper to the glory and the advantage not only of the Church, but of civil society. This is the glorious page in the history of seminaries which Our predecessor Pius IX recalled in the apostolic letter "Cum Romani Pontifices" of June 28, 1853, by which he established the Pius Seminary. In that letter, he drew the attention of governments and of all those who love the true good of human society to "the way in which a right and accurate formation of clergy contri-

Butes to the safety and prosperity of religion and society, and to the defense of true and sound doctrine" (Pii IX P.M. *Acta*, I (1846-54, 473).

### Present importance of seminaries

This same blessed link which binds the religious, moral and cultural progress of peoples with the good and learned ministers of the Lord was recently stressed by Pius XI in these memorable words: "It is such as confers on the Church dignity, efficiency, and life itself, and is of the greatest possible interest for the welfare of the human race. For the immense benefits which have been won for the world by Jesus Christ the Redeemer are communicated with men only through the ministers of Christ and the dispensers of the mysteries of God." (Apostolic letter "*Officiorum omnium*". A.A.S., XIV (1922), 499).

We therefore readily endorse, after the example of Pius XII, the wise sentence pronounced by Leo XIII, of unforgettable memory, about seminaries: "With their estate the fortune of the Church is inextricably linked". (Apostolic letter "*Paternae providaeque*", *Acta Leonis* (1899) p. 194, cfr. Pii XII, A.A.S., XXXVII (1945) p. 207).

Since then, on the one hand, we invite all Our brothers in the episcopate, the priests and the faithful to render due thanks to Almighty God, "giver of all good gifts," for the great benefits which have flowed from the wise institution of seminaries, we take the opportunity of the present centenary celebration to address to all a fatherly exhortation. We should like to say to all the members of the Catholic Church that they should feel themselves at one in the support of seminaries of every kind.

Undoubtedly it is on the supreme pastors of dioceses, on the rectors and spiritual directors and seminaries, on the teachers of the various subjects that the primary duty rest for the manifold work of the instruction and education of candidates for the priesthood. But their work becomes impossible, or more difficult and less efficient, if it is not preceded and supported by the fervid and incessant cooperation of parish priests and their assistants, of the Religious and laity who are dedicated to the teaching of the young; and in particular, by the cooperation of Christian parents.



### Necessity and duty of creating a favorable atmosphere

Indeed, how is it possible to overlook the fact that the priestly vocation, from its beginning to its full realization, while it is of course principally a gift of God, nevertheless demands the generous collaboration of all, whether of clergy or laity? In fact, since modern civilization has spread among the faithful the esteem and the desire for worldly goods, it has lowered in many minds the appreciation of spiritual and eternal goods. How then could there arise many authentic priestly vocations in family and academic circles wherein only the values and benefits of worldly pursuits are exalted?

How few, alas, are those Christians who seriously ponder the warning of the divine Savior: "What does it profit a man, if he gain the whole world, but suffer the loss of his own soul?" (Mk. 8, 36). And how difficult it is, in the midst of the infinite distractions and seductions of the world, to make our own the thought of the Apostle: "... We look not at the things that are seen, but at the things that are not seen. For the things that are seen are temporal, but the things that are not seen are eternal" (2 Cor. 4, 18).

Is it not perhaps by opening one's mind and heart to the vision and hope of eternal rewards that the Lord invited the poor fishermen of Galilee to cooperate with His divine mission? For seeing the two brother fishermen, Simon and Andrew, He said to them: "Come, follow me, and I will make you fishers of men" (Mt. 4, 19).

And to Peter, who on behalf of the other disciples asked Him what would be their fate, as they had left all things for love of Him, Jesus gave the solemn assurance: "Amen I say to you that you have followed me, in the regeneration when the Son of Man shall sit on the throne of His glory, shall also sit on twelve thrones, judging the twelve tribes of Israel" (Mt. 19, 28).

In order therefore that a regard and a holy enthusiasm for the priestly life should grow and develop in the hearts of the young, it is necessary to create the requisite spiritual atmosphere, whether in the home or in the school. In other words, although few Christians are called to the priestly or the religious life, all are bound to live and act according to the spirit of supernatural faith (Cfr. Heb. 10, 38); and therefore to show the highest respect and veneration to those who consecrate them-



selves entirely to the spiritual well being of humanity to their own sanctification, and to the greater glory of God. Only thus can the mind of the Lord be spread among Christian people. Only thus will the flowering of priestly vocation be made easy (Cfr. 1 Cor. 2, 16).

### **Nature of vocation. Its first sources God. Necessity of prayer**

The first duty then that devolves on all Christians in regard to priestly vocations is that of prayer, according to the precept of the Lord: "The harvest indeed is abundant, but the laborers are few. Pray therefore the Lord of the harvest to send forth laborers into his harvest" (Mt. 9, 37-38). It is clearly indicated in these words of our divine Redeemer that the primary source of the priestly vocation is God himself, in His free and merciful will. Hence He said to His apostles: "You have not chosen me, but I have chosen you, and have appointed you that you should go and bear fruit, and that your fruit should remain" (Jn. 15, 16).

And St. Paul, while exalting the priesthood of Jesus above that of the Old Covenant, observed that every legitimate priest, being by nature a mediator between God and men, depends mainly on the divine benevolence: "For every high priest taken from among men is appointed for men in the things pertaining to God... And no man takes the honor to himself; he takes it who is called by God, as Aaron was one" (Heb. 5, 1,4).

How excellent, therefore, and a free gift is the calling to participate in the priesthood of Jesus Christ, of whom the same Apostle writes: "Christ did not glorify himself with the high priesthood... and when perfected, he became to all who obey Him the cause of eternal salvation, called by God a high priest according to the order of Melchisedech" (Heb. 5, 5,9).

Therefore with good reason St. John Chrysostom writes in his valuable treatise *De sacerdotio*: "Although the priesthood is exercised on earth it rightfully belongs to the celestial realm. For it was no man, nor angel, nor archangel, nor any other created power that arranged this function, but the Holy Spirit himself, and it was He, too, that inspired men to seek the ministry of angels" (*De sacerdotio*, lib. III, n. 4: PG, XLVIII, 642).

But when discussing this divine call to the priesthood (to which no one can claim any right) it is worth recalling that it concerns not only the spiritual faculties of the chosen one—his

intelligence and free will—but involves also his sensitive faculties and even his very body. For the whole person must be fitted for the task of carrying out, in an efficient and worthy manner, the arduous duties of the sacred ministry, a ministry which often demands renunciation and sacrifice sometimes even of one's own life after the example of the Good Shepherd, Jesus Christ.

We must not, however, imagine that God would call to the priesthood boys of young men who, insufficiently endowed in mind or heart, or because of obvious psychopathic weaknesses, or serious organic defects, would afterwards be unable to carry out properly their various duties, or fulfill the obligations involved in the ecclesiastical life.

On the contrary it is comforting to hold the Angelic Doctor's doctrine that the Apostle's words about the first preachers of the Gospel can be applied equally to every one who is called to the priesthood. These are the words of St. Thomas: "Those whom God chooses for some task he so prepares and disposes that they may be found suitable for the task for which they are chosen in accordance with the words of the Second Epistle to the Corinthians, 3, 6: 'He also it is who has made us fit ministers of the new covenant'" (*Summa Theol.*, III, q. 27, a 4, c).

### **Timely development necessary and obligatory**

But the duties of parents and pastors, and of all who are responsible for boys and young men are not confined to creating an atmosphere favorable to religious vocations and imploring the Lord to bestow His grace on new bands of levites. They must do all in their power to direct them to the seminary or religious institution as soon as they show clearly that they aspire to the priesthood and are suited to it. Only in this way will they be sheltered from the corruption of the world, and enabled to cultivate the seed of the divine call in the most suitable surroundings.

Now begins the responsibility of the superiors, the spiritual director and the teachers: the responsibility, namely, of discerning in these young men, in a more exact manner, the signs that they have been chosen by Christ as His future ministers, and of assisting them to prepare themselves worthily for their exalted mission. This complex work of physical, religious, moral and intellectual education that must be carried out in the seminary is

well outlined in the canon of Trent: "Nurture them, and train them in piety and knowledge" (Mansi, *Amplis. Concil. Collect.*, XXIII, 147).

### Priestly vocation and right intention

We come now to a question of the utmost importance: Which of the signs of priestly vocation is the most characteristic and indispensable, so as to merit the especial attention of those engaged in the instruction and formation of young seminarians—in particular the spiritual director? The answer is unquestionably a right intention, which may be described as the clear and determined desire to dedicate oneself completely to the service of the Lord. This answer is confirmed by the conciliar decree which lays down that only those young men be admitted to the seminary "who by their character and good will inspire the hope that they will dedicate their whole lives to the priestly ministry" (Mansi, 726, 38-39).

Thus Our predecessor Pius XI, in his celebrated encyclical, *Ad catholici sacerdotii*, did not hesitate to declare, when speaking of the intention required in the candidate for the priesthood: "He must look to the priesthood solely from the noble motive of consecrating himself to the service of God and the salvation of souls. He must likewise have, or at least strive earnestly to acquire, solid piety, perfect purity of life and sufficient knowledge such as We have previously explained. Thus he shows that he is called by God to the priestly state" (Lit. encycl. "*Ad catholici sacerdotii*", Dec. 20, 1935, A.A.S., XXVIII (1936), 40).

### Moral certitude about priestly vocation and the bishop's call

It is sufficient, then, that the young men, before they be accepted into the seminary, show at least the beginnings of that intention and character that is required for the sacred ministry and the obligations attached to it. But before they be admitted to Orders, and especially the priesthood, the candidates must show, to the bishop or the religious superior, the evidence of mature decision and of progress in sanctity, in learning and in discipline that will inspire in their superiors the moral certitude that before them stands the chosen one of the Lord (Cfr. 1 Kgs. 16, 6).

The responsibility of the Ordinary in this matter is indeed tremendous, for it is he who must pronounce the final judgment

on the signs of vocation in the candidate. He alone has the right to call to the priesthood and thereby set the Church's seal on a divine call that has gradually grown to maturity.

On this matter, the Catechism of the Council of Trent rightly declared: "Those who are called by the legitimate ministers of the Church are to be called by God" (*Catech. Concil. Trid.*, III, "de Ordine", 3). Confronted with the regrettable defections of some ministers of the sanctuary, which could have been prevented by a greater severity in selection and training, the shepherds of dioceses will do well to keep in mind the severe warning which St. Paul gave Timothy: "Do not lay hands hastily upon anyone, and do not be a partner in other men's sins" (1 Tim. 5.22).

### Other elements necessary for the proper development of a vocation

We have recalled briefly the essential element of priestly vocation, which is the clear, definite and enduring intention to embrace the priestly state, through a desire especially for the glory of God, the salvation of one's own soul, the souls of one's brethren and of all who have been redeemed by the Precious Blood of our divine Savior. It will not be out of place now to refer to the other factors involved in the total preparation of the future minister of the altar.

This problem, which is of the utmost importance in the life of the Church, has been dealt with repeatedly by Our predecessors and all are well acquainted with their most recent pronouncements, such as the encyclical *Ad catholicos sacerdotii* (A.A.S., XXVIII (1936), 5-53 of Pius XI; the exhortation *Menti Nostrae* (A.A.S., XLI (1950), 659-702) of Pius XII; the encyclical *Sacerdotii Nostri primordia* (A.A.S., LI (1959), 545-579) of John XXIII.

In addition, the ecumenical council has under examination a constitution "On the formation of seminarians," the approval of which will bring up-to-date the provident regulations of Trent and of the various documents of the Apostolic See which followed. This new document is destined to give a great impetus to the work of enlisting candidates for the priesthood, and to that other more important and demanding task of directing properly the ascetical, liturgical, intellectual and pastoral formation of these candidates.



While We look forward with confidence to the learned deliberations of the council on the question of seminaries, We feel compelled by Our supreme pastoral office to invite all who are engaged in the education of young aspirants to the priesthood to give careful consideration to certain dangers which threaten the efficacy of the system of training now in use in the seminaries; let them consider also which aspects of that training must be developed with greater care.

### **Danger and errors**

Just as the open field is at the mercy of every sower of poisonous weeds, so the mind of the adolescent today is more than ever expose to dangers. His intelligence is threatened by a critical attitude to everything and everyone. His will revolts — even from earliest years — against any restraint imposed by natural law or by ecclesiastical or civil authority, and seeks untrammelled freedom of action.

