

BOLETIN ECLESIASTICO DE FILIPINAS

Vol. XXXVIII

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

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FEBRUARY, 1964

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The Pope Speaks

AID TO DEVELOPING NATIONS

This greeting reminds us of another, not unlike it in its humanitarian scope, but different in the methods by which it is to be realized. It is the greeting for nations on their way to development.

Our universal mission as shepherd of the world makes us look with great sympathy and with loving interest on those new nations which are now reaching that sense of identity, that dignity, that ability to function which are peculiar to free civil states. We look especially to those of Africa and Asia, and it pleases us to salute, on this birthday of Christ, their own birth to independence and to the harmony of international life.

We wish to recall with them the high origin of their vocation to liberty and to human receptivity to the Christian message, and we pray that they may always know where to discover the sources of true humanism and where to find that reserve of moral energy with which a people acquire the exact concept of common life and find the wisdom and strength to express in its laws and in its customs both the great principles of civilization and the peculiar forms of their native genius.

We know that these new nations are justly proud of their sovereign liberty and that they can no longer admit the domina-

tion of another state over them. But we know also that these nations have not yet reached that degree of self-sufficiency which is required to enjoy all the cultural and economic benefits of a complete modern state.

It is clear, then, that our charity this Christmas, in its search to discover the great needs of the world, recognizes the necessity of helping these emerging nations, not with humiliating and self-seeking beneficence, but with scientific and technical assistance and the friendly solidarity of the international world—in brotherhood in place of paternalism. This is what we desire for these new nations—that they may enter as brothers into the family of nations, bringing with them their own original civilization as well as their recent cultural and social progress, in the spirit of solidarity, harmony and peace. May they find in the same family of nations the respect due to them and the help of which they are still in need.

We cannot pass over the fact that the Catholic Church herself, by means of the missions among these peoples has always striven, without thought of temporal gain to develop them to their utmost capacity always holding in honor all their human and upright qualities, while proclaiming to them their vocation to the true and supreme destiny of redeemed man, and offering them at great sacrifice and out of pure love the benefits of education, of health services and of social formation. In all of these activities the aim is not to establish a relationship between superior and inferior, or between strangers, but to educate them to attain Christian brotherhood and civil autonomy. We, therefore, wish that Catholic missionaries may always find a friendly welcome among the new nations and may always know how to render devoted and loyal service to promote their spiritual, moral and material development.

PAUL VI

Christmas Message, 1963

CONCILIIUM OECUMENICUM VATICANUM II

PAULUS EPISCOPUS
SERVUS SERVORUM DEI UNA CUM CONCILII PATRIBUS
AD PERPETUAM REI MEMORIAM

CONSTITUTIO DE SACRA LITURGIA

1. Sacrosanctum Concilium, cum sibi proponat vitam christianam inter fideles in dies augere; eas institutiones quae mutationibus obnoxiae sunt, ad nostrae aetatis necessitates melius accomodare; quidquid ad unionem omnium in Christum credentium conferre potest, fovere; et quidquid ad omnes in sinum Ecclesiae vocandos conducit, roborare; suum esse arbitrat^{ur} peculiari ratione etiam instaurandam atque fovendam Liturgiam curare.

2. Liturgia enim, per quam, maxime in divino Eucharistiae Sacrificio, «opus nostrae Redemptionis exercetur»¹ summe eo confert ut fideles vivendo exprimant et aliis manifestent mysterium Christi et genuinam verae Ecclesiae naturam, cuius proprium est esse humanam simul ac divinam, visibilem invisibilibus praeditam, actione ferventem et contemplationi vacantem, in mundo praesentem et tamen peregrinam; et ita quidam ut in ea quod humanum est ordinetur ad divinum eique subordinetur, quod visibile ad invisibile, quod actionis ad contemplationem, et quod praesens ad futuram civitatem quam inquirimus.² Unde cum Liturgia eos qui intus sunt cotidie aedificet in templum sanctum in Domino, in habitaculum Dei in Spiritu,³ usque ad mensuram aetatis plenitudinis Christi,⁴ miro modo simul vires eorum ad praedicandum Christum roborat, et sic Ecclesiam iis qui sunt foris ostendit ut signum levatum in nationes,⁵ sub quo filii Dei dispersi congregentur in unum⁶ quousque unum ovile fiat et unus pastor.⁷

¹ Secreta dominicae IX post Pentecosten.

² Cf. *Hebr.* 13, 14.

³ Cf. *Eph.* 2, 21-22.

⁴ Cf. *Eph.* 4, 13.

⁵ Cf. *Is.* 11, 12.

⁶ Cf. *Io.* 11, 52.

⁷ Cf. *Io.* 10, 16.

3. Quare Sacrosanctum Concilium, de fovenda atque instauranda Liturgia quae sequuntur principia censet in mentem revocanda et practicas normas statuendas esse.

Inter haec principia et normas nonnulla habentur quae tum ad ritum romanum tum ad omnes alios ritus applicari possunt ac debent, licet normae practicae quae sequuntur solum ritum romanum spectare intellegendae sint, nisi agatur de iis quae ex ipsa rei natura alios quoque ritus afficiant.

4. Traditioni denique fideliter obsequens, Sacrosanctum Concilium declarat Sanctam Matrem Ecclesiam omnes ritus legitime agnitos aequo iure atque honore habere, eosque in posterum servari et omnimode foveri velle, atque optat ut, ubi opus sit, caute ex integro ad mentem sanae traditionis recognoscantur et novo vigore, pro hodiernis adiunctis et necessitatibus, donentur.

CAPUT I

DE PRINCIPIIS GENERALIBUS AD SACRAM LITURGIAM INSTAURANDAM ATQUE FOVENDAM

I — De Sacrae Liturgiae natura Eiusque momento in vita Ecclesiae

5. Deus, qui «omnes homines vult salvos fieri et ad agnitionem veritatis venire» (1 Tim. 2, 4), «multifariam multisque modis olim loquens patribus in prophetis» (Hebr. 1, 1), ubi venit plenitudo temporis, misit Filium suum, Verbum carnem factum, Spiritu Sancto unctum, ad evangelizandum pauperibus, ad sanandos contritos corde,⁸ «medicum carnalem et spirituales»,⁹ Mediatorem Dei et hominum.¹⁰ Ipsius namque humanitas, in unitate personae Verbi, fuit instrumentum nostrae salutis. Quare in Christo «nostrae reconciliationis processit perfecta placatio, et divini cultus nobis est indita plenitudo».¹¹

Hoc autem humanae Redemptionis et perfectae Dei glorificationis opus, cui divina magnalia in populo Veteris Testamenti praeluserant, adimplevit Christus Dominus, praecipue per suae beatae Passionis, ab inferis Resurrectionis et gloriosae Ascensionis paschale mysterium, quo «mortem nostram moriendo destruxit, et vitam resurgendo reparavit»¹² Nam de latere

⁸ Cf. Is. 61, 1; Lc. 4, 18.

⁹ S. Ignatius Antiochenus, *Ad Ephesios*, 7, 2: ed. F. X. Funk, *Patres Apostolici*, I, Tubingae 1901, p. 218.

¹⁰ Cf. 1 Tim. 2, 5.

¹¹ *Sacramentarium Veronense* (Leonianum): ed. C. Mohlberg, Romae, 1956, n. 1265 p. 162.

¹² Praefatio paschalis in Missali Romano.

Christi in cruce dormientis ortum est totius Ecclesiae mirabile sacramentum.¹³

6. Ideoque, sicut Christus missus est a Patre, ita et ipse Apostolos, repletos Spiritu Sancto, misit, non solum ut, praedicantes Evangelium omni creaturae,¹⁴ annuntiarent Filium Dei morte sua et resurrectione nos a potestate satanae¹⁵ et a morte liberasse et in regnum Patris transtulisse, sed etiam ut, quod annuntiabant, opus salutis per Sacrificium et Sacramenta, circa quae tota vita liturgica vertit, exercerent. Sic per Baptismum homines paschali Christi mysterio inseruntur: commortui, consepulti, conresuscitati;¹⁶ spiritum accipiunt adoptionis filiorum, «in quo clamamus: Abba, Pater» (Rom. 8, 15), et ita fiunt veri adoratores, quos Pater quaerit.¹⁷ Similiter quotiescumque dominicam cenam manducant, mortem Domini annuntiant donec veniat.¹⁸ Idcirco, ipso die Pentecostes, quo Ecclesia mundo apparuit, «qui receperunt sermonem» Petri «baptizati sunt». Et erant «perseverantes in doctrina Apostolorum et communicatione fractionis panis et orationibus... collaudantes Deum et habentes gratiam ad omnem plebem» (Act. 2, 41-47). Numquam exinde omisit Ecclesia quin in unum conveniret ad paschale mysterium celebrandum: legendo ea «in omnibus Scripturis quae de ipso erant» (Lc. 24, 27), Eucharistiam celebrando in qua «mortis eius victoria et triumphus repraesentatur»,¹⁹ et simul gratias agendo «Deo super inenarrabili dono» (2 Cor. 9, 15) in Christo Iesu, «in laudem gloriae eius» (Eph. 1, 12), per virtutem Spiritus Sancti.

7. Ad tantum vero opus perficiendum, Christus Ecclesiae suae semper adest, praesertim in actionibus liturgicis. Praesens adest in Missae Sacrificio cum in ministri persona, «idem nunc offerens sacerdotum ministerio, qui seipsum tunc in cruce obtulit»,²⁰ tum maxime sub speciebus eucharisticis. Praesens adest virtute sua in Sacramentis, ita ut cum aliquis baptizat, Christus ipse baptizet.²¹ Praesens adest in verbo suo, siquidem ipse loquitur dum sacrae Scripturae in Ecclesia leguntur. Praesens adest denique dum supplicat et psallit Ecclesia, ipse qui promisit: «Ubi sunt duo vel tres congregati in nomine meo, ibi sum in medio eorum» (Mt. 18, 20).

Reapse tanto in opere, quo Deus perfecte glorificatur, et homines sanctificantur, Christus Ecclesiam, sponsam suam dilectissimam, sibi sem-

¹³ Cf. oratio post secundam lectionem Sabbati sancti, in Missali Romano, ante instaurationem Hebdomadae sanctae.

¹⁴ Cf. *Mc.* 16, 15.

¹⁵ Cf. *Act.* 26, 18.

¹⁶ Cf. *Rom.* 6, 4; *Eph.* 2, 6; *Coloss.* 3, 1; *2 Tim.* 2, 11.

¹⁷ Cf. *Io.* 4, 23.

¹⁸ Cf. *1 Cor.* 11, 26.

¹⁹ Conc. Trid. Sess. XIII, 11 oct. 1551, Decr. *De ss. Eucharist.*, c. 5; Concilium Tridentinum, *Diavorum, Actorum, Epistolarum, Tractatum nova collectio*, ed. Soc. Goerresiana, t. VII, *Actorum* pars IV, Friburgi Brisgoviae 1961, p. 202.

²⁰ Conc. Trid. Sess. XXII, 17 sept. 1562, Doctr. *De ss. Missae sacrif.*, c. 2; Concilium Tridentinum, *Ed. cit.*, t. VIII, *Actorum* pars V, Friburgi Brisgoviae 1919, p. 960.

²¹ Cf. S. Augustinus, *In Ioannis Evangelium Tractatus VI*, Cap. I, n. 7: PL 35, 1428.

per consociat, quae Dominum suum invocat et per ipsum Aeterno Patri cultum tribuit.

Proinde omnis liturgica celebratio, utpote opus Christi sacerdotis, eiusque Corporis, quod est Ecclesia, est actio sacra praecellenter cuius efficacitatem eodem titulo eodemque gradu nulla alia actio Ecclesiae adaequat.

8. In terrena Liturgia, caelestem illam praegustando participamus, quae in sancta civitate Ierusalem, ad quam peregrini tendimus, celebratur, ubi Christus est in dextera Dei sedens, sanctorum minister et tabernaculi veri;²² cum omni militia caelestis exercitus hymnum gloriae Domino canimus; memoriam Sanctorum venerantes partem aliquam et societatem cum iis speramus; Salvatorem expectamus Dominum nostrum Iesum Christum, donec ipse apparebit vita nostra, et nos apparebimus cum ipso in gloria.²³

9. Sacra Liturgia non explet totam actionem Ecclesiae; nam antequam homines ad Liturgiam accedere possint, necesse est ut ad fidem et conversionem vocentur: «Quomodo invocabunt in quem non crediderunt? Aut quomodo credent ei quem non audierunt? Quomodo autem audient sine praedicante? Quomodo vero praedicabunt nisi mittantur?» (Rom. 10, 14-15).

Quare Ecclesia non credentibus praeconium salutis annunciat, ut omnes homines solum Deum verum et quem misit Iesum Christum cognoscant agentes.²⁴ Credentibus vero semper fidem et paenitentiam praedicare debet, eos praeterea debet ad Sacramenta disponere, docere servare omnia quaecumque mandavit Christus,²⁵ et allicere ad omnia opera caritatis, pietatis et apostolatus, quibus operibus manifestum fiat christifideles de hoc mundo quidem non esse, sed tamen esse lucem mundi eosdemque Patrem glorificare coram hominibus.

10. Attamen Liturgia est culmen ad quod actio Ecclesiae tendit et simul fons unde omnis eius virtus emanat. Nam labores apostolici ad id ordinantur ut omnes, per fidem et Baptismum filii Dei facti, in unum conveniant, in medio Ecclesiae Deum laudent, Sacrificium participant et cenam dominicam manducent.

Vicissim, ipsa Liturgia impellit fideles ut «sacramentis paschalibus» satiati fiant «pietate concordēs»;²⁶ orat ut «vivendo teneant quod fide perceperunt»;²⁷ renovatio vero foederis Domini cum hominibus in Eucharistia fideles in urgentem caritatem Christi trahit et accendit. Ex Liturgia ergo, praecipue ex Eucharistia, ut e fonte, gratia in nos derivatur et maxi-

²² Cf. *Apoc.* 21, 2; *Coloss.* 3, 1; *Hebr.* 8, 2.

²³ Cf. *Philipp.* 3, 20; *Coloss.* 3, 4.

²⁴ Cf. *Io.* 17, 3; *Lc.* 24, 27; *Act.* 2, 38.

²⁵ Cf. *Mt.* 28, 20.

²⁶ Postcommunio Vigiliae Paschalis et dominicae Resurrectionis.

²⁷ Oratio Missae feriae III infra octavam Paschae.

ma cum efficacia obtinetur illa in Christo hominum sanctificatio et Dei glorificatio, ad quam, uti ad finem, omnia alia Ecclesiae opera contendunt.

1. Ut haec tamen plena efficacia habeatur, necessarium est ut fideles cum recti animi dispositionibus ad sacram Liturgiam accedant, mentem suam voci accommodent, et supernae gratiae cooperentur, ne eam in vacuum recipiant.²⁸ Ideo sacris pastoribus advigilandum est ut in actione liturgica non solum observentur leges ad validam et licitam celebrationem, sed ut fideles scienter, actuose et fructuose eandem participant.

12. Vita tamen spiritualis non unius sacrae Liturgiae participatione continetur. Christianus enim ad communiter orandum vocatus, nihilominus debet etiam intrare in cubiculum suum ut Patrem in abscondito oret,²⁹ immo, docente Apostolo, sine intermissione orare.³⁰ Et ab eodem Apostolo docemur mortificationem Iesu semper circumferre in corpore nostro, ut et Iesu manifestetur in carne nostra mortali.³¹ Quapropter Dominum in Missae Sacrificio precamur ut, «hostiae spiritualis oblatione suscepta, nosmetipsos» sibi perficiat «munus aeternum».³²

13. Pia populi christiani exercitia, dummodo legibus et normis Ecclesiae conformia sint, valde commendantur, praesertim cum de mandato Apostolicae Sedis fiunt.

Speciali quoque dignitate gaudent sacra Ecclesiarum particularium exercitia, quae de mandato Episcoporum celebrantur, secundum consuetudines aut libros legitime approbatos.

Ita vero, ratione habita temporum liturgicorum, eadem exercitia ordinantur oportet, ut sacrae Liturgiae congruant, ab ea quodammodo deriventur, ad eam populum manuducant, utpote quae natura sua iisdem longe antecellat.

II — De Liturgica institutione et de actuosa participatione prosequendis

14. Valde cupit Mater Ecclesia ut fideles universi ad plenam illam, consciam atque actuosam liturgicarum celebrationum participationem ducantur et ad quam populus christianus, «genus electum, regale sacerdotium, gens sancta, populus acquisitionis» (1 Petr 2, 9; cf. 2, 4-5), vi Baptismatis ius habet et officium.

Quae totius populi plena et actuosa participatio, in instauranda et fovenda sacra Liturgia, summopere est attendenda; est enim primus, isque

²⁸ Cf. 2 Cor. 6, 1.

²⁹ Cf. Mt. 6, 6.

³⁰ Cf. 1 Thess. 5, 17.

³¹ Cf. 2 Cor. 4, 10-11.

³² Secreta feriae II infra octavam Pentecostes.

necessarius fons, e quo spiritum vere christianum fideles hauriant; et ideo in tota actione pastoralis, per debitam institutionem, ab animarum pastoribus est sedulo adpetenda.

Sed quia, ut hoc evenire possit, nulla spes effulget nisi prius ipsi animarum pastores spiritu de virtute Liturgiae penitus imbuantur in eaque efficiantur magistri, ideo pernecesse est ut institutioni liturgicae cleri apprime consulatur. Quapropter Sacrosanctum Concilium ea que sequuntur statuere decrevit.

15. Magistri, qui sacrae Liturgiae disciplinae in seminariis, studiorum domibus religiosis et facultatibus theologicis docendae praeficiuntur, ad munus suum in institutis ad hoc speciali cura destinatis probe instituendi sunt.

16. Disciplina de sacra Liturgia in seminariis et studiorum domibus religiosis inter disciplinas necessarias et potiores, in facultatibus autem theologicis inter disciplinas principales est habenda, et sub aspectu cum theologico et historico, tum spirituali, pastoralis et iuridico tradendo. Curent insuper aliarum disciplinarum magistri, imprimis theologiae dogmaticae, sacrae Scripturae, theologiae spiritualis et pastoralis ita, ex intrinsicis exigentiis proprii uniuscuiusque obiecti, mysterium Christi et historiam salutis excolere, ut exinde earum connexio cum Liturgia et unitas sacerdotalis institutionis aperte clarescant.

17. Clerici, in seminariis domibusque religiosis, formationem vitae spiritualis liturgicam acquirant, cum apta manuductione qua sacros ritus intellegere et toto animo participare queant, tum ipsa sacrorum mysteriorum celebratione, necnon aliis pietatis exercitiis spiritu sacrae Liturgiae imbutis; pariter observantiam legum liturgicarum addiscant, ita ut vita in seminariis et religiosorum institutis liturgico spiritu penitus informetur.

18. Sacerdotes, sive saeculares sive religiosi, in vinea Domini iam operantes, omnibus mediis opportunis iuventur ut plenius semper quae in functionibus sacris agunt intellegant, vitam liturgicam vivant, eamque cum fidelibus sibi commissis communicent.