In this way the higher faculties are awakened in their striving towards supreme truth and good. So it is not surprising that the sensitive powers, both internal and external, reject the necessary control of right reason and good will. For the faculties of reason and will have been cut off from the continuous and efficacious influence of grace and the supernatural virtues. This is why the adolescent in his conduct and his speech falls short of those ideals of humility, obedience, modesty and chastity that befit his dignity as a rational being and, more particularly, as a Christian, whose very body has become through grace a member of Jesus Christ and a temple of the Holy Spirit.

The adolescent who displays such a superficial and confused attitude of mind will surely develop into the type of man who claims many rights and accepts few obligations. Therefore this attitude of mind presents a really serious obstacle to the development of priestly vocations which must be based on solid conviction and a spirit of generosity. One must combat vigorously everything which threatens the healthy education of the young, and especially of those whom Christ has called to continue His work of redemption. But with what weapons can one carry on this battle?

### **Remedy: the development of natural and supernatural virtues**

In the first place, parents and teachers must cultivate in their children and pupils from the very earliest years the spirit



of prayer, humility, obedience, dedication and sacrifice. This applies especially to those whose character appears more docile, more generous and more suited to the ideals of the priesthood. The superiors and teachers in the seminary have the responsibility of preserving and developing in their students those gifts which we have mentioned above, but they must also see to it that the candidate to Holy Orders, as he progresses in years, acquires and cultivates those qualities of soul that must be regarded as essential to a solid and complete moral formation.

The qualities of most fundamental importance, in Our view, are the spirit of reflection and of right intention in one's conduct, the free personal choice of good, even of the greatest good, and the control over the will and senses. This self-control will enable one to resist the promptings of self-love, the evil example of others, the temptations that arise from a nature weakened by original sin, from the world and from the spirit of evil which still furiously attacks the chosen ones of the Lord in an effort to bring about their ruin.

Moreover, in his dealing with others the man who wants to bear witness before the world — with Christ and for Christ — to that truth which brings freedom (Cfr. Jn. 18,36; 8,32) must be trained in the virtue of truth in word and action, and so must cultivate sincerity, loyalty, integrity, fidelity. He must follow Paul's exhortation to his beloved Timothy: "Recall these things to their minds, charging them in the sight of the Lord not to dispute with words, for that is useless, leading to the ruin of listeners. Use all care to present thyself to God as a man approved, a worker that cannot be ashamed, rightly handling the word of truth" (2 Tim. 2, 14-15).

### **Christian and priestly education must accompany natural development**

The task then is to root out from the soul of the adolescent the insidious buds of sin and vice, and in their place to plant and tend the seeds of virtue. In this work one ought to rely on those good qualities that are inherent in human nature, so that the spiritual edifice rests on the solid basis of the natural virtues. In this respect the wisdom of Aquinas was never more appropriate: "Since grace does not destroy nature, but perfects it, natural reason must be subject to faith, just as the natural tendency of the will is guided by charity" (*Summa Theol.*, I, q. 1, a.8, c).

Nevertheless, one must not exaggerate the importance of good qualities and natural virtues, as though the true and lasting success of the priestly ministry depended principally on natural resources. Nor must one forget that it is impossible to train young people perfectly in these same natural virtues of prudence, justice, fortitude, temperance, humility, meekness and the other virtues connected with them, if recourse can only be made to the principle of right reason and the methods of natural sciences such as experimental psychology and pedagogy.

For Catholic doctrine teaches that without the healing grace of our Saviour it is impossible to fulfill all the commandments of the natural law or to acquire perfect permanent virtue (Cfr. *Summa Theol.*, I-IIae, q. 109, a. 4, c). From this undisputed principle there follows a great practical conclusion: The formation of the man must proceed step by step with that of the Christian and the future priest, so that the natural energies are purified and strengthened by prayer, by the grace which come from frequent reception of Penance and the Eucharist, and by the influence of the supernatural virtues which receive protection and assistance from the natural virtues.

But this is not enough! As the Apostle warns us, the natural energies of mind and will must be ruled by faith and charity, so that all our actions carried out in the name of Our Lord Jesus Christ may merit an eternal reward (Cfr. Col. 3, 17; I Cor. 13, 1-4).

### **Education in a spirit of sacrifice and the imitation of Christ**

It is clear that all we have said must be kept in mind by those who are called to be with our divine Saviour victims of love and obedience for the salvation of mankind, and to lead a life of virginal chastity, and of exemplary detachment, interior and exterior, from the empty riches of this world, in order that their ministry may be more worthy and more fruitful. For they will be called upon one day not only to place all their talents at the service of the sacred ministry, but even to sacrifice many lawful desires, and endure hardship and persecution in carrying out faithfully and generously the work of the Good Shepherd.

Every true minister of Jesus Christ must be able to say with St. Paul: "To the weak I became weak, that I might gain the weak. I became all things to all men, that I might save all. I do all things for the sake of the Gospel, that I may be made partaker thereof" (I Cor. 9, 22-23). Such in fact has been the rule

of life of many bishops and priests whom the Church by canonization proposes as an example to all the clergy.

This in broad outline is the exalted mission of training and spiritual formation that is entrusted to the rector and spiritual director of the seminary under the supreme guidance of the bishop. But their work depends for its completion on the collaboration of the various professors who are responsible for the full development of the intellectual faculties of the candidate for priesthood.

The fruit of this intelligent and harmonious collaboration between superiors and professors will be the total formation of the young man, not only as a human being and a Christian but above all as a priest, whose whole personality must be penetrated by the light of divine revelation. For it is divine revelation which ensures that "the man of God may be perfect, equipped for every good work" (2 Tim. 3,17). It is worth recalling the warning of Chrysostom: "The soul of the priest must shine forth like a light which illuminates the whole world" (*De sacerdotio*, lib., VI, n. 4: PG, XLVIII).

The cultural formation of the young priest must certainly include an adequate knowledge of language and especially of Latin (particularly for those of the Latin rite). His familiarity with history, science, mathematics, geography and art must be equal to that of the educated classes among whom he lives.

But the chief treasure of the mind of the priest must be the possession of that human and Christian wisdom which is the fruit of a solid philosophical and theological formation according to the methods, doctrine and principles of St. Thomas in complete accordance with the teachings of divine Revelation and the Church's teaching authority.

Among the essential or complementary studies in his theological training there must be included Biblical exegesis, according to the laws of Catholic hermeneutics, canon law, Church history, sacred liturgy, archaeology, patrology, history of dogma, ascetical and mystical theology, hagiography, etc.

### **Participation in the life of the diocese**

As he approaches major Orders, and in the first years of his priesthood, the student must be introduced to the problems of pastoral theology, and take an increasingly active part in the life of the diocese.

• This will include a participation in the liturgy, catechetical instruction, the direction of Catholic Action amongst the youth, and apostolic work on behalf of the missions. In this way the future pastor of souls will gradually become acquainted with his particular field of activity, and receive a suitable preparation for it. Another valuable part of this preparation will be an adequate knowledge of Gregorian chant and sacred music.

All this will enable him to give a greater unity to his studies with his future pastoral ministry in mind, in the conviction that all his activity must have as its ultimate aim the coming of the kingdom of Christ and God, in accordance with the wise admonition of St. Paul: "For all things are your, . . . and you are Christ's, and Christ is God's" (1 Cor. 3, 22-23). Thus, at the present time, when the interests of God are being more and more neglected in the various fields of human activity, the priest must shine forth in the world as another Christ and a "man of God" (1 Tim. 6-11).

### Exemplary sanctity

Holiness and learning must therefore be the distinguishing mark of him who is called to become an ambassador of the Word of God, Redeemer of the world. He must possess holiness in an exceptional degree, superior to that of the laity and nonordained Religious, as St. Thomas rightly observes: "Because the religious state does not necessarily include ordination, it is clear that ordination confers a greater dignity. By ordination one is entrusted with the most exalted office as an instrument of Christ in the sacrament of the altar" (*Summa Theol.*, II-IIae, q. 184, a.8, c).

Therefore a very fervent devotion to the Blessed Sacrament must be manifested by the life of him who aspires to be its consecrator and dispenser. This devotion to the Body and Blood of Jesus Christ ought to be harmoniously completed by devotion to the Most Holy Name of Jesus and to His Most Sacred Heart.

### Praise and exhortation

To conclude this exhortation, We wish to address a word of paternal encouragement to all who are engaged in a spirit of zeal and self-sacrifice in the work of recruiting and educating candidates for the priesthood in the secular clergy or religious orders. A special word of praise must go to those who carry on this work in those areas where there is a great shortage of vo-



cations, and where the work of securing new ministers for the sanctuary is most difficult and often dangerous.

Our approval is directed next to those who, following the directives and exhortations of the Sacred Congregation of Seminaries and Universities, strive by their writings and discussions to perfect for the greater good of the Church the methods of seminary training in view of the particular need of time and place, and the progress of pedagogy, but with due respect for the proper purpose and spirit of the priestly life.

### **Prayer and fraternal charity**

We turn to you, beloved sons, who like the apostles in the Cenacle are gathered in earnest prayer within the seminary walls. As you prepare under the maternal gaze of the Queen of the Apostles to receive the superhuman power of consecrating the Body and Blood of the Lord and of remitting sins, as well as the abundant grace of the Holy Spirit, which will enable you to fulfill worthily the ministry of reconciliation, (Cfr. 2 Cor. 5,18), We say with St. Paul: "Let every man remain in the calling in which he was called" (1 Cor. 7,20). Docility and fidelity to the divine call are indispensable for anyone who wishes to cooperate more intimately with Jesus Christ in the salvation of souls and to assure himself a more splendid crown of glory in eternity. Treasure this inestimable gift which the Lord has given you, and serve Him from your earliest years in joy and exultation (Cfr. Ps. 99,2).

Finally, venerable brethren, it is Our earnest desire that you do all in your power to apply in your diocese, to yourselves and to the faithful in your care — especially to your ecclesiastical students — these instructions, whose only inspiration has been love of the Church. As a pledge of Our desire, We impart to all a fatherly apostolic blessing.



## Need for Men of Action

*Following is a translation of an address in Italian made by His Holiness Pope Paul VI at a special general audience (July 25) for priest-moderators of Italian Catholic Action.*

We welcome with respectful consideration the arrival of the priest-moderators of Italian Catholic Action. Before Us are about 300 very worthy priests to whom the respective bishops of the dioceses of Italy entrust the aid and guidance of the ranks of the Catholic laity who accept the particular training that pastors of the said dioceses wish to give them so that in turn they may accept the offer by the laity of their valuable collaboration.

It is a task of the utmost trust and responsibility that makes of you, dear and venerable priests, the connecting link between your bishops and their lay groups that are qualified not only by the sincere and consistent profession of the Catholic name, but moreover by the Catholic Christian militia that today is made more splendid by a deeper doctrinal concept of the laity who are genuinely faithful to their churchly vocation and who are honestly immersed in the realm of temporal realities. A militia at the same time rendered more important by the need of a religious and moral renewal of our society.

### THE ESSENCE AND FUNCTION OF CATHOLIC ACTION

It would be sufficient to reflect on these simple and basic elements to draw material for great and inexhaustible thoughts. However We know that the consideration of this, theoretical as well as practical, is continuous. For a number of years such meditation is shaping up new chapters of doctrine, spirituality, activity. Theology, the pastoral life, canon law have found in this meditation strains of thought and of legislation that will

probably flow into some conclusive and happy expression of the ecumenical council that the Church is now holding.

Moreover We know that such a recurring meditation as to the essence of Catholic Action and as to the function which the priest holds in it, not only at the level of your task as priest-moderators, but also at that of ecclesiastical assistants, has had in this convention new, beautiful and authoritative elucidation.

There is nothing left at present in this respect than for Us to express Our gratitude and pleasure for this always fruitful reminder of the essential reasons for this part of the activity of the Church, which is called Catholic Action.

Therefore, We limit Ourselves to some very simple communications which We wish to be of guidance and comfort in your not easy work and which We suppose respond to some legitimate curiosity of yours as to the directive criteria of the new Pope in the field that particularly interests you.

## THE INCOMPORABLE HONOR OF TAKING PART IN THE HIERARCHICAL APOSTOLATE

We shall say at once what, We believe, is not doubted by any one: We wish that Catholic Action live and remain substantially such as the authority and wisdom of Our venerable predecessors have outlined in recent decades.