19. Liturgicam institutionem necnon actuosam fidelium participationem, internam et externam, iuxta ipsorum aetatem, condicionem, vitae genus et religiosae culturae gradum, animarum pastores sedulo ac patienter prosequantur, unum e praecipuis fidelis mysteriorum Dei dispensatoris muneribus absolventes; et gregem suum hac in re non verbo tantum, sed etiam exemplo ducant.

20. Transmissiones actionum sacrarum ope radiophonica et televisifica, praesertim si agatur de Sacro faciendo, discrete ac decore fiant, ductu et sponsione personae idoneae, ad hoc munus ab Episcopis destinatae.

III — De Sacrae Liturgiae instauratione

21. Pia Mater Ecclesia, ut populus christianus in sacra Liturgia abundantiam gratiarum securius assequatur, ipsius Liturgiae generalem instaurationem sedulo curare cupit. Nam Liturgia constat parte immutabili, utpote divinitus instituta, et partibus mutationi obnoxiiis, quae decursu temporum variare possunt vel etiam debent, si in eas forte irrepserint quae minus ipsius Liturgiae intimae naturae respondeant, vel minus aptae factae sint.

Qua quidem instauratione, textus et ritus ita ordinari oportet, ut sancta, quae significant, clarius expriment, eaque populus christianus, in quantum fieri potest, facile percipere atque plena, actiosa et communitalis propria celebratione participare possit.

Quare Sacrosanctum Concilium generaliores has normas statuit.

A) Normae generales

22. § 1. Sacrae Liturgiae moderatio ab Ecclesiae auctoritate unice pendet: quae quidem est apud Apostolicam Sedem et, ad normam iuris, apud Episcopum.

§ 2. Ex potestate a iure concessa, rei liturgicae moderatio inter limites statutos pertinet quoque ad competentes varii generis territoriales Episcoporum coetus legitime constitutos.

§ 3. Quapropter nemo omnino alius, etiamsi sit sacerdos, quidquam proprio Marte in Liturgia addat, demat, aut mutet.

23. Ut sana traditio retineatur et tamen via legitimae progressioni aperiatur, de singulis Liturgiae partibus recognoscendis accurata investigatio theologica, historica, pastoralis semper praecedat. Insuper considerentur cum leges generales structurae et mentis Liturgiae, tum experientia ex recentiore instauratione liturgica et ex indultis passim concessis promanans. Innovationes, demum, ne fiant nisi vera et certa utilitas Ecclesiae id exigat, et adhibita cautela ut novae formae ex formis iam exstantibus organice quodammodo crescant.

Caveatur etiam, in quantum fieri potest, ne notabiles differentiae rituum inter finitimas regiones habeantur.

24. Maximum est sacrae Scripturae momentum in Liturgia celebranda. Ex ea enim lectiones leguntur et in homilia explicantur, psalmi canuntur, atque ex eius afflatu instinctuque preces, orationes et carmina liturgica effusa sunt, et ex ea significationem suam actiones, et signa accipiunt. Unde ad procurandam sacrae Liturgiae instaurationem, progressum et apta-

tionem, oportet ut promoveatur ille suavis et vivus sacrae Scripturae affectus, quem testatur venerabilis rituum cum orientalium tum occidentalium traditio.

25. Libri liturgici quam primum recognoscantur, peritis adhibitis et Episcopis consultis ex diversis orbis regionibus.

*B) Normae ex indole Liturgiae utpote actionis hierarchicae
et communitalis propriae*

26. Actiones liturgicae non sunt actiones privatae, sed celebrationes Ecclesiae, quae est «unitatis sacramentum», scilicet plebs sancta sub Episcopis adunata et ordinata.³³

Quare ad universum Corpus Ecclesiae pertinent illudque manifestant et afficiunt; singula vero membra ipsius diverso modo, pro diversitate ordinum, munerum et actualis participationis attingunt.

27. Quoties ritus, iuxta propriam cuiusque naturam, secum ferunt celebrationem communem, cum frequentia et actuosa participatione fidelium, inculcetur hanc, in quantum fieri potest, esse praeferendam celebrationi eorundem singulari et quasi privatae.

Quod valet praesertim pro Missae celebratione, salva semper natura publica et sociali cuiusvis Missae, et pro Sacramentorum administratione.

28. In celebrationibus liturgicis quisque, sive minister sive fidelis, munere suo fungens, solum et totum id agat, quod ad ipsum ex rei natura et normis liturgicis pertinet.

29. Etiam ministrantes, lectores, commentatores et ii qui ad scholam cantorum pertinent, vero ministerio liturgico funguntur. Propterea munus suum tali sincera pietate et ordine exerçant, quae tantum ministerium decent quaque populus Dei ab eis iure exigit.

Ideo oportet eos spiritu Liturgiae, suo cuiusque modo, seculo imbui, et ad partes suas rite et ordinate obeundas institui.

30. Ad actuosam participationem promovendam, populi acclamationes, responsiones, psalmodia, antiphonae, cantica, necnon actiones seu gestus et corporis habitus foveantur. Sacrum quoque silentium suo tempore servetur.

31. In libris liturgicis recognoscendis, sedulo attendatur ut rubricae etiam partes fidelium praevideant.

³³ S. Cyprianus, *De cath. eccl. unitate*, 7: ed. G. Hartel, in CSEL t. III, 1, Vindobonae 1868, pp. 215-16. Cf. *Ep.* 66, n. 8, 3: *cit.*, t. III, 2, Vindobonae 1871, pp. 732-33.

32. In Liturgia, praeter distinctionem ex munere liturgico et Ordine sacro manantem, et praeter honores ad normam legum liturgicarum auctoritatibus civilibus debitos, nulla privatarum personarum aut condicionum, sive in caerimoniis, sive in exterioribus pompis, habeatur acceptio.

C) Normae ex indole didactica et pastorali Liturgiae

33. Etsi sacra Liturgia est praecipue cultus divinae maiestatis, magnam etiam continet populi fidelis eruditionem.³⁴ In Liturgia enim Deus ad populum suum loquitur; Christus adhuc Evangelium annuntiat. Populus vero Deo respondet tum cantibus tum oratione.

Immo, preces a sacerdote, qui coetui in persona Christi paeest, ad Deum directae, nomine totius plebis sanctae et omnium circumstantium dicuntur. Signa tandem visibilia, quibus utitur sacra Liturgia ad res divinas invisibiles significandas, a Christo vel Ecclesia delecta sunt. Unde non solum quando leguntur ea «quae ad nostram doctrinam scripta sunt» (Rom. 15, 4), sed etiam dum Ecclesia vel orat vel canit vel agit, participantium fides alitur, mentes in Deum excitantur ut rationabile obsequium Ei praestent, gratiamque Eius abundantius recipiant.

Exinde in instauratione facienda generales normae quae sequuntur observari debent.

34. Ritus nobili simplicitate fulgeant, sint brevitate perspicui et repetitiones inutiles evitent, sint fidelium captui accommodati, neque generatim multis indigeant explanationibus.

35. Ut clare appareat in Liturgia ritum et verbum intime coniungi:

1) In celebrationibus sacris abundantior, varior et aptior lectio sacrae Scripturae instauretur.

2) Locus aptio sermonis, utpote patris actionis liturgicae, prout ritus patitur, etiam in rubricis notetur; et fidelissime ac rite adimpleatur ministerium praedicationis. Haec vero imprimis ex fonte sacrae Scripturae et Liturgiae hauriatur, quasi annuntiatio mirabilium Dei in historia salutis seu misterio Christi, quod in nobis praesens semper adest et operatur, praesertim in celebrationibus liturgicis.

3) Etiam catechesis directus liturgica omnibus modis inculcetur; et in ipsis ritibus, si necessariae sint, breves admonitiones, a sacerdote vel competenti ministro, opportunioribus tantum momentis, praescriptis vel similibus verbis, dicendae, praevideantur.

³⁴ Cf. Conc. Trid., Sess. XXII, 17 sept. 1562, Doctr. *De ss. Missae sacrif.*, c. 8; Concilium Tridentinum. *Ed. cit.*, t. VIII, p. 961.

4) Foveatur sacra Verbi Dei celebratio in solemniorum festorum pervigiliis, in aliquibus feriis Adventus et Quadragesimae, atque in dominicis et diebus festis, maxime in locis quae sacerdote carent: quo in casu celebrationem diaconus vel alius ab Episcopo delegatus dirigat.

36. § 1. Linguae latinae usus, salvo particulari iure, in Ritibus latinis servetur.

§ 2. Cum tamen, sive in Missa, sive in Sacramentorum administratione, sive in aliis Liturgiae partibus, haud raro linguae vernaculae usurpatio valde utilis apud populum exsistere possit, amplior locus ipsi tribui valeat, imprimis autem in lectionibus et admonitionibus, in nonnullis orationibus et cantibus, iuxta normas quae de hac re in sequentibus capitulis singillatim statuuntur.

§ 3. Huiusmodi normis servatis, est competentis auctoritatis ecclesiasticae territorialis, de qua in art. 22 § 2, etiam si casus ferat, consilio habito cum Episcopis finitimarum regionum eiusdem linguae, de usu et modo linguae vernaculae statuere, actis ab Apostolica Sede probatis seu confirmatis.

§ 4. Conversio textus latini in linguam vernaculam in Liturgia adhibenda, a competenti auctoritate ecclesiastica territoriali, de qua supra, approbari debet.

D) *Normae ad aptationem ingenio et traditionibus
populorum perficiendam*

37. Ecclesia, in iis quae fidem aut bonum totius communitatis non tangunt, rigidam unius tenoris formam ne in Liturgia quidem imponere cupit; quinimmo, variarum gentium populorumque animi ornamenta ac dotes colit et provehit; quidquid vero in populorum moribus indissolubili vinculo superstitionibus erroribusque non adstipulatur, benevole perpendit ac, si potest, sartum tectumque servat, immo quandoque in ipsam Liturgiam admittit, dummodo cum rationibus veri et authentici spiritus liturgici congruat.

38. Servata substantiali unitate ritus romani, legitimis varietatibus et aptationibus ad diversos coetus, regiones, populos, praesertim in Missionibus, locus relinquatur, etiam cum libri liturgici recognoscuntur; et hoc in structura rituum et in rubricis instituendis opportune prae oculis habeatur.

39. Intra limites in editionibus typicis librorum liturgicorum statutos, erit competentis auctoritatis ecclesiasticae territorialis, de qua in art. 22 § 2, aptationes definire, praesertim quoad administrationem Sacramentorum, quoad Sacramentalia, processiones, linguam liturgicam, musicam sacram et artes, iuxta tamen normas fundamentales quae hac in Constitutione habentur.

40. Cum tamen variis in locis et adiunctis, profundior Liturgiae aptatio urgeat, et ideo difficilior evadat:

1) A competenti auctoritate ecclesiastica territoriali, de qua in art. 22 § 2, sedulo et prudenter consideretur quid, hoc in negotio, ex traditionibus ingenioque singulorum populorum opportune in cultum divinum admitti possit. Aptationes, quae utiles vel necessariae existimantur. Apostolicae Sedi proponantur, de ipsius consensu introducendae.

2) Ut autem aptatio cum necessaria circumspectione fiat, eidem auctoritati ecclesiasticae territoriali ab Apostolica Sede facultas tribuetur, si casus ferat, ut in quibusdam coetibus ad id aptis et per determinatum tempus necessaria praevia experimenta permittat et dirigat.

3) Quia leges liturgicae difficultates speciales, quoad aptationem, praesertim in Missionibus, secum ferre solent, in illis condendis praesto sint viri, in re de qua agitur, periti.

IV — De vita liturgica in Dioecesi et in paroecia fovenda

41. Episcopus ut sacerdos magnus sui gregis habendus est, a quo vita suorum fidelium in Christo quodammodo derivatur et pendet.

Quare omnes vitam liturgicam dioeceseos circa Episcopum habentes praeicipuam manifestationem Ecclesiae haberi in plenaria et actuosa participatione totius plebis sanctae Dei in iisdem celebrationibus liturgicis, praesertim in eadem Eucharistia, in una oratione, ad unum altare cui praeest Episcopus a suo presbyterio et ministris circumdatus.³⁵

42. Cum Episcopus in Ecclesia sua ipsemet nec semper nec ubique universo gregi praeesse possit, necessario constituere debet fidelium coetus, inter quos paroeciae, localiter sub pastore vice gerente Episcopi ordinatae, eminent: nam quodammodo repraesentant Ecclesiam visibilem per orbem terrarum constitutam.

Quare vita liturgica paroeciae eiusque relatio ad Episcopum in mente et praxi fidelium et cleri fovenda est; et adlaborandum ut sensus communitalis paroecialis, imprimis vero in communi celebratione Missae dominicalis, floreat.

V — De actione pastoralis liturgica promovenda

43. Sacrae Liturgiae fovendae atque instaurandae studium merito habetur veluti signum providentialium dispositionum Dei super nostra ae-

³⁵ Cf. S. Ignatius Antiochenus, *Ad Magn.* 7; *Ad Phil.* 4; *Ad Smyrn.* 8: ed. F. X. Funk, *cit.*, I, pp. 236, 266, 281.

tate, veluti transitus Spiritus Sancti in sua Ecclesia; et vitam ipsius, immo huius nostri temporis universam rationem religiose sentiendi et agendi, nota propria distinguit.

Quapropter, ad hanc actionem pastorem liturgicam ulterius in Ecclesiae fovendam, Sacrosanctum Concilium decernit.

44. A competenti auctoritate ecclesiastica territoriali, de qua in art. 22 § 2, expedit ut instituaturs Commissio liturgica, a viris in scientia liturgica, Musica, Arte sacra ac re pastoralis peritis iuvanda. Cui Commissioni, in quantum fieri potest, opem ferat quoddam Institutum Liturgiae Pastoralis, constans sodalibus, non exclusis, si res ita ferat, laicis in hac materia praestantibus. Ipsius Commissionis erit, ductu auctoritatis ecclesiasticae territorialis, de qua, supra, et actionem pastorem liturgicam in sua ditione moderari, et studia atque necessaria experimenta promovere, quoties agatur de adaptationibus Apostolicae Sedi proponendis.

45. Eadem ratione, in singulis dioecesibus Commissio de sacra Liturgia habeatur, ad actionem liturgicam, moderante Episcopo, promovendam.

Opportunum aliquando evadere potest ut plures dioeceses unam Commissionem constituent, quae, collatis consiliis, rem liturgicam provehat.

46. Praeter Commissionem de sacra Liturgia in quavis dioecesi constituentur, quantum fieri potest, etiam Commissiones de Musica sacra et de Arte sacra.

Necessarium est ut hae tres Commissiones consociatis viribus adlaborent; immo non raro congruum erit ut in unam Commissionem coalescant.

CAPUT II

DE SACROSANCTO EUCHARISTIAE MYSTERIO

47. Salvator noster, in Cena novissima, qua nocte tradebatur, Sacrificium Eucharisticum Corporis et Sanguinis sui instituit, quo Sacrificium Crucis in saecula, donec veniret, perpetuaret, atque adeo Ecclesiae dilectae Sponsae memoriale concrederet Mortis et Resurrectionis suae: sacramentum pietatis, signum unitatis, vinculum caritatis,³⁶ convivium paschale, in quo Christus sumitur, mens impletur gratia et futurae gloriae nobis pignus datur.³⁷

³⁶ Cf. S. Augustinus. In *Ioannis Evangelium Tractatus XXVI*, cap. VI, n. 13: PL. 35, 1613.

³⁷ *Breviarium Romanum*, In festo Sanctissimi Corporis Christi. Ad II Vesperas, antiphona ad Magnificat.

48. Itaque Ecclesia sollicitas curas eo intendit ne christifideles huic fidei mysterio tamquam extranei vel muti spectatores intersint, sed per ritus et preces id bene intelligentes, sacram actionem conscie, pie et actuose participant, verbo Dei instituantur, mensa Corporis Domini reficiuntur, gratias Deo agant, immaculatam hostiam, non tantum per sacerdotis manus, sed tiam una cum ipso offerentes, seipsos offerre discant, et de die in diem consummentur, Christo Mediatore,³⁸ in unitatem cum Deo et inter se, ut sit tandem Deus omnia in omnibus.

49. Quapropter, ut Sacrificium Missae, etiam rituum forma, plenam pastorem efficacitatem assequatur, Sacrosanctum Concilium, ratione habita Missarum, quae concurrente populo celebrantur, praesertim diebus dominicis et festis de praecepto et quae sequuntur decernit.

50. Ordo Missae ita recognoscatur, ut singularum partium propria ratio necnon mutua connexio clarius pateant, atque pia et actiosa fidelium participatio facilius reddatur.

Quamobrem ritus, probe servata eorum substantia, simpliciores fiant; ea omittantur quae temporum decursu duplicata fuerunt vel minus utiliter addita; restituantur vero ad pristinam sanctorum Patrum normam nonnulla quae temporum iniuria deciderunt, prout opportuna vel necessaria videantur.

51. Quo ditior mensa verbi Dei paretur fidelibus, thesauri biblici largius aperiantur, ita ut, intra praestitutum annorum spatium, praestantior pars Scripturarum Sanctarum populo legatur.

52. Homilia, qua per anni liturgici cursum ex textu sacro fidei mysteria et normae christianae exponuntur, ut pars ipsius liturgiae valde commendatur; quinimmo in Missis quae diebus dominicis et festis de praecepto concurrente populo celebrantur, ne omittatur, nisi gravi de causa.

53. «Oratio communis» seu «fidelium», post Evangelium et homiliam, praesertim diebus dominicis et festis de praecepto, restituatur, ut, populo eam participante, obsecrationes fiant pro sancta Ecclesia, pro iis qui nos in potestate regunt, pro iis qui variis premuntur necessitatibus, ac pro omnibus hominibus totiusque mundi salute.³⁹

54. Linguae vernaculae in Missis cum populo celebratis congruus locus tribui possit, praesertim in lectionibus et «oratione communi», ac, pro conditione locorum, etiam in partibus quae ad populum spectant, ad normam art 36 huius Constitutionis.

Provideatur tamen ut christifideles etiam lingua latina partes Ordinarii Missae quae ad ipsos spectant possint simul dicere vel cantare.

³⁸ Cf. S. Cyrillus Alex., *Commentarium in Ioannis Evangelium*, lib. XI, capp. XI-XII; PG 74, 557-564.

³⁹ Cf. 1 Tim. 2, 1-2.

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

55. Valde commendatur illa perfectior Missae participatio qua fideles post Communionem sacerdotis ex eodem Sacrificio Corpus Dominicum sumunt.

Communio sub utraque specie, firmis principiis dogmaticis a Concilio Tridentino statutis,⁴⁰ in casibus ab Apostolica Sede definiendis, tum clericis et religiosis, tum laicis concedi potest, de iudicio Episcoporum, veluti ordinatis in Missa sacrae suae, professis in Missa religiosae suae professionis, neophytis in Missa quae Baptismum subsequitur.

56. Duae partes a quibus Missa quodammodo constat, liturgia nempe verbi et eucharistica, tam arte inter se coniunguntur, ut unum actum cultus efficiant. Sacra proinde Synodus vehementer hortatur animarum pastores ut, in catechesi tradenda, fideles sedulo doceant de integra Missa participanda, praesertim diebus dominicis et festis de praecepto.