Catholic Action is part by now of the constitutional design of the Church. Various are its forms according to the different countries, different traditions, the different requirements, the different developments. However, its definition of collaboration of the laity in the hierarchical apostolate of the Church remains.

The organizational structure achieved in Italy, in its principal outlines, remains. It remains not only as a concept, but as a program. It remains as a duty in those who have the responsibility of promoting the pastoral care and education of the laity for the apostolic activity of the Church. It remains above all as a vocation offered to the laity itself to pass from an inert and passive concept of the Christian life to one aware and active, from a condition of Christians more in name than fact, alien to understanding and to a participation in the problems of the Church, to a formation of Catholics with a conviction of being capable of and of finding that they must share the completeness

of the Church as a community, share its active responsibility, its sad and glorious testimony, its missionary charity.

In fact, We will say more, particularly as to that which refers to Italy: it is Our wish that Catholic Action recover its strength and acquire new skill in attracting to itself generous souls, youthful and strong minds, men and women of thought and action, Catholics who wish to be heard and used to advantage toward a Christian vitalization of modern society.

### THE POPE ASKS FOR FAITH IN AN IRREPLACEABLE TASK

For such a purpose We now propose two things to you, most worthy priests, who precisely are thinking and seeking which paths should be opened to Catholic Action: We ask you, above all, to have confidence in this form of apostolate of the Church; it is not replaceable, it is not exhausted. Seek out the new resources it needs to remain alive and effective, in its inner roots, in its reasons for being, in its profound immersion into the sources of truth, liturgy and grace; in its close adherence to the hierarchy, in other words, to the plan of salvation instituted by Our Lord; you will find your Catholic Action lively and generous, capable of new vitality and of new prosperity.

The second suggestion concerns more the laity than the clergy who direct and assist Catholic Action; but also touches you priests who are to be its promoters and moderators. Namely, that laymen may consider Catholic Action as their own work, not only designed for them, but also formed and promoted by them, unquestionably linked with the ecclesiastical hierarchy; aimed in fact at giving the latter obedience and help; but also capable of initiatives of their own and of their own responsibilities, as precisely is proper for an organization that tends to shape Christians who are conscious and matured and to give to their multi-form expression of Catholic life the nature of maturity and of fortitude which is proper for the militant and modern faithful.

The trust that We are asking of you priests in Catholic Action, We are also asking of the Catholic Action laity, and by so doing We are offering it to them, confident that We shall not only not have cause to regret having called these same laymen to assist the pastors of the Church, due to the possibility of an increase in preoccupations, fears and sorrows; but We shall have reason to rejoice and to give thanks to the Lord for having per-

mitted Us to discover in these children, gathered and aligned around Our priesthood, the most loyal, dear, wise and intrepid collaborators, as St. Paul said to the Philippians, beloved and longed for, the joy and crown of the evangelical apostolate (cf. Phil. 4, 1).

These are the thoughts and hopes that your presence, venerable priests, awakens in Our spirit, and praying that God will strengthen them with His grace, We entrust them to you, with Our apostolic blessing.



## DIOCESAN CURIAE

### CENTENARIO DE UNAS "CAMPANAS QUE REPICAN A GLORIA"...

*(Discurso pronunciado por el Excmo. y Revdmo. Sr.  
Dr. Julio R. Rosales, Arzobispo de Cebú, al  
Episcopado Español en el Colegio Español  
en Roma—29 de Octubre de 1963)*

Eminentísimos y Excelentísimos  
Hermanos en el Episcopado:

Cuando poco después del descubrimiento de América, los Reyes Católicos de España quisieron tener un mapa del Nuevo Mundo, el gran geógrafo Juan de la Cosa que había ido con Colón en el primer viaje en la carabela Santa María se encargó de dibujarlo. Y sabéis mejor que yo cómo le pintó. Puso a un lado España, al otro América, y en medio el Océano. Y atravesando el mar tenebroso, un gigante, San Cristóbal, con el agua hasta las rodillas, y llevando sobre sus hombros al Niño Jesús!

No es éste el mas bello simbolismo de la epopeya de la España misionera? Llevar a Jesús a las nuevas tierras donde arribaban sus legendarias carabelas! Y así cuando un día, como pocos en las fastos de la humanidad, buscando las Islas del Oriente, España topó con un Nuevo Mundo; allí en el corazón mismo de América, por manos de uno de sus mas grandes conquistadores, Hernán Cortés, en la gran ciudad de Méjico derribó los ídolos de Moctezuma, y en su lugar puso las imágenes de Nuestra Señora, y de San Cristóbal con el Santo Niño sobre sus espaldas. Esto era hacia el año 1520.

Al año siguiente, en el reloj de la historia sonó una hora, más gloriosa aún si cabe que la del descubrimiento de América. Porque entonces no eran ya dos continentes, la vieja Europa y el Nuevo Mundo, ambos en Occidente, los que se encontraron y dieron un abrazo como el del 12 de Octubre de 1492; entonces, a un cuarto de siglo de distan-

cia, España por medio de su gran "Adelantado," Magallanes, iba a dar por primera vez la vuelta al mundo, y realizando los sueños de Colón, el 17 de Marzo de 1521 pisaría tierra firme en las encantadas islas "donde nace el sol," para darlas en ardoroso beso de fraternidad, la fé cristiana que fundiese el Oriente y el Occidente en un solo mundo bajo un solo Dios. Y entonces, como siempre, España, perenne Cristóforo de los mundos, llevaba consigo el Santo Niño en sus carabelas. Y cuando el 14 de Abril de 1521 en la isla de Cebú se bautizó el reyezuelo Rajah Humabon con la Reina y 800 vasallos, Magallanes entregó a la nueva cristiana la Reina Juana (llamada así en memoria de la madre de Carlos V) la imagen del Niño Jesus que ella entronizó en su palacio en lugar de los idolillos que antes veneraba.

El infierno juraría venganza rugiendo de rabia ante la gran Cruz de madera que en mitad de la gran ciudad de Cebú levantaron los españoles para perpetua memoria de aquella primera y ruidosa conquista de la fé en el Extremo Oriente. La primera víctima fué el Adelantado de España y gonfaloniero de la Cruz, Magallanes, primer mortal que tuvo la gloria de llevar el trofeo de nuestra salvación por los cuatro ángulos del globo terráqueo. En la isla de Mactán frente a Cebú descansan sus restos en espera del día de la resurrección. Trágicos desastres acumulados como por furias infernales deshicieron en dos semanas aquellos prometedores brotes de fé cristiana en nuestro malayo suelo; y con las naves españoles, al perderse de vista de nuestras playas, pronto se esfumaron los frutos de aquel primer contacto con los apóstoles del Evangelio. Pero en medio de nosotros permaneció la imagen del Santo Niño traída por aquel colosal trotador de mares y circumnavegador del mundo, Magallanes.

Y cuando 44 años después volvieron los misioneros de España, ésta vez para quedarse y comenzar, costase lo que fuere, la evangelización del Oriente, allá en el mismo Cebú lo encontraron, el mismo Niño Jesus que veneraron nuestros primeros antepasados cristianos, como diciendo: "Yo vine aquí para quedarme; el infierno podrá desencadenarse; la fé resfriarse, los apóstoles desaparecer; pero éste es mi pueblo, y ésta la tierra que yo escojí; yo vine aquí para quedarme!" Y así lo cantamos en Filipinas, aún hoy día, en nuestro himno nacional al Sagrado Corazón; "La fé de Filipinas — es como el sol, ardiente; — como la roca, firme; — inmensa como el mar . . . La iniquidad no puede — ser de estas Islas dueña; que izada en nuestros montes — tu celestial enseña, — las puertas del infierno — no prevalecerán!"

Aquella imagen del Santo Niño de Cebú, encontrada por los españoles a su segunda llegada a Cebú, a fines de Abril o principios de Mayo de 1565, habría de presidir la gigantesca epopeya misionera de España en Filipinas, epopeya que un ilustre profesor no-Catolico de la

Universidad de Yale, en América, llamó "acontecimiento sin igual en la historia" ("an achievement without a parallel in history" — Edward G. Bourne, *Historical Introduction*) y que un misionero holandés llegado a nuestras tierras con prejuicios anti-hispanos, reconoció luego "fué una maravilla en la historia de las misiones católicas: pues basta recordar que el archipiélago Filipino fué recorrido de parte a parte por los misioneros, y el pueblo convertido al Catolicismo en menos de 50 años. España con ésto ha batido el record en la evangelización de las naciones!" (Fr. Henry Petters, M.S.C.)

Aquella imagen del Santo Niño de Cebú ha permanecido por cuatro siglos en el santuario que la piedad de nuestro pueblo le levantó, como figura señera de la historia de la Iglesia en Filipinas, llena de gestas heroicas escritas con sudores de sacrificios y hasta con sangre de mártires durante trescientos años por los misioneros de España, a los que se unieron luego otros valerosos pregoneros del Evangelio venidos de otras naciones, en lo que llevamos de siglo. El próximo año 1965, a fines de Abril y principios de Mayo celebraremos en Filipinas el glorioso IV Centenario de la Evangelización de Filipinas: La Santa Sede según esperamos proclamará un Jubileo extraordinario para Filipinas en ese año; el Santo Niño de Cebú será coronado canónicamente; y en las solemnidades de un III Congreso Eucarístico Nacional agradeceremos a Jesús Hostia el don inenarrable de nuestra fé Católica que nos vino principalmente por medio de la madre España.

Por eso, nuestra primera invitación a esta gran fiesta de familia, antes que a nadie, va dirigida a España; y en España, en primer lugar, a los Obispos de la Jerarquía Española, dignos sucesores del Apóstol Santiago que fué el padre de nuestra fé, la de ellos, y la nuestra, que de ellos heredamos. Antes que a nadie y en primer lugar a Vosotros, Venerables Hermanos, porque nadie mejor que Vosotros nos recuerda las glorias de aquellos misioneros que de vuestras tierras vinieron a traernos lo que nos ha hecho un pueblo grande, un pueblo libre, un pueblo de Dios.

La fiesta que planeamos celebrar, queridos Hermanos de la Jerarquía Española, es vuestra tanto o más que nuestra. Vuestra porque vosotros representais la Iglesia de España que fué la evangelizadora de Filipinas. Nuestra, de la Jerarquía Filipina, porque nosotros somos hoy los legítimos sucesores de aquellos misioneros de ayer, nosotros somos los frutos sazonados, nosotros la rica cosecha de aquella simiente que bajo la canícula de nuestras regiones tropicales, ellos infatigables sembraron y nosotros ahora alegres recojemos.

Por eso con anticipación nos apresuraremos a invitaros. Esperamos que el Legado Pontificio de estas fiestas jubilares sea señalado por la Santa Sede de entre Vuestros insignes Purpurados. Confiamos

que el noble Gobierno Español, genuino heredero de las inmarcesibles glorias de aquel imperio “en cuyos confines no se ponía el sol” y del cual tuvimos el honor de formar parte con tantas otras naciones hermanas de profunda raigambre hispánica en el continente americano; confiamos, digo, que el Gobierno Español se una también muy particularmente con nosotros en estas fiestas centenarias.

Confesamos con tristeza, que por una burda y funesta campaña anti-Católica y anti-española, en nuestra patria hasta ahora, no se ha hecho justicia a la obra de España. Creemos que, dados los prejuicios sembrados por mas de medio siglo de “leyenda negra,” aún está lejano el día en que, para hacer justicia a España, se levante en cada uno de nuestros pueblos y ciudades monumentos a aquellos heroicos frailes y religiosos que los fundaron, planearon y construyeron: porque ellos eran no sólo misioneros sino arquitectos, ingenieros, médicos, agricultores, educadores, albañiles, artistas, linguistas, escritores, en fin, todo lo que exige el laborioso proceso de arrancar a un pueblo de la selva y hacerle gozar de las auras de cultura y civilización. Hubo en Filipinas muchos Juníperos de la Serra; pero hasta ahora nuestro pueblo no conoce sus nombres ni los bendice como debiera.

Esperamos que estas fiestas serán un jalón para emprender nuevas rutas en esa dirección. Nuestro pueblo será pobre y humilde; pero siempre se ha distinguido por ser agradecido cuando conoce a su bienhechor. Estas fiestas podrán ser el primer paso en escala nacional para saldar la deuda de gratitud inmensa que Filipinas debe a España, y sobre todo, a sus misioneros.

Cuando dentro de poco las campanas de todas las iglesias de Filipinas se echen a vuelo para anunciar el IV Centenario de nuestra fé cristiana, sus voces argentinas serán el eco de aquellas otras que en siglos pasados hicieron tañer los misioneros españoles desde los mismos viejos campanarios de hoy, unas veces tocando al Angelus, otras doblando a muerto, pero las más veces repicando a gloria. Esta vez sus sonos tendrán algo de todo eso: serán una invitación a la oración para dar gracias a Dios, un añorador recuerdo por los que nos han precedido “con el signo de la fe”; pero sobre todo, un exultante himno de la fe que heredamos de nuestros mayores y de los vuestros; fe conquistadora que quiere ahora expandirse por todos los pueblos hermanos que nos rodean sentados aún en tinieblas de muerte: “Venid, pueblos del Oriente. — cantábamos en nuestro Congreso Eucarístico Internacional, — naciones todas venid . . . y en abrazo de fe ardiente, a Dios Hostia bendecid!”

Venid, pues, Venerables Hermanos; ven, madre España, a celebrar con nosotros este Centenario de “unas campanas que repican a gloria”!



## THE DOMINICANS IN JARO

*Full english translation of an extemporaneous speech in spanish of Archbishop Jose Ma. Cuenco of Jaro at the solemn blessing ceremony of the new building of the Dominican Apostolic Seminary.*

This morning we have witnessed a significant and memorable event of the Archdiocese of Jaro. We bear in our hearts the joy and in our lips the glad message that we have again in this Archdiocese the worthy sons of St. Dominic. We had them before. We have them again.

The inauguration of the new building of this new and young community of Dominican Fathers in Jaro are infallible signs, first of the dynamic and progressive spirit of the Dominican apostolate in the education of the Filipino people and secondly, of the love and affection of the Dominicans for the Filipinos.

This inauguration marks the beginning of a new era for the Archdiocese of Jaro. Essentially dominican in its past, this archdiocese claims still to be dominican in its present and to loyally remain dominican in its future; for there is a strong link—unbreakable ties indeed of true friendship and of ideal relationship between the lover and the beloved cultured in the most Christian tradition—between the Order of St. Dominic and the Archdiocese of Jaro.

The archdiocese was entrusted to the Dominicans from the humble beginnings of its foundation in 1864. Its first bishop was a Dominican friar, a priest of the Order of St. Dominic, the saintly and indefatigable Bishop Mariano Cuartero. From that zealous pastor and bishop through his priests, the Filipino—particularly the Ilongo—learned the first prayers, the Padre Nuestro and the Dios te salve, Maria.

Times have certainly changed. But the tradition of our people is still the same in times past and in these times we like to call modern. These Dominicans we now have here are true lovers of our

country as we are. Finding the past Dominican glory of the Archdiocese seemingly eclipsed in the present, they went to seek it back in the past in the memory of the first Bishop of Jaro, a Dominican, and they must have heard him calling from the heavens above to go on—to continue the magnificent work of the Order in the Archdiocese of Jaro. They came back and found every ancient tradition handed down by the Dominican forerunners still living in the hearts of the people of the archdiocese.

Not only in Jaro had the Dominicans pioneered in the work of civilization and christianization. They made the Philippines a nation—and they made it a Catholic nation. Like minstrels of the Gospel, they sang the apostolic song of faith. They labored in the loved old land of the Filipinos and they made the Filipinos love the old Catholic religion. They made every Filipino realize—every son of a Filipino and every grandson of a Filipino—that there is the Christian blood in his veins which brings to him the responsibility and the tradition as well as religious glory of hundreds of years—responsibility of keeping the unchanged and unchanging Catholic faith, tradition of being true Christians, and glory of being Catholic citizens.

Indeed, the pioneer work of the Dominicans in the field of education and in the sphere of spirituality is too outstanding to be overlooked. They have the center and focal point of education in their famous old University of Santo Tomas in Manila, much older than Harvard which is the oldest institution of learning in both Americas. Great and preponderant has been the providential role of the University of Santo Tomas in nation-building and in building the nation's builders and in moulding the nation's moulders. To prove this, from Santo Tomas came forth to play their role in the nation and in the world the Rizals, the Quezons, the Osmeñas, the Arellanos and many others, and the Macapagals.

Join me in congratulating the Very Rev. Father Provincial of the Dominicans here present and all the rest of the Dominicans on this eventful occasion marking a milestone both in the apostolate of their Order and in the life of this Archdiocese.

## DOCTRINAL SECTION

# THE CINEMA

It is no question cinema exercises nowadays an influence that permeates all spheres of human life. "The cinema", said the one time Secretary of State, Cardinal Pacelli, "is about to become the greatest and most efficacious means of propaganda, even more efficacious than the Press"<sup>1</sup>. No instrument exists more apt to influence the masses. Cinema is the spectacle par excellence of man.

Yet strange to say, textbooks of Moral Theology scarcely mention the problem of the movies. Either they silence it altogether, or they dispose of the question in two or three lines. One may open the famous textbooks of Moral Theology; he will not find therein a treatise on the movies. A thorough investigation and popularization is needed, to orient modern men on the problem of the movies. These pages are dedicated to give some views on the morality of cinemas.

**THE CINEMA IN GENERAL.** Of itself the cinema is something amoral. It can either be good, or it can be evil. Movies produce salutary effects; no sane mind doubts this. "Good representations", said Pius XI in his Encyclical on the movies, *Vigilanti Cura*, "can exercise a profound moral influence on those who see them. Besides amusing, they can stir up noble ideals of life, diffuse pretious notions, increase the knowledge of history and of the beauties of both one's and another's country, present truth and virtue under attractive forms, create, or at least favor, mutual comprehension among nations, social classes and races, promote the cause of justice, incite to virtue and contribute positively to the moral and social betterment of the world". Movies are vehicles of tremendous good.

Through the cinema, the most abstract religious truths become transformed into vivid and concrete images, which cannot but strike man's attention and compel his consideration. Illiterate minds, rebellious as it were to abstract and logical reasoning, handily understand and enjoy these truths once projected in the screen. Motion pictures, said Pius XI, "speak by

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<sup>1</sup> Letter to the President of the International Catholic Office of the Cinema, April 27, 1934.

means of vivid and concrete images which the mind takes in with enjoyment and without fatigue. Even the crudest and the most primitive minds, which have neither the capacity nor the desire to make the effort necessary for abstraction or deductive reasoning, are captivated by the cinema. In place of the efforts which reading or listening demand, there is the continued pleasure of a succession of concrete and, so to speak, living pictures". Cinemas can make of the present world a much better place to live in, for cinemas arouse instincts, provokes sensations, creates dispositions and tendencies, with a much greater force than other media of communication. Cinemas form international customs<sup>2</sup>.

But, sad to say, movies nowadays do not fulfill the high mission required of their nature. Oftentimes movies are simply immoral. Pius XI had already complained in his Encyclical of "the great ruin caused in the souls of the youth and the children, of so much innocence lost precisely in the halls of projection". "The efficacy of our schools, of our catholic associations, and even of our churches, is lessened and endangered by the plague of perverse and harmful cinema". Things appear dark and somber under the lenses of many movies.

Take the case of love, for instance, which forms practically the *conditio sine qua non* of all modern motion pictures. Is this sublime matter, high expression of man's spiritual nobility, treated with the dignity proper and worthy of it? Is it presented with that spirit of self-sacrifice, with which true love invariably goes united? Unfortunately, said an author, for motion pictures love signifies no more than "the catch in the throat, the racing of the heart, the gleam in the eye, the sheen of Tonied hair, and the mistily lovely vista of endless days in the never-never land of moonlight and roses"<sup>3</sup>. Love is merely a passion that comes from the senses, and is for the gratification of the senses, a vehicle for the indulgence of voluptuosity, an instrument that goes solely for the enjoyment of animal sexual instincts.

The woman no more shines as the Lady of the family, the joy of her husband, the comfort of her children, crowned with the jewels of material and spiritual maternity. Many times she appears rather as a shameless creature good only for seducing others' husbands.

The family becomes hit and undermined. How often one sees a picture, wherein the husband appears like an idiot who does not seem to appreciate at all the talents nor qualities of her wife. The wife feels unhappy,

<sup>2</sup> cf. JOSE MANUEL VIVANCO, *Moral y Pedagogia del Cine*, FAX, Madrid, 1952, p. 84.

<sup>3</sup> GARDINER, HAROLD, S.J., *Movies, Morals, and Art*, New York, 1961, p. 158.



sad and miserable under such a state of incomprehension. A man appears in the neighborhood, understands her well, esteems her abilities, praises her conduct. They go along happily, enjoy picnics and outings together, ending up in a blissful and amorous embrace. In the man the wife finds happiness and salvation, the joy she had been looking a long time for her trouble heart. The man is shown like a hero, while the husband remains like an idiot and a fool. Is this not commending, indirectly at least, adultery and divorce? Pius XI could thus well say that nowadays "it is not an obscure nor hidden fact, but clear and manifest, that all sense of modesty . . . is frequently wanting in cinematographic productions . . . while on the other hand divorce, adultery and the most shameful vices are praised, or painted in such colors, that it seems they would like to make them exempt of all shame and infamy". Many times certainly films are immoral.

There comes then the question. Would it be a sin for one to see these pictures? When would it be a sin to see motion pictures? Is it necessarily a sin to go to bad movies? What kind of sin? Mortal or venial?

THE CINEMA IN PARTICULAR. To answer these questions, one should first of all bear in mind the classification of motion pictures. The American National Legion of Decency made a classification generally followed, at least in its general outline, by other nations. It runs as follows:

CLASS A, Section I — *Morally Unobjectionable for General Patronage.*

CLASS A, Section II — *Morally Unobjectionable for Adults.*

CLASS B — *Morally, Unobjectionable in Part for All.*

CLASS C — *Condemned.*

Now, three things have to be remembered concerning this classification. First, that a film can be objectionable either by reason of the *thesis*, or by reason of the *scene*, or both. The first comprises films teaching false doctrines; the second comprehends movies inducing to evil actions. While the former concerns itself with the mind, the latter centers on action. A film, for instance, whose argument denies the existence of an immortal soul, is condemnable under the first heading; while films with sexual settings that stir to indecent and lascivious actions, or move on-lookers to brutal actions, are objectionable on the second ground.

Secondly, this classification is good only for what theologians call the *communiter contingens*. What is objectionable to the majority, might not be objectionable to one exceptional person. The censors do not judge of each and every particular man. The classification looks on the general public, not on the exceptions.

Finally, authors emphasize this classification has no *preceptive* value, but only a normative one<sup>4</sup>. It is not a *positive law* that prohibits the mere act of seeing, but a *signal that indicates* the danger. The censors are not gifted with the authority to enact laws, they are only empowered to judge what films are occasions of sin for the majority of men, and what are free of danger. Their limits and obligations are clearly marked in these words of the *Vigilanti Cura*, reiterated by Pius XII's Encyclical on the movies, *Miranda Prorsus*: "It is necessary that the faithful clearly know that films are dangerous and positively bad; which requires the publication of regular, frequent and careful lists of classified films". "It is therefore imperative that the Bishops institute for all the nation a stable Office of Inspection", whose duty will be to judge "and to inform the priests and the faithful of their judgment".

One can see thus the great difference that lies between the *Index* of prohibited books and the list of objectionable films. The first prohibits the very act of reading, while the second does not. A man may be strong in his faith, and will not suffer the least fluctuation in it by reading prohibited books of the *Index*. He commits a sin nonetheless in reading, for he runs counter to an existing prohibition of positive law. On the other hand, a movie may be listed under the *objectionable* heading; but if it does not constitute an occasion of sin for one exceptional person, he is free to see it with a clear conscience. Only those for whom objectionable films constitute occasions of sin, commit sin in seeing them. The obligatory power of movie classifications rests solely on the *natural law*, which prohibits man from throwing himself to occasions of sin. To place oneself unnecessarily to occasions of sin, as we know too well, is already a sin.

With these clarifications, it behoves now to descend to some concrete conclusions. Luigi Civardi, who had written worthily on the movies in his book *Cine y Moral*, gave some personal opinions, which in our humble judgment are in conformity with right reason, and worthy of consideration. He said that as a general rule, all films excluded by reason of the scene have to be considered for the majority of moviegoers as *proximate occasions of sin*, *grave or slight*, according to different cases.