57. § 1. Concelebratio, qua unitas sacerdotii opportune manifestatur, in Ecclesia usque adhuc in usu remansit tam in Oriente quam in Occidente. Quare facultatem concelebrandi ad sequentes casus Concilio extendere placuit:

1° a) feria V in Cena Domini, tum ad Missam chrismatis, tum ad Missam vespertinam;

b) ad Missam in Conciliis, Conventibus Episcopalibus et Synodis;

c) ad Missam in Benedictione Abbatis.

2° Praeterea, accedente licentia Ordinarii, cuius est de opportunitate concelebrationis iudicare:

a) ad Missam conventualem et ad Missam principalem in ecclesiis, cum utilitas christifidelium singularem celebrationem omnium sacerdotum praesentium non postulat;

b) ad Missam in conventibus cuiusvis generis sacerdotum tum saecularium tum religiosorum.

§ 2. 1° Ad Episcoporum vero pertinet concelebrationis disciplinam in dioecesi moderari.

2° Salva tamen semper sit cuique sacerdoti facultas Missam singularem celebrandi, non vero eodem tempore in eadem ecclesia, nec feria V in Cena Domini.

58. Novus ritus concelebrationis conficiatur, Pontificali et Missali Romano inserendus.

⁴⁰ Sessio XXI, 16 iul. 1562. *Doctrina de Communionem sub utraque specie et parvulorum*, capp. 1-3: Concilium Tridentinum. Ed. cit., t. VIII, pp. 698-699.

CAPUT III

DE CETERIS SACRAMENTIS ET DE SACRAMENTALIBUS

59. Sacramenta ordinantur ad sanctificationem hominum, ad aedificationem Corporis Christi, ad cultum denique Deo reddendum; ut signa vero etiam ad instructionem pertinent. Fidem non solum supponunt, sed verbis et rebus etiam alunt, roborant, exprimunt; quare fidei sacramenta dicuntur. Gratiam quidem conferunt, sed eorum celebratio fideles optime etiam disponit ad eandem gratiam fructuose recipiendam, ad Deum rite colendum et ad caritatem exercendam.

Maxime proinde interest ut fideles signa Sacramentorum facile intellegant et ea Sacramenta impensissime frequentent, quae ad vitam christianam alendam sunt instituta.

60. Sacramentalia praeterea sancta Mater Ecclesia instituit. Quae sacra sunt signa quibus, in aliquam Sacramentorum imitationem, effectus praesertim spirituales significantur et ex Ecclesiae impetratione obtinentur. Per ea homines ad praecipuum Sacramentorum effectum suscipiendum disponuntur et varia vitae adiuncta sanctificantur.

61. Itaque liturgia Sacramentorum et Sacramentalium id efficit ut fidelibus bene dispositis omnis fere eventus vitae sanctificetur gratia divina manante ex mysterio paschali Passionis, Mortis et Resurrectionis Christi, a quo omnia Sacramenta et Sacramentalia suam virtutem derivant; nullusque paene rerum materialium usus honestus ad finem hominem sanctificandi Deumque laudandi dirigi non possit.

62. Cum autem, successu temporum, quaedam in Sacramentorum et Sacramentalium ritus irrepserint, quibus eorum natura et finis nostris temporibus minus eluceant, atque adeo sit quaedam in eis ad nostrae aetatis necessitates accomodare, Sacrosantum Concilium ea quae sequuntur de eorum recognitione decernit.

63. Cum haud raro in administratione Sacramentorum et Sacramentalium valde utilis esse possit apud populum linguae vernaculae usurpatio, amplior locus huic tribuatur, iuxta normas quae sequuntur:

a) In administratione Sacramentorum et Sacramentalium lingua vernacula adhiberi potest ad normam art. 36;

b) Iuxta novam Ritualis romani editionem, Ritualia particularia, singularum regionum necessitatibus, etiam quoad linguam, accommodata, a competenti ecclesiastica auctoritate territoriali de qua in art. 22 § 2 huius Constitutionis quam primum parentur, et, actis ab Apostolica Sede recognitis, in regionibus ad quas pertinet adhibeantur. In iis autem Ritualibus

vel peculiaribus Collectionibus rituum conficiendis, ne omittantur instructiones, in Rituali romano singulis ritibus praepositae, sive pastorales et rubricales, sive quae peculiare momentum sociale habent.

64. Instauretur catechumenatus adultorum pluribus gradibus distinctus, de iudicio Ordinarii loci in usum deducendus; quo fiat ut tempus catechumenatus, aptae institutioni destinatum, sacris ritibus successivis temporibus celebrandis, sanctificari possit.

65. In terris Missionum, praeter ea quae in traditione christiana habentur, illa etiam elementa initiationis admitti liceat, quae apud unumquemque populum in usu esse reperiuntur, quatenus ritui christiano accommodari possunt, ad normam art. 37-40 huius Constitutionis.

66. Uterque ritus baptizandi adultos, tum simplicior, tum, ratione habita catechumenatus instaurati, solemnior, recognoscatur; et Missali romano Missa propria «In collatione Baptismi» inseratur.

67. Ritus baptizandi parvulos recognoscatur et verae infantium conditioni accommodetur; partes etiam parentum et patrinorum eorumque officia, in ipso ritu, magis pateant.

68. In ritu Baptismi ne desint accommodationes, de iudicio Ordinarii loci adhibendae, pro magno baptizandorum concursu. Conficiatur item Ordo brevior quo, praesertim in terris Missionum, catechistae, et generatim, in periculo mortis, fideles, absente sacerdote vel diacono, uti possint.

69. Loco ritus qui «Ordo supplendi omnia super infantem baptizatum» appellatur, novus conficiatur quo apertius et congruentius indicetur infantem, qui ritu brevi baptizatus fuerit, iam receptum esse in Ecclesiam.

Item novus ritus conficiatur pro valide iam baptizatis, ad sacra catholica conversis, quo significetur eos in Ecclesiae communionem admitti.

70. Aqua baptismalis, extra tempus paschale, in ipso ritu Baptismi probata formula brevior benedici potest.

71. Ritus Confirmationis recognoscatur etiam ut huius Sacramenti intima connexio cum tota initiatione christiana clarius eluceat; quapropter renovatio promissionum Baptismi convenienter ipsam Sacramenti susceptionem praecedet.

Confirmatio, pro opportunitate, intra Missam conferri potest; ad ritum autem extra Missam quod attinet, pareatur formula ad modum introductionis adhibenda.

72. Ritus et formulae Paenitentiae ita recognoscantur, ut naturam et effectum Sacramenti clarius expriment.

73. «Extrema Unctio», quae etiam et melius «Unctio infirmorum» vocari potest, non est Sacramentum eorum tantum qui in extremo vitae

discrimine versantur. Proinde tempus opportunum eam recipiendi iam certe habetur cum fidelis incipit esse in periculo mortis propter infirmitatem vel senium.

74. Praeter ritus seiunctos Unctionis infirmorum et Viatici, conficiatur Ordo continuus secundum quem Unctio aegroto conferatur post confessionem et ante receptionem Viatici.

75. Unctionum numerus pro opportunitate accommodetur, et orationes ad ritum Unctionis infirmorum pertinentes ita recognoscantur, ut respondeant variis condicionibus infirmorum, qui Sacramentum suscipiunt.

76. Ritus Ordinationum, sive quoad caeremonias sive quoad textus, recognoscantur. Allocutiones Episcopi, initio cuiusque Ordinationis aut Consecrationis, fieri possunt lingua vernacula.

In Consecratione Episcopali impositionem manuum fieri licet ab omnibus Episcopis praesentibus.

77. Ritus celebrandi Matrimonium, qui exstat in Rituali romano, recognoscatur et ditior fiat, quo clarius gratia Sacramenti significetur et munera coniugum inculcentur.

«Si quae provinciae aliis laudabilibus consuetudinibus et caeremoniis in celebrando Matrimonii Sacramento utuntur, eas omnino retineri Sancta Synodus vehementer optat.»⁴¹

Insuper competenti auctoritati ecclesiasticae territoriali, de qua in art. 22 § 2 huius Constitutionis, relinquitur facultas, ad normam art. 63, exarandi ritum proprium usibus locorum et populorum congruentem, firma tamen lege ut sacerdos assistens requirat excipiatque contrahentium consensum.

78. Matrimonium ex more intra Missam celebretur, post lectionem Evangelii et homiliam, ante «orationem fidelium». Oratio super sponsam, ita opportune emendata ut aequalia officia mutuae fidelitatis utriusque sponsi inculcet, dici potest lingua vernacula.

Si vero Sacramentum Matrimonii sine Missa celebratur, Epistola et Evangelium Missae pro sponsis legantur in initio ritus et benedictio sponsis semper impertiatur.

79. Sacramentalia recognoscantur, ratione habita normae primariae de conscia, actiosa et facili participatione fidelium, et attentis nostrorum temporum necessitatibus. In Ritualibus recognoscendis ad normam art. 63, etiam nova Sacramentalia, prout necessitas expostulat, addi possunt.

⁴¹ Concilium Tridentinum, Sessio XXIV, 11 nov. 1563, *De reformatione*, cap. 1: Concilium Tridentinum. *Ed. cit.*, t. IX *Actorum* pars VI, Friburgi Pragsgoviae 1924, p. 969. Cf. *Rituale Romanum*, tit. VIII, c. II, n. 6.

Benedictiones reservatae perpaucae sint, et in favorem tantum Episcoporum vel Ordinariorum.

Provideantur ut quaedam Sacramentalia, saltem in specialibus rerum adiunctis et de iudicio Ordinarii, a laicis congruis qualitatibus praeditis, administrari possint.

30. Ritus Consecrationis Virginum, qui in Pontificali romano habetur, recognitioni subiciatur.

Conficiatur praeterea ritus professionis religiosae et renovationis votorum, qui ad maiorem unitatem, sobrietatem et dignitatem conferat ab iis qui professionem vel votorum renovationem intra Missam peragunt, salvo iure particulari, assumendus.

Professio religiosa laudabiliter intra Missam fiet.

81. Ritus exsequiarum paschalem mortis christianae indolem manifestius exprimat, atque condicionibus et traditionibus singularum regionum, etiam quoad colorem liturgicum, melius respondeat.

82. Recognoscatur ritus sepeliendi parvulos, ac propria Missa donetur.

CAPUT IV

DE OFFICIO DIVINO

83. Summus Novi atque aeterni Testamenti Sacerdos, Christus Iesus humanam naturam assumens, terrestri huic exsilio hymnum illum invexit, qui in supernis sedibus per omne aevum canitur. Universam hominum communitatem ipse sibi coagmentat, eandemque in divino hoc concinendo laudis carmine secum consociat.

Illud enim sacerdotale munus per ipsam suam Ecclesiam pergit, quae non tantum Eucharistia celebranda, sed etiam aliis modis, praesertim Officio divino persolvendo, Dominum sine intermissione laudat et pro totius mundi salute interpellat.

84. Divinum Officium ex antiqua traditione christiana ita est constitutum ut totus cursus diei ac noctis per laudem Dei consecratur. Cum vero mirabile illud laudis canticum rite peragunt sacerdotes aliique ad hanc rem Ecclesiae instituto deputati vel christifideles una cum sacerdote forma probata orantes, tunc vere vox est ipsius Sponsae, quae Sponsum alloquitur, immo etiam oratio Christi cum ipsius Corpore ad Patrem.

85. Omnes proinde qui haec praestant, tum Ecclesiae officium explent, tum summum Sponsae Christi honorem participant, quia laudes Deo persolventes stant ante thronum Dei nomine Matris Ecclesiae.

86. Sacerdotes sacro pastorali ministerio addicti eo maiore fervore Horarum laudes persolvent, quo vividius conscii erunt sibi observandum esse monitum Pauli: «Sine intermissione orate» (1 Thess. 5, 17); operi enim in quo laborant Dominus solus efficacitatem et incrementum dare potest, qui dixit: «Sine me nihil potestis facere» (Io. 15, 5); propterea Apostoli, diaconos instituentes, dixerunt: «Nos vero orationi et ministerio verbi instantes erimus» (Act. 6, 4).

87. Ut autem divinum Officium, sive a sacerdotibus sive ab aliis Ecclesiae membris melius et perfectius in rerum adiunctis peragatur, Sacrosancto Concilio, instaurationem ab Apostolica Sede feliciter inceptam persequenti, de Officio iuxta ritum romanum ea quae sequuntur placuit decernere.

88. Cum sanctificatio diei sit finis Officii, cursus Horarum traditus ita instauretur ut Horis veritas temporis, quantum fieri potest, reddatur, simulque ratio habeatur vitae hodiernae condicionum in quibus versantur praesertim ii qui operibus apostolicis incumbunt.

89. Itaque, instauratione Officii, hae normae serventur:

a) Laudes, ut preces matutinae, et Vesperae, ut preces vespertinae, ex venerabili universae Ecclesiae traditione duplex cardo Officii cotidiani, Horae praecipuae habendae sunt et ita celebrandae;

b) Completorium ita instruatur, ut fini diei apte conveniat;

c) Hora quae Matutinum vocatur, quamvis in choro indolem nocturnae laudis retineat, ita accommodetur ut qualibet diei hora recitari possit, et psalmis paucioribus lectionibusque longioribus constet;

d) Hora Prima supprimatur;

e) In choro, Horae minores Tertia, Sexta, Nona serventur. Extra chorum e tribus unam seligere licet, diei temporis magis congruentem.

90. Cum praeterea Officium divinum, utpote oratio publica Ecclesiae sit fons pietatis et orationis personalis nutrimentum, obsecrantur in Domino sacerdotes alique omnes divinum Officium participantes, ut in eo persolvendo mens concordet voci; ad quod melius assequendum, liturgicam et biblicam, praecipue psalmorum, institutionem sibi uberiores comparent.

In instauratione vero peragenda, venerabilis ille romani Officii saecularis thesaurus ita aptetur, ut latius et facilius eo frui possint omnes quibus traditur.

91. Ut cursus Horarum, in art 89 propositus, reapse observari possit, psalmi non amplius per unam hebdomadam, sed per longius temporis spatium distribuantur.

Opus recognitionis Psalterii, feliciter inchoatum, quamprimum perducat ad finem, respectu habito latinitatis christianae, usus liturgici etiam in cantu, necnon totius traditionis latinae Ecclesiae.

92. Ad lectiones quod attinet, haec servantur:

a) lectio sacrae Scripturae ita ordinetur, ut thesauri verbi divini in pleniore amplitudine expedite adiri possint;

b) lectiones de operibus Patrum, Doctorum et Scriptorum ecclesiasticorum depromendae melius seligantur;

c) Passiones seu vitae Sanctorum fidei historicae reddantur.

93. Hymni, quantum expedire videtur, ad pristinam formam restituantur, iis demptis vel mutatis quae mythologiam sapiunt aut christianae pietati minus congruunt. Recipiantur quoque, pro opportunitate, alii qui in hymnorum thesauro inveniuntur.

94. Praestat, sive ad diem revera sanctificandum, sive ad ipsas Horas cum fructu spiritali recitandas, ut in Horarum absoluteione tempus servetur, quod proxime accedat ad tempus verum uniuscuiusque Horae canonicae.

95. Communitates choro obligatae, praeter Missam conventualem, tenentur, Officium divinum cotidie in choro celebrare, et quidem:

a) totum Officium, Ordines Canonicorum, Monachorum et Monialium, aliorumque Regularium ex iure vel constitutionibus choro adstrictorum;

b) Capitula cathedralia vel collegialia, eas partes Officii, quae sibi a iure communi vel particulari imponuntur;

c) Omnes autem illarum Communitatum sodales, qui sunt ut in Ordinibus maioribus constituti aut solemniter professi, conversis exceptis, debent eas Horas canonicas soli recitare, quas in choro non persolvunt.

96. Clerici choro non obligati, si sunt in Ordinibus maioribus constituti, cotidie, sive in communi, sive soli, obligatione tenentur totum Officium persolvendi, ad normam art. 89.

97. Opportunae commutationes divini Officii cum actione liturgica a rubricis definiuntur.

In casibus singularibus iustaque de causa, Ordinarii possunt subditos suos ab obligatione Officium recitandi vel ex parte dispensare vel id commutare.

98. Sodales cuiusvis Instituti status perfectionis, qui, vi Constitutionum, partes aliquas divini Officii absolunt, orationem publicam Ecclesiae agunt.

Item, publicam Ecclesiae orationem agunt, si quod parvum Officium, vi Constitutionum, recitant, dummodo in modum Officii divini confectum ac rite approbatum sit.

99. Cum Officium divinum sit vix Ecclesiae seu totius Corporis mystici Deum publice laudantis, suadetur ut clerici choro haud obligati ac praeser-

tim sacerdotes conviventes vel in unum convenientes, aliquam saltem divini Officii partem in communi persolvant.

Omnes autem sive in choro sive in communi Officium persolventes munus sibi concreditum quam perfectissime, tam interna animi devotione quam externa agendi ratione peragant.

Praestat insuper ut Officium in choro et in communi, pro opportunitate, cantetur.

100. Curent animarum pastores ut Horae praecipuae, praesertim Vesperae, diebus dominicis et festis sollemnioribus, in ecclesia communiter celebrentur. Commendatur ut et ipsi laici recitent Officium divinum, vel cum sacerdotibus, vel inter se congregati, quin immo unusquisque solus.

101. § 1) Iuxta saecularem traditionem ritus latini, in Officio divino lingua latina clericis servanda est, facta tamen Ordinario potestate usum versionis vernaculae ad normam art. 36 confectae concedendi, singulis pro casibus, iis clericis, quibus usus linguae latinae grave impedimentum est quominus Officium debite persolvant.

§ 2) Monialibus, necnon sodalibus, sive viris non clericis sive mulieribus, Institutorum statuum perfectionis, in Officio divino, etiam in choro celebrando, concedi potest a Superiore competente ut lingua vernacula utantur, dummodo versio approbata sit.

§ 3) Quivis clericus Officio divino adstrictus, si Officium divinum una cum coetu fidelium, vel cum iis qui sub § 2 recensentur, lingua vernacula celebrat, suae obligationi satisfacit, dummodo textus versionis sit approbatus.

CAPUT V

DE ANNO LITURGICO

102. Pia Mater Ecclesia suum esse ducit Sponsi sui divini opus saluferum, statis diebus per anni decursum, sacra recordatione celebrare. In unaquaque hebdomada, die quam Dominicam vocavit, memoriam habet Resurrectionis Domini, quam semel etiam in anno, solemnitate maxima Paschatis, una cum beata ipsius Passione, frequentat.

Totum vero Christi mysterium per anni circulum explicat, ab Incarnatione et Nativitate usque ad Ascensionem, ad diem Pentecostes et ad expectationem beatae spei et adventus Domini.

Mysteria Redemptionis ita recolens, divitias virtutum atque meritorum Domini sui, adeo ut omni tempore quodammodo praesentia reddantur, fidelibus aperit, qui ea attingant et gratia salutis repleantur.

103. In hoc annuo mysteriorum Christi circulo celebrando, Sancta Ecclesia Beatam Mariam Dei Genetricem cum peculiari amore veneratur, quae indissolubili nexu cum Filii sui opere salutari coniungitur; in qua praecellentem Redemptionis fructum miratur et exultat, ac veluti in purissima imagine, id quod ipsa tota esse cupit et sperat cum gaudio contemplatur.

104. Memorias insuper Martyrum aliorumque Sanctorum, qui per multiformem Dei gratiam ad perfectionem provecti, atque aeternam iam adepti salutem, Deo in caelis laudem perfectam decantant ac pro nobis intercedunt, circulo anni inseruit Ecclesia. In Sanctorum enim nataliciis praedicat paschale mysterium in Sanctis cum Christo compasis et conglorificatis, et fidelibus exempla eorum proponit, omnes per Chrisum ad Patrem trahentia, eorumque meritis Dei beneficia impetrat.

105. Variis denique anni temporibus iuxta traditas disciplinas, Ecclesia fidelium eruditionem perficit, per pias animi et corporis exercitationes, instructionem, precationem, paenitentiae et misericordiae opera.

Quapropter placuit Sacrosancto Concilio ea quae sequuntur decernere.

106. Mysterium paschale Ecclesia, ex traditione apostolica quae originem ducit ab ipsa die Resurrectionis Christi, octava quaque die celebrat, quae dies Domini seu dies dominica merito nuncupatur. Hac enim die christifideles in unum convenire debent ut, verbum Dei audientes et Eucharistiam participantes, memores sint Passionis, Resurrectionis et gloriae Domini Iesu, et gratias agant Deo qui eos «regeneravit in spem vivam per Resurrectionem Iesu Christi ex mortuis» (1 Petr. 1, 3). Itaque dies dominica est primordialis dies festus, qui pietati fidelium proponatur et inculcetur, ita ut etiam fiat dies laetitiae et vacationis ab opere. Aliae celebrationes, nisi revera sint maximi momenti, ipsi ne praeponantur, quippe quae sit fundamentum et nucleus totius anni liturgici.

107. Annus liturgicus ita recognoscatur ut, servatis aut restitutis sacrorum temporum traditis consuetudinibus et disciplinis iuxta nostrae aetatis condiciones, ipsorum indoles nativa retineatur ad fidelium pietatem debite alendam in celebrandis mysteriis Redemptionis christianae, maxime vero mysterio paschali. Accommodationes autem, secundum locorum condiciones, si quae forte necessariae sint, fiant ad normam art. 39 et 40.

108. Fidelium animi dirigantur imprimis ad dies festos Domini quibus mysteria salutis per annum celebrantur. Proinde Proprium de Tempore aptum suum locum obtineat super festa Sanctorum, ut integer mysteriorum salutis cyclus debito modo recolatur.

109. Duplex indoles temporis quadragesimalis, quod praesertim per memoriam vel praeparationem Baptismi et paenitentiam fideles, instantius verbum Dei audientes et orationi vacantes, componit ad celebrandum

paschale mysterium, tam in liturgia quam in catechesi liturgica pleniore in luce ponatur. Proinde:

a) elementa baptismalia liturgiae quadragesimalis propria abundantius adhibeantur; quaedam vero ex anteriore traditione, pro opportunitate, restituantur;

b) idem dicatur de elementis paenitentialibus. Quoad catechesim autem animis inculcetur, una cum consecrariis socialibus peccati, illa propria paenitentiae natura quae peccatum, prout est offensa Dei, detestatur; nec praetermittantur partes Ecclesiae in actione paenitentiali atque oratio pro peccatoribus urgeatur.

110. Paenitentia temporis quadragesimalis non tantum sit interna et individualis, sed quoque externa et socialis. Praxis vero paenitentialis iuxta nostrae aetatis et diversarum regionum possibilitates necnon fidelium conditiones, foveatur, et ab auctoritatibus, de quibus in art. 22, commendetur.

Sacrum tamen esto ieiunium paschale, feria VI in Passione et Morte Domini ubique celebrandum et, iuxta opportunitatem, etiam Sabbato sancto producendum, ut ita, elato et aperto animo, ad gaudia dominicae Resurrectionis perveniatur.

111. Sancti iuxta traditionem in Ecclesiae coluntur, eorumque reliquiae authenticae atque imagines in veneratione habentur. Festa Sanctorum mirabilia quidem Christi in servis eius praedicant et fidelibus opportuna praebent exempla imitanda.

Ne festa Sanctorum festis ipsa mysteria salutis recolentibus praevalcant, plura ex his particulari cuique Ecclesiae vel Nationi vel Religiosae Familiae relinquuntur celebranda, iis tantum ad Ecclesiam universam extensis, quae Sanctos memorant momentum universale revera prae se ferentes.

CAPUT VI

DE MUSICA SACRA

112. Musica traditio Ecclesiae universae thesaurum constituit pretii inestimabilis, inter ceteras artis expressiones excellentem, eo praesertim quod ut cantus sacer qui verbis inhaeret necessarium vel integram liturgiae sollemnis partem efficit.

Profecto sacros concentus laudibus extulerunt cum Sacra Scriptura,⁴² tum sancti Patres atque Romani Pontifices, qui recentiore aetate,

⁴² Cf. Eph. 5, 19; Col. 3, 16.

praeunte sancto Pio X, munus Musicae sacrae ministeriale in dominico servitio pressius illustrarunt.

Ideo Musica sacra tanto sanctior erit quanto arctius cum actione liturgica connectetur, sive orationem suavius exprimens vel unanimiorem fovens, sive ritus sacros maiore locupletans sollemnitate. Ecclesia autem omnes verae artis formas, debitis praeditas dotibus, probat easque in cultum divinum admittit.

Sacrosanctum igitur Concilium normas ac praecepta ecclesiasticae traditionis et disciplinae servans finemque Musicae sacrae respiciens, qui gloria Dei est atque sanctificatio fidelium, ea quae sequuntur statuit.

113. Formam nobiliorem actio liturgica accipit, cum divina Officia sollempniter in cantu celebrantur, quibus ministri sacri intersint quaeque populus actuose participet.

Quoad linguam adhibendam, servantur praecepta art. 36; quoad Missam art. 54; quoad Sacramenta, art. 63; quoad Officium divinum, art. 101.

114. Thesaurus Musicae sacrae summa cura servetur et foveatur. Scholae cantorum assidue provehantur, praesertim apud ecclesias cathedrales; Episcopi vero ceterique animarum pastores sedulo curent ut in qualibet actione sacra in cantu peragenda universus fidelium coetus actuosam participationem sibi propriam praestare valeat, ad normam art. 28 et 30.

115. Magni habeatur institutio et praxis musica in Seminariis, in Religiosorum utriusque sexus novitiatibus et studiorum domibus, necnon in ceteris institutis et scholis catholicis; ad quam quidem institutionem assequendam, magistri, qui Musicae sacrae docendae praeficiuntur, sedulo conformentur.

Commendantur insuper Instituta Superiora de Musica sacra pro opportunitate erigenda.

Musicae vero artifices, cantores, imprimis pueri, etiam germana institutione liturgica donentur.

116. Ecclesia cantum gregorianum agnoscit ut liturgiae romanae proprium: qui ideo in actionibus liturgicis, ceteris paribus, principem locum obtineat.

Alia genera Musicae sacrae, praesertim vero polyphonia, celebrandis divinis Officiis minime excluduntur, dummodo spiritui actionis liturgicae respondeant, ad normam art. 30.

117. Compleatur editio typica librorum cantus gregoriani; immo pareat editio magis critica librorum iam editorum post instaurationem sancti Pii X.

Expedit quoque ut paretur editio simpliciores modos continens, in usum minorum ecclesiarum.

118. Cantus popularis religiosus sollerter foveatur, ita ut in piis sacrisque exercitiis et in ipsis liturgicis actionibus, iuxta normas et praecepta rubricarum, fidelium voces resonare possint.

119. Cum in regionibus quibusdam, praesertim Missionum, gentes inveniantur quibus propria est traditio musica, magnum momentum in earum vita religiosa ac sociali habens, huic musicae aestimatio debita necnon locus congruus praebetur, tam in fingendo earum sensu religioso, quam in cultu ad earum indolem accommodando, ad mentem art. 39 et 40.

Quapropter in institutione musica missionariorum, diligenter curetur, ut, quantum fieri potest, traditionalem earum gentium musicam tam in scholis quam in actionibus sacris promovere valeant.

120. Organum tubulatum in Ecclesia latina magno in honore habeatur, tamquam instrumentum musicum traditionale cuius sonus Ecclesiae caeremoniis mirum addere valet splendorem, atque mentes ad Deum ac superna vehementer extollere.

Alia vero instrumenta, de iudicio et consensu auctoritatis territorialis competentis, ad normam art. 22 § 2, 37 et 40, in cultum divinum admittere licet, quatenus usui sacro apta sint aut aptari possint, templi dignitati congruant, atque revera aedificationi fidelium faveant.

121. Sentiant musicae artifices, spiritu christiano imbuti, se ad Musicam sacram colendam et ad thesaurum eius augendum esse vocatos.

Modos autem componant, qui notas verae Musicae sacrae prae se ferant atque non solum a maioribus scholis cantorum cani possint, sed minoribus quoque scholis convenient et actuosam participationem totius coetus fidelium foveant.

Textus cantui sacro destinati catholicae doctrinae sint conformes, immo ex Sacris Scripturis et fontibus liturgicis potissimum hauriantur.

CAPUT VII

DE ARTE SACRA DEQUE SACRA SUPELLECTILE

122. Inter nobilissimas ingenii humani exercitationes artes ingenuae optimo iure adnumerantur, praesertim autem ars religiosa eiusdemque culmen, ars nempe sacra. Quae natura sua ad infinitam pulchritudinem divinam spectant, humanis operibus aliquomodo exprimendam, et Deo eiusdemque laudi et gloriae provehendae eo magis addicuntur, quo nihil aliud eis

propositum est, quam ut operibus suis ad hominum mentes pie in Deum convertendas maxime conferant.

Alma Mater Ecclesia proinde semper fuit ingenuarum artium amica, earumque nobile ministerium, praecipue ut res ad sacrum cultum pertinentes vere essent dignae, decorae ac pulchra, rerum supernarum signa et symbola, continenter quaesivit, artificesque instruxit. Immo earum veluti arbitram Ecclesia iure semper se habuit, diiudicans inter artificum opera quae fidei, pietati legibusque religiose traditis congruerent, atque ad usum sacrum idonea haberentur.

Peculiari sedulitate Ecclesia curavit ut sacra supellex digne et pulchre cultus decori inserviret, eas mutationes sive in materia, sive in forma, sive in ornatu admittens, quas artis technicae progressus per temporis decursum invenil.

Placuit proinde Patribus hisce de rebus ea quae sequuntur decernere.

123. Ecclesia nullum artis stilum veluti proprium habuit, sed secundum gentium indoles ac condiciones atque variorum Rituum necessitates modos cuiusvis aetatis admisit, efficiens per decursum saeculorum artis thesaurum omni cura servandum. Nostrorum etiam temporum atque omnium gentium et regionum ars liberum in Ecclesia exercitium habeat, dummodo sacris aedibus sacrisque ritibus debita reverentia debitoque honore inserviat; ita ut eadem ad mirabilem illum gloriae concentum, quem summi viri per praeterita saecula catholicae fidei cecinere suam queat adiungere vocem.

124. Curent Ordinarii ut artem vere sacram promoventes eique faventes, potius nobilem intendant pulchritudinem quam meram sumptuositatem. Quod etiam intellegatur de sacris vestibus et ornamentis.

Curent, Episcopi ut artificum opera, quae fidei et moribus, ac christianae pietati repugnent, offendantque sensum vere religiosum vel ob formarum depravationem, vel ob artis insufficientiam, mediocritatem ac simulationem, ab aedibus Dei aliisque locis sacris sedulo arceantur.

In aedificandis vero sacris aedibus, diligenter curetur ut ad liturgicas actiones exsequendas et ad fidelium actuosam participationem obtinendam idoneae sint.

125. Firma maneat praxis, in ecclesiis sacras imagines fidelium venerationi proponendi; attamen moderato numero et congruo ordine exponantur, ne populo christiano admirationem indiciant, neve indulgeant devotioni minus rectae.

126. In diiudicandis artis operibus Ordinarii locorum audiant Commissionem dioecesanam de Arte sacra, et, si casus ferat, alios viros valde peritos, necnon Commissiones de quibus in articulis 44, 45, 46.

Sedulo advigilent Ordinarii ne sacra supellex vel opera pretiosa, utpote ornamenta domus Dei, alienentur vel disperdantur.

127. Episcopi vel per se ipsos vel per sacerdotes idoneos qui peritia et artis amore praediti sunt, artificum curam habeant, ut eos spiritu Artis sacrae et sacrae Liturgiae imbuant.

Insuper commendatur ut scholae vel Academiae de Arte Sacra ad artifices formandos instituantur in illis regionibus in quibus id visum fuerit.

Artifices autem omnes, qui ingenio suo ducti, gloriae Dei in Ecclesia sancta servire intendunt, semper meminerint agi de sacra quadam Dei Creatoris imitatione et de operibus cultui catholico, fidelium aedificationi necnon pietati eorumque instructioni religiosae destinatis.

128. Canones et statuta ecclesiastica, quae rerum externarum ad sacrum cultum pertinentium apparatus spectant, praesertim quoad aedium sacrarum dignam et aptam constructionem, altarium formam et aedificationem, tabernaculi eucharistici nobilitatem, dispositionem et securitatem, baptisterii convenientiam et honorem, necnon congruentem sacrarum imaginum, decorationis et ornatus rationem, una cum libris liturgicis ad normam art. 25 quam primum recognoscantur: quae liturgiae instauratae minus congruere videntur, emendentur aut aboleantur; quae vero ipsi favent, retineantur vel introducantur.

Qua in re, praesertim quoad materiam et formam sacrae supellectilis et indumentorum, territorialibus Episcoporum Coetibus facultas tribuitur res aptandi necessitatibus et moribus locorum, ad normam art. 22 huius Constitutionis.

129. Clerici, dum philosophicis et theologicis studiis incumbunt, etiam de Artis sacrae historia eiusque evolutione instituantur, necnon de sanis principiis quibus opera Artis sacrae inniti debent, ita ut Ecclesiae venerabilia monumenta aestiment atque servent, et artificibus in operibus efficiendis congrua consilia queant praebere.

130. Convenire ut usus pontificalium reservetur illis ecclesiasticis personis, quae aut caractere episcopali, aut peculiari aliqua iurisdictione gaudent.

APPENDIX

Sacrosancti Oecumenici Concilii Vaticani secundi de calendario recognoscendo declaratio

Sacrosanctum Oecumenicum Concilium Vaticanum secundum, haud parvi momenti aestimans multorum desideria de festo Paschalis certae dominicae assignando et de calendario stabilendo, omnibus sedulo perpensis, quae ex inductione novi calendarii manare possint, haec quae sequuntur declarat:

1. Sacrosanctum Concilium non obnititur quin festum Paschalis certae dominicae in Calendario Gregoriano assignetur, assentientibus iis quorum intersit, praesertim fratribus ab Apostolicae Sedis communione seiunctis.

2. Item Sacrosanctum Concilium declarat se non obsistere inceptis quae conferant ad calendarium perpetuum in societatem civilem inducendum.

Variorum autem systematum, quae ad calendarium perpetuum stabilendum et in societatem civilem inducendum excogitantur, iis tantum Ecclesia non obsistit, quae hebdomadam septem dierum cum dominica servant et tutantur, nullis diebus extra hebdomadam interiectis, ita ut hebdomadarum successio intacta, nisi accedant gravissimae rationes de quibus Apostolica Sedes iudicium ferat, relinquatur.

* * *

In Nomine Sanctissimae et Individuae Trinitatis Patris et Filii et Spiritus Sancti, Decreta, quae in hac Sacrosancta et Universali Synodo Vaticana Secunda legitime congregata modo lecta sunt, placuerunt Patribus.

Et Nos, Apostolica a Christo Nobis tradita potestate, illa, una cum Venerabilibus Patribus, in Spiritu Sancto approbamus, decernimus ac satuimus, et quae ita synodaliter statuta sunt ad Dei gloriam promulgari iubemus.

PAULUS PP. VI

"VACATIO LEGIS" OF THE CONSTITUTION "DE SACRA LITURGIA".

H. E. Mgr. Pericle Felici, Secretary General of the Oecumenical Council, has announced that the Supreme Pontiff has decreed a "vacatio legis" till the 16th of February, 1964, the 1st Sunday of Lent, for the new norms contained in the Constitution "De Sacra Liturgia" which has been promulgated by the H. Father.

In the meantime the Supreme Pontiff will make dispositions for the implementation of the said Constitution in another document. Nobody is free to apply the newly approved liturgical norms of his own accord.

(L'OSSERVATORE ROMANO, Dec. 6, 1963)

DECRETUM

DE INSTRUMENTIS COMMUNICATIONIS SOCIALIS

PROEMIUM

1. Inter mirifica technicae artis inventa, quae hodiernis praesertim temporibus, Deo favente, humanum ingenium e rebus creatis deprompsit, peculiari sollicitudine Mater Ecclesia ea excipit ac prosequitur quae hominis animum potissimum respiciunt, quaeque novas aperuerunt vias cuiusvis generis nuntios, cogitata ac praecepta facillime communicandi. E quibus vero inventis ea eminent instrumenta, quae non modo singulos homines, sed ipsas multitudines totamque humanam societatem, natura sua attingere ac movere valent, sicuti prelum, cinematographeum, radiophonia, televisio et alia huiusmodi, quae proinde instrumenta communicationis socialis merito vocari possunt.

2. Novit quidem Mater Ecclesia haec instrumenta, si recte adhibeantur, humano generi valida praebere subsidia, cum multum conferant ad relaxandos et excolendos animos atque ad Dei regnum propagandum et firmandum; novit etiam homines posse ea adhibere contra divini Conditoris consilium et in suorum ipsorum iacturam convertere; immo mater no angitur doloris sensu ob damna quae ex pravo eorum usu humanae consociationi nimis saepe orta sunt.

Quare Sacrosancta Synodus, Summorum Pontificum et Episcoporum, in re tanti momenti, vigilanti curae instans, suum esse censet quaestiones praecipuas tractare cum instrumentis communicationis socialis conexas. Confidit insuper suam doctrinam et disciplinam hoc modo propositam, non modo christifidelium saluti, sed etiam totius consortionis humanae progressui esse profuturam.

CAPUT I

3. Catholica Ecclesia, cum ad salutem universis hominibus afferendam a Christo Domino constituta sit ideoque evangelizandi necessitate compellatur, sui officii partes esse ducit nuntium salutis, ope etiam instrumentorum communicationis socialis, praedicare hominesque de eorum recto usu docere.

Ecclesiae ergo nativum ius competit quodvis horum instrumentorum genus, quatenus ad christianam educationem omnemque suam de animarum salute operam sunt necessaria vel utilia, adhibendi atque possidendi; ad Sacros vero Pastores munus pertinet fideles ita instituendi atque moderandi uti iidem, horum etiam instrumentorum auxilio, suam totiusque humanae familiae salutem ac perfectionem prosequantur.

Ceterum, laicorum praesertim est huiusmodi instrumenta, humano christianoque spiritu vivificare, ut magnae humani convictus expectationi divinoque consilio plene respondeant.