Class C films, condemned by reason of lascivious scenes, *ordinarily* are *proximate occasions of grave sin* for young celibates, while for adults and married persons only the worst of this class. Naturally, there exists lesser danger in films condemned by reason of the *thesis* or by reason of the *scene* other than the passionate and sexual.

On the contrav, films *excluded only from the young* because of some passionate scenes therein contained, are less provocative than the former;

<sup>4</sup> CIVARDI, LUIGI, *Cine y Moral*, Madrid, 1951, pp. 174-175.

hence, in the opinion of Civardi, they constitute occasions of grave sin only for the young found in particular state or condition, like those who are not accustomed to similar spectacles, or possess a special psychological and moral sensibility.

Exceptions of course can exist to the foregoing rules. For there can be people with such a low grade of sensibility, that they feel touched but little by lascivious condemned films. On the other hand, *habit* can lessen the provocativeness of films. Through custom for example soldiers take it as something ordinary to bathe naked in the open bathrooms of Army barracks, a thing which would arouse protest if applied to other people. In the same manner, people in charge day after day of projecting films in movie houses, lose through constant looking, much of the sensibility a novice moviegoer experiences. But such are exceptions. In general, objectionable films are occasions of sin to the majority of the people.

Such then is the cinema, of itself something indifferent, yet with immense potentialities for good or evil. A gift of God, Pius XII called it in the *Miranda Prorsus*. May it never be distorted by men for evil uses, but employed for the propagation far and wide of the Christian faith and Christian morals, as the Popes vehemently exhort and desire.

• FR. PEDRO SALGADO, O.P.

## **The Holy See and the Soviet Union**

### **The Principles Underlying Their Relations\***

Before we turn to the question of whether or not the Vatican could on principle establish diplomatic relations with the Kremlin, one word has to be said about the relationship between the Holy See and the Russian Orthodox Church inside the Soviet Union. The Popes, i.e. Benedict XV, Pius XI, Pius XII and John XXIII, were extremely careful to separate the problems of union, relating to the Russian Orthodox Church, and the question of contacts with the Soviet Government. Pius XI's memorandum to the Genoa conference requested freedom for *all* Russian citizens, and for all religions—not only for Catholicism. He attempted to have the imprisoned Orthodox leaders freed and to save Orthodox Church property, particularly sacred vessels and vestments. Help, material as well as spiritual, was given to refugee priests from Russia without any attempt at proselytising. But no other contacts were established, nor were attempts made to establish contact between the Papacy and the Russian Orthodox Church. The most notable expression of sympathy on behalf of the Moscow Patriarchate was expressed after the death of Pius XII and at the election of John XXIII. The first indirect contact was established during the Panorthodox Conference at the island of Rhodes (September 24th-30th, 1961) and then during the recent conference of the World Council of Churches at New Delhi. The Vatican was officially invited and sent observers to these conferences.

Though since 1938 the Russian Orthodox Church has regained sort of independence, its freedom is qualified. The Orthodox Church was not independent during the Tsarist regime, and even less so after 1938 when Stalin decided that the Church might have a function in keeping up the morale of the people. Utterances of Russian Orthodox leaders against the Catholic Church, the Vatican, or the Papacy have to be evaluated

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\* Reprinted from "The Tablet," London, Oct. 6, 1962.



against this background. The great Patriarch Tykhon of Moscow was grateful for what the Holy See attempted to do on their behalf, and was able to give expression to this sentiment. The fact that other leaders of the Russian Orthodox Church have attacked the Vatican does not mean that they really meant what their lips had to utter under duress or under the burden of their agreement with the Kremlin.

It might be objected that the Holy See cannot enter into diplomatic relations with an officially atheistic government. Over the centuries, the Holy See has had diplomatic relations with many non-Christian régimes. However in the case of the Soviet Union, the régime is aggressively anti-religious. As Fr. Graham points out in his book: "If Communist atheism is an obstacle to diplomatic relations with the Vatican it is because it is an *intolerant* and *persecuting* atheism. As the price for peace, the Holy See may not perhaps demand the abandonment of official atheism, but it legitimately may ask for a certain toleration in Russia and an end to religious subversion abroad".

The various Papal utterances regarding international Communism are too well known to require repetition. It is more interesting to remember how the dividing line between Communism and the Soviet Government was drawn and what conditions were laid down to bring about a *modus vivendi* between the Vatican and the Kremlin.

In a sense Pius XI defined the lines of policy and made the basic distinctions which have been followed by subsequent popes in dealing with the Soviet Union. He stated his aim in any negotiations clearly—to save souls and to prevent harm to souls—and he reserved the right for himself, as head of the Catholic Church, to conduct such negotiations. There is nothing in his statement that encourages the faithful to take the initiative in this matter. In addition he drew an important distinction between political régimes and the people subject to them when, in the Consistory of December 18th, 1924, he said: "Certainly no one has thought that with the aid we have been giving to the Russian people [the Vatican Mission's work in Russia] we have ever helped in any way a kind of régime which we are so far from approving that we indeed think it our duty... to warn and earnestly exhort all in the Lord, especially the civil leaders..."

Pius XII, with admirable force and clarity, repeatedly stated that negotiations with Communist régimes should be left to "competent ecclesiastical authorities" and "responsible government and political leaders."

In his 1956 Christmas message, when he warned against a certain kind of co-operation, he said that individual Catholics should not engage in any dialogue with the Communists: "It is inconsistent to sit at the table of God and at that of his enemies." The Pope made it clear that these words were directed towards individuals who, on their own personal authority, undertook action to involve the cause of religion in "negotiations" with the Communists.

In addition, he stated the conditions for negotiations between the Holy See and any secular power in a radio message to German Catholics on September 2nd, 1956: "There is co-existence in truth. We have on a previous occasion [Christmas 1955] spoken of this, so we only add thereto these remarks: the Catholic Church does not force anyone to belong to it. For itself it asks, however, freedom to live in the state according to her constitution and her laws, to minister to her faithful and to be able to preach openly the Gospel of Jesus Christ. This, we say, is its indisputable basis for any honorable co-existence."

At the same time the Holy See has been careful not to be drawn into any action against the Soviets, in spite of the deep ideological gap between Catholicism and Communism. In February, 1946, Pius XII said to the diplomatic corps accredited to the Holy See: "We took special care, notwithstanding certain tendentious pressures, not to let fall from our lips or from our pen one single word, one single sign of approval or encouragement of the war against Russia in 1941." Again, Pius XII in his encyclical directed to the peoples of Russia on July 7th, 1952 (*Sacro Vergente Anno*), said that, while he did not hesitate to attack the errors of atheistic Communism, he did not attack Russia "nor... has there come from our lips a word that could have seemed to any of the belligerents to be unjust or harsh... and, when pressure was brought to bear upon us to give our approval in some way, either verbally or in writing, of the war undertaken against Russia in 1941, we never consented to do so..." John XXIII has reiterated the Church's position, and has seemingly left the door for negotiations unlocked.

The most important thing about Khrushchev's letter to the Pope is that it was answered. I would not call this fact sensational or extraordinary, just important. It belongs to international *politesse* to acknowledge letters received.

Given the extreme and aggressive atheistic attitude of the Soviet Government, one has to consider the question whether it is justified or

prudent to wait for an improvement which would render diplomatic relations if not normal at least easier. The same question is valid for diplomatic relations with any other State. After the western powers missed the opportunity which the wisely worded memorandum of Pius XI gave them, they had no other way but to get along with Soviet Russia. There were and are advocates of a total isolation and encirclement of the Soviet régime. Obviously this could not lead to any result, and in addition the western world could never achieve the unity necessary for such action. The history of the last forty years shows that the Soviets understand power and that concessions could be gained from them by remaining firm. In 1955, for instance, Khrushchev and Bulganin came to Geneva hoping to reach an agreement with the west; but, when they found out that the west was too eager to make such an agreement, their attitude stiffened. Firmness towards the Soviet Union does not mean isolation, and again the history of the last twenty years makes it evident that the contact with the western world has a slow but continuous effect upon them, even upon the government.

Now, as far as the Holy See is concerned, on one hand there is no reason why it should rush and embrace Khrushchev or Gromyko, but on the other hand there is no reason why it should not cultivate such a policy that might ease the domestic situation of Soviet Russia, giving real freedom of conscience and religion, in which case negotiations for a concordat could be conducted in a favourable atmosphere. How the Holy See is going to solve this problem is anybody's guess. Above all, there is no hurry in Rome.

It would be ludicrous for anybody to give advice to the Holy See, because there is no other negotiating body in the western world better equipped with knowledge, information, intelligence and diplomatic skill to decide from moment to moment what should be done. The Vatican is the only organisation in the world that unites in itself the diplomatic heritage of both west and east. As a negotiating body it is not infallible, but at least it has the advantage of having a global policy and experts for every detail.

## PASTORAL SECTION

### HOMILETICS

#### EPIPHANY OF OUR LORD (Jan. 6)

##### *WE HAVE SEEN HIS STAR:*

A few days ago, angels from heaven announced the birth of the new-born King to God's chosen People, long expectant of His coming. Today, a bright star leads the Wise Men from the East—and all of us—to the feet of the same New-born. Both star and angels bring one and the same tidings of great joy: Salvation is come to all men of good will.

When Jesus was born, the Gospel tells us, behold, there came wise men from the East. What was their purpose? In their own words: we have seen His star in the East, and are come to adore Him.

How great must have been their faith, their docility to God's inspirations, and their courage, to have made them undertake that long, hard journey. For these were not ordinary men. They were wise men, sages, well-versed in the current sciences of the day, specially astronomy, held in the highest esteem in their own lands, consulted by all in matters of the gravest importance. One day they saw this star, an extraordinarily bright luminary in the heavens, which, upon catching their attention, began to move slowly westward as if beckoning them to follow. Rumors were circulating in those days among the Jews, that, based upon certain signs and prophecies, a king and saviour would be born to them at any time, and that this birth would be made known, among other ways, by a star.

Unlike the wise men of these modern times who refuse to allow for any intervention of Divine Providence in human affairs, the Wise Men of the Gospel looked at the star with an open mind, ready to receive in all docility the message it should bear. For, over and above their human wisdom, they were men of good will. To these men of good will God, at that very moment, sent a ray of revealing light through their souls, and they saw that that star was indeed that of the new-born



king. And more than a king he must be—for, with the strengthening of their faith, they felt an irresistible urge and need to go personally and pay Him homage. This they did without further question or ado.

#### *WE COME TO ADORE HIM:*

Their resolution formed, nothing could deter them. Others may have seen the star also, but either they were ignorant of its meaning, or were not courageous enough to follow the example of the Wise men. Still others may have ridiculed them: very specially painful to men of their standing. But they had heard and accepted God's calling, and that was all that mattered. They left everything, and together started on that long journey to Bethlehem, led only by the star, enduring patiently all ridicule, fatigue, danger and disappointment. On arrival at Jerusalem, the star disappeared from sight: a fact that would have made men of less faith turn back from their purpose. But on the Wise Men went, heeding only the call of God in their hearts. A source of personal danger might have been their meeting with the cruel King Herod in Jerusalem when they asked him: Where is he that is born king of the Jews? But personal concern was too far from their minds, what with the prospect of soon meeting a King to whom they firmly believed the homage of all other kings was due. This exemplary conduct in time of trial God rewarded as soon as they left Jerusalem for Bethlehem, for, behold, the star went before them until it stood still over where the Child was. And seeing the star, the Gospel says, they rejoiced with exceeding great joy.

Entering the little house, they found the Child with its Mother. In that moment of unspeakable joy, the secret of heaven was opened to them. In the frail body of that Child they recognized the eternal and omnipotent God made Man, the King of kings they had sought for so long. In total surrender of self, they fell down and adored Him, and offered Him gifts of the most precious from their countries: gold, frankincense and myrrh.

#### *OUR GIFTS:*

The star of Bethlehem shines to this very day. It shines brightly through a sermon, a good book, an advice in the confessional, a good word here, an edifying example there, a happening—even a tragedy. In all these, and in countless other ways, the grace of God knocks at our hearts, bidding us leave behind a life of sin, darkness, misery, indifference and lukewarmness in His love and service. It prompts every man of good will change his life for the better and lay at the feet of the Saviour the most precious gifts of the gold of his love and affection, the fragrant smoke of the frankincense of adoration and complete dedication, and the myrrh of a strengthened, mortified life. Moments of fatigue, pain and disappointment there may be in the process, but never really of discouragement and

despair, for the star of Bethlehem, the hand of God is always with him, sustaining and leading him on, as it once did the Wise Men, to the joy, peace and happiness of Bethlehem.