4. Ad recte haec instrumenta adhibenda omnino necesse est ut omnes, qui iisdem utantur, ordinis moralis normas noscant et fideliter in hac provincia ad effectum deducant. Rerum materiam ergo considerent quae, pro peculiari cuiusque instrumenti natura, communicantur; simul vero adiuncta seu circumstantias omnes, hoc est finem, personas, locum, tempus ceteraque prae oculis habeant quibus ipsa communicatio perficitur quaeque eiusdem honestatem possunt mutare, vel prorsus novare; inter quae numeratur modus agendi uniuscuiusque instrumentorum proprius, eorum scilicet vis, quae tanta esse potest ut homines, praesertim si imparati sint, eandem animadvertere, imperio regere ac, si res ferat, reicere, difficulter valeant.

5. Praecipue vero necesse est ut omnes quorum interest rectam de horum instrumentorum usu conscientiam sibi efforment, praesertim quod attinet ad nonnullas quaestiones nostra aetate acrius agitatae.

Prima quaestio informationem, quam aiunt, spectat, seu nuntiorum acquisitionem atque evulgationem. Patet, profecto, eam, ob hodiernae humanae societatis progressum atque ob aetiora vincula inter eiusdem membra, perutilem atque plerumque necessariam evasisse; publica enim et tempestiva eventuum rerumque communicatio plenior et continuam eorum notitiam praebet singulis hominibus, ita ut ipsi ad bonum commune efficaciter conferre possint omnesque auctiorem totius civilis societatis profectum facilius promoveant. Inest ergo in societate humana ius ad informationem de iis quae hominibus, sive singulis, sive societate coniunctis, secundum uniuscuiusque condiciones, convenient. Huius tamen rectum iuris exercitium expostulat ut, quoad suum obiectum communicatio sit

semper vera atque, iustitia et caritate servatis, integra; praeterea, quoad modum, sit honesta et conveniens, scilicet leges morales hominisque legitima iura et dignitatem, cum in nuntiis quaeritandis tum in evulgandis, sancte servet; non omnis enim scientia prodest «caritas vero aedificat» (1 Cor. VIII, 1).

6. Secunda quaestio rationes respicit intercedentes inter artis, ut aiunt, iura et legis moralis normas. Cum increbrescentes de hac re controversiae non raro ortum ducant a falsis doctrinis de ethica et aesthetica, Concilium obiectivi ordinis moralis primatum absolute omnibus tenendum edicit, quippe qui ceteros omnes rerum humanarum ordines, artis non excepto, licet dignitate praestantes, unus superet congruenterque componat. Solus enim ordo moralis hominem, Dei rationalem creaturam et ad superna vocatum, in tota ipsius natura attingit idemque, si quidem integre fideliterque servetur, ad perfectionem et beatitudinem plene assequendam ipsum adducit.

7. Postremo, mali moralis narratio, descriptio vel repraesentatio possunt sane, etiam ope instrumentorum communicationis socialis, inservire ad hominem penitus cognoscendum explorandumque, ad veri bonique magnificentiam manifestandam atque extollendam, opportunioribus ceterum effectibus dramaticis obtentis; attamen, ne damnum potius quam utilitatem animis afferant, legibus moralibus omnino obtemperent, praesertim si agatur de rebus quae debitam reverentiam exigant, vel quae hominem, originali labe vulneratum, facilius ad pravas cupiditates incitent.

8. Cum publicae opiniones hodie vim et auctoritatem maximam exercent in omnium ordinum civium vitam, sive privatam sive publicam, necesse est ut omnia societatis membra sua iustitiae et caritatis officia, hac quoque in provincia, adimpleant; itaque, istorum etiam instrumentorum ope, contendant ad rectas publicas opiniones efformandas atque pandendas.

9. Peculiariora officia obstringunt receptores omnes, lectores scilicet, spectatores et auditores, qui communicationes his instrumentis diffusas, personali ac libera electione, recipiunt. Recta enim electio postulat ut iidem omnibus quae virtute, scientia et arte praestent plene faveant; ea autem vitent quae vel sibi spiritalis detrimenti causa vel occasio fiant, vel alios per pravam exemplum in periculum inducere possunt, vel bonis communicationibus obstant malasque promoveant; quod plerumque fit pretium praebitoribus solvendo qui ob oeconomicas dumtaxat rationes haec instrumenta adhibeant.

Ut ergo iidem receptores legem moralem adimpleant, officium ne praetmittant sese tempestive certiores faciendi de sentiis quae his in rebus a competenti auctoritate ferantur, atque eisdem secundum rectae

conscientiae normas obsequendi; ut vero minus rectis suasionibus facilius obsistant, bonis autem plene faveant, curent suam conscientiam aptis auxiliis dirigere atque instituere.

10. Receptores, praesertim iuniores, curent ut in usu horum instrumentorum moderationem et disciplinam assuescant; studeant insuper ut res visas, auditas, lectas penitus intellegant; cum educatoribus ac peritis de isdem disserant et rectum iudicium proferre ediscant. Parentes vero suum esse officium meminerint sedulo invigilandi ne spectacula, folia et alia huiusmodi, quae fidei aut moribus infensa sint, domestici convictus limen intrent, neve filii familias alibi talibus occurrant.

11. Praecipuum morale officium quoad rectum instrumentorum communicationis socialis usum respicit diurnarios, scriptores, actores, scaenarum artifices, effectores, diribitores, distributores, exercentes et venditores, criticos ceterosque qui quocumque modo in communicationibus efficiendis et transmittendis partem habeant; omnino enim patet quae et quam gravis momenti officia iis omnibus sint tribuenda in hodiernis hominum conditionibus, cum ipsi, informando atque incitando, humanum genus recte vel pessum ducere possint.

Eorum itaque erit oeconomicas, vel politicas, vel artis rationes ita componere ut eadem bono communi numquam adversentur; quod ut expeditius obtineant, ipsi laudabiliter nomen consociationibus dent ad suam professionem spectantibus, quae suis membris — etiam, si opus fuerit, inito foedere de codice morali recte servando — legum moralium reverentiam in suae artis negotiis et officiis imponant.

Semper autem memores sint magnam partem lectorum et spectatorum e iuvenibus constare, qui indigent prelo atque spectaculis quae honesta oblectamenta praebeant atque ad altiora animos alliciant. Curent insuper ut communicationes de rebus ad religionem spectantibus personis dignis ac peritis tractanda concedantur et debita reverentia perficiantur.

12. Civilis auctoritas hac in re peculiaribus officiis obstringitur ratione boni communis, ad quod haec instrumenta ordinantur. Eiusdem enim auctoritatis est, pro suo munere, informationis veram iustamque libertatem, qua hodierna societas ad sui profectum minime eget, praesertim ad prelum quod attinet, defendere ac tutari; religionem, culturam, optimas artes fovere; receptores, ut suis legitimis iuribus libere frui possint, tueri. Praeterea civilis potestatis est ea incepta adiuvere quae, licet praesertim iuventuti maxime sint utilia, suscipi secus non possunt.

Denique eadem publica potestas, quae legitime operam dat civium valetudini, tenetur officio, per legum promulgationem ac sedulam executionem, iuste et vigilanter consulendi ne ex horum instrumentorum pravo usu gravia discrimina publicis moribus et societatis progressui obveniant.

Per hanc vigilem curam minime singulorum vel coetuum comprimitur libertas, praesertim si validae deficiant cautiones ex parte eorum qui, ex suscepto munere, haec instrumenta adhibent.

Peculiaris autem tutela exerceatur ad iuniores defendendos a prelo et spectaculis quae eorum aetati noxia sint.

CAPUT II

13. Omnes Ecclesiae filii communi animo consilioque conentur ut instrumenta communicationis socialis, nulla interposita mora et maxima adhibita industria, efficaciter in multiplicibus apostolatus operibus, prout rerum et temporum adiuncta exposcent, usurpentur, noxia incepta praecurrentes, illis praesertim in regionibus quarum moralis et religiosus progressus urgentiorem navitatem exquirat.

Sacri ergo Pastores suum munus in hac provincia, cum eorundem ordinario praedicationis officio arcte conexum, explere properent; laici quoque, qui in his instrumentis adhibendis partes habent, Christo testimonium reddere satagent, imprimis suis cuiusque muneribus perite et apostolico animo perfungentes, immo, pro sua parte, technicis, oeconomicis, cultus artisque facultatibus actioni pastorali Ecclesiae directe auxiliatricem praestantes operam.

14. Imprimis prelum honestum foveatur. Ad lectores autem christiano spiritu plene imbuendos, prelum etiam excitetur et provehatur veri nominis catholicum, quod scilicet—sive directe ab ipsa auctoritate ecclesiastica, sive a catholicis viris promotum et dependens — manifeste hoc animo edatur ut publicas opiniones iuri naturae et catholicis doctrinis praeceptisque consonas efformet, firmet atque promoveat, facta vero quae Ecclesiae vitam respiciant pervulget ac recte explanet. Moneantur autem fideles de necessitate catholicum prelum legendi atque diffundendi ad iudicium christianum sibi de omnibus eventibus efformandum.

Taeniolarum effectio et exhibitia ad honestam animi relaxationem, humanum cultum et artem utilium, imprimis autem earum quae iuventuti destinantur, validis omnibus auxiliis promoveantur et in tuto ponantur: quod praesertim fit opes atque incepta honestorum effectorum et distributorum adiuvando ac simul coniungendo, pelliculas laude dignas criticorum consensu et praemiis commendando, catholicorum proborumque exercentium auditoria fovendo ac inter se consociando.

Itidem efficax adiumentum feratur transmissionibus radiophonicis et televisificis honestis, imprimis iis quae familiis sint consentaneae. Catholicae autem transmissiones sollerter foveantur, quibus auditores et specta-

tores ad vitam Ecclesiae participandam inducantur atque veritatibus religiosius imbuantur. Sollicite quoque, ubi oportuerit, excitandae sunt stationes catholicae; curandum vero est ut earum transmissiones convenienti perfectione et efficacitate praestent.

Consulatur insuper ut nobilis et prisca scaenica ars, quae iam per instrumenta communicationis socialis late propagatur, ad spectatorum humanitatem morumque conformationem contendat.

15. Ut necessitatibus nuper expositis provideatur, sacerdotes, religiosi necnon laici tempestive instituantur, qui congrua peritia polleant in his instrumentis ad fines apostolatus moderandis.

Imprimis debent laici arte, doctrina et moribus instrui, multiplicato scholarum, facultatum et institutorum numero, ubi diurnarii, auctores cinematographi et radiophonicarum televisificarumque transmissionum ceterique quorum interest, integram formationem, spiritu christiano imbutam, praesertim quoad doctrinam sociale Ecclesiae, nancisci possint. Scaenici quoque actores instituendi ac iuvandi, ut sua arte humanae societati convenienter prosint. Sedulo denique parandi sunt critici litterari, cinematographici, radiophonici, televisifici ceterique, qui suam quisque scientiam optime calleant atque talia iudicia ferre edoceantur et incitentur in quibus semper ratio moralis in sua luce collocetur.

16. Cum rectus instrumentorum usus communicationis socialis, quae receptoribus praesto sunt aetate cultuque diversis, accommodatas et proprias requirat eorundem receptorum institutionem atque exercitationem, incepta quae huic fini consequendo sint apta — praesertim si iunioribus destinentur — in scholis catholicis cuiusve gradus, in Seminariis necnon in apostolatus laicorum coetibus foveantur, multiplicentur atque iuxta morum christianorum principia dirigantur. Quod ut promptius efficiatur, doctrinae et disciplinae catholicae de hac re propositio ac explicatio in catechismo tradatur.

17. Cum prorsus dedeceat Ecclesiae filios desides pati verbum salutis alligari ac praepediri technicis moris vel expensis, ingentissimis sane, quae istorum instrumentorum propria sunt, monet haec Sancta Synodus eisdem officio obstringi sustinendi et auxiliandi catholicas ephemerides, folia periodica atque cinematographica incepta, stationes transmissionesque radiophonicas et televisificas, quorum finis praecipuus sit veritatem evulgare et defendere atque christianae institutioni humanae societatis providere. Simul vero consociationes et singulos viros, qui in rebus oeconomicis vel technicis magna polleant auctoritate, instantur invitatur ut suis opibus suaque peritia libenter haec instrumenta, quatenus veri nominis culturae et apostolatus inserviunt, largiter sustentent.

18. Quo autem Ecclesiae multiformis apostolatus circa instrumenta communicationis socialis efficacius roboretur, in omnibus orbis dioecesibus,

Episcoporum iudicio, quotannis dies celebretur in qua fideles edoceantur de suis in hac rerum parte officiis, invitentur ad preces pro hac causa fundendas et ad stipem ad eundem finem conferendam, quae scilicet in instituta et incepta ab Ecclesia in hac re promota, sustentanda ac fovenda, iuxta orbis catholici necessitates, sancte impendatur.

19. In sua suprema pastoralis cura adimplenda circa instrumenta communicationis socialis praesto est Summo Pontifici peculiare Sanctae Sedis Officium.

Patres autem Concilii, votum «Secretariatus de Scriptis prelo edendis et de Spectaculis moderandis» libenter excipientes, Summum Pontificem reverenter rogant ut huius Officii munera et competentia ad omnia communicationis socialis instrumenta, prelo non excepto, extendantur, ascitis ex variis nationibus rei peritis, etiam laicis.

20. Episcoporum autem erit huiusmodi operibus et inceptis in propriis Dioecesibus invigilare eademque promovere et quatenus ad apostolatum publicum spectent, ordinare, iis non exceptis quae religiosorum exemptorum moderamini subiciuntur.

21. Cum vero efficax pro tota Natione apostolatus unitatem consiliorum et virium requirat, haec Sancta Synodus statuit et mandat, ut Officia nationalia pro rebus preli, cinematographe, radiophoniae et televisionis ubique constituentur omnique ope adiuventur. Horum ergo Officiorum praesertim erit consulere ut conscientia fidelium in his instrumentis adhibendis recte efformetur necnon quidquid in hac provincia a catholicis agitur fovere et ordinare.

In unaquaque Natione eorum moderatio peculiari Episcoporum coetui, vel alicui Episcopo delegato, concedatur; in iisdem autem Officiis laici quoque partes habeant, qui catholicae doctrinae harumque artium periti sint.

22. Cum insuper eorundem instrumentorum efficacia limites Nationum excedat, atque singulos quasi cives efficiat totius consortionis humanae, in hac provincia incepta nationalia inter se cooperentur etiam in ambitu internationali. Officia autem, de quibus in n. 21, operose adlaborent una cum sua cuiusque Consociatione catholica internationali. Hae autem Consociationes Catholicae Internationales a sola Sancta Sede legitime approbantur et ab eadem pendent.

CLAUSULAE

23. Ut universa huius Sanctae Synodi principia et normae de instrumentis communicationis socialis ad effectum deducantur, de expresso mandato Concilii, Instructio pastoralis edatur cura Sanctae Sedis Officii, de quo in n. 19, adiuvantibus ex variis nationibus rei peritis.

24. Ceterum confidit haec Sancta Synodus hanc suam institutorum et normarum traditionem libenter acceptam et sancte custoditam fore ab omnibus Ecclesiae filiis, qui idcirco, etiam his auxiliis utentes, nedum damna patientur, salis lucisque instar, terram condiant ac mundum col-lustrent; insuper omnes bonae voluntatis homines, imprimis eos qui haec instrumenta moderantur, invitat ut studeant eadem unice flectere in bonum humanae societatis, cuius sors magis in dies ab eorum recto usu penderet. Itaque, sicut praeis iam artium monumentis, novis etiam hisce inventis Nomen Domini glorificetur, secundum illud Apostoli: «Iesus Christus, heri et hodie, ipse et in saecula» (Hebr. XIII, 8).

In Nomine Sanctissimae et Individuae Trinitatis Patris et Filii et Spiritus Sancti. Decreta, quae in hac Sacrosancta et Universali Synodo Vaticana Secunda legitime congregata modo lecta sunt, placuerunt Patribus.

Et Nos, Apostolica a Christo Nobis tradita potestate, illa, una cum Venerabilibus Patribus, in Spiritu Sancto approbamus, decernimus ac statuimus, et quae ita synodaliter statuta sunt ad Dei gloriam promulgari iubemus.

PAULUS PP. VI

DIOCESAN CURIAE

I M U S

CIRCULAR LETTER TO OUR BELOVED CLERGY OF THE DIOCESE

Re: Grant of New Faculties

It is with the deepest sense of gratitude to the Holy Father, Pope Paul VI, and sincere personal concern for the welfare of our Priests and Laity that we hereby announce and promulgate for the entire Diocese under our jurisdiction, the following three (3) of the various other "FACULTATES" which the Supreme Pontiff has deigned to grant in his Apostolic Letter "Motu Proprio" of November 30, 1963, and which we quote hereunder as follow:

FIRST, "2. Concendi sacerdotibus ut, propter penuriam cleri et iusta de causa, Missam bis diebus ferialibus celebrare possint; et etiam ter diebus dominicis aliisque festis de praecepto, si vera necessitas pastoralis id postulet."

SECOND, "3. Permittendi sacerdotibus, qui bis vel ter Missam celebrent, ut aliquid per modum potus sumant, etsi non intercedat spatium unius horae ante celebrationem Missae."

THIRD, "Permittendi sacerdotibus, justa de causa, Missam qualibet diei hora celebrare et communionem vespere distribuere, servatis de cetero servandis."

We earnestly pray and hope that the Rev. Fathers concerned will take advantage of these privileges in the same spirit with which they were granted, and seeing to it that due cause exists to warrant the use of said privileges.

This Letter should be copied in the Parish Book of Orders.

Imus, December 12, 1963

✠ ARTEMIO G. CASAS., D.D.
Bishop of Imus

DOCTRINAL SECTION

THE TIME OF LENT

A LITURGICAL GUIDE FOR PRIESTS AND LAYMEN

Many years ago Lent was a time of forty days strict penance, so much so that formerly on Ash Wednesday and Good Friday the use of milk and butter was forbidden and Lent was a time of forty days fasting. Yet already before the first World War penance was modified and gradually mitigated.

Meanwhile however the liturgical exercises of Lent have been emphasized. The ferial offices and Masses of Lent which formerly were scarcely known, are at present celebrated almost daily during Lent. Therefore I deem it worthwhile for priests, seminarians and pious people to understand better the Masses celebrated during this Holy time of Lent.

Different elements have exerted their influence in the choice of several parts of the Lenten Masses.

The *first* element may be said the Spirit itself of the season which is fasting, abstinence, almsgiving and prayer, good works and obedience to the law as a preparation to the solemn celebration of Easter.

A *second* element may be said the Passion of Our Lord, His death and glorious resurrection.

A *third* element was added by the solemn preparation of the catechumens who must receive baptism on Easter Saturday.

A *fourth* element is the public penance of the sinners who prepared themselves to be reconciled and received Holy Communion on Holy Thursday.

A *fifth* element is the *station* church where Mass was celebrated and which is indicated at the beginning of the Mass. It had also its influence upon the choice of several texts of the Mass.