## FEAST OF THE HOLY FAMILY (Jan. 12)

### *MODEL FOR ALL:*

The Holy Family of Nazareth. Ah, how this phrase rings synonymous with true and lasting love, concord, solidarity, peace and a real heaven on earth! Do these concepts ring true within our own families? God meant it to. For He made the family the very foundations of society. Not just any family, but one wherein the parents are constantly aware of their awesome responsibility as God's naturally-appointed guardians over their offspring, who are God's children first of all, and the children are scrupulously conscious that in obeying their parents, they obey not merely men, but God.

This is the cornerstone of the family, from which all those beautiful concepts spring, become realities and are solidified. From the family, this sense of responsibility and duty before God, strengthened by a true spirit of charity and sacrifice, together with all those beautiful realities of concord, solidarity, peace and happiness, are passed on in legacy to society and to the nation.

Little wonder, then, that Our Lord, of the thirty-three years He walked this earth, thirty He chose to spend in close togetherness with Mary and Joseph at Nazareth, sanctifying this Holy Family with His presence, graces and virtues and setting a divine pattern for all families to follow. This we learn in today's Gospel.

Is our Christian family of today set according to this pattern?

### *OBEDIENT CHILDREN:*

Jesus, Lord and Master of all creation, is subject to two of His creatures, His mother, Mary, and foster-father, Joseph. At the age of twelve, He dutifully accompanies His parents to the Temple in Jerusalem for a religious observance. Far from attempting to extricate Himself from their authority when they lose Him sight, He, on the contrary, enhances this authority as coming from God when He reminds them, on meeting them again, that, besides the obedience He owes them, He has a mission to accomplish that was directly given Him by His Father in

heaven; and He immediately follows them home in all submission.—And in this submission He grew in age, wisdom and grace.

In the face of this humility without comparison, we cover our face in shame as we recall the numberless times we have slighted parental authority. How many children nowadays do gradually acquire the mentality that it is a blot on their honour to be told by their parents to do or not to do something, to be guided by them, to be reminded of the most elementary obligations of a true Christian, such as attendance at Mass and reception of the Sacraments. They aspire for personal greatness and distinction, which they erroneously seek outside any established authority. They lose hold of God's guiding hand, and end up growing in age, yes, but not in wisdom and certainly not in grace. They end up full of themselves, full of errors and confusion.

Oh, if only those who are too full of the spirit of independence take hold of themselves for a moment and learn from the example of the Child Jesus that it is precisely in submission to parental authority that one grows in age, wisdom and grace. That to submit to a fellow-creature, as to a mere creature, may be unworthy of one's honour; but to submit to another inasmuch as this holds God's place and authority, is to soar the heights of true greatness and distinction, far above the mere human, a greatness and perfection that is divine.

#### *EXEMPLARY PARENTS:*

Turning to Jesus' parents, what do we see? Mary and Joseph fulfilling the sacred trust that the Eternal Father had placed in their care: the nurturing and upbringing of His only-begotten Son, Jesus. The fact that Jesus was God did not for a moment relax their efforts in discharging their duty as parents to the letter. They brought Him to the Temple periodically, as the law prescribed. When they lost Him in the Temple, they searched for Him with the greatest diligence and with anguish of heart over his well-being.

We have so much to thank God, that in spite of the modern trend in some parents to let their children do as they please in all things and educate themselves as they like—to their destruction, there is still among us a big number who prefer the pattern set by Mary and Joseph. These are very conscious of their God-given authority and responsibility; they are humbly aware of their great dignity of sharing in the Fatherhood of God in a special manner, and they pray God incessantly for light and strength to bring up their children which they recognize as God's

first. They watch with great interest over them, the education they receive, the books they read, the company they keep, the places they go to. These parents are the real pillars of society, the pillars of the Church of God.

Jesus, Mary and Joseph bless, protect and sanctify our families.

## SECOND SUNDAY AFTER EPIPHANY (Jan. 19)

### *JESUS AT CANA:*

Marriage—the union of man and woman in a common life consecrated to God—has always been an institution closest to the heart of God. Love and joy are introduced into this land of ours as, by means of it, God brings into the world children created to His own image and likeness—to be among whom is His special delight. By means of it, ultimately, the mansions of heaven are filled with the children of men who would share His life and happiness for all eternity. But in all this man is not merely passive matter, something God alone works on. No, marriage is an institution wherein man and woman consciously experience and partake actively of the creative power of God of bringing into the world future citizens of the kingdom of heaven. Man is thus elevated by an all-wise and all-loving God to share in His universal fatherhood in a special manner and know it.

From this we gather that marriage is an all-important, most sublime and holy union instituted by God's wisdom. We see why God protects it so with no less than two special Commandments and blesses it with the character of a Sacrament.

This explains why Our Lord, in the Gospel of today, proposed to honour with His presence the marriage-feast of that most fortunate couple of Cana, the Sacrament-to-be which would purify the fountain of life and serve as foundation to the Christian family. By this He established once and for all time that marriage comes from God, that it is holy and worthy of the greatest reverence. And, as if this were not enough, He glorifies it with His very first miracle.

### *CHRISTIAN MARRIAGE:*

Jesus turning the water into wine at the marriage-feast of Cana should move us to reflect on the kind of Christian marriage we see today. So much talk there is these days on love, courtship and marriage as a way of life, but too little on how marriage is a Sacrament. So much

on how to love and get along with each other, but hardly on how this love is the greatest living symbol and expression of Christ's love for us. More stress is put on the human element than, if ever, on the divine upon which a truly Christian marriage stands and lasts. In fine, more importance is given to weak and insipid water, if important, than to fragrant and strength-giving wine. This state of things has to be remedied, if we would prevent too many a marriage ending on the rocks.

If we want our Christian marriage to be a lasting stronghold of love, mutual aid and understanding, respect, peace and happiness, we should look at it, before all other consideration, as a Sacrament. As a Sacrament, Matrimony—Christian marriage—signifies and portrays the mystical love and union of Jesus Christ with His Church; and as in this union Christ outpoured His special graces upon the Church, that this love and union might be effected, strengthened and forever cemented, so also into Christian marriage He infuses special graces in order that the love and union of man and woman, and both with Himself, might be effected, strengthened and lastingly cemented. Christian marriage becomes thus a miniature of the Church of Christ. Thus is made evident the great dignity and holiness of the Sacrament of Matrimony: a channel through which there continuously flow life, love and strength from the heart of God to the union of the man and the woman whom He has appointed to conserve and propagate the members of His Church.

#### *OUR ATTITUDE:*

How many of us, I wonder, who are married or contemplate marriage at some future date do consider Matrimony in terms of its being a Sacrament? Its supreme importance can never be too much stressed. For, from this consideration we become acutely aware of the high dignity and holiness to which we are called in the married life. With this in mind, and aware of God's special graces for this Sacrament, one finds it quite natural and easy to understand the necessity of getting along with one's consort, of adjusting likes and dislikes, of the imperativeness of faithfulness till death, of the importance of certain virtues in the family and all those do's and don'ts one finds in books and lectures here and there. One feels naturally inclined to see and appreciate marriage through God's eyes, that it is not a life of caprice, but of fixed design, with feet planted firmly on earth but head and heart lifted up to heaven; that is an institution not by man, but by God, and consequently, considerations on it must not be of temporal interests, but eternal. In it, human love is divinified.

Christian marriage is Cana anew, with Jesus and Mary present, and the wine of divine love ever flowing from an inexhaustible fountain.



## SEPTUAGESIMA SUNDAY (Jan. 26)

*GREAT BEFORE MEN:*

Let's face it. At one time or other in our lives—maybe just a while ago—we have entertained a pleasant feeling that we were more virtuous than the man next door, or any number of next doors, for that matter. No, not in knowledge or in our ability to speak or do something big, but in being good. Our neighbour drinks a lot; we don't. His language is foul and he uses to full advantage when he gossips about others; ours is above all blame. He doesn't take care of his home; we are exemplary home-bodies. Church-going and alms-giving do not seem to fall in step with his character; we are well-known church-goers and everyone else in the parish knows that we give generously without grumbling.

Ah! there it is. Everybody knows, everyone else says that we are good, exemplary Catholics. Hence, that pleasant feeling inside—a warning that the poison is getting into our head, our heart, our soul! If we know a warning when we see one. For how many have had that feeling turned into full complacency, from complacency into conviction! And soon, how they appear in God's eyes means little or nothing to them. Public adulation is their meat. Are we like them?

*THE AWFUL TRUTH:*

God forbid. For if we are, then what a terrible blow it must have been to us when we read a while ago that sentence of Our Lord in today's Gospel: "So shall the last be first, and the first last. For many are called, but few are chosen."

The truth of it all is that God does not judge from what appears to the eyes of men, but what the heart is and has done. He does not conclude the goodness of one man by comparing him with the evil in another. He does not consider the good works a man performs exteriorly so much as the good intention and will underlying them. He does not see what a gigantic task has been accomplished so much as the intensity of love of God and duty with which it was done, of which the external work is but a manifestation.

Thus it happens that many pass through this world as persons of the most sterling virtue and holiness; and yet, in the day of Final Reckoning, they will be seen at the end of the line, because inside them, where God sees all, they have been idolators of the image that men painted of them. On the other hand, others there are who appear before men as inferior in virtue, as our neighbor next door, who, nevertheless, will be

given first places, because in the eyes of God they, in a quiet, unobtrusive way, have tread the path of penance, humility and genuine charity, and forged way ahead of those who seemed to outstand in fervor and sanctity. What a terrible day of confusion it will be, when many who appeared to be sinners are crowned as saints, while many others who had the reputation of good and just are condemned as sinners.

#### *GREAT BEFORE GOD:*

Let us never commit the horrible mistake of thinking that God will judge us simply by the wonderful, external things we perform, nor that of thinking that we are good because they say our neighbor is bad. There is something beyond comparison more precious than anything in the entire universe, and that is our soul. This is the vineyard that we have to till with God's help. A whole lifetime of work and attention is barely enough for this work; but attend to it personally before anything else, we must. God planted in this beautiful vineyard of our soul the seed of eternal life, enriched it with His virtues, watered it with His innumerable graces, quickened it with His gifts and bade us cooperate with Him in bringing forth good fruits of holiness and eternal salvation. Let us not waste time, for life is short and eternity is long.

Perhaps we have idled away our time in the past in useless, even sinful, pursuits. Perhaps we have often turned a deaf ear to God's calling us back to the only and only great task there is: the care of our immortal souls. Maybe this is His last call—the eleventh hour. Let us hasten back without ado and guide our souls along the path of true greatness to God.

REV. TOMAS F. LOPEZ, O.P.

## CASES AND QUERIES

### QUIENES PUEDEN GOZAR DEL PRIVILEGIO DE TRINAR

*En vista de la necesidad de aclarar algunos puntos que afectan a los sacerdotes en el ejercicio de las facultades ministeriales ya como párrocos o coadjutores, ya como agregados a la parroquia o simplemente como ayuda en los diversos ministerios parroquiales, le rogamos tenga a bien publicar en el Boletín Eclesiástico, para información de los interesados, un breve comentario aclarando quienes puedan gozar del privilegio de trinar.*

\* \* \*

De la simple lectura del c.806 se deducen dos conclusiones de suma importancia para nuestro caso: a) que no es posible la trinación sin indulto apostólico; b) que la facultad de trinar no es una gracia que se concede al sacerdote personalmente sino un privilegio, cuya única razón de existir es la necesidad de los fieles. En estos dos postulados de la ley común se basará nuestro comentario sin intentar hacer referencia alguna a concesiones o privilegios privados de cualquier género que fueren.

1. El hecho de que la trinación no se conceda mas que por indulto apostólico implica que se trata de una facultad que por su misma naturaleza no es otra cosa que un privilegio, una gracia, y por tanto no admite otra clase de interpretación que no sea la meramente declarativa (c. 67). Esto tiene aplicación práctica a nuestro caso. El indulto de trinación debe interpretarse según su propio tenor no siendo lícito ni el extenderlo ni el restringirlo. Es decir, debe entenderse según la significación propia de las palabras teniendo presente también, el uso común del lenguaje, (c. 49). No cabe pues aquí una interpretación extensiva basada en la mera analogía (c. 20) porque la concesión obedece a motivos y circunstancias peculiares de cada caso. No puede por ejemplo concluirse que a ciertos sacerdotes de una diócesis determinada les sea lícito trinar por la sola razón de que así se haga en la

diócesis vecina. No. Raramente los rescriptos son idénticos, y desde luego que no será posible probar la identidad o analogía de los indultos mientras no se cuente con el documento auténtico expedido por la Santa Sede. Este es simplemente el problema que nos presenta la consulta. Problema que juzgamos insoluble mientras no nos sea posible examinar el texto del rescripto que debe servir de base en la interpretación de todo privilegio. (Véase a manera de ilustración el privilegio concedido en favor de la diócesis de Sorsogón. *Boletín Eclesiástico*, sept. 1956, pag. 533.)

2. Aunque de momento no sea posible determinar con certeza quienes puedan gozar del privilegio de trinar en un territorio determinado, no estaría demás, sin embargo, el introducir aquí ciertas observaciones que podrían ilustrar la cuestión y servir de guía en la solución del problema que nos ocupa.

El hecho de que la trinación no se conceda como indulto personal sino solo como favor extraordinario que obedece únicamente a la necesidad de los fieles es realmente significativo, (Cfr. *Boletín Eclesiástico*, julio 1960, p. 453). Ello implica, en primer lugar, que todos los sacerdotes con cura de almas podrían tener el privilegio, aun más, estarían obligados a trinar cuando de otro modo un número notable de súbditos se quedarían sin cumplir con el precepto de oír misa a causa de la escasez de sacerdotes. En semejante caso es claro que todos los sacerdotes con cura de almas y residentes en una diócesis con indulto para trinar serían capaces del privilegio apostólico mientras de modo expreso no fueran excluidos en el texto de la concesión.

Por la misma razón, los sacerdotes sin cura de almas ni pueden ser obligados a trinar, ni constituye para ellos un deber el acceder al mandato o exhortación de su prelado en este respecto. Esta es precisamente la razón por la que a tales sacerdotes se les considera como no existentes cuando se trata de determinar la escasez de ministros requerida por ley para poder binar.

En segundo lugar, siendo el indulto apostólico un favor real y no personal, el privilegio puede comunicarse a otros cuando el bien de los fieles así lo exija. Este sería el caso de un párroco con potestad para trinar que delega a un sacerdote ayudante para que use del mismo privilegio porque los fieles de la parroquia lo necesitan para cumplir con el precepto dominical. En este sentido podría decirse que no solamente los sacerdotes con cura de almas podrían gozar de tal privilegio, sino también aquellos sacerdotes que invitados por el párroco acceden a su súplica, aun cuando en realidad no sean incluidos en el rescripto pontificio. Debe



notarse sin embargo que una vez aceptada la invitación deben cumplir con los demás requisitos impuestos por el indulto, como sería, por ejemplo, lo referente a la intención (Cfr. *Boletín Eclesiástico*, marzo 1959, p. 188), el lugar o iglesia donde decir la misa de trinidad, . . .

Volvemos de nuevo a insistir que las últimas observaciones se hacen a modo de ilustración y no como guía o regla a seguir en determinar quiénes puedan gozar del privilegio de trinar, cosa que depende totalmente del texto mismo del rescripto pontificio.

Rev. F. TESTERA, O.P.

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### “DE LA REINA” MASS

*Will you kindly tell me what is meant by a “De-la-Reina” Mass and the “ritus servandus” for such a Mass.*

*You see, Father, in our parish, whenever there is a so-called De-la-Reina-Mass, the cantor sings or plays the organ almost throughout the Mass. How can we reconcile this with the “clara vox” to be observed in saying a low Mass?*

\* \* \*

1o. — The “De la Reina” Mass is simply a low Mass with an added external solemnity consisting in the singing of the Ordinary of the Mass, i.e., the *Kyrie, eleison*, the *Gloria in excelsis*, the *Credo* (these last two when permitted liturgically), the *Sanctus-Benedictus*, the *Agnus Dei*, all these with the accompaniment of the organ, or harmonium as the case might be.

In this particular mass, there is no *dialogue* whatsoever between the celebrant and the choir. It is just a simple low Mass wherein the choir sings in simple fashion the Ordinary of the Mass. In this case the *Kyrie, eleison*, etc., are sung as *popular religious chants*, or the “cantus populares” which the Sacred Congregation of Rites permits during low masses: “In Missis lectis cantus populares religiosi a fidelibus cantari possunt, servata tamen hac lege, ut singulis Missae partibus plane congruant”, (*Instr. De Musica Sacra et Sacra Liturgia*, n. 33).



20. — As this "De la Reina" Mass is simply a low Mass the *ritus servandus* naturally is not distinct from that of the low Masses.

30. — But how about the *practice* of singing or playing the organ almost throughout this Mass? How can we reconcile this with the *clara voce* to be observed in saying a low Mass?

This practice of playing the organ all throughout the mass, "sine intermissione," or, for that matter, almost without stopping, is not in keeping with the mind of the Church. The ruling on this point is very explicit: "Notandum insuper, quod si alicubi, inter Missam lectam, mos vigeat organum sonandi, quin fideles sive communibus precibus sive cantu, Missae participent, reprobandus est usus, organum, harmonium, aut aliud musicum instrumentum *quasi sine intermissione*" (*Op. cit.*, n. 29). Therefore, during the "De la Reina" Mass, the cantor or the organist should cease for a time their singing and playing. This much is certain; but WHEN should they stop? That is the problem.

Has this "De la Reina" Mass just been an ordinary low mass with *solely* the organ playing during the mass, the answer would be relatively easy. The *Instruction* we have cited had already provided for that in n. 29. But evidently the *Instruction* does not have in mind a very special kind of Mass, like the "De la Reina" Mass. Therefore the restrictions imposed by the *Instruction* can not just be strictly applied to the "De la Reina" Mass. Beside, I believe, that as an immemorial liturgical custom as it is, the "De la Reina" Mass has a right to be respected.

Therefore, since there is no concrete provision for this Mass, we can just indicate the important parts during which the singing and playing of the organ might cease for a time. We shall base our selection on the analogous provisions laid down by the aforementioned *Instruction* regarding the Sung Masses and the organ in low Masses.

I believe that the rector of the Church can tell the singer and the organist that they *SHOULD* stop: a) during the *Consecration* — further the Sacred Congregation *desires* that the silence be maintained up to *Pater Noster* (n. 27, e, f).

b) while the *celebrant* is giving the last blessing (n. 27, g).

It is desired further that all singing, loud recitation and playing of the organ might cease for a time during the following:

- c) during the *Oratio*;
- d) from the first versicles of the *Preface* up to *Sanctus* inclusive;
- e) from *Pater Noster* up to *Agnus Dei* inclusive;
- f) during the *Confiteor* which precedes the communion of the faithful; and, finally,
- g) during the *Postcommunion*.

Fr. L. Z. LEGASPI, O.P.

### ADMINISTRATION OF SOLEMN BAPTISM IN PRIVATE HOUSES

*May solemn baptism be administered in private houses in virtue of Decree No. 318, #3, even without the special permission of the local Ordinary as required per Can. 776, & 1, 2?*

\* \* \*

It is a well established rule that the proper place for the administration of solemn baptism is the baptistery in a church or public oratory, (can. 773). The law, however, does not go as far as to admit no exceptions to the general rule, (c. 775). Such is the nature of the case under discussion. Common law allows the administration of solemn baptism in private houses" if the local Ordinary, according to his conscience and prudent judgment, for a justifying reason, thinks that a concession should be made for some extraordinary case, (c. 776, §, 2).

The special permission of the local Ordinary is granted by the Acts of the Plenary Council under these conditions:

"3. Quod si infantes nequeant commode transferri ob aeris intemperiem, itineris difficultatem, parentum inopiam, aliasve graves causas, indulgemus ut domi cum omnibus consuetis caeremoniis baptizentur," (Dec. 318, n. 3).

Let it be noted, however, that the conditions postulated by the decree must exist in every case or else the privilege would have no application whatsoever.

In these extraordinary cases, baptism should be conferred in the chapel of the house or at least in a fitting place, and with blessed water, (c. 776, 2).

REV. F. TESTERA, O.P.

## NEWS

### FOREIGN

**Work Started on Preparation of English Liturgical Texts.** — Ten bishops from none English-speaking nations are drawing up plans for a common English text for the Mass and the Sacraments.

According to Archbishop Paul J. Hallinan of Atlanta, Ga., who with Auxiliary Bishop James H. Griffiths of New York represents the American Bishops, "It is reasonably estimated that this common text will be ready by the time the post-conciliar commission has completed its revision of the liturgical rites."

The bishops have already summoned liturgical experts to help them and they will eventually bring in biblical scholars, musicians, and experts in English style, to help to produce an English text.

Archbishop Hallinan pointed out that many English texts are already available, and added:

"As soon as the national conference of bishops authorizes 'enabling legislation' for its area, a suitable selection of these translations can be approved for Mass and the Sacraments."

The bishops first met at the English College.

**New Viet Leader Affirms: No Catholic-Buddhist Row.** — Gen.

Duong van Minh, chairman of the Military Revolutionary Council and head of the new Vietnamese government, declared that there has never been any conflict between Buddhists and Catholics.

He made the statement in answering a question put by the correspondent of the Associated Newspapers of Ceylon, who asked if there had been such conflict under the Diem government.

The General replied: "There has never been conflict between the Buddhist and Catholic communities or between the Buddhist clergy, and the Catholic Church."

The correspondent asked also if Catholics had shown sympathy for the Buddhists. Gen. Minh answered:

"There have been numerous marks of sympathy on the part of Catholics for the Buddhists. The messages of Pope Paul to the Vietnamese people and the two pastoral letters of the Archbishop of Saigon were the most noteworthy."

"What is your attitude regarding the Catholics?" the correspondent asked.

"Equality in regard to all religions," the General replied.

**Italian Joint Pastoral on Communism.** — The Cardinals, Archbishops and Bishops of Italy in a message to all parish priests have adjured the Italian people to re-awaken their Christian conscience and to sharpen their understanding of the threat of Communism.

"We your bishops see a fearful danger approaching: the weakening of the religious life, even the loss of the Christian outlook," they say.

Atheistic Communism is the "gravest and most insidious" of all menaces to religion and to the civil order. Its anti-religious system puts it "in basic opposition to the rights of the human person."

The Bishops therefore appeal to everyone—to Communists, to intellectuals, and workers, and to women—"the faithful guardians, in their instinctive wisdom, of the highest values of life.

"Those who fear and fight atheistic Communism should understand us," they say. "But very often they themselves—with their neo-pagan and materialistic concept of life, with their slogans based on economic and social selfishness, and with their sceptical and corrosive criticism—achieve only an undermining of confidence in the moral resistance and spiritual rebirth of our people.

"We feel obliged therefore to speak frankly, so that nobody may be able to accuse the shepherds of souls of remaining mute when their word could still be uttered and—God grant!—needed.

It is also necessary, the Bishops say, to point out the paths leading

to true social justice, peace and progress.

The pastoral ends by warning the Italian people that if they lost their Christian outlook "your most sacred pledges would be betrayed, your spiritual salvation would be endangered, and your civil liberty itself would be threatened."

**TV and Juvenile Crime.** — The Information Office of the Japanese Police Force has announced that, according to an inquiry made last June on the mass communications media, television has very great influence on juvenile delinquency.

Out of a total of 1,831 juvenile delinquents (1,672 boys and 159 girls) covered by the inquiry 11.7 per cent admitted that TV programmes certainly had some influence on their criminal activities. A more detailed inquiry amongst staff of 120 police-stations—about one-tenth of all those in the country—in cooperation with the scientific laboratory of the central police headquarters, has supplied further important details, such as the average age of the delinquents: first come the fifteen-year-olds, then the thirteen-year-olds, finally the sixteen-year-olds.

Amongst the causes that led them to crime TV programmes come first (30.4 per cent), then magazines (21.9 per cent), and finally films (21.1 per cent). The radio does not seem to have any evil effects in this sphere.

The inquiry also confirmed that 48.6 per cent of the recidivists fell again after watching TV or films or



after reading bad books. The inquiry showed too that 27.1 per cent of the young people concerned had learned ways of committing crime through the mass communications media.