As a matter of fact, on certain days of liturgical importance it was customary for the Pope at Rome and the bishops in other places to go in solemn procession to a certain church. The clergy and the faithful first assembled in a church called the *church of assembly* (*ecclesia collecta*). There they recited a prayer — the *collecta* — or prayer of the faithful assembled in the “*ecclesia collecta*.”

The Pope or bishop with the faithful then proceeded, while chanting the litanv or *Kyrie* to the *station church* where the Eucharistic celebration took place. This church was called the *station*, which was a military expression for a sentinel's post; but, since the third century in the language of the Liturgy, it has denoted the meeting of the faithful with their shepherd, for the celebration of the Mass. In Rome the Basilicas, for instance, those of St. John Lateran, St. Peter, St. Paul, St. Mary Major, the Holy Cross in Jerusalem, St. Laurence, and a number of parish churches, were selected as station churches.

At the beginning of many of the old Mass formulæ, numbering about 87 in our Roman Missal we find a notation indicating the station church.

The station celebrations began during the fourth and fifth centuries. They reached the height of their development during the time of St. Gregory I (a. 600) and some additions were still made by Gregory II (715-731).

At first the station church was left to the choice of the Pope, and the name of the station church for the following day was made known to the faithful in the announcement by the archdeacon, before the distribution of Holy Communion at the previous station observance. Later the feasts and feastdays, especially those of Lent, were definitely assigned to a particular station church.

On *Ash Wednesday* the prophet Joel (II, 12-19) tells in the Epistle that God is rich in mercy for those who are converted to Him with all their heart in fasting, in weeping and in mourning. It is not our garments that we should rend as a sign of sorrow, as the Pharisees did, it is not to men that we should appear to fast, but to Our Heavenly Father Who sees into the secrets of our souls, and Who will repay us, as Jesus said in His sermon on the mountain.

On *Thursday* after *Ash Wednesday*, since the station is held at St. George in Velalro, where under the high altar is kept the head of this Christian warrior, a victim of the persecution of Emperor Diocletian

and who is called by the Greeks "the great martyr," there is question in the Gospel of a centurion, a soldier at the head of hundred men. The power of prayer is especially stressed by King Ezechias to whom Almighty God sent Isaias, to tell him that his prayer was heard and fifteen years would be added to his life; in the Gospel the prayer also of the centurion requesting with faith and humility that his servant be healed is heard by Our Lord Who praises the Centurion for his great faith.

On *Friday after Ash Wednesday*, the Epistle and Gospel declare that the *external* works of penance, such as prayer, fasting and almsgiving, which are practiced during Lent, have no value in the sight of God, unless they are accompanied by the spirit of *internal sacrifice*. This spirit is shown in works of mercy done out of consideration for our neighbor, without distinction of friend or enemy and with the sole intention of pleasing God.

Monday of the first Week of Lent has its station at St. Peter's Chains, one of the most ancient basilicas of Rome, where were kept the Chains worn by the Prince of the Apostles, the *Shepherd* to whom Jesus confided His flock. The Epistle alluding to the penitents to be reconciled on Holy Thursday and to the catechumens preparing for baptism, says that the Lord is their *Shepherd* who comes to seek His lost sheep. The Gospel tells of the separation that the divine *Shepherd* will make for ever between the sheep and the goats, or between the good — those who repent, and practise works of charity — and the Sinners.

On *Tuesday of the first Week of Lent*, the Station is at St. Anastacia's church. It was the only parish in the center of Rome, situated in the wealthy quarter where there was a market and where buyers and sellers committed many injustices. For this reason the Gospel recalls the story when Jesus went to the temple of God, and cast out all them that sold and bought in the temple, overthrew the tables of the money changers, and the chairs of those that sold doves and said to them: "My house shall be called a house of prayer, but you have made it a den of thieves."

On *Wednesday of the first Week of Lent*, is recalled how, in imitation of the forty days fasting, Moses was called to the top of Mt. Sinai, and how entering into the midst of the cloud, he was there for forty days and forty nights. In the same way, the prophet Elias, after he had eaten twice from the bread and drunk from the water the angel had brought him, he walked in the strength of that food forty days and forty nights

unto the mount of Horeb. The Gospel relates the sign foresaid by Christ of His resurrection: "As Jonas was in the whale's body three days and three nights; so shall the Son of Man be in the heart of the earth three days and three nights."

On *Thursday of the first Week*, the station is at St. Laurence in Panisperna. The Introit is the same as on the feast of St. Laurence. The Epistle teaches that each one shall receive according to his own good works; and in the Gospel is read the clever answer of the woman of Cana: "the whelps also eat of the crumbles that fall from the table of the masters," probably in connection with the station where formerly bread and ham (panisperna) were distributed to the poor.

On *Monday of the second Week* of Lent, station is celebrated at St. Clement's. This church is one of the most interesting churches of Rome because it most faithfully represents the ancient distribution of Roman basilicas. It is protected by a yard surrounded by porticos, with the fountain in the middle where the faithful cleansed themselves before entering the holy building, and which is recalled by our holy water stoops and baptismal fonts at the entrance of our churches.

Following the affirmation of Origen, dating from the fourth century the Roman breviary confuses this saintly Pontiff with another Clement, an auxiliary of St. Paul. Wherefore the Epistle chosen on the feast is that in which the Apostle speaks of "Clement," who worked with him for the Gospel and who, as Paul writes, is written in the book of life (Philip. IV, 3). In the Gospel of the Mass Jesus foretells that the Jews will lift Him up on the Cross, and thrice He asserts that they will die in their sins, because they have not believed in Him nor done His works. In the Epistle of today Daniel prays for the Jews in captivity because of their sins and the iniquities of their fathers.

On *Tuesday of the second Week* of Lent, the station is at St. Bibiana's, a Roman virgin, whose remains rest under the altar with those of her father, the martyr St. Quirinus, who died in the second century.

The Epistle tells how, when Elias was sent to a pagan widow of Sarepta of the Sidonians, she gave him nourishment, and as a reward for her good work, never after did want for bread. In the Gospel Jesus declares that the Pharisees who taught the Law of Moses and did not observe it, did their works to be seen, and, out of vanity, liked the first chairs in the synagogues. "He who is the greatest among you,"

says Our Lord, "shall be your servant. And whosoever shall exalt himself shall be humbled, and he that shall humble himself shall be exalted."

On *Saturday of the second Week* of Lent, the station is celebrated at St. Marcellinus and St. Peter, a basilica founded by St. Peter, exorcist, both martyred at Rome during the Diocletian persecution.

In the Epistle is said that Isaac had two Sons. Esau, the first born, represents the people of God who sell their birthright to gratify their carnal appetites. Jacob represents the Gentiles, who check their passions and are blessed by Heaven. Jesus in the same way told the parable of the two Sons. The older represents the Jewish element of the primitive church which is scandalized at the vocation of the Gentiles and is loath to associate with them; the prodigal Son is the pagan element. After having wasted all the gifts of God, these unhappy people atone for their sins and come to Jesus Who receives them with goodness and mercy.

On *Monday of the third Week*, Epistle and Gospel speak to us of Naaman, a pagan, but a valiant general of the King of Syria's army. He was cured by bathing in the Jordan river. Naaman, therefore is a figure of the heathen whom the Church by Baptism cures of the leprosy of sin. The liturgy of the day is specially intended for the catechumens.

On *Tuesday of the third Week* in Lent, the station at St. Pudentiana's is the very ancient Sanctuary erected on the site of the house of her grandfather, the senator Pudens, mentioned by St. Paul in his epistles. St. Pudentiana lived here with her sister St. Praxedes. There St. Peter received hospitality and the first Christians often assembled there. Therefore it is not surprising that a Gospel has been chosen where the name of *Peter* is mentioned. The Apostle asks the Savior: "Lord how often shall my brother offend against me, and I forgive him? Till seven times?" Jesus said to him: "I say to thee not till seven times, but till seventy times seven times."

In the Epistle of today it is related how the practice of virtue was rewarded by Eliseus on behalf of a woman who was in need. In the Gospel Our Lord emphasizes the obligation of fraternal correction and forgiving offenses.

On *Thursday of the third Week* of Lent, station is held at the Holy martyrs Cosmas and Damian. It is the ancient temple of Romulus transformed into a church where rest the bodies of the holy martyrs, brothers and doctors. The sick came in crowds to visit the tomb of these two

brothers, doctors by profession, imploring them to restore their health. Therefore, we must not be surprised that in the Gospel is related how Jesus cured Simon's wife's mother who was taken with a great fever. Jesus standing over her commanded the fever that left her at once. And immediately rising she ministered to them. Later when the sun was down, all they that had any sick with diverse diseases brought them to Our Lord, who, laying His hand on every one of them, healed them. In the Epistle, the prophet Jeremias admonishes us to commit no sin but to do good works.

Saturday of the third Week has its station at St. Susana's, a Roman virgin who was martyred under the emperor Diocletian. The saint recalls to us Susana of the Old Testament, daughter of Helcias, mentioned in the Mass. Today both the Epistle and the Gospel recall an accusation of adultery which falls back upon its authors. The Epistle speaks of the chaste Susana who was innocent and the Gospel of a woman who was guilty. God avenges the rights of justice with regard to the first by rewarding her chastity, whilst He opens the treasure of His mercy toward the second by pardoning her because of her repentance.

Fourth Sunday of Lent, station at the church of the Holy Cross in Jerusalem, which had a great influence on the liturgy of this Sunday.

This church was for the Roman Christians their real Jerusalem. When St. Helen, the mother of Emperor Constantine, had visited the Holy Land and found there the true cross, she wished to build in Rome a kind of Calvary to deposit there a part of the Holy Cross with other relics of the Passion for public veneration.

For that purpose Constantine built a basilica with five naves, and in one of these he caused the earth of Mount Calvary, which his mother St. Helen had brought from Jerusalem, to be put under the pavement.

Just as the Sunday "Gaudete" or "rejoice" comes in the middle of Advent to excite us with holy joy courageously to continue our preparation for Christmas, so the Sunday of "Lactare" or "be glad" offers us a rest in the middle of the Lenten observances. The Church on both days allows the rose vestments; the organ is played and the altars decorated with flowers.

The Gospel tells us of the miracle of the multiplication of the loaves and fishes, a symbol of the Eucharist which Christians receive on Easter. In the Epistle we find a symbol of our deliverance through the sacrament of Baptism, which the catechumens received on Easter or

through the Sacrament of Penance, by which we are restored to the Christian liberty. The two Sons of Abraham in the Epistle symbolize the two Testaments: Ismael, son of Agar, represents the Jews as slaves of the Mosaic Law; whilst Isaac, Son of Sarah, represents the Gentiles, whose faith makes them heirs of the promise and they take the place of the Jews.

Monday of the fourth Week, station is at the Four Holy Crowned Martyrs. They were four officers of the Roman army who, having refused to adore a statue of Aesculapeus, received the crown of martyrdom.

The Epistle relates the famous judgment of Solomon. One of the two women who appealed to his justice, having suffocated her child which was asleep, was jealous of her rival whose Son was living. She represents the Synagogue, whose rulers by their indifference had stifled religious life in Israel and who were jealous of the Gentiles, to whom the Church has given life through baptism and penance. The wisdom of Solomon, admired by the whole world is a figure of the wisdom of the true Solomon, whose doctrine causes to regenerate the world.

In the Gospel Jesus foretells His resurrection of Easter: "Destroy this temple and in three days I will raise it up."

Tuesday of the fourth Week. Station at St. Laurence in Damasco, where Pope St. Damasus is buried. The Epistle shows the power of prayer. Almighty God was appeased at the prayer of Moses and spared the Jews. In the Gospel the Jews sought to apprehend Jesus, but no man laid hands on Him because His hour had not yet come.

Wednesday of the fourth Week. Station at St. Paul without the Walls. It was but natural for the Romans to assemble near the tomb of the Doctor of the Gentiles on this day, called the Feria of the Great Scrutiny, when they held the examination upon which depended the admission of Catechumens to Baptism.

After the singing of the Introit, which announces the baptism in which God "will pour on the souls the water which will cleanse them from all stain," the catechumens were exercised anew, were marked with the sign of the cross and received the imposition of hands. The rites for the admission of the catechumens and those of their final preparation which proceeded during Lent are now found in the ceremonies of baptism, particularly exorcism, the signing with the cross, the imposition of the hands, the recitation of the Pater Noster and the Credo, which formerly took place at the Mass of the Catechumens for this day.

After having read the Lessons from the prophets Ezechiel and Isaías, who speak of this same purification "when souls shall be made white as snow," the four Gospels were read; the Apostle's Creed and Pater Noster were explained to them.

The Gospel tells of the healing of the man blind from birth, who was sent to the pool of Siloe. This is also a symbol of baptism which conveyed to the Gentiles the supernatural light of which they were deprived.

On *Thursday and Friday* of the fourth Week are announced the resurrection: 1) of the child of the Sunanite by Eliseus the prophet, 2) of the Son of the widow who maintained the prophet Elias; 3) of the son of the widow of Naim; and 4) of Lazarus by Our Lord. These four resurrections recall the resurrection of the sinner who converts from his sins and are symbols of the glorious resurrection of Christ on Easter.

Saturday of the fourth Week in Lent, station at St. Nicholas in Carcere. It is called "in carcere" because in former times it had a dungeon.

Isaías, from whom the *Introit* and the *Epistle* of the Mass are taken, sees hastening from all sides the catechumens and public penitents who are awaiting for the Easter Feast, when at last their souls may quench their thirst in the springs of grace through the Sacraments of Baptism and Penance. They were in darkness and the Savior gives them light (*Epistle*), for He tells in the Gospel that He is the light of the world and that he who follows Him always walks not in darkness but in the light of life.

On the *fifth Sunday of Lent* begins the Passion time, from Passion Sunday to Easter. During these two weeks readings refer specially to the third year of the ministry of Jesus and to the events which marked the last days of His mortal life. Then follows the celebration of Our Lord's Resurrection which is the most glorious event of His life, the most conclusive proof of His divinity and the foundation of our Faith. We also are risen with Him. The virtue of this mystery works in the faithful throughout their life, but more particularly during the Easter festivities, in order to help them pass from sin to grace and later on from grace to glory. In order to receive more abundantly the graces of Easter, we should avail ourselves of the time of Lent, the official retreat of the whole Church, to prepare our souls for the solemn Festival.

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MOST CONTROVERSIAL ASPECT OF MIXED MARRIAGE LAWS

The Church insists that the marriage of a Catholic, whether it be to another Catholic or to a non-Catholic, must take place in the presence of a Priest as the official witness to the marriage contract and this requirement affects the validity of the marriage.

Thus the marriage of a Catholic which takes place before a Civil Registrar or a non-Catholic Minister of religion, is not a valid marriage in the eyes of the Church.

It may be as well to note, in passing, that this requirement applies only to a marriage involving a Catholic. It is sometimes erroneously asserted that the Church does not recognize the validity of any marriage which takes place outside the Church.

It would most certainly be narrow and uncharitable if the Church were to refuse to recognize the marriages of non-Catholics outside the Church. But is it narrow for the Church to demand of her own children that the Church must be officially represented when they marry?

The contract of marriage in this case is a Sacrament of the Church and it is surely reasonable for the Church to insist that this Sacrament be received at her own hands. To receive a Sacrament is to perform an act of religion. To be married in a non-Catholic church would be like taking communion in that church, it would be equivalent to professing that differences of religious belief are of no importance and would thus be a denial of the Catholic Faith.

POSSIBLE CHANGE

Yet there are very good reasons to support a move to have the Church recognize the validity of the marriage of Catholics which takes place outside the Church.

Fr. Kung, after urging that it was "absolutely necessary to do something" to change the rules regarding mixed marriage, opined that it was even more important that the Church should recognize mixed marriages solemnized in Protestant churches, and he added: "It is not good for the mixed marriage. It also is not good for the Church" (Tablet, 27 April).

It is reported that a number of Bishops share this view, which is put forward by many canonists, and are expected to ask that the Council accept the validity of mixed marriages celebrated outside the Church.

BEFORE TRENT

Until the time of the Council of Trent, no external form for the expression of marriage consent was prescribed as a condition for the validity of a marriage. The Church prohibited marriages which were not witnessed by a priest, and the prohibition rendered these marriages *sinful*, but not *invalid*.

However, it was then found necessary to demand the observance of a definite form for the validity of marriage so that it would be possible to prove, by making it a public and definite fact, that a marriage had in fact taken place.

In her role as guardian of the Sacraments, the Church has adapted this law at different times since Trent and a further adaptation is now proposed whereby the observance of the canonical form of marriage would be made a condition for the lawfulness of the marriages of baptized Catholics, but not a condition for their validity.

This would be "for the greater good of souls" and would preserve the validity of as many marriages as possible. It would mean that the marriages of baptized Catholics contracted outside the Church would be valid marriages, provided, of course, that the parties were otherwise free to marry.

INJUSTICE TO NON-CATHOLIC

A Catholic who goes through a form of marriage in a civil or non-Catholic service inflicts a great injustice on the other party, for the Catholic is entering a contract which he or she is not only not bound to break. The non-Catholic, who can scarcely be expected to appreciate the Church's viewpoint in this matter, is therefore involved in all good faith in a marriage which is objectively invalid.

It may be considered to be for the good of souls that the validity of such a marriage should be recognized.

Such recognition would also avoid the *appearance* of divorced persons being able to be remarried easily in the Catholic Church (when, in *fact*, the Church simply declares that they have never been validly married and are therefore free to marry) and also the appearance of people who have not observed the Church's law being allowed to benefit from it while those who have observed this law find themselves permanently bound to an unhappy union.

It would also make it easier for a Catholic who has rejected the Church's authority by marrying outside the Church to return to the practice of the Faith when truly contrite without having to face the necessity, often a very real stumbling-block, of persuading an understandably reluctant non-Catholic to go through a second form of marriage.

NO APPROVAL IMPLIED

The recognition of marriages outside the Church would not imply any approval of the action of a Catholic in going through such a form of marriage, nor would it concede any competency over the administration of the Sacraments to any other authority.

The present canonical form of marriage would remain the obligatory form of a Catholic and any other form would be unlawful and gravely sinful.

It may well be that a special ecclesiastical censure would be attached to this sin. But the marriage itself would be valid; and this would be so because the Church would "canonize" the civil law by incorporating its provisions into Canon Law. A civilly valid marriage would then be canonically valid only by virtue of the Church's authority to concede this effect to it.

Nor would this contemplated change compromise the Church's attitude to the guarantees prescribed by law. It would simply be a recognition of the fact that a valid marriage without the explicit guarantees is preferable to an invalid marriage without them.

DISTINCTION

From what has been said it should be clear that there are certain laws regarding Mixed Marriages which the Church may well change and other laws which she cannot change.

One can distinguish between the explicit written promises to be made before marriage and the obligations to which they refer. The formal promises are required by ecclesiastical law and are therefore subject to modification by ecclesiastical authority; the obligations, however, are commanded by divine law and these cannot be minimized or relaxed.

Similarly, one can distinguish between the exchange of consent which is essential to any marriage contract independently of any ecclesiastical law and the form prescribed by the Church according to which this exchange of consent must be given. There are many good reasons for proposing a change in the form required by the recognition of the validity of the marriage of a Catholic outside the Catholic Church. On the other hand, there are many who consider that there are equally compelling reasons for retaining the present legislation. In any case, there remain the reasons cited above which will make such marriages outside the Church gravely sinful on the part of the Catholic.