The inquiry revealed that most violent of sexual crimes have the communications media as their partial source: out of 144 such cases, 86 had been influenced in this way. 17 per cent of the crimes against property and 12.6 per cent of the lesser crimes were due to the same causes.

The data provided by this inquiry and the youthfulness of those amongst whom it was made has seriously worried the Japanese Government and made them seek means of improving their educational methods.

**A Protestant View of Schema on the Church.**—Dr. Edmund Schlink, delegate observer for the Evangelical Church of Germany, has given a frank outline of his objections to the Council Schema on the nature of the Church. His statement embodied views shared not only by most of his fellow Protestants but also by many members of Orthodox Churches.

"In both Protestant and Orthodox perspectives," Dr. Schlink said at a press conference sponsored by the German Bishops, "the schema appears more Roman than catholic. Beyond doubt it would be a disappointment for other Christians were it adopted in its present form as a dogmatic constitution."

The present schema is unaccept-

able, he said, mainly because it "obviously has an exclusive meaning, inasmuch as it carries no reference to Churches outside the Roman Catholic Church. It mentions only individual non-Catholic Christians, and this amounts to a misconception of non-Roman Christianity, which consists not only of individual Christians but of Churches, whose members are certain to share in divine grace and salvation by virtue of Baptism and the Faith that comes to them through the Gospel."

The schema, he went on, starts from the premises that non-Catholics can become true members of the one Holy Catholic Apostolic Church only as individuals. Other Christians though baptized now share but imperfectly in sacramental graces.

"What other meaning then, has Roman Catholic ecumenism but to absorb other Christians? It would be an illusion to assume that church unity is achievable in such a manner.

"On the contrary, each conversion of individuals, severing ties with existing Churches, deepens the gaps between the Churches and causes distrust and resistance."

Dr. Schlink then explained that the ecumenical movement sees its goal not in absorption of separated Christians in one of the existing Churches but in a union of all Churches claiming the same apostolic origin. Thus they might jointly share the gifts given each of them by God, he said.



**Interfaith Conference on 'Pacem in Terris.'**—Catholics, Protestants, Jews and Buddhists, about 200 in all, took part in a conference here on the late Pope John's encyclical **Pacem in Terris**.

The conference was organized by Catholics and was held at the Dominican Fathers' Aquinas Centre in suburban Mampstead.

Father Simon Blake, O.P., started the conference by saying that all social problems are interrelated. Lack of realism makes Christianity a travesty of Christ, but occasionally a great man like Pope John comes into the world. When a man with such a heart approaches other sincere men they listen, barriers break and another bridge is built.

Myer Domnitz, of the Jewish Board of Deputies said that Christianity is filled with Jewish teaching and advised his listeners to learn about Judaism.

The conference decided to set

up a committee to arrange further meetings and common action to promote true dialogue among men of good will.

#### **Statistics of Maryknoll Sisters.**—

A survey shows that Maryknoll Sisters come from 146 U.S. archdioceses and dioceses, 46 states, and 15 foreign countries.

This missionary community, founded in 1912, now has almost 1,700 Sisters, of whom 303 are novices or postulants.

The largest foreign contingent is 37 from Canada; the Philippine region is second with 31. The U.S. diocese with the largest representation is Brooklyn with 177; the Boston archdiocese comes next with 171.

The Maryknoll Sisters, largest group of American women missionaries, staff 128 missions in Asia, Africa and Latin America. In 1963, they opened seven new missions, and assigned 63 Sisters to worldwide mission posts.

## LOCAL

**New Papal Nuncio.**—His Holiness Pope Paul VI has named H. E. Most Rev. Carlo Martini, Titular Archbishop of Abari, and at present Apostolic Nuncio to Paraguay, the new Apostolic Nuncio to the Philippine Republic.

He succeeds the late Archbishop Salvatore Siino, of Perge, who died in Rome shortly before an audience with the Holy Father on October.

As Apostolic Nuncio, Archbishop

Martini will be automatically the Dean of the Diplomatic Corps, accredited to the Government of the Philippines.

Monsignor Carlo Martini was born in Cadeo, Piacenza, Italy, on October 1, 1913.

After completing his primary studies at the famous Colegio Alborni in Piacenza, he pursued higher studies in Rome, in the Univer-

sity of Lateran, obtaining his Doctor's Degree in Canon Law.

He also graduated in Diplomacy in the Pontifical Ecclesiastical Academy.

He was ordained a priest on October 4, 1936, and in 1939, he took up duty in the Secretariat of State of His Holiness.

He also served in the Nunciatures of Havana, Bogota and Madrid.

On March 24, 1958, Monsignor Martini was appointed Apostolic Nuncio to Paraguay by Pope John XXIII, he was consecrated on October 29 of the same year, in Piacenza, by His Excellency, The Most Rev. Antonio Samore, Titular Archbishop of Tirnovo and Secretary of the Congregation of Extraordinary Ecclesiastical Affairs.

**Plans to Mark 400 years of RP Christianity in 1965.** — The Philippines will celebrate the 400th year of its Christianization in April or May 1965, according to Archbishop Julio R. Rosales, of Cebu, concurrently president of Catholic Welfare Organization.

Plans for a nation-wide celebration to mark the event will be threshed out at the annual meeting of the Philippine hierarchy to be held in Cebu City on January 27 to 31 next year.

A proposal that is expected to be approved by the hierarchy is the holding of the Third National Eucharistic Congress in Cebu City as the center of the nationwide anniversary celebration.

The Cebu prelate invited the Spanish bishops for the coming celebration to mark the 400th year of Philippine Christianity in 1965.

He also revealed plans for the holding of a third national Eucharistic Congress adding that he hoped the Papal Legate to grace the occasion will come from among their ranks.

He further said that plans for the canonical erection of the national shrine of the Santo Niño of Cebu during the extraordinary Philippines jubilee are afoot.

Archbishop Rosales said the celebration of the fourth centenary of Philippine Christianity will also take on an Asia-wide aspect, since it marked the coming of Christianity into Asia.

Asian bishops and dignitaries will also be invited for the event, he said.

**Apostolic School for Dominicans in Jaro.**—Standing erect in pontifical robes and leaning on his pastoral staff, the Archbishop of Jaro spoke in candid classical Castilian before priests and laymen who attended the solemn blessing of the new building of the Dominican Apostolic Seminary last November 15, 1963, feast of St. Albert the Great, O.P.

The solemn blessing had an aspect of a reunion of friends or an alumni gathering. Rectors and professors of universities, colleges and seminaries, religious superiors and monsignori met friends and former students.

From Manila, a delegation of Dominican authorities arrived. Very Rev. Fr. Jesus Gayo, O.P., Prior Provincial of the Most Holy Rosary Province, and Very Rev. Fr. Juan Labrador, O.P., Rector Magnificus of the University of Santo Tomas led the group.

After the blessing there was a fraternal banquet for the clergy; and after dinner speeches were not missing. Fr. Panfilo Brasil, parish priest of Banate represented the diocesan clergy; Very Rev. Fr. Maximiano Velasco, C.M., Rector of the Archdiocesan Seminary, and Very Rev. Fr. Bienvenido Junquera, O.S.A., Rector of the University of San Agustin represented the religious communities of Jaro; Rt. Rev. Msgr. Antonio Fortich, D.P., represented the Bishop of Bacolod and the visiting priests, all praising the educational and theological apostolate of the Dominicans. The Dominican Provincial, Fr. Gayo gave his response expressing his happiness in finding close fraternal camaraderie and love among the priests of Jaro. The Archbishop closed the affair of the day with words of hope for the fulfillment of Fr. Gayo's aim. Acting as master of ceremony was Rt. Rev. Msgr. Fernando Javillo, D.P.

It should be noted that the Dominican Apostolic Seminary is not a minor or major seminary, but an apostolic school where high school graduates are received for two years instruction in Latin and other fundamental subjects preparatory to entering the Dominican Novitiate.

With them were Very Rev. Fr. Isidoro Katigbak, O.P., Rector of Letran College, Rev. Fr. Gerardo Manzanedo, O.P., Superior of the Dominican House in San Juan del Monte, Rev. Fr. Aniceto Castañon, O.P., Socius Provincialis, and Rev. Fr. Jose Ríos, O.P., Provincial Procurator. Mother General Natividad Pilapil, O.P., flew in too with her companion, Sister Stella, O.P.

From Bacolod came a delegation of five, headed by the Vicar General Msgr. Antonio Fortich, Msgr. Dormido, and Very Rev. Fr. Cirilo Tejada, Rector of the Diocesan Seminary, to represent His Excellency, Bishop Yap. Capiz also sent a group headed by Msgr. Sin, Rector of the Diocesan Seminary.

With the monsignori, rectors, religious superiors, priests and prominent laymen of Jaro behind Fr. Indalecio Alejo, O.P., Rector of the Dominican Apostolic Seminary, the solemn inauguration turned out to be one of the merriest and most memorable events in the Archdiocese.

Archbishop Cuenco officiated at the solemn blessing. Fr. Luciano San Luis, C.M., together with Fr. Alejo, O.P. and Fr. Roy Panes assisted him during the rites.

Also present during the ceremony was Architect-Engineer Ramon Hechanova who aside from building the artistic new seminary building, donated a basketball court as a sign of filial love to his alma mater, UST, especially to Fr. Alejo, his mentor, while playing with the famous Glowing Goldies.

## BIBLIOGRAPHY

ADDRESSES, LECTURES AND MESSAGES (1937-63). By Most Rev. Jose Ma. Cuenco, D.D., Ph.D., LL.D. — Catholic Publishing House. Jaro, Iloilo City.

This is an interesting compilation of addresses, lectures, and messages made by Archbishop Cuenco throughout a span of twenty-six years. The subject matter of this compendium covers a wide range of interest: from the various professions, the vocation of education, social conditions, history, the priesthood, the mission etc. . . .

Eye-catching and mind-catching titles and contents can be found in such topics as: "Men's Influence on Society," "The Influence of the Catholic Women," "The Influence of Catholic Girls in the Philippines," "Educating the Hearts for Wholesome Living," "The Public Duty of Christian Men," "Filipinism can be a Virtue of Both Filipinos and Foreigners," and "Nationalism and Catholicism."

Although these addresses, lectures and messages were meant for specific and selected audiences at the time they were read or written, there is food for thought for everyone who reads them now or anytime.

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CHRISTIAN RESPONSIBILITY AND WORLD POVERTY. — Edited by A. McCormack. Burns and Oates, London, 1963.

This book assembles articles by experts presenting different aspects of this problem from a Catholic viewpoint. Among the topics discussed in *Christian Responsibility and World Poverty* are underdevelopment and population, the solution to these problems as proposed by catholics and communists, the agricultural and economic revolution, marriage and responsible parenthood, the claims made upon christians by world poverty and international justice. A special section by contributors with first hand experience of the areas they discussed deals with Africa, India and South America.

The book is fully annotated and supplemented by a bibliography to each section.

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INSIDE THE COUNCIL. — By Robert Kaiser. Burns and Oates, London, 1963.

This book will surprise and may even shock minds lulled by stock ideas about the Church, whether they belong to conformists within or opponents and sceptics without. It will inspire and give hope to those who might otherwise fall into apathy and despair.

Robert Kaiser put the finishing touches to this remarkable book at the death of its central character: John XXIII. The Council is reported as nowhere else, with and inside and a candour that make the book at once topical and timeless.

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DEVOTION TO THE BLESSED VIRGIN. — By Hilda Graef. A Faith and Fact Book. Burns and Oates. London, 1963.

The author provides a lucid guide to the development of devotion to Mary. She examines those parts of Scripture interpreted as references to Mary and traces the gradual definition of her part in our salvation in the writings of the Fathers. She follows the latest developments of Mariology in the West; discusses the controversies about the Immaculate Conception together with the medieval developments in liturgical and popular devotions. Finally some chapters are added dealing with the Reformers, the dogmas of the Immaculate Conception and the Assumption.

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This book is a catholic response to the subject of western defense. As such, it addresses itself to catholics in the first place, in the hope of establishing a valid application of principles to the immensely urgent problems of the nuclear age. It is, however, equally concerned to engage in discussion with other christians, as well as with those who would not claim this title.

The book is intended as a unified examination of the moral and spiritual issues involved. The following topics are discussed: The defense of the West; War and Murder; Conscience and Deterrence; Conscience in Commission; The Witness of the Church; Prudence, Conscience and Faith.