The serious consideration being given by Church authorities at the present time to this subject is prompted by her desire to preserve the validity of marriages as far as possible and to consider always the greater good of souls.

It is not in any way an approval of Mixed Marriages, which the Church still forbids "most severely, everywhere," in fairness to the non-Catholic as much as to the Catholic.

In our dealings with non-Catholics we must surely approve of the intentions of Fr. Kung, who is reported to have "sounded a note of reconciliation, kindness and understanding" which "might mark a new day in Protestant-Catholic relations" (*Time*, 5 April).

But we must bear in mind also the truth expressed by Cardinal Bea at the same time—that in our healing of the wound to attain perfect unity "we must not search for compromises".

REV. FR. MULKEARNS

PASTORAL SECTION

HOMILETICS

SEXAGESIMA SUNDAY (Feb.2)

THE WORD OF GOD:

The Gospel of this Sunday is deeply tender. Our Lord manifests in His actions the exquisite goodness and bigness of His heart. A huge crowd had gathered around Him from the nearby cities, all eager to hear from His sacred lips the words of life and hope that had been so long denied them. Moved at their sincerity, Our Lord commended it on the spot and honoured it with one of the most instructive of all His parables: the parable of the seed planted in different grounds.

The whole narration was clear and vivid in itself, and Our Lord, knowing the hearts of all, saw that His word had fallen on the good ground of their souls. These good people had taken in every precious syllable, and in due time the meaning of the parable would dawn upon their receptive souls and bear fruit.

But, alas!, Our Lord also saw among the crowd a group of hardened people who despised His word and refused to profit by it. This prompted Him to say to His disciples afterward, not without a little sadness, that those few hardened people are given parables, "that seeing they may not see, and hearing they may not understand", that is, because of their pride and stubbornness they would not be given the grace to understand the parable.

Our Lord then proceeds to explain the parable to His disciples, which He does with all the patience and lovingness of a good Father.

FOUR KINDS OF HEARERS:

The sower of the seed is God. The seed is His word and doctrine. Now, there are four types of ground upon which the seed falls, referring

to the four kinds of hearers who receive God's word. The first kind are lazy, indifferent and given to all kinds of distractions. These men hear the word of God, but their indifference and laziness prevent them from taking it seriously, and soon the tide of their passions and a thousand distractions make them forget it altogether.

The next kind is of those who are superficial in everything. They listen to the word of God, even with some measure of joy; they make big resolutions and are eager, so they say, to do everything for God. But they do not have a strong will, and at the first temptation they drop everything. The third kind are those who are steeped in the businesses and pleasures of this world. They want all that both heaven and earth have to offer; they believe that they can serve God and this earth at the same time. They hear the voice of God, but soon their thirst for pleasures, honours and riches, which are really so many thorns in his heart clamouring for attention, stifles it, and soon they hear nothing but the noise of the world.

Finally, the fourth kind of those who hear the word of God are like good ground upon which the seed falls, sprouts, takes root and bears much fruit in due time. These souls are well-disposed to receive whatever God tells them. They are humble, firm and generous in the service of God. Detached from the affections of this world, they are eager to do anything, whatever the cost, to please His Divine Majesty. The doctrine of God cannot but produce only good effect in them, and in abundance. Once the word and grace of God is received in them, they advance rapidly in the path of true virtue and sanctity, and their good works are made manifest in a million different ways to the glory of God, the honour of His Church and the edification of their fellowmen.

OUR GROUND

After listening to the explanation given by Our Lord of His own parable, I can almost hear each and everyone here present say: I want to be considered as good ground. I want the good seed of the word of God planted firmly in my soul. May God help me water it, tend to its growth, uproot all undesirable weeds of distraction and sin, and make it produce only fruits worthy of His love and my eternal salvation.—These are the sentiments of a sincere hearer of God's word.

Let it never be said of us, "seeing they may not see, and hearing may not understand."! We realize more than ever before that the word of God is the food of our soul. Not only shall we let it sink deep inside of us, but we shall put it into practice. For this did God institute our pastors, our parish priests, that they may pass His word on to us, and we, after assimilating it well, put it into practice in our daily lives.

QUINGUAGESIMA SUNDAY (Feb. 9)

JESUS FORETELLS HIS PASSION:

As we are about to enter upon the holy season of Lent — a season of intensified penance and prayer — Holy Mother Church presents to our mind the prediction Our Lord made of His passion and death. Indeed, nothing is more apt to excite us to hatred of sin and to expiation and reformation of our unsavory past than the vivid memory of the sufferings Our Divine Saviour endured for our sake. And the more we ponder on these, the more willing we become to bear our own trials with patience and resignation.

THE WHY OF IT:

Never before had Our Lord described His Passion in so stark detail: the treason, arrest, trials, insults and humiliations, scourgings, crucifixion and death. His great love for men moved Him to manifest so openly His ardent desire to accomplish His sacrifice for their salvation. Because of sin, the gates of heaven were closed forever to all men. He, the son of God made Man, would reopen it for them through His sufferings and death, because He loved them.

In foretelling His Passion, He strove to strengthen the faith of His Apostles by making them see that nothing would happen that He had not foreseen, and that He would suffer all because He wanted to. Like a good general, He prepares and trains His soldiers for the battle in which He and they would participate.

But alas! the Apostles did not understand His words. Their minds were as yet too attuned to the idea of a Saviour who would restore all good things in their proper places and cast out all evils without having Himself to undergo suffering. Too soon did they forget the forewarning of their Divine Master, and when the time of trial came, they all fled, leaving Him alone.

OUR REACTION:

Let this never happen to us. We who are given now to admire not only the precision with which Our Lord detailed His sufferings, but also the courage and love with which He faced them, should not run away from His loving invitation to help Him carry the heavy cross He bears for our sins. Nevertheless, how many who call themselves followers of Christ are surprised that Our Lord had to suffer so much and that they are asked to share in His sufferings. They forthwith deny Him, then abandon Him altogether.

But thanks to His unfailing grace sustaining us in our trials, thanks to the effort of Holy Mother Church to put before our eyes always the picture of our suffering and crucified Saviour, we see the real meaning of the prediction of His Passion and death. We wish to be glorified with Jesus, that is, avail of His Passion and save ourselves through it; therefore, we have to partake of His sufferings. For the union of our pains with those of His will be as the application on our ills and our wounds of the remedy that He procured for us. This is the rule, we know, the essential condition to enter heaven.

What does this our own crucifixion with Christ entail? Accepting cheerfully the sufferings and trials of our condition in life. Fulfilling faithfully and perseveringly all the duties of our state, no matter what the difficulties and dislikes. Imposing at times certain penances or mortifications, prayers, fasts.

Let us not forget that the announcement of the Passion of Our Lord is also directed to us. Let us march as good soldiers of Christ, following our Leader to His cross, and from the cross to be crowned with Him.

FIRST SUNDAY OF LENT (Feb. 16)

A TERRIBLE WEAPON:

Our entire life on earth is a continuous warfare. But the main and most terrible weapon that Satan uses to make us fall into sin is our own greed for the things of this world. This greed that is keenly sharpened and nourished with sensible things is the source of the thousand and one evils that beset us daily. St. John teaches us that there are three types of this greed, namely: lust of the flesh, lust of the eyes and the pride of life. Through this triple greed or lust, Satan conquered our First Parents; through it he attempted to conquer Our Lord in the desert; through it he draws a multitude of souls to his infernal abode. Hence, it is important that we know this weapon of the Enemy.

THE TRIPLE LUST:

Our Lord feeling hungry, the devil said to Him: If you are the Son of God, change these stones into bread. — Here the enemy appeals to the greed or lust of the flesh. This consists in the love and search for sensual pleasures. Our fallen nature thirsts for pleasure, and not content with permitted ones, goes after the forbidden ones. With this fatal appetite, this love of the body and sensual pleasures, the devil works on the senses

to seek nothing but abominable satisfactions and through them drags us to all kinds of excesses.

This failing, Satan then brought Jesus to the top of the temple and said: If you are the Son of God, throw thyself down. — Satan tempts Our Lord to show His power. Pride is an inordinate love of self, of one's own excellence, a desire to be praised and esteemed above the others. It is an odious vice, with which we are all more or less affected. It engenders egoism, ambition, presumption and all those sins that puff up one's head. Because of it, Satan and his followers were cast out from heaven into the deepest hell, our First Parents expelled from Paradise, many a virtue destroyed, many a good work begun gone to waste, many strifes and dissensions among Christians, wars among nations, many shameful falls. Indeed, it is the beginning of every sin!

This ruse still failing with Our Lord, the devil makes a final play. He shows Our Lord the kingdoms of the world and the riches thereof in exchange for His adoration and allegiance!—The lust of the eyes, the inordinate desire for the things and riches of this world, a sickly attachment to them, the thirst for gold, true idolatry, a chain with which Satan attempts to bind all men! The greedy soul is sold to the devil for a few miserable coins. Because of this lust of the eyes, how many evils have been let loose upon the earth, how many souls cast into eternal fires! I will give you all, if you will adore me. What deceitful promise!

THE REMEDY:

Brethren, we know now how our Enemy works to enchain us in this triple lust. Let us beware and be prepared. We must mortify our flesh, that is, with fasts, abstinences, mortifications, work. The lust of the flesh is extinguished through continuous mortification of the flesh and putting a strong rein to the inordinate appetites and desires. A close watch over our senses is in order and a continuous shunning of dangerous occasions. The thought of the holy presence of God must be ever alive in our mind and heart. When the enemy puts up against us, we can always say: How can I do this and sin against God?

Against the pride of life we have the all-powerful counter-weapon of humility, of distrust of ourselves and of confidence in the mercy of God. We keep ever before our eyes the sublime example of Him Who said: Learn of me, for I am meek and humble of heart. This we put to practice in our lives by showing deference to all, perfect submission to God, to the Church and to every legitimate superior. Humility is easy for the obedient. Let us ask without ceasing for the grace of a truly humble heart.

Finally, let us not forget the poor and laborious life that Jesus led throughout His thirty-three years on earth and of his teachings on riches and poverty. How short, indeed, is our life-span, and how empty and

ephemeral the goods and riches of the world. It pays to awaken in ourselves a love for poverty and the practice of it for the love of Christ, according to circumstances of place and time. If we happened to be blessed with plenty, this imposes upon us an obligation to be poor in heart, that is, to have no attachment to it. Rather, we should hasten to stack up our fortune in a surer place, heaven, multiplying our alms and good works.

Only in applying these remedies can we be sure of Our Lord's help in time of temptation and to say with Him: Begone, Satan! for the Lord alone shall be adore and Him only shall we serve.

SECOND SUNDAY OF LENT (Feb. 23)

JESUS TRANSFIGURED:

Bethlehem and Nazareth show us Jesus poor and humble. The scenes of the Passion show Him crushed, covered with insults and humiliations, the last among men. Accordingly, His own people were disappointed at Him, and those outside His nation thought it was all a big folly, because all deduced from it that Jesus could not be God. But today, on Mount Tabor, the Transfiguration illumines and explains the entire life of Jesus and especially His ascent of Calvary. Moses and Elias, the two great saints and men of God of the Old Law, appear with Our Lord to confirm that all the details of Our Lord's life on earth have been predicted and expected.

That face that will be profaned by blows and spittle, appears on Tabor brighter than the sun. That body all whole, which will be made red and bloody, is here resplendent. Those clothes over which they will cast lots for possession are here whiter than snow. On Calvary he will be crucified between two thieves; on Tabor He is accompanied by two most venerable saints. During the Passion He will be mocked and abandoned by all; here His heavenly Father proclaims Him as His beloved Son and commands all to hear Him. There, the three disciples will see the tortures of His agony; here they see Him in the splendours of heaven.

SUBLIME TRUTH OF IT ALL:

This incident, then, on Mount Tabor suppresses the scandal and disappointment of the cross and Calvary. The Transfiguration tells us that He Whom we shall shortly follow in all the painful phases of the Passion, is, by nature, one God with the Father in heaven, crowned with glory and honour, King of all creation, joy of the angels, Supreme Judge that will return one day, in all splendour of His majesty, to pass sentence on all men.

The glory and splendour that shone about Him is natural to Him, being the glory and splendour that proceeds from His divine nature. But Jesus for the love of us renounces his rights and prerogatives temporarily, covers His glory, and for his whole life presents Himself to us as human mortal, subject to suffering and death.

By showing us in His transfiguration for one instant His entire and real self, the glory that should have been His natural state all His life, He manifests to us His great love for us, His ardent desire to suffer for our salvation. At the same time, we see clearly the infinite merit of so many humiliations, ignominies and pains so willingly accepted, wanted and preferred.

OUR TRANSFIGURATION:

When we see Our Saviour, for love of us, renounce His glory to be able to give His life and blood, what should not be our love and self-denial for Him?

Besides, the glory with which He is vested on Tabor is the reflection of the glory He promises to those who are faithful to Him and appreciate His sacrifice for them. He shows it to us for an instant, to encourage us to be more patient in our trials and generous in accepting suffering; because only at this price shall we be glorified in heaven. Oh, if only we would constantly think of that incomparable glory that is prepared for us, how happy would we be to carry our cross and follow the royal road to Calvary. For a momentary and light tribulation, here below, to use the phrase of St. Paul, there is prepared for us an eternal weight of glory and happiness.

How few Christians really understand this divine lesson, this necessity to suffer in order to merit glory. They want to enjoy always here on earth. How mistaken they are! God sends us His consolations at times in His compassion for our weakness and to keep our spirits up in suffering. But perfect and complete happiness, happiness without limit, without restriction, let us not wait for but in heaven.

THIRD SUNDAY OF LENT (March 1)

SPIRITUAL MUTENESS:

The man in today's Gospel, whom the devil made mute, is the sad image, but a true one, of a host of people cheated by the devil and turned into his slaves. First of all he blinds them, so that they will not think of God, nor see the seriousness nor the consequences of their deplorable state and of the faults they commit. Afterwards, he makes them mute. Now

spiritual muteness is especially dangerous with respect to one's obligation to pray, to certain obligations of state and of charity, and to the obligation of confessing our sins.

IN PRAYER, CHARITY, CONFESSION:

Regarding the obligation to pray, the devil impedes souls to pray, to ask for divine aid. Prayer is, with faith, the best arms of the Christian to combat and conquer Satan, because it obtains for him all necessary graces. Without it, there is no sanctity and no possible salvation. A soul that has left off praying is a disarmed soul, an easy prey for the Enemy. He fills that soul with all sorts of vain thoughts and worldly desires, of bad affections, and makes it a slave of the passions and evil habits. From this is born contempt of prayer and the things of God. Woe to the soul that is mute before God and does not and will not pray. For want of the dew of grace, it is transformed into an arid desert, filled only with fierce beasts, that is, with sins and demons.

How many among Christians have been converted into mute statues. They do not pray, neither alone, nor in the family, nor with the mouth, nor with the heart. Or, if ever they pray at some particular time, they do so badly, causing another offence against God.

Then we go to the duty of teaching and correcting our neighbor, and we refer especially to fathers, employers, superiors and all who are duty-bound to educate, advise, and correct subordinates. The right to correct, to prohibit, to advise, is for them, before God, a talent that they cannot bury. God will ask a strict account of it. In them therefore the muteness or silence can come to be a sin, and even a grave one, too, of omission, a real treason to God and the souls confided to them.

However, it can also be said that this duty, generally and in a certain way, affects everybody, according to the occasion. Each one is obliged to correct his neighbor in a charitable manner and, if it is possible, preserve him from sin, and turn him into the good path if he happens to wander from it. To keep quiet, in certain circumstances, can constitute a sin against charity.

Too many nowadays are mute under the pretext that they have no care of souls, that it is the job of the priest. This kind of muteness proceeds from human respect, from lack of charity and zeal for God and for souls. It is not real humility that clamps the mouth shut, but Satan.

So also, and above all, with respect to Confession, the devil often triumphs. Many confessions, instead of making some people better, make them worse; instead of casting out devils, invite more of them into the soul. The reason is that the penitents are voluntary mutes who believe themselves more innocent than they actually are. Satan turns them mute: they

dare not confess out of a false sense of shame. They thus renounce the very remedy instituted by Christ. Or, if they ever do confess, they do so in a bad way and change the remedy into poison, committing a sacrilege.

SPEAK TO GOD:

Let us fervently ask God, and with insistence, to cast far from us the demon of muteness and to infuse into our souls the love of prayer. For truly, as St. Augustine says, he knows how to live well, who knows how to pray well. If any has been ensnared by him, let him free himself at once with the help of God and cast himself at the feet of Our sweet Saviour. He awaits you, He calls you, He will receive you as a father receives a prodigal son. Show yourself to Him sincerely, in the person of his priest, and open all the most secret and repugnant wounds of your soul, and you will find pardon and cure and happiness. The demon of muteness will be vanquished and cast out, and your tongue will sing forever the praises of God.

During the holy season of Lent, in which the Church invites us to change ourselves for the better, make an attentive examination of the three obligations we have just traced. Ask Our Lord to illumine you, strengthen you and free to speak your heart out to Him.

REV. T. LOPEZ, O.P.

CASES AND QUERIES

BENEDICTION AND EVENING MASS

If there is benediction shortly before or after an evening Mass is it permissible to use the colour of the day for the cope, tabernacle, veil and frontal?

* * * *

The colour corresponding to the *office of the day* may be used.

As a general rule, *per se*, white is the colour for Benediction of the Blessed Sacrament (DD. 1615, 7, 9; 2673). However if the benediction takes place immediately before or after the Mass, the S.R.C. rules that the colour corresponding to the Office of the day may be used: "Quum expositio et repositio Ssmi. Sacramenti fit immediate ante vel post Missam seu officium, ita ut celebrans eiusque ministri ab altari non recedant, licetne retinere conopeum et altaris paramenta coloris quem exigit officium diei, praesertim cum non ita facile sit ex tunc temporis immutare?—Affirmative." (Dec. S.R.C. no. 3559, 1 Dec. 1882).

Thus if the benediction is immediately *before* the Mass, the exposition can be done with the vestments of the mass—"indumentis missae" (D. 3175, 3).

And if the exposition is immediately *after* the Mass, the celebrant can do it with the vestments of the Mass. He can further give the blessing with *the pyx* in the same vestments. However, in giving the blessing with the *monstrance* and for procession, the celebrant should use the *pluvial* — "eiusdem coloris" — in place of the *chausible* and the *maniple* (cfr. CALLEWART, *De Missalis Romani Liturgia*, no. 486, p. 86).

It should be noted however that the permission to use the colour of the day does not extend to the colour *black* (D. 3949, 8).

FR. L. LEGASPI, O.P.

VIGILIA DE PASCUA Y PRECEPTO DOMINICAL

Nuestro Obispo me dió permiso para anticipar las ceremonias de la Vigilia de Pascua después del anochecer. La Santa Misa se terminó a eso de las nueve de la noche. Uno de mis feligreses se acercó preguntándome si estaba obligado a oír Misa el día siguiente o ya había cumplido con la ley dominical con asistir a las ceremonias anticipadas.

Podría V. darnos una orientación sobre el particular?

* * * *

En el presente caso está claro que no se cumplió con el precepto dominical por haber asistido a las ceremonias anticipadas de la Vigilia Pascual, y por tanto quedaba la obligación de oír Misa el Domingo de Pascua también. Indicaremos algunas razones:

1) La obligación de oír Misa, según el Derecho Canónico (can. 1247 y 1248) está fijada para los domingos y días festivos allí señalados; por domingo se comprenden las 24 horas del día natural que se empieza a contar desde la media noche del sábado;

2) Según se desprende tanto del fin del precepto dominical como de las palabras de la ley y de la voluntad del legislador, el precepto eclesiástico de oír Misa es *ad finiendam obligationem*, no *ad urgendam obligationem*; así que ni vale anticipar el cumplimiento de esa obligación ni urge el precepto en otro día de la semana si no se hubiera cumplido con dicho precepto el domingo.

El P. Regatillo escribe a este propósito: No conozco caso en que la S. Sede haya concedido anticipación de la misa del domingo al sábado, con valor de misa dominical. Así que no juzgo conveniente pedir ese privilegio. La misa de medianoche de Navidad y de la Vigilia Pascual se consideran dichas el mismo día del precepto de estos días (c. 821, § 2). Pero si la hora de la Vigilia Pascual se adelanta, por ejemplo a las diez de la noche del Sábado Santo, esta Misa no vale para cumplir el precepto de la misa del domingo de Pascua", *Casos Canónico — Morales*, III, n. 318).

FR. V. VICENTE, O.P.

THE PASTOR AND THE TOTAL OMISSION OF MARRIAGE BANNS

Sunday morning, a couple planning a trip abroad came to the rectory of Fr. Francisco to finalize details for their afternoon wedding. To the poor Father's dismay, the parties informed him that the petition for the dispensation from the required three banns of marriage has never been arranged, by some oversight, with the chancery. Consulting his moral and canon law books, he proceeded to officiate at the afternoon wedding, though he had faculty to dispense from only one proclamation. Fr. Francisco's decision was based on these considerations: that all wedding invitations had already been distributed, that the Bishop cannot be reached so easily without harmful delay and that he was sure there was no impediment. Now he has doubts and would want to know whether he did "right" and whether he could act in the same manner when confronted with a similar case.

* * * *

The practice of at least once proclaiming the banns of marriage existed in France at the time the IV General Lateran Council (1215) imposed it as an obligation on the Universal Church.¹ This requirement, though not universally observed, was renewed in subsequent provincial councils. In the decree *Tametsi*, the Council of Trent required three publications.² This the Code also has adopted, modifying the enactment of the Council of Trent in a few particulars in view of modified circumstances of the times.

The necessity of the marriage banns affects, not the validity, but only the licitness of marriage.³ The obligation of publishing the banns, however, is grave and remains binding even though

¹ SCHROEDER, H. J. *Disciplinary Decrees of the General Councils* (St. Louis: Herder, 1941), pp. 280 ff.

² SCHROEDER, H. J. *Canons and Decrees of the Council of Trent* (St. Louis: Herder, 1941), pp. 183-185.

³ " . . . Vis legis [bannorum] est mere praeceptiva absque ulla vi matrimonia sine bannis contracta irritandi. Nec Conc. Lateranense, nec Tridentinum ullam clausulam irritantem apposuerunt, neque Codex hoc facit . . . —VLAMING, TH. M. — BENDER, L. *Praelectines iuris Matrimonii* (Bussum in Hollandia, 1950), p. 97 [italics in the original].

the pastor is certain that no impediment exists;⁴ but is probable that a pastor sins only venially, by omitting, without sufficient reason, one of the three proclamations, even if he is morally certain that there is no impediment.⁵

Omission of publications occurs in the following cases:

1^o In all mixed marriages, whether the non-Catholic party be baptized (the impediment is then that of mixed religion) or unbaptized (disparity of cult), the banns are regularly to be omitted.⁶

2^o In marriages of conscience, the banns must be omitted.⁷

3^o In the marriages of *princes* (it would probably apply to the President of the Philippines, Senators, and to their sons and daughters), the banns may be omitted, since their genealogy and personal history are better known;⁸

4^o In danger of death or in case of necessity, where the marriage cannot be deferred without grave inconvenience and there is no time to apply for a dispensation, the banns are also omitted.⁹

⁴ " . . . Cum agatur de lege fundata in praesumptione periculi universalis, ex communissima et veriori doctrina obligat etiam in casu quo parochus per alias diligentias certior factus sit nullum obstare matrimonio denuntiando impedimentum"—CORONATA, *MATHAEUS A CONTE, Compendium Iuris Canonici* (3 vols., Romae: Marietti, 1949), III, n. 682.

⁵ " . . . Omitirlas todas sin dispensa, fuera del caso de necesidad, es ciertamente culpa grave. Omitir dos, también, según la opinión más probable. Omitir una, leve"—REGATTILLO, E., *Derecho Parroquial* (Santander: Sal Terrae, 1953), n. 449; CORONATA, *op. cit.*, III, n. 682, b; VLAMING-BENDER, *op. cit.*, p. 98.

⁶ Cf. Canon 1026. Their publication may be permitted by the Ordinary under the conditions named in the canon cited: (a) that there be some prudent reason therefor; (b) that there be no danger of scandal; (c) that the dispensation from the impediment has been obtained beforehand; (d) that the religion of the non-Catholic party be omitted from the announcements.

⁷ " . . . permitti potest ut 'matrimonium conscientiae' ineatur, idest matrimonium celebretur *omissis denuntiationibus* et secreto ad normam canonum qui sequuntur."—Canon 1104 [italics inserted by the writer].

⁸ " . . . Ex consuetudine universali omitti consueverunt publicationes matrimoniales *in matrimoniis summorum principum*, quia in hoc casu superfluae sunt, cum universo populo iam notae sint nuptiae et facile cognosci potest si impedimentum aliquod obstet. Id etiam post Codicem valere admittit doctrina"—CORONATA, *op. cit.*, III, n. 689 [italics in the original].

⁹ " . . . Item omitti possunt in casibus in quibus matrimonium sine gravi incommodo differi nequit et recurrendi ad Ordinarium loci pro dis-

Dispensation from the banns is to be given for a just cause, by the local Ordinary of the parties (*loci ordinarius proprius*). The dispensing power here given to the Ordinary is attached to his office by the law itself; hence it is ordinary jurisdiction.¹⁰ The reason for the dispensation must be more serious when all three publications are to be omitted than when one or two are passed over or when it is morally certain that no impediment exists. Without a sound reason, the dispensation is invalid.¹¹ Examples of reasons justifying a dispensation from all the publications are the following: the justifiable fear that malicious efforts will be made to prevent the marriage; the pregnancy of the woman; and the danger of incontinence in those who have attempted civil marriage. In general, if the publications would subject the parties to ridicule or abuse, a reason for the dispensation exists. But when a dispensation is granted, greater diligence must be employed in the private investigation into the freedom of the parties.¹²

Diocesan faculties sometimes give pastors the power to dispense for a just cause from one publication. Such a power is delegated *ad universitatem negotiorum*, and hence can be sub-delegated in any individual case according to canon 199, & 3. Military chaplains receive *general* delegation to dispense for legitimate causes from the three publications of the banns; the usual petition is filled out, with the notation of use of this faculty, and then sent to the Military Chancery.¹³

In this particular case, Fr. Francisco may use *epikeia*¹⁴ in dispensing from the required three banns of marriage. It

pensatione tempus non suppetit . . . —*ibid.*; Cf. REGATTILLO, *op. cit.*, n. 449; VLAMING-BENDER, *op. cit.*, p. 98.

¹⁰ Cf. Canon 197.

¹¹ Cf. VEERMEERSCH, A.—CREUSEN, J. *Epitome iuris canonici* (7 ed., 3 vols., Mechlin, 1949-1954), II, n. 291.

¹² Cf. CORONATA, *op. cit.*, III, n. 694, b; REGATTILLO *op. cit.*, n. 455; VLAMING-BENDER, *op. cit.*, p. 107.

¹³ Cf. *The 1959 Supplement to the 'Vademecum' for Priests Serving the Military Vicariate of the United States of America.* (n. p.-n. d.), 1, pp. 11-12.

¹⁴ *Epikeia*, a benign interpretation of the human law according to that which is just and good, is said by St. Thomas to be a virtue by which a person though not observing the strict letter of the law, does comply with the intention of the legislator (IIa-IIae, q. 120, a. 1). The legislator is presumed to intend what is good. If, then, in a particular case, literal obedience would be productive of evil or become morally impossible, the presumption is justified that the legislator did not intend to insist upon the enforcement of his law under those circumstances. In practice, how-

may be noted that there was urgent necessity, a grave inconvenience and very probable harm in delay and that Fr. Francisco employed all possible means in ascertaining the absence of any marriage impediment.¹⁵ Moreover, by analogy with canon 1045, & 3 where under similar urgent circumstances, the pastor may even dispense from an occult impediment discovered, it can be argued that Fr. Francisco could with more reason proceed to dispense with the proclamation of the banns of marriage as he is morally certain of the absence of impediments.¹⁶ Fr. Francisco will have to make the proper notations and afterwards communicate to the Curia the urgent circumstances surrounding the case.

REV. EMILIO STA. RITA, JR.

ever; great care and sound judgment are imperative in the employment of this device. Its use is fraught with danger, and in judging our own case, we are accustomed to incline to the milder interpretation.

¹⁵ VLAMING-BENDER, *op. cit.*, p. 98 cite CAPPELLO, GURY, LEHMKHUL and ST. ALPHONSUS LIGOURI as among the authors who would allow the use of *epikeia* in these urgent circumstances.

¹⁶ Cf. canon 20 as applied by REGATTILLO, E., *Casos Canónico-Morales* (2. ed., 3 vols., Santander: Sal Terrae, 1959), II, n. 676 where the author discusses the omission of *two* banns of marriage under urgent circumstances.

NEWS

FOREIGN

Holy Land Pilgrimage.—Saturday, Jan. 4, His Holiness the Pope flew from Rome to Amman, where he was received royally by King Hussein of the Hashimite Kingdom of Jordan. He traveled by car to Jerusalem and dismounted at the Damascus Gate, and entered the Old City of Jerusalem on foot, passing along the Via Dolorosa, Christ's way of the cross to Calvary, where he celebrated an afternoon Mass at the tomb of the Holy Sepulchre. He spent an hour of evening prayer in the Garden of Gethsemane. He met two Orthodox Patriarchs, Benedictos and Derdarian of Jerusalem earlier that evening.

Sunday, January 5, the Pope entered the state of Israel, and was received by Israeli President Zalman Shazar and other top Israeli officials. The Pope celebrated Mass at Nazareth in the Church of the Annunciation, the place where the Angel Gabriel announced to Mary the mystery of the Incarnation of the Son of God. Later in the day, the Pope made pilgrimages to Cana, Capharnaum, the Sea of Galilee, Mount Tabor, Mount of Beatitudes, the Jordan

river, and the hall of the Last Supper in Jerusalem.

In answer to Israeli President's welcome address in Hebrew, Pope Paul reaffirmed that his pilgrimage was solely a spiritual one, and concluded: "We bring you our greetings, our prayers, *Shalom, Shalom, Shalom* (peace, peace, (peace)).

Sunday evening, Pope Paul and Patriarch Athenagoras I of Constantinople (spiritual leader of the Ecumenical Eastern Orthodox Church), met and prayed together.

On the feast of the Epiphany, Jan. 6, Monday, Pope Paul motored to Bethlehem and said Mass at the Cave of the Nativity, and he made his address of peace appeal to the whole world. Later in the morning, before his departure for Rome, again Pope Paul and Patriarch Athenagoras held their second meeting, praying that their meetings will be "a prelude to things to come for the glory of God." The meeting produced a communique in which the two said their contacts "cannot be considered otherwise than a fraternal gesture inspired by the charity of Christ."

His Holiness Pope Paul VI returned to the Vatican last Monday evening, January 6, from his 3-day history-making pilgrimage to the Holy Land, paving the way for a reunited Christianity, amidst the rejoicing of hundreds of thousands of Romans, and the whole Christendom.

Italy's President Antonio Segni and Marxist Socialist Pietro Nenni, Deputy Premier, led the red-carpet welcome for the home-coming of the temporal ruler of the sovereign state of Vatican City and successor of St. Peter, the Vicar of Christ on earth.

From the Apostolic Palace window, the Holy Father blest hundreds of thousands of welcomers who filled St. Peter's Square and formed a cross of flaming torches to honor him.

The Pope said "*Grazie*, thanks, I did not want to bother anybody. I wanted to come to Rome in a quiet way."

"My trip," he told the faithful "may have a huge significance. It may mark the beginning of great benefits for the Church and mankind."

Referring to his aim of Christian unity, expressed again and again in the Holy Land, the Pope added:

"I have had the fortune to embrace after centuries and centuries the Patriarch of Constantinople and exchange words of peace and fraternity. We hope this seed will ripen."

Preparation for Third Session. — The third session of Vatican Council II will open on September 14.

In the address delivered at the closing, of the second session, His Holiness the Pope made the following statements on preparation for the third session:

"Other questions are still subject to further studies and discussions. We hope that the third session in the autumn of next year will bring them to completion. It is fitting that... the competent commissions... will prepare for the future conciliar meetings in accordance with the mind of the Fathers, as expressed specially in the general congregations, proposals profoundly studied, accurately formulated, suitably condensed and abbreviated, so that these discussions while remaining always free, may be rendered easier and more brief..."

"We will see to it that these questions be subjected to a thorough and deeper reexamination so as to be able to present to the next session of the Council schemata which are short and so worded that it will not be difficult to obtain a judgment of the Council on certain fundamental propositions. It will be left to the post-Conciliar Commissions to explain these principles more fully and to work out their practical implications."

Soviets Discover Religious Houses in Lvov.—The Soviet weekly magazine *Ogonyok* has reported that the Soviet authorities have discovered several Roman Catholic religious

orders operating "illegally" in Lvov, a city in the Ukraine.

An article in the magazine says that a woman from Lvov, returning from visiting relatives abroad, "was detained on the Soviet border with a package of religious literature and religious accessories which she tried to smuggle into the Soviet Union.

In her luggage was a notebook "with the addresses of various clandestine Catholic religious communities in the Ukrainian city of Lvov." These were identified as the "Order of St. Vicent," the "Servants of the Virgin Mary," and the Basilian Order.

At the convent of the "Servants of the Virgin Mary," the article says, ten nuns were secretly carrying on the work of a century-old convent. They worked by day in a local hospital, but in a chest in their convent, they kept "anti-Soviet" literature and flags of Stephan Bandera, a Ukrainian nationalist leader who cooperated with the Nazis during World War II.

Government Statistics on Religion in Japan.—The Japanese Ministry of Education has published its 1962 *Annual of Religions*, which contains much interesting information on the religious history of Japan and on the state of religion in the country today.

The *Annual* gives the following (incomplete) statistics for 1962:

64,785,000 attached to National Shintoist temples;

13,847,000 attached to various Shintoist sects;

61,742,000 registered Buddhists;

669,000 Christians (Catholics and Protestants);

4,554,000 not belonging to any religion or religious sect.

These figures add up to a total of 145,597,000, whereas the inhabitants of Japan, though they may number more than 95 million, certainly do not number 100 million. The seeming contradiction is explained by the facts that many Japanese belong to two or more religions, and that the majority of those registered as Shintoist are also registered as Buddhists for personal and historical reasons.

Hundreds of Rumanian Priests Still in Prison.—Hundreds of Catholic priests are still imprisoned in Communist-ruled Rumania, according to the German Catholic news agency KNA.

Some of these priests are in a camp at Baragan, southeast of Bucharest, KNA said, and others are in prisons in Dej, Gherla, Pitesti, and in the prison of Mercurea Ciuc in eastern Siebenbuerger.

Many nuns too, who were sent to prison years ago, mainly for teaching religion, are still in camps and prisons. Other Religious are confined to monasteries, St. Agnes in Bucharest and Radna in Siebenbuerger.

In 1948, the Rumanian Byzantine Rite Church was dissolved by the

be part of this ascending movement, she must be its soul."

He told members of the clergy there that they will be the "artificers" of this change and that they should "know how to give a Christian essence and meaning to all human activities."

The Pope recommended to the seminarians a close study of his recent letter on ecclesiastical studies, *Summi Dei Verbum*, and urged them to be worthy of the "solemn hour which the whole Church is experiencing, the hour of the Ecumenical Council."

LOCAL

Plans to Welcome Nuncio.—Preparations are underway to give a rousing welcome to the new Apostolic Nuncio to the Philippines, Archbishop Carlo Martini, who is expected here Feb. 4.

The new nuncio will arrive from Italy aboard the *Vittoria* of the Llyod Triestino lines. The time of arrival, however, has not yet been ascertained.

Reception ceremonies at the waterfront, including the traditional presentation of the key to the city, liturgical reception at the Manila cathedral, a literary-musical program and a testimonial banquet are planned.

Various committees were formed recently at a meeting presided over by Rufino J. Cardinal Santos at which Msgr. Agostino Cacciavillan, charge d'affaires of the nunciature, was also present.

The reception is being organized jointly by the Catholic Welfare Organization and the Archdiocese of Manila.

The coordinating committee includes Bishop Mariano G. Gaviola of Cabanatuan, CWO secretary general, as chairman; Auxiliary Bishop Hernando Y. Antiporda of Manila vice-chairman.

Members are Bishop Artemio G. Casas of Imus, for the literary-musical program; Auxiliary Bishop Pedro N. Bantigue of Manila, for the testimonial banquet; Msgr. Jose Abriol for the liturgical reception; Don Pablo Lorenzo, represent in the Knights of the Holy Sepulcher.

RP's Newest Prelate to Open Bishops' Meet.—The newest member of the Philippine Hierarchy will celebrate the traditional Votive Mass of the Holy Ghost that will mark the opening of the annual bishops' conference in Cebu City Jan. 26.

He is Bishop-elect Jose Querejeta of the new prelature nullius of Isabela (Basilan) who was recently named to the episcopate by Pope Paul VI.

He will have been consecrated bishop by then, as his consecration is scheduled at the Benedictine Abbey (San Beda). Manila, on Saturday, Jan. 25.

The honor of celebrating the Mass opening of the bishop's annual conference, is traditionally given to the hierarchy's newest member.

The Votive Mass at the Cebu cathedral on the evening of the 26th, will be followed by a fraternal dinner at the residence of the Archbishop of Cebu.

Official business of the bishops' meeting begins at 9 a.m. on Jan. 27 and will last till Jan. 31.

Bishop Mariano G. Gaviola of Cabanatuan, secretary general of the Catholic Welfare Organization,

the official organization of the Hierarchy, said Cebu was chosen for the site of the bishops' meeting this year because the fourth centennial of the Christianization of the Philippines, which began in Cebu, will be observed next year (April 27.).

Bishop Gaviola hinted that the bishops may issue a pastoral on the significance of the centennial.

During their meeting the bishops are also expected to hold elections for the CWO administrative council and the various episcopal commissions.

The appointment of Bishop Querejeta brings the strength of the Philippine Hierarchy up to 49, of whom eight are archbishops (including one cardinal-archbishop